

# THE WITNESS.

An Unfettered Monthly Journal

OF

Biblical Literature, Expository Papers

Notes of Addresses, Conference Reports,

Questions and Answers, Intelligence

Poetry, Correspondence, &c.

EDITED BY

J. R. CALDWELL,

Author of "*Shadows of Christ*," "*Things to Come*," "*Earthly Relationships*," &c.

NEW SERIES—VOLUME VII.

CONTAINING PAPERS ON ONE HUNDRED AND THIRTY-THREE BIBLICAL SUBJECTS.

GLASGOW:

PICKERING & INGLIS, PRINTERS AND PUBLISHERS,  
THE PUBLISHING OFFICE, 73 BOTHWELL STREET.

LONDON: S. BAGSTER & SONS LTD., 15 PATERNOSTER ROW, E.C.

*And may be ordered through any Bookseller.*

27th Year 1897—1/6 Post Free.

# Books by John R. Caldwell

Editor of "The Witness."

**SHADOWS OF CHRIST** in the Old Testament, constituting a very picture gallery in which every aspect of His work is unfolded. 1/6.

**THINGS TO COME:** Being a short Outline of some Great Events of Prophecy. Paper, 6d, Cloth 1/, Library edition 1/6.

**THE EARTHLY RELATIONSHIPS OF THE HEAVENLY FAMILY.** Husbands-Wives; Parents-Children; Masters-Servants; Subjects-Rulers; Politics. Cloth, 1/, Library, 1/6.

**CHRIST IN THE LEVITICAL OFFERINGS.** Showing how the FIVE Offerings under the Law represent distinct aspects of the ONE Offering of the Lord Jesus Christ. 1/6.

**THE WITNESS ANNUAL.** Containing over 100 helpful papers on many Biblical subjects. A Library in itself. 1/6.

**THE MINISTRY OF WOMEN.** A careful comparison of the teaching of the Word of God with present-day theories. Paper covers, 3d Cloth, 6d.

**SEPARATION FROM THE WORLD.** Jehoshaphat, World-bordering, &c. 64 pages. Paper covers, 3d. Cloth, 6d.

**SCRIPTURAL SIGNIFICANCE OF LEAVEN.** 48 pages. Paper covers, 3d. Cloth, 6d.

**PRECIOUS PORTIONS** from several addresses to Believers, given in his 88th year, by R. C. Chapman. Selected by J. R. Caldwell. Paper covers, 3d. Cloth, 6d.

## ONE PENNY EACH.

The Sabbath; its True Meaning and Observance.

Holiness and Baptism. Questions and Answers.

Discipline in the Assembly.

Responsibility of Christians at Home to Labourers Abroad.

The Divinity of Christ in its Four-fold Aspect.

The Three-fold Judgment of the Believer.

## ONE HALFPENNY EACH.

The Church; its Worship and Ministry (mostly in the very words of Scripture).

The Sealing and Indwelling of the Holy Spirit.

Everlasting Destruction: What is it?

Fundamental Error and Scriptural Discipline.

Christ, or World Reformation: Which?

Exclusivism: a Word of Warning.

Love to all Saints: a Word of Exhortation.

Christmas: How should Christians observe it?

Atoning Blood; or Forgiveness of Sins.

From the Power of Satan: a Remarkable Story.

Mistaken Confidence; or the Stoppage of the Bank.

*Orders of 1/ or more post free to any part.*

---

GLASGOW

PICKERING & INGLIS, 73 BOTHWELL STREET  
LONDON.

S. BAGSTER & SONS, LTD., 15 PATERNOSTER ROW, E.C.

---

*Catalogue of Christian Works and Gospel Publications, post free.*

# Index of Special Articles.

CHRIST IN THE HEBREWS, BY THE EDITOR.

	PAGE		PAGE
Introduction, ... ..	25	The Lord Jesus truly Man, ... ..	89
The Divinity of the Lord, ... ..	25	Dominion of the World to Come, ... ..	109
The Lord Jesus as Creator, ... ..	57	Kinsman-Redeemer, ... ..	126, 141, 157
The Lord Jesus as God, ... ..	74	The High Priest, ... ..	169, 185

## PAPERS BY WILLIAM SHAW, MAYBOLE.

A Great Work, ... ..	10	Hath Anointed Me, ... ..	114
I never Exhaust my Liberty, ... ..	27	The Unkind Word, ... ..	129
Patience and Longsuffering, ... ..	52	Unconscious Departure from Christ, ... ..	134
Representing and Misrepresenting, ... ..	60	Rise and Fall of Religious Systems, ... ..	159
Not in our List, ... ..	81	The Burden of our Message, ... ..	180
What Kind of Ministry? ... ..	97	Of One Mind, ... ..	198

## REPORTED ADDRESSES.

Time and Eternity, ... ..	Henry Dyer	5	The Raising of Lazarus, Jas. Wright	121, 143
Ministry in the Assembly, ... ..	J. R. Caldwell	8	Truth, Hope, and Exercise, Jas. Wright	171
God's Ways and Purpose, ... ..	Dr. Neatby	15, 31	Walking in the Light, ... T. Newberry	177
Path of the Servant of God, ... ..	A. Stewart	43	Christ in the Hebrews—See above.	
For Ministering Brethren, ... ..	H. Heath	101	The Equity of God, ... R. C. Chapman	178

## THE PARABLES OF THE LORD JESUS, BY THOMAS NEWBERRY.

The Faithful and Unfaithful Servant, ... ..	58	The Sheep and the Goats, ... ..	153
The Ten Virgins, ... ..	77, 115	The Good Samaritan, ... ..	188
The Talents, ... ..	130		

## Questions and Answers on Many Subjects.

Evangelists and their Engagements, ... ..	23	Without the Camp, ... ..	103
Everlasting Life—Present or Future? ... ..	24	"Just" and "Righteous," ... ..	104
One-Man Ministry, ... ..	39	Age for Baptism, ... ..	120
Unity, ... ..	40	To Whom does "the Great Commission" apply? ... ..	135
The First Day, or Lord's Day? ... ..	40	My Gospel—What is its Meaning? ... ..	152
Solomon's Prayer, ... ..	71	Promises of Earthly Prosperity, ... ..	184
Multiplied without Joy, ... ..	72	Meaning of the word "Everlasting," ... ..	199
Losing and Keeping "the Life," ... ..	87	Faith and Works, ... ..	200
Clearing the Guilty, ... ..	88		

## Original Poems.

"Jesus Christ, the same," ... ..	D. Russell	10	Peace, ... ..	D. Russell	112
Well-pleasing to Him, ... ..	M. Moore	15	The Unkind Word, ... ..	W. Shaw	129
Lift up your Eyes on High, ... ..	T. Robinson	31	He Knows, ... ..	J. Wilfred McClure	145
The Day of His Gladness, A. O. Molesworth		50	Precious in My Sight, ... ..	W. Luff	161
Only for Thee, ... ..	A. E. White	55	The Master and His Servants, ... ..		
"Father," ... ..	W. Blane	65		A. O. Molesworth	176
Prayer, ... ..	J. A. Wilson	81	God is Light, ... ..	Alfred Knott	192
Spring Thoughts, ... ..	T. Robinson	101			

## Index of General Articles.

A Great Work, ... ..	W. Shaw	10	Blessedness, ... ..	T. Baird	108
An Appropriate Morning Prayer, ... ..		98	"Being Crafty, I Caught you with Guile," ... ..	C. Fenn	164
A Word for Ministering Brethren, H. Heath		101	Burden of Our Message, The, W. Shaw		180
A Review of Sixty Years, W. H. Bennet		105	Bible Readings, 9, 27, 48, 49, 59, 70, 76, 94, 173		
A Sinner Not Condemned, G. F. Trench		124, 138, 182	Christ in the Psalms, W. Collingwood		28
A Word in Season, ... ..	T. Baird	129	Correspondence, 35, 38, 70, 117, 146, 165, 180, 195		
As for Me, ... ..	T. Baird	173			

# Index of General Articles—Continued.

	PAGE		PAGE
Christians and Christians, Dr. J. N. Case	41	Muller's, Geo., 58th Report; Review,	
Cross of Christ, The,... M. M. Davies	48, 65	A. Marshall	175
Christ-like, Selected by W. H. Stanger	69	Millions Perishing, ... J. Monypenny	194
Christ—For us, To us, and In us, ...	70	New Testament in Current English,	
City and the Bride, G. F. Trench, and		Ferrar Fenton	20
Others, 117, 146, 165, 180, 195		New Testament in Current English,	
Christ, the High Priest, J. R. Caldwell	169, 185	W. H. Bennett	22
Desire of God, The, Geo. Adam	17, 35, 50, 155	Not our Own, ...	42
Dignity and Blessedness of Christian Wor-		Not in our List, ...	81
ship, ... Max Isaac Reich	19	No Room for Doubt, C. S. Blackwell	91
Dwelling-place of Love, Lady Powerscourt	20	One Another, ...	9
Divinity of the Lord Jesus Christ,		On Pleasing God, ...	18
J. R. Caldwell	25	Only One Thing Left, ...	14
Defilement and Wickedness,		On Oversight Work, ...	20
F. C. Jennings	63, 82, 98	Our Glorious Home, J. Denham Smith	123
Dominion of the World to Come,		One Body, Fellowship, Communion, ...	
J. R. Caldwell	109	Geo. Adam	132
Distribution and Operation of Gifts, The,		One with Christ, ...	135
Geo. Adam	155	Of One Mind, ...	198
Depth of the Fall, The, ...	125	Parable, A, ...	7
Evangelists, and their Engagements, ...	55	R. C. Chapman	43
Equity of God in Punishment,		Path of the Servant of God, Alex. Stewart	46
R. C. Chapman	178	Path of Discipleship, ...	M. I. Reich
Four Important Conclusions, T. Baird	48	Patience and Longsuffering, W. Shaw	52
Faithful and Unfaithful Servant,		Paul's Buffeting and Blessing, A. E. White	186
T. Newberry	58	Prayer, ...	John Dickie
Faith, Hope, and Exercise, Jas. Wright	171	Representing and Misrepresenting, W. Shaw	60
God's Ways and Purpose,		Readiness, ...	T. Baird
Dr. Thos. Neatby	15, 31	Revelation of Grace, The, R. C. Chapman	117
Geo. Muller's Annual Report, A. Marshall	174	Raising of Lazarus, The, Jas. Wright	121, 143
Good Samaritan, The, ... T. Newberry	188	Rise and Fall of Religious Systems, W. Shaw	159
His Friendship, ... Henry Heath	34	Seven Things to Cease from, T. Baird	27
Holiday Work in Villages, ...	70	Sheep and the Goats, The, T. Newberry	153
Heavenly Citizenship, Dr. J. N. Case	73	Seventh-day Adventists, A. Maberley	198
He Leadeth Me, ... J. Wilfrid McClure	79	Time and Eternity, ...	Hy. Dyer
How to Know the Will of the Father, ...	95	Two Sons and Two States, R. C. Chapman	36
Hath Anointed Me, ... W. Shaw	114	Twice Rescued from Slavery, A. Marshall	53
Hambleton, John: A. Review, A. Marshall	161	Three Things not to be Neglected, T. Baird	76
I Never Exhaust my Liberty, W. Shaw	27	Ten Virgins, The, ...	T. Newberry
Is there not a Cause? T. McLaren, sen.	38	Three Passovers, ...	M. I. Reich
Intercession, ... E. A. Hewitt	59	Three Laws of Romans vii. and viii., Dr. J. N. Case	112
Iceland, A Visit to, ... A. Marshall	150	"That which every Joint Supplieth," G. Adam	132, 155
In the Mount of the Lord it shall be Seen, Dr. Case	173	Talents, The, ...	T. Newberry
Kinsman - Redeemer, The, J. R. Caldwell	126, 141, 157	Treasures of Grace, ...	R. C. Chapman
Love of Christ, The, ...	49	Three What's, ...	173
Lord Jesus as Creator, The, J. R. Caldwell	57	Truth of God, The, ...	J. G. Bellet
Lord's Estimate of Faithful Service, The, T. Robinson	61	Unconscious Departure from God, W. Shaw	134
Living Ministry, ... Col. Molesworth	67	Wind Bloweth, The, ...	G. F. Trench
Lord Jesus truly Man, The, J. R. Caldwell	89	Weakness and Power, ...	Hy. Heath
Lockhart, W. P.: A Review, A. Marshall	91	What Kind of Ministry? ...	W. Shaw
Lordship, Authority, and Government, Geo. Adam	190	Worth Noting, ...	111
Ministry of the Word in the Assembly, J. R. Caldwell	8	Whose I am, ...	Dr. J. N. Case
Ministry of the Word in the Assembly, Geo. Adam	39	Whom I Serve, ...	Dr. J. N. Case
		Walking in the Light, Thos. Newberry	177



# THE WITNESS:

A MONTHLY MAGAZINE OF BIBLICAL LITERATURE.

---

## TIME AND ETERNITY.

A New-Year's Address delivered by the late  
MR. HENRY DYER.

MAN'S power of marking the flight of time is a wonderful thing. At creation God formed a marvellous way of measuring time, by so arranging the machinery of the heavens as to furnish man with a *clock*. At the first day of creating heaven and earth God formed *light*, and there was then day and night, and the day might have served man for work, and the night for sleep; but the sun and moon, which were given on the fourth day, form his chief means of reckoning time. They are like two great hands of a clock, giving us the larger and the smaller divisions of years and months, and man fashions the dial-plates of his clocks and watches on the model of the time-keeping machinery of the heavens. God was about to make man not only erect in stature so as to behold the heavens, but intelligent also to know his Maker, and his responsibility to Him. When a loving father builds a house for a son, and furnishes it, he does not forget to supply him with a clock to warn him of his time, as well as a bed for rest, and a table for his food. The house would not be complete without it. So when God built heaven and earth as a dwelling-place for man, He gave him

### A GREAT CREATION CLOCK.

All this might well have instructed our first parents.

There was a moment when Adam's eyes first saw the light, and creation's objects around him—both the earth beneath his feet, and the heavens above him; and we may be sure he beheld them with wonder and with delight.

But what must have been the increased adoration of our first parents, when they observed the heavenly bodies in their motions? How they would watch the setting sun of that first day of their newly-created existence! And when the sun was gone down, and the pale moon appeared with all the stars of light, and they looked first at them and then at themselves, well might they have exclaimed, in the words of Psalm viii., "When I consider Thy heavens. . . . the moon and the stars, which Thou hast ordained, what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" They had seen the earth and heavens as a "tabernacle for the sun" (see Psalm xix.) during the day, and now they saw the wonders of the night; and Adam might say "This is the dwelling-place, the home my Maker has built for me." And doubtless this worship from His favoured creature, man, repaid the Maker in some measure for having made it all. There need be no question that the sun and moon, and the vast starry firmament, were made for this earth—this small globe of ours—and for us as dwellers on it; and God reveals even a far greater wonder than that, namely, that the Maker of the earth and heaven became on this earth the Babe of Bethlehem, and died to redeem ruined man.

"I praise Thy name. O Jesus, Lord,  
Almighty Son of God!  
The world's Creator, by Thy Word;  
My Saviour by Thy blood."

As, therefore, the heavenly bodies were made for this earth and for man, and as we have by them

OUR POWER OF MEASURING TIME,  
a remembrance of this may well call forth our

gratitude and praise; and all the more because man being now a sinner, he has forfeited every good thing, and might have irretrievably lost this also. God did in many ways change creation when man sinned. He took away the earth's spontaneous fertility, and made it bring forth thorns and briers, and put mortality into man's frame; and all this it was well God should do, both for His own glory and for the sinner's good. He changed the soil beneath man's feet, to bind him to the earth by the sweat of his brow, and thus restrain his self-ruining wickedness; but God did not take from sinful man the clock of the heavens above him. As a *sinner*, man more than ever needed to be warned of the flight of his time, and accordingly the time-keeping movements of the sun and moon and planets are as accurate now, for aught we know, as when they were first made and sped onward in their courses. Time then, and the power to mark its flight, has great lessons for us from God, our God, who is Himself unlimited by time, and is "from everlasting to everlasting" (Ps. xc. 2).

Warned by the solemn date of

ANOTHER YEAR,

we may well preach God's gospel with more solemn earnestness to the unsaved; for they are now nearer than they were last year to the sinner's hell. The child of God also needs the lesson, lest he yield to slothfulness; but if he be watchful and diligent, he may gather fruit for eternity out of moments and hours of time. *The secret of success in this is to abide in Christ, "the true Vine," who Himself abideth for ever, as doth all fruit borne by us through our abiding in Him. "I have ordained you," says the Lord, that during the little day you have below "you should go and bring forth fruit, and that your fruit should remain."* And though our steps in time may be but few, it is His will that every step should bring forth some good thing that should continue throughout eternity. Before our conversion, our moments were as worthless as the pebbles on the shore; but now that we are saved, they are as precious as the diamonds of Golconda.

Such portions of Scripture as link time with eternity, like Psalm xc., especially befit the children of God at this season; for they are

the only people of all earth's millions who can link these two together. A man of the world lives for this mere span of time only, and would rather not hear of eternity; but a child of God loves to join the two, and rejoices both in his possession and his expectancy.

Let us now ask what it is that enables the Christian to link together time and eternity. First of all, because they stand linked together in the precious Lord Jesus Himself. As we behold Him seated now for ever at the right hand of God, we remember that He was once the Babe of Bethlehem, the "Infant of days." We are not speaking of Him now as the eternal Son of God, but as *the man Christ Jesus*, who "took upon Him the form of a servant, and was made in the likeness of men," for our sakes (see Phil. ii. 7-12). As such, there was a moment when He was born into this world; then came His brief but blessed life, His time here below. But He is beyond all limits of time now, and is the Lord Jesus Christ for ever, and will never go back to His pre-incarnate state again. One precious verse proves this: "Jesus Christ the same yesterday, and to-day, and for ever"—the "yesterday," that is, of His days below; the "to-day," of His resurrection; and such as He now is, He abides "for ever." Eighteen hundred years have not altered Him, nor will the eternal ages change Him.

In Him, then, the now Eternal One, we see

TIME AND ETERNITY PRECIOUSLY BLENDED

for us, and for God's glory in and by us. They are blended also in the *work* of Christ as truly as they are in His person. The fruit of that work wrought here below in time stands for ever. It was not all the days of His flesh that He was doing redemption-work. The mighty Samson at one midnight hour bore off the gates of Gaza to the top of the hill that is before Hebron; and it was in His atoning death that Jesus did the work that stands eternally. What fruit, and fruit for ever, from those three solemn (we will not call them *short*) hours of His midnight toil and woe! What an *everlasting* stream from the *once* smitten Rock! What salvation even now flows on from that hour when the sword of justice pierced Him, and the prophetic word was fulfilled, "When *Thou* shalt make His

soul an offering for sin!" At one mighty draught He drank the cup of wrath; one mighty stroke fell upon the head of that precious Sacrifice, and the work was done for ever.

Time and eternity are joined, then, as truly in Christ's work as in His person; but they are joined also in our soul's experience and knowledge of Him. Till we knew Him we cared not for eternity, but were the sport of a brief hour's pleasure; but directly that we knew Him, time and eternity were linked together in our souls. We now love to think of that one happy moment when the life-look was given us;

#### THAT MOMENT OF JOY

opened to us an *eternity* of glory. We bless our Lord that *He* joined time and eternity together when He made Himself the Saviour, and *we* in like manner joined them when we believed on Him.

The same is true in our after-experience. There were moments when we specially enjoyed His presence, and thought much of Him. Will anything ever blot out those moments from His book of remembrance? or those hours of godly assembling of which we read in Malachi iii. 16: "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name?" All such fleeting moments, or passing hours, are indelibly recorded before God. Oh, the value, then, of moments or hours of communion with God, and of abiding in Christ! Well has one amongst us asked: "Would all the gold of earth recompense you for the loss of five minutes' communion with God?" Ask Abraham the worth to him, even now, of those bright hours when he first entertained his Divine Guest under the tree, and afterwards pleaded with Him for Sodom; or the value to him of that solemn yet joyful hour when he offered up Isaac and received him again as from the dead! And oh, ask Lot whether the life he spent in Sodom ever recompensed him for the loss of the tent and the altar which he enjoyed with Abraham!

But

#### THE CROWNING MOMENT

of our joining time with eternity will be that

BB

"*moment*," that twinkling of an eye, in which we shall be changed; experiencing then a change that will last throughout *eternity*, for we shall pass from the brief-lived image of the earthly to the everlasting image of the heavenly! This last moment of our joining time with eternity in our experience will be the sweetest we shall have ever had, when we go up to be "for ever with the Lord." Oh, bless Him who is then to be our glorious dwelling-place for ever! and let us, at the opening of another measured year below, fervently ask Him that we may abide even now in the atmosphere of the "mountains of spices" (Sol. Song viii. 14), and in the sunlight of that heavenly Mount Zion which is so soon to be our eternal home.

But does time always seem thus short? Not always. Ask that suffering child of God who when it is evening wishes it were morning, and at morning wishes it were evening. To such ones time moves on slowly. We would, then, exhort them to shorten the sorrows of time by gazing into our blessed coming eternity; as did Paul when he said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are *temporal*; but the things which are not seen are *eternal*." And let us all, as children of God, bring eternity to bear on time: the joys of eternity to lighten the sorrows of time, and the rewards of eternity to influence us in our use of time while it is still continued to us. Thus let us be diligent and wise in "redeeming the time" this year, and let us improve its days and hours by winning from them eternal diadems for the Lamb once slain, for He is worthy.

#### A PARABLE.

WHEN walking in the noonday light of a midsummer sun, beneath a cloudless sky, I was accosted by a person wholly a stranger to me, who with kind, condescending air made offer to show me the way. I saw in his hand a lantern, in it a lighted farthing candle. Pity checked my rising laughter; so as gravely as I could I declined his offer, and went on my way. I was afterwards told his name—"HIGHER CRITICISM." R. C. C.

## THE MINISTRY OF THE WORD IN THE ASSEMBLY.

Continued Notes of an Address by J. R. CALDWELL, Author of "Shadows of Christ," "Things to Come," &c

I THINK we have thus something of the sense of the Word, "He that gathereth by labour shall increase." Though the richest of all the treasures of God's Word are on the surface, where a babe may pick them up, yet there are many precious truths which, like the vein of silver ore, have to be dug for deep before they are reached.

I have been myself by God's grace a "gatherer" and a digger in the mine of the Scriptures in some little measure for over thirty years. Though it is not my habit to deliver prepared sermons, nevertheless I do not speak that which I have not searched out and thought of.

I would commend to you the duty and blessed privilege of diligently searching the Scriptures. Search them for the profit of your own soul first, esteeming them as the bread for your spiritual life. Ponder them verse by verse. And if you search out a subject, search out all that bears upon the subject. Get a thorough understanding of it, and when the time comes God will enable you to bring it forth out of the treasure of your heart where you have stored it, for the good of others. The Holy Spirit of God will help your infirmities, bringing thoughts and texts to your memory as needed, and giving you "utterance" as well.

Turn with me now to 2 Cor. iii. 17: "Where the Spirit of the Lord is there is liberty." I am not going to expound this passage, but there is an expression current among us, "the liberty of the Spirit," that I want to say a little about. I fear a not uncommon idea of the meaning of this is "liberty for any man to take part." That is not what this passage teaches. I believe the meaning here is that where the Spirit of the Lord is there is access with liberty, freedom, boldness, into the immediate presence of God, without a veil between. So that if the phrase "liberty of the Spirit," as applied to ministering in the assembly, be taken from this verse, it has no such application. Nevertheless, we learn from other Scriptures that the Spirit of God is the sovereign distributor of gifts in the assembly.

Read 1 Cor. xii. 4-11. Here is the absolute will of the Spirit in the distribution of gift.

When this is recognised, a "one man ministry," in the sense of setting aside the ministry of others who are gifted by the Spirit, is a thing to be entirely rejected. None but the Spirit of God can enable any man to be a teacher or an exhorter; it is a divine qualification, and he who is so qualified by the Spirit is responsible as a steward for the right and diligent use of the gift he has received. (See 1 Peter iv. 10). The Spirit of God may base this fitness upon natural ability; there is such a thing as "sanctified natural ability." If God wants a man for a special work He chooses a suitable man. He chose Saul of Tarsus, whose character, ability, and upbringing fitted him specially to be the receiver of the Spirit's gift for special ministry, without which all would have been useless.

There are doubtless minor as well as major gifts. One man may be gifted to hold an audience in close attention to the truth he utters for an hour at a time; others with a measure of gift, if they attempted it, would utterly fail. But the one with the lesser gift might be able, by the Spirit of God, to speak "five words" (see 1 Cor. xiv. 19) in power, and these five words might be the very thing that was needed to lift the whole assembly out of a "slough of despond." One may be a Bannerges, "son of thunder"; another a Barnabas, a "son of consolation." God bestows the variety of gift in order to meet the variety of need. Thus the whole principle of clerisy is set aside when the sovereign will of the Spirit of God is owned and His presence realised. There must, therefore, be in the assembly "liberty," not for the flesh, not for any man to do as he likes, but for God to use those whom He has qualified.

It is for each one to exercise his ministry according to the *nature* and *measure* of the gift bestowed. The teacher is to wait on his teaching, the exhorter on his exhorting. (See Rom. xii. 6-8).

Now, we have accepted this principle—that gift, power, qualification for ministry, is of the Spirit of God and according to His will. It is one of the truths that have brought us into the position we occupy.

We have rejected a ministry the qualifica-

tions for which are of man. Ability that is merely the outcome of educational training, backed by the authority which human ordination may impart, we do not recognise as of God. Often has it been said of a minister, "He is no preacher, but he is a good man." So far well, but if God did not qualify him to be a minister of the Word, then he is not occupying the place in the divine membership of the body of Christ that God has given him. Rather is he in all probability hindering others whom God has qualified.

Thus have we rejected human ministry, and have come together to wait upon God. What we have expected to get is the genuine ministry which is of the Spirit. Have we got it? Beloved brethren, this is a solemn question.

Have not words been uttered in the assemblies, addresses given and if the Spirit of God were asked, Did He indite those words, were they His message? would He not reply as of old: "I sent them not, neither have I commanded them, neither spake unto them" (Jer. xiv. 14)? Oh, that God would awaken us to see the shame of our failure in this matter! Oh, that He Himself would raise up in our midst qualified men: men of spirituality and godliness and experience, who have made it their business by labour to gather out of the Word of God at the feet of the Lord Jesus: men mighty in the Scriptures, whose words when they open their lips are to edification, to exhortation, and to comfort, and every heart must own it. There is always a large proportion of the flock of God that need to be comforted, and a ministry that is not to comfort is not of the Holy Spirit, the Comforter.

A great part of a shepherd's business is to see that the flock is fed. "Feed my sheep, feed my lambs," the Lord said to Peter.

I would now call your attention to what has often been remarked, viz., the place occupied by 1 Cor. xiii. As one has beautifully put it: "The gifts of chap. xii. have to be baptised in the love of chap. xiii. ere they can be exercised in the power of chap. xiv." You may well make a note of that. And as bearing upon this read Prov. xii. 18: "There is that speaketh like the piercings of a sword; but the tongue of the wise is health." We have heard in our day plenty of illustrations of speaking "like the piercings of a sword." Aye, ten

times have we heard it for once that we have listened to the "tongue of the wise," that brings health to the fainting, the feeble, the sick. There was a preacher who sought to find out "acceptable words," even "words of truth" (Ecc. xii. 10). May God give us grace to covet earnestly this gift, that we may minister health to the children of God. "Sound" doctrine is "healthful" or "wholesome" doctrine. And thus if ministry were getting its true place among us we should find that backsliding would be anticipated, and Satan would not get the advantage that he often does get.

Whilst the Spirit qualifies it is the Lord that administers the gift. (See 1 Cor. xii. 5). All that is said and done, every exercise of gift is to be in subjection to the Lord. Thus will ministry be in wisdom. If it be before the breaking of bread divine wisdom would surely have it of such a nature as to help the hearts of the saints toward apprehending the person and work of the Lord Himself. It will lead to the cross, and so prepare hearts intelligently and humbly to keep the feast.

Often a long time is spent in a hymn and a prayer—a hymn and a prayer and no word from God spoken. I believe it often arises from a sort of spiritual lethargy. It is so much easier to give out a hymn than to wait on God for a suited word. At such times how often has one longed to hear a word from God—to hear the Bridegroom's voice!

Sometimes one will rise and read a portion of Scripture that has no bearing on the meeting, and the spiritual mind is forced to judge it out of place. As God has bestowed the gift, so will He grant the wisdom, the direction, and the power to those who in conscious weakness count upon Him by faith to enable them.

Whilst I would deplore the turning of our morning meetings into mere occasions for ministry, yet I believe they might be availed of much more than they are in wisdom, in grace, in the power of the Holy Spirit for real edification.

### **"ONE ANOTHER."**

#### **THREE TIMES IN EPHESIANS.**

- |                                   |   |        |
|-----------------------------------|---|--------|
| I. Forbearing "one another,"      | - | iv. 2  |
| II. Forgiving "one another,"      | - | iv. 32 |
| III. Submitting to "one another," | - | v. 21  |

T. B.

## A WORD FOR 1897.

"JESUS CHRIST—THE SAME —."

"T-O-DAY," as "yesterday," "fore'er" "the same"—

Lord Jesus Christ! no change in Thee is found:  
Enduring as Eternity, Thy Name,

Thy praise through endless ages shall resound.

Can we forget our "guides" who safely led—

Who spoke Thy Word, then entered into rest?

We sadly miss them, as Life's path we tread,

Yet to Thy will we bow—*Thy* will is best.

How many friends, beloved of bygone days,

Companions of our sunshine and our shade,

Have reached the Home beyond earth's weary ways—

[fade.]

They rest with Him whose glories ne'er shall

Amid the changes which the years have wrought,

Which well may leave the heart forlorn and

sad,

[thought,

We turn to Thee, Thou changeless One, in

And, ever finding Thee "the same," are glad.

What Thou wast "yesterday," in life and love,

Thou art "to-day," and shalt "for ever" be;

Thou comest, Lord, Thy saints to call above,

'Mid cloudless sunshine, Thy loved face to see.

The "yesterday" of Time we'll not forget,

Throughout a long, eternal, blest "to-day :"

The grace which once our daily need had met—

That grace in glory we shall share for aye!

D. R.

## A GREAT WORK.

By WILLIAM SHAW, Maybole.

WHEN we go with the Gospel to the perishing, we feel that we must have "God with us," or nothing can be done. But we question if there is the same dependence on "the aids of heavenly power" when we go to recover a backsliding saint from the snare of the devil. We are prone to fancy that we are quite sufficient for *this* kind of work. We reason out the matter, that it is not the case of one who is dead in sins, in whom, in a sense, there is nothing to appeal to. It is quite a different case. It is that of a brother—one who is born again, but has departed in soul from God. We have something to appeal to, we say to ourselves. We will appeal to the profession he has made. We will remind him of the testimony he has borne to the truth. In

short, we will condemn him out of his own mouth. It seems a very simple matter. We are impatient to be off, so that we may "deliver our soul" to the backslider. But all this confidence in what we are convinced *we* can do simply springs from the conceit of the natural heart. It may be an easy thing to visit a backslider and give him a bit of your mind: anyone is able to do *that*. But if he is to be recovered from the snare—if he is to be helped in any measure nearer to God—it is not at all a simple matter. It requires a delicacy, a tact, a fineness of touch not possessed by all, and not acquired in a day. The young convert of yesterday may be found speaking to-day to his fellow-workman of the saving power of Christ; and his message may be owned of God to the salvation of a soul. But it requires a certain experience in the things of God ere one can lay siege to a heart that has gone after its idols. No one is more difficult to reach than the man who has tasted of heavenly communion, but has gone down to the world, or its fleshpots, to satisfy the longings of his heart. He seems to know all you have to tell him. You may "corner" him; but what does *he* care about being cornered? He meets you in a defiant tone. You have delivered your soul to *him*, and now he turns round and delivers his soul to *you*. If there is a weak spot in your armour, woe betide you! You have roused him, and in all likelihood he rouses you in turn. You try to persuade yourself that *yours* is merely *righteous* indignation; but you feel the battle is lost. You did not think he was such an "awful" man. In other words, you under-estimated the solemn character of the work you had undertaken, and you had the humiliating consciousness that you left the poor fellow, if anything, further away from God than you found him. If "he that winneth souls is wise," no less wise must he be who would win back to the path of communion a saint who has become cold, or openly departed from the Lord. "Any brother" will not do for such work. Those who may be expected to help after a godly sort are clearly defined in Scripture as "ye which are spiritual," and even these must be careful to see that they do the work in the spirit of meekness, considering themselves, lest they also be tempted. When the work is thus undertaken by the

right persons in the right spirit, there is a certain fitness of things which warrants the expectation that the erring one shall be turned from the error of his way. Truly this is a great work, and although it has great discouragements, rich their reward shall be who go forth from the presence of God, clothed in that gentleness which maketh great, to lead some lone and desolate heart back again to the heavenly streams.

### "THE WIND BLOWETH."

By GEORGE F. TRENCH.

THE Revised Version of the English Bible has been much disapproved and even angrily assailed from several quarters, notably by persons of a strong conservative instinct, who object to *what they call unnecessary* changes in the wording of loved and familiar passages, but also from accurate students who are pained to find patent defects and errors in the Authorised Version uncorrected, and opportunities lost for needful elucidations.

With these complaints one has little sympathy. The new translation has a hundred improvements for one such defect. Perfection is to man unattainable; we can only hope, by patient, unwearied effort, to make advances towards it—here a little and there a little—till the good day come when we shall know even as we are known.

In the passage (John iii. 8) which we have to consider, an instance of uncorrected error of translation has occurred. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." So the verse reads in our authorised Bibles, and the words are very familiar to us all.

Here observe that the verse opens with the words "The wind," and closes with the words "the Spirit," and let me tell some, and remind others, that in the Greek the words so translated are the same. It is in both cases *To pneuma*. Now it will, I think, be manifest to all that the same word used more than once in the same passage or verse should be translated by the same English equivalent. This is laid down very clearly in the preface of the revisers of the New Testament. They say, speaking

of the translators of the A.V.: "The studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work." Again: "The studied variety adopted by the translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations." Unfortunately, in the passage before us they have not had courage enough to introduce the alteration in the text, but have relegated it to the margin, where we find at verse 8, "or the Spirit breatheth".

Consistency, as we have seen, requires some alteration in order to restore uniformity. It must take one of two forms—either the last words of the text must be changed to "so is every one that is born of the wind," which is absurd, or the (R.V.) marginal reading of the first words must be adopted, "The Spirit breatheth." Now, let us see what authority Scripture affords for translating *To pneuma*, "the wind," and what for "the Spirit."

(1) This is the only place in the New Testament where it is translated "wind." The word for "wind" is *anemos*, and occurs 31 times, but not here. Was it not a rash innovation, then, to insert "wind" here as a rendering of *pneuma*?

(2) From Dr. Bullinger's Lexicon we find that *pneuma* occurs in the New Testament no fewer than 385 times, and never, except in John iii. 8, is it translated "wind." It must ever remain an inexplicable puzzle why our A.V. translators disregarded the Scriptural sense of the word as rendered by themselves in 384 places, in order to give it a foreign meaning in one, and that one a verse in which they themselves at the end of it translate it correctly!

For in fact the passage presented no difficulty whatever in following the universal precedent. The simple translation is: "The Spirit breathes where He listeth, and thou hearest His voice, but knowest not whence He cometh, and whither He goeth: so is every one that is born of the Spirit." For this translation of *pneuma* we have the authority of Origen, Augustine, and Bengel. It is also that of the Latin Vulgate, and is adopted by Young, by Rotherham, and, as we have seen, by the revisers, though only in the margin.

This change involves as improvements, though not absolutely necessary, two other minor changes. For "sound" we have substituted "voice," and for "bloweth" we have "breatheth." It may be asked by what authority these changes are made? As to the latter, the revisers give it in the margin, as we have seen. The word is *pneo*, it is the root of *pneuma*, and is translated "to blow, to breathe." As to the former: The word is *phōne*, and is always translated "voice" in the R.V., except here and in one other passage.

These alterations are optional, but certainly the verse seems to run more smoothly and consistently with them.

So much for the translation. We have now to consider the teaching, or doctrine, which our Lord meant to convey.

Perhaps it is desirable to say, what must, however, be obvious on a moment's thought, that it would not be true to say that we cannot tell the direction of the wind. Nothing is simpler or more evident to the senses. We know the points of the compass, and the most elementary knowledge of geography tells what country or ocean any wind that blows has come from, and what land or sea it will soon reach.

The verse, however, contains in the original no reference whatever to the wind.

Faithfulness of translation would, I contend, in a matter so free from doubt as this, have demanded the word *Spirit* instead of *wind*, whether or not the meaning was discoverable, and whether or not it was supported by the immediate context. Here, however, the meaning is clearly brought out by the truer translation, and the context most explicitly confirms it.

And first, please observe that the verse as it stands makes a comparison between the motions of a regenerate person and those of the wind. I venture to be sure that nineteen out of every twenty Bible readers will tell you offhand that the verse illustrates by the wind the action of the Holy Spirit. But it is not so. If it were, the verse would end with "so is the Spirit" instead of "so is every one that is *born* of the Spirit." Now, the misfortune of the present translation becomes apparent, for what could be more inept, so to speak, than to compare the Christian's walk to the ever changing, ever uncertain, ever vacillating ways

of the wind—now going north, now south, now dead calm, and now full of fury and destruction? Bless God, if some who bear Christ's name disfigure His image by such-like ways, it is not the ideal set before us, or the normal character of Christianity.

But no, the comparison is really, as we have proved, between the motions of the Spirit of God and those of the Spirit born person. It is an enlargement of verse 6: "That which is born of the Spirit is Spirit." Nicodemus possessed some knowledge of the Spirit nature as that of God, but could not understand how man could partake of it. The Lord instructs him that the mystery, the unearthliness, the invisibility of the Spirit, pertains also to the new-born, regenerate soul. The Apostle Paul takes up this thought in 1 Cor. ii., and works it out more fully. In v. 11: "What man knoweth the things of a man save the Spirit of man that is in him? Even so the things of God knoweth no man, but the Spirit of God." Again, v. 15: "He that is spiritual judgeth all things, yet He Himself is judged of no man." "Thou canst not tell whence He cometh, and whither He goeth." The Lord Himself was a perfect illustration of this. I mean the incomprehensibility, the mystery, that to the world surrounds the Spirit-born. See John i. 5-10: "The world knew Him not," "comprehended Him not." "Whence art Thou?" was its cry (xix. 9) to the last. Other inquiries found in this same gospel are like it. "What man is that?" (v. 12). "Is not this the son of Joseph?" (vi. 42). "Whither will He go?" (vii. 35). "Who art Thou?" (viii. 25). "Whom makest Thou Thyself?" (viii. 53). "Where is He?" (ix. 12). "Who is He?" (ix. 36). "Who is this Son of Man?" (xii. 34). "Whither goest Thou?" (xiii. 36). They could not tell whence He came, nor whither He went (see xiv. 5).

By the unfortunate reference to the wind, therefore, the teaching of our Lord is obscured or wholly lost, which presents the Christian, like his Master, as one who is ever incomprehensible to man. His motives are unknown. His aims and objects are not intelligible. However much, like his Lord, he mixes with men, he lives a life apart—among them, but not of them—a heavenly stranger, passing pilgrim-like through the crowd," with a far-off



look in his eyes," for he seeks a country (Heb. xi. 13, 14). This is displeasing to the world. For, however humbly the pilgrim bears himself, they cannot forgive him for the superiority or sanctity which his attitude implies; and however loving and gracious his speech may be, as he spends and is spent in relieving sorrow, or as he invites the sinner to return to God, the world feels itself thereby condemned, as indeed it truly is. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If the world hateth you, ye know that it hated me before it hated you" (John xv.)

Thus our verse is shown to be the nucleus of much of the subject matter of the gospel of John, upon which we would do well to reflect in an age like this that is becoming more and more material, less and less capable of spiritual perceptions—an age whose withering, blighting influence is terribly felt among the children of God.

A more serious evil of the present A.V. translation remains to be exposed.

I refer to the first words: "The wind bloweth *where it listeth*," or wisheth. This rendering attributes to the wind a power of will which is contrary to fact, and at variance with every parable of our Lord. Never does He, in His illustrations from nature, attribute to inanimate things the powers of life. It would be as reasonable, moreover, to say that the tide ebbs and flows as it listeth, or that the sun and moon rise and set as they list, as to speak so of the wind, which, however ignorant we may be of the immediate causes, moves under the Creator's fixed laws, in harmony with all the universe. (See Isa. xxvii. 8; Gen. viii. 1; Ex. xv. 10; Ps. cxxxv. 7, and cxlvii. 18).

But, in fact, it is not the sovereign will of the wind of which the Lord is speaking, but that of the Holy Spirit. See, then, what a loss the whole Church, in English speaking peoples, has suffered by the error. There is perhaps no passage in all the Scriptures which so forcibly and directly reveals this divine sovereignty of the Holy Spirit as the words, "The Holy Spirit breathes where He listeth." The same truth is taught elsewhere (1 Cor.

xii. 11) in its corporate application: "All these worketh that one and the self-same Spirit dividing to every man severally *as He will*." (See also John v. 21). No truth is more necessary in connection with all branches of the work of the gospel, explaining the otherwise mysterious and unaccountable incidence of revivals and awakenings, general or local; the conversion of souls to our minds, the least suitable; and the long blindness and resistance of others who seem to have every characteristic aid and every external advantage. It is my hope and prayer that this brief effort to direct attention to the original of the passage may serve to awaken some to a truth of infinite value and immeasurable consequence in the Church's witness for God in the world.

### ON PLEASING GOD.

Bible Reading by MR. R. C. CHAPMAN, Author of "Choice Sayings," "Hymns and Meditations," &c.

THE great pattern of perfectly pleasing God is our Lord Jesus Christ. In Matt. iii. 16, 17, Christ having come up out of the waters, was in type what He now is at the right hand of God. What a joy, and rest, and comfort it is to think that God, whom we call Father, has had One upon this earth who has perfectly pleased Him; and does it not become each one of us to begin above with God the Father resting in Christ? And while we are considering that, don't we share a something of that rest?

John viii. 29: The eye of God the Father was step by step upon Christ, reading every thought of His heart, and hearing every word from His lips, and everything from Him went up a sweet savour to God.

Before we consider how far we please God, we must begin with Christ, the Priest at the right hand of God, and what we are in Him, and be on the watch lest we get under the law. Our conscience should always begin with "It is finished." We begin where the law ended, and now His acceptance and ours are one. Supposing the adversary did not hide that from the saints, there would be at once a flowing together of all the family of God. A truly spiritual conscience will first consider that God's eye is always upon Christ, and never looks at my disobedience but in Christ,

and then with a Father's eye, "who is the Father of mercies, and the God of all comfort." He is unspeakably more pitiful to me than I am to myself; and if I am endeavouring to please Him, He is more readily pleased than I am myself.

God sees holy angels through Christ, but not in Christ. Sonship belongs to regeneration. They are servants, and it is high promotion for them to serve Christ and His members, and we ought to remember they are witnesses to our obedience or disobedience; therefore the words in 1 Tim. v. 21: "I charge thee before God, and the Lord Jesus Christ, and the elect angels."

Our pleasing the Father hangs upon our obedience to that Father. Our conscience looks directly upon our inward state: the eye of God never does that, but always upon Christ, but He leaves us to see our failures and judge them, if so He won't see them. He makes room for His approval of my obedience, which He could not if I were under the law. If I am assured that God is pleased with me, although my circumstances may be full of trial, this makes me walk upon the waters. I ought to be dealing with Him according to Ps. xix. 12: "Who can understand his errors? Cleanse Thou me from secret faults." Here we have the steps of one truly led by the Spirit of Holiness and the Spirit of Liberty—first by the Word, and next by the conscience. This bespeaks a soul that entirely pleases God, the language of a soul within the veil where the holiness of God is revealed to the conscience as through the atoning sacrifice, which is the very perfume of the presence of God. The children of God ought to have the Epistle to the Hebrews graven deeper and deeper on the heart and conscience, and the more closely we follow God the more fully we see our imperfections.

How precious the Spirit's testimony to Enoch in Heb. xi. 5: "That before his translation he had this testimony, that he pleased God." I have often made offer of £1000 if anyone will prove out of this chapter in Hebrews that Abraham ever denied his wife. This is only to be accounted for in one way. We come in after the Great High Priest, at the right hand of God. I would bring to your remembrance what you all know in 1 Kings

xiv. 7, 8. How can you explain this without Hebrews, and Christ the Great High Priest? It is very similar to "He hath not beheld iniquity in Jacob; neither hath He seen perverseness in Israel" (Num. xxiii. 21).

Is it possible for any natural man ever to have penned such words about David? This is a sample of how God deals with those who truly judge their sin; and it is written as a great principle of God's dealing with His children, for through the Great High Priest as one with Him we have a title to forgiveness according to 1 John i. And all my confessions, my repentance now, will be to my praise in the day of the Lord. It won't be possible for me to forget my debt. If it were, away would go my gratitude. Let me now make no league with the Canaanites, nor with those in the valleys—the enemies within; if you make none God is well pleased with you.

The ladder to climb up to the communion of Ephesians, I always say, is the Epistle to the Hebrews.

---

### ONLY ONE THING LEFT.

CHRISTIANS for generations now have been spending an enormous amount of strength upon the Bible. They have done well in that duty; but it seems to me that with regard to the Sacred Book something very important remains to be done. Christian scholars have translated it, re-translated it, and then translated it again. They have commented on it, printed it, and published it in every form, and it is hurrying on to encompass the world with its revelations, in every tongue. They have explained and preached about almost every word within its covers. There seems to me only one thing left to be done with it, and that is to give us a literal, and faithful, and understandable translation of it *in practice*. Let us live it, live the real thing, live the Christ life. Let us live out before men lives on which God has written in big, heavenly letters His own thoughts of truth, righteousness, purity, patience, love, and sacrifice. It is not how much we know about these things, but how much we practise them, that will bring glory to God now and His "well done" hereafter.

1897.

## A NEW-YEAR'S WISH.

Heb. xiii. 20, 21

"*WELL-PLEASING to Him.*" Be this  
the desire

Of each of His loved ones this year ;  
E'en though we pass through a furnace of fire,  
*With Him* we have nothing to fear.

"*Well-pleasing to Him.*" Oh, may we be  
found.

(No matter what others may say),  
Each day of the year, as it rolleth round,  
*His* strength shall be *ours* all the way.

"*Well-pleasing to Him.*" May this be our  
prayer,

At morning, at noon, and at night ;  
And, learning to cast on Him all our care,  
Our path will be joyous and bright.

"*Well-pleasing to Him.*" In duties of life,  
In counting-house, shop, or at home ;

"Watching" and "waiting," in this scene of  
strife,  
To welcome our Lord should He come.

"*Well-pleasing to Him.*" By striving to cheer  
Tried saints who are needing our care ;

Thus bright'ning their path and drying their  
tear,  
Rememb'ring them ever in prayer.

"*Well-pleasing to Him.*" By seeking to win  
Dear backsliders into the fold

From which they've wandered by yielding to  
sin,  
And now they are out in the cold.

"*Well-pleasing to Him.*" By pointing the lost  
To His work on Calvary's tree,

Where He died for sin, not counting the cost,  
To make them eternally free.

"*Well-pleasing to Him.*" In sickness, in  
health,

Redeemed we have *nothing* to fear ;  
Though poor in this world, or rich in its  
wealth,

We spend a *most blessed New Year !*

Dunoon.

M. M.

## GOD'S WAYS AND PURPOSE.

An Address by Dr THOS NEATBY, in Christian Institute  
Hall, Glasgow

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."—Romans viii. 28.

THE early part of the chapter is the result of all that has gone before in this epistle. It describes the new position of the believer before God ; not merely forgiveness of sins, and favour in God's presence, but a standing in Christ Jesus. "There is therefore now no condemnation to them who are in Christ Jesus" (verse 1). Oh that we might remember it, and that we might so apprehend the truth of it that our lives might be to the praise of God. It is not in any measure the old position in the first Adam ; it is an entirely new place in the risen Lord Jesus Christ. And then there is the Holy Spirit, the full power of that new standing—that "new creation." There is no power in the new life that is not derived from Christ. The new life is

## THE MOST DEPENDENT THING IN THIS WORLD.

But there is a power that "worketh in us," not that worketh for us only, but "worketh in us"—it is the Holy Spirit enervising the new creation. I mean the new creation as it is developed in the individual Christian. When we read, "If children, then heirs, heirs of God and joint heirs with Christ," we might say that the blessing is perfect, and so in a way it is. "This thing is true in Him, and in us because the darkness is past, and the true light now shineth." It is true when we consider ourselves, not as in the flesh, but as in the Spirit. But applied to our present condition of having the flesh in us, and being in the body, it is very far from perfection. Indeed, creation groans, and we "who have the first fruits of the Spirit," we who are linked to Christ by the Holy Spirit, "we ourselves groan within ourselves, waiting for the adoption, the redemption of our body." The new born spirit in the believer is created in the image of Him that did create it. The body, nevertheless, remains linked with a groaning creation. Thank God we have

## THE SECRET OF THIS CONTRADICTION.

We have the victory—we are "more than conquerors," but it is "by faith." Faith recog-

nises the condition of things as it is, and brings God into the circumstances through which we pass.

The Holy Spirit Himself prays within us in groans which cannot be uttered. That is a fact, and that explains a great deal in the mystery of a Christian's passing through this world—one with Christ, and yet groaning within myself. Blessed with all spiritual blessings in heavenly places in Christ, and yet by the body linked with a groaning creation, we don't even know what to pray for as we ought. We desire, after the inner man, that God may be glorified, for ourselves practical conformity to Christ, the blessing of our brethren in this world—the blessing of poor sinners in it. Ofttimes we are conscious of not knowing what we should pray for, but the Spirit within us intercedes. This is

#### A PRICELESS BLESSING

in the circumstances through which we pass. That "other Paraclete" is here, and just as Christ is the Paraclete there, maintaining our cause before God in heaven, so the "other Paraclete" is maintaining us as we pass through this world. But if "we know not what to pray for as we ought," there is one thing we do know. "We know that all things work together for good." We know it; there is no doubt about that. Whatever the power of evil around, whatever the groan within, "we know that all things work together for good." This verse is often misquoted thus: "All things *shall* work together for good." But all things **DO** work, all things **ARE** working—in the day on which you groan most all things work together for good. God has His blessed plan. It is already unfolded as to the soul's salvation and the blessings which spring out of that; but His plan is not unfolded yet as to all the way by which He will bring us into the heavenly enjoyment of it. But the whole plan lies before God perfectly, and He is working according to a plan.

#### THERE ARE NO SURPRISES WITH GOD.

He makes no mistakes. He makes the same circumstances to work together for the good of a thousand people, each in a different way. "He is wonderful in counsel and excellent in working."

You see very beautifully in Job how God

works for the blessing of one of His redeemed ones. You have the curtain lifted for a moment, and you see Satan there "accusing the brethren." You see God listening to the accusation and working by the accusation. "Hast thou considered my servant Job?" says God. "Thou hast set an hedge about him," says Satan. Mr. C. H. Spurgeon once said Satan knew there was a hedge about Job, because he had been round and round again seeking to get in, and could not. "Thou hast set an hedge about him and all that he hath." God uses Satan's power for the correction of that which it was necessary to correct in Job. Job needed to be brought to a deeper knowledge of himself as guilty and worthless before God, good man as he was; and

#### GOD COULD USE SATAN'S ENMITY

to accomplish His end. "All things work together for good." Satan's accusation and the removal of the hedge—they "worked together for good" to Job. The Sabeans, the Chaldeans, the death of his children, all the troubles that overtook him, "worked together for good." And so all things are working, and still work, all through the dark night of this world; ordered from God, all through the dark night of our groaning, they work together for good. Oh, that God would give us the consciousness of it every day; not only when we are together and talking of it, but in the ordinary walk of life. You send the clothes to the laundress; you never think about infection; they come back; you dress your children in the clothes; and in a little time one of your children sickens with scarlet fever and dies. It is a very hard case. What will you say? Will there be a doubt about His love—

#### ONE SOLITARY DOUBT?

Did Job say, "The Lord gave, and the Sabeans have taken away"? And will you say, "The Lord gave, and that wretched laundress has taken away"? He makes it all to work round for good to them that love God. I believe it, my friends. I should not be here to say it in the name of God if I did not believe it. God does work, and works when the heart is broken with sorrow, and works even through the tears.

The removal of a dear friend may affect a score, a hundred hearts. It may change the whole course of a large circle, and yet for each

one—every one—it works together for good. There is a dovetailing in the things that only God can dovetail. He is above “the water-floods.” He is doing His will. Yes, He saw that laundress put through the clothes with the clothes that came from the scarlet fever patient. He did not approve of it; but He had a meaning in it, and a meaning for you of infinite grace and compassion.

Shimei curses. He has no business to curse; it is a cowardly shame to curse. David never did Shimei’s family a bad turn in his life, but many a good one; but when Shimei curses, David, says, “The Lord has bidden him curse.” In like manner the Master said, “The cup which My Father hath given Me, shall I not drink it?” And did not that work together for good—a type of everything else? The greatest sin that this world has ever known has wrought the greatest blessing. “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts ii. 23).

It does not make their crucifying and slaying the Son of God a less crime, but He was delivered of God. It was the love of God that was redeeming your guilty soul and mine, “The cup which My Father hath given Me, shall I not drink it?”

### THE DESIRE OF GOD

FOR FELLOWSHIP WITH HIS CHILDREN.

BY GEORGE ADAM.

#### V.

IN continuing this line of thought, we now come to what might be called the marrow of our subject. It now lies out before us in two divisions. First, the desire of God for the society of His children on their way to heaven. Second, the near place to Himself which He will give them when they are gathered home to the Father’s House at last. This paper is devoted to the first of these. Scripture tells us, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (or told Him out) John i. 18. We have already noticed some instances in which God is *told out* in the ways of Christ with His disciples. Let us now look at some of His teachings.

In giving His disciples instruction and encouragement as to prayer, He says: “But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret, and thy Father, which seeth in secret, shall reward thee openly” (Matt. vi. 6).

We have been hearing much of late of the doctrine of “rewards for service,” but we seldom hear of this aspect of the doctrine of recompense, and it is a very striking one. Perhaps the truth of this passage refers more to the present than to the future. Be that as it may. It is what the reward is for, that is so striking. The child of God who “draws near,” and gives the Father the joy of seeing the countenance and of hearing the voice of His own child, is to be rewarded for it. Even should we come to Him with nothing on our lips but confessions, His love to us is such that He will reward us for turning aside and shutting everything and everyone out, and giving Him the joy of having us for a little while *all to Himself*. Again, the parable of Luke xv. is full of this truth. Although we sometimes speak of this passage as three parables, it is really only one in three aspects: God the Son in coming out after the *lost* sinner, God the Holy Spirit in seeking out the *helpless* sinner, and God the Father in receiving the *guilty* sinner. It is all through a revelation of ONE God, and a threefold revelation of His way of dealing with *one* sinner. What could be more sublimely instructive than this divine illustration of the joy the Triune God has over the salvation of one sinner. I would by no means find fault with the last part of this parable being used to teach the joy which the Father has over the restoration of a wandering child; but I have never seen that to be the primary application of it, because it could not be said that if we backslide from God we will get “a robe and a ring” every time we return to Him. We got that once for all when we came at first as lost sinners; and the joy the Father is seen to have on this occasion is in the first place His joy over a child born into His family. What a revelation this whole chapter gives of the joy of God over one sinner saved by grace! But this parable is not necessarily limited to the salvation of a lost sinner. The Three-in-One God has all His varied operations in bringing back a wandering

sheep or a saved sinner; and we cannot believe the joy of God is any less when such a one is found; we are so much occupied with the loss *we* would sustain were we not saved, and the loss *we* sustain when we wander away from God. But when the Lord Jesus unveils the heart of the blessed God, it is the loss which He sustains when we are lost to Him, and the joy which He has over us when we are found of Him. Such is the leading thought in this beautiful portion of Scripture. Oh, how little we know or enjoy the love of God to us who are His own children! We are all familiar with the love of God to a guilty world, as declared in John iii. 16, and manifested in the gift of His Son. We sadly fail to have fellowship with our God in His love to the lost, although we know the *doctrine* of it; but many believers do not know the *truth* of the Father's love to His children as such. When Scripture speaks of the love of God to the lost, or of the love that saved us, it reads: "We love Him because He first loved us" (1 John iv. 19); but when the Lord Jesus is telling His disciples of the Father's love, He says: "The Father Himself loveth you *because ye have loved Me*" (John xvi. 27). With God there is no past, present, and future, as with us; yet to speak after the manner of man it would appear that, when we were born into the family of God by receiving the Lord Jesus as His gift, we then were brought into an *inner circle* of love. We were then translated out of the old creation into the new, and became the objects of the love of God as a Father. That is the special love of which the Lord Jesus speaks when He says to His Father, "That the world may know that Thou hast sent Me: and hast loved them as Thou hast loved Me" (John xvii. 23). That could never be said of the love of God to the world. Great as that love is He never loved unsaved sinners as He loved His only begotten Son. But all who are born into the family of God are loved as He loves the FIRSTBORN. When God is warning the "young men" among His children against the love of the world, He says, "If any man love the world the love of the Father is not in him" (1 John ii. 15). I believe the love of the Father here is the same aspect of divine love as in John xvi. 27 and xvii. 23, to which I have already referred. It is the love of God as the Father to His own children—a love

which all who are saved share in fellowship with Christ Himself. Faith in the love of God to the world will not keep the world out of a believer's heart, but the enjoyment of the Father's love to His children will garrison the heart against the love of the world and the things that are in it.

When the Lord Jesus is speaking of the care which God has of the bodies, and of the "temporalities" of His children, He always speaks of "the Father." And He tells us that "the very hairs of our head are all numbered" (Luke xii. 7). If all this be true, and who can doubt it when told out by the Son of God, what awful ingratitude must it be for believers who are so loved, and so cared for, to live at a distance from such a Father! What an amount of real sin there must be in withholding our heart's affection and confidence from One who loves us so well!—One who has done, is doing, and will do so much for us.

Then there is not only the love of the Father to us as His children, and the encouragements He has given us to "draw near to Him" and walk in the light of His presence, but there is the provision He has made for it. He has told us of the two Intercessors, both engaged on behalf of the believer—one in heaven and the other upon earth—Christ now in the presence of God to meet all the claims of divine holiness, and the Holy Spirit dwelling in the believer to meet all our weakness and infirmities. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13); and not only so, but also "through Him we both have access by one Spirit unto the Father" (v. 18). We need have no unbelieving fears in drawing near; our God has made infinite provision in Christ for Himself as well as for us, and He will have infinitely more joy in having fellowship with us than we are able to have in fellowship with Him. In spite of all opposing powers He will have all His children beside Himself at last, and that for ever, but He desires our companionship now as we travel through the desert on our way home. He has also, as we have noticed, made full provision for it. Shall we not, then, draw near with the liberty of faith, and walk in the light, as He is in the light, thus enjoying fellowship one with another, and experiencing the efficacy of that precious blood which cleanseth us from all sin?

## THE DIGNITY AND BLESSEDNESS OF CHRISTIAN WORSHIP.

BY Christian worship we mean the character of approach to God in keeping with the truth of the present dispensation. Christianity and Judaism are distinct thoughts, quite lost in Christendom, which is a blending of both. Many regard Jews as if they had been Christians; many, Christians, as if they were nothing better than Jews. The incarnation of the Son, His death, resurrection, ascension, and the presence on earth of the Holy Spirit the Comforter, have made a mighty change in the ways of God. A Christian is not only a saved man, but "a man in Christ"; and "if any man be in Christ there is a new creation; old things have passed away; behold all things have become new, and all things are of God, who has reconciled us to Himself by Jesus Christ" (2 Cor. v. 17, 18).

Now, worship is the highest and most blessed exercise the divine life in the Christian is capable of. The worship offering takes the first place (Lev. i.) The hallowing of the divine name must take precedence to the meeting of human need (Luke ix. 2). John iii. speaks of new birth. John iv. unfolds worship. only John vii. takes up service. The descending stream of eternal life is first followed by the upspringing well of adoration, before the rivers of living water overflow their banks in life-giving ministry to others.

There is nothing greater than worship, and oh! we have enough to tell.

In prayer we take an empty cup to God. In communion we drink together out of the same cup. In ministry we carry a full cup of blessing to others. In worship the cup runs over, unable to contain His fulness, in adoration to that infinitely blessed One in whom the grace is ever deeper, and the treasures of glory ever vaster, than the utmost bounds of our poverty and need.

John iv. shows how the Son would gratify the Father's heart in His search after "true" worshippers, such as had got beyond the formalism of Moriah and the farce of Gerizim. He so revealed Himself to Samaria's daughter that she forgot her thirst as He forgot His hunger, for His ministry in the desolate soul of that degraded woman had

transformed her into a worshipper of the Father in spirit and in truth; she outstripped the theologian of chap. iii.

"I create the fruit of the lips," else how could we offer it? (Hos. xiv. 2; Heb. xiii. 15). "We worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." When we get into His company, when the heart glows and expands with affection to Christ, then the Spirit touches the chords, and the melody of worship enters within the veil.

Christian! does your heart make music to God?

M. I. R.

## ON OVERSIGHT WORK.

"BE not weary in well-doing" is an exhortation all need who in any measure are seeking to care for the flock. Especially is this the case where causes of division are rampant.

It is well to remember all the way the Lord has led us, and thus gather encouragement and correction where we have failed.

The root of all failure, individually and collectively, is *lack of grace*.

Heb. xii. 15 will help us in this respect, for if in seeking to remedy evil we had noted the *root*, it would have been nipped in the bud.

In this verse the words "fail of" are in other scriptures translated "lack"; and having regard to the original the verse reads thus: "Overseeing, lest any man *lack* the grace of God," and as a result the works of the flesh be manifested (Gal. v. 20).

In 1 Peter v. we have three characteristics of oversight, or bishop work:—

1. To tend or find pasture for the flock.
2. To be examples to the flock.
3. Not to lord it over the flock.

When Barnabas went for Paul to feed the flock (Acts xi.) he fulfilled the first.

When Paul could say, "Be ye followers of me, even as I also am of Christ," he fulfilled the second. And in the spirit of the third he said, "Though the more I love the less I am loved."

We must remember, in seeking to guide God's people, that they are *sons*. "They *were* as sheep going astray; foolish and *without understanding*;" but, having returned to the Shepherd and Bishop of souls, He has

given them *an understanding*, that they may know, by their understanding being enlightened. So that they are, as *sons*, to be led intelligently, in the spirit of Paul, "I speak as unto wise men ; *judge ye* what I say."

The meaning of the word bishop is suggestive. It means—

A watchman—that is, one on the look-out.

An inspector—that is, seeing to the state of the flock.

A guardian—that is, facing the foes.

It was for the lack of these requisites, in early times, in those who exercised oversight work, that Satan sowed the tares. "While men slept the enemy sowed the tares."

Hence the exhortation, "overseeing, lest any lack the grace of God"—that is, *primarily*, lest any unbeliever creep in, but also lest any brother lack grace, or lest ye yourselves lack the grace Timothy is exhorted to be strong in. Paul, in view of this, and seeing in the future how from *among themselves* men would *arise* (not *stoop* to serve), speaking perverse things, to draw disciples after them and not after Christ, gives a warning in Acts xx.

As the gardener nips the heads of the dandelions ere they go to seed, so ought the bishop to "watch for souls," look to it that none lack grace, and so be "rendering evil for evil," thus *manifesting* its absence.

Hence the bishop's work is to *exhort* and *convict*. (See Titus i. 8-10; and as samples, Acts xi. 23, xiv. 22, and 1 Tim. v. 20).

Guardian work is exemplified in Galatians 1 Cor. xv., and Jude 3.

The phrase "earnestly contending" for the faith, in Jude 3, means *standing in defence of*.

How suggestive! The truth of God, as a *whole*, assailed on every hand! And God would have all true men rally round the grand old Book: defend what is, and *abideth for ever*; and leave rotten systems to Him with whom they must reckon. For, "Behold the Lord cometh, with ten thousand of His saints, to execute vengeance upon all, and to *convict* all that are *ungodly* among them, of all their ungodly deeds, which they have ungodly committed, and of all the *hard speeches* which ungodly sinners have spoken against Him."

Let us, then, "Hold the fort," rally round it, and leave all that is of Satan to the "Coming One."

T. C.

## THE DWELLING-PLACE OF LOVE.

WELL He knew our frame, who appointed that our Heaven should consist of *love*. It is a dangerous feeling to be trifled with. There is something so sweet in loving and being loved. All in Christ Jesus shall drink together of the draught of everlasting love, when at length we reach that ocean of love without bottom or shore: when He shall Himself show us in the map of time, the line of love which has traced out our every step through this dark howling wilderness. There we shall wonder at ourselves for ever hesitating, whether He that spared not His own Son, but gave Him up for us, will not with Him give us all good things.

"Above the rest this note shall swell—  
My Jesus hath done all things well."

Lady Powerscourt.

## "THE NEW TESTAMENT IN CURRENT ENGLISH."

Notes on *The Witness* Review.

REFERRING to your reviewer's comments upon my work, I do not doubt you will allow me to reply. I am glad to see he has really read it—at least several passages; but believe a consecutive reading of the whole is required to ascertain its full use and bearing, and I hope he has now done so. I do not care what faults are indicated, for I am and shall be happy to correct all shown, for my object in the effort was neither vanity nor money, but to meet a widely-felt want for the Sacred Scriptures in a language clearly understood by the people of our day.

Your reviewer objects to my rendering of "*ὅς*," in John i. 14, and quotes Chrysostom against me. But he overlooks the fact that I have accepted that orator's meaning of "*ὅς*," "such as," in my version, for I rendered "*Such Majesty as*." He also dissents from my rendering *doxan*, as "*Majesty*," instead of "*Glory*," but that the word "*Glory*"—Latin "*Gloria*"—does not at all express the *idea* in the Evangelist's mind is certain. Christ did not appear as "*Shining*," "*Splendid*," "*Bright*," "*Glittering*," which the word "*Glory*" indicates, but, as always represented, "*Majestic*" in impressive, resolute, and beneficent power. Therefore I use that word.

"A Son." Winer is wrong. It does matter essentially if we neglect the import of the Greek text where "The Son," with the article, is used,



and where it is not. In the passages of Rom. i. 4, John i. 14, and Heb. i. 2, where the Apostle's Greek has it not, I ask, with the sacred character, "is there not a reason" for my adhering to the original and omitting the article in English? Longinus—a Pagan, and historic contemporary of Paul—asserts him to have surpassed all the greatest orators and writers of Greece as an orator and thinker. I endorse his view, and see in the Apostle not having used the article a proof of his skill as an advocate; for had he used it he would at the outset of his addresses have roused the wildest fury of repulsion in his audience, and shut their minds to all his succeeding reasonings for the Gospel. We always find him in his speeches start by uttering the habitual train of thought of his audience, and thence skilfully showing, on the ground of their acknowledged ideas, that the doctrines of the Faith of Christ must inevitably grow! Let your readers consult my translation of the Acts, especially his method and speech at Athens (Acts xvii. 16-34), as well as at Pisidian Antioch (Acts xiii. 14, and chapters xxii., xxiii., xxiv., xxv., and xxvi., all through), where he invariably adopted the same plan. To criticise my version of the Testament, and the Greek texts upon which it is founded, requires a different class of intellect and scholarship to that needed in correcting the exercise on a schoolboy's slate, which was all Winer and his school possessed.

As to Hebrews x. 37, and my rendering of *khomenos*, "The Traveller," your reviewer is right. It is a title of the Messiah, and means much, "The Traveller," *always* coming in the EVERLASTING PRESENT—not in a vague Future. So I read the Apostle's poetic figure.

Hebrews ix. 11: Your reviewer has lost the sense, I see, by not recollecting that Paul was a Hebrew, writing and thinking in Hebrew, which, in this instance, he afterwards had translated into Greek for his edition of his select letters; and that he here uses the "perpetual-present" tense of the Hebrew language, which I have preserved in my English as "are coming"—that is, "are always coming to us"—not the future tense, meaning "they WILL come," some time. Let him read it with this suggestion, and he will not fail to see its sublime meaning.

Read my version of Heb. iii. 2 again, and the context. What does *poiesant* mean if not his "Creator" or Maker? The physical body of Christ was created or made in the same way as ours are. "See, I have flesh and bones," He said of Himself. I bow to His words.

Heb. v. 9: Very best thanks for pointing out the omission of part of a clause, "to all who obey Him." It is an error of transcription by the typewriter or printer, and has been strangely

overlooked in spite of several readers' revisions of the press proofs. It shall be corrected.

Heb. iv. 10: "It shall enter into Its rest, and rest from Its labours, as God did from His own!" I am absolutely correct in this rendering. The Apostle poetically impersonates the "People of God," and so speaks of the Church as of an individual, wearied by long toil, "entering into Its rest," as we daily say in "current English," "The army rested after its glorious achievements." That may not be "current English," yet it is in daily use.

Gal. ii.: Let my friend read Galatians, in my version, again, and I believe he will see the meaning to be, "The Mosaic rituals did not save a man by merely going through them at any time, nor now, unless performed by the executant in the mental faith that they were an outward representation of the Messiah and His redeeming power." With this thought added—they saved, and only then. (See also James ii. 19-24). "But no one can dismiss the spectacles" of traditional commentary at once.

"I live by the faith of the Son of the God who loved me, and gave Himself up for me." The reviewer asks the question, "Who gave Himself up? God? or the Son of God?" I reply, BOTH, and take my stand upon Phil. ii. 6, 7, 8, and the opening of nearly all Paul's epistles, where both Father and Son are said to be the Saviours.

Rom. viii. 3: I hold my rendering correct, but to justify it should have to go to the Hebrew text of Genesis, for which I fear you would not give space.

"Preacher" for "Prophet."\* Paul, the Hebrew, translated the Hebrew "*Nebia*" correctly by *Prophetes*, which in Greek means a "Pleader" or "Orator," the exact equivalent of "*Nebia*," a "Reciter to the Nab'l, or Lute," a "Preacher." The *Khazeh*, or "Gazer," or "Fore-seer," was properly what our word "Prophet" means at present—a "foreteller of the future." I say at present, for formerly it meant, in English, a "Preacher," as the writers of the 17th century show. This change of meaning is one of the proofs of the need of a translation such as mine. Paul never refers to foretellers in his use of the word, but always to men who preached the Gospel. We moderns distort the Scriptures by the false meaning we give the word "Prophet."

Heb. iii. 2 I have replied to above.

John i. 14: Your reviewer is in error in making me translate this as "The Word was 'made' flesh." My rendering is, "And the Word 'became' incarnate, and encamped among us," which I believe is the most perfectly accurate

\*Prophecy included much more than prediction, but is never once in the N. T. confounded with preaching, teaching, or evangelizing.—Ed.

rendering of the original, far more so than either the Authorised or Revised Versions. The Divine Nature—"THE WORD"—never was either "made" or 'became' flesh," according to the Scripture. It was "in-carnated," that is, put into a human body. "Taking a slave-like form; coming apparently like a man," says the Apostle in Phil. ii. 7; and I kept to his statement in translating John i. 14, as I am convinced he copied it from that Evangelist.

Again let me thank your reviewer for having so carefully read my "New Testament in Current English" before commenting. If he will read it again, I believe he will like it better as the novelty of its style ceases to startle him.

FERRAR FENTON.

I MAKE NO pretension to any very superior knowledge of Greek, but with a little knowledge of *current English* I ask myself what certain expressions are calculated to convey to the mind of an ordinary English reader. That it is important to note the occurrence or omission of the article in Greek is beyond question, but it is equally important to remember that the omission of the definite article in Greek does not necessarily correspond with the use of the indefinite article in English, and therefore a *literal* following of the Greek in this matter is not calculated to produce a version "in a language clearly understood by the people of our day." Space will only admit of some brief remarks on a few of the points referred to by Mr. Ferrar Fenton.

John i. 14: In "current English" "a Father's only Son" means *any only Son of any Father*, and this is *not* the meaning of the Apostle John, even if "Winer is wrong." Mr. Fenton does preserve in a measure the definiteness of the original in Rom. i. 4 by not using any article; he might have done the same in Heb. v. 8 by rendering "Son though He was," and in chap. i. 1 he had better have used "*the*," as he does in vii. 28, "*the perfected Son*."

"The Word became *incarnate*" is not literal, and the endeavour to explain it as meaning "*put into a human body*" is calculated to produce the impression that the body was merely a casnet containing the Word. This was one of the errors of early days, and involves much more than at first sight appears. "God sent forth His Son," and HE, thus sent forth, was "born of a woman." The statement that "*The Word became flesh*" both expresses His personal grace in thus humbling Himself in His first act of obedience to the will of His Father, and declares the reality of the *perfect union* in that one blessed Person of all the fulness of Godhead with all the fulness of true and proper manhood.

Heb. iii. 2: This passage does not speak of 'the physical body of Christ,' but of *Himself*, as

"the Apostle and High Priest of our confession." It is true that the word rendered *appointed* will bear the sense of *made*, but if so given it would require the word *such* after it—"Who is faithful to Him that made Him (such)"—as in Acts ii. 36, "God hath made Him both Lord and Christ." But there can be no question that "*appointed Him*" is correct. The same word is used in Mark iii. 14, "And He ordained [or appointed] twelve," and in the Greek version of 1 Sam. xii. 6, "The Lord advanced [or appointed] Moses and Aaron." Dean Farrar, who supports the A.V., says that Theodoret and Chrysostom so understood it. The Arians seized upon the word as supporting their teaching that Christ was a *created being*, and the rendering "*His Creator*" goes to support that false idea, but rightly understood it teaches no such thing.

Gal. ii. 16: In "current English" the word *Ritualism* definitely refers to a human system of corrupt Christianity, and not to anything that was once divinely appointed. Therefore the use of the word, without qualification, for the Mosaic ritual is not good. But the chief point here is whether we are to read "*but only*" or "*except*." If Mr. Fenton's translation means anything it means that a man who has "a faith of Jesus Christ" may be "made righteous by Ritualism." This, whatever the Ritualism referred to, is a subversion of the gospel which the Apostle is here defending by the assertion "that a man is *not* justified by works of law, *but* by faith of Jesus Christ." That the particles here used do not denote *exception* but *contrast*, and that "*but only*" is their true force, is proved by Luke iv. 25-27.

The minor points in Mr. Fenton's paper must be left for readers to consider; but there is one other serious matter that the last quoted text brings before us—one that touches the very foundation of the Gospel—that is, the substitution, both here and in the Epistle to the Romans, of "*made righteous*" for "*justified*." The great controversy between Romish and Protestant leaders on this point has gone on from the Reformation to the present day, Romish teachers assert that to *justify* means to *make righteous*; the Reformers and those who follow them maintain that it is a forensic term, and means to *acquit* or to *declare righteous*. Of the way in which the translators of the A.V. used the word two examples may suffice. God expects judges to "*justify* the righteous, and *condemn* the wicked," and it is asserted that "He that *justifieth* the wicked, and he that condemneth the just, even they both are abominations to the Lord" (Deut. xxv. 1: Prov. xvii. 15). It cannot be said of a righteous man that a judge *makes* him righteous, and certainly he who *makes* a wicked man righteous is no abomination to the Lord, though he who *declares him to be righteous*

is. The word *justify* has the same force in the Epistle to the Romans, which specially declares God's righteousness as revealed in the death of Christ, "that He might be just, and the justifier of him who believeth in Jesus."

Of the far-reaching effect of the acceptance of such renderings nothing need be added now; but however praiseworthy may have been the object of the translator, or however great his diligence, such serious defects as these do call for a word of warning in the use of his translation.

W. H. BENNET.

[This closes the correspondence on this subject.—E.D.]

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

John xii. 25. What is the meaning of "loving," "hating," "losing," "keeping" the life?

In Solomon's prayer, as recorded in Kings and Chronicles, the words differ considerably, though the sense is nearly the same. Are we to understand that the actual words used are not recorded in either case? This question would apply to many other passages, as for instance Matt. xix. 18, 19, and Mark x. 19.

Explain Rev. i. 10. Is it the first day of the week or the day of the Lord?

ONE-MAN MINISTRY.—Does Galatians vi. 6 teach one-man ministry? If not, what is the correct teaching thereof?

MULTIPLIED WITHOUT JOY.—Please explain Isaiah ix. 3, "Thou hast multiplied the nation and not increased the joy; they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil."

OUTSIDE THE CAMP.—The expression, "without the camp," is frequently used; please explain whether Hebrews xiii. 11 or Exodus xxxiii. 7 is to guide us in carrying out the exhortation.

UNITY.—Is it true that there is no word for "unity" in Psalm cxxiii. as far as the original is concerned? Being simply "dwell together," or, more literally, "sit together."

### EVANGELISTS AND THEIR ENGAGEMENTS.

QUESTION 536.—Is it according to Scripture principles for a servant of the Lord to write and ask a meeting if he may come and preach? In a large city meeting four evangelists enquired *at one time* if the way was open for meetings.

Light from example or teaching of the Word will be valued.

Answer A.—There is no Scripture precedent that I know of for an evangelist going to a "large city meeting" to preach the Gospel.\* When Paul proposed to Barnabas to revisit the cities where they had preached the Gospel, it was to see how the saints were getting on (Acts xv. 36). When Paul and Silas did go on that occasion their work was "confirming the churches" (verse 41).

When Paul went "over all the country of Galatia and Phrygia in order," it was "strengthening the disciples" (chap. xviii. 23). When Paul sent Timothy to Corinth it was to bring the saints there into remembrance of his ways, which were in Christ (1 Cor. iv. 17). When he sent him to Philippi it was to know and "care for their state" (Phil. ii. 19, 20). The practice of these pioneers in the service of Christ was, not to go to places where churches were already planted to have a series of Gospel meetings, but rather to see if the saints were in a condition to maintain a healthy Gospel testimony themselves, and if not to help them into such a condition.

When they went out to preach the Gospel their practice seems to have been to go to fresh ground, and stick to their work until a church was planted. They did not always succeed in this, as for instance at Athens (Acts xvii.) But such appears to have been their practice.

From all this it would be wrong to conclude that an evangelist should never go to preach the Gospel in any place where a church already exists.

There are some meetings in which there is little or no gift for preaching the Gospel, and where a visit of an evangelist would be a great blessing; but these are just the places which are most liable to be overlooked. I suppose it would be a rare thing to have "four evangelists *at one time*" enquiring of some poor country assembly if the way was open for meetings.

In making this remark I am in no sense reflecting on the servants of the Lord, but I believe that there is very great danger just now of those who are moving about in "home-lands" slipping away from the path of faith in the "Living God." I also believe that the way in which many assemblies are treating labourers in home-lands has a strong tendency to draw the eye of the serving one away from the Lord Himself, and send him to look to the channels through which the Lord's bounty comes. Labourers in other lands are not exposed to this danger. They seldom *pay a visit* to the assemblies, and thus the gifts which are sent them are the *spontaneous* offerings of the Lord's people. Were this divine principle carried out in the same way towards labourers in the home-

\* Is Romans i. 13-15 not an instance?

lands, it would be a great blessing to both preachers and people.

As to an evangelist, or teacher, writing to enquire if the way is open for meetings, there is nothing unscriptural in this of itself. Paul wrote to both Corinth and Philippi before he sent Timothy, and he wrote to Philemon to "prepare him a lodging" (verse 22).

*Editor's Note.*—It appears to us that the system, now fast becoming general, of assemblies securing the help of evangelists for a fortnight or a month's services, and paying them before or after a certain sum for their labour, is accountable for much mischief. Wherein does it differ from a yearly salary?

There is a natural tendency to gravitate towards centres where "help" of every description is likely to be accorded. Thus the evangelist, who is but human after all, may be unconsciously biased in his judgment as to where the Spirit would lead him. And further, he is rendered powerless to embark in aggressive work in towns or districts where the need is greatest—where there is little or no Gospel, and no local assembly whose fellowship he can count upon. If individuals and assemblies would communicate liberally with the Lord's servants when they are farthest off in the Gospel fields, evangelists would then be in a more favourable position to weigh without prejudice the claims of different districts.

But is it not the case that the common proverb, "Out of sight out of mind," too often is true of those who labour in the Gospel?

No Spirit-taught servant of Christ will undervalue the fellowship of the saints. Their love, their prayers, their help in every way, he will highly esteem; but these will be tenfold sweeter and more encouraging when he knows that they are his even more earnestly when he is away abouring in barren places than when he is having a "series of meetings" in connection with a large city assembly,

#### EVERLASTING LIFE—PRESENT OR FUTURE?

QUESTION 357.—Is there any Scripture to warrant the thought that believers now have not everlasting life, only the assurance of having it in the future state?

*Answer A.*—Some, quoting Col. iii. 3, say that the "life is hid with Christ in God," and that we have only the pledge and promise of it, but the verse really means that as to its source and sustentation our life is with Christ in God. Other passages taken by themselves would seem to speak of it as future—Matt. xix. 29; Rom. vi. 22; Jude 21, &c.—as truly in one aspect. Observe, however, when we consult the whole

tenor of God's Word, that it is (1) received at birth by believing God's message (John iii. 36; v. 24; vi. 54; 1 John v. 12). (2), During the believer's growth in grace it is *in him* a perennial source of life and satisfaction (John iv.). He enjoys it as an abiding operative principle, bringing forth fruit to holiness (1 John iii. 14, 15). Being from God, it must produce God-like results. (3) He looks forward to the complete fruition of it in the eternal world, apart from sin and things of time and sense—the one inspiring hope in his work and testimony (Tit. i. 2; iii. 7; Rom. ii. 7; 1 Tim. vi. 12, &c. J. H. H.

*Answer B.*—Everlasting or eternal life is spoken of in Scripture both as a present possession and a future hope (John iii. 36; v. 24; vi. 47). 1 John v. 10-13, with other scriptures, plainly teach that every believer is in present possession of everlasting life. To deny this is to reject the clear testimony of Scripture, and to deny one of the cardinal doctrines of "the faith." Jude 21; Mark x. 30; Luke xviii. 30; Tit. i. 1, 2; iii. 7, are samples of texts which speak of everlasting life as a future hope. To use the one class of verses to nullify or contradict the obvious teaching of the other is the veriest wickedness. The sinner on the exercise of faith in Christ has implanted in him the germ of everlasting life, which never can be lost or extinguished. But whilst dwelling in the mortal body everything within and around is antagonistic to the growth and enjoyment of this eternal life. In the world, or age to come he will enter into the full enjoyment of what he has now as a present possession.

To "lay hold on eternal life" (1 Tim. vi. 12-19) simply means to stretch forth and live in the power of it. Paul could say, "Christ liveth in me" (Gal. ii. 20), yet he was counting all things but loss that he might win Christ (Phil. iii. 8).

G. A.

*Answer C.*—The difficulty disappears if we note the two distinct aspects in which everlasting life is set before us in Scripture—(1) *everlasting* in contrast with the present life, and (2) *everlasting life* in contrast with exposure to death as the penalty of sin. The first three gospels habitually speak of it in the former sense, as the future portion of those who give up the present life for its sake. Thus also Rom. ii. 7. In John, and Rom. vi. 23, it is the portion of the believer now, as the result of death having already passed upon his Surety.

Thus, while according to the first aspect believers have not now the eternal life, it is no less true that they have it now in the latter sense, so clearly expressed by the Lord in John v. 24, "hath everlasting life" . . . is passed from death unto life." W. C.

*THE LORD JESUS CHRIST AS SEEN  
in the EPISTLE to the HEBREWS.*

Revised Notes of Addresses given in Burgh Hall,  
Hillhead, Glasgow, by J. R. C.

IN the great edifice of Christian doctrine there are foundation truths, and truths that pertain to the superstructure. There have always been many truths regarding which the children of God have differed in judgment. The distinction between these and foundation truths has been defined as "essential" and "non-essential." But I do not accept this definition; it is not a satisfactory way of putting it; for everything that God has written is essential, and no truth, however insignificant it may appear, may be surrendered without serious loss. But all truths are not of equal importance. There are the greater and the lesser things of God's revelation as there are of God's creation. As I have said, there are truths upon which the most godly have differed in all ages, and there are truths upon which there can be no difference of judgment among those who are "taught of God."

It is one of these cardinal foundation truths that I propose now to take up—viz., the Divinity of the Lord Jesus Christ. I could not for a moment accept the thought that any man who denies the Divinity of the Lord Jesus could be a regenerate person, born of the Spirit, taught of the Father. I do not hesitate to say so, for you will find, as we look into the Scriptures, that this truth is so interwoven through the whole fabric of revelation that you cannot get rid of it, or escape from it, without rending the whole and disintegrating every part.

This first chapter of Hebrews I take to be specially designed to establish this doctrine, and therefore it claims our special attention. I had recently a conversation with a Christian Jew, one who before his conversion had been a Rabbi, and well acquainted with the letter of the Old Testament Scriptures. He was converted through reading the New Testament, but he has always thanked God that the Gospel by Matthew came first, and not the Gospel by John. Had he begun by reading John i., which sets forth the Lord Jesus as a Divine Person, and the Creator of all things, he might possibly have shut the book and read no more. But he began, as the New Testament begins, with the Gospel by Matthew.

He became convinced that Jesus of Nazareth, whom, till then, he had despised and rejected, was indeed the Messiah, the promised Saviour, and that in Him all the prophecies of the Old Testament have found their fulfilment. He read on till, coming to the Gospel by John, he paused, not staggering, but wondering "How can it be that this Person is God? Does not the Scripture say there is one God? Is that not a leading, fundamental truth? How, then, does it appear that there is more than one person?"

Thus his investigations were stopped until God Himself showed him that Christ is God from an Old Testament Scripture, one you and I would never have thought of bringing forward to prove it. But God is a Sovereign, and His Spirit can take up a word and send it as a ray of light into the darkened understanding as and when He wills.

He was reading Psalm ii.: "Kiss the Son . . . blessed are all they that put their trust in Him." Pondering this, his mind reverted to the well-known passage in Jeremiah xvii. 5, "Cursed is the man that trusteth in man." Then back again to "Blessed are all they that put their trust in Him." Then this one here spoken of, this "Son," "Son of Man," "Son of God," must be more than man—He must be God, or else to trust Him would be a curse instead of a blessing. Thus the light entered his soul, the barrier was taken away, and he saw that Jesus of Nazareth, the Messiah of Israel, was indeed the Son of God, a Divine Person, as taught in John i. All was clear now, and he could trust in Him as His Saviour-God for ever.

As to the passage in Deuteronomy vi. 4, which presents the greatest difficulty to the Jewish mind, one Christian Jew told me years ago what I have since had abundantly confirmed—viz., that in Hebrew there are two words for expressing "one." One of these means *one essentially, absolutely one*. The other means *one in combination*. The word here used, "The Lord our God is **ONE** Lord," is that which signifies *one in combination*. Just as the Lord Jesus said, "I and my Father are one," or as the prophet, when instructed to take two sticks in his hand—one for Judah and one for Ephraim—was told that they would become *one* in his hand; that is one in

combination. This, then, is the significance of the Hebrew word that is used to describe the unity of the Godhead.

So also the Hebrew word for God, in the singular, is El, but the plural is Eloheem. In the first of Genesis it is not El, but Eloheem. Therefore it is said: "Let us make man in our own image." There is a plurality; there is more than one Person. One, indeed, they are in combination, but three Persons. And this truth runs all through the Scriptures, expressed in a thousand different ways. Three Persons, but one God.

It is written, "God is light," and no more perfect illustration of this doctrine could be conceived than the solar ray. Our aged friend, Mr. Newberry, has enlarged upon this,\* but, without going into details, there is the well-known fact that every sunbeam is composed of three primary colours, red, blue, and yellow. Every colour that ever existed is but a combination of these in differing proportions, but the three equally combined produce the one white ray of solar light.

I regard this as a divinely constructed illustration of the doctrine of the Trinity, showing that as these rays combined form the one white ray of light, so the three Persons of the Godhead are one God. One in purpose, will, action, though diverse in mode of operation and in manifestation. There is therefore much instruction both in the Old Testament and in the New as to this great fundamental doctrine of "the faith once delivered to the saints."

In the Epistle to the Hebrews, at every point, the appeal is to the Old Testament Scriptures, and I would have you observe that exactly such was the way of the Lord Jesus. His appeals to the Old Testament Scriptures were frequent, and in every case their verdict was final. A Judge of the Court of Session must appeal to the statute—he cannot alter it, he can only administer the law according to it. Judges may differ in their interpretation of the law, or as to its exact meaning and application to particular cases, but to the law and to it alone all must be brought.

The Lord said not one jot or tittle of the law could fail; again He said, "And the Scriptures cannot be broken." Over and over

we read, "What saith the Scripture?" In Isaiah it is "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Thus, in every age, prophets, apostles, and the Lord Himself have regarded the Scriptures as the final appeal, the statute book by which every decision must be governed.

The first chapter of the Hebrews is one comprehensive appeal to the Old Testament Scriptures on the subject of the Divinity of the Lord Jesus.

Before going further I would like you to look at some scriptures which show the pre-existence of the Lord Jesus as a Divine Person before His incarnation.

Look at John xvii. 5: "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." This passage has special force, being the words of the Lord Himself. He is speaking of that which He knew, His own personal experience and recollection. How could any mere man, or any created being, use such language? Either He spoke THE TRUTH or (there is no other alternative) He must have spoken what He knew to be false, or else He was labouring under a delusion. We accept it as absolute truth, according to John i., that "before the world was" He was with God, and was God—the eternal Son.

In John i. we read of His pre-existence with God, and then that "the Word became flesh" (R.V.). I prefer the R.V. rendering here, for "was made flesh" might give the idea of creation, but the original word conveys no such meaning, and all scholars will agree that "became flesh" is the exact rendering. This One who was "in the beginning with God," the Word, who "was God," became flesh and dwelt among us. We really do not require another passage to prove the Divinity of the Lord Jesus; in fact, this one is so clear that any who deny it must needs get rid of the Gospel by John, and many an attack has been levelled at it for this reason.

Again, in John viii. 58, "Before Abraham was I am." To the ear of a Jew the words "I am" would instantly recall God's revelation of Himself to Moses, "I am that I am," and when sent to Israel, his message, "I Am hath sent me." It signifies the eternally self-existent

\* See his book, "Solar Light: as illustrating Trinity in Unity," 1/6 post free.

One, to whom there is no past and no future, but an eternal present; "the high and lofty One that inhabiteth eternity." Who but the Son, who was with God, and was God, could have used such language as "before Abraham was I am"?

To the multitude who came to apprehend him in Gethsemane He declared Himself again in the words, "I Am," and at the very mention of the title they "went backward and fell to the ground." It was infinite grace that they did not fall dead at His feet, in the presence of the majesty of the Son of God, the eternal "I Am." But soon they rose again, strengthened with hellish might, to apprehend Him and lead Him away to His death.

As to date of birth and commencement of his public ministry, John the Baptist came before Christ, yet his testimony is, "After me cometh a Man who is preferred before me, for He was before me" (John i. 30). Is this explainable on any other ground than that John discerned in Him the One spoken of by Micah the prophet, whose birthplace was to be Bethlehem of Ephratah, but "whose goings forth have been from of old, from everlasting" (Micah v. 2). And in John xii., referring to Isaiah's vision of the Lord, we are told that it was none other than the Son of God whose glory he beheld, "These things said Esaias, when he saw his glory and spake of Him" (John xii. 41).

In these passages it is amply shown that the Lord Jesus had existed prior to His incarnation, yea, from eternity, with the Father, and that He could be no other than a Divine Person, the Son of God, who ever was with God and was God.

(To be continued in our next.)

## SEVEN THINGS TO CEASE FROM.

- I.—Cease from anger, - - Ps. xxxvii. 8.
- II.—Cease from strife, - - Prov. xx. 3.
- III.—Cease from thine own wisdom, Pro. xxiii. 4.
- IV.—Cease from His own works, Heb. iv. 10.
- V.—Cease ye from man, - - Isa. ii. 22.
- VI.—Cease from sin, - - 1 Pet. iv. 1.
- VII.—The wicked will cease from  
troubling, - - Job iii. 17.

T. B.

## "I NEVER EXHAUST MY LIBERTY."

By WILLIAM SHAW, Maybole.

A SERVANT of God had travelled some distance to address a meetin of believers. After his message was delivered, and he was leaving for home, he was told that he was welcome to have given *another* "word" in the second part of the meeting. "I know that," he replied, "but *I never exhaust my liberty*." Now, there is a beautiful principle revealed in his reply—a principle which, if more widely acted on, would bring a positive relief in the matter of unprofitable ministry. If you are one who seeks to serve the Lord publicly in any measure, do not forget the simple rule—*Never exhaust your liberty*. Every believer who opens his mouth publicly for God has, or ought to have, a certain measure of acceptance with those among whom he serves. This measure may be great, or it may be small. But, be it great or small, he is a wise man who *keeps within that measure*. We believe the Heaven-sent man *will* keep within it. It is a part of his "endowment" that he has the power to perceive how far he may go, and carry the saints with him. The "humbleness of mind" associated with true greatness prevents him from overstepping, or even exhausting, the measure of his "liberty." In standing before the saints, he keeps within the boundary line. The result is that he gains the ear of the saints. Yea, his word is with power; and the fact that he pulls up long before he reaches the confines of his "liberty," is the unfailing token that he shall have the ear of the saints when he assays to address them again.

Let us now glance at the other side of all this. There are those who, in the matter of public service, habitually exhaust their liberty. Often indeed they go far beyond the bounds of what may be called their measure. They seem never to have discovered the limits of their liberty. Thinking of themselves more highly than they ought to think (Rom. xii. 3), they have taken it for granted that *their* measure of liberty must needs be exceptionally large. Very likely the honied words of some ill-advised flatterer have tended to strengthen this conviction. Thus it has come about that they have never apprehended the true measure of

their acceptance; and, although trespassers on the patience and forbearance of the saints, they often seem to think their sphere is sadly limited! Up to a certain point it may be that their ministry was acceptable, and if they had been careful to keep within that point, their word might have been with power and acceptance to this day. But they made the fatal mistake of presuming on the forbearance of the saints, and of fancying that the field of their acceptability knew no bounds whatever. The result is that they have *lost the ear of God's people*. And even when these ministering brethren keep *within* their measure, their word fails of its purpose; for confidence has been broken by their habitually going beyond their measure. This is very sad. But it shows us the importance of giving heed to the exhortation, "If any man minister, let him do it as of the ability which God giveth" (1 Pet. iv. 11). Perhaps there is nothing in which the grace of humility is more needed than in this matter of finding out the measure of our acceptability. We believe the discovery is not difficult, if we are only prepared to *come far enough down* to make that discovery; for it is written, "With the lowly is wisdom" (Prov. xi. 2). A true spirit of brotherly love will also help us to an understanding of what is acceptable; for love doth not behave itself unseemly (1 Cor. xiii. 5). W. S.

## CHRIST IN THE PSALMS.

By WM. COLLINGWOOD.

• **H**OW far are we warranted in applying these to Him?

### I. THE SCRIPTURE AUTHORITY.

The Lord Himself said, "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me" (Luke xxiv. 27, 44). And of the many things thus written of Him see Hebrews x. 7; Luke iv. 18; Matthew xxvi. 31; Acts ii. 25; Luke xx. 42-44; John v. 39, &c.

But He did not say, nor do other Scriptures show, that all things written there were written concerning Him. There is much in those books which by no ingenuity of interpretation can be applied to Him, however much He, as the blessed Son in the eternal Trinity, may have to do with it all. And it is of no small

importance here rightly to divide the Word of truth, and to distinguish between what was written concerning Him, and what, on the contrary, does not apply to Him.

How, then, are we to draw the line? Can we trust our fervent thoughts or imaginations for this? Or should we see it in the direct teachings of New Testament Scripture?

### II. THE LIMIT.

We are *quite* safe in applying to Christ the scriptures which the Spirit in the New Testament applies to Him. We *may* be safe in applying to Him scriptures which, though not directly referring to Him, yet closely agree with all that is taught concerning Him. But can we be safe if, by any process of reasoning, we would apply to Him what finds no example of either the one or the other in the New Testament? Here surely is the limit.

On the assumption that the Psalms, *as a whole*, were "written of Him," much has been taught by which the conscience, even of many who hold this view, has been shocked. Fifty years ago we were startled at finding Psalm vi. applied to Him, as showing that He was all His life under God's wrath and displeasure. Of course it was said, only in some "dispensational" sense, as being "identified" with His people. On the same principle Ps. xxxviii. must needs be applied to Him, and verse 7 re-translated to mean the same as the "scorching" of the meat-offering. Then verse 18 had to be made the language of the Holy One: "I will declare my iniquity; I will be sorry for my sin," explained by His identification with His people, and confessing *their* sin as *His own*. Those who *most severely* censured the former could not themselves escape falling into kindred error through the supposed necessity of applying the Psalms to the Christ. And it is a serious question whether the thought of His confessing His people's sins as His own has not been erroneously retained amongst us through thus applying the Psalms to Him.

### III. SCRIPTURES NOT APPLIED TO CHRIST.

Among the abundant citations in the New Testament can one be found which makes Him so to confess sin? In all that is said of Him, is He ever recorded to have confessed sin in any shape?

If His baptism be adduced, assuming that



because all the people therein confessed their sins He did the same, that is exactly what He did not do. In fulfilling this as an act of righteousness, so far from identifying Himself with Israel's sin and death by any such confession, "He went up straightway out of the water," which, on the part of any other, would have been an act of grossest impiety. In His case it was met by an opened heaven, the descent of the Holy Ghost in bodily form, and the Father's voice: "This is My beloved Son, in whom I am well pleased."

We hear many explanations of the meaning and purpose of His baptism. Scripture gives only one. It was "that He should be made manifest to Israel" (John i. 31)—that on whom the Spirit should be seen to descend and to remain on Him, the same was He that baptizeth with the Holy Ghost. And, therefore, John "saw, and bare record that this is the Son of God." He was thereby marked out as the One who alone had no sin to confess.

So far from the New Testament representing Him as confessing sin in any way, He ever stands forth there as the Holy One, maintaining His conscious sinlessness. Before His judges—though, as to suffering, dumb and opening not His mouth—He does open His mouth, to affirm His innocency. On the Cross He is still the Holy Sufferer: "*My God, My God, why hast Thou forsaken Me?*"

If, then, the New Testament never applies to Him such passages of the Psalms, never speaks of Him as so confessing sin, can we be right in carrying an interpretation of the Psalms so far as to apply these to Him, even though other portions in the same Psalms may apply to Him?

If 2 Corinthians v. 21 be adduced in support, can the words, "made sin," here mean anything else than "a sin-offering," as the Hebrew word in this connection is habitually rendered in the Septuagint? (see Lev. iv. 21-24; v. 9-12, and Num. xviii. 9) If not so, can any intelligible explanation be given? He not only "did no sin," but "knew no sin"—had no communication with it, nor owned it.\*

#### IV. IMPUTATION.

Two serious questions arise here. 1st, If the sins were, in any sense, His own, how could He be the sin-bearer for us? Would

He not Himself have needed an atonement? As our Surety He became answerable for our sins, but only as being personally not a partaker in them, would He be accepted. He who confessed the murder would surely, in the eye of the law, be disqualified from being the substitute for another.

But, 2nd, *Does Scripture, in any case, set before our faith what is not true in fact?* As for instance, does it teach us that imputation of righteousness implies that we are, or ever shall be, *regarded* as not having sinned? *Treated* so we are, and shall be, in God's infinite grace. But we shall ever stand before God in our true character, as those who have been pardoned and justified through Christ, singing "to Him that washed us from our sins in His own blood."

In like manner, Christ was never regarded as having part in the sins, but only as bearing their punishment—the Just suffering for the unjust.

#### V. IDENTIFICATION.

As this term is in frequent use, and teaching has been built upon it, we need to examine how far it rightly expresses the Scripture truth. Neither the word, nor its equivalent in other language, occurs in the Bible in this connection; nor the idea that it conveys, that is, *one and the same*. Where, in Scripture, are Christ and His people said to be "one," except as illustrated by the figure of the marriage union? They are *of one* (Heb. ii. 11). And His people are called to be one *in* Him (John xvii. 21, 22, 23); members *of* one body, of which He is the Head (Eph. iii 6.). The clear distinction between these, in contrast with *identification*, is as important to keep in mind as their union. Union implies *two* things having something in common. Husband and wife, their common affection and interests; surety and client, their common liabilities; members, a common life *in* the head, and *with* the head. In every case distinct things made one in some definite bond. And we are made partakers with Him who died for us, in all the fruits of His death and resurrection. But this is not *identification*.

#### VI. MESSIANIC PSALMS.

As to the Book of Psalms, it will be admitted that the presence there of some things which refer to, or apply to, the Christ, does not prove that all things found there refer to, or apply to, Him.

\* See *ginosko*, as used in Scripture.

What, then, of individual Psalms? Is there any Scripture to warrant the idea that from the presence of a Messianic passage in any Psalm we are to infer that all in that Psalm refers to Him?

Psalm xl. 7 is expressly prophetic of Him. Must verse 12 therefore be true of Him? Ps. lxi. 9 or 21 clearly apply to Him. Must we therefore make verse 5 His language, confessing not only sins as bearing them, but *guiltiness* and *foolishness* as being His condition? Because Ps. cxix. in its fulness expresses what He could say of His delight in God's law, must we include the last verse? Some have done so, and in making it to suit Him have destroyed its force for us. Surely Ps. lxxi. largely expresses the experience of the Blessed One. Does it follow that we must apply verse 18 to Him? Ps. lxxii. doubtless is prophetic of Him. But do we pray for Him, according to the evident sense of verse 15?

In so deeply serious a matter we surely ought to have some very plain teaching of Scripture to that effect before we put words into the lips of the Lord Jesus, or apply them to Him.

#### VII. THE LIMIT AS TO CONFESSION.

If the confessions found in certain Psalms where Messiah is evidently spoken of are to be attributed to Him, why not so apply similar expressions in other Psalms? If he could say, "My iniquities have taken hold upon me, so that I am not able to look up," why not, "I will declare my iniquity; I will be sorry for my sin"? And why not, "Against Thee, Thee only, have I sinned"? on the same principle. If He could say, "Lord, Thou knowest my *foolishness*, and my sins (guiltiness, *m.*) are not hid from Thee," why not, "My wounds stink and are corrupt because of my *foolishness*"? The thought is horrible! Where shall we stop if we follow such a system of interpretation? We come back to the question, "What example or authority for it is there in the New Testament?"

#### VIII. THE PSALMS APPLIED.

Beyond all question they contain prophetic utterances, which could apply to no other than the Christ, as ex. 1, 4, or xvi. 10, of which it is written that David as a prophet spake of the resurrection of Christ.

It is equally certain that most of the Psalms were written by men of God, under the teaching of the Spirit of God, and were in the first instance intended as the expression of their own experiences—either that of the penitent sinner, or of the suffering servant of God, or of the rejoicing worshipper. These inspired utterances thus become the fitting language of the people of God in all time, so far as they are found in the like conditions. The Holy One set us the example when in His darkest hour He poured out His soul to God in the words of Ps. xxii., and when with His expiring breath the Redeemer used one half of a verse, the other half of which is the language of the redeemed. All that in the Psalms spoke of the suffering servant He could take up, and more perfectly than any other ever could. So all that told of joy in God, and praise to Him, the Blessed Son could use in all its fulness. He was the perfect embodiment of all that was written of the suffering servant, the trusting child, the holy worshipper. Such as He could so use He might have used. And it is for us to follow Him in these as God may give us grace to be in our measure what He was in them.

But what of the Penitential Psalms? We find in these too truly the language of our hearts. We are one with David in his discovery that we are shapen in iniquity and conceived in sin. We have, like him, to say, "Thou knowest my foolishness." All his expressions of sorrow for his sins each of us may in truth take up as ours.

But the Lord Jesus! Never! The "holy, harmless, undefiled, separate from sinners."

#### IX.

It is fully recognised that they who have taught the views here called in question would be *the very last* to say or do anything to the dishonour of their Divine Master. On the contrary, these views find their place more particularly among some who are most distinguished by their personal love to the Lord Jesus, and they are doubtless the outcome of a desire to enhance the glory of His grace in humiliation. Nevertheless, the charge to "Prove all things" applies to this and to all teachings, however cherished, and lays on the humblest disciple the obligation to seek in the diligent searching of God's own Word the certainty whether these things are so.

## LIFT UP YOUR EYES ON HIGH:

A Winter Night's 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,  
Marching o'er land and seas ?

They move along their shining course,  
In grandeur all sublime ;  
Nor can man spy the secret source  
Of their terrific, ceaseless force,  
Defying space and time.

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,  
And spied His majesty ?

But hark ! I hear His mighty voice,  
Within the sacred scroll ;  
The Eternal One makes man His choice,  
Comes down to make his heart rejoice,  
And save his precious soul :—

“Lo ! now, behold, I come, I cast  
My glory all aside ;  
Creator, I, the first and last,  
I laid the earth's foundations fast,  
And for thy sins 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.

Barrow - n. Farness.

## GOD'S WAYS AND PURPOSE.

An Address by Dr THOS. NEATBY, in Christian Institute Hall, Glasgow.

“And we know that all things work together for good to them that love God, to them who are the called according to His purpose.”—Romans viii. 28.

## PART II.

WE do indeed love Him, “because He first loved us” ; but if the Spirit of God had stopped there my eye should have turned in, and I should have wondered if I did love God after all. But, blessed be God, He goes on, “to them who are the called according to His purpose.” Thank God, it is His love for me, not my love for Him, upon which the heart is called to rest. It is His purpose that is my salvation—full and perfect salvation. He has saved my soul, and has taught me to rejoice in “God my Saviour.” He has given His blessed Spirit—the *seal* that I belong to God, the *earnest* of all that is coming, the *anointing* by which I know the things that are freely given us of God. The same purpose is going to make this body to be the child of God. This body is not regenerate to-day. My spirit within me says, “Abba, Father.” God's Spirit in me says it, and my spirit too ; but the body is still left to groan, though, thank God, only for a time. His purpose is that I should be a child of God in my entire being—in my body as well as in my spirit. Now, the next verse gives the purpose of God. We sometimes divorce these verses that God has joined together. “For whom He did foreknow He also did predestinate to be conformed to the image of His Son.” Don't forget what the predestination is. It is not only a pardoned sinner accepted by a holy and righteous God. It is not only to be able to say, “Abba, Father.” It is to be conformed to the image of God's Son—

## A BLESSED PREDESTINATION !

That is the purpose of my God. Before the morning stars sang together, or the sons of God had shouted for joy (Job xxxviii. 7), I was present, and you were too. His eye saw everything from the beginning to the end, and He purposed that you and I, who are groaning to-day, should be conformed to the image of His Son. The groan is not much if it is to

T. R

end in conformity to the image of God's Son. You groan because one side of you is connected with the groaning creation and the other side with the living God. You cannot help it, but it is not for long. God's purpose is that you should be conformed to the image of *His Son*. If you put any title of Christ here instead of this divine one you spoil it. "The image of *Christ*" won't do. "The image of *Jesus Christ*" won't do. "The image of *Christ Jesus*" won't do. It is "the image of *His Son*." I am going to be like Christ in this blessed sonship—in this blessed relation to the living God for ever and ever. I shall be a child at home in the Father's house, and I shall be so like the Lord Jesus Christ that I could not be more like Him: like Him in spirit, like Him in body—every feature of me displaying conformity to the image of God's own Son.

#### I AM GLAD THAT I WAS EVER BORN

into this world of sin. It is a great privilege that I have to go through so many years of a groaning condition, isn't it, seeing it is to end in this conformity to the image of His Son?

"That He might be the firstborn among many brethren." Blessed, blessed counsel, and blessed way, however rough, that leads to its accomplishment. He is not ashamed to call us brethren now: we call Him "Lord." Blessed be His name, He might well be ashamed, but He is not. Oh, to hear that word from the lips of the Lord Jesus. "I will declare thy name unto My brethren" (Heb. ii. 12). Our eternal future is to be passed in the presence of Christ, my brethren, gazing upon that face that was once marred to bring us into that relationship, and that position, and in that likeness to Himself.

Now, just go on a few verses. "What shall we say?" I am sure I cannot answer the question; can you? What are you going to say to God about them now? What does my heart and your heart answer to Him about these things? Oh, blessed way that ends in the Father's house—that ends in my Saviour's presence and likeness. May He go on in that way; may He go on with the accomplishment of His purpose. We are in the hands of a Father, and that Father loves us perfectly. Do you ever think of your love to your

children when you think of the relationship in which you stand to God now? What would you give now to your child—to your first-born? What would you not do for your child? And do you believe, my brother, that God has made you His child, and that it is a real relationship? Does God feel as a father feels towards a child? You know how a father naturally feels towards his child. You scarcely know how you feel until a hand is laid upon your child. Some sickness, some accident, and it soon becomes evident how much you love your child. And God loves me. I say me, to make it individual and personal.

#### HE LOVES ME AS A PERFECT FATHER

loves a child. He loves me as He loves His own Son, for He has made me one with Christ *by the Holy Spirit*. God grant that this may be an abiding thought in the depths of the heart.

"What shall we say to these things?" If God be for us who can be against us? *He that spared not His own Son*. That is the measure of His love. You cannot read the measure of God's love in the mercies of every day. It is a blessed thing to receive the mercies of every day from the hand of God as a Father, and it is His love we own in them; but they are not, and never will be, the measure of His love. In the nature of things they cannot be. The measure of His love is the cross of our Lord Jesus Christ—the gift of His Son, to redeem lost sinners; "to suffer," mark you, to "suffer, the Just for the unjust, to bring us to God." When it says, "He that spared not," what does it mean? He "so loved the world that He gave His only begotten Son"; and having given Him He caused to meet upon Him the iniquities of us all.

When He took our place, and stood answerable for our sins, God did not spare Him. God did not give Him a different measure of punishment for my sins from what He would have given me if I had been bearing them myself.

#### CHRIST SUFFERED WHAT I SHOULD HAVE SUFFERED;

but, blessed be His name, He could bear the sins. He could put them away. His suffer-

ings availed to accomplish it. He was equal to the task. He made an end of sin. He brought His infinite majesty, and power, and righteousness into that offering of Himself—that bearing of our sins in His own body on the tree. But God did not spare Him, and this is the measure of God's love. The Father's house, with all its untold glory and joy, is not the measure of God's love. That Son in the midst of the darkness; that wailing cry, "My God, My God, why hast Thou forsaken Me?" that is the measure of God's measureless love!

I know the love now. "Hereby know we the love." That blessed One, the delight of God's heart, He served Him perfectly. He glorified Him alone down here. He trusted God to the uttermost. He was shut out; the darkness surrounded Him; the waters came into His soul—that we might walk in the light, *that we might know the favour of God every day*, and that we might be in it, spirit, soul, and body, soon. And that is the measure of God's love. "He that spared not His own Son." He knew a Father's heart as He brought forth that only begotten One. He knew a Father's heart as He gave Him to come into this world such as it was. He knew a Father's heart when He delivered Him up for us all.

"How shall He not with Him also freely give us all things." And now, cannot we learn something from this text in

#### ITS MISQUOTATION?

"He that spared not His own Son, but *freely* delivered Him up for us all." That is how it is almost always quoted, but it does not say so. God was not obliged to give Him up. Of His own infinite love He did this. But the heart can see and feel that "freely" could not be put in there. No, no. But now it comes in. "How shall He not with Him also *FREELY* give us all things?" Now it is in the right place. Thank God, He has given His Son out of the abundance of His fathomless love, and now He is at liberty to bless and to give us "*all things*." And He does give us all things. There is not a thing in this world He would withhold from us if it would be a good thing for us. I know my God will give me everything He sees really good for me. I know in the natural relationship how it would be with me as regards one of my

children for whom something would be good. God knows what is good for each, and "no good thing will He withhold." Be sure of that. He may not give us what we desire, but He does give, and will give always,

#### WHATEVER IS GOOD.

"No good thing will He withhold from them that walk uprightly." But the measure of His love is not the mercy He bestows. The measure of His love is that "unspeakable gift." The cross of Calvary is not only a means to an end; it is that; He could not have blessed me without the cross of Calvary. There was no way for blessing to a sinner by the holy and righteous God but by the cross; but it is a great deal more than a means to an end. "Now is the Son of Man glorified." That is the cross. "And God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." The cross is the moral glory of God made good in a world of sin, and the glory of God lifted to a higher standard than ever could have been known in a sinless world.

He gave Himself for us, but it was "an offering and a sacrifice to God of a sweet-smelling savour." How passing blessed it is that the measure of our blessing is that cross of the Lord Jesus Christ, but it is also a sweet-smelling savour to God. It all goes up to God

#### AN ETERNAL SWEET-SMELLING SAVOUR.

The satisfaction that God has found in the Son of His love, first down here in this world, going about doing good, spending His strength in the service of His God and Father; and then, at the close of a day of service and devotion to Him, not having where to lay His head, turning to the Mount of Olives, whilst others go to their own homes. Oh, what was it all to the eyes and heart of God! But then at the end the will of God had to be done. "Lo! I come to do Thy will, O My God." "What, shall I say, Father save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name." Did ever such a cry reach God in His sanctuary? "Father, glorify Thy name. If it implies casting Me out of Thy sight; if it implies all

Thy waves and billows passing over Me ; if it implies the waters coming into My soul—Father, glorify Thy name.” Yes, it was a whole burnt-offering to God—a sacrifice and an offering of a sweet smelling savour. God was glorified. That is a great deal more than satisfaction to His righteousness. God was glorified in the cross of Christ. And this is the measure of His love to you and to me—the measure of the love that watches every footstep, every sorrow, every day in this world. May our God just go on until

#### THAT BLESSED DAY

when we shall be “conformed to the image of His Son,” and may our hearts trust God fully beneath the cloud or in the sunshine, as the One that “spared not His own Son, but delivered Him up for us all.” God help us ! O God, reveal more of the perfection of that Christ, and all the perfections of His work, to us, and conform us by it to His likeness, for His praise and glory. Amen.

### HIS FRIENDSHIP.

BY HENRY HEATH.

“Ye are my friends if ye do whatsoever I command you Henceforth I call you not servants for the servant knoweth not what his Lord doeth : but I have called you friends, for all things that I have heard of Christ I have made known unto you” (John xv 15)

THE servant, right-minded and true-hearted, will consider what his master tells him to do and will do it, but he does not know the bosom secrets and counsels of his master. His master does not treat him as a friend, and open his heart to him ; he expects him to obey, and commends him for so doing. But He from whom the Father could hide no secret, and who thus knew the mind of the Father and of the Spirit, told them that He had unbosomed Himself to them of all that He had heard of the Father. Thus they were friends. We also are in the dispensation of mutual friendship—between the Son of God and the Father, and between the Son of God and those who are members of His body, of His flesh, and of His bones, He always preserving the pre eminence. He has given full proof of His friendship—in His life, and when He laid down His life for His friends. “Greater love hath no man than this, that a man lay down his life for his friends.”

Has He not, since we first trusted Him,

been commending to our hearts His friendship, proving His wisdom, care, and patience in disciplining our spirits, cheering us when cast down, giving us the victory in temptation, sympathizing as far as he can with us ? There is one thing in which He can pity us but not sympathize, that is when we have a guilty conscience. He never had that. He died not only to save us (that is a means to an end), but to glorify God and prove His love to His Father. During those three hours on the cross He was undefiled by the imputation of sin, and through it all had the fullest consciousness that He was pleasing God. So when anything defiles the conscience He can pity, but not sympathize. He has given the greatest proof of His affection. How precious is His sympathy ! All the discipline of God is an occasion for making the sympathy of Christ known to our hearts. Paul, as he prayed thrice, may have remembered Gethsemane, and thus he would feel he had the sympathy of the very Christ who was disciplining him. We shall have eternity to know the tenderness, and love, and power, and unchangeableness of Christ, and all the riches and glories of redemption. “I have declared Thy Name, and WILL declare it.”

For all this friendship He asks a return, and one word comprehends it all—OBEDIENCE. Simple, full, unqualified obedience is the return He asks, I might say craves. It is a very winning form to put obedience as friendship to Christ. Right thoughts, words, and deeds are so many forms of friendship to Christ, and He takes them as such “Ye are My friends IF”—Here is a condition. We are saved without conditions as of ourselves, —all of grace—but when saved, made children, *there are* conditions of friendship, and this word *obedience* comprehends all. “Ye are My friends if ye do whatsoever I command you.”

These are not words thundered from Sinai, which demanded obedience but ensured no power to obey, had no pity for weakness, and no forgiveness for transgression. They come from Him who, when He ascended, sent down the other Comforter, who should work in us all that His holiness demanded from us as His friends. May we all gird our loins afresh, in dependence on Divine grace, to give this answer to Christ—of full, unreserved obedience.

*THE DESIRE OF GOD  
FOR FELLOWSHIP WITH HIS CHILDREN.*

BY GEORGE ADAM.

VI.—IN THE “AGES TO COME.”

WE now come to look at what God is going to do with His children in the “ages to come,” or rather, the near place to Himself He will yet give to those whom He has redeemed from among the guilty race of Adam. It may help us to see the force of the truth better if we turn aside to notice what God’s redeemed people are to Him. What does He say about them? He speaks of Israel as being

HIS PECULIAR TREASURE

(Ex. xix. 5 ; Ps. cxxxv. 4). Also, He says of those who “feared the LORD” in a dark and evil day, “They shall be Mine in that day when I make up My jewels” (peculiar treasure). Whilst we should be careful to distinguish between Israel and the Church—between the earthly and the heavenly people—yet when the moral teaching applies to both we need to be as careful not to miss it. When the Holy Spirit is speaking of those believers who compose the Church He calls them a “peculiar people” (Tit. ii. 14 ; 1 Pet. ii. 9). This is one of the purposes for which Christ laid down His life, that He might have a special people for His own possession from amongst the children of men.

When such portions of the Word as John xvii. and the Epistle to the Ephesians, with kindred Scriptures, are read carefully, without prejudice or preconceived ideas, it does seem clear that those who are being gathered out of the world during the present age are brought into a nearer place to the Son of God than any other company of redeemed sinners, and will in all probability have a nearer place to Him through all eternity. How this ought to touch the heart of the Christian, and lead us to respond to this peculiar affection which the Lord Jesus has towards those who now form “the body of Christ,” and who will in the future compose the “Bride of the Lamb!” How we ought to cultivate acquaintance with that Blessed One with whom we are to spend eternity! It has been often said that heaven would be no heaven to the believer were

Christ not there. But perhaps the other side is equally true, that the heart of the Saviour will never be satisfied till His redeemed and loved ones are all with Him where He is, to reflect His image, and “behold His glory” in the Father’s house above.

THE MOST DELICATE RELATIONSHIP

on earth is used to illustrate that which exists between Christ and the believer. The Spirit by Paul says, “For I have espoused you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. xi. 2). And when all whom the Father has given to the Son as His own special portion are gathered home He will “present the Church to Himself glorious,” “not having spot or wrinkle, or any such thing,” but “holy and without blemish.” Surely if anything could convince our hearts of the desire of God for fellowship with His children, the place He is to give us in heaven in association with His well-beloved Son ought to do it.

Wherever we see the Lamb in heaven it is in association with those who have been redeemed from amongst men. If He is revealed as “a Lamb as it had been slain” in “the midst of the throne,” those who sing redemption’s song are seen “in the midst of the throne, and round about the throne.” In the vision of heaven which is given in Rev. v. the angels who never sinned occupy a second circle. Those who are redeemed “out of every kindred, and tongue, and people, and nation” occupy the inner circle. They are nearest the Lamb, and they lead the praises of heaven. Those myriads of holy angels who never were defiled by sin will be privileged to join in the chorus, but they will never be able to join in the “new song” which redeemed sinners will sing in the Father’s house when all are gathered home.

The first company of the redeemed of which the book of Revelation speaks are enthroned “around the throne” (see chap. iv.), and probably the doxology in chap. i. belongs to these: “Unto Him that loved us, and washed us from our sins in His own blood” (verse 5). Those spoken of in chap. vii. would appear to be another company; they “stand before the throne.” Their song is the same in substance but differently expressed. They also are there

on the same ground. "They have washed their robes, and made them white in the blood of the Lamb" (verses 9 and 14). They are also seen in association with Christ. "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters" (verse 17).

Again in chap. xiv. Christ is seen in association with redeemed man. "And I looked, and lo! a Lamb stood on Mount Zion, and with Him an hundred and forty and four thousand, having His Father's name written on their foreheads." "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and the Lamb" (verses 1 and 4).

Then in chap. xix. we have the climax in the "marriage of the Lamb" to those of the redeemed whom Scripture calls "THE CHURCH" (Eph. v. 25-32); those who are "espoused to Christ" (2 Cor. xi. 2); "THE BRIDE, THE LAMB'S WIFE" (Rev. xix. 7; xxi. 9).

It is also revealed that when the Church is caught up to meet the Lord in the air, "so shall we ever be with the Lord" (1 Thess. iv. 17). We have been hearing much lately of what is to be "after the thousand years." Well, many dear believers cannot draw spiritual nourishment from such difficult or abstruse subjects, but the simplest child of God can understand and enjoy the prospect of being "for ever with the Lord."

It is certainly wrong for us to live in ignorance of any truth which our God means His children to know and enjoy, but it is safest not to go "beyond our depth." There may be many things in the future which we cannot be sure about, but

#### THIS ONE THING WE DO KNOW,

that after we are called up to meet the Lord in the air we SHALL BE FOR EVER WITH HIM. He so loves His ransomed ones that He will have them as His intimate companions through all eternal ages. He said before He died, "If I go I come again, and receive you unto Myself, that where I am there ye may be also" (John xiv. 3). Also in His intercessory prayer He said, "Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast

given Me" (xvii. 24). Such is the power of His grace, and such is the cleansing efficacy of His precious blood, that He will make all who come to Him in every sense worthy of such a glorious destiny. His perfect atonement will give us a title thus to rank with Him, and His grace will give us a fitness for being His associates for ever and ever. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold" (Ps. lxxviii. 13).

In view of what lies before us well may we take up the language of the Spirit and say, "Seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless." "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter iii. 11-14).

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. i. 9). The *partnership* will never be dissolved, but, oh, how little of the *communion* is enjoyed. What must it be to the heart of the Heavenly Bridegroom to see His own redeemed, espoused ones so occupied with our own things and the trifles of a day, that we have neither time nor heart to turn aside and yield up our souls to the sweet embraces of His love. When we see Him as He is, how surprised we shall be at our present want of desire for communion with Himself.

"Soon, soon, shall I know the full beauty and grace  
Of Jesus my Lord, when I stand face to face.  
I shall know how His love went before me each day,  
And wonder that ever my eyes turned away."

#### TWO SONS AND TWO STATES.

Notes of Bible Reading given by ROBERT C. CHAPMAN.

Scriptures read, Luke xv. and xvi.

THE two sons represent the whole house of Israel. In Exodus iv. 22 we read: "Thus saith the Lord, Israel is my son, even my firstborn." The title "son" has misled even many godly persons to speak of them as both regenerate. This greatly mars the interpretation. They represent the two classes of the people—"the elder son"



showing us the proud Pharisee, and "the younger son" the publicans and sinners. In this we have the key to the whole three parables in this chapter. Nationally, Israel is God's son, and never to be cast off.

As to the steward of Luke xvi., the Lord intends to pursue the business of rebuking the Pharisee. According to Romans ix. 4 God had entrusted them with the law, but they had wasted His goods, and proved themselves unfaithful.

#### THE STATE OF THE JEW

is here set forth by the lost sheep, and the lost piece of silver; then more fully in the third parable, and in the way of perfect heavenly revelation, God's dealings with those called out from those who rejected and crucified the Lord. The great intent is to show out the riches of grace toward the called-out ones, and the righteous judgment of God against those who proudly reject Him. Then how precious to God are the elect: "Thine they were; and Thou gavest them Me." Is it not true that a thing of small worth given by one we love becomes of great value? This is set forth by the lost sheep, and the pains taken to pursue and get it back; so also the lost piece of silver.

Is it dwelt upon sufficiently by the family of God, the joy the holy angels have in our salvation, in our regeneration, and in God's raising us above them? For they cannot call God "Father." The whole company of the angels have life by creation, but we have

A LIFE DERIVED OUT OF THE CRUCIFIED, slain Lamb, and anew created in Christ Jesus. If we better understood what we are made to God in Christ we should better understand why the holy angels delight in ministering to us.

Christ came in the fulness of time, not only when the wickedness of man had been made manifest, but also the state of the Jews had never been so wicked as then. They were puffed up, in the midst of all their guiltiness, by the pride of self-righteousness. When, in their own esteem, they were at their best, in God's sight they were at their worst.

The poor worldling, and even many Christians, are talking of

#### THE WORLD GETTING BETTER,

but what saith the Scripture? "Evil men and

seducers shall wax worse and worse, deceiving and being deceived." On looking round we see men self-destroyed, but God saves such, as we see in this chapter. If men reject the truth they are given up to receive the error.

What wickedness in the words of the elder son!—"Thou never gavest me a kid, that I might make merry with my friends"—turning his back upon his father. God shut out. And his saying, "I never at any time transgressed thy commandment," shows that the conscience of the Jew had been thus trained by Satan instead of accepting the judgment of God. "The carnal mind is enmity with God"—he accepts the devil's lie, and as much as says, "Will God punish a sinner with everlasting wrath?" If God could not spare His Son, how could He possibly spare the sinner that could not make any atonement? God *could not justly forgive without His own Son bearing our sin.*

In the last parable (chap. xvi.) we have set forth the

#### TWO DISTINCT STATES OF MEN AFTER DEATH.

The younger son, now the saved sinner, pictured by Lazarus, full of sores; another picture of the state of soul which, by the Spirit of God, they were made to feel. But "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill." This is as He is seen by the eye of God, and also in His own eyes as taught by the Spirit. It is remarkable that always the rich man calls Abraham father, but Abraham only once calls him son. The silence of Scripture, how loudly it speaks! It is as much as to say, "I know thee by natural birth to be one of my family, but spiritually I disown thee." We, the redeemed, will not only have joy immediately from Christ, but we shall joy and delight in each other's joy. It's an awful truth—the opposite—when those who have been confederates in enmity are seen to be companions in punishment.

#### WEAKNESS AND POWER.

BY HENRY HEATR,

Read 2 Cor. xiii 4, 5, xii. 8, 9.

THERE was in the cross and resurrection of Christ the union of weakness and power, the weakness of death and humiliation of the Son of God made flesh for us, but the

perfect manifestation of Almighty power. The second Scripture shows the normal condition of every child of God to be a like union of weakness and power; and if the cross preceded the manifestation of power, the weakening of what we imagine to be strength must precede the demonstration of the power of God in us.

What is it that will most effectually and honourably bring down our vain thoughts as to our wisdom and powers? Scripture examples prove that it is a result of nearness to God—the conscious presence of God. *There* there is the light which searches us; *there* we get fellowship with God, who loves us as He searches us; *there* our strength is withered up. The perfect wisdom of God discovers and withers up the sinews of imagined strength and wisdom in us, and this makes us ready for the exercise and demonstration of the power that lifted Christ from the dust of death and put Him on the throne of God on high. He, as our Father, will bring us low. He will also give us power to maintain our grasp of His love, and the power of His Spirit to lift us and make us strong.

In 2 Cor. xii. 8, 9, the thorn was that which Paul would have least chosen, which touched him to the quick, so that he could ask the Lord thrice to take it from him. Thus the Lord asked thrice that if possible the cup might pass. Both got the same answer: *Strength*—the one to take the cup and drain it, and come into resurrection joy; the other to glory in infirmities. Let us, then, glory in the very thing that tries us most, that the power of Christ Himself may rest upon us.

## Correspondence.

### "IS THERE NOT A CAUSE?"

TO THE EDITOR OF *The Witness*.

SIR,—May I be allowed to bring before the Lord's people, specially in Scotland, a statement as to the humbling and embarrassing bareness of any one going out in connection with assemblies in Scotland to the "regions beyond." If known, I fear the true state of the case is not realised as it ought to be, or it would assuredly lead to heart searching and humbling before God.

By a careful comparing of the records in "Echoes of Service," the following *vidimus* for the last three years is as near as can be arrived at: In 1894, *only one sister* went out from any

Scotch assembly—Miss M'Lay, from Marble Hall, Glasgow. In 1895, *only one brother* went—Mr. J. H. Aston, from Wolseley Street Hall, Glasgow. In 1896, while 24 brethren and sisters appear to have "gone forth," *only one is from a Scotch assembly*, viz., Mrs. Langran (*nee* Miss Milne), from Aboyne. If these statements are anything like the truth, it may well humble us in the dust before God, at the same time remembering to thank God for the *brave three* who have gone forth in the Lord's name.

In Judges v. 23, we have this solemn word: "Curse ye Meroz . . . curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." And surely, were it not for the mercy and grace of God in Christ Jesus, we come perilously near a condition when the curse will stand in the way of the blessing. Perhaps the question may arise, "Who is to blame? Is it a lack of prayerfulness and heart exercise on the part of assemblies, discouraging and holding back, or the unpreparedness and lack of simple faith in God on the part of those who might go, but do not? The question is easier asked than answered, but no doubt responsibility rests on the one as well as the other.

May the Lord stir us all up. God's word is true, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24). And it may be that the lack of fruit from much faithful gospel preaching at home is permitted to lead to reflection upon God's way and will as to how His work is to be furthered, and may also help to burn in to our consciences the fact that *one-half* of the men and women on the face of the earth have not yet heard that Christ came into the world to save sinners!

When we see the hundreds of young brethren and sisters growing up in our assemblies (thank God for every one of them), the conviction rises up that our gatherings would be none the poorer, but the richer, were many of them led to prepare and dedicate themselves for service in other lands.

The command of the Lord is, "PRAY YE" (Matt. ix. 38), "Go YE" (Mark xvi. 15). Who will say, "Here am I, send me?" (Isaiah vi. 8); and if the hearts of many are stirred up to hear and respond to *God's call*, shall the Church be ready "to set them forward on their journey worthily of God; because that for the sake of *the Name* they went forth, taking nothing of the Gentiles" (3 John 6, 7, R.V.).—Yours in Christ Jesus,

THOS. M'LAREN, Sen.

Cambuslang, N.B.

P.S.—In 1895 a brother from Scotland in South Africa went into Bible carriage work; and in 1896 a Scotch brother has gone to Argentina, but went from an English assembly. Brother

John Carruthers, from Cumnock, went to Spain early in 1895, but his health broke down and he had to return.

### "THE MINISTRY OF THE WORD IN THE ASSEMBLY."

Notes on Papers by J. R. C.

TO THE EDITOR OF *The Witness*.

SIR,—I regard this paper as thoroughly scriptural and very much needed. The neglect of spiritual ministry, and often the loose, irreverent way in which it is given, has been and is one of perhaps the most patent causes of weakness in the assemblies of the saints, *i.e.*, in connection with the Lord's Supper.

I have long ago observed how, on the occasion of its institution, the Lord Himself spoke more than three chapters to His disciples and one chapter to His Father on their behalf. On the occasion of the other instance of which we have a record of the disciples coming together to break bread (Acts xx. 7), Paul used the opportunity to teach, and continued his speech till midnight.

I have also long believed that from 1 Cor. xi. 17 to the end of chap. xiv. is all one passage, and applies specially to the "whole Church coming together into one place" (xiv. 23)—[Rotherham says "for the same thing."] I believe there is no time when the hearts and consciences of believers are in a better condition to receive and profit by healthful teaching than when around the "Lord's table," and as far as I have grace and opportunity this is what I always practise. I always feel that there is something very much wanting if saints rise from the Lord's table without a *message* from Himself, and to have to sit and listen to the "prepared thing," or to the unedifying harangue which is sometimes given, is one of the most painful experiences I have to endure. May the Lord guide the author in the continuing this fine of truth.

G. ADAM.

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

John xii. 25. What is the meaning of "loving," "hating," "losing," "keeping" the life?

In Solomon's prayer, as recorded in Kings and Chronicles, the words differ considerably, though the sense is nearly the same. Are we to understand that the actual words used are not recorded in either case? This question would apply to many other passages, as for instance Matt. xix. 18, 19, and Mark x. 19.

MULTIPLIED WITHOUT JOY.—Please explain Isaiah ix. 3, "Thou hast multiplied the nation and *not* increased the joy; they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil."

OUTSIDE THE CAMP.—The expression, "without the camp," is frequently used; please explain whether Hebrews xiii. 11 or Exodus xxxiii. 7 is to guide us in carrying out the exhortation.

### ONE-MAN MINISTRY.

QUESTION 538.—Does Galatians vi. 6 teach one-man ministry? If not, what is the correct teaching thereof?

Answer A.—This Scripture teaches clearly the duty and privilege of believers communicating of their substance and their ability to those who labour in the Word and teach, but it does not assert this is to be done for one only to the exclusion of many perhaps who also truly labour. Compare carefully 1 Cor. ix. 7-18, Luke x. 7, 2 Cor. xi. 7-12, Hebrews xiii. 16. A. O. M.

Answer B.—In this verse the apostle reminds the saints of their responsibility as instructed ones to remember Christian teachers in love. The phrase—"him that teacheth"—is large enough to embrace any number and any locality, being applicable to every true Christian teacher wherever found. Teachers are the gift of an ascended Christ (Eph. iv), and have been set by God in the Church (1 Cor. xii. 28) so that the body of Christ may receive edification. It is therefore obligatory on the part of the Church to communicate to them in all good things. J. D.

Answer C.—This verse is closely linked with the preceding ones, which treat upon the subject of BURDEN-BEARING. The burden of our responsibility—to rightly use all we have and are—none can bear for us, but there are others that we can help each other to bear, and one of these is brought before us in verse 6. If I am "taught in the Word" by any brother who is bearing upon his heart the burden of my *spiritual* welfare, surely I, the learner, should count it a duty and privilege to help to bear my teacher's burden in connection with *carnal* or temporal things, this very specially when his whole time is given to the work. See 1 Cor. ix. 11-14, and Rom. xv. 27. A difference must be made between the one who *won't work* (2 Thess. iii. 10) and the man who, like Paul, *labours* for God, as, perhaps, he never did for himself. Read 2 Thess. iii. 7-9; 1 Thess. ii. 9-12; Acts xx. 18-21, 33-35. One-man *ministry* is no more taught in the verse than one-man *communication*. W. H. S.

Answer D.—If by a "one-man ministry" is meant one man engaged and paid to do all the ministering, on the principle of every man's mouth being closed but his own, this passage

could never be used to warrant such a practice, for it would be in direct opposition to the plain teaching of Scripture. 1 Cor. xiv. gives clear, definite teaching as to liberty of ministry in the assemblies of the saints, and Scripture never contradicts itself. The system of paying a man a stated salary for ministering the Word is more an *abuse of a divine principle* than an *innovation*. 1 Cor. ix. 5-14 is explicit on this point, and sums up by saying, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." This rule takes in "feeding a flock" as well as "planting a vineyard"; "threshing" as well as "planting." The same principle is taught in Rom. xv. 27, and in 1 Tim. v. 17. This passage in Gal. vi. 6, I believe, teaches the same truth, that those who are being taught are under obligation to minister to the temporal need of those who teach them.\*

Those who have turned away from the *abuse* of this divine injunction need to be careful lest in doing so they neglect the principle itself. The two following verses, 7 and 8, plainly teach that this cannot be done with impunity—that if those who are being taught neglect their responsibility towards "those who labour in the Word and doctrine," they will suffer for it. This may be in God withholding His blessing with the ministry of the Word, or it may be in temporal things. But there is sure to be eternal loss if the principle taught in Gal. vi. 6 is neglected. Had the Philippian saints never sent to Paul's necessity, as recorded in chap. iv. 10-19, the Lord would have supplied his need in some other way; but God would have lost the sweet savour which their offering was to Him, and they would have lost much present blessing and future reward. Many dear saints, and some companies of saints, are to-day losing much present blessing and incurring incalculable future loss by their neglecting to respond to the claims of God on them in the matter of fellowship with the Lord's servants. G. A.

### UNITY.

QUESTION 539.—Is it true that there is no word for "unity" in Psalm cxxxiii. as far as the original is concerned? Being simply "dwell together," or, more literally, "sit together."

Answer A.—The Hebrew is stronger, "dwell even together" (A. V. margin), which is surely equivalent to "dwell together in unity," or "dwell even as one," as some render. The A. V. rendering so well expresses the original that the R. V. omits its marginal reference. Unity at any rate is implied as dwelling together merely, without concord, can be neither good nor

pleasant. "How can two walk together except they agree?" J. H. H.

Answer B.—The word for "unity" is in the Hebrew original and is *yachad*, and is otherwise translated—altogether, joined, knit, unite. (Compare in "Young's Analytical Concordance"). The general sense we have of it as expressing holy oneness is correct. "The unity of the Spirit." A. O. M.

Answer C.—Psalm xxxiv. 3, "O magnify the Lord with me, and let us exalt His name together" (*Jachdov*, as one). Psalm cxxii. 3, "Jerusalem is builded as a city that is compact (*Chebris*, joined) together (*Jachdov*, in unity)." Ps. cxxxiii. 1, "For brethren to dwell together (*gam Jochad*, even in unity)." This unity is described in parable in verse 2, "Head, beard, and the skirts of His garments." A precious lesson, the direct descent of the anointing Spirit upon the Church, His body, as soon as the Head is in heaven as the glorified man. And in the second parable, verse 3, we have the going out of the same power to others. "As the dew of Hermon that descended upon the mountains of Zion." Though Mount Hermon is very distant from the mountains of Zion, yet God makes the dew come from Hermon in the north to the mountains in the south, so will God make the influence of real unity to be felt both far and wide. For them God commanded the blessing.

H. B.

### THE FIRST DAY OR LORD'S DAY.

QUESTION 540.—Explain Rev. i. 10. Is it the first day of the week or the day of the Lord? \*

Answer A.—There seems little doubt from the word only used here and in 1 Corinthians xi. 20, that it means the first day of the week, so specially marked out by the Lord's resurrection, His appearance to His disciples (John xx. 26), and the use thereof in the early Church. A. O. M.

Answer B.—Verse 9 gives the place where, and verse 10 proceeds to mention the condition under which and the time when the revelation was given. It does not say that John was in spirit (merely meaning not in body) precipitated *into* the day of the Lord, but so all translators of repute, that he "was in the Spirit" (positive condition of soul) *on* "the Lord's Day." The scope of Rev. is wider than the Day of the Lord. John was to write, verse 19, not merely as to things hereafter, but of "the things thou sawest" and "the things which are." The word rendered "Lord's," meaning pertaining to the Lord, occurs only in this place and 1 Cor. xi. 20, where applied to the Lord's supper. Surely the Spirit has thus designed to mark out the invariable connection between the day of the ordinance and the ordinance of the day of John xx. 26, Acts xx. 7, 1 Cor. xvi. 2.

J. H. H.

\*That is, if these, being called and qualified by God, and having fully approved themselves before man, have given themselves wholly to the work.—[Ed.]

## CHRISTIANS AND CHRISTIANS.

By Dr. J. NORMAN CASE, Wei-hae-Wei.

A CHRISTIAN is one who has received spiritual and eternal LIFE from the Son of God. Life varies markedly in its degree and vigour. A plant shut up for a few days away from light and air and water, still has life: but how different from the plant which daily enjoys the air and sunshine and is well supplied with water. The man lying on the bed of languishing who can scarce speak above a whisper, to whom it is an effort to lift his head or his hand, still has life: but what a contrast between him and his brother, to whom the very act of living is a joy, and hard labour a recreation!

Christians also may be strong or weak, may be in a healthy or unhealthy state of soul. "Beloved," writes the Apostle to Gaius, "I pray that in all things thou mayest prosper and be in health EVEN AS THY SOUL PROSPERETH." How many believers would be incapacitated from business if the measure of their bodily strength and health was only the measure of their spiritual strength and health! It will not be amiss for each one of us to ask himself before God:

"AM I A CARNAL OR SPIRITUAL CHRISTIAN?"

Every believer in Christ is born of God, justified and accepted in Christ, and sealed and indwelt by the Holy Spirit. Yet, while some walk as it becometh saints and bring forth the fruit of the Spirit, others walk as unregenerate men, and are guilty of strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults (2 Cor. xii. 20). Possibly some among these had never truly known God's saving grace, yet the apostle seems to assume that the most of them were regenerate men. He addresses them as "brethren," "beloved saints," and as forming part of the Church of God at Corinth.

A patient examination will prove that the apostle very carefully uses the expressions, "*in Christ*," "*in the flesh*." These phrases both refer to position: while the words "spiritual" and "fleshly" (carnal) refer to condition. A man may be safe in Christ as to his position, yet on a given day he may be in a fleshly state of soul. In Rom. vii. 5 the apostle writes—"When we were in the flesh," clearly looking back on a past position. In ver. 14 he does not say "I am in the flesh," but "I am carnal"

(*i.e.*, fleshly). The latter has to do with soul-state. Of every Christian the word is true—"But ye are not in the flesh, but in the spirit" (chapter viii. 9). But, alas! though not "in the flesh" some "walk after the flesh." A most important passage on this subject is to be found in 1 Cor. iii. 1-3. Let us turn to it. "And I, brethren," says the apostle, "could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ . . . for ye are carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men?" As to their standing, they were "brethren" and "in Christ," though but babes: as to their state, they were carnal and walking as unregenerate men instead of saints of God. Later on in this epistle the subject of spiritual gifts and their exercise in the assembly is dealt with. In closing the theme he writes: "If any man thinketh himself to be a prophet or SPIRITUAL," &c. (chapter xiv. 37). Again, in writing to the Galatian Churches he says: "Brethren, even if a man be overtaken in any trespass, YE WHICH ARE SPIRITUAL restore such an one," &c. (Gal. vi. 1). The apostle might have written: "Brethren, if a man be overtaken in a trespass, restore such an one." But no. Of all service this requires a godly, gracious soul. So it is not suggested that *any* brother may attend to it, but those who were pre-eminently "spiritual." Is it not evident that Paul recognises two classes—brethren and spiritual brethren?

At the end of Heb. v. the readers are reproved for being still babes when, judging by time and privilege, they should be full-grown men. Notice ver. 11—"Ye are BECOME dull of hearing," clearly indicating spiritual declension. So true is it in heavenly things, that if we are not going forward we are going backward. An understanding of the things of God depends more on spiritual than on mental capacity. "If any man WILLETH to do His will he shall know of the teaching."

In the case of Lot we have a sad instance of a carnal, worldly believer. His whole course and end are freighted with warning to saints of all ages. But at this time we cannot enlarge on it.

## WHAT ARE THE CAUSES?

It is to be feared that the latter half of Rom. vii. gives the experience of many true believers.

One great reason for this is that so many Christians receive next to no teaching after they are converted. They know their past sins are blotted out, but they do not know how to live the life of faith. They feel the obligation to live so as to please God, so as to overcome the world, the flesh, and the devil; but they cannot succeed in doing it. A Christian of this sort attends a series of meetings, or reads a book, in which the truth of death and resurrection with Christ is set forth; or for the first time he grasps the truth that salvation at every stage is all of grace through faith; he takes such a step forward that he can only describe it as "a second conversion." Indeed, he probably has a deeper and more abiding joy than when he first believed. Another one is converted under clear and powerful Gospel preaching. He understands his position in Christ. He daily feeds on Him through the written Word, and holds hallowed communion with his Lord. He begins and goes on well. Yet after a time something comes in between Christ and his heart. Some snare of Satan, some worldly ambition, some fleshly indulgence, or it may be some perfectly natural relationship, serves to rob Christ of the first place in his heart and life. Thus he drifts into a cold, carnal, worldly state of soul. He becomes a grief to spiritual men and a stumbling-block to the unconverted. Some are exercised in heart as to believers' baptism, or as to separation from unscriptural religious associations, or as to giving themselves to preaching the Word: they hesitate to wholly follow the Lord in some matter: the light that is in them is turned to darkness, and they are shorn of their spiritual strength and become a hindrance to the people and work of the Lord. The outward life and religious connections may be as before, but the joy and power of God's salvation are departed. He becomes like a derelict vessel on the ocean of life—all usefulness gone, yea, a danger and a menace to other voyagers. These are solemn, very solemn truths. May the Spirit of God use them to lead us all to search and try our ways and, wherein we have departed from Him, turn again to the Lord.

#### WHAT IS THE REMEDY?

We have the answer in one word—CHRIST. He is indeed the remedy for our every spiritual ill. To the first class mentioned above the

word comes: "Ye shall know the truth, and the truth shall make you free." Yes! the truth as to the meaning of Calvary, as to the power of Christ's resurrection, as to His ascension and enthronement at the right hand of God, as to the shedding forth of the Holy Spirit, as to the energy of His new life in us—these are all soul-emancipating truths. They need but to be known in power to make the man *free indeed*—free from the fear of condemnation, free from the power of sin, free from the hand of Satan, free to walk in newness of life and serve in newness of spirit! He knows by actual experience that word of our Lord: "I came that they may have life, and may have it abundantly."

The need of the other class is not more knowledge, but a complete turning to Christ from *all idols*, and finding in Him their chief end and joy. To esteem all things but loss for the excellency of the knowledge of Christ. Notice, the apostle says, "These have I counted loss for Christ," referring to his conversion. But that was not all; he continued day by day and year by year doing the same thing. "Yea, verily, and I count all things to be loss . . . and do count them but refuse" (Phil. iii. 7-9). Christ is all. Such an one is both in a good position and a good condition. He abides in Christ. He walks in the Spirit. He enjoys the Father's presence and approval (John xiv. 23). Doing these things, he does not *stumble*; and ere long there shall be supplied unto him the abundant entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. May it thus be with each of us! Amen.

#### NOT OUR OWN.

WE are not our own—we belong absolutely to Him (1 Cor. vi. 19, 20). We are His by creation, infinitely more His by redemption, His to glorify Him in our bodies and in our spirits, which alike are His. Our bodies, then, are not ours, but are merely tools lent to us where-with we may do our appointed work as His servants. One servant is called to labour with his body, thus serving God; another is called to suffer patiently in his body in doing his service. Happy they who, in either case, seek no selfish end, but seek only to serve His holy will, and to enjoy His satisfying, sanctifying communion.

## THE PATH OF THE SERVANT OF GOD.

Notes of an Address by ALEXANDER STEWART, Author of  
"The Building of the Wall," &c.

Luke iii. 21, 22 ; iv. ; v. 1-10.

WE are to trace the course of the Lord Jesus as it is recorded in these Scriptures, and to consider especially the power in which His words were spoken, and His works were done. It becomes us to ponder the record of His ways ; for if in Him we are God's servants, our path must be like His, and it can only be trodden in the strength of that Spirit by whom He was conceived, by whom He was led, by whom He spake, and by whom, finally, He offered Himself without spot to God.

### I.—THE RIVER OF DEATH.

His public ministry may be said to have begun from His baptism in the Jordan (Acts i. 22). Under the hands of John He went down into those mystic waters, coming forth as in risen life to enter upon His path of service. Because it became Him to fulfil all righteousness, He, the holy One, was baptized. For other reasons death is to us the portal of the service of God. The flesh profiteth nothing ; therefore we must die in the flesh. Our old man must be crucified with Christ ; we must be buried with Him by baptism unto death, and be quickened by the Spirit, that we may serve in that new life the womb of which is the grave of Christ. And this is not merely a first experience ; the minister of God must always be bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in his body. He must have the sentence of death in himself, that he should not trust in himself, but in God who raiseth the dead. Little do we know of this ; therefore, though we have passed through Jordan, cities do not fall before us, and but little of the land has been possessed.

### II.—THE DESCENT OF THE HOLY GHOST.

The heaven was opened, the Holy Ghost descended upon Him, and a voice from heaven said, "Thou art My beloved Son ; in Thee I am well pleased" (Luke iii. 21, 22). There was toilsome, painful service before the Lord Jesus ; He was to be with the wild beasts, tempted of the devil ; He was to endure the contradiction of sinners against Himself, and

in view of this, the love of the Father is uttered over Him, and the Holy Ghost in bodily shape descends upon Him. He must be rejected by men ; but first He shall be assured of the infinite complacency of God. And this is God's way. Man would crown life-long service with the assurance of the Divine favour in the end ; but God in the beginning makes us to know His love, and establishes our hearts with His grace. Must Timothy endure hardness, strive and labour as soldier, wrestler, and husbandman ? First, he is enjoined, "Be strong in the grace that is in Christ Jesus" (2 Tim. ii. 1). Are the Ephesian saints instructed to put on the whole armour of God, and told that we wrestle against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places ? First they are taught that they are in heavenly places in Christ Jesus, and blessed therein with all spiritual blessings in Him.

### III.—THE FULNESS OF THE HOLY GHOST.

"Jesus, being full of the Holy Ghost, returned from Jordan" (Luke iv. 1). To have the spirit is the portion of every believer ; if any man has not the Spirit of Christ, he is none of His. But how many are filled with the Spirit ? (Eph. v. 18). The mercury is always in the tube of the thermometer ; but it is higher or lower according as the instrument is in the shade or in the sun, in the heat or the cold. In the Lord Jesus there was the unhindered fulness of the Holy Ghost. In us His blessed operations are stayed and repressed. Too often the "lusts of other things" enter in, and there is not found the emptiness which leaves room for God. He does not leave us ; but because we have grieved Him we are faint and low, and have not the strength and boldness which should be found in those in whom God makes His dwelling.

### IV.—THE LEADING OF THE SPIRIT.

The Lord "was led by the Spirit into the wilderness." Where the Spirit dwells, He leads. As many as are led by the Spirit of God, they are the sons of God. No pillar of fire or of cloud now points the way of the Israel of God, appointing their journeying and their rest. He who is leading us by the right way to a city of habitation, dwells within. Our wisdom is to follow Him, turning from the paths which

reason may approve, if we are conscious that we cannot enjoy communion with God therein. Better to walk with Him in the darkness than go "alone in the light" of our own judgment. The course of the river may seem devious ; a child might say, "Why does it not run straight?" Let us follow its flow without asking questions ; we shall see to how many lands it brings fruitfulness as it goes, and it will lead us to the ocean at last. The Spirit led the Lord Jesus *into the wilderness*. He does not lead into circumstances of ease ; He leads us where nature is exposed and carnal strength found wanting, to the end that in our extremity we may seek refuge from self in God, and thus out of weakness be made strong. "By strength shall no man prevail ; but in the Lord we have strength," and faith brings that strength to our help. True faith is ever tried faith. The polished blade men use in the wars of this world must first feel the furnace fires, and the weapons of the Lord must know fiery trial before they are fit to be used by Him. "Prayer, temptation, meditation"—these make a minister of God : the schools cannot. Trial must precede public service ; David must overcome the lion and the bear before he is brought face to face with Goliath ; and Moses, learned in all the wisdom of the Egyptians, must be a stranger in the land of Midian, and keep sheep in the desert, before he is honoured to lead Israel out of the house of bondage. Through the wilderness lies the path of the servant of God. The Lord Jesus, in whom the prince of this world had nothing, has been there, and "in that He Himself hath suffered, being tempted, He is able to succour them that are tempted."

#### V.—THE POWER OF THE SPIRIT.

"And Jesus returned in the power of the Spirit into Galilee" (Luke iv. 14). All men seek power. To some, the unbelieving, money is the symbol and assurance of it ; they spend their days labouring to amass wealth. Others, strangers also to God, but less gross, accept with their whole hearts the maxim that "knowledge is power," and give their lives to the acquisition of learning. In both cases self-interest is the motive. The Christian who seeks to serve God feels that he must have power. He may not under-rate social position, scholarship, and the like, but he knows that

the strength in which the Lord Jesus went forth was not such as these confer ; but power from on High, the might of the Spirit of God. If we desire this, it will be profitable for us to consider the words which he spoke to those who were to carry the Gospel to the nations. "Tarry ye in the city of Jerusalem until ye be endued with power from on High." There is a principle in these words which is true throughout all the dispensations of God—the principle that power is not had by "haste," but by "tarrying," that men must wait on God, looking upward, if they would have strength. This waiting it is that tries and exposes the flesh. It is hard for us to tarry ; so we act at first in carnal haste, only it may be through many failures coming at last to perceive that the flesh profiteth nothing. Truly has one said, "There are many Jacobs but few Israels," few who after the flesh have been made to halt, and in the Spirit have power with men, and prevail. The Lord Jesus, the true Israel, returned in the power of the Spirit, and at once began to teach in the synagogues ; at Nazareth, opening the book of the prophet Esaias, where it was written, "The Spirit of the Lord is upon Me, because He hath appointed Me to preach the Gospel to the poor."

#### VI.—THE FIRST RESULT

of the Lord's preaching was admiration on the part of those who heard. "All bare Him witness, and wondered at the gracious words that proceeded out of His mouth. And they said, "Is not this Joseph's son?" Doubtless His audience, knowing Him as Joseph's son, and reckoning Him their countryman, gloried in the honour reflected upon them by the raising up of this gracious speaker in their midst. Self-love at first was gratified ; just as it is at this day, when some young man gifted to preach the Word of God goes down to his own country, and is resorted to by crowds of his townspeople and early familiars, who glory in him as one of themselves, applauding his ready, earnest speech. Sad will be his disappointment who builds on such applause. If he continue faithful, he will find that the offence of the cross has not ceased, and the further declaration of the counsel of God will surely show that man's heart is not changed since the days of the synagogue of Nazareth.



## VII.—THE AFTER CONSEQUENCES

of the preaching of the Lord Jesus showed how surely the carnal mind is enmity against God. He went on to say, "Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months when great famine was throughout all the land; but unto none of them was Elias sent, save unto Serepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them were cleansed, saving Naaman the Syrian." Israel rejected the prophets. Grace in the cases mentioned dealt with the *Gentile* widow and leper. The words proved more than the congregation could bear. Self was deeply wounded. "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong" (verses 28, 29). There is fire in the flint. It will flash out if we strike hard enough. A tiger asleep or at play is a tiger still. The scent of blood will show his nature. The carnal mind is enmity against God, and if that is not manifested, it is because the trial has not been sore enough, or the incision deep enough.

## VIII.—THE PATH OF POWER.

The Lord goes on His way, and His path is still marked by power. We read, "They were astonished at His doctrine, for His word was with power;" and again, that they said, "With authority and power He commanded the unclean spirits, and they come out." He is in the kingdom which Satan has possessed, and the evidences of that possession meet Him at every step. He *rebukes* the spirit of an unclean demon, bidding him come out of the man (v. 35) and being besought for Simon's wife's mother, He *rebukes* the fever with which she was taken; thus as the Kinsman-Redeemer, who had taken on Him the seed of Abraham, showing His redemptive power alike over the mind and body of man.

## IX.—POWER IN CONVICTION OF SIN.

In the fifth chapter he deals with the conscience. He enters Simon's ship, and bids

him launch out into the deep, and let down his nets for a draught. Simon, owning Him simply as "Master," obeys. The result is a great draught of fishes, and Simon, falling down at Jesus' knees, says, "Depart from me, for I am a sinful man, *O Lord*." Somewhat of the divine glory shines upon him; the Lord by that miracle stands revealed, and the sin-burdened soul cannot bear the intolerable light. But healing is in Christ, as well as conviction. "The Lord is my light; He is also my salvation." He shows us what we are; but He shows us also what He is, and this meets our need. "Jesus said unto Simon, Fear not; from *henceforth* thou shalt catch men." What is the business of the evangelist in these days? It is to repeat among men, through the power of the Spirit, by the Word of God, this scene on the Lake of Gennesaret. It is so to set forth Christ the Lord in His glory, that men should fall down before God, convicted of sin, and yet find pardon and salvation in that Christ by whose holiness they are condemned. It is only blindness that makes men preach the example of Christ as a Gospel to sinners. If there is anything that hopelessly condemns sinful men, it is the holy life of that Man who was in all points tempted like as we are, yet without sin. Those who thus preach hold out an indictment instead of a pardon. The example of Jesus is for a saint. The atoning blood of Jesus is for a sinner. And it is on the ground of His propitiation that sinners are assured of forgiveness, and bid to go in peace.

We have thus traced through these Scriptures the steps which the servant of God must follow. To know communion with Jesus in His death and resurrection; to receive the Holy Ghost; to be assured of the love of the Father; to be filled with the Spirit, and to be led by the Spirit into the wilderness; to suffer sore temptation; to come forth in the power of the Spirit; to speak gracious words; to be rejected of men, and still to go forward "immortal till his work is done," dispensing priceless blessings; though poor making many rich; lightly esteemed by most, yet winning some to God, who in their turn become fishers of men. This is the path of the servant of God, a path which cannot be trodden by flesh and blood, but which is "begun, continued,

and ended in God," fruitful in glory to Him, and rich in blessing to man.

Suffer me now to add

#### A WORD OF EXHORTATION

to those who preach the Gospel. Seek the spiritual vision of Him who "rebuked" the fever, not merely by a figure of speech personifying the disease; but rather recognising the evil spiritual agency which wrought behind it. Look not on men as they sit in smiling health before you, irreproachable concerning the decencies of life; but as they are in the eye of God, sinners under the power of the "god of this world," and already lost, if they have not closed with His offered grace in Christ. Be not content with their attentive ear, their respect or admiration. Seek their souls, and account that nothing is done if the conscience is not reached, and the heart pricked by the truth.

And let us see to it that we are in the current of the Spirit; otherwise we shall be like a river in the desert which loses itself in the sand.

"Ye servants of the Lord,  
Each in his office wait,  
Observant of His heavenly word,  
And watchful at His gate.

"O happy servant he,  
In such a posture found!  
He shall his Lord with rapture see,  
And be with honour crowned"

### THE PATH OF DISCIPLESHIP, AND WHAT IT LEADS TO

By MAX ISAAC REICH.

LUKE ix. 18-36 is a portion of Scripture peculiarly fragrant with Christ. All Scripture is, but the written Word is like the living Word; there were times when His glory pierced the human veil. There are some pages of Scripture illuminated beyond others, equally inspired, with His stainless, heavenly light.

Peter confesses Him here as "the Christ of God," His Messianic glory. The Lord Himself uses the title, "Son of Man," a name connected with suffering and power. The first time it occurs in the New Testament is in connection with His being the homeless One on earth, the One who had not where to lay His head. But the mount of

transfiguration, as the chapter shows, foreshadows the public vindication in the Kingdom of the Man of Sorrows, God's blessed answer to the love that made Him a Mourner those thirty-three and more years.

But beyond and above all this the Father's voice is heard declaring Christ's deepest of all glories, what is essentially divine, eternal, and surpassing all creature measures of thought: "This is My beloved Son, in whom I am well pleased," and the only becoming attitude on our part, in presence of a Divine Person, is to "hear Him." Every creature voice must be hushed. He is the only One who has a right to speak.\*

Now, He had been feeding the multitudes as only Jehovah can, but Luke delights to keep Him before us in the perfection of His Manhood, the fragrancy of His dependence. He withdraws from the multitudes into solitude to pray. All the plenitude of Deity in Him, He is everything a Man should be for God; the Man with the disciple's ear and the lowly servant's submissive heart.

But how blind to His Person were the thousands who had eaten of the miraculous loaves! What said they about Him? That He was the same Jehovah who had stilled the murmurings of their fathers in the wilderness with angels' bread—type of Himself in lowly grace! Alas! no; how thick the veil over their hearts. Did it require erudite learning to discover the Jehovah of the Old Testament in the Jesus of the New?—the Jehovah so sweetly *human* in His friendship and sympathy ("in all their afflictions He was afflicted"), the Jesus so pre-eminently *divine* in His power over nature, disease, death, and hell.

They gave themselves over to mere speculation. "Whom say the people that I am?" They, answering, said: "John the Baptist; but some say Elias, and others say that one of the old prophets is risen again!" The worthless opinions of the flesh, and nothing more.

"But whom say ye that I am?" Peter, answering, said: "The Christ of God!" In Peter we have a sample disciple, a man born anew, a man in whose soul the drawings of the Father had been effectual, attaching Him with

\* Notice what He does say when He speaks. He speaks peace (Matt. xvii. 5-7). Blessed, precious Lord! None like Thee.

a deathless faith, however his testimony might fail, to the Messiah unknown among men. Loaves or no loaves, he could go to none else. He preferred the back of a rebuking Christ to the fawns of a treacherous world. He could appeal to Him: "Lord, *Thou* knowest that I love Thee," when none else would have credited him with love to Christ. "But, Peter, do you know what your confession involves? The Messiah He truly is, but '*Messiah shall be cut off*,' and not received and honoured, '*shall have nothing*,' and not be placed on the throne of his father David—at least not yet. Are you prepared for the consequences as to your path of this cutting off—this shame and poverty?"

And so we read: "He straitly charged them to tell no man *that thing* (*i.e.*, that He was *Messiah*), saying: '*THE SON OF MAN* must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain and be raised again the third day.'" Refused in the glory of Psalm ii., he retires into the wider glory of Psalm viii.; but the way to it lies through the cross. "And He said to them all: 'If any man will come after Me, let him deny himself, and take up *his* cross daily and follow Me. For whosoever will save his life shall lose it, but whosoever will lose his life for My sake, the same shall save it; for what is a man advantaged if he gain the whole world and lose himself, or be cast away?'"

Solemn, searching words! Yet how precious withal! Blessed Master, it is all "after Thee!" And art not Thou worth the following?—Thy company a sufficient make-up? And it is not *Thy* cross but *ours* we are to carry. Thine we could never—it stands alone; how light is ours compared with Thine!

Comment is needless. The path of discipleship is one of refusal, denial, and resistance of the principles of that glittering system called "the world," which spreads its net around us on every side. To walk apart, not in the spirit of monkery, but charmed and satisfied by the company we keep, from everything in which "the flesh" finds its congenial home.

Yet, if we suffer, we shall also reign with Him. We are permitted to know beforehand the end of the path. We know what awaits us—He has kindly opened our eyes. He leads

His shrinking disciples apart and up—Peter, James, and John—to be eye-witnesses of His majesty on the holy mount; and lo! "*as He prayed*" the fashion of His countenance was altered, and His raiment was white and glistening." "As He prayed." He would be a dependant Man in the midst of the glory. The glistening robe, "as if woven by angel hands out of the glory beams of the uncreated light of the throne of God," the countenance transcendent, bright, shifting as the sun, was not as glorious as the Man on bended knees. His moral glory eclipses what is official. He will never give up His manhood. It will be the greatest object-lesson, the most amazing sight, in eternity, "the Lamb as it had been slain."

"And, behold, there talked with Him two men, which were Moses and Elias, who appeared in glory, and spake of His '*exodus*' which He should accomplish at Jerusalem." Two sample disciples who in their day and generation had lost their lives, trampling upon its chances and prospects, to find all again in kingdom scenes, in the stainless light of the glory of the Son of Man. They talk to Him without reserve or a shade of distance—Moses, the man who esteemed the reproach of Christ greater riches than the treasures of Egypt, and who died a lonely death on Mount Nebo, a fitting close to that lonely life with God; Elias, who knew how to pray, yet prayed in the hour of nature's weakness for a death which he never saw—he went to heaven without dying. Their path is over, their course is run, they have entered into the joy of their Lord.

But why does Peter interfere? He was, alas! full of himself. "Master, it is good for us to be here." *Good for us!* He is occupied with his blessings, and consequently the Lord was relegated to a lower place than it was the purpose of God to put Him into. "Let us make three tabernacles," &c. An unintentional slight, I doubt not; he would honour his Master in putting Him alongside those two devoted servants of Jehovah. But between the mind of Peter and that of the Father was a wide difference. The Father was delighting in Him who had from all eternity ministered pleasure to His heart, lying in that bosom the blessed object of its affection, beyond the most devoted servant, be he a Moses or an Elias. "While He yet spake there came a

cloud and overshadowed them, and they [the disciples] feared as they [Moses and Elias] entered into the cloud, and there came a voice out of the cloud saying, This is My well-beloved Son, hear Him."

Now, the "cloud" was a peculiarly sacred spot—none more so—the very dwelling-place of Jehovah; to us, "the Father's house" (John xiv). Moses and Elias retire into the inner enclosure, that holy circle of divine communion where the Father tells out His deep satisfaction resting in the Son, who fully meets His mind. This surely goes beyond the Kingdom, which is the display of power outwardly; the Father's house speaks of home joys too sacred to be published. The world will witness our glory in the Kingdom (John xvii. 22, 23; Col. iii. 4; 2 Thess. i. 10); but that home circle of light and love and heavenly communion lies quite beyond the range of its vision. "Father, I will that they also whom Thou hast given Me be *with Me where I am*, that they may *behold* [not share] My glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world." This is the deep, deep, untold blessedness to be found in "the cloud," far beyond anything the Kingdom can afford; and how sweet! We cannot get into the Kingdom until after the judgments have done their solemn work, clearing the field for it. But we shall be caught up to meet the Lord in the air, to be conducted into the Father's house, before one drop of the wrath to come is poured out, for that place requires no judgments to purge it, our holy and eternal home.

"This is what the path of discipleship leads to, and it well deserves the path, "though seven deaths lie between."

#### FOUR IMPORTANT CONCLUSIONS.

- I. The Conclusion of God.  
"God hath concluded them all in unbelief" (Rom. xi. 32).
- II. The Conclusion of Scripture.  
"The Scripture hath concluded all under sin" (Gal. iii. 22).
- III. Apostolic Conclusion.  
"Therefore we conclude that a man is justified by faith, without the deeds of the law" (Rom. iii. 28).
- IV. The Conclusion of the Whole Matter.  
"Fear God and keep His commandments, for this is the whole duty of man" (Eccles. xii. 13).

T. B.

#### THE CROSS OF CHRIST; OR, HOW WE POSSESS OUR INHERITANCE.

"IF you Christians had not the Cross, you would have very little left to talk about," said an infidel not long ago. And his words were more true than he perhaps imagined, for we should have nothing left. The Cross is the foundation on which everything else is built, and "if the foundation be destroyed, what can the righteous do?" But thank God we have got the Cross of Christ, and so we have a great deal to talk about and glory in. To know more and more of the wondrous mystery of that Cross, and of the love of Him who suffered there for us, should be the one growing desire in the life of each one of us, who owe our all in time and eternity to His Cross.

Surely if that Cross were a greater reality to us, our lives would be very different to what they are. But we get away from under the shadow, and out of the sight of the scene which would be such a transforming power in our lives, if only our eyes were fixed on His sorrow, and we heard His voice constantly saying:

"THIS IS ALL FOR THEE!"

A poor Bechuana slave, whose heart had been arrested by Calvary, exclaimed: "The Cross of Christ condemns me to become a saint!" This dark African had learnt the meaning of the Cross as very few Christians with much more truth and so-called enlightenment appear to do. "For in that He died, He died unto sin . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord" (Rom. vi. 10, 11). "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that we should not henceforth serve sin" (verse 6).

The children of Israel were constantly reminded of this truth:

#### THE RIVER JORDAN

(which tells of death and judgment typical of the Cross, where the judgment and death due to us were borne by our Surety) ran *through the centre* of their possessions, and there was not one tribe whose land was not bordered by

Jordan. If we look up the land as allotted to each one in the book of Joshua, and compare it with a map of Canaan, we shall see how marvellously God planned the division of it. A casual glance at the map does not reveal this; we must take each tribe, and search out all that is recorded of that one's inheritance, and we shall find out something of the eternal purpose of God in even the division of their land.

Beginning with the inheritance of the first-born, we find that "The border of . . . *Reuben* was Jordan" (Josh. xiii. 23); "Unto the tribe of *Gad* . . . Jordan and his border" (ver. 27); "Unto the half tribe of *Manasseh* . . . inheritance on the other side Jordan" (verses 29-32); "The lot of *Judah* . . . unto the end of Jordan, and in the north at the uttermost part of Jordan" (xv. 1-5), and again, "to Judah upon Jordan (xix. 34). *Simeon's* inheritance appears at first sight to be an exception, but chap. xix. tells us that "Simeon had inheritance in Judah," of whose land it is thrice recorded that Jordan was their border. "The part of the inheritance of Judah was too much for them, therefore the children of Simeon had their inheritance within the inheritance of them" (xix. 1-9).

But it is noticeable that while Simeon's land was "within the inheritance of Judah on Jordan," their lot did not itself come in contact with Jordan\*, though, together with the other tribes, they had "passed over Jordan." Is this a type of Christians who, "having believed, enter into rest," but who only obtain a share of the blessings "in Christ," as it were, second hand, that is through others, because they do not dwell in personal contact with the Cross?

"The lot of Joseph fell from Jordan" (xvi. 1); "The border of *Ephraim* . . . went out at Jordan" (xvi. 7); "The lot of the tribe of *Benjamin* . . . on the north was from Jordan, the outgoings of the border . . . at the south of Jordan; and Jordan was the border of it on the east side" (xviii. 11, 12, 19, 20). "The lot of Zebulon . . . their border went up toward

the sea," i.e., Sea of Chinneroth (xix. 10, 11), through which ran the River Jordan, emerging whence it borders the eastern part of the land of Zebulon.

"To *Issachar* . . . the outgoings of their borders were at Jordan" (xix. 17-22). The border of *Asher* reached on the north-east to Rehob (xix. 24-30), and descended in its southward border to Zebulon, on the way to which it joins the land of Naphtali, at the city Abel-beth-maacah. The addition of "Maacah" makes it as belonging to or near to the region of Maacah, which lay eastward of the Jordan. It is probably represented by the existing village of Abil-el-Kameh, which is close to the city Dan, where we trace the rise of the Jordan.

"To the children of Naphtali the outgoings thereof were at Jordan . . . and reacheth to Judah upon Jordan" (xix. 32, 34).

"And the coast of the children of *Dan* went out too little for them, therefore the children of Dan went up to fight against Leshem, and took it . . . and possessed it, and called Leshem Dan (xix. 40-47). This city, which completed the possessions of the Danites, was on the River Jordan, which bordered it and the surrounding country. "From Dan to Beersheba" has become a common expression to denote the extent of the kingdom of Israel, and it is remarkable that the city Dan is the topmost of Israel's possessions, because it is there that Jordan rises. (Rehob, which was assigned to Asher, was above Dan, but it does not appear that they ever had it in actual possession. Compare Judges i. 31 and 2 Sam. x. 6-8.)

(To be continued.)

M. M. D.

## THE LOVE OF CHRIST.

THE love of Christ is INFINITE—"As the Father hath loved Me, so have I loved you;" ETERNAL—"My delights were with the sons of men;" PERFECT—"He loved the Church, and gave *Himself* for it;" UNCHANGEABLE—"Having loved His own, which were in the world, He loved them *unto the end*;" SUITABLE to us—"While we were *yet sinners*, Christ died for us;" INSEPARABLE—"Who shall *separate* us from the love of Christ;" CONSTRAINING—"The love of Christ *constraineth* us;" it has BREADTH, and LENGTH, and DEPTH, and HEIGHT, and PASSETH KNOWLEDGE.

\* That tribe never prospered. When God brought them out of Egypt they numbered 59,300 men; but before entering the land they were reduced to 22,200, showing that *Simeon* must have fallen deeper than the others into the sins that brought down on them the judgments of God. From 1 Kings xix. 3, and 1 Sam. xxvii. 6, it appears that Simeon did not even retain the whole of the land given to them out of Judah, for at least Beersheba and Ziklag were reappropriated by *Judah*; and from 1 Chron. iv. 41-43 we learn that the curse which Jacob pronounced against them was fulfilled in their being scattered to Mount Seir, &c.

*THE DAY OF HIS GLADNESS.*

"The day of the gladness of His heart" (Song of Sol. iii. 11).

AT length the day has come!

A day of days!

The Bridegroom hath brought home

The Bride. All praise

From hosts around the throne ascendeth;

The marriage feast of Christ ne'er endeth.

All joy! For to His home

For ever—ever—

The Church of God is come.

No power can sever;

No foe can harm. The Bridegroom, filling

Her heart's full joy, all fear dispelling.

Sing, sing the glad refrain,

Hallelujah!

Sound, sound the exultant strain,

Hallelujah!

God unto His belovèd Son hath given

A Bride, from earth redeemed, for heaven.

His joy is full; His joy—

Of joys the fount—

Causeth the sweet employ

Of Zion's mount.

For all, in all His heart's delighting,

Are sharing now—soul, heart, and voice—  
uniting.

Safe home at last, the Bride

Beholds her Lord.

Nor hath she trace of fear,

For by His blood

She cleansèd is and meet in God's own sight—

Unto her Lord transformed she rests in light.

A. O. M.

*THE DESIRE OF GOD*

FOR FELLOWSHIP WITH HIS CHILDREN.

By GEORGE ADAM, Stranraer.

VII.—ETERNAL FELLOWSHIP AND SATISFACTION.

*Concluding Paper.*

IN concluding our thoughts on this subject let us look first at "God's inheritance" in His children. We read of the "riches of the glory of His inheritance in the saints" (Eph. i. 18). In this chapter we read of "our inheritance," of which the Holy Spirit is the earnest. But God has got, and will get for

ever, an inheritance through the Cross of the Lord Jesus Christ.

There may be much in this which we cannot comprehend, but there are some things which we can understand, and one is that God has got, and will get, an inheritance of *affection* from redeemed sinners which He never could have got from created beings who never needed to be redeemed. "We love Him because He first loved us," and God makes it clear in His Word how He values this love. The first and greatest commandment under the law was, "Thou shalt love the LORD thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind." He says to all His children, "My son, give Me thine heart." And again, "Because he hath set his love upon Me, therefore will I deliver him" (Ps. xci. 14). Such is the value which the Lord sets on the affection of His people, that nothing will make up for the loss of this. All the zeal and the labours and the patience of the Church at Ephesus could not satisfy the Lord without their hearts' devotion to Himself. Unless there were repentance and a return to their "first love," their candlestick was to be removed.

It is a very pleasing thought that that which our Lord values most can be rendered to Him by the feeblest and most helpless of His children. Few can do or suffer great things for His name's sake; but all can give Him the heart's love and trust, and to yield the heart to Him, and cling to Him in confiding love, is

MORE TO HIM THAN ALL ELSE BESIDE.

So let no one complain because they cannot do great things in the service of Christ.

Many a one in deeply-tried circumstances, or it may be on a bed of affliction, can give, and is giving, to the Blessed God what He values more than all the eloquence of a Demosthenes or the wealth of a millionaire. In the patient suffering and confiding love of these "hidden ones," He may see more of the image of His well-beloved Son than in the hearts of many who may seem to be doing great things in His service.

Then there is the inheritance of *praise*. "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb.

xiii. 15). And again, "Ye also as living stones are built up a spiritual house and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. ii. 5). In Rev. iv. we have *creation* worship, and in chapter v. we have *redemption* worship, but in both we see the redeemed from among men

#### LEADING THE ADORATIONS OF HEAVEN.

In a day of sad apostacy, when the testimony of Israel was down to a few godly individuals who "feared the LORD and thought upon His name" (Mal. iii. 16), we are told that the LORD "*hearkened* and heard," and their godly conversation was written before Him. There will be some wonderful revelations when that book is read. I wonder how much of our daily conversation God is judging worthy of a place in His book of remembrance?

There is a passage in Rev. viii. which seems to me to teach the same truth, namely, the interest which God has in and the value which he sets upon the conversation, prayers, and worship of His people down here on earth. We read, "There was silence in heaven about the space of half an hour" (verse 1). What strikes one is, What took place during that silence? There were seven angels stood before God, and to them were given seven trumpets, but they were not allowed to sound until something else was done. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with (add it unto) the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand" (verses 3 and 4).

I do not believe it is any fancy to say that all the worshipping and serving hosts of heaven were hushed to silence whilst the Eternal God was receiving the prayers of His suffering pilgrim people down here upon the earth. I do not believe this "silence" is to be understood as literal, but as a very expressive figure unfolding a great moral truth. It would help us greatly when we draw near to God to remember

the fruit of His own grace in our hearts, but specially because of the "much incense" which was added unto them as they went up to the throne of God. This incense doubtless points to the savour of the Cross of Christ; and it may be that the less we think of our own prayers, the more our God thinks of them. One thing we do well to remember, that when we neglect private prayer and the prayer meetings we are not only losing much blessing to our own souls, but we are robbing God of that which He highly values.

But to turn back again upon Eph. i. 18. There is not only God's inheritance in the saints, but there is the "riches of the glory" of that inheritance. I have always regarded this as consisting in the great truth that all the saints are "predestinated to be conformed unto the image of His Son" (Rom. viii. 29). The image of Christ is even now begotten in all those who believe. God sees it there when we cannot see it in one another, nor in ourselves; and all His dealing with us is to make that image shine out, so that others may see the moral beauty of His Son. And how pleasing it must be to our God and Father to look down and see the graces of His well-beloved Son reproduced in the lives of His children as we journey through this rebel world.

But it will be in heaven where this purpose of God will be consummated, when He will have a family of redeemed sinners which no man can number around His throne, all reflecting perfectly the image of the First-begotten from among the dead. Believers are now made to sit together in heavenly places in Christ Jesus (Eph. ii. 6). As Christ has been raised from the dead, and set at the right hand of God far above all created intelligences, so the children of God rank with Him. But it will be in the "ages to come" that this oneness with Christ will be manifested. What a sight it will be in heaven when the Lord Jesus enters with all His redeemed hosts around Him! When He takes them up through all the myriads of holy angels, and sets them down around His Father's throne, all clothed in His own comeliness and reflecting His own perfect image! One is almost afraid to speak of the joy and delight it will give to the God and Father of our Lord Jesus Christ to see the image of His "Well-beloved"

#### THE VALUE HE PUTS ON OUR PRAYERS.

This may be for two reasons, because they are

REPRODUCED IN COUNTLESS MYRIADS OF  
REDEEMED SINNERS.

The believing soul can only wonder and adore in contemplating the triumphs of such matchless grace. What a testimony it will be to the estimate which God sets upon the sacrifice of Christ when a multitude which no man can number shall be raised out of this guilty world, and shall in harmony with perfect righteousness and infinite holiness be set down in the very inner circle of heaven, and all on the ground of the precious blood of the Lamb that was slain.

As we have noticed already, when Christ is spoken of as the "Lamb" in the Book of Revelation, He is seen in association with those who have been redeemed from earth. So also, as we have seen, the redeemed will be taken nearer the throne than the holy angels. We also read that believers are now being "builded together for an inhabitation of God through (or in) the Spirit" (Eph. ii. 22). Perhaps Rev. xxi. 22, 23 and xxii. 3 teach the same truth, namely, that when redemption is perfected the redeemed will be the very dwelling-place of God and the Lamb. When we look on to the "new heaven and the new earth" we find man enjoying the same nearness to God. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3).

• Whether we look at what God has done in past ages, or at the provision He has made for His children walking in unbroken communion with Himself in the present time, or look on through the glass of revelation to what will be in future ages, we see

THE DELIGHT WHICH GOD HAS ALWAYS HAD,

has now, and ever will have in the society of those whom He has redeemed out of this world to be His own "peculiar treasure." May He grant us all grace to seek and to find our sweetest enjoyment in communion with Him who loves us now so well, and who will soon have us beside Himself in His own blessed home.

## PATIENCE AND LONGSUFFERING.

By WM. SHAW, Maybole.

I ONCE heard a brother say, "If I had the power of God with me I would deliver a very clear testimony about some things." This gave me food for reflection. "Yes," I said to myself, "we fancy if we had an endowment with power from on high, that there are a number of things we would be sure to do." If we were possessed of that mysterious something called "power," how we would speak, how we would bear testimony, how we would thunder forth the messages of God! We thus associate power with what we may call aggressive Christianity—with something that men can see. It is at least to be feared, in many cases, that power is looked upon

MERELY AS A MEANS TO AN END ;

and that end is that we may sway the hearts of men by our words, and bear testimony in such a way that there shall be signs following, undoubted tokens that God has spoken through us of a truth. But, if such be our idea of what "the power of God" is designed to work in His people, it is to be feared that we have a very narrow and misleading idea as to this great subject. Let us be clear on the fundamental principle, that the power of God is never given to exalt a man, but to abase him in his own sight. Simon Magus saw, in the possession of this power, only a means for making himself great in the eyes of men; and, although no believer would plead guilty of such a motive in seeking power from on high, we need to be jealous with a godly jealousy, lest there be in us an evil heart of vanity, secretly pleased with the praise of men, and willing to use even the Holy Spirit Himself in making a reputation as believers who speak in the power of God. May the Lord deliver us all from such a thought. He will not give His glory to another. The fire of the upper sanctuary will never be communicated to mortal man to enable him to make a display before his fellows.

If we turn to Colossians i. 11, we shall find something in striking contrast to what we may call

THE POPULAR IDEA OF POWER.

We shall there find a definite statement as to



being "strengthened with all might according to His glorious power," and we shall find what is the effect produced by that undoubted endowment with power from on high. "Strengthened with all might according to His glorious power," is a condition of soul which, we believe, many are thirsting for, and praying for. But the answer seems to be delayed or hindered. "Why is this? We fear it is due to an erroneous idea as to the effect to be produced by power. We want power for *certain purposes*. But these are not God's purposes; therefore the power is withheld. "I want power for service," says one; "I want to be a great witness for God, to be able to move the multitude at will." Another says, "I want power in prayer, to pour out my soul among my brethren amid the hush that tells that God is with me." Yet another says, "If I had only the power I would be off to the uttermost parts of the earth." But stay, my brother, we are soaring too high and too far.

Let us now see what our God designs to be wrought by the endowment of His power. The little word "unto" connects the "might" with the "effects" to be produced. If we are "strengthened with all might according to His glorious power," it is *unto all patience and longsuffering with joyfulness*. Now, just think of it for a moment. Strengthened with might according to the glorious power of our God, for this purpose—that in you there may be brought forth *patience and longsuffering*! Is such to be the effect of God's power in you and me? Such is to be its effect; and if such is not its effect, we may safely conclude that we know very little of the power. Man would have written it, "Strengthened unto all power for testimony;"—"Strengthened unto all eloquence of speech;"—"Strengthened unto all heights of rapturous exaltation and third-heaven experiences." We would naturally have placed *the effects of power* very far *up*: God has placed them very far down. Truly His ways are not our ways, nor His thoughts our thoughts. Blessed are they who can say, "How precious also are Thy thoughts unto me, O God!"

Power is usually bestowed when something great is to be accomplished. The great things in this case are *patience* and *longsuffering*. Let us not flatter ourselves that very little power is needed to produce these two "graces of the Christian character," and keep them in

healthy exercise. Nothing less is needed than "all might, according to His glorious power." Why, patience and longsuffering are two of the greatest "gifts" in the Church to-day. These two have wrought valiantly for God and unity, have defied all the assaults of the enemy, and proved themselves more than conquerors; while the more imposing gifts of eloquence and logic and determined will have left a track of desolation behind them.

#### PATIENCE AND LONGSUFFERING—

True offspring of heavenly power—are more potent forces in an assembly of believers than the most dazzling gift of ready utterance. Alas! that very gift has often kindled the fire which patience and longsuffering had to put out! Nor do they bear because they *have* to bear—because there is no way out of it. No. They bear because it is the will of God they should bear. And being His will it becomes a delight—strange as it may seem; for we read, "Unto all patience and longsuffering *with joyfulness*." We think it will be admitted that nothing less than "glorious power" could accomplish this. But, praise be unto God, glorious power *can* accomplish it. And a happy day will it be for the Church when she recognises that her true strength is in her weakness—that her men of power are her men of patience and longsuffering—and that her true deliverers are those who preach with the irresistible eloquence of a chastened spirit and a Christ-like life.

---

LEAVES FROM AN EVANGELIST'S NOTE-BOOK.

#### TWICE RESCUED FROM SLAVERY.

GEORGE CAMPBELL was born of slave parents in the early part of the century in the State of Kentucky. At the age of fifteen, the desire for freedom, which had been burning in the lad's breast for years, became overpowering, and on a suitable opportunity presenting itself he made his escape. The runaway was advertised for, and a reward was offered for his apprehension; yet though careful and diligent search was instituted he succeeded in eluding the vigilance of his pursuers. The sexton of a "coloured" church took him under his friendly care and kept him in concealment until the "hue-and-cry" had somewhat subsided. Then he took refuge in a Quaker settlement on the banks of the Ohio river,

where for a time he was safe. Somehow or other it leaked out that he was a runaway slave, and the "Friends" advised him to flee to Canadian soil where slavery was unknown. Buoyed up with the hope of obtaining his freedom, he resolved on making the attempt, though the nearest part of Canada was hundreds of miles distant. The difficulties appeared almost insuperable, but the prospect of liberty ahead caused him to press Northwards. For weeks he travelled by night and slept during the day, picking up crusts of bread and whatever else he could lay his hands on, to keep body and soul together. Not being able to read or write, he inquired, where he deemed it prudent to do so, the name of the next town or village. Sometimes he was stopped and asked where he was journeying. His usual answer was that he had received a letter from his brother, residing in a neighbouring town, stating that he was ill and wished to see him. After many hardships and adventures the fugitive reached British soil. On touching the Canadian side of Lake Erie his heart was filled with rapture and joy at the thought that he was no longer a slave, and had bidden a last farewell to the lash, the chains, and the bondage.

Though no longer in bondage to man he was, as, alas! many white people are, a bond-servant of sin and Satan. Being a strong, active, and energetic youth, he obtained employment in a town in the southern part of the province of Ontario. By dint of perseverance it was not long ere he was able to read and write. Soon after reaching Canada, "Revival Services" were announced to be held in the — coloured church. Amongst those who attended the meetings was George Campbell. The addresses were most stirring. At the "inquiry meeting" "penitents" were taught to "ask," "seek, and "pray" for forgiveness, and were assured, if they were earnest enough, they were certain to obtain it. Again and again George went "forward" to the "mourners' bench" to "get religion," and ultimately was led to believe that God had answered his prayer and pardoned his sins. The "peace," however, that he found was a false peace, and not peace with God through faith in the Lord Jesus Christ. He then joined the church, becoming afterwards an office-bearer, and ultimately a local preacher.

For many years George was far from being satisfied with his spiritual condition. As he became more familiar with Scripture he was struck with the Saviour's words to Nicodemus, as contained in John iii. 3: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Had he ever experienced such a change? True it was that he "felt happy" on believing that he was pardoned in answer to his prayer, but was he really "born again"? This was the thought that was troubling him when he attended a Gospel meeting that I was holding in the summer of 1882 in a Canadian city. That night the address was based on the familiar words of Exodus xii. 13: "When I see the blood I will pass over you."

God gave deliverance to George Campbell that night. For the first time in his life he understood what Christ's death had accomplished. At the close of the meeting, with a beaming face, he exclaimed, "De blood of Christ has settled it," adding, "I hab been a-preaching for forty years and never knew dat dere was any blood in it." Like many others, the poor negro had supposed that salvation was obtained by prayers, good works, church observances, sacraments, &c. He had fasted and prayed, striven and struggled to escape from Satan's slavery, and had failed. When he ceased from his own works and looked to the Lord Jesus on Calvary's cross, dying in his room and stead, he obtained rest and peace in believing. Then he could sing:

"My chains are snap, the bonds of sin are broken,  
And I am free."

Three years ago the writer visited Canada and met the old pilgrim, who was then close on ninety years of age. From his own lips he heard the story of his two-fold deliverance from slavery. On the 29th of January, 1894, the aged disciple passed into the presence of the Lord. A few days before his decease, when his wife was urging him to take some food, he replied: "I don't want to eat any more; I shall soon be with Jesus, eating angels' food." When a friend called on him, shortly before his departure, he found him rejoicing, and he said to him: "Praise God for saving a big sinner like me." His widow survives him, and is now living in the city of London, Ontario.

## ONLY FOR THEE.

PRECIOUS Saviour, may I live—only for Thee.  
 Spend the powers thou dost give—only for Thee.  
 In my joys may I rejoice—only for Thee,  
 In my choices make my choice—only for Thee.  
 Meekly may I suffer grief—only for Thee,  
 Gratefully accept relief—only for Thee.  
 May I labour, may I toil—only for Thee,  
 Calmly pass through all turmoil—only for Thee.  
 Be my spirit's deep desire—only for Thee,  
 May my intellect aspire—only for Thee.  
 Be my smiles and be my tears—only for Thee,  
 Be my young and riper years—only for Thee.  
 Be my singing, be my sighing—only for Thee,  
 Be my sickness, be my dying—only for Thee.  
 Be my rising, be my glory—only for Thee.  
 Be my whole eternity—only for Thee. A. E. W.

## Correspondence.

## EVANGELISTS AND THEIR ENGAGEMENTS.

TO THE EDITOR OF *The Witness*.

DEAR BROTHER IN CHRIST,—I have read with considerable interest the articles in January *Witness* entitled "Evangelists and their Engagements."

I observe that you do not consider it to be unscriptural for evangelists to write to Assemblies enquiring if the way is open for them to hold gospel "services" in their meeting-rooms. If an evangelist thinks of commencing work in a town where there is a scriptural Assembly, and the way is not clear for him to hire a public hall, surely he is at liberty to ascertain if they are disposed to lend him their meeting-place, and give him their hearty co-operation.

Regarding the case of the four evangelists referred to, all that can be said is that it was a unique occurrence. Perhaps there was a "conference" at the time in the city, attended by a number of labourers. They may have come from a distance, and desired, ere they returned, to be privileged to tell out the "old, old story" to the denizens of the "large city": and who could blame them for having such a desire? Perhaps the Assembly which the evangelists wished to have fellowship with, was a united, hearty, self-denying band of Christian workers. If so, can we be surprised that they longed to co-operate with them? At a meeting held a few months ago in an English city a well-known teacher remarked that twenty years ago numbers of brethren left their situations, businesses, and

occupations, and launched forth in evangelistic work, but of late years scarcely any were doing so. This fact—for fact it is—is one that ought to be pondered by those who have an interest in the spread of the gospel. Why is it that experienced and gifted teachers and evangelists are decreasing? Some have been taken home and rest from their labours; but where are the men to fill their places? Is it that we have got into the Laodicean state and know not our need? "Evangelists, pastors, and teachers" are the gifts of Christ, the risen Head of the Church, and yet I very seldom hear prayer for such gifts. Thank God for an awakened interest of late years in the work of the Lord in the regions beyond. May it deepen and increase! But is the need not as great as ever in these "highly-favoured but guilty British Isles"? Whilst it is true that there were never so many Christians in Great Britain as there are to-day, it is also true that there never were so many unsaved persons. The population of England and Scotland is increasing year by year. Our large towns and cities are being overcrowded. And are not Rationalism, Ritualism, Romanism, Scepticism, and Indifferentism advancing with rapid strides? In a recent census of attenders at all the Protestant churches in Glasgow on a certain Lord's-day, it was found that not more than one-sixth of the population had been at any religious service, and this in the largest city of a country that used to be called "Bible-loving Scotland." Think, also, of the large English cities with comparatively little clear gospel preaching. The "districts" of Liverpool and Manchester alone, according to statistics taken from a Manchester paper, have a population of 12,763,528 souls. Why, then, are evangelists decreasing? The *worldliness* of Christians has much to do with the decrease of gospel labourers. Worldliness, alas! is on the increase in many quarters, and where this is so, there is but little desire to give God that which costs self-denial. When the world gets into our hearts there is but little apprehension of our responsibilities toward the perishing. Proportionate and systematic giving is then neglected, and a mere trifle is put into the box on Lord's-day.

All who preach the gospel are not "evangelists." In some places where there is but little gift it is considered necessary to keep the "machinery" going; and it is to be feared that an *any-man* ministry is substituted for a competent one-man ministry. If there is no distinct gospel gift in an assembly, surely the best thing that can be done is to own the fact and ask God to supply the need. If we were more alive to the peril and guilt of the millions of the unsaved around us, we would more frequently

remember the Lord's words to His disciples: "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into his harvest" (Matt. ix. 38). It is well known by soul-winners that *special* gospel efforts have been fruitful in conversions. Might not every company of believers have a series of special gospel meetings at least once or twice a year. There are numbers of Assemblies who seldom engage in any aggressive gospel work, and consequently see very few conversions.

In order that such efforts be successful, the Christian ought to be in a good condition of soul.

A company of believers in a certain town became convinced that as an Assembly they had lost their power. They agreed to spend a week in humiliation, confession, and prayer. At the close of the week they discovered that they were in a worse spiritual condition than they had imagined. A second week was spent in a similar way, and being restored and revived, they invited an evangelist to help them in special services. Soon after sixty persons professed conversion as the result of that effort. Let Assemblies humble themselves before the Lord, confessing the sin of their bickerings and divisions, jealousies and evil-speaking, worldliness and lukewarmness, and God will restore, revive, and make their channels of blessing to others. "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" (Ps. lxxxv. 6), was the Psalmist's prayer. May it be ours! If God's people are revived, His work will be revived.

I quite agree with you in your condemnation of the practice of Assemblies helping evangelists only when they are labouring in their midst. "Out of sight out of mind" holds good in too many cases. Whilst believing that the work of the gospel ought to be sustained in places where there are Assemblies, surely the scores of towns and villages where there are no scriptural Assemblies ought to be looked after. If we are exercised about the spread of God's truth, let us obtain enlargement of heart from the Lord and go in for more persistent, steadfast, aggressive gospel work.

Some evangelists are better fitted than others for pioneering. Why should not Christians encourage such to preach in places where there are no Assemblies, contributing liberally for this purpose? This is where many Assemblies fail. Gospellers are "communicated" with only when they are labouring with them. The result is, as you pertinently remark, the evangelist is "rendered powerless to embark in aggressive work in towns or villages where the need is greatest—where there is little or no gospel, and no local Assembly whose fellowship he can count upon."

I trust that as a result of this discussion there will be more thought given to, and more prayer made for, the masses around us, who are perishing in their sins, and for more labourers to be raised up to plead with them to "be reconciled to God."—Truly yours in Christ Jesus,

A FISHER OF MEN.

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

John xii. 25. What is the meaning of "loving," "hating," "losing," "keeping" the life?

In Solomon's prayer, as recorded in Kings and Chronicles, the words differ considerably, though the sense is nearly the same. Are we to understand that the actual words used are not recorded in either case? This question would apply to many other passages, as for instance Matt. xix. 18, 19, and Mark x. 19.

MULTIPLIED WITHOUT JOY.—Please explain Isaiah ix. 3, "Thou hast multiplied the nation and *not* increased the joy; they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil."

OUTSIDE THE CAMP.—The expression, "without the camp," is frequently used; please explain whether Hebrews xiii. 11 or Exodus xxxiii. 7 is to guide us in carrying out the exhortation.

"THIS CUP," AND "THIS HOUR."—What is the CUP to which the Lord alluded? (Matt. xxvi. 39-42; Mark xiv. 36; Luke xxii. 42); and what is the HOUR alluded to (Mark xiv. 35; John xii. 27). Was the prayer answered, and how?

"JUST," AND "RIGHTEOUS."—In Proverbs we frequently read of the blessings of the "Just," or "Righteous." Are all Christians righteous or just in the sense in which this word is used in Proverbs because they are justified by faith in Christ? or is it to be limited to such Christians as are *righteous in their walk*?

"CLEARING THE GUILTY."—Exodus xxxiv. 7: "Will by no means clear the guilty." Is this consistent with His character in verse 6, of "merciful and gracious?" And does it not even preclude the Cross? "By no means." Surely the Cross is a means. Would it not be more in keeping to read, "by *all means* clear the guilty?"

\* \* Owing to protracted illness of the Editor, the "Replies to Questions" are omitted this month

*THE LORD JESUS CHRIST AS SEEN  
in the EPISTLE to the HEBREWS.*

Revised Notes of Addresses given in Burgh Hall,  
Hillhead, Glasgow, by J. R. C.

WE now come to look at passages which speak of the Lord Jesus as Creator. I only mention John i. 3—"Without Him was not anything made that was made." In Eph. iii. 9. we read of "God, who created all things by Jesus Christ." God the Father did not, as it were, put forth a finger in creation without the Son. It has pleased God to act by His Son in creation and in redemption, and by-and-by He will act by His Son in judgment. In these three spheres of Divine operation it has pleased God to act in and through His Son. By Him God created, by Him He redeems, and by Him He will execute judgment.

Created by Jesus Christ; yes, you and I created by Him and yet sinners against Him; redeemed by His precious blood, reconciled to God by Him through faith in His blood, but those who do not believe in Him, and remain unreconciled, will have to stand before Him at yonder "great white throne" and behold the very One they have rejected, the Man Christ Jesus, sitting upon the throne as Judge. They set the Lord Jesus at Pilate's bar, but Pilate must yet stand at His bar. What a solemn account of opportunities lost, and grace spurned, and precious blood trampled upon, will Christ-rejecting sinners of this most highly-favoured land have to render!

Now turn to Col. i. 15: "Who is the image of the invisible God, the Firstborn of every creature." Mark, He is not called a creature; there is no such thought in the whole Bible from first to last. He is the Firstborn—"begotten, not made"—"for by Him were all things created." He is the Creator, not the creature.

In this passage we have a wonderful description of the glory of His person, and, notice, it answers very closely to that of Hebrews i. Let us look at it again. "Whom He hath appointed Heir of all things; by whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the Word of His power," &c. Both these Scriptures speak of Him as Creator, and in the Epistle

to the Colossians we are told that He is not merely the Creator of all material things but of all intelligent beings. There are "thrones, dominions, principalities, powers," various circles of intelligent, glorious beings in God's universe. I know not where or which of the spheres they inhabit, but our Lord Jesus Christ is the Creator of them all.

But not only are they created by Him; it is by Him that all things "consist" or hold together: He upholds all things "by the Word of His power."

I know not where heaven is—astronomers have never found it out. They have discovered that the earth and the other planets which compose this solar system move in their orbits round the sun, and that innumerable such systems, with other suns as their centre, seem to move in some vaster circle round some unknown centre, and all are governed in their movements by what is known as the law of gravity; but the centre of all, and the power that maintains the laws of nature, has never been discovered, but here it is revealed by the Spirit—it is Jesus Christ the Son of God, our Lord and Saviour by whom all things consist, and by whose word all are upheld.

When I was a boy it used to interest me to get the leg of a chicken and to draw the muscle which closed and opened the claws—there is the stronger muscle and the larger nerve for the larger and stronger animal—but I could not discover the power that acted upon the muscle. When the life was gone the power was gone, but who can discover the life or what it is?

The Giver of life is the sustainer of life. "In Him we live and move and have our being."

There is a corresponding word in 2 Peter iii. 5-7, "By the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby [that is by the word] the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store reserved unto fire," &c.

It is that same word which established the earth and the heavens at first as recorded in Gen. i. that is keeping this present world in store. What keeps the fire that is in the heart of the earth, and which shows itself in volcanoes and earthquakes, from bursting forth into an universal conflagration? It is the word of His

power who is at the right hand of God. "By Him," as we have read, "all things consist" or "hold together." Were it not for His word, in spite of the law of gravity, or all of Nature's laws together, the universe would fly to pieces.

Yet in the very next breath we read it was He who "purged our sins," and who as the purger of sin has taken His place at the right hand of God.

And who but He could have undertaken to bear the mighty load of the sin of a world?—to encounter and overcome the devil and all his hosts?—to re-create poor, crooked, corrupt humanity and make it like Himself? Could a creature have undertaken it? No, never. None but God, none but the Eternal Son, none but He who is Creator and by whom all things consist.

Further, we read, not only were all things created by Him, but also "for Him," and in Heb. i., He is "appointed Heir of all things."

You can suppose a father who possesses a mansion, and servants, and grounds, but he is getting old, and he has only one son, his heir. The father makes alterations and improvements, spends thought, and time, and money on the property he knows he must shortly leave. For whom is he expending it all? It is for the heir—it is for the son who will ere long, as he expects, inherit the estate.

Such is the thought in that expression, "appointed Heir of all things." It is for Him that all creation exists. It is God's purpose to glorify that Heir with all the combined glories of creation, and redemption, and universal judgment, and government.

For whom exists the ocean and the treasures of beauty that are hid in its unfathomed depths, the flowers that bloom so sweetly on mountain tops and in hidden dells, untrodden by the foot of man? They are all, all, for His glory, for His pleasure, who bore our sins. God reckons nothing too beautiful, too grand, too costly to bestow on Him. Oh, believer in the Lord Jesus Christ, is that the way you look upon Him? Do you count Him worthy day by day, and hour by hour, of "all your being's ransomed powers," of all you are, and have? Do you join with heart response in the heavenly chorus: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

May God exalt Christ in our esteem as we look into the Scriptures and behold therein the glory of His person, as Creator, Upholder, and Heir of all.

*(To be continued in our next.)*

THE PARABLES OF THE LORD JESUS.—XIX.

### *THE PARABLE of the FAITHFUL and UNFAITHFUL SERVANT.*

By THOS. NEWBERRY, Editor of *Englishman's Bible*.

MATTHEW XXIV. 45-51.

Verse 45. "Who then is a faithful and wise servant [bondservant], whom his lord hath made ruler over [set over] his household, to give them meat [food] in due season?"

THIS fourth parable relates to the present dispensation alone, and is occupied with those who own the lordship of Christ, and profess to serve Him whether in truth, or in profession only. First, it is the faithful and wise servant whom the Lord is speaking of as acting in fidelity to Christ, and with wisdom, or prudence, in his affairs. Who, then, is he? The question is asked for conscience to give the reply. He is "set over" the Lord's household. But who has set him? He received his authority, not from man, nor from even his fellow-servants; he is not his own, he is bought with a price; his own lord, whose he is and whom he serves, has put him in this place of influence and responsibility. He rules as one who is himself under authority. One is his Master, even Christ; He who openeth, and no man shutteth. The servant must rule, not as a lord over God's heritage, but as an ensample to the flock.

He has this place assigned to him, not for his own private interest, but for the edification, nourishment, and prosperity of the household; and that which he ministers must be food in season—meat for babes, and strong meat for those of riper years; comfort in affliction, direction in perplexity, warning in danger, instruction in righteousness, teaching them to observe all things whatsoever the Lord hath commanded.

Verses 46, 47. "Blessed is that servant [bond-servant] whom his lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler [set him over] all his goods."

When the Lord Jesus left His household, at the beginning, the next event to be expected was His return. His language was, "I go to prepare a place for you. And . . . I come again." "Occupy till I come." He gave to every man his work, and commanded the porter to watch, with the assurance, "Surely I come quickly," and, "Blessed is that servant whom his Lord, when He cometh, shall find watching."

Diligence in labour, fidelity in service, and a watchful desire and expectation of the Lord's return, during the whole period of His absence, will doubtless have its due reward, even though the servants may fall asleep before His return. But who can describe the blessedness of that servant whom his Lord, when He actually comes, shall find doing His will and waiting for His return?

"Oh, happy servant he,  
In such a posture found;  
He shall his Lord with rapture see,  
And be with honour crowned."

It is probable that the Thessalonians who were waiting for the Son of God from heaven, when they saw some of their company fall asleep, may have thought that their brethren had lost the special blessing here promised, and hence the consolation that the apostle gave them, that "the dead in Christ" would anticipate those that are "alive and remain," in the first resurrection.

"Verily, I say unto you, that He shall set him over all his goods." All who are redeemed by the blood of the Lamb are made kings and priests unto God, and shall share the Redeemer's kingdom (Rev. i. 6).

But there is a connection between fidelity in service here and the position which will be occupied in the glory. Among the twelve patriarchs it was Joseph who had been faithful in his father's house, and in the house of his Egyptian master, and in the prison, who was set over Pharaoh's house, and ruler over all the land of Egypt. It is to the overcomer that special promises are made, and his reward will be in proportion to his fidelity and diligence. There is authority over five cities to one, and authority over ten to another.

The Lord Jesus, when He comes, will be glorified in His saints (those of the former dispensation), and also admired in all them

that believe (of the present dispensation), "When Christ, who is our life, shall appear then shall we also appear with Him in glory." For He shall come, and all His saints with Him; but "They that are wise [make wise] shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever." And yet, "One star differeth from another star in glory."

Verses 48-51. "But, and if that evil servant [bond-servant] shall say in his heart, 'My lord delayeth his coming,' and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant [bondservant] shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder [cut him off] and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

All through the present dispensation, among the professed servants of Christ, there may be found those who are faithful and true, and others who are unfaithful and false, and so it will be when the Lord comes. Then, the faithful servant, found doing his Lord's will, and waiting for His return, will be caught up to meet his Lord in the air, and to be for ever with Him. But the unfaithful and false servant, who has no love for the Lord's appearing, but who was living in self-exaltation and self-gratification, will be disowned, left behind, cut off from all the spiritual privileges of the kingdom; and, instead of having his part and portion with the Bride, the Lamb's wife, and in the kingdom of the Messiah, will have his place in the false ecclesiastical system, Babylon the Great, and in the kingdom of the antichrist, all hope of heavenly blessedness for ever gone, and an eternity of unavailing woe: there shall be weeping and gnashing of teeth.

---

INTERCESSION.—1. In fellowship with CHRIST (1 John i. 3), intercession is a privilege (Heb. vii. 25); 2. As priests unto GOD (1 Pet. ii. 5), it is a duty (Col. i. 9-11; James v. 16; 1 Tim. ii. 1, 4, 8); 3. As ambassadors for CHRIST (2 Cor. v. 20), it is a responsibility (Ex. xvii. 9-13).

E. A. H

I LAY my head to rest on the bosom of *Omnipotence*. While I can keep hold of this, it shall be a fine day, whether it rains, or hails, or shines.—RUTHERFORD, 1630.

## REPRESENTING AND MIS- REPRESENTING.

By WM. SHAW, Maybole.

WHEN an artist is searching for a "model" of human beauty, he may find quite a number of models which he is compelled to reject. They may possess many desirable qualities; but if there be irregularity of development, these models are not true to nature, and will not serve his purpose. What he wants is a human form in which not one or two members, but all the members, have been developed in due proportion. If there be a deficiency of this development in certain members, or if they manifest an abnormal growth, he says to himself, "I dare not sit down to reproduce *this* model; for, instead of representing the symmetry of the human form according to the true standard, I would be *misrepresenting* it." He knows, as every true artist knows, that perfection of beauty cannot exist apart from evenness of development.

This, in the natural world, is recognised as a self-evident truth. But it does not seem to be so readily recognised that the same law operates in the spiritual world. In a certain sense—in a real and true sense—

### EVERY BELIEVER IS AN ARTIST!

Unto every child of God the heavenly call has come to represent Christ—to reproduce Christ. We have not to search the world for a model. Jesus, the Lord of Life, is our model. He who died for us and rose again, has sent us forth, to bear a savour of His Name—to show forth *His* virtues—to manifest "the life also of Jesus" in these mortal bodies. What a high calling!—what a wonderful work is this! Jesus was sent that He might reveal the Father; for it is written, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (Jno. i. 18). In other words, Jesus was "sent" that in Him men might see God; and we have been sent that in us the world may see Jesus. When we come to this definite conclusion as to our "calling," what carefulness it works! Christian testimony is then seen in its true bearings. We then perceive something of the solemnity and responsibility

of being a child of God. It is not a question of adopting a creed: it is a question of

### MANIFESTING A LIFE.

It may be a very simple matter to subscribe to a "body of Divinity," and say, "I believe such and such doctrines." But it is not by any means so easy a matter to so humble ourselves under the mighty hand of God that we shall be vessels meet for this great use—to bear with us a savour of Christ—to manifest *Him* before the eyes of men. "Ah!" we say to ourselves, "this is no child's-play." A little religion one day in seven will be a sorry substitute for this high calling. To attend meetings, and loll back in our seats "while the doctrines of grace are poured like oil upon our heads," will not take the place of the *manifested life*. God has designed that each of His people should be a light-bearer in this dark world—that, in some measure, the light of life should shine through us; for He hath predestinated us to be conformed to the image of His Son.

In the religious world to-day there are creeds without end. Even among the people of God there are various "sections"—each section claiming a separate existence on account of some special line of doctrine which divides them from other believers. All this is simply bewildering to the "Canaanite and the Perizite", who are standing looking on (see Gen. xiii. 7). The world is getting tired of this dividing up of corporate testimony by the people of God; and the cry is being heard, "Who will show us any good?" To this we answer, "Those who manifest the life"—those who bear about with them the dying of the Lord Jesus. Men at their wits' end to understand the rallying cries of division, are often wonderfully susceptible to the influence of

### "A SAVOUR OF CHRIST."

They can understand *that*, while they are utterly at a loss to comprehend the hair-splitting theories of opposing factions. And it is well that it should be so. It is well that the world should be so little moved by the battle of the theorists, and so ready, generally speaking, to respond to the power of the manifested life. Yet, if we read the Scriptures aright, this is what we should expect; for the Master said, "I, if I be lifted up . . . will draw all unto



Me." Jesus lifted up, be it on the Cross of Calvary, in the Gospel proclamation, or in the believer's life, will have this wonderful influence: He will draw—it will attract to Himself. But if we neglect this great drawing power—if we relegate it to a secondary place, while we exalt some peculiarity of doctrine to the pinnacle of our testimony—we need not be surprised if the world refuses to be moved. We may try to console ourselves by saying that we are "suffering for the truth," and that the carnal mind is rejecting us because of our faithfulness to God. But we are persuaded there is a cause for the lack of power exercised upon the world by many believers to-day. We believe the cause is to be found in this—that we fail to represent Christ among men; and not only fail to represent Him, but *misrepresent* Him by exalting certain truths at the expense of other truths equally precious. This is a far more serious matter than it may seem at the first look. It is surely no light matter to give men a *false* idea of Christ. We surely incur a great responsibility if we *mislead* the world or the saints as to what true Christianity really is. And we shall assuredly mislead them if we contend for

#### TRUTH OUT OF ITS DUE PROPORTIONS.

When this is the case, it is as if an artist, sent away to a distant land to paint the likeness of some great man and bring it back, were to *intensify* certain features and weaken certain other features, and yet claim that the painting was a true likeness of the original. While in a number of points there might be a clear similarity, yet the painter's disregard of the due proportion of things might produce such a picture that the man's own friends would fail to recognise him! But notwithstanding all this, there are believers who seem to think that they may truly manifest Christ by dwelling with intense earnestness upon certain truths, while others are scarcely touched with their little finger! And when, as often happens, the truths contended for are those that pertain to the *outer* court of the temple, while the truths neglected are those that pertain to the *inner* court, the misrepresentation of true Christianity reaches its culminating point. How can we expect such misrepresentation of the mind of Christ to have power with men,

or to wield a mellowing and beautifying influence upon the lives of the people of God? Impossible, you say; the picture is misleading in the extreme. It is surely time there was a general awakening to this great truth, that there was

#### NO UNEVENNESS IN CHRIST.

And if we are to manifest His Name on earth, we must see to it that we rightly divide the Word, dwelling not only on the one or two aspects of His character considered needful to justify our church position, but on the various aspects of that character, in which, as we all know, there was not one or two features that stood out prominently above all the others. He was the "Altogether Lovely." As typified in the fine flour of the meat-offering, there were no inequalities in *Him*. If we are to shine for Him, and do valiantly for Him in the church or the world, it shall only be in proportion as we truly set Him forth before the eyes of men. This is the ministry of power. Let it therefore be our aim to reproduce Christ—to contend for truth, and *so* to contend, that we shall communicate to others a true impression as to the character of the Son of God. It is because *this* has been lost sight of that many a company of believers are bereft of power to-day. Truth held out of its due proportion to other truths may be as misleading as positive error. And even truth thus held may not only fail to attract but actually repel. How all-important, then, is it to see that we are "all-round" Christians, seeking to "grow up into Him in *all* things" (Eph. iv. 15), and aiming at that evenness of character that shone in Him who was "fairer than the children of men" Thus shall we spread around us and leave behind us a savour of His Name.

#### THE LORD'S ESTIMATE OF FAITHFUL SERVICE.

MATTHEW XIX. 30; XX. 16.

THAT there is to be a Divine manifestation and estimation of the service of saints is a solemn fact; and it is well to keep the "judgment-seat of Christ" in view, remembering that "He shall not judge after the sight of His eyes," but will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts (1 Cor. iv. 5).

In Matthew's Gospel the Lord contrasts the present with the future, temporal things with eternal, earthly riches with heavenly treasure, things outward and natural with things inward and spiritual, things as they appear in the eyes of men and as they really are in the sight of God.

The teaching of the Lord here springs out of the incident of the rich young man who lost "treasure in heaven" through clinging to his "great possessions." Then Peter asks, "Behold, we have forsaken all and followed Thee; what shall we have, therefore?" The Lord, after relating their future reward, when He "sits upon the throne of His glory," adds this word of warning, "But many that are first shall be last, and the last first." Then the parable that follows gives a fuller answer, by illustration.

Those who have done and suffered most, who have, as the parable says, "borne the burden and heat of the day," who were first on the field and toiled the longest, may, after all, only be equal to, and merit only the same reward as those who came on the field at the "eleventh hour;" nay, it is intimated that those who were "first" in point of time, may be the "last" in point of merit, and those who were, apparently, last and least in the field, may be the first and chiefest when the "lord of the vineyard" calls the labourers to give them their hire.

Those who seem to have "left all" and followed Christ—"houses, brethren, mother, wife, and children," who, moreover, could "speak with the tongues of men and of angels," having "all knowledge," who had "borne and had patience, and laboured and not fainted," may, after all, it is solemn to think, be the "last," "disapproved," if the one thing that could give value to their labours was lacking, viz., "love" (1 Cor. xiii. 1-3; Rev. ii. 2-4).

The mighty Joab, who was leader of David's host, was afterwards condemned by him and died under the hand of Solomon at the altar. He is not included in the list of David's "mighties," whilst many unknown and obscure individuals are enrolled in that honourable catalogue (1 Chron. xi. 26). "For the Lord is a God of knowledge, and by His actions are weighed."

At the judgment-seat of Christ, the question

will not be how long we have laboured, or how much we have done and endured, but how much we have loved and longed after the souls of those for whom Christ died. "For My name's sake," is the all-searching question and test of service. If this is not the single and pure motive, all, all—no matter how long the labour, or how great the sacrifice—will go for nothing. It will be a question of quality, not quantity; of "sort," not size. "The fire shall try every man's work of what sort it is" (1 Cor. iii. 13). "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7). He is a "righteous Judge," and His is a "righteous judgment." May nothing but the "love of Christ" constrain us!

T. R.

### *DEFILEMENT AND WICKEDNESS: ARE THEY EQUIVALENT?*

AN INQUIRY AS TO THE SCRIPTURAL ATTITUDE  
TOWARDS EACH.

A PAMPHLET has recently been issued entitled "Association with Evil—Does it Defile?"

The practical effect of these teachings—the sad havoc that has actually been made among the feeble remnant of the Lord's dear sheep by just these and similar views—the immense moral weight of the influential and gifted brethren who endorse them—the piety with which they are apparently connected—the solemn way in which they have been pressed—alike appear to forbid one, with any serious conviction of their error, from being absolutely silent.

The title in itself, "Association with Evil—Does it Defile?" however, it is to be feared, is exceedingly well calculated to mislead the Lord's dear people, for it pre-supposes that those who differ from the writer in his deductions would contend that there is nothing defiling in association with evil. Would not, then, the heart that desires the Lord's glory instinctively draw off from those who would deny so clear a proposition? Thus, in fact, the very title tends to range saint against saint, and to continue a warfare that is the shame of us all. If our dear brother who wrote the tract knows many who now gather to His Name

alone who would deny that association with evil defiles, his experience is certainly unhappy and unique. In the Episcopal Church, and it may be elsewhere and in other denominations, it used to be argued that no one had any responsibility as to association, that each was only responsible for his own condition; but now brethren, with strange inconsistency, admit to their fellowship, not carelessly, for they ever desire to maintain the holy character of the Lord's House, but freely, Christians connected with these denominations where these "evil principles" may be absolutely and plainly avowed, and reserve their opposition and antagonism to their brethren who are as convinced as themselves that *association with evil* does defile, and desire too, by God's grace, to walk consistently with such conviction. As another wrote not so long ago, "How is it that with us, just those spiritually nearest akin to us, are those who in the breaches that have taken place are to be most religiously refused and turned away from?" Yes, how is it? Perhaps a consideration of our brother's paper may, in some measure, help us to an answer to this question.

There is much in the pamphlet, as there always is in such writings, that must be accepted heartily and with submission to the Word of God on which it is based; much, therefore, that is helpful—some things that are at least suggestive. The difficulty and responsibility connected with it, as always in all these questions, is to prove all things and hold fast that which is good.

Now, our writer fails, as I conceive,

TO DISCRIMINATE BETWEEN GOD'S HOLY AND  
INFALLIBLE WORD  
AND HIS OWN FALLIBLE AND VERY POSSIBLY  
MISTAKEN INTERPRETATION  
AND APPLICATION OF THAT WORD.

He presses the latter with all the force of its being quite equivalent to the former. He regards any hesitation in accepting his own deductions as a practical rejection of the "Thus saith the Lord" to which every redeemed one should heartily desire to bow; a common mistake, and only to be pointed out in the spirit of meekness, knowing how prone one is to fall into it oneself.

Then as to his interpretation, I am convinced he fails, on account of not giving full weight to *every* truth; he considers a certain line of truth which he finds in Scripture; presses that one line in an apparently logical way, until he is landed in deductions which are quite denied by another line of truth also in Scripture. This is, again, a danger common to us all. God has given us His Word *as a whole*, to be fed upon *as a whole*, and its truths run along in parallel, and what may be called "balancing" lines. How many controversies have resulted from an undue place being given to the conclusions inferred from one set of texts, to the nullifying or belittling of another counterbalancing line of truth which would keep us from danger on either hand.

Thus our brother, seeing clearly the truth that evil defiles, presses that so far that we find him putting in the place of a "wicked person" every saint who differs from him—not as to the truth, but as to the application of the truth, or his deductions from it. He thus rejects those whom he is distinctly *commanded* to receive; those whom Christ has received to the glory of God. He refuses thousands of saints as true as himself, and scatters thus the sheep whom their Good Shepherd would have together. He has gone too far—he has overlooked the balancing truth which, if he had let it shine on his scriptures, would have helped him much, and enabled him to help others to a truly right interpretation of those scriptures.

It will not be necessary to go over the whole book. It is consistent from beginning to end in the result at which it arrives, and that is *that all who may be unclean merit excision*. So we may take as an example of this his few summing-up lines as to Numbers xix. After admitting that there are "stages of discipline, and that for every cause people are not to be put away," he yet concludes that "all those cases in Numbers xix. refer to those who merit excision, because of links of *association* with those whose teaching or ways are so serious as to defile others."

Now, we may and must most reverently hearken to the Lord's Word in Numbers xix. We may and must hearken to what He would have us understand by these most precious details as to the Red Heifer. But we may yet be permitted to question whether they really

mean that all who to-day may answer to those who are unclean in that chapter, are to be "put away"—"merit excision."

We may further, with sincere subjection to God's Word, be permitted to question if a "dead body," or "grave," or "the bone of a man" typify exactly that to which our author may apply them. Further, we may note his own very significant silence as to any clear interpretation not only of these but as to the vessel which was covered, and being thus covered, was not unclean even in the tent which death had invaded. We may note his

#### SILENCE AS TO THE VARYING DEGREES OF DEFILEMENT,

and as to the varying means of restoration—absolute silence—which is significant indeed, in view of his own positive conclusions. We may, and I firmly believe must, not only question but reject an interpretation that, putting all on one level as "meriting excision," actually obliterates these distinctive beauties of the Divine Word.

Let us carry out our brother's teachings, and for the sake of a clear understanding admit for a moment that "all those cases in Numbers xix. refer to those who merit excision." Now, what are those cases? Who are these who are divinely declared "unclean" in that chapter, and therefore merit excision? We may, in a general way, tabulate them:

First—The priest Eleazer (v. 7).

Second—The one who burns the heifer (v. 8).

Third—The clean man who gathers the ashes (v. 10).

Fourth—All who come in contact with that which speaks of the death of a man (verses 11-16).

Fifth—The clean person who sprinkles water of separation (v. 21).

Sixth—Whatever the unclean person (meaning evidently one who is unclean seven days) touches (v. 22); and

Seventh—The one who touches *him* (v. 22).

All these, then, according to our writer, are exactly on one level, not only as being unclean for the time being, which is true, but as *meriting excision*. So the priest, the burner of the heifer, the gatherer of the ashes and the sprinkler of water, all engaged in *simple and direct*

*obedience to God's own Word, merit excision! They merit excision—the severest discipline known for doing what God tells them to do!* Surely there needs no argument as to this, and *this* is the basis of all our brother's reasoning and application. One touch has destroyed the foundation on which his whole structure rests, and it all falls to the ground. The unclean one must be put away—merits excision, *he* says. God says the very reverse. The unclean is either to wash himself or be cleansed, and so *restored, and not put away*. This mistaken exegesis is serious enough to account for those nearest akin to us being most religiously refused, for the sin, and sorrow, and shame of divisions that are still being effected.

It is, of course, possible that our writer may say that he intended to refer only to those cases in the chapter in which direct contact with some form of the death of man was specified. Nor would one wish, surely, to hold him responsible for the literalness of a form of words which conveyed, however distinctly, a thought other than he intended. But, whilst even this would not help him, the whole bearing of his argument is just simply that all who are unclean merit excision.

Thus he shows all the power of defilement connected with the "running issue." He deals in the same way with this, shows how far-reaching is the defilement, quotes constantly "shall be unclean," and yet, strangely enough, he invariably leaves out the words "until the evening." For instance, he quotes, "Whosoever touches his bed shall be unclean"—the following words are "until the evening." Surely such a close limitation of the defilement should have been specified; and does not the cutting off these words

#### PRACTICALLY AMOUNT TO A MISQUOTATION?

Certainly it is hardly that reverent treatment of God's Holy Word to which our brother himself so rightly exhorts us, and this one may say without any need to interpret the meaning of the phrase, although it must surely suggest itself at once to everyone that "until the evening" could not be a figure of absolute excision, the extreme form of Christian discipline.

F. C. J.

(To be continued.)

“FATHER.”

O DEAR to the child is the thought of a father,  
And proudly it boasts of his love and his care;  
How precious the lessons from him it may gather—  
How much for the child will he suffer and dare!  
But dearer the thought of a Father in Heaven,  
As greater His love and more powerful His hand;  
Divine as Himself is the life He hath given,  
Eternal His home in the fair, cloudless land.

O cherished and loved is the one who befriended,  
Who came forth to succour in time of deep need;  
Whose heart had the pity—whose strong arm defended—  
Who bled for the people that loved him indeed.

But myriads on myriads through ages of ages  
Shall honour His Name who hath died for His foes;  
What tears of repentance have dimmed the sweet pages  
Which tell how He loved, how He died, how He rose!

O fair is the east when the morning is breaking,  
And bathing the mountains in billows of light;  
And sweet is the earth when the flowers are awaking,  
And lifting their heads after winter's long night.

But sweeter than springtide, surpassing in glory  
The light when it rolls over mountain and plain,  
Is the Spirit of God with the heart-thrilling story  
Of the Christ who hath come and is coming again.

O TRIUNE ETERNAL—Thou FATHER of Mercies—  
Thou SON of His love, and Thou SPIRIT of Grace!  
When seraph to seraph Thy glory rehearses  
They breathe adoration with wing-veiled face.

Yet I, who am but a poor sinner forgiven  
Because of the Blood which on Calvary flowed,  
May know Thee, and name Thee “*My Father in heaven,*”  
“*My Saviour and Friend,*” and “*My Comforter*”—GOD.

W. BLANE.

Johannesburg, 22nd Nov., 1896.

THE CROSS OF CHRIST;

OR, HOW WE POSSESS OUR INHERITANCE.

“JORDAN is the only river of any note in Palestine . . . . We should like to consider this river as the stream issuing from the Lake Huleh; but custom requires its source to be traced to one or more of the streams which form that reservoir. The largest and longest does not appear at any time to have been identified with the Jordan, *that honour having been for ages ascribed to the western stream.* This river has distinct sources, at Banias and at Tel-el-Kâdi.”—Kitto's Cyclopædia, vol. ii., page 454.

It is at this latter place that the city Dan\* lies. There is no city of which Israel obtained possession

BEYOND THE SOURCE OF THE JORDAN,

and we have no possession in the inheritance of the saints in light save by virtue of the Cross. We cannot possess it except we trace

\* In the redistribution of the land, as foretold by Ezekiel, Dan is almost the only one who retains the original lot, and that is only the portion he possessed by JORDAN. Their inheritance, which will then be greatly enlarged from Damascus to the Great Sea—will include the land he fought for and possessed by Jordan. There is an ancient idea that the fountain head of Jordan lies in the direction of *Damascus*, running underground, and thus hidden from view. (Kitto's Cyclopædia, vol. ii., page 454.) If this be so, it is somewhat remarkable in connection with the extension of the kingdom as far as *Damascus*. Will the earthquake which is to take place immediately before the setting up of that future Kingdom reveal to our eyes what has been so long a secret?—a further unfolding of “the mystery which has been hid from ages and from generations . . . which is Christ in you, the hope of glory.” This redistribution is very remarkable. Each tribe will then have a portion reaching right from the eastern border to the Great Sea, which is the border on the west. Thus Jordan will become not only the centre of the whole land, but also the centre of each individual inheritance.

“Behold the centre of Eternity!  
The Cross of Christ!”

Even Simeon will then fully share in the blessing, for when “the Lamb is in the midst” there shall “be no more curse” (Ezek. xlviii. 24-33; Rev. vii. 7-17, xxii. 3).

our claim to it through Christ Jesus, in whom we have obtained an inheritance (Eph. ii. 11).

Thus each tribe was kept in constant remembrance of their great deliverance, for the waters of Jordan (through which they entered their land on that memorable day, of which Joshua iii. gives such a graphic description)—the same waters flowed, in silent but ceaseless reminder to each thoughtful mind and heart of *how they obtained their inheritance*. This was at the time when Jordan had overflowed all its banks (Josh. iii. 15), telling us of the full judgment of the wrath of God meted out on the Cross to Christ as He bore our sins. "The ark stood in the midst of Jordan until everything was finished" (iv. 10). "They crucified Jesus in the midst." It was then that He uttered those words: "Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves" (Ps. lxxxviii. 7). "After this, Jesus, knowing that all things were now accomplished, said, It is finished!"

"O Jesus! everlasting God!

Who didst for sinners shed Thy blood

Upon the the accursed tree,

And, finishing redemption's toil,

Didst win for us the happy spoil—

All praise we give to Thee!"

There is one thing which seems worthy of notice as to the place where the waters were stayed in their overwhelming flood: "As the feet of the priests that bare the ark were dipped in the brim of the water, the waters that came down from above stood and rose up upon a heap very far from the city Adam" (Josh. iii. 15, 16). Does it not tell us, in New Testament language, of "the Lamb slain from the foundation of the world?" (Rev. xiii. 8). Before Adam had by disobedience wrought the ruin of himself and his descendants, and forfeited his inheritance, God had planned redemption in "the second Adam, the Lord from Heaven."

But when all the redeemed (*i.e.*, those who by the blood of the covenant had been ransomed from death) were

#### CLEAN PASSED OVER JORDAN,

the ark, which kept the waters back, came out of it, and the flood swept on as before. And as we trace its course over the Dead Sea, where lay the cities of Sodom and Gomorrah, with their unrepentant inhabitants, we are re-

mindful of the eternal judgment which is coming on the rejectors of the Lamb (2 Thess. ii. 7-12).

And as all Israel gathered in Jerusalem in Judah, and the notes of praise ascended to God, they might from afar off behold the Dead Sea, and remember with solemn joy from whence they had been delivered, so in the coming day, when the last of the redeemed has "passed clean over Jordan," and all are gathered in the New Jerusalem to "go no more out," and the full song of praise ascends to God and the Lamb, the scene of Rev. xiv. 10 may solemnise the song to silent worship, as we fall on our faces before the throne and adore the grace that has redeemed us.

The first mention of Jordan is in connection with Lot, who "chose him all the plain of Jordan." But there could be no secure dwelling\*, for the ark had not yet arrested the waters of judgment, which, mingled with fire and brimstone, overwhelmed the ungodly, while Lot only escaped *empty*, having lost riches and land for ever (Gen. xiii. 10-13, xix. 15-30).

Twice more Jordan is mentioned in Genesis. Jacob passed over it *empty*—with only a staff (xxxii. 10), and again (l. 1-11), is carried over to his grave—*empty* still. It is recorded of Abraham, to whom God had promised the whole land of Canaan, that "God gave him none inheritance in it—no, not so much as to set the sole of his foot on" (Acts vii. 5). He "dwelt in tents with Isaac and Jacob," the heirs with him of the same promise. Not until the ark had passed through Jordan could God give any inheritance in the land. The two tribes and a half did not possess their inheritance until the ark and they had passed over Jordan. Some, like many in this day who want salvation and a share in heavenly blessings, without the Cross,

#### DID NOT WANT TO GO OVER JORDAN.

But Moses emphatically told them that they could have no possession apart from this (Num. xxxii. 5, 21-23, 29-32).

\* The plain of Jordan being "well watered everywhere, even as the garden of the Lord, before the Lord destroyed" its cities, shows the long-suffering of God, who "makes His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). But there is a limit, and those who continue to "despise His goodness, and forbearance, and long-suffering, treasure up wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 4, 5).

Jordan seems to have been the standpoint from which God viewed the land. Again and again we read: "Jordan which is in the land of Canaan," "on this side Jordan," "on the other side Jordan," "ye go over Jordan to possess," "by Jordan," "from Jordan," &c. These and like expressions occur no less than 21 times in Numbers, 26 times in Deuteronomy, and 70 times in Joshua. This latter book tells us how Israel obtained possession of the land, and it is here that the mention of Jordan occurs most often. Ephesians tells us of our inheritance, and the constant occurrence of "in Christ," "in Him," "in Whom," "through Him," "by Christ Jesus," &c., over 30 times in this epistle reminds us that we owe our all to Calvary. The Psalmist said: "I will remember Thee from the land of *Jordan*," not Canaan (xlii. 6), and by the Spirit he connects it with the Cross, using words which could apply only to Christ in that hour of darkness: "All Thy waves and Thy billows have gone over me."

Israel of old "got not the land in possession by their own sword, neither did their own arm save them, but Thy right hand and Thine arm, because Thou hadst a favour unto them." The land of our possession is not an earthly one, but it is far better; we are "blessed with

#### ALL SPIRITUAL BLESSINGS

in the heavenlies in Christ," "God having provided some better thing for us"—"a kingdom which cannot be moved. Wherefore let us have grace whereby we may serve God acceptably with reverence and godly fear."

As the waters of Jordan overflowing through the land of Israel kept them in memory of the day when they were brought into their inheritance, so we have streams of grace freshly flowing from Calvary to our souls. And lest our forgetful hearts should lose sight of the Cross, the Saviour has graciously given us a constant reminder: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." It is "the pattern of the altar," "in the borders of Jordan, at the passage of the children of Israel," not for burnt-offering, for the work of salvation is complete, but for a memorial of the same (Joshua xxii. 11, 26-28).

"Thy Cross, Thy Cross, there, Lord, we learn  
What Thou in all Thy fulness art;  
There, through the dark'ning cloud, discern  
The love of Thy devoted heart.

"'Twas all for us—our life we owe,  
Our hope, our crown of joy, to Thee;  
Thy sufferings in that hour of woe,  
Thy victory, Lord, have made us free."

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world." And while rejoicing in the fact that "all things are ours," let us ever link on the remembrance that it is in Christ through the Cross. It is a blood-bought inheritance.

M. M. D.

#### THE LIVING MINISTRY

OF THE LORD JESUS for all HIS PEOPLE.

Notes of an Address by Col. MOLESWORTH, Bristol.

Exodus xxviii. 31-39.

THIS Scripture brings before us the High Priest ordained of God under the Old Testament dispensation, in his official capacity and in the clothing which God Himself directed to be made, which was to be significant of "good things to come." One part of the clothing here described is the *ephod*, all of blue, hemmed with an embroidery of bells and pomegranates, so that when Aaron went in before God to minister, the sound of those bells might ever be heard in the holy place. On his forehead was the *mitre*, whereon was a plate of gold, with the inscription, "Holiness to the Lord," that he might represent the chosen people of God, that they for his sake might be acceptable to the Lord in all their holy things. This simple description leads us unto the parallel, that which it was intended to foreshadow. Aaron clothed in this fashion is type of Him who has come, who needed no clothing wherein to minister, but hath in Himself all the perfections of God made manifest. He needed no robe of blue or golden bells, as though there were necessity for Him to appear in gorgeous array. He Himself hath entered into the presence of God for us, and all the glory of the priesthood of old has passed away like a dream of the night, the shadow passing before the substance, the type giving place to the Antitype. The Lord Jesus hath come in all the glory both of His deity and His work, and

"ever liveth to make intercession" for us (Heb. vii. 25).

How vain for men to turn back to past shadows in order to carry on a ministry which they vainly say is pleasing to God. The fictitious glory of the human priesthood has its origin in Babylon and its inception of Satan. It is a lie and a deception. Before the glory of Him who wraps up in His Person all glory, these imitations do but sicken. But Satan is seeking deliberately, and is ever on the watch, to attract to sensuous worship the hearts of men, that they may be kept from the Blessed One.

#### WE WANT NO HUMAN PRIESTHOOD,

for we have "boldness to enter into the Holiest by the blood of Jesus" (Heb. x. 19), and having Him as our High Priest, we can "draw near" (verse 21), having our hearts and lives continually cleansed by the washing of water by the Word.

But we pass from this picture unto One who is gone into the heavens, gone yonder to effectually carry out what Aaron and his race ineffectually sought to do—gone yonder to perform that which never earthly priest was able to accomplish, the preservation of His people from all sin. Oh, were it not for the living ministry of the Lord Jesus, instead of meeting week by week in joy and gladness, there would be one record of failure and disappointment and sorrow on account of profession made and performance unmade. But now, on account of the ministry of the blessed One gone into heaven on our account, are we who put our trust in Him preserved.

So let us pass to Heb. ix. 11, 12, and 21-26, and read of Him who has entered in yonder. When we look at the Lord Jesus who has entered in, passed into the heavens as the Son of God,

#### EXERCISING HIS CEASELESS MINISTRY FOR US,

what comfort is it for us who are so sorely tried down here to know that *Christ* there liveth for us. He has not passed away into a region beyond our reach, where no cry of ours can possibly get to Him. No human priest is needed; on His heart every one is ever borne, "now to appear *in* the presence of God for us;" until He comes *from* the presence of God to take us to Himself, never shall that

ministry of active intercession cease *for* us and *to* us.

Let me point out two aspects of the precious, present work of that blessed One—verse 12—no other sacrifice is needed; *one* offering never to be repeated hath been accepted. It would be an insult to speak of a sacrifice in the presence of that perfect One who died for sin. We want no other mediator; we have Him who entered in with His own blood, which ever constitutes a perfect plea: "I have died for these 'My sheep,' and every one, the believer of yesterday's birth or the saint of fifty years' standing, hath a right to claim the full benefit of My work." You cannot be denied if you plead that Jesus Christ died for you. But His ministry goeth on. Satan is always teasing us, because of the consciousness of sin within suggesting that we are not in favour with God. The consciousness of sinfulness leads us to value the favour of God more and more. It is because we are sinners trusting in the Lord Jesus Christ that the Father loves us. "The Father Himself loveth you" (John xvi. 27). Our very need leads us to Him, because increase in the knowledge of God means increase in the knowledge of the necessity we have of Christ. You want Him *more*, you who have known Him fifty years, than when you were in the infancy of the new birth. One wants Him *more* and *more* and values Him *more* and *more*. It is His business, and He never faileth by His Spirit to make us conscious of this. God's Spirit never makes us conscious of sinlessness, but of sinfulness, and this leads to watchfulness and prayer that we may be kept from it. And the Lord Jesus maintaineth a ceaseless ministry for us.

What is the ground of that ministry? His own precious blood. Aaron, you remember, never spoke a word; the sound of the bells was sweet in the ears of God because it foreshadowed of the beautiful sound of that intercession that was to be. The golden bells had no music compared to the voice of Jesus, whose voice is "as many waters" (Rev. i. 15). He needeth no golden bells or robes. And in the High Priestly dress in Rev. i., or rather the dress typifying a certain ministry, there is no mention of golden bells—*Himself* is there, *He* speaks for us. Oh, how sweet! God can rebuke Satan ever, because of the voice of the One who ever speaks for us.



Now, mark, "He *ever* liveth to make intercession for us" (Heb. vii. 25). We always need it, and if He makes it effectually, then you have no need to repeat the sacrifice. There is no need to repeat it; the power of it spake before He came, and speaks now. Christ's work is the central point of eternity.

One more thought from Rev. i. to show another aspect of His precious ministry for us. Rev. i. 12 and 20: "Fear not"—surely a word of comfort from Him who here speaketh. John had known Him on earth, but now that he sees Him in glory, he falls at His feet. But the same Lord who had encouraged John on earth encourages him again. His glory altereth not his affection. Now He speaks a word of comfort. John was in Patmos "for the Word of God and for the testimony of Jesus Christ," exiled, under sentence of death. God Himself is about to reveal to His beloved servant things which were to be, and the Lord of Glory stands before Him resplendent with all the majesty of God. Then comes the word of encouragement: "'Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of Hades and of death." "I am Lord of death, and of the dead." O what glory! what did John think of death after that? "My Lord, who is here in the glory of heaven, whom I saw die on the cross; my Lord, resplendent with the glory of heaven, tells me that He has got power over death and the dead. Shall I fear to die? Shall I fear the edict of the Roman Emperor? Unscathed as the three children through the fire; unscathed as Daniel through the lions' den, shall I pass through death." Here was comfort: "I have the keys." What a word of comfort for us to-day. Death comes and strikes, and *apparently* rules, but death *cannot* rule. Our Lord is Lord of death—it is His servant. "I have the keys. I passed through it, and I have the right to redeem." O for such a sight of Christ that death might be nothing to us! O for such a sight of the Risen One that death should be nothing more to us than lying down to sleep! Resurrection is the antidote for death. Christ is Lord, and says of His own, "They shall *never* die." Living or dying, we are His! But never let us think of death, but of the One who holds the keys of death, and who is in the presence of God for us. Trust ye in *Him*.

### CHRIST-LIKE.

IF we are satisfied to be always taking in, and never giving out; if we rest in our own salvation, uncaring for the salvation of others; if we like better to be served than to help; if we are unwilling to make sacrifices for God and the welfare of souls, do not let us flatter ourselves that we are Christ-like, for we are the very opposite; we are as *unlike* Him as well can be. There was no selfishness, indifference, or idleness in Christ.

He had the highest place, but *love to God and man* constrained Him to take the lowest! What has our love caused us to surrender? It is because He gave up *all* that Christ is now so highly exalted. Let us, who believe in Him, look for no reward for thoughts, desires, words, or deeds that have not been Christ-like, or bitter will be the disappointment "in that day."

From what a height stooped the Son of God, and to what a depth He descended to rescue sinners of Adam's rebel race! Have *we* ever humbled ourselves? Do we habitually and willingly stoop to those below our own level, to the degraded, the fallen, the lost, that we may win them for God and heaven? The Saviour did so, and He has left us an *example* that we should follow in His steps.

Whatever earthly height we may have to descend from, whatever pride we may have to lay aside, the love of God brightly burning in our hearts will make any descent, any sacrifice, easy and pleasant, and, beyond that, joyous. One said to me once, "I should *like* to help the class of people of whom you speak, and it often seems as if there were things I *might* do, but my social position prevents me." Her words made me shiver. Soon her time for service would be gone, and then THE JUDGMENT SEAT OF CHRIST. How would her excuse look then? There was a tiny step downward from the blue and gold drawing-room to the street, where those poor souls were dying out like moths, and she would not take it, though the Saviour had descended from unthinkable heights for her. Oh, may we be saved from the horrid conduct of the priest and Levite, that could pass the perishing one by the roadside. May we each and everyone, young and old, brother and sister, be good Samaritans—be like Christ. Then we shall not be ashamed at His appearing. *Selected by W. H.*

## CHRIST FOR US, TO US, AND IN US.

THERE are three ways in which we are benefited by Christ; three bonds between us and Him.

1. He is *for* us. The Holy One bears the sins of the unholy; the Just One dies for the unjust. Thus the cross of Christ, or rather Christ upon the cross, is our peace. His body was broken for us.

2. He is given *to* us. He who gave Himself *for* us, gives Himself *to* us; and so He Himself and all that He is and has becomes ours. It is this gift of Himself to us that we are reminded of in the supper: "He took bread, and gave it, saying, Take, eat."

3. He dwells *in* us. He in us, and we in Him; He our temple, we His! "Christ *in* you the hope of glory." "We will come unto Him, and make our abode with Him" (Jno. xiv. 23).

## Correspondence.

### HOLIDAY WORK IN VILLAGES.

ANOTHER summer will soon be upon us, and many of the Lord's people will be considering, prayerfully I trust, as to how, when, and where to spend their usual holidays. With some, of course, the difference between mountain and sea air is an important consideration, but with the majority the home missionary spirit might well be indulged for one or two weeks, thus the joyful privilege of freely offering themselves to the Lord to go *anywhere* for Him and in His service.

There are few in our cities who are locally beyond the reach of the gospel message. Street preaching, or bills and placards intimating gospel meetings, can scarcely have escaped the ears and eyes of any except the bed-ridden, the blind, and the deaf. But there must be multitudes in the country districts of Great Britain and Ireland who are living beyond the range of any gospel sound, and whom we are bound to *search out*. To explain and declare the gospel to such for the first time is our highest duty, and there is no work more intimately connected with the eternal counsels of God, with the outflowing of divine love, and with the joys and songs of the heavenly host. While we thankfully preach the gospel again and again to the thousands who have heard it before, there is often little to cheer

one's soul concerning testimony to them; but in seeking out those "who have not heard," we have the distinct assurance that "they shall understand" (Rom. xv. 21).

One who is deeply interested in our villages remarked the other day that they are in a worse condition spiritually than they were a hundred years ago. Gifted preachers among the Methodists were much used then, but now such preachers work more in cities and towns. The temperance movement, also, has allowed of the introduction of an almost secular platform that did not exist in the last century. On the other hand, ritualism is advancing in the Church of England more in the country than in the towns, so that many of our villages are wholly given over to it.

In former years a few young men have given their holidays to the service of searching out, in a systematic way, needy places in different counties, and I am thankful to say that there is the prospect of even more being stirred up this year to join these holiday bands. Much might be done, however, by Christian families spreading out into new districts. A Christian recently told me that he was only waiting to hear where a certain tent was to be pitched, as it was his intention to take lodgings in the same district during his summer holidays, and help the evangelist by his presence at least, and by visiting and taking an interest in those who might come to the meetings. Two or three families might thus combine to break fresh ground.

Young men willing to give their holidays to this work during the coming summer, and not knowing of any band being organised in their own district, are asked to correspond either with Mr. Alfred Nightingale, Beecroft, Shrewsbury; or Mr. F. S. Arnot, 53 Belmont Drive, Liverpool.

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

John xii. 25. What is the meaning of "loving," "hating," "losing," "keeping" the life?

OUTSIDE THE CAMP.—The expression, "without the camp," is frequently used; please explain whether Hebrews xiii. 11 or Exodus xxxiii. 7 is to guide us in carrying out the exhortation.

"THIS CUP," AND "THIS HOUR."—What is the CUP to which the Lord alluded? (Matt. xxvi. 39-42; Mark xiv. 36; Luke xxii. 42); and what

is the HOUR alluded to (Mark xiv. 35; John xii. 27). Was the prayer answered, and how?

"JUST," AND "RIGHTEOUS."—In Proverbs we frequently read of the blessings of the "Just," or "Righteous." Are all Christians righteous or just in the sense in which this word is used in Proverbs because they are justified by faith in Christ? or is it to be limited to such Christians as are *righteous in their walk*?

"CLEARING THE GUILTY."—Exodus xxxiv. 7: "Will by no means clear the guilty." Is this consistent with His character in verse 6, of "merciful and gracious?" And does it not even preclude the Cross? "By *no means*." Surely the Cross is a means. Would it not be more in keeping to read, "by *all means* clear the guilty?"

#### SOLOMON'S PRAYER.

QUESTION 541.—In Solomon's prayer, as recorded in Kings and Chronicles, the words differ considerably, though the sense is nearly the same. Are we to understand that the actual words used are not recorded in either case? This question would apply to many other passages, as for instance Matt. xix. 18, 19 and Mark x. 19.

Answer A.—The important point in these variations is that there is nothing in either chapter that conflicts with the other. Take, for example, three consecutive verses. The phrases "Walk before Me" and "Walk in My law" might well both have been used. "My Father," omitted in Chronicles, is given in Kings, and while Kings says "Dwell on the earth," Chronicles has "Dwell *with men* on the earth." So in the end of the prayer some petitions are given more fully in Kings, whereas Chronicles records some that are not found in Kings; but there is nothing in one to *exclude* the other.

It might be said that Solomon must have used either the expression "day and night" or "night and day"—not *both*. But such words might very easily have been transposed by a copyist. In Rev. iv. 5 some MSS. read, "thunderings and voices," and some "voices and thunderings;" in xix. 8 some copies have "clean and white" and some "white and clean." In these cases there is no doubt that in copying the words were transposed, and it *may* have been so with "night and day" in Solomon's prayer. In this way perhaps the word *not* crept into Isa. ix. 3, "Thou hast multiplied the nations; *Thou hast increased their joy* (R.V.). This is supported by the rest of the verse.

Still there are variations that cannot be thus explained, and though they are slight they are real difficulties. The one thing I always fall back upon when I meet with difficulties of this kind is the fact that the Lord Jesus, who fully knew

them all, did not allow them to prevent His receiving and appealing to these books as *the Scriptures*, and to quote them as *the very words of God*; and the same thing is true of the Holy Spirit who spake by the apostles. For instance, Paul rests upon a *single word* in Gal. iii. 16 and also in Heb. iii. 7-13, which shows that he regarded the very words of Scripture as inspired of God. This is, I think, the only safe course. To receive the Scriptures on the authority of Christ is an act of faith, and calls for lowliness of mind. But this is the course that honours God, and is the sure way to wisdom and understanding.

When this point is settled, the difficulties we meet with simply exercise our hearts before God, and, even if we have to wait for a full solution of them till we reach the light of His presence above, it is only a matter of patience. On this ground I can fully accept and use both accounts of Solomon's prayer. God *may* have permitted variations to show that we have two independent records. Had Chronicles been written at the late date some critics assign to it, it is very probable that it would have been a far more exact copy of what is given in the earlier book of Kings.

W. H. B.

Answer B.—It is the common habit of Scripture to give the substance and spirit of utterances or narratives rather than the letter. Even the title on the Cross reads differently in all the four Gospels. Often, though perhaps not always, we may readily see how the variations adapt themselves to the needs of the occasion, as in the angel's message to Cornelius, several lines repeated in Acts x. and xi. or the story of Saul's conversion thrice in that book, or where in Deut. i. Moses remonstrating with the people puts things in a different light from the simple narratives in Exodus and Numbers. Man's criticism would ask for greater precision. God's purpose in giving His word is better fulfilled by the way He has chosen.

Matt. xix. 18, 19 and Mark x. 19 are the same for all practical purposes, though different moods are employed, and a sentence omitted in the latter. In Solomon's prayer, as reported in Kings and Chronicles, there is hardly any appreciable variation till we come to the end. And in the closing words of each, the writer, under Divine inspiration, selects from what was actually uttered so much as was fitting, each in unison with the dominant thought of the book; in Kings, what referred to the nation and its history; in Chronicles, rather to the ark and temple worship.

W. C.

Answer C.—What is given in both books must be taken as the *actual words* uttered by the king. It is so implied by the words, "then spake Solo-

mon," "and he said" (1 Kings viii. 12-15). As to the differences, if the inquirer would take the trouble to fit in what is in Chronicles with what is in Kings, he will find both make up one complete prayer. I will just give one verse for the sake of illustration: 1 Kings viii. 16, "Since the day that I brought forth My people Israel out of Egypt I chose no city out of all the tribes of Israel to build an house, that My name might be therein; 2 Chron. vi. 5, 6, "Neither chose I any man to be a ruler over My people Israel, but I have chosen Jerusalem, that My name might be there"; 1 Kings viii. 16, 1 Chron. v. 6 (according to the Hebrew), "And I chose David to be over My people Israel." The confusion would be avoided if the translators gave the same rendering according to the Hebrew in both places.

### MULTIPLIED WITHOUT JOY.

QUESTION 542.—Please explain Isaiah ix. 3, "Thou hast multiplied the nation and *not* increased the joy; they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil."

Answer A.—In answering the question about Isaiah ix. 3, under the heading of "Multiplied without Joy," I would remark that as the Lord exhorts *His disciples* to "look up" in the coming "great tribulation" and wait for the coming Lord, so in Isaiah viii. 16, 17, &c., we have disciples ("My disciples") similarly exhorted and entrusted with the law (or commandments) and testimony on which to rest their faith in this same coming tribulation. This comparatively little handful of *disciples* who have the law and testimony is seen in the Apocalypse as the *remnant* of the woman's seed having the law or commandments of God and the testimony of Jesus Christ ("Israelites indeed") and of Israel passing through the same fearful season.

Now, faith stayed on God, and looking through the tribulation to the glory that shall be revealed, after graphically describing in Isaiah viii. 19-22 the gross darkness, spiritually and temporally, over the house of Jacob, for a *while* forsaken of her God, yet about to be gathered in with everlasting mercies, piercing through the thick cloud, as it looks up and lifts up its head, sees a coming Lord and "redemption drawing nigh," and thus describes it in sublime language from Isaiah viii. 23 to the end of chapter ix.:

"But the darkness shall not reign for ever over the land where now (that is, at the time of the great tribulation—the speaker transporting himself in spirit there) there is anguish; if the times past have covered with reproach the land of Zebulun and the land of Naphtali (finest portions of Palestine), the coming times shall cover with glory the country that borders the sea (of

Galilee), the territory of the Gentiles. The people who were walking in darkness see (prophetic language for shall see) a great light; upon those dwelling in the land of the shadow of death a light shines down. Thou renderest the people numerous (no longer a remnant, a handful of disciples), Thou grantest them great joy; they rejoice in Thy presence, as one rejoices at the harvest (the end of this age, when the wheat is gathered into the garner and the tares burned up); as one utters shouts of delight at the dividing of the spoil (after a battle and a great victory); for the yoke that was pressing upon them, the staff that was smiting their back, the rod of him who was oppressing them, Thou breakest them as in the day of Midian, for every sandal worn in the deadly conflict, and every warlike garment rolled in blood, shall be delivered to the flames to be consumed by the fire. For unto us a Child is born, unto us a Son is given, and the government shall rest upon His shoulder," &c. (What follows is same as the English Bible.)—Translated from the French by Louis Segond, a learned professor and very godly man well versed in the original languages, from which he has made an original translation. M. T. B.

Answer B.—This is an admitted error of transcription. In the Revised Version the correct English is given: "Thou hast multiplied the nation, Thou hast increased their joy." Young's translation corresponds: "Thou hast multiplied the nation, Thou hast made great its joy." Newberry's Englishman's Hebrew Bible gives instead of "not," as a marginal reading, "to him," or "to it." The footnote in the "Variorum Teachers' Bible" is to the effect that there are twenty-one manuscripts of this passage which give the Hebrew as "Thou hast increased *his* joy," and that this is supported by the marginal reading of the English version, by the ancient Syriac or Aramaic translation, and by the Chaldee versions, and is adopted by the following commentators, viz.: Gesenius, Ewald, Knobel, Delitsch, and Cheyne.

The note also explains that the original word for "not," and that for "his" or "to him," are pronounced alike. Thus the error would be accounted for by a transcriber's writing from dictation and mistaking the reader's word.

Querists in your columns might often find a difficulty cleared up by reference to the Revised Version. G. F. T.

Answer C.—This is made clear in the Revised Version, though it was rendered so before the r.v. appeared. "Thou hast multiplied the nation, *Thou hast increased* its joy." The passage describes the blessings to be brought to Israel by the promised Deliverer—the Messiah—to whom this passage is applied (Matt. iv. 15, 16).

A. O. M.

## HEAVENLY CITIZENSHIP.

By Dr. J. N. CASE, Wei-hai-Wei.

SEVERAL of the Pauline epistles take on a local colouring. That is to say, there is a reference to something local which the original readers would at once understand and appreciate. This is used to illustrate or enforce some spiritual truth. Who can fail to see a reference to the Isthmian games in 1 Corinthians ix. 24-27? Other illustrations will occur to diligent students of the Scriptures.

Very appropriately, in the epistle to the Philippian saints, there are two distinct references to citizenship (chapters i. 2-7, and iii. 20, Gr.). Philippi, at that time a Roman colony (Acts xvi. 12, R.V.), was originally founded by Philip of Macedonia, father of Alexander. Hence its name. Some forty years before the birth of Christ, Augustus conferred on it the honour of being a Roman colony. It was Rome itself on a small scale. They had all the rights and privileges of Roman citizens, their own senate and magistrates, and the laws and language of the mother city. At that day it was no small privilege to be able to stand up in the face of the world and say, "I am a Roman citizen." This fact we can learn without going outside the pages of the New Testament. Such a man could not be beaten till his guilt had been proved; or scourged to wring a confession from him (Acts xvi. 37; xxii. 25). Our Lord possessed not this privilege, so Pilate, even though He declared Him innocent, was willing to chastise Him and set Him at liberty (Luke xxiii. 16). In China, and perhaps in other countries, it is still a common practice to beat a man even though his offence has not been proven. To the furthest limit of the Empire a citizen had the right of appeal from the judgment of any magistrate, to the Emperor himself, a privilege of which the Apostle Paul, on a notable occasion, wisely, or unwisely, availed himself (Acts xxv. 11, 12).

Most, perhaps all, of those to whom the apostle wrote were outside the pale of this earthly citizenship. Many of them were women, others were of the Jewish race, and probably not a few were slaves. But he reminds them all of their high privilege in being heavenly citizens. "Only," he writes, "let your behaviour as citizens (*i.e.*, of the heavenly

city) be worthy of the Gospel of Christ" (chap. i. 27). It is well known that in the New Testament the word "conversation" has not the limited meaning we usually attach to it, but that it takes in the whole manner of life of an individual. But here Paul selects a word the force and meaning of which they well understood, to deepen in their minds a sense of the privileges and obligations of their high and holy calling. It would be all the more impressive since it could not be applied to most of them in their earthly relationship.

Roman citizenship was either inherited, purchased, or received as a reward for service rendered to the State. Probably one of Paul's ancestors had become a citizen in the latter way. The captain who rescued him from his infuriated countrymen asked him, "Art thou a Roman?" Paul replies in the affirmative. "With a great sum," explains the captain, "obtained I this citizenship." Perhaps with no small dignity the apostle replied,

"BUT I AM A ROMAN BORN."

Our heavenly citizenship is one of the privileges of our second birth. Our names are inscribed in the roll of citizens of the heavenly Jerusalem. Perhaps they are reminded of this latter well-known custom in chapter iv. 3, "Whose names are in the book of life." Yet, in a way wholly honourable, the privilege has been purchased for us by the death of the Cross. It is bestowed upon us, too, as the recompense for service done by Him.

*Protection* is one of the first privileges of citizenship. Some will remember how on one occasion Britain fitted out an expedition, and at great cost rescued a few of her subjects from the hand of a semi-barbarous tyrant. Beloved, all the resources of heaven, all that the Triune God is and has are pledged for our protection. How much is contained in that word, "God for us!" How safe, how secure, how restful the soul that makes the eternal God his refuge. Whoso listens to the voice of heavenly wisdom shall all his days "be quiet without fear of evil" (Prov. i. 33).

But citizenship brings *obligations* as well as privileges. There are taxes to be paid, laws to be kept, customs to be honoured, services to be rendered. Failure at either of these points will bring its own punishment. And

so in the heavenly reality of which the earthly is but a shadow. From us God looks for worship, praise, thanksgiving, homage. These, may I say, are the taxes we pay? We aim "to render unto God that which is God's." How much this involves let a purified and enlightened conscience answer. The laws of the kingdom, the rules of the family we must also observe. Otherwise a Father's chastening will be ours. And services, many and varied, God expects from His people. They are services which only His redeemed children can render. How wonderful that the great God should need you and me—that He should have made His people necessary for the accomplishing of His works of grace among men. Let us not disappoint Him. He grants us, too, "that we being delivered out of the hand of all our enemies, should serve Him without fear, in holiness and righteousness before Him all our days."

Here we are strangers and pilgrims; yonder we are citizens. Once we were strangers in heaven and at home on earth; now we are at home in heaven and strangers on earth. "So, then," says the apostle, "ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God" (Eph. ii. 19). What wonders grace hath wrought! May we, by our manner of life, prove our heavenly citizenship. In the providence of God the English people are scattered to every quarter of the world. But wherever they are they still think and speak of "the home-land,"

#### THE MOTHER COUNTRY.

And I presume there are but few among all her sons who do not at times long to be once more at home.

So should it be with us. The free Jerusalem, which is above, is our true mother city (Gal. iv. 26). Is she a chief theme of thought and conversation with us? Are we cultivating the language of Zion—the speech of heaven? Does our speech at times "bewray" us? Brethren, it should be so. Men should readily spot us as foreigners. Would others know from our lives that "our citizenship is in heaven" if we did not say so with our lips? It may be so; it ought to be so. At times we grow weary of the wilderness way and tired of

the perpetual fight. We would fain lay our armour by and rest in His own blessed presence. We sigh for home. We cry:

"For thee, O dear, dear country,  
Mine eyes their vigils keep;  
For very love, beholding  
Thy happy name, they weep."

Yet heaven itself will not suffice us. None but our Lord Himself, known, loved, possessed, enjoyed, can fill the heart then and now. So we rejoice that He is coming to receive us *unto Himself*. So shall we *ever be with the Lord*. "Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory."

"Thou art coming, O my Saviour!  
We shall meet Thee on Thy way;  
We shall see Thee; we shall know Thee;  
We shall bless Thee; we shall show Thee  
All our hearts could never say.  
What an anthem that will be  
Ringing out our love to Thee,  
Pouring out our rapture sweet  
At Thine own all-glorious feet."

#### THE LORD JESUS CHRIST AS SEEN in the EPISTLE to the HEBREWS.

Revised Notes of Addresses given in Burgh Hall,  
Hillhead, Glasgow, by J. R. C.

#### PAPER III.

WE read in Psalm lxxv. 3, "As for our transgressions, Thou shalt purge them away." David looked forward to this great transaction, but in Hebrews i. we learn that it is ours to look back to it as already accomplished, and say, "As for our transgressions, Thou hast purged them away." The multitude of my transgressions "purged," "put away," so that God Himself cannot find them—"cast into the depths of the sea," "blotted out as a thick cloud," glorious result to me of the shedding of the precious blood of the Son of God!

"By Himself!" No created being could intrude here; no power but His own was competent to act. "When He had by Himself purged our sins."

Oh, that dark hour upon Calvary when the holy, blessed Son of God, led of the Spirit, offered Himself without spot to God; when He cried out, "My God, My God, why hast

Thou forsaken Me?" that Eternal Son, the delight of His Father, who dwelt in the bosom of God, forsaken, left alone, without a comforter on earth or in heaven, wounded, bruised, rent on Calvary's cross, why was this? The sun was darkened, all heaven seemed wrapped in breathless interest, the angels desired to look into these things.

It means that the inflexible righteousness of the holy God demanded satisfaction before one sin could be blotted out, one transgression forgiven!

But the Holy One of God, the Lamb of God's providing, comes forward, and by His own most precious blood pays once for all the mighty ransom price, satisfies every claim of the offended majesty of God, and then in all the dignity of His Person and all the value of His atoning death takes His place at the right hand of God as the One who "purged our sins." His presence there tells of sin put away, blotted out, forgiven, and forgotten. There is only one thing of which God is ever said to be wearied and only one thing which He is ever said to forget, and that one thing is SIN. Oh, sinner, whoever you are, believe the glad tidings now and praise God. Commit yourself to that divine, almighty Saviour now, who has pledged His word that "whosoever believeth on Him shall not perish, but have everlasting life."

Various quotations from the old Testament are given in this first of Hebrews, showing the glory of the person of Jesus Christ as the Creator and as the Eternal One, and few things are more profitable than to see how Old and New Testament agree in their testimony concerning the Lord Jesus. The Spirit of God is the Author of both volumes of the one Book, and the One Author exalts the One Person throughout.

But I would like now to refer to some Scriptures which show that divine honour is paid to Christ and accepted by Him.

In verse 6 we have one example of it. "When He bringeth again the First-begotten into the world." I read it as in the margin, as I believe that is correct and gives the sense best. And I remark in passing that the term "First-begotten" refers to Christ in resurrection. We find it used thus in Rev. i. 5: "The First-begotten from among the dead." As the eternal Son

He is "the only begotten," but as the risen One He is "First-begotten" because there are "many sons" who with Himself are being brought to His own eternal glory. I would remark here also on the word "world." It is not the ordinary word rendered world, but one specially applicable to the Roman Earth. It is the same word as in Luke ii. 1 when the decree goes forth that all "*the world*" should be taxed.

Into this world the Lord Jesus came, but both Jew and Gentile combined to put Him out of it. The last the world saw of the Lord Jesus was when He hung on the Cross. The hands of love took Him down and carried Him to Joseph's sepulchre and the world never saw Him again. But now we know Him as the risen One, the First-begotten, and God is going to bring again that First-begotten into the very world that cast Him out. Not again in humiliation—to be turned out of the hotel and laid in a manger. Oh, no, when He comes again into the world it will be in all His glory, attended by the heavenly hosts, surrounded by angels and principalities and powers, multitudes of the most glorious beings in God's universe, all gathered together to do honour to the One who was crucified in weakness, all summoned by the divine mandate: "Let all the Angels of God worship Him"!

And is this a mere man? A great man: a good man: so says the Unitarian—but only a man! It is a Satanic lie. Will God give His glory to another? Would He summon the angelic hosts to worship one who was anything less than a divine Person whom all are bound to honour, even as they honour the Father.

Turn now to John xx. 28—"Thomas answered and said unto Him, 'My Lord and My God.'" Was it blasphemy in Thomas thus to address his Master? In Revelation xx. 8, 9 we read of John falling down to worship before the feet of the angel. I know not what led him to do so; possibly he thought that glorious being was the Lord Himself, or possibly, like Peter on the Mount of Transfiguration, he was bewildered and scarce knew what he was doing; but be that as it may, the angel would not receive it for a moment, "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God." The angel would

not, dared not accept divine honour. For him the command was as binding as for us, "thou shalt worship the Lord thy God, and Him only shalt thou serve." Yet the Lord Jesus calmly accepts the worship of Thomas as His due, and instead of rebuking him as the angel rebuked John, He approves his faith and speaks of the higher blessing of those who have not seen Him and yet believe on Him, love Him, worship Him as their Lord and their God.

In Revelation v. we find the "living ones," the elders and the multitudes of the heavenly hosts falling down before the Lamb and worshipping Him. Such is the mind of heaven, such their blessed employment, and the Lamb in the midst of the throne accepts it without wrong; it is not "robbery" for Him to be equal with God.

In Matthew ii. we read that "the wise men from the East," when they saw the young child with Mary His mother, fell down and worshipped Him, and opened their treasures and presented them to Him. It is not said that they worshipped Mary His mother, or that they presented aught to her; all the honour, Divine and Kingly, was for Him.

She was but a creature, He was Creator.

It is noticeable, also, that when Simeon came into the Temple and saw the young child, holding Him in his arms, he blessed the parents, but not the child, "for verily the less is blessed of the greater."

I will now only refer to some passages where the name of the Son is coupled with the Father and the Spirit as no creature name could ever be.

In 2 Corinthians xiii. 14 we have the familiar benediction, "The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit, be with you all."

When Peter spoke of Moses and Elias as on a level with the Lord Jesus, we are informed that he knew not what he said, and the overshadowing cloud and the heavenly voice quickly rebuked his rashness. What, then, shall we say to such a Scripture as this, where the name of the Lord is linked up in perfect equality with the Father and the Spirit?

Again, in Revelation i. 4, 5, we find coupled together on a footing of equality, "the seven spirits which are before the throne, the One

who "was and is and is to come," and Jesus Christ, the Faithful Witness. It is the same truth uttered in somewhat figurative language, the three persons of the blessed Trinity.

Similarly in Matt. xxviii. 18, 19 the risen Lord commands that baptism shall be "in the Name of the Father, and of the Son, and of the Holy Spirit." Thus we have before us three leading passages, the apostolic benediction, the glorious introduction to the book of Revelation, and the Lord's own parting command as to baptism, in all which the name of the Lord Jesus is linked up on a footing of equality with those of the Father and the Holy Spirit. In all these scriptures, therefore, the divinity of the Lord Jesus Christ is fully established.

I would leave the subject with you and ask you to follow it out. You will find that this truth is not based on isolated texts, but runs through the whole tenor of the Scriptures. From first to last they tell the one story that Jesus Christ is the Eternal Son of God. If He were not, alas for my salvation! What I need is an almighty, divine Saviour—divine in His grace, in His compassion, in His patience, in His ability to save and to preserve. I want just the very Saviour that He is, one that takes me as I am when I trust Him, and will never give me up. One that can give me, by His mighty Spirit, victory over sin in this present time, and at His coming the changing in a moment or the resurrection from among the dead, according as I shall be alive or asleep at that day.

---

### THREE THINGS NOT TO BE NEGLECTED.

- I. The great salvation (Heb. ii. 3).
- II. The Church in matters of discipline (Matt. xviii. 17).
- III. The gifts which God hath bestowed upon us (1 Tim. iv. 14).

### THREE NEEDS.

- I. Sinners have need of healing (Luke ix. 11).
- II. New-born babes and carnal-minded Christians have need of milk (Heb. v. 12).
- III. All have need of patience (Heb. x. 36). T.B.

THINK not much of a storm upon the ship that Christ saileth in; no one shall fall overboard; but the crazed ship and sea-sick passengers shall come safe to land. S. RUTHERFORD.



THE PARABLES OF THE LORD JESUS.—XX.

# THE PARABLE of the TEN VIRGINS.

By THOS. NEWBERRY, Editor of *Englishman's Bible*.

## MATTHEW XXV. 1-13.

Verse 1. "Then shall the kingdom of heaven [the heavens] be likened unto ten virgins, which took their lamps and went forth [went out] to meet the bridegroom."

THE word "then" connects this parable with the preceding chapter, and especially with the fourth parable in it. "Then"—not at the coming of the Lord as Son of Man to the world and to Israel, but at His coming as Lord to the Church, or rather for the Church (John xiv. 3; 1 Thess. iv. 13-18). The Church in this parable is not looked at as servants waiting for their Lord, as in chapter xxiv. 45-51, but in a nearer and more tender relationship—that of virgins expecting the bridegroom.

"The kingdom of the heavens."

The terms "kingdom of God" and "kingdom of the heavens" correspond with the language of the Prophet Daniel, chapter ii. 44: "In the days of these kings shall the God of Heaven set up a kingdom."

It is the kingdom of God in contrast with the rule of man, and the kingdom of the heavens contrasted with mere earthly kingdoms. In Daniel iv. 25 it is written: "Till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." This is the kingdom of God; and in verse 26, "After that thou shalt have known that the heavens do rule." This is the kingdom of the heavens.

This term, "the kingdom of the heavens," which is peculiar to Matthew's gospel, connects the saints of the heavenlies with the exercise of rule. Daniel vii. 18: "The saints of the Most High [high places, or heavenlies] shall take the kingdom."

Jesus was born "King of the Jews." Israel crucified their King. But the Stone which the builders refused, the same is made the Head of the corner.

Jehovah said unto Him, "Sit Thou at My right hand, until I make Thy foes Thy footstool."

Jesus, having been refused the throne of His father David on earth, is seated on the throne of His God and Father in heaven, having not yet taken His own throne (Rev.

iii. 21). Meanwhile, the kingdom of the heavens takes a peculiar character; and Matt. xiii. contains a series of seven parables in which are set forth "the mysteries of the kingdom of the heavens;" and this parable of the virgins is another parable of the kingdom.

"Ten virgins."

The Church is not here seen in its entirety as the bride; in fact, the mystery of the Church as such was not yet fully made known, as subsequently to Paul and to the Apostle John (Eph. iii. 3-5). Believers are regarded individually and collectively as virgins expecting the bridegroom.

In 2 Cor. xi. 2 Paul contemplates the Church at Corinth in this virgin character. "I am jealous over you," he says, "with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

"Which took their lamps."

Both the wise and the foolish virgins took their lamps. To the wise it was the lamp of true confession; to the unwise it was the lamp of outward profession only. In either case, it was the profession of Christ as the Bridegroom, and of the hope of His coming.

"And went forth," or "went out."

Those from among the Jews going forth from Judaism, and those from among the Gentiles going forth from heathenism, both standing apart from corrupted or human systems of religion, and going forth to Jesus without the camp, bearing His reproach.

"To meet the Bridegroom."

This was the Church's first and virgin hope; her first simple expectation, before she was corrupted from the simplicity which is in Christ Jesus (2 Cor. xi. 1-3).

They were "turned to God from idols to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 9, 10). And to wait for Him in this character as the Bridegroom; not expecting the conversion of the world before Jesus comes; not looking for death as though that were inevitable; but waiting for the fulfilment of John xiv. 2, 3, "I come again, and will receive you unto Myself."

Verses 2, 4. "And five of them were wise [prudent], and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps."

The Lord Jesus, foreseeing the corruption

of Christianity, in most of His parables of the kingdom, foretells the mere profession of His name, as well as the genuine confession of real faith and love towards Him. Jesus here exposes the folly of making a profession of Christianity and of the doctrines of the Second Advent without the possession of Divine grace and without being born again of the Spirit of God, taking a name to live when spiritually dead. With the foolish, the lamp was the first and only thing; but with the wise the oil was the first, though the lamp was not omitted.

To the wise the new birth is the beginning of a new life. They know that it is the Spirit that quickeneth, and the flesh profiteth nothing; that to be a tare in the wheat-field is a dangerous thing, and that it is the work of the enemy of souls to sow them there; that mere carnal religion is one of the main barriers to prevent the soul's entrance into the kingdom.

Oil, in the Scriptures, is the emblem of the Spirit of God; it is true wisdom to recognise the importance of the Spirit's work.

Saving and sanctifying truth is threefold. It is God's testimony concerning Christ, and revealed to the soul by the Holy Ghost. It is the manifestation of Divine love in the person and work of Christ, but that love shed abroad in the heart by the Holy Ghost.

By "the vessel" here we may understand the heart, in which, strengthened by might by God's Spirit, Christ dwells (Eph. iii. 16, 17); or the body of the believer, according to that word, "Know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Cor. vi. 19).

Apart from this, the profession of Christianity and the knowledge of Christian truth, however extensive, will avail nothing, for "if any man have not the Spirit of Christ, he is none of His."

The "lamp" here represents the profession of Christian truth, and especially the truth connected with the return of the Lord Jesus to receive His blood-bought Bride. Yet it is not wise to be contented with the possession of Divine grace, nor with right and lively affections towards Christ. We are also to let our "light so shine before men, that they may see our good works, and glorify our Father which is in heaven." The confession of Christ outwardly should follow the possession of Christ, and of love to Him inwardly.

Verse 5. "But while the bridegroom tarried, they all slumbered [grew sleepy] and slept." The word "but" is omitted in the Authorised Version, yet it is in the original, and this is important.

The language of the Lord Jesus is, "Behold, I come quickly."

As year after year passes away, and He still continues absent, it might seem that He was slack concerning His promises.

But no; He speaks of time as it appears to Him, and with Him a thousand years are as one day. And yet, in condescension to our infirmity, He notices the delay.

"The bridegroom tarried," as He says also in the next parable, verse 19: "After a long time the lord of those servants cometh and reckoneth with them." Before the Bridegroom cometh to receive His Bride, she must arrive at her full stature, every member having been added, and the whole body complete (Eph. iv. 12, 13).

The early Church soon lost the brightness and the fervour of her first hope and of her first love—the love of the chaste virgin to the Bridegroom who was coming to claim her for Himself.

Preparation for death has been allowed to take the place of preparation for His return. Of late years Antichrist has been expected before Christ, and the prospect of the great tribulation has been allowed to throw into the shade the brightness of the hope of His coming. She has believed in "Him who is set down at the right hand of God the Father in heaven, from whence He is coming to judge the quick and the dead;" but she has left out of her creed the expectation of His coming as Bridegroom.

Latterly there has been the revival of long-neglected truths, such as that Israel's true Messiah will come again, and they will be restored to their own land; that the Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them that know not God; that "The Son of Man will come and sit upon the throne of His glory, and wear His many crowns" as King of kings over the whole earth.

But all this, blessedly true as it is, and awfully solemn or gloriously bright as these prospects are—all this is not the coming of the Bridegroom: He will come to receive His Church before He is manifested to take His

kingdom, and, according to Daniel ix. and the Book of Revelation, a period of at least seven years will intervene between the two.

Sound as the Church may have been as to the fundamental truths of Christianity, it is manifest that for centuries, as to the Church's proper hope of the return of the Bridegroom, she had fallen sound asleep.

Verse 6. "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him"

At midnight, when as to the Church's proper hope and expectation the last traces of the light at eventide had faded, when knowledge on this subject was most obscure, and the Church was in her profoundest slumber, a cry was made. Whence came this cry? It was the voice of the eternal Spirit awakening the Church to recover her long-lost hope and to take up her true position. It was, indeed, the response of the Spirit to the language of the heavenly Bridegroom, "I am the root and the offspring of David, and the bright and the Morning Star."

"Behold, I come quickly:" to which the Spirit and the Bride reply, "Even so, come, Lord Jesus." Compare, also, the language of the Bride in the Song of Solomon, chapter ii. 8-10:

"The voice of my beloved!  
Behold, He cometh leaping upon the mountains,  
Skipping upon the hills  
My beloved is like a roe or a young hart;  
Behold, He standeth behind our wall,  
He looketh forth at the windows,  
Showing Himself through the lattice.  
My beloved spake, and said unto me,  
Rise up, my love, my fair one, and come away."

It is not, Behold, the Judge is coming to judge, nor the King is coming to reign; but, Behold, the Bridegroom cometh, to receive His blood-bought, Spirit-perfected Bride, in fulfilment of His own word, "I go to prepare a place for you, and if I go and prepare a place for you, I come again, and will receive you unto Myself" (John xiv. 2, 3). So that the Lord, when He comes, may find many of His redeemed ones waiting and watching for His return, ready to receive and welcome Him, in such a state that they may be found of Him in peace, and in such a position that they may have confidence, and not be ashamed before Him, at His coming.

(To be continued.)

## "HE LEADETH ME."

By J. WILFRID M'CLURE.

"He leadeth me! O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me."

TO be wholly led by the Lord, it is necessary that we should be wholly devoted to the Lord. The more unhindered our communion the clearer will be our recognition of His guiding hand in the pathway of our everyday life. As nearness of position to the Lord shows us more of the dearness of His affection for us, so also does it brighten the clearness of our vision, and lead us to follow Him with un-murmuring obedience wherever He wills us to go.

### THE LORD ALONE.

Of the Patriarch Jacob Moses sang: "The Lord alone did lead him, and there was no strange god with him" (Deut. xxxii. 12). "The Lord's portion is His people—Jacob is the lot of His inheritance" (verse 9). For us, His people in these days, the Lord wills to do the same, but to be led by Him alone we must put away the "strange god" of our own will—of our own judgment—of our own frail reasoning, and, looking stedfastly into the Master's face, be guided with His eye. "I will guide thee with Mine eye" (Ps. xxxii. 8).

### BESIDE THE STILL WATERS.

(Ps. xxiii. 2.) There is a wealth of beauty in those paths beside the still waters. Thither are we led for a time of rest and meditation upon His goodness. Where the flocks graze peacefully in the quiet pastures, where the green trees flourish in their early foliage, where the flowers bloom, and the sweet-voiced birds in the gladsome sunshine sing their songs of praise, the believer is brought for a time of refreshing from the presence of the Lord. He is brought "apart himself with Jesus, to rest awhile." It is necessary for us that it should be so. We may cling to our own work and our own toil in the burden of the noontide heat, but the Master would have us "beside the still waters" from time to time, that He may feed us, undisturbed, with more and yet more of the inexhaustible food of His Word. So shall we, coming forth from the light of His presence, feed others.

## "IN THE PATHS OF RIGHTEOUSNESS,"

for His Name's sake (Ps. xxiii. 2). How often have we seemed to pass over the importance of those words—"For His Name's sake"! We are the Lord's representatives down here, and He leads us in the paths of righteousness that His own Name may be glorified in us—that our Kinsman's "Name may be famous in Israel" (Ruth iv. 14). By our righteousness and faithfulness to the Lord is He pleased to sanctify His great Name when He is sanctified in us before their eyes (Ezek. xxxvii. 22, 23). What a privilege to us that we unworthy ones should be redeemed at such a cost with such a purpose in view; and as faithfulness to Him is rewarded with *such* temporal and spiritual blessings, how well worth our while to take His own hand and follow.

## "HIS OWN SHEEP."

(John x. 3). "He calleth His own sheep by name, and leadeth them out." Many of us have received this special call to special service, for such seems to be the leading thought in this text, and the mention that He calleth His sheep "by name" suggests an individuality of dealing. Immediately the Lord called the Apostle Paul to preach Jesus among the heathen, he conferred not (*prosanethêmeen*, Gr., also translated in chap. ii. verse 6 *ouden prosanethento*, in conference *adding* nothing,) with flesh and blood, but at once followed the Shepherd. The Lord is every day opening His fold—calling His sheep by name, and leading them out, out from what they see is dishonouring to Him, out from the things of earth and its entanglements, out to His own great Name, which must be sanctified, He Himself going before. As sure as any of us who have received—it may be in answer to some forgotten prayer—clearer light from Him as to our duty in His service, or upon some yet unheeded command, confer with flesh and blood, difficulties will arise, but the sheep who *follow* the Shepherd are safe. When the eldest servant of Abraham's house went forth on his mission, praying and trusting, he was enabled to worship the Lord, having by His grace succeeded therein, and to say, "I being in the way, the Lord led me to the house of my Master's brethren" (Gen. xxiv. 27). The Lord will bless *our* way if we keep in *His* way.

## THOSE IN TROUBLE.

"I will lead him also, and restore comforts unto him and his mourners" (Isaiah lvii. 18). Many a one is tried and troubled, and knows not the why and wherefore of the anxieties which beset him. God has His own wise purpose in all, and the troubled shall yet praise Him. Endurance of grief is often His way of requiring our service. Suffering is frequently the most exalted form of service, for thereby we "are enabled to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. i. 4). The writer knows many to whom sufferings have been greatly blessed, and whose sympathies have been wonderfully drawn out thereby.

## IN UNITY.

"Thou leddest Thy people like a flock" (Ps. lxxvii. 20). The Lord wants us all together to work for Him in perfect unison. His wish is that His blood-bought ones should be of one mind in serving Him—one body united in one visible unity—one bond of affection—led by the one Shepherd, and filled by the one Holy Spirit, a Church going forth conquering and to conquer. But how sadly are we divided! How they grieve Him—our ceaseless murmurings! How His ears are pained by our cries for deliverance from one another, and His heart sorrowed by the severing of our ties of fellowship! And the heathen upon every side passing meanwhile unloved—unsought—un-evangelised into an unknown eternity. Let us, then, be up and doing while it is called to-day. Led by His loving hand, we can never, never fail.

---

CHRIST'S commands are *supernatural*, and can only be obeyed by a *supernatural* nature. Therefore He said, "Ye must be born again."

His love possessing, I am blest;

Secure, whatever change may come;

Whether I go to east or west,

With Him I shall be still at home.

FAITH has cause to take courage from our very afflictions; the devil is but a whetstone to sharpen the faith and patience of the saints.

S. RUTHERFORD.

## PRAYER.

THE veil is rent ! Thou may'st draw near  
 And kneel before the throne without a fear.  
 God waits to answer prayer. Ah, little child !  
 Pray that *thy* will to *HIS* be reconciled.  
 HIS GLORY and thy GOOD ; He knows what's best ;  
 Be subject to His will ; He'll do the rest.

HIS GLORY FIRST. Alas ! how many prayers  
 Of selfishness do reach our Father's ears—  
 His glory gives no thought—and, pleading till  
 God in His wrath has granted us our will,  
 Then woe betide the stubborn child ; his way  
 Shall be a hedge of thorns ; his little day  
 Of pleasure short indeed. The Israelites  
 Grew weary soon of manna's pure delights,  
 And, murmuring, cried to God for flesh to eat.  
 But, even as they chewed the morsel sweet,  
 God, in His wrath, rose in majestic power  
 And smote His people in their festive hour.  
 Provoke not God to wrath, lest He should say,  
 As unto Balaam, " Go thy wilful way,"  
 And to thy grief find thou hast gone aside,  
 Taken *thine* own, and not His will to guide.  
 How better far a sweet allegiance given  
 To Him whose wisdom fills all earth and heaven,  
 Who measured out the heavens with His span,  
 Yet condescends to guide and counsel man.

HIS GLORY, THEN thy good ; and no good thing  
 Thy Father will withhold from thee. Then bring  
 Thy wants and troubles, sorrows, doubts, and fears  
 And pour them forth in FAITH to One who hears  
 Thy every sigh, and sees each falling tear,  
 And doubt not that to Him thou'rt ever dear.  
 Yet He will oft have cause to say thee nay,  
 Although with many pleading tears thou pray,  
 As oft a loving parent must refuse  
 To give his child the pleasure it would choose.  
 But trust the love of this unchanging Friend,  
 Who from the starting-point perceives the end,  
 And knows each step upon thy heavenward way.  
 Seek Him to guide—He will not lead astray.  
 And may thy prayer, in meek submission, be  
 With love, and trust, and true humility,  
 THY will, not mine ; THY glory, not my own ;  
 Heart, head, and hands Thy servants, Lord, alone ;  
 ALL that I have, my talents, silver, gold  
 From thee I have, and nought would I withhold ;  
 My will I yield—my broken will to Thee ;  
 TAKE, KEEP me, glorify Thyself in me.  
 Then prove His promise, sealed by love divine,  
 " Fear not ; I'll ever guide thee, thou art Mine."  
 GLASGOW. J. A. W.

## "NOT IN OUR LIST."

By WILLIAM SEAW, Maybole.

SOME time ago I had occasion to visit the  
 town of — ; and I looked forward to  
 a "good time" there on the first day of the  
 week. I accordingly sallied out on Lord's-  
 day morning in quest of the assembly of be-  
 lievers with whom I purposed to break bread.  
 I enquired of a passer-by if he knew where  
 "the brethren" met. He directed me to a  
 certain hall ; but unwittingly, as I afterwards  
 discovered, he guided me to what is known as  
 an "Exclusive" meeting. I did not know  
 this, and presented my "credentials" with the  
 utmost confidence, thinking I had nothing to  
 do but to sit down. Being somewhat early,  
 none of the elder brethren had arrived ; and  
 the hall-keeper, not so deeply versed in the  
 mysteries of "the fellowship," concluded I was  
 a fit and proper person, and showed me to a  
 seat at the Table. When some of the over-  
 seeing men came to the door, however, the  
 scene underwent a rapid change. The hall-  
 keeper explained what he had done. But the  
 guides proceeded to investigate the case. I  
 saw that some book or record was being con-  
 sulted—evidently a list of "assemblies in the  
 fellowship." They then came to me and ex-  
 plained that

SOMETHING WAS WRONG SOMEWHERE.

In their list of assemblies they could not find  
 the name of the one from which I came ; and  
 because it was not in their book I was told  
 that I could not have fellowship there. I told  
 them I had no doubt whatever that my name  
 was in the Lamb's Book of Life ; but this had  
 no effect. They could not permit me to sit at  
 the Table—their sole and all-sufficient reason  
 being this, that I did not come from a meeting  
 which *they* recognised as in "the fellowship."

The evidence as to my Christian character  
 and personal fitness for all the privileges of  
 fellowship might be sufficient to satisfy the  
 most scrupulous (and without this I could  
 not expect to be received), but it was en-  
 tirely a question of *Where* do you come  
 from ? It mattered not what my *personal*  
 character might be. I might have been a  
 Nathanael in whom was no guile—a Paul  
 counting all things but loss for Christ—or a  
 Barnabas full of faith and the Holy Spirit.

But all would have availed nothing, seeing I did not hail from an assembly marked down in *their* catalogue of churches of God! I felt sad at heart to see how lamentably—I might almost say how hopelessly—these brethren were bound by laws which the Lord never made. They seemed to think they were doing God service by ejecting me from my place at the Table. Indeed, it was evident that a great load was lifted off their minds when they saw me clear outside the circle of their fellowship; for we must bear in mind that if they had allowed me to break bread, that simple action of theirs, if unrepented of, would have entailed their being blotted out as a church of God on earth—according to Exclusive principles. Yea more, the incident might possibly have led to a taking of sides over all the ramifications of the Exclusive system, and might have resulted in a rending of the fellowship in twain. The same thing has happened already, and was due to quite as simple a cause. It may take place again any day. Seemingly it has never struck these dear brethren that there must be something fearfully and fundamentally wrong with their system when a believer (perhaps one of the most godly men on earth) thus breaking bread with them, would be sufficient to rend the whole system in pieces.

Yet it must be admitted that these brethren are consistent in carrying out what they profess to believe. They tell us they believe in

#### A CLEARLY-DEFINED FELLOWSHIP—

a certain circle of assemblies; that all in that circle must get their place at the Table while all outside that circle must be refused. They carry the principle rigidly out; and, however mistaken we believe them to be, we must confess that they carry out their principles to their legitimate conclusion. We must say, however, that we can scarcely tell where those dear brethren are who profess to hold the rigid-fellowship-of-assemblies theory, and yet remain identified with so much that is utterly opposed to their theory. They say it is “of the Devil” to receive from two meetings that are not in recognised fellowship with each other; and yet they quietly remain in association with what they declare to be so evil. The out-and-out “Exclusive” says the same thing about receiving from two such meetings; but he consis-

tently carries out his principle by refusing to be identified with that which he holds to be “of the Devil.” Those who contend for what is known as “a recognised circle of assemblies” should remember that they are simply

#### SOWING THE SEEDS OF EXCLUSIVISM,

and preparing the way for the adoption of the system. Those who contend for receiving no one outside the “recognised circle” may be slow to carry out this principle to its logical conclusion. But *their scholars* will soon do that part of the work. The *taught* will turn round to their *teachers* and say, “We have learned the theory from you, and now we are going to put it into practice.” This easily accounts for a great number of “secessions” to Exclusive systems. The seceders were *drilled into* Exclusive theories while they were in professedly “open” meetings; and they felt that to be honest men they must *act out* what they had been taught. Elder brethren may hold up their hands in amazement as one after another leaves the meeting to go over to the Exclusives of one kind or another. But there is no mystery in the matter. It is simply a question of sowing and reaping. If you teach believers that the Table of the Lord is *only* for those in *our* circle of fellowship—that we receive a believer because of where he *comes from*, and that believers, no matter how devoted and godly, should be rejected if they do not come from an assembly recognised by us;—if you teach believers these things, can you be surprised if they put your teaching into practice, and honestly go over to Exclusivism? You need not be surprised. It would rather be surprising if they did *not* drift sooner or later into organised Exclusivism.

#### DEFILEMENT AND WICKEDNESS: ARE THEY EQUIVALENT?

AN INQUIRY AS TO THE SCRIPTURAL ATTITUDE  
TOWARDS EACH.

(Continued from page 62.)

IN our brother's teachings on defilement connected with the “running issue” there is another example of an opposite character—an *addition* to the words of Scripture. He notes truly the defilement by contact, and adds, “By this we learn that defilement goes on and

on." Now, the thought that this gives is that defilement is interminable; it "goes on and on." Has not this been practically acted upon, and resulted in our brethren putting aside as defiled thousands upon thousands of saints fully as free from defilement as themselves? It is this that makes such teachings serious; nor is their danger decreased because they may be solemnly given forth, and endorsed too, with the best of motives and the most sincere piety. God's Word not only does not say "on and on," but, as has been elsewhere noted, distinctly shows that the power of defilement ever *decreases* in its effect as it gets away from its source. Here he that had the issue was unclean *till healed*, and even then needed ceremonial cleansing; he that touched him was unclean *till the evening*; and there, as far as this scripture goes, the power of defilement ceased. If our brother says this defilement "goes on and on," he must do so without the authority of Scripture; and this, surely, he would not wish.

In a similar way, dealing with *leprosy in a house*, he says: "We believe time has been lost, and fresh sorrow brought amongst us, through trying to get old material back in which leprosy has not been fully judged. Our sympathies are never to guide us in these things, but God's mind should be apprehended, and His Word followed." Undoubtedly; but must we not be correspondingly careful not to substitute our own thoughts or mind for that Word, and then press that substitution on others? Turning to Leviticus xiv. 40, we read, "Then the priests shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place, without the city;" then in verse 42, "They shall take other stones, and put them in the place of those stones." Our writer comments: "Time has been lost in trying to get old material back *in which leprosy has not been fully judged*." Note the change of the wording. The Divine Word says, "*in which the plague is*;" our brother says, "*in which leprosy has not been fully judged*." Now, this is, surely, a serious difference, and one can see a reason for it in

#### THE WRETCHED DIVISIONS

that have so multiplied during the last few years. No one, with any pretention to truth-

fulness, would say that "leprous stones," "stones in which the plague is," have been on the one side of those divisions, and clean, undefiled Christians, scripturally separating from them, on the other. Quite the contrary; there has been an equal degree of piety, of devotion, of freedom from defilement; and, alas! perhaps an equal amount of defilement in fleshly feelings aroused on both sides. The affections of the Lord's people, on either side, however, have often led them to care for one another, and to maintain a very large degree of fellowship with one another. But this is considered dangerous, for leaders fear that if those affections be allowed, the barriers which they have conscientiously erected, and which, they are convinced, must be maintained, may tremble; hence the affections must be restrained. Thus the need of substituting another idea for the scriptural thought. It would never do to assert that all who differ from us have actually "the plague of leprosy *in them*"—that would carry its own refutation on its face—so it is said that they have not "fully judged leprosy." But is this treating reverently the Word of God, which, I am sure, our brother desires to do? Is it not, indeed, most dangerous treatment of it? We know well that *mere* natural affection is not to govern us when that which affects the person of our Lord Jesus Christ is clearly in question: "He that loveth father or mother *more than Me* is not worthy of Me." But there are affections connected with the new nature, sympathies connected with the new man, spiritual instincts which, under the control of the Spirit of God, often lead contrary to *human* order, but in conformity with God's Word, and which are thus often by no means bad guides. Many a simple saint is led aright by his divinely-given affections; and, lacking such affections, many a merely learned or clever saint goes wrong.

Let us consider one other point that our writer refers to. He says, when speaking of the leaven at Corinth: "During this time Apollos refused to go there, even to minister." Corinth, we are told, was a leavened lump, and, as such, as another brother writes, it was, "in every part of it, capable of communicating leaven." It was like the tent in which the dead man was—none were to go in—as Mr. Booth puts it. So Apollos, in accord with our brother's

interpretation of Numb. xix., will not go there, "even to minister." How completely it all hangs together, does it not? It is distinctly all of one piece, and if one part be proved unsound and wrong, can the rest be *right* and unaffected by the wrong? Most surely not. Then why is our brother so strangely silent as to the Apostle Paul, who "earnestly desired" not merely Apollos but other brethren to go to Corinth? The Apostle Paul was, according to our brother's teachings, most unfaithful. If he acted upon such "loose" principles now, he, too, would "merit excision!" But why write thus? Our author is no foe, but a friend; no enemy of our Lord Jesus Christ, but a brother beloved. He may be governed by the most sincere desires for the Lord's glory (and for such motives we may honour him), and were it not that his blows are directed against saints as true as himself, one would gladly hide rather than expose such mistakes. But it is because of such misinterpretations of Scripture, such unjustifiable conclusions and inferences, such strainings of type and figure, that the grossest wrongs have been done.

THE MOST HUMILIATING SHAME HAS BEEN  
BROUGHT ON THE NAME WE ALL LOVE,

and those, spiritually, nearest akin have been divided, till the very name of "Brethren" has become almost a laughing-stock. Surely, the simplest can see that our brother has erred in thus *inferring* that Apollos kept away from Corinth because it would have been disobedience, and like entering a dead man's tent, to go there. No amount of ingenuity can do away with the plain statement that overthrows this, and, with it, how much of our brother's reasonings and inferences.

The paper thus abounds in simple and really unscriptural deductions, which are presented, as we have said, with all the authority of God's own Word. But enough as to the pamphlet. It will be more refreshing to turn to that Word itself, in considering the theme of which the pamphlet speaks.

And here we will confine our consideration to two points only. Do these Old Testament figures of defilement typify wilful wickedness? and does the treatment of them typify excision—the "putting away" of a wicked person. The second depends, of course, upon the first: If

wickedness is typified by defilement, then excision must be typified by the method pursued with it, for it is clear that a wicked person must be put away (1 Cor. v.) If, then, it can be clearly, unmistakably shown, apart from all controversy, that the *treatment* is not excision, then it follows that defilement is quite distinct from wickedness.

First, then, how is defilement to be treated. There are at least three stages or degrees of treatment, corresponding to the degrees of seriousness in the uncleanness incurred. First, the uncleanness lasted "till the evening." As the sun sank, the uncleanness passed with the setting sun, provided there had been a bathing of flesh and a washing of garments in water. Now, this is not difficult of clear interpretation—the flesh bathed in water is surely God's holy Word applied to the person; a fresh subjection of the whole being to the blessed Word, with all its cleansing, restoring properties, leading to *confession and self-judgment*. The washing of garments as surely figures the cleansing of all our ways and habits by that same word. The sun going down, or "until the evening," is, I think, the same idea, as we get in the words, "Be ye angry and sin not; *let not the sun go down upon your wrath*." The occasion for the anger passing, the anger must pass with it; or what may have been a divine emotion, quickly degenerates, in such poor, wretched creatures as we, into a fleshy indignation—a *sin*. Thus the occasion of the defilement passing, and no deep or lasting impression having been made, all that is needed is the washing of the flesh and garments and we are clean. For this first degree no outside intervention is needed. No clean person was called for to sprinkle water. It is possible that no one else might be even aware of the defilement; but, at least as to the priests (and are we not all priests?), no food of the sanctuary could be taken, no peace-offerings fed upon; *personal communion* with God could not be enjoyed. Could this, by any possible stretch of type or figure, point to the most severe form of assembly discipline known—the putting of a wicked person away from amongst yourselves, and putting him outside where God judgeth? Most surely not, or what would be left to answer to the *more serious* forms of defilement? There would be *nothing* left. And yet such an one is distinctly *defiled*, although it be



only "till the evening;" and although in one case (Deut. xxiii. 10), the defilement is recognized as by chance, yet it is specifically said that he must even go outside the camp. It is surely clear, then, that this typifies personal communion marred, but not the awful discipline of "*excision*"—assuming that our brother means by that word "putting away."

But now as to the third form of dealing with defilement, as evidenced in the case of the persons with the running issue and the leper. Both were placed outside the camp until they were not merely ceremonially cleansed by water and sacrifice, but *healed*. As long as they were subject to the defiling disease, so long was restoration not even possible. No "clean person" could help them; no water of separation cleanse them. We may well recognise our own very limited powers of interpreting these things, and speak with what alone becomes us—lowliness of mind. I venture to suggest, rather than assert, that we have here the effects of sin evidenced as completely possessing the soul as the disease did the body—*such an one is under the power of the old corrupt nature*, sapping the very life and evidencing itself in hideous marks of spiritual death ever working. But even these are not quite on one level, for *priestly judgment* (is this not a figure of assembly judgment, so called?) was passed in one case, but not in the other. My space, however, forbids my following this attractive theme just now. Here, then, are some of whom we do not say they are not Israelites, but that they are permanently defiled, and defiling, till healed. We do not say the man under the power of the flesh is *not* a child of God, far less dare we assert that he *is* a child of God—it is not the question. He evidences in his life marks of corruption working and *controlling* him, and he is thus a wicked person, to be put away. But, let us note well, *no mere contact, no mere touch, no mere outward association, no mere external link ever put any one in this place*. Not outward contact, but *inward evil* was manifested.

Still more severe was actually "cutting off," which was at times identified apparently with stoning (Lev. xx. 2, 3, &c.) But this stoning is *never*—let us again mark it clearly, *never* for mere defilement, never for anything less

than *wilful, presumptuous sin*. The will intelligently rushes against God—refuses the clearest evidences of truth. It is, in its most serious form, sinning wilfully after coming to a knowledge of the truth, for which there is no more sacrifice for sin, but a certain fearful looking for of judgment—awful case! For it is exactly to this the apostle refers when he said, "He that *despised* Moses' law died without mercy, under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Awful case of extreme, wilful, and hopeless apostasy!

But between these two comes in an intermediate degree—a period of *seven days'* separation from the privileges of the camp, God's dwelling-place. Much more serious is this than the passing defilement until the evening. In this case the defiled is dependent upon another,—at least in the case of touching anything that spoke of the death of man—for restoration. He could not merely bathe himself with simple water; *another* must sprinkle him, even with the holy water of separation. Let us, then, ask, what would the Lord teach us by defilement resulting from contact with a dead body, or, indeed, with anything that spoke of the death of a *man*? Surely no tent was free from this. No tribe, be its tents ever so near the sanctuary, could shut out death. All-pervasive it was, even in those "goodly tents" of Israel. What, then, does it figure? Nothing but God's own clear Word as recorded in the New Testament is safe light for us upon any of these Old Testament figures. Now, the apostle Paul, in the 7th Romans, used words so closely approximating to those in Numb xix. as at least to arrest our attention to them. There he utters that despairing groan: "Oh, wretched man that I am," inasmuch as not only does he "*touch*," but finds himself, in one sense, *to be* a "dead body." Evidently it is "the flesh" that he means, for he says, "in me (that is in *my flesh*) there dwelleth no good thing." He adds, that he does the thing that he hates, but cannot do what he would. To will is present with him, but he is powerless to carry out his will. It is the old, corrupt, evil nature that is.

identified with the first man, and which as yet tyrannizes over him, and as to which he says, "Who shall deliver me from the *body of this death?*"

But if this—the flesh—the evil nature of the first man, is the antitype of a dead body, does it equally answer to the "bone of a man" or a "grave" where he is buried, for these are equally defiling in Numbers xix.? I believe God's Word says "yes," too, in answer to this. Listen to that terrible arraignment by the Lord Jesus of the pretentious children of the first man, in Matthew xxiii. Outwardly fair as whited *sepulchres*, but within full of *dead men's bones* and all uncleanness. "So ye," he adds, "are full of hypocrisy and iniquity;" that is, the "dead men's bones" are the equivalent of "corruption and violence," the two old characteristics of evil in man after the flesh, that remain unchanging forever. These He saw in the days of old, before the deluge (Gen. vi. 12-13). These He sees now, and no other fruit will ever be found on *that* tree till Time's end.

F. C. J.

(To be concluded in our next)

### THE THREE PASSOVERS.

By MAX ISAAC REICH.

ISRAEL kept three Passovers which are specially pointed out in the earlier part of their history. In Egypt (Ex. xii.), in the desert (Num. ix.), and in the land of Canaan (Joshua v.). The blessed Lord, too, kept three Passovers in succession, specially pointed out in the Gospel of John (see chaps. iii., vi., and xiii. to xvii.).

Now, what is so striking is the great resemblance between the Passovers of Israel and the teachings given by the Lord on the occasion of the feasts He kept—a resemblance clearly designed to strike our attention and to call forth our enquiries. I only give a few suggestions; others will search out for themselves more than I can detail here.

I. In chapter iii. the great point is the new birth—the necessity of divine life. Without it one remains as yet in Egypt; it is God's beginning, and the sinner's, too, with God; it is the sovereign work of the Spirit in the soul of man. Nicodemus wanted to get acquainted with the Lord as "a teacher." But He does

not and cannot teach the flesh. "That which is born of the flesh is flesh," incapable of receiving divine impressions. "Ye must be born again." So the great event of Exodus xii., "This month shall be unto you the beginning of months." The life of the first-born was a life which sprang out of death—the slain lamb—while the blood of the lamb sprinkled on the door-post for Jehovah's eye ("When I see the blood," &c.) became from henceforth the ground and basis of Israel's standing as a people. They began with Jehovah thus. Righteousness demanded it, love provided it, and the faith of the Israelite appropriated it. "Let *My son* go that He may serve Me." Israel began to take its place publicly as the nation "to whom pertaineth the adoption," as the apostle has it—nationally, typically, mystically "born anew." Sovereign grace would have it so.

II. Chapter vi. of John's Gospel, on the other hand, is a step further. He again feeds the poor of the flock with bread in the wilderness. His resources are the same as when He fed them in the desert of old. But as the incarnate One, and the One about to give His flesh for the life of the world, and then to ascend up where He was before (see verses 33, 53, and 62), He would even go beyond the manna. He is the bread of life. *The manna* could not preserve from death. *He* brings into life eternal—an incorruptible bread, enduring unto everlasting life. It cannot die, nor the one who has it. "The Jews then murmured at Him because He said, 'I am the bread which came down from heaven'" (verse 41). They are, alas! the same generation that murmured in the wilderness; here again they murmur at the still greater grace. Man by nature has no taste for Christ.

III. It remains now to glance at the third Passover, and the last, for the mantle of the Anti-type cast its solemn shadow over the simple celebration in the upper room. But in the unfoldings of truth given we are out of this scene—we are "in heavenly places, where eternal comforts flow," we have the land flowing with milk and honey, the heavenly blessings of Christianity. I do not attempt to expound them here. Only this would I say, chapters xiii. to xvii. are one piece, and should be studied as such; they put us at one and the

same time inside the veil and outside the camp; the Spirit is both the power for our communion inside, and the strength for our testimony outside. And oh, what food! We have the "eternal life" in His own sphere. We feed on the old corn of the land, the unleavened bread is the product of what is indigenous to this heavenly land. What "part with Christ" involves, what Christianity is, its character, joys, hope, power, and the path in keeping with it, are the truths uttered there. I would commend a close study of these five exquisite chapters, the record of the Lord's last Passover.

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

**OUTSIDE THE CAMP.**—The expression, "without the camp," is frequently used; please explain whether Hebrews xiii. 11 or Exodus xxxiii. 7 is to guide us in carrying out the exhortation.

**"THIS CUP," AND "THIS HOUR."**—What is the cup to which the Lord alluded? (Matt. xxvi. 39-42; Mark xiv. 36; Luke xxii. 42); and what is the hour alluded to (Mark xiv. 35; John xii. 27). Was the prayer answered, and how?

**"JUST," AND "RIGHTEOUS."**—In Proverbs we frequently read of the blessings of the "Just," or "Righteous." Are all Christians righteous or just in the sense in which this word is used in Proverbs because they are justified by faith in Christ? or is it to be limited to such Christians as are *righteous in their walk*?

### LOSING AND KEEPING "THE LIFE."

**QUESTION 43.**—John xii. 25. What is the meaning of "loving," "hating," "losing," "keeping" the life?

**Answer A.**—In verse 24 our Lord refers to the laying down of His own *natural* life, and it is of the natural life of the believer that He speaks in verse 25. We have only one such life, and it is lived on earth. What "loving," "hating," "keeping," and "losing" this life means, may perhaps be easiest shown by Scripture examples of one man that loved and *lost* it, and of another who hated and yet *kept* it unto life eternal.

Lot (Gen. xii. 10-19) evidently looked upon his life as his own. He *LOVED* it for the advantages it brought to *himself*, and not for the glory

which; through that life, might be brought to God. The result was that his whole life was *LOST* (went for nothing), for *all he had lived for was burnt up in Sodom*.

God's judgment of the lives of self-seeking believers may not always be so manifest on earth as in Lot's case, but a more searching fire than that of Sodom will be encountered at the Judgment Seat of Christ. *There the loved and mis-spent life* will be seen in its true character, *wasted, worthless, lost*. The believer himself saved, as Lot was, but no sheaves, no commendation, no reward (1 Cor. iii. 12-15).

In Paul the apostle we see a man who *hated, yet kept* unto life eternal, the one *INVALUABLE* life he was entrusted with by his Maker. All that was life indeed to him as a natural man, was hated and counted dross (Phil. iii. 7-8). Instead of using his strength, talents, time, means, and influence for self-aggrandisement, all was yielded up heartily and freely to God, for the advancement of His glory and purposes.

Paul's life *will stand the fire*. At the Judgment Seat it will be seen that God's estimate of such a life is that it is as "*gold, silver, and precious stones*." Not lost, like Lot's, but *REMAINING* TO HIM and bringing commendation and glorious eternal rewards, will be the life of Paul, and of all such as live the life that is *ACCORDING* TO God and true godliness.

W. H. S.

**Answer B.**—The terms "loving," "hating," "losing," and "keeping" the life are set in strong contrast, and signify that he who so loses his life after the flesh and the world, loses eternally, while he who by faith in Christ eschews all that panders to his carnal instincts and worldly aims, hating such, as Moses did (Heb. xi. 24-27), is an eternal gainer. A. O. M.

**Answer C.**—The meaning of "loving" and "hating" as used here and elsewhere in Scripture is shown by comparing Matthew x. 37, "He who loveth father and mother more than Me," with Luke xiv. 26, "If any man come to Me and hate not his father and mother, &c."

Thus Romans ix. 13 means that God loved Jacob more than Esau, and in Genesis xxix. 30, 31 Leah's being "hated" is explained by Rachel's being loved more than Leah. J. H. H.

**Answer D.**—The subject here is devotion to Christ, and I think is simply explained by the apostle's words in Philippians iii. 7, "But what things were gain to me, those I counted loss for Christ," also Acts xx. 23, 24, especially the words, "Neither count I my life dear unto myself."

The life spent for self-gratification is spoken of in Scripture as being "lost" in the sense of meriting reward at the "Judgment Seat of Christ;" in like manner the life spent in true self-denying labour for the Master is spoken of

as being "kept" or "preserved," though seemingly "lost" as far as earthly advantage is concerned. The question of eternal security is not involved. John x. 28 settles that: "I give unto them 'eternal life,' and they shall never perish."

J. F.

*Editor's Note.*—The passage may well apply also to the unregenerate who through love of the world and of the things of this life may, and often do, lose the eternal life, which otherwise they might have possessed; on the other hand, those who seemed to lose everything for Christ's sake were not really losers, but infinitely and eternally gainers. (See Heb. x. 32-36).

### CLEARING THE GUILTY.

QUESTION 544.—Exodus xxxiv. 7: "Will by no means clear the guilty." Is this consistent with His character in verse 6, of "merciful and gracious?" And does it not even preclude the Cross? "By no means." Surely the Cross is a means. Would it not be more in keeping to read, "by all means clear the guilty?"

*Answer A.*—"Will by no means clear the guilty" certainly does not "preclude the Cross," for it is in the Cross that we see the strongest proof of the truth of this in its fulfilment when Christ became Surety for us, the guilty. God laid on Him the iniquity of us all, and it was then that He said, "Thy wrath lieth hard upon Me," and as Romans viii. 32 declares, "He spared not His Son," for God could by no means clear the One on whom guilt was when He became the sin-offering for us. By this means we, the guilty by nature and practice, believing in Him, are justified from all things, for God made Christ, who "knew no sin, to be sin for us, that we might be made the righteousness of God in Him." "There is therefore now no condemnation to them that are in Christ Jesus." The Queen may pardon a guilty man, but she cannot justify him; he will still be guilty of his crime. Justification belongs only to God, who reckons righteous all who believe in the Lord Jesus Christ (Rom. iii. 22). These are they to whom "the Lord will not impute sin" (Rom. iv. 8). They are NOT GUILTY, for their guilt was borne by their Surety on Calvary. God, as "merciful and gracious," is seen there, and there alone can He "forgive iniquity, transgression, and sin." All who reject this salvation are the guilty, whose sin He "will by no means clear," their sin being "they believe not on Me" (John xvi. 10; see also Heb. x. 28, 29) M. M. D.

*Answer B.*—The clause referred to, literally translated, reads, "in clearing He will not clear," and in Septuagint, "and He doth not purify the guilty." Other versions differ, but never give the surface meaning of our text. It thus means, as of necessity it must, that God, in clearing those who fear Him, cannot clear the wicked, or

*impenitent* guilty that go on in their sins, but rather visits it. He can't connive at guilt in taking no note of sins (Job x. 14). God's character is evenly balanced—two-fold yet perfect. His goodness and mercy cannot be dissociated from His justice and holiness (see Ex. xx. 5, 6; xxiii. 7, 21, 22, 25; Josh. xxiv. 19; Nah. i. 3). While He visits the iniquity of those who hate Him to the third and fourth generations, His mercy is unto a thousand generations (R. v. ref.). He will by all means clear the penitent guilty, and perfectly from offences of all sorts, iniquities, transgressions, and sins, and the Cross is the means, but those who delight in sins by no means.

J. H. H.

*Editor's Note.*—This expression forms part of the formal declaration to Moses of the name or character of Jehovah. The first part declares His grace. This we know, from the light of the New Testament, is based upon righteousness being shown to the guilty only on the ground of the propitiation made to God by the atoning blood of His Son, and only to such as acknowledge themselves to be guilty, and whose faith rests in the blood (Rom. iii. 25).

The latter part of this declaration gives us the ways of God in government. It may have to us the semblance of injustice that the iniquities of the fathers should be visited upon the children, nevertheless it is an obvious fact in the providence of God that the vices of parents entail sufferings upon their offspring to many generations, and often the innocent suffer with the guilty, as though there existed no righteous tribunal to which appeal could be made against such wrongs. Even the fact of transgressions being forgiven does not nullify the direct sufferings in this life resulting from them, as, for example, in the case of David, who was a sufferer all his life on account of his sin in the matter of Uriah, albeit it was forgiven.

The intermediate clause is God's way in judgment. It is not grace, it is not government; it is judgment. God is a God of judgment, and by His actions are weighed, and He will do no unrighteousness. In the time of His judgment He will condemn and punish the guilty for their trespasses, and will clear the innocent and the falsely accused, bringing to light the hidden things of darkness. And this will be the principle upon which His judgment will proceed, whether it be as regards saints and the issues to them of "the judgment-seat of Christ," or sinners and the issue to them of the assize at "the great white throne."

We think it important thus to distinguish the three great divisions of this unique declaration: God in grace (this comes first, and occupies the largest portion), God in judgment, and God in government.

## THE LORD JESUS TRULY MAN.

### THE LORD JESUS CHRIST AS SEEN IN THE EPISTLE TO THE HEBREWS.

Revised Notes of Addresses given in the Burgh Hall,  
Hillhead Glasgow, by J. R. C.

#### PAPER IV.

WE were last considering the testimony of Scripture concerning the Divinity of the Lord Jesus. We saw that He is frequently referred to as having existed before creation with the Father; that through Him all things, visible and invisible, were created; that He is mentioned again and again as one of the three Persons in the Godhead, the Father, the Son, and the Holy Spirit being grouped together in such a way as it would be utterly impossible to speak of any created being. We saw, moreover, His superiority to angels, and that angels are commanded to worship Him, and also that He received without rebuke, but as perfectly in place and in keeping with His personal dignity, the worship of believers. I might also have referred to the fact that He wrought all His miracles in His own name, and that while expounding the law and promulgating fresh commandments their authority was simply, "But I say unto you." He was Himself the perfect Saviour and wonderful worker: Himself the perfect Lawgiver and absolute Authority.

These truths are so abundantly testified of in the Scriptures that to assail them is to assail the very foundations of the faith. In order to get rid of them you must get rid of the Divine authority of the Scriptures. If I do not believe the Lord Jesus to be a Divine Person, then it is impossible for me to believe that the Scriptures are the words of God. I think it well that we should be perfectly clear about this—that the divinity of the Lord Jesus is the foundation of all Christian doctrine, and if it be let go everything goes with it—it is to "make shipwreck of the faith."

But I now want to look at the other side of the truth and to enquire what Scripture teaches as to the humanity of the Lord.

I believe that He was and is as truly Man as He was and is truly God. Not that He was a human deity, nor yet that His was a Divine humanity, but that He was and is truly and essentially man at the same time that He was and is truly and essentially God.

G

When dealing with this subject, above all others, I feel the need of great care to speak exactly according to the words of Scripture.

There are many things which we accept as true, which we firmly believe, but which are beyond the power of our reason to comprehend. I do not say contrary to reason, for nothing that God reveals is contrary to reason, but I do say that many things revealed are quite beyond our present powers fully to comprehend.

It behoves us as little children *to believe*, even though we are as yet able to understand only partially, if at all.

"By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. xi. 3). No problem could be more incomprehensible to mere natural reason, than this, and yet to faith it is perfectly simple.

Such is the Person of the Lord Jesus—His Godhead and His Manhood. Concerning it the apostle says: "Great is the mystery of godliness. God was manifest in the flesh" (1 Tim. iii. 16). In the presence of such high and holy things it becomes us to bow and worship.

The Word that was with God and was God becomes flesh and dwells among us. God comes down in the Person of His Son, and we behold His glory in that blessed face: wondrous way in which God reveals Himself—veiling His glory, yet revealing it in such a way that we can steadfastly behold and delight in it as it shines in the face of the only begotten Son. In considering this mystery, no speculations may be permitted, and unhalloved curiosity that would pry into what is not revealed is an abomination to God.

I will ask you to look at three Old Testament Scriptures which emphasise this truth. The first is in Exodus xix. 21: "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze and many of them perish."

A bound had been set round the foot of the mountain to restrain the people, but such was God's knowledge of the human heart that He deemed it needful to warn the people that the penalty of curiosity was death.

Again, in Numbers iv. 20 we read that the

Kohathites, who were appointed to carry the holy vessels of the sanctuary, were not to go in "to see" when the holy things were being covered, "lest they die."

And also, in 1 Samuel vi. 19: "The Lord smote the men of Beth-shemesh because they had looked into the ark of the Lord, even He smote of the people 50,070 men"

But what was their sin that they incurred so terrible a judgment? It was the ark of Jehovah's presence: the covering of it of pure beaten gold, with the cherubim beaten out of the two ends of it, constituted "the propitiatory" or "mercy-seat." The ark itself was made of "shittim wood" (or incorruptible wood), overlaid with gold. Upon it was the mercy-seat sprinkled with blood, within it the unbroken tables of the law. Wonderful type of the Lord Jesus—who is "the propitiation for our sins"—as to His flesh incorruptible, and yet outshining with Divine glory (typical of the gold), in whose heart was the law in its entirety, unbroken at any point (Ps. xl. 8). With unhalloved curiosity and irreverence the men of Beth-shemesh lifted off the mercy-seat and gazed into the mysterious ark.

Now, I put these three scriptures together, and I find that whether it be God on Sinai, amid devouring fire, or the holy vessels of Jehovah's presence in the sanctuary, or the ark, a type of the person of the Lord Jesus as the propitiation—to treat them with irreverence or fleshly curiosity was to incur the instant judgment of God.

Solemn are the lessons we are thus taught in these days of human pride and self-will. The carnal mind is not capable of understanding divine mysteries. If men will come to investigate and criticise the Word of God with carnal minds, and upon carnal principles, instead of learning, like little children, at the feet of their Master with lowly minds, to be taught by the Holy Spirit, is it any wonder that they are quickly led away from the line of truth into soul-destroying errors, called in the Scriptures, "damnable heresies"? May we be kept from all such curious speculations, and become at all times enquirers in the sanctuary.

No subject has occasioned more religious controversy than this, the mystery of the Person of the Son of God. Tracts innumerable

have been issued on "The Divinity of Christ" and "The Humanity of Christ," e.g., "Ecce Homo" and "Ecce Deus," and many theological discussions have taken place, but I leave all these aside, and propose to take Scripture simply as it stands. The Scriptures are accurate, infinitely full, and their verdict is final, and therein God has plainly revealed all that He in His wisdom has deemed it fitting for us to know.

This purpose of God to manifest Himself in flesh dates from the very beginning. In Genesis iii. 15 we find the first promise of the Deliverer given immediately upon the entrance of sin.

From this earliest prophetic word we learn that He was to be the seed of the woman. Then in Genesis xxii. 18 we find that He was to be of the seed of Abraham. Then in 2 Timothy ii. 8 we read, "Remember that Jesus Christ, of the seed of David, was raised from the dead," &c., and also in Romans i. 3, "The Gospel . . . concerning His Son Jesus Christ our Lord, who was of the seed of David, according to the flesh."

In these scriptures we are given distinctly the line in which, as to the flesh, the promised Messiah was to come. He was to be the "seed of the woman," "the seed of Abraham," and "of the seed of David." In the Gospel by Luke, chap. iii., we have the genealogy of the Lord. It is here traced through David and Abraham up to Adam. The record is complete and accurate, Luke, I doubt not, giving the genealogy of His mother, and Matthew that of Joseph, His reputed father, therefore by both lines descended from David as predicted.

Now, in Luke i. 30-35 we have the Divine record of the conception of the Lord Jesus. From this we learn that though "the Word became flesh," and was "God manifest in the flesh," and "because the children were part-takers of flesh and blood, He also Himself likewise took part of the same," though it was flesh truly which He took—human flesh and blood, yet God interposed miraculously, so that, though born of a woman, He did not inherit one single taint of the Adam corruption. His was true humanity, but it was pure humanity—humanity that could suffer, that could hunger, that could thirst, that could be wearied, that

could sorrow, and weep, and groan, but all this apart from sin—humanity true, but sinless.

In Roman viii. 3 we read of "God sending His own Son in the likeness of sinful flesh," not in sinful flesh, but in the *likeness* of it. In Him was no sin, no bias toward sin, no tendency to sin. Therefore, although He was subject to all these sufferings, and felt them as a man, yet we never once read of His being Himself sick. He touched the leper, and it was life to the poor, diseased one, but no contagion could infect the Holy One; and when on the cross He poured out His soul unto death—a voluntary act, for no man had power to take His life from Him—it was not the ordinary process of decay through age or disease; it was not the failure of exhausted nature—He cried with a "loud voice," and the centurion was astonished that He had died so soon—it was the voluntary act of the blessed, eternal, holy Son of God who said, "I have power to lay down my life, and I have power to take it again."

Although by wicked hands He was crucified and slain, their crime being that of murder, yet the nailing to the cross did not kill Him—"He poured out His soul unto death."

And when the holy, incorruptible body was taken down and laid in the sepulchre where never man had lain before, hewn out of the solid rock, there lay a body that death had passed upon, but which death could not taint with corruption.

Marvellous indeed was that sepulchre in which not a taint of corruption arose to mar the fragrance of the spices that love had in ignorance provided.

#### NO ROOM FOR DOUBT.

You wonder I have no doubts. Well, I don't know how it is, I could just as soon doubt my own existence. I see so vividly that God's salvation is for the very worst sinner that ever was born: it is meant for him, it is suited to him, prepared for him, and indeed I have great comfort in taking that place. I can't be worse than the worst. Are you sure of that? Well, God says in the eternal, unalterable Word, that salvation is for sinners. What great attainment is it to believe that it is for me, and to delight myself in every single thing that the death of Christ purchases for me the sinner. C. S. B.

W. P. LOCKHART,\*  
*Merchant and Preacher.*

FEW Christian men were better known or more highly esteemed in the city of Liverpool than the late William Peddie Lockhart, the "Merchant Preacher." On the mural tablet in Toxteth Tabernacle is the following inscription: "In loving memory of William Peddie Lockhart. Born 15th October, 1835. Died 12th August, 1893. An earnest preacher of the Gospel for thirty-three years. Founder, and for twenty-four years the beloved pastor, of the church meeting in this Tabernacle, which was mainly through his exertions opened free of debt. He won many souls for Christ, and fed the flock of God by careful exposition of the Scriptures: a workman approved of God, rightly dividing the word of truth. His strong personality, his manly frankness, his clear judgment, his kindness and consistency, and his conspicuous loyalty to his Lord secured for him the respect and affection of his fellow-citizens. Throughout his career he maintained himself as an upright and diligent man of business. Erected in remembrance of his varied gifts and faithful ministry."

The "Prince of Young Men's Preachers," as Mr Lockhart was wont to be called in his earlier days, was a fearless, faithful, and powerful preacher of the Gospel. Mrs. Lockhart has done good service in furnishing us with this interesting and instructive memoir of her gifted husband. By a careful perusal of the volume we see what can be done by a whole-hearted Christian whilst pursuing his earthly calling.

W. P. Lockhart was born in Kirkcaldy on the 15th of October, 1835. His father, who was a shipowner, removed with his family to Liverpool when William was seven years of age. On leaving school the youth was articled as an apprentice to a Liverpool merchant. When twenty years old he was brought to know the saving power of the Gospel. For some time before his conversion he had been in soul trouble, and longed to obtain forgiveness. One day whilst walking along the Menai Straits, close to the Tubular Bridge, the words, "It is finished," were flashed into his mind "with as much force and distinctness as though he heard them spoken from heaven." Then and there he saw what the work of Christ had accom-

\* To be had at Witness Office, price 3 6

plished, and by faith in Him he obtained peace with God. For about two years he failed to confess the Lord Jesus, and was consequently far from being satisfied. At the commencement of 1859 he speaks of being "still unbaptised," "still neglectful of that great and blessed ordinance." At, and after his baptism, he obtained a rich blessing from the Lord, proving the truth of the Scripture: "In keeping of His commandments there is great reward." In his diary there occurs the following entry: "And now for the future; I must not sleep in the church; I must work for Christ. Oh that I may be enabled to throw my whole soul into the cause, forsake the world, and devote myself to the Lord!" He took a Bible class in the Baptist Chapel, Birkenhead, where his parents attended, and at once began the blessed work of soul-winning.

#### PERSONAL CONVERSATION.

In a letter to a friend he said: "I am resolved, with the Lord's help, to speak personally to every young man I know about his soul, so that I may say I am clear of their blood. . . Day by day the conviction grows upon me that this is the special work that the Lord wills me to do. Ought I not to rejoice that He has honoured me by giving me what we consider such a difficult task?" During 1860 and 1861 he wrote to nearly all the young men that he was acquainted with about their soul's salvation. Numbers of them replied, thanking him for the interest he took in their spiritual welfare. One writes thus: "I am this morning in receipt of yours of the 26th, for which please accept sincere thanks. Since I have read it I am quite overcome. I never, no never! thought you were such a true friend as I do now. How can I thank you for the unbounded interest you seem to take in me?"

#### PUBLIC PREACHING.

Mr. Webb had a school-room attached to a hall in Clughton, a suburb of Birkenhead. There it was where Lockhart first commenced public speaking. Mr. Webb at once perceived that there were great possibilities in the young preacher, and strongly advised him to go on telling out the story of redeeming love. God came in in wondrous power in the Clughton school-room and many were saved. Then a

"Y.M.C.A." was formed in Birkenhead, the membership of which was confined to those who professed conversion to God. The "Y.M.C.A." secured the Argyle Rooms, and obtained Mr. Lockhart's consent to give addresses to young men. On the first night of the meetings the building was crammed, and God's power was strikingly manifested. Sunday after Sunday crowds of young men filled the place, and eagerly listened to the stirring and burning words that fell from the preacher's lips. Abundant fruit was gathered as the result of these services. The Birkenhead Theatre was afterwards hired, and God graciously blessed the word proclaimed in the salvation of souls.

For several years Mr. Lockhart's ministry was confined to Birkenhead. His power as a preacher became known to Liverpool Christians, and some of them hired Hope Hall for evangelistic work. This well-known hall was the scene of much blessing. In 1861 Mr. Lockhart visited Scotland, and was received with open arms by Scottish Christians. Glasgow, Edinburgh, Paisley, Inverness, Ayr, Perth, and other places were privileged to hear plain, searching Gospel truths. In Glasgow he spoke thirty times to thirty-seven thousand people. Many were blessed through this visit of his to Scotland.

#### EXERCISED ABOUT GIVING UP BUSINESS.

His labours had been so abundantly blessed of God that he became deeply exercised as to whether he should continue in business or devote his whole time to gospelising. He had been offered partnerships in lucrative concerns, but he felt that he dare not disobey God by contracting a commercial "yoke" with unbelievers (2 Cor. 6. 14-18). The "Carrubbers Close Mission" of Edinburgh offered to appoint him as their Evangelist for Scotland. His parents generously declared their willingness to make ample provision for his needs if he decided to give up business and embark on evangelism. After carefully and prayerfully weighing the matter he concluded that it was the Lord's will that he should continue in mercantile pursuits and "speak as a business man to business men."

#### CIRCUS SERVICES.

In January, 1865, he secured Hengler's Cir-



cus, and for five consecutive winters preached the Gospel to eager and attentive congregations. Wherever he was announced to preach, crowds of *young men* flocked to hear him. He was looked upon for years as *the* young men's preacher, and there cannot be any doubt that he was specially fitted of God to reach such. It was at one of these meetings that D. L. Moody gave his first address in England. A young man in a letter written to him in June 1860 says: "I think your straightforward style takes young fellows. It goes home to them whether they will or not."

For thirty-three long years W. P. Lockhart faithfully preached the glorious gospel of God's matchless grace. Through the circus services he was led to see that thousands upon thousands of people attended no other religious service on Sundays. As he pondered and prayed over this sad condition of affairs he became convinced that the Lord had called him not only to preach the gospel to the unconverted, but to teach believers what God had taught him. He shrank from the idea of forming a church, and yet when he considered the need there was for sound scriptural instruction on the things of God he decided on seeking a hall or chapel in which to commence operations. An old Welsh chapel in Beaufort Street, Toxteth Park, was secured. The Lord richly blessed the truth proclaimed by His servant to the salvation of sinners. Open-air and inside meetings, Sunday school, and tract distribution, in addition to other agencies, were carried on in connection with "Ebenezer Chapel." Mr. Lockhart at this time had disassociated himself from the congregation he had been a member of. A church was formed of "baptised believers" who assembled on the first day of the week to break bread, "liberty being given for prayer and praise, and also for mutual exhortation by the members as grace may be given to those who seem gifted of God for that end." The work grew and a large edifice called "Toxteth Park Tabernacle" was opened free of debt on October 20th, 1871. The roll of those in fellowship at the date of removal from Beaufort Street was 122, and ten years afterwards it was nearly 800. In addition to fulfilling his everyday duties at his office and steadily ministering the Word to a large congregation, he helped in evangelistic work in many parts

of the kingdom. At one time we see him preaching in Mr. Spurgeon's Tabernacle, and at another time he is addressing an immense audience in the Free Trade Hall, Manchester; now he is holding forth the word of life in Spain, and again he is speaking in Scotland.

#### SPECIMEN OF HIS PREACHING.

The following searching words were spoken to young men: "You want to be free! not to be trammelled with the fetters of religion, as you think them. But you are utterly wrong. The worldling is fettered, bound hand-and-foot, a slave, while the Christian alone is a free man. God's Word describes both, the unconverted as 'in the snare of the devil and taken captive by him at his will,' the child of God as 'free.' 'If the Son therefore shall make you free, ye shall be free indeed.' You want to be manly! You don't like the namby-pambyism of religion, as you call it—good enough for old women, but you want to be a man. Isn't that it? Not so fast, my good fellow. It is Christ you have to do with. Have you read His life and marked His character, and dare you say that He was not a man every inch? while God, still perfect man—the great mystery of godliness, God manifest in the flesh, a noble man, a manly man. If you would be a true man you must be made like Jesus. You must be saved through His blood—have His Spirit dwelling in you—be made a new creature in Him."

#### AN OPEN-AIR PREACHER.

Mr. Lockhart was a grand open-air preacher. "A strong voice and a manly presence are no mean qualifications for service there. Besides these he had the power of putting the truth in few and striking words, the happy faculty of interesting an accidental audience, and the power of adapting any local feature or sudden incident. So heartily did he enter into such work that he used to declare that his cure for a sore throat was to preach in the open-air." In Birkenhead Park, in Princes Park, and Wavertree Park, Liverpool, as well as in squares and streets, he was wont to tell the old, old story to large and interested audiences. We quote from a letter in which he speaks of the importance of open-air preaching: "It must never be neglected. It is one of the most important works Christian men can ever engage

in. Very many have received their first impressions through hearing preaching in the open-air. If we are to fulfil the great commission of Christ to His church, 'go ye into all the world and preach the Gospel to every creature,' it must be preached in the open-air."

#### THE END OF THE JOURNEY.

He had been a strong, healthy, robust man, and many in the city of Liverpool were startled on June 2nd, 1892, by the report that the "merchant preacher" had been stricken down by the rupture of a blood-vessel in the brain. Though he partially recovered from this attack and was able to preach frequently he never regained his lost strength. In July, 1893, he complained of a severe pain in the head. Mrs. Lockhart and he paid a visit to relations in Ballater, on Deeside, Aberdeenshire. Here his strength steadily failed. Shortly before his departure to be with the Lord he said to his wife with a glowing countenance, "The Bleeding Lamb; it's all, the Bleeding Lamb. Tell the people if I never preach to them again that Revelation is the culmination of it all, and it's full of mention of the Bleeding Lamb." On the morning of August 12th, 1893, William Peddie Lockhart, "Merchant and Preacher," passed into the presence of Him whom he loved and served.

A. M.

#### PAUL'S BUFFETING AND BLESSING.

2 Cor. xii. 2-10

"THERE was given to me a thorn in the flesh." It was God's gift of grace and mercy to His favoured servant, lest he should be exalted above measure. When he could not see for the glory of the light that stayed him in his mad career, and when the lips that had uttered only blasphemies first learned to call Jesus, Lord, then we may suppose that during the trance that followed God revealed to his soul the heavenly vision which from henceforth was to blind his eyes to every earthly glory, that he might "win Christ" (Phil. iii.). Satan sent the thorn, "a messenger to buffet" (R.V.) him, and Paul cried out under the pricking of the thorn: "For this thing I besought the Lord thrice, that it might depart from me. And He said ~~unto~~ me, My grace is sufficient for

thee: for My power is made perfect in weakness" (R.V.). Paul did not get the deliverance in his own way, but he got three costly things that he did not ask for—Christ's grace sufficient for his utmost need: Christ's power perfected in his weakness: and Christ's wisdom to see in the light of the sanctuary the grieving thorn transformed into a precious gift from God. For a mightier than Satan stood between him and Paul, and just as deep as the thorn entered into his soul, so deep flowed in the rich consolation—"The comfort wherewith we ourselves are comforted of God" (2 Cor. i. 4). But there was yet another gain to Paul, for divine grace is of a manifold nature, and goes on unfolding its treasures as our hearts are able to receive them; and so he writes to the Corinthians, "Whether we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer, or whether we be comforted, it is for your consolation and salvation" (chapter i. 6, 7). Our God pours the precious oil of His grace and the wine of His consolation into the wounded heart (Luke x. 34), not only that it may enrich and strengthen him that receives it, but that it may overflow to fill many empty vessels besides. And therefore it is written, "Count it all joy when you fall into manifold temptations," or trials (James i. 2). Satan may send the thorn to buffet, but God, the God of our salvation, is going to work through it a manifold work of grace and blessing to our abundant gain and His abundant glory. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed" (See Hebrews xii. 11-13).

A. E. W.

#### READINESS.

- I. READINESS of mind to receive the Word of the Lord (Acts xvii. 11).
- II. READINESS of will not only to *promise* money for the Lord's work or the Lord's poor, but also to fulfil the promise (2 Cor. viii. 11).
- III. A READINESS to revenge all disobedience in *others* after our *own* obedience is fulfilled (2 Cor. 10. 6).

T. B.

## HOW TO KNOW THE WILL OF THE FATHER.

IF a child habitually neglected its father, and did not take the trouble of knowing his mind and will, it is easy to foresee that, when a difficulty presented itself, this child could not be in circumstances to understand what would please its parent. There are certain things which God leaves in generalities, in order that the state of the individual's soul may be proved. If, instead of the case I have supposed of a child, it were the question of a wife towards her husband, it is probable that, if she has the feelings and mind of a wife, she will not hesitate a moment as to knowing what would be agreeable to him, even where he had expressed no positive will about the matter. Now, you cannot escape this trial; God will not allow His children to escape it. "If thine eye be single, thy whole body shall be full of light."

People would like a convenient and comfortable means of knowing God's will, as one might get a receipt for anything; but there exists no means of ascertaining it without reference to the state of our own soul.

Moreover, we are often of too much importance in our own eyes, and we deceive ourselves in supposing some will of God in such or such a case. God, perhaps, has nothing to tell us thereon, the evil being altogether in the stir we give ourselves. The will of God is, perhaps, that we should take quietly an insignificant place.

Further, we sometimes seek God's will desiring to know how to act in circumstances in which it is not His will that we should be found at all; if conscience were in real, healthful activity, its first effect would be to make us quit them. It is our own will which sets us there; nevertheless, we would like to enjoy the consolation of God's direction in a path which our selves have chosen. Such is a very common case.

Be assured that, if we are near enough to God, we shall have no trouble to know His will. In a long and active life it may happen that God, in His love, may not always at once reveal His will to us, in order that we may feel our dependence, particularly where the individual has a tendency to act according to his own will. However, "if thine eye be single,

the whole body shall be full of light;" whence it is certain that if the whole body is not full of light the eye is not single. You will say this is poor consolation. I answer, it is a rich consolation for those whose whole desire is to have the eye single and to walk with God—not, so to speak, for those who would avoid trouble in learning His will, but whose desire is to walk with God. "If any man walk in the day he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him." It is always the same principle. "He that followeth Me shall not walk in darkness, but shall have the light of life." You cannot withdraw yourself from the moral law of Christianity. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that you may be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." The mutual connection of these things is of immense importance for the soul. The Lord must be known intimately if one would walk in a way worthy of Him; and it is thus that we grow in the knowledge of God's will. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." Finally, it is written that the spiritual man "judgeth all things, yet he himself is judged of no man."

It is, then, the will of God, and a precious will, that we should be able to discern it only according to our own spiritual state. In general, when we think that we are judging circumstances, it is God who is judging our state. Our business is to keep close to Him. God would not be good to us if He permitted us to discover His will without that.

One Christian is in doubt, in perplexity; another, more spiritual, sees as clear as the day. He is surprised, and sees no difficulty, and ends by understanding that it lies only in the other's state of soul. "He that lacketh these things is blind, and cannot see afar off."

As regards circumstances, I believe that a person may be guided by them. Scripture has

decided that. This is what is meant by being "held in with bit and bridle;" whereas the promise and privilege of him who has faith is, "I will instruct thee, and teach thee in the way which thou shalt go. I will guide thee with Mine eye." God, who is faithful, has given the promise of directing us thus—near enough to God to understand by a single glance from Him. He warns us not to be as the horse and the mule, which have no understanding of the will, thoughts, or desires of their master. It is needful to hold them in with bit and bridle. Doubtless that is better than to stumble, fall, and strike against Him who reins us in; but it is a sad state, and such is it to be guided by circumstances. Undoubtedly, too, it is merciful on God's part to act, but very sad on ours.

Here, however, there must be a distinction drawn between judging what one has to do in certain circumstances, and being guided by them. He who allows himself to be guided by them always acts in the dark as to knowing the will of God. There is absolutely nothing moral in it, but an exterior force drags along. Now, it is very possible that I may have no judgment beforehand of what I shall do. I know not what circumstances may arise, and consequently I can take no side. But the instant the circumstances are there I judge with a full and divine conviction what is the path of God's will, and of the Spirit's intention and power. That demands the highest degree of spirituality. It is not to be directed by circumstances, but to be directed by God in them, being near enough to God to be able to judge immediately what one ought to do as soon as the circumstances arise.

As to impressions, God can suggest them, and it is certain that in fact He does suggest a thing to the mind; but in that case the propriety of the thing and its moral character will be clear as the sun at noonday. In prayer God can remove from our heart certain carnal influences, which, being destroyed, leave room to certain other spiritual influences to take their place in the soul. Thus He makes us feel the importance of some duty which had been perhaps entirely obscured by the pre-occupation caused by an object one had desired. This may be even between two individuals. One person may not have enough

spiritual discernment to discover what is good, but the moment another shows it to him he understands that it is the truth. All are not engineers, but a simple waggoner knows a good road when it is made. Thus the impressions which come from God do not always remain simple impressions; but they are ordinarily clear when God produces them. I do not doubt, however, that He often makes them on our minds when we walk with Him and hear His voice.

When obstacles raised up of Satan are spoken of, God Himself may have allowed these obstacles to frustrate some good desire—obstacles caused by an accumulation of evil in the circumstances which surround us.

Again, the case should never exist of a person acting without knowing the will of God. The only rule that can be given is, never to act when we do not know what is the Lord's will. If you act in this ignorance, you are at the mercy of circumstances; however, God may turn all to the good of His children. But why act when we are ignorant of His will? Is the necessity of acting always so extremely pressing?

If I do something with the full certainty that I am doing the will of God, it is clear that an obstacle is no more than a trial of my faith, and it ought not to stop me. It stops us, perhaps, through our lack of faith, because, if we do not walk sufficiently near to God in the feeling of our nothingness, we shall want faith to accomplish what we have knowledge enough to discern. When we are doing our own will, or are negligent in our walk, God in His mercy may warn us by a hindrance which stops us if we pay no attention to it, whilst "the simple pass on and are punished." God may permit, where there is much activity and labour, that Satan should raise up hindrances in order that we may be kept in dependence on the Lord; but God never permits Satan to act otherwise than on the flesh. If we leave the door open, if we get away from God, Satan does us harm; but otherwise it is a mere trial of faith to warn us of a danger or snare—of something that would tend to exalt us in our own eyes. It is an instrument for our correction. That is, God allows Satan to trouble the mind and bring the flesh into exterior sufferings, in order that the inner man may be kept from evil. If

it is a question of anything else, probably it is only our "buts" and "ifs" that stop us, or the effects of our carelessness, which have opened a door to Satan to trouble us by doubts and apparent difficulties between God and us, because we do not see more clearly; for "he that is begotten of God keepeth himself, and that wicked one toucheth him not." In a word, the question is wholly moral. If any particular question is raised which at the first blush we cannot solve, we shall find that often the question would not lie there at all if our position were not false—if we had previously been in a good state of soul, and a true spirituality had guarded and kept us. In that case all we have to do is to humble ourselves for the whole affair. Afterwards, let us examine whether Scripture does not present some principle suitable to direct us. Here, evidently, to be spiritually minded is the essential thing—is everything.

The rule that we should do what Jesus would have done in such or such a circumstance, is excellent where and when it can be applied; but are we often in the circumstances wherein the Lord was found?

It is useful to ask myself whence comes such a desire of mine, or such a thought of doing this or that. I have found that this alone decides more than half of the embarrassments that Christians meet with. Two-thirds of those which remain are the result of our haste and of our former sins. If a thought come from God and not from the flesh, then we have only to address ourselves to God as to the manner and means of executing it, and we shall soon be directed. There are cases where one has need of being guided, not always without motives, as, suppose, when I hesitate about a visit to make, or some such other case. A life of more ardent love, or love exercised in a more intelligent way, or set on drawing near to God, will clear motives on one side or another, and often, perhaps, we shall see that our side of the thing was but egoism.

If you say, But if it is no question either of love or of obedience? then I answer that you ought to show me a reason for acting; for if it is nothing but your own will, you cannot make the wisdom of God bend to your will. Here, also, is the source of another numerous class of difficulties that God will never solve. In these

cases He will in His grace teach obedience, and will show us how much time we have lost in our own activity. Finally, "The meek will He guide in judgment, and the meek will He teach His way."

I have communicated to you on this subject all that my mind can furnish you with at this moment. For the rest, remember only that the wisdom of God conducts us in the way of God's will; if our own will is in activity, God cannot bend to that. Such is the essential thing to discover. It is the secret of the life of Christ. I know no other principle that God can make use of, however He may pardon and cause all to work for our good. But if there still be a query as to His direction, He directs the new man who has no other will than Christ's. He mortifies and destroys the old man, and in that way purifies us that we may bear fruit. "Lo, I come to do Thy will, O God. . . . I delight to do Thy will." It is the place of a porter to wait at the gate, but in doing so he does the will of his master. Be assured that God does more in us than we for Him, and that what we do for Him is only in proportion as it is Himself who works it in us.

---

#### WHAT KIND OF MINISTRY?

---

THE condition of an assembly of saints will largely depend on the character of the teaching they receive. Believers, like others, are susceptible to external influences. And in nothing is this more strikingly seen than in the effect produced by the ministry of the Word. It is true in the spiritual world, as in the natural, that a man's food becomes part of himself. How all-important, then, to see that his spiritual food is such as will build him up in his most holy faith, and tend to conform him to the mind of Christ! You may say here that the believer has very little choice in the matter—that he must just make the most of the ministry that is to be found where his lot is cast. And no doubt there is a measure of truth in this. Yet the humble believer, counting on the fulfilment of the promise that he shall be taught of God (Isa. liv. 13), is not literally at the mercy of all or any who may stand up to "minister truth" to the saints. The secret of the Lord is still with them that fear Him (Ps.

xxv. 14). "Ye have an unction from the Holy One," is not the peculiar possession of the few who claim to do the work of ministering brethren. An obscure believer, "in the mind of God about things," and in obedience to a certain spiritual instinct, will find himself sometimes rejecting, with all his soul, what professes to be the "unquestionable interpretation" of certain Scriptures. The ministering brother may have laid down the line of teaching as clear, to all appearance, as "two and two make four." But the one who is taught of God refuses to take it in, although he may not at the moment be able to put his finger on the fallacy which lies at the root of the "process of reasoning." Moreover, he applies a very simple test to the doctrine. If it is good doctrine it may be expected to bring forth good fruit. He asks himself the question, "What kind of fruit is this doctrine producing in the lives of those who are feasting upon it?" Does it tend to self-abasement? Does it adorn the believer with the beauties of humility? Or does it exalt him into the region of spiritual pride and self-sufficiency? Is it fitted to promote the gathering together of God's people—to foster the brotherly-love, and the meekness and gentleness that will make for unity? Is the teaching in question calculated to develop in the hearer a hard and relentless spirit towards his brethren? Or is it such as brings forth the peaceable fruits of righteousness—such as communicates the Master's spirit and reflects the Master's mind? Many a lowly believer has settled great problems in this way; for we must remember that "with the lowly is wisdom" (Prov. xi. 2). When seed is being sown it is not every one who can tell *what kind* of seed is being sown. But when the *fruit* is seen it is a much easier matter to determine the character of the seed that was cast into the ground. The same law operates in grace as in nature; for it is true of doctrines, as of men, that "by their fruits ye shall know them" (Matt. vii. 20). Therefore the need to prove all things, and to hold fast that which is good (1 Thess. v. 21). w. s.

AN APPROPRIATE MORNING PRAYER.—"My voice shalt *Thou* hear in the morning" (Ps. v. 3). "Cause *me* to hear *Thy* loving-kindness in the morning" (Ps. cxliii. 8).

## DEFILEMENT AND WICKEDNESS: ARE THEY EQUIVALENT?

AN INQUIRY AS TO THE SCRIPTURAL ATTITUDE  
TOWARDS EACH.

(Continued from page 86.)

IF this, then, be the light God would give us from His Word on "the dead body of a man, or a grave, or a bone," we shall surely find the defilement of death *within* as well as *without*. Nor is God's Word silent on this point either. "Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth, this defileth the man," and in explanation the blessed Lord adds, "Whatsoever entereth in at the mouth goeth into the belly and is cast out into the draught, but those things which proceed out of the mouth come forth from the heart, and *they* defile a man, for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man, but to eat with unwashed hands defiles not a man." The external things no longer defile. It is the *outpouring* of the evil from within, which is the awful characteristic of the flesh, that defiles.

How is it, then, that in the Old Testament it was always contact with that which was *outside* that defiled? I venture to suggest that the thing outside was exactly similar to that within; in figure, death outside found communion with a corresponding and more awful death *within*. Outward defilement pointed to what was *within a man*, as the clear light of the New Testament teaches us. So he who burnt the heifer, even the priest Eleazar, before whom she was slain, was unclean until the evening, simply because he could not come in contact with the death which speaks of sin without feeling its effect, which had to be acknowledged.

We are in a scene where the effect of sin is all-pervading, as was physical death itself in the camp of Israel. *Who can possibly* escape defilement in this world when we have another similar moral death pervading the world within?

Well, One, at least, did pass through it undefiled. Look at Him touching "the dead body of a man" again and again, and was *He defiled*? Perish the blasphemous thought! In Him *good* overcomes evil—*life* overcomes death. Here alone, then, do I find any hope

of escape. For unless we, too, can overcome evil with good, aye, *death with life*, we must be overcome and defiled. Who is sufficient for these things? One again, who said: "Be of good cheer; I have overcome the world." "Abide in Me," for "who is he that overcometh the world, but he who believeth that Jesus is the Son of God." As we value communion with Him, as we fear defilement, O let us, beloved readers, "*abide in Him*."

Not far did the Israelites of old have to look for evidence of death, as we have said. Not far have you and I to look for its antitype. Surely, not in my brethren at all, but in myself, and in the old-creation scene through which I walk, but to which I, through grace, do *not* belong.

The touch of death within, however, puts me again into that old creation with which my flesh has communion. The slightest walking in the flesh brings about the "touch."

Resurrection in that case must tell once more its glorious, triumphant story by the water of separation sprinkled on the third or resurrection day. And mark the beautiful suggestiveness of this: for as surely as the third day speaks of the perfect Sacrifice in *resurrection*, so surely do we come to the death of the holy Offering by going back to the *first* day. That is, the day—the very day—that saw my defilement by the touch of death, saw the provision made for it by the death of the Holy One. Once more now may we hear with opened ears the words, "*If any man sin* we have an Advocate with the Father, Jesus Christ the Righteous." Thus on the third day is the water of separation sprinkled. In the power of the perfectly finished work, perfectly accepted, the judgment that long ago passed upon another is applied to the conscience of the defiled one, by one in undisturbed communion (a clean person) in the spirit of lowly self-judgment (hyssop). He is left still to meditate on this—to let it do its work. Not lightly is he to account of defilement, but must let what it has cost to cleanse him, even from a "touch," sink deeply into his heart. It is not only a perfect work *without*, but a perfect work *within*, that God does with such a soul, as, indeed, is figured by His work in the old creation, in which at last He saw everything "very good." Neither does He pause nor

rest until He can again say *that*. So seven days must pass, and again on the seventh day, by a second sprinkling of the water of separation, it is recognised that the complete work *in Him* is the effect of the same wondrous work of the cross. Now perfectly restored in soul, he is on a level with the burner of the heifer, with the gatherer of the ashes, with the one who has just sprinkled him, and by washing the person and garments—not again in the water of separation, but simply in water; he is clean "at evening," and restored to his holy, happy place in the new-creation scene where death is never suffered to intrude.

Thus have I ventured to skim the surface of a few verses in this precious chapter. I long to go into it more deeply with my brethren, but it is enough now to note that the external application in the case we have been considering is not one of judgment, but *mercy*, not of *putting away*, but of *restoring*. The hand that comes on the third and seventh day has not a stone in it, but the lowly hyssop and the holy water of separation. The whole action speaks both of the depth of the defilement and of the holiness of the grace that restores. "Outside the camp," seven days are passed in company with the leper and him that hath the is-ue on a level with them in one sense, but on a very different level in another sense.

How clear, simple, and evident this distinction really is in every-day life. A father does not turn a child out of the house because he has soiled hands or face—is defiled—but tells him that full provision is made for the uncleanness; indeed, if very slight it is removed then and there, or he is sent to wash himself.

If it be *very* serious, a brother may even go with him to cleanse him; he is *not* cast out, nor is it suggested that he "*merits excision*." But if he rebel and refuse to be cleansed (as is suggested by Num. xix. 20) then an entirely different element comes into the question—an evil will is at work, and far more serious measures are necessarily resorted to.

Defilement may keep him from the family circle for a time—*personal communion* is necessarily interfered with from the very nature of the case—but the great effort and desire of all—if the affections of the family be in healthy activity—is *restoration*, not excision; such an one is not dealt with as a stone "in which the

plague is." *That* is reserved as the very last resource—an awful end, involving the deepest grief to all.

In the same way nothing can be clearer than that there is the same divine distinction made, both in type and antitype, between *defilement*, which might be quite accidental, as men speak—although sin is at the root of every defilement and must be so recognised—and wilful *wickedness*. What dishonour to Christ's name, what sorrows, what shame, what loss has been occasioned by overlooking this distinction—by putting all on one dead level of wickedness, and thus making all to "*merit excision*"!

Before closing, let us turn to one other most significant scripture—Lev. xxi. 1 to 3. Here the priests, the sons of Aaron, are actually *permitted* to be defiled. "For his kin that is near unto him, for his mother . . . *he may be defiled*." If defilement were the equivalent of wickedness, if the defiled one were the type of a wicked person, if "outside the camp" were the figure of "excision"—putting without "where God judgeth"—would the infinitely holy God have said to His priest that he might do that which would necessarily bring him under *His judgment*? Surely this were impossible. But He *might* say, in perfect consistency with His own holy and gracious character, that His priest may let the death of one near and dear to him have such an effect as to make him need the provision which His own tender grace had already made for restoring him. Outside the camp the bereaved and defiled priest must go. There is no word of exception in Numbers v. "*Whosoever* is defiled by the dead" includes the priest as well as the poorest man of the tribes; and in that place which tells of Him who suffered "without the gate" all the gracious means of restoration are used; there he learns experimentally all that Jehovah has provided for his cleansing, and infinitely precious and eternally valuable lessons are there learned. But sure it is—and it is the only point for which the scripture is here quoted—that defilement is not the equivalent of wickedness, nor does a defiled one merit the excision of a wicked one; on the contrary, he proves the gracious, faithful restoration of him "who is spiritual," and who, as led of the Spirit, follows the example of Him who

washed, and does wash—O what grace and condescension infinite!—the defiled feet of His disciples, as they journeyed through a world filled with defiling death on every side. Happy indeed is that man! (see Jno. xiii.)

Let those, and only those, who desire to maintain mere party strife, say that in thus seeking to discern between things that differ, we are "pleading for defilement." Far, far be it. Defilement means loss, and, for the time being, uselessness, and often the bitter weeping as of poor Peter. He, too, who most truly knows the costly provision that divine grace has made for uncleanness, will loathe it most, and be the last to say anything approaching to "let us continue in sin that grace may abound." He who says *that*, is not a defiled, but a *wicked* person.

The whole tenor of God's Word as to defilement shows most clearly its all-pervasive character throughout the old creation. It is everywhere—within, without. Not in one place or in a few spots of earth only—where some heinous wickedness, as noted in 1 Cor. v. or 2 John, is pointed out—but as widespread as "death" of old. Great is the danger of mistake as to this—of reckoning that if I am apart from this evil person, or that wicked doctrine, I am *therefore* free from the danger of defilement. Far from it. If foolish thought be permitted, a "dead, creeping thing" has touched me. If I share in the covetous spirit of the world, in business, or in daily work, I have communion with that which is "dead," and am defiled. Defilement is therefore more far-reaching—more deeply-cutting—than our dear brother's pamphlet would teach. But on the other hand, never are we to separate from or put away from us, in discipline, an evidently true saint who is simply defiled. It is an utter mistake. We shall *never end* in separating from one another on such a principle. Never shall we be together consistently with it. Defilement is between God and the soul—the soul's communion is marred, and needs immediate restoration. If it be so serious as to be evidenced to others, and need another's ministry, he who is "spiritual" will not judge, but "restore such an one in the spirit of meekness."

The whole burden of God's Word as to defilement teaches us our constant *need*. Far



from judging one another, we each need to *judge ourselves*, and walk humbly with the Lord, and to *restore* one another. Every day—every hour—every moment—we need to be on the watch against defilement, and few are the evenings when we bow in our closets, in His presence, that we may not worship, adore, and praise Him for the provision His foreseeing goodness has made for our present need, through our having consciously touched some defiling thing that day. But, oh, what an advantage Satan has obtained, and if he can occupy us with one another in judgment, and with ourselves in self-justification, instead of with ourselves in judgment, and with our brethren in that faithful love which, though not blind to manifest need, “thinketh no evil”—like Him who did not shun, nor would have us shun, one another’s defiled feet.

Wickedness—the outburst of human will—the activity of the flesh controlling the person, is another and far more serious thing, and must be “put away,” for it is beyond our power of controlling. Once more we see in it the “troubled sea, which cannot rest,” but surges over all barriers, and to which God only can say, “thus far.” So we must, with a due sense of the solemnity of the act, put such without, where *God* judgeth.

Who is sufficient to discern, and discriminate, and know what Israel should do in the myriad cases that constantly arise, and make us feel our helplessness in need? Blessed helplessness! For God and His Word are ever present to meet it. May we be able to harken to Him who says, “My grace is sufficient for thee,” and in grace respond, “Our sufficiency is of God.” F. C. J.

### SPRING THOUGHTS.

(Companion to “Autumn Thoughts,” *Witness*, Oct., 1896a)  
Song of Solomon ii. 11-13.

**A**WAKE, my soul, awake, arise!  
Come, stretch thy wings and mount the  
skies;

Thy Winter’s past, come, greet thy Spring,  
With gladness now rejoice and sing.

How dark and cold my soul once lay,  
Sin-bound through Winter’s dreary day;  
But Christ has come, the Sun of Love,  
And shined upon me from above.

See, mounting from the clods of earth,  
The joyful lark, with songs of mirth

Awake, my soul! “still upward” rise—  
Thy home, thy treasure’s in the skies.

O Spring! sweet Spring! the time of loves,  
Of singing birds and cooing doves;  
Their songs, resounding o’er the hill,  
Join chorus with the murmuring rill.

Bright buds of promise now appear,  
And whisper words of hope and cheer,  
Of Summer’s rich and golden store,  
Of blessings flowing evermore.

Hark! hark! my soul, the promise sweet,  
“Behold, I come My saints to meet;”  
The endless Summer’s day is near—  
Soon shall the glorious King appear.

Hail! resurrection season, Spring,  
Of life and beauty dost thou sing;  
Long-buried seeds again we’ll see—  
O grave, where is thy victory?

Nature her wardrobe opens now,  
With gentle hand and smiling brow;  
Her robes of lovely green we view,  
Adorned with flowers of every hue.

Awake, my soul! put on thy dress,  
Thy beauteous robe of righteousness;  
In garments of Salvation shine—  
Display thy ornaments divine.

Barrow-in-Furness.

T. R.

### A WORD FOR MINISTERING BRETHREN.

Short Notes of Address by HENRY HEATH.

**S**INCE coming here this evening the words of the Psalmist have been somewhat before me, “Behold, how good and how pleasant it is for brethren to dwell together in unity,” and the question has occurred to me, “How is this meeting viewed from the heavens by the Father and the Son?” The Father sees in us the blessed effects of His counsels of wisdom and purposes of love from all eternity. The Son sees in us the purchase of His blood and the members of His body. And as He teaches the husband as the head of the wife (He is the Saviour of the body) to nourish and cherish her as his own flesh, such is Christ’s love to us. Then we are the workmanship of the Holy Spirit. In the new birth He brought forth a clean thing for God—we were “created anew.” Happy as this meeting

is to you and me, it has given infinite joy to the Father and the Son. It speaks of eternal love, the value of the blood, and the power of grace. *What a thought, that we can make God happy!* The Lord's Supper means this. We do not need to ask the Lord to be present—"There AM I"—always in time—not "will be." It is His joy to be there.

In us, gathered here, there has been a double action of sovereign grace. We are vessels of mercy, marked out for glory, and, besides, vessels of service. We are members of His body, and, also, have each a ministry as such; there are no useless members in the body of Christ—all are contributing either by *service* or by *suffering*. "Take heed to the ministry which thou hast received, that thou fulfil it"—it is a responsible thing.

Let us now consider a few passages especially for those ministering the Word, and my desire is to bring before you some scriptures which have been specially used to my own soul.

About fifty years ago, as I was pacing up and down in my room, in Malaga, south of Spain, I heard, as it were, a voice from heaven—1 Timothy iv. 16 came with power to my soul—"Take heed unto thyself, and unto the doctrine; continue in them, for, in doing this, thou shalt both save thyself and them that hear thee." I never forgot this passage. Observe the order. First, take heed to thyself. The Master speaks of Himself as a polished shaft, hid in the quiver (Isa. xlix. 2). He was always ready for service—there never was a spot of rust on the shaft—He took heed to Himself. Next, "and to the teaching." We ought to be able to preserve the truth, with error sounding in both our ears. Cleave to the simple statements of of the Word of God, to the teachings of the apostles by the Holy Spirit. If we took more heed to ourselves we should be shielded from error. Observe, also, the two preceding verses. "Neglect not the gift that is in thee." "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." Meditation and constancy are the secret of prosperity and blessing, and the result will appear to all.

Another passage helpful to me is 2 Timothy ii. 4, "No man that warreth entangleth himself with the affairs of this life that he may please Him who has chosen him to be a soldier."

The Lord looks for a whole heart, like the men who came to David—not a double heart, a heart for Saul, and a heart for David. A soldier must be prepared to relinquish everything, even life itself.

There was a dispute in Eden who should have Adam—a dispute between God and the devil; there was contention between God and Pharaoh as to who should possess Israel; the dispute as to you and me is going on to-day, though our ears hear it not.

The Captain was once a soldier. He wore the armour of Ephesians vi. Go through it, beginning with "the girdle of truth." He always wore it. Ah, it is enough to make a coward brave! "Be strong, therefore, my son, in the grace that is in Christ Jesus." We have lost a great deal we never ought to have sought after, but we have to-day the Word of God and the abiding Spirit.

In verse 5 you are exhorted to strive lawfully if you would win. There must be *surrender* and *subjection*. In verse 6 we have *patience*, whatever the verse teaches. Run with patience the race set before you, looking at Him who has reached the throne (Heb. xii. 1). Go on with certainty of success; be *hopeful*.

---

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

"THIS CUP," AND "THIS HOUR."—What is the CUP to which the Lord alluded? (Matt. xxvi. 39-42; Mark xiv. 36; Luke xxii. 42); and what is the HOUR alluded to (Mark xiv. 35; John xii. 27)? Was the prayer answered, and how?

THE LORD'S TWO COMMANDS—WHY UNEQUAL OBEDIENCE?—In pondering the last command of the Lord Jesus Christ to His disciples: "Go ye into all the world and preach the Gospel," in comparison with His pre-resurrection command: "Do this in remembrance of Me," I have been greatly impressed by one thing, and that is *the ill-balanced obedience of the Church to these two commands*. To what cause do you attribute this?

TO WHOM DOES "THE GREAT COMMISSION" APPLY?—Matt. xxviii. 18-20. Is it "rightly dividing the word of truth" to say, as some affirm, that this scripture does not apply to this dispensation, but applies solely to the preaching

of the Gospel of the kingdom as a witness after the Church is gone?

**TENT WORK—COMMUNICATING WITH LABOURERS.**—If an evangelist writes to a meeting that he intends to pitch his tent in their city, what would be the responsibility of such an assembly while he thus labours in their midst? Would it be right to send money away while a series of meetings are going on? or should it be the duty of an assembly to communicate with a servant of Christ whenever he is labouring among them?

**AGE FOR BAPTISM.**—At what age may young believers be baptised? Does Acts viii. 12 not teach that men and women only are to be baptised?

**SHARES IN JOINT-STOCK COMPANIES.**—Is it contrary to the teaching of Scripture for a Christian to take shares in a joint-stock company of which most of the shareholders are unsaved?

**MEANING OF THE WORD "EVERLASTING."**—Everlasting God (Gen. xxi. 33); everlasting mountains (Hab. iii. 6); everlasting Gospel (Rev. xiv. 6). Does the word "everlasting" mean the same in each case?

**PROMISES OF EARTHLY PROSPERITY.**—May believers in our Lord Jesus Christ in these days expect literal fulfilment to them of such promises as Proverbs iii. 9, 10, and xix. 17, subject of course to the fulfilment of the conditions attached?

**"MY GOSPEL"—WHAT IS ITS MEANING?**—"According to my Gospel." In what sense does the apostle use these words? (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8).

### WITHOUT THE CAMP.

**QUESTION 545.**—The expression, "without the camp," is frequently used; please explain whether Hebrews xiii. 11 or Exodus xxxiii. 7 is to guide us in carrying out the exhortation.

**Answer A.**—Christ's suffering "without the gate" speaks first of how completely He bore the judgment due to our sins, becoming a curse for sin, even to the hiding of the face of God, but also of the awful enmity of the world, which thus heaped upon Him, as the earth's refuse, the greatest indignity. His death was to sanctify (separate or make holy) His people, and did not the circumstances of it, the writer infers, accomplish it. In any case, that implied separation from the world and its ways, and what points of contact could Christians have after the Cross with a Christ-rejecting world? We should out there bear with Him the reproach of men (Hebrews xi. 26), and declare to all we live merely as strangers here, and "desire a better country" (verses 14, 11, 9, 10, 16). Verses 15 and 16 show how to carry out the positive side

of all this—consecration to God. As Christ was made a sin-offering for us, so we are to offer the sacrifices both of lips and lives.

Exodus xxxiii. 7 has no direct bearing on Hebrews except by way of analogy. The tent (not the tabernacle, the dwelling-place of Jehovah, for this was not yet erected, Exodus xxxv. 11) was removed, because God refused to dwell among rebellious Israel, their conduct having forfeited His favour. He who went out, as to matters of justice, probably acquiesced in God's reprobation of Israel's sin. J. H. H.

**Answer B.**—The expression is taken from Hebrews xiii. 11.

The application there seems clearly to show it is the pleading of the Holy Spirit, through Paul, to the Hebrews to receive the Lord Jesus Christ as God's sin-offering for them—slain (as the typical sin-offering was, outside the camp) outside Jerusalem.

The parallel to Exodus xxxiii. 7 can scarce be intended, as Moses doubtless was commanded of God to remove for a while the tent of the testimony outside the camp, for a given cause. On the whole, the expression, *as now used*, should cease to be used by us, as it genders fancied pride of church position. A. O. M.

**Answer C.**—The context surely is at all times the safest guide to the understanding of any passage. The outside place here is clearly the place where the flesh of the sin-offering was consumed with fire, and where our Lord Jesus suffered. The city or camp surely stands for the place where creature and covenant rights are claimed by a people ignorant of any cause for self-judgment. When Uzziah saw that the Lord had stricken him with leprosy, he "hastened himself" to go out of the city. Provision was made under law, 'tis true, for the restoration of the creature to his rights of citizenship; but under grace no such restoration is possible. We can never be at home now where our Lord was for us an outcast. The call is to go forth *willingly* and of our own accord unto Him. Hath God forgiven me? Then I can never forgive myself. Hath Christ been put to shame for me? Then let me for ever in my own eyes be a shameful creature (the chief of sinners). Did He hang on yonder stake for me? Then I will seek to hang up myself there daily, and those who curse me, and revile me, and spit upon me, for Christ's sake will give me great joy. Like the penitent thief we shall say, "And we indeed justly, for we receive the due reward of our deeds"—we deserve no better treatment from anyone—"but this Man hath done nothing amiss." F. S. A.

**Editor's Note.**—In Numbers v. 2 we learn that "without the camp" was the place of the defiled. In chapter xv. 35 it is the place of the condemned.

In Numbers xix. it is the place of the slaying and burning of the heifer (verses 3-5), and the place where the ashes were laid up (verse 9), which constituted (with the water added) the divinely appointed means of purification.

And in Leviticus xvi. 27 the bodies of the bullock and goat of the sin-offering were carried forth without the camp and there burned with fire.

It is probably to this last Scripture that special reference is made in Hebrews xiii. 11. The going "without the camp" of Exodus xxxiii. conveys another and quite a different line of teaching, and there is no evidence that this passage is before the mind of the writer in Hebrews xiii.

The fact that the defiled and condemned—those by a corrupt nature excluded from the presence of God, and those cursed by the broken law of God—were put without the camp, necessitated that the victim which took the place of such should also be slain and consumed there, and that the provision for cleansing should be where the defiled who needed it could avail themselves of it.

It was therefore the place of humiliation, for all who went out, for it was the confession of their guilt and defilement, and of their unfitness for the presence of God. But it was also the place of reproach in the eyes of a self-righteous religious world that never took the place of the condemned, or was conscious of its defilement.

To go forth, therefore, unto Christ is to take the humbled place, and by confessing Him as Saviour and Lord, to become sharers of His reproach as well as of all the grace of His atoning death.

The connecting of this passage with Exodus xxxiii. instead of with Leviticus xvi. has wrought incalculable mischief. The judgment of others has taken the place of self-judgment, and a cold, high-minded pharisaic ecclesiastical separation has been thereby substituted for the broken and contrite spirit which the Lord will not despise.

### "JUST" AND "RIGHTEOUS."

QUESTION 546.—In the book of Proverbs we frequently read of the blessings of the "Just," or "Righteous." Are all Christians righteous or just in the sense in which this word is used in Proverbs because they are justified by faith in Christ? or is it to be limited to such Christians as are *righteous in their walk*?

ANSWER A.—These terms primarily designate one upright and sincere in his dealings with others, and are used comparatively and in contrast to wicked and unjust. While in Proverbs almost invariably linked with the fear of the Lord (iii. 32), they never imply perfection (Eccles. vii. 20) in any sense. As regards standing before God, Rom. iii. 10 is true, for "how should man

be just with God" (Job. ix. 2; Ezek. xxxiii. 12.) When applied to those justified by faith, these terms are used in a specific sense, meaning that the perfect obedience of Christ has been imputed to them, absolving them from guilt and punishment, and making their persons acceptable. These distinct meanings have, however, an intimate connection. What describes our standing before God should describe our walk down here. The glory of the heavenlies should be seen in the earthly. Justification is for guilty sinners, but it is a repentant sinner God justifies. An unrighteous saint is a contradiction in terms. One not righteous in his walk cannot have any well-founded claim to call himself a Christian. To plead justification merely, or anything else, is vain. "Whosoever doeth not righteousness is not of God" (1 John iii. 7 and 10; ii. 29). G. H. H.

ANSWER B.—The terms are only applicable to those who are truly sanctified. They come from *Tsaddiyg* (Hebrew), "just, lawful, righteous;" and *Dikatos* (Greek), "equitable, innocent, holy." Christ is called that just Man (Matt. xxvii. 19). (See Rom. ii. 13; Luke xxiii. 47; 1 John ii. 29; iii. 7.) The words do not refer to a something imputed but non-existent, but to an actual possession. Not every one that saith, 'Lord, Lord,' but he that *doeth* the will of My Father." D. M. M.

EDITOR'S NOTE.—The Spirit of God never speaks of anyone as being righteous excepting those who are so by grace through faith. (See Heb. xi. 4; Gen. vii. 1, xv. 6.) But a man may be described according to his standing as a child of God at one time and according to his personal character at another. All believers are called "saints," that is, apart from their attainments, character, or behaviour. But it might not be possible to say of all saints that they "walked in all the commandments and ordinances of the Lord blameless."

In the New Testament it is the usual way of the Spirit to speak of saints according to their standing in grace rather than according to their character. In the Old Testament they are commonly spoken of according to their character.

But whichever way described, the persons are the same. They are the elect, they are the regenerate, they are the children of God, they are the saints, they are the righteous, and lest there should be any mistake, it is written, "He that doeth righteousness is righteous."

This is the divine rule. All Scripture teaches that the grace that justifies also sanctifies. For failure to walk according to the holiness of the faith provision is graciously made, but no Scripture can be found to support the idea either that a man who lives an unrighteous life is a justified man, or that one who is an unbeliever and not justified is entitled to be called "*righteous*," however moral and upright his behaviour may be.

## A REVIEW OF SIXTY YEARS.

IT is but natural that all loyal subjects of Queen Victoria should greatly rejoice in her prolonged life and reign, and thanksgiving to God for His manifold mercies to her and to this nation during the past sixty years will from many hearts be real and true. Some who, having learnt the great truth of the heavenly calling of God's Church, and their own separation from the world by the Cross of Christ, are unable to join in the worldliness inseparably connected with national celebrations, will be no less sincere in their praise for God's great goodness, and their prayer for His continued blessing on the Queen, specially asking that, through the knowledge of Christ and faith in His atoning death, she may finally be made partaker of the perfect bliss of "His heavenly kingdom."

Many are in various ways reviewing the past sixty years, and dwelling upon the great progress that has been made in all earthly things, and some are glad to take note of the extension of God's kingdom in the spreading of the Gospel throughout the world during this period. But perhaps there is not as great a readiness to consider either the growth of iniquity in the empire or the turning from the truth amongst those who bear the name of Christ. Yet surely these matters call for solemn consideration, and it behoves those who know God to take them to heart, and to mingle confessions with their thanksgivings and supplications.

Many of the movements now so powerful around us began, or had a new impetus given to them, just before the accession of Her Majesty, and if a twofold picture could be drawn of the state of things then and now, most would be startled at their rapid development. Our review of a few of these must necessarily be very brief.

ROMANISM.—This system, which up to the beginning of the nineteenth century had never recovered from the blow it received at the time of the Reformation, then again reared its head, and, beginning by obtaining grants from Parliament for educating its priests at Maynooth, it has gone on getting one concession after another, and is still crying, "Give, give." Until 1829 Romanists were disabled

from sitting in Parliament, not on account of their religion, but because the Romish theory of the temporal authority of the Pope prevented their taking the place of absolute allegiance to a Protestant Sovereign. In that year the law was relaxed to such an extent as to throw open to them, not Parliament only, but all offices in the realm except five; afterwards came the obliteration of the word *Protestant* from the oath of allegiance to the Sovereign, and as a consequence Roman Catholics now fill some of the highest offices of State.

Sixty years ago persons were not allowed to take titles similar to those given by law to the dignitaries of the Church of England, but in 1850 the Romanists began to assume them, and have gone on, until there are now in England and Scotland no less than twenty-four who are called "archbishops" and "bishops," twenty-one of whom take territorial titles. And these titles are so far recognised by English statesmen that the priest who fills the highest position in the Romish Church in England has actually been given, in an official document, a place of precedence before the English nobility. In these "dioceses" there are over 2600 priests. Jesuits, also, who have been expelled from other countries have been allowed to settle here, and are working in ways we little dream of. Though the agitation for establishing diplomatic relations between the Government of England and the Pope of Rome has not yet been successful, there is such a growing recognition of his pretensions that at this very time a dignitary is allowed to attend the celebrations as a delegate from him.

Thus is England nurturing that system which once held her in thralldom, murdered her sons and daughters for reading the Bible, and proves itself to be ever the same in enmity to Christ and His Gospel where it has power to show its hand. And she is doing this in spite of the open declaration that Rome will be content with nothing less than *supremacy*. The late Cardinal Manning, in addressing a council in 1859, used the following words: "It is good for us to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an imperial race, the will which, as the will of Rome of old, rules over nations and peoples, invincible and inflexible. . . . It is the head of Protest-

antism, the centre of its movements, and the stronghold of its power. Weakened in England, it is paralysed everywhere. Conquered in England, it is conquered throughout the world."

ANGLICANISM.—More subtle and more dangerous, in some respects, than Romanism, because its true character is even less recognised, is the Ritualistic movement in the Established Church of England and the Episcopal Churches in Scotland and other parts. Just over sixty years ago there were two movements destined to lead to great results. In each case an earnestness of spirit was aroused, with a desire for spiritual life and power. But, whereas in the one case there was a turning to the Word of God, there was, in the other of which we now speak, a turning to "the Church." Those who at Oxford sought to withstand what they termed *liberalism* in theology took as their watchword, *Hear the Church*.

This is commonly called the *Tractarian* movement, because the leaders set forth their doctrines in a series of tracts, concluding with the celebrated "Tract XC.," which shook the whole of England, the people not yet being prepared for the contention of the writer, that the Protestant articles of the Church of England might be reconciled with the Romish doctrines he was defending. Indeed, his own conscience could not long be satisfied, and J. H. Newman soon seceded to the Church of Rome. But the seed that he and others had sown rapidly grew. High-Church pretensions are very fascinating to young men who think, by a mere ceremony, to become *priests*, and to wield priestly power amongst the people; and they are equally ensnaring to those who are ready to have their consciences satisfied by an authorised performance of religious service on their behalf. Thus these pretensions are *made* and *allowed*, and doctrines and practices—rather than consent to which our fathers laid down their lives—were so quickly introduced that, ten years ago, a clergyman wrote: "Prayers for the dead, invocation of angels, confession and absolution, seven sacraments, the mass, the real presence, the adoration of the host or wafer, are all now openly taught."

For a time, indeed, the battle raged. There were prosecutions, and Judges pronounced certain things to be illegal; yet men who were

responsible to the State set the law at defiance, while bishops connived at such lawlessness. The persistency of those who were thus bent on undoing the work of the Reformation has been more fruitful than they themselves could have hoped, and their success was made the most of at the annual meeting of the *English Church Union* on 1st June. The judgment of the late Archbishop's Court in the Lincoln case gave this party a great lift, and was described by one of their own dignitaries as "the boldest thing that had come from Lambeth since the Reformation." They rewarded the Archbishop at his death by calling on every hand for prayers and masses for *the repose of his soul*.

This very year, the two Archbishops of the English Church, in their reply to the Pope on Anglican Orders, actually call him "*our revered brother in Christ*," describe his letter as "*Apostolic*," and the Romish system as "*a sister Church of Christ*." And in their efforts to minimise the differences between the Church of England and the Church of Rome, they assert: "*We truly teach the doctrine of Eucharistic sacrifice*" in the Lord's Supper, and "*We plead and represent before the Father the sacrifice of the Cross, and by it we confidently entreat remission of sins*." Thus do they reaffirm that doctrine for the denial of which men and women were burnt to ashes when Rome was supreme in England.

This picture is, indeed, a sad one; but what is still more sad is the fact that some who are truly children of God are helping forward such things, whilst many who see whither things are tending, and try to protest against them, have neither the power to stem the evil nor the courage to separate themselves from it. Perhaps only they who have been brought up in the system, and have been led out of it, can enter into the difficulties of servants of Christ who are surrounded by such things; but, as fellow-members of the body of Christ, they have a claim on our sympathy, and call for our prayers.

Lack of space prevents our dwelling upon the growth of Sacerdotalism in other systems, but the fact that there is a very strong clerical spirit amongst many Nonconformists is only too evident. In what was the *Protestant* Church of Scotland, High Church tendencies

are gaining such ground that some of its ministers are actually following the Episcopal Church in the assertion of the doctrine of "baptismal regeneration."

INFIDELITY.—Side by side with the growth of superstition, we have to record the terrible progress of avowed scepticism amongst those who profess the name of Christ. Sixty years ago, anyone who questioned the truths of the Bible was regarded as a public offender, and treated accordingly. Very soon, however, the flood of German Rationalism reached this country, and an early fruit of it was the notorious volume of *Essays and Reviews*, which set aside the authority of the Bible, questioned its fundamental truths, and struck at the very foundations of Christianity. Again many were startled. The matter was taken up, and judgment was obtained against two of the offenders for denying the doctrines of the Church of England. This judgment was reversed by the highest Court of the land in 1864, and thus, the question was definitely settled, as a leading journal expressed it, that "the members of the Church are released from all legal obligation to maintain a higher authority for the Scriptures than that claimed for them in *Essays and Reviews*," or, as another Review stated: "The clergy of the Church of England are required to believe that the Bible is, on the whole, a good book; but the Church of England does not affirm that it is, in any distinctive and authoritative sense, God's Book." The writer of the *preface* to that notorious book has been promoted step by step, till he now occupies the highest position in the Church of England; and many other cases show that the definite denial of the fundamental doctrines of Scripture is no barrier to promotion.

The effect of these things is felt outside the National Establishment in a far greater degree than the effect of Ritualism. From hundreds of Nonconformist pulpits of the land doctrines are preached which set aside the authority of Scripture and subvert its fundamental doctrines. The great foundation truth that He who was the Eternal Son of God was born of a woman is denied by some and ignored by others, while the vicarious character of the death He died as a sacrifice for sin, and the eternal punishment of those who are not saved thereby, are

openly caricatured. The very truth of *creation* is banished by theories of evolution, and so debased have men, who pride themselves upon their knowledge, become, that they prefer to believe that they have sprung from tadpoles or apes rather than from one who was formed by God's hand in His own image. Thus is Christendom pressing on to the state of things when it will even have to be recalled to the acknowledgment of God as *Creator* (Rev. xiv. 7). Half sixty years ago an isolated case of false doctrine in any of what are called the Free Churches caused much commotion; now, in most of them, men may teach what they please, and their governing bodies are powerless, even if inclined, to repress evil doctrines, which have ceased to be any barrier to a minister's popularity.

That "evil communications corrupt good manners" is an abiding truth. Therefore, it is no wonder that with the setting aside of "the preaching of the Cross," the separation from the world which that Cross effects is unknown, or that "ministers" seek to attract and hold those who are "lovers of pleasures more than lovers of God" by the *pleasant* things of the *present* time, rather than by God's *salvation*, which leads to *pleasures for evermore*.

CHRIST'S WORD AND HIS NAME.—This brief review is given with the hope of leading some to more intelligent consideration of the state of things around us, and to such exercise of heart before God as shall result in truer humiliation and confession, with prayer for the deliverance of those who are His, and the rescue of those who are "led away with the error of the wicked." But a few words must be added on that other movement referred to above as having also begun just over sixty years ago.

At the very time that men at Oxford were re-asserting the authority of the *Church*, a little company of God's children were gathered around His *Word*, first in Dublin and then in Plymouth, seeking to give that Word its place of supremacy, and to test everything by it. They were thus led into the great truths of the heavenly calling and the oneness of the Church of God, the priesthood of all believers, the simplicity of the Lord's Supper, the presence of the Lord with His people when gathered to His name, the guidance of the Spirit of God

in the assembly, and the bright hope of the coming of the Lord to receive His people to Himself. That which they learnt they sought to carry out, by separation from the world and gathering together in a simple way to shew the Lord's death in the breaking of bread and to help one another's faith and joy. They who thus assembled acknowledged that they were but a fragment of the Church of God, and they took such a position as enabled them to acknowledge all who were Christ's, while they raised no barriers to fellowship with any who had taken refuge under the blood of sprinkling, and were seeking to walk worthy of the Gospel of Christ, however little they knew of the truth. As a consequence, many were attracted by what they saw, and the Gospel, proclaimed in its original simplicity, became the means of blessing to numbers.

As we think of those early days we can only exclaim, "How is the gold become dim! How is the most fine gold changed!" As the eye of the Lord was upon those who thus sought to honour Him, so was the eye of the enemy. Pride came in, and with pride, contention and division. That which should have been dealt with in the grace and power of the Spirit, and in lowliness of heart before God, was handled in fleshly energy and impatience, and those who separated from their brethren have for fifty years been seeking to build up a system the pretensions of which only find their parallel in the Church of Rome. They persistently bring the false charge of indifference to evil doctrine against those from whom they separated, and claim to take a high stand for God; but the strifes and divisions among them that have brought further dishonour upon the name of Christ solemnly remind us that "whatsoever a man soweth that shall he also reap."

And have not some, without taking the same ground as these, so far allowed the spirit that leads to it to foster a habit of judging other children of God which is not compatible with that intercession on their behalf that springs from a walk in intelligent fellowship with Christ? We are, indeed, called to take the place in which there is no barrier to our learning and doing all the will of God, and every assembly must own Christ as Lord and Head to have His full blessing; but can we truly hold the Head without cherishing the affections of

the Head towards all the members? And if we try to form any system, and call it "the Church," are we not like one holding up a much-marred fragment of a broken vessel as if it were the beautiful vessel itself.

Even if, by grace, we have in some measure sought to maintain the simplicity of obedience to the Lord, and fellowship with His people, have we not still much cause for being humbled before Him? Where is the evidence of His presence in living power in our meetings, subduing what is not of Himself, and filling us with the spirit of worship, and with power for growth and edification? Where is the unworldliness that becomes our heavenly calling? Where is that zeal in the Gospel which might well be found in those who have proved it to be God's power unto salvation? And where is the brightness and purifying power of the blessed hope of the Lord's coming to receive us to Himself, and conform us to His image? Have we not let differences about prophetic truth hinder our waiting for *Him*, and our keeping the eye on His judgment seat? And is there not more than a tendency to hold very loosely those great truths which we have received from others who held them in power because they received them at no little cost?

Surely a review of sixty years, or even that part of it which we can recall, will bring us low on our faces before our God! And the condition of things at the present time may well stir us to earnestness in seeking to learn better how to hold fast the Lord's Word and not deny His name. We need not be *discouraged*. His word to us, as to Israel of old, is, "My Spirit remaineth amongst you; fear ye not." Therefore, let us hearken to the Word: "Remember, therefore, how thou hast received and heard, and *hold fast* and *repent*." Let us watch and pray for ourselves; let us intercede for others, and let us remember that, however difficult the days, God and the Word of His grace are enough for us. Let us beware of *pretensions*; but let *obedience* in all things be our aim. Thus may we be His true witnesses, and gain His approval in "the day of Christ." W. H. B.

---

BLESSEDNESS.—Blessedness described (Rom. iv 6; Psalm xxxii. 1-2). Blessedness extended—embracing Jew and Gentile—(Rom. iv. 9). Blessedness forsaken (Gal. iv. 15). T. B.



## THE DOMINION OF THE WORLD TO COME.

Revised Notes of Addresses on "The Lord Jesus as seen in the Epistle to the Hebrews," by J. R. CALDWELL.

PAPER V.—Hebrews ii. 5 18.

WE have seen that the first chapter of Hebrews gives us the Divinity of the Person of Christ. The second chapter as distinctly gives us His humanity. Let us read verse 5: "Unto the angels hath he not put in subjection 'the world to come,' of which we speak." The reference here is evidently to chapter i. 6. The word used for "world" here is an exceptional one (as already indicated), referring specially to the then known world or Roman earth. It is the same in both verses. The world of the future, into which "the First-begotten" will again be brought, will not be put in subjection to angels. No angelic being will be honoured with the dominion of that world; it is to be governed by a Man, according to God's original purpose.

Verse 6 refers us to Psalm viii., in which is detailed the place of dominion which God gave to Adam at the first. Comparing Psalm viii. again with Gen. i. 27-30, it is clear that Adam is the one spoken of. God created him to have dominion—to be lord of creation. But Adam failed; he sinned, and lost by sin the power to rule for God. And ever since the story of human incapacity has been repeated. God invested Noah after the flood with similar authority (see Gen. ix.). Very soon he is found shamelessly drunk in his tent. His inability to rule himself proved his incapacity to rule others. Again, great power and authority were committed to Solomon. He utterly failed in all points, again demonstrating the unfitness of fallen man to wield the sceptre of universal dominion. Lastly, dominion is committed in the fullest and most absolute way to Nebuchadnezzar. He is declared to be "a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all" (Dan. ii. 37, 38). But Nebuchadnezzar, instead of holding his authority for God, who had entrusted him with it, took the

glory to himself, and suffered the divine judgment upon his pride. "The kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field," &c. (Dan. iv. 31, 32). Thus, whether it be Adam, Noah, Solomon, or Nebuchadnezzar, man is proved to be an utter failure.

Well might the Psalmist say: "What is man [*Enosh—i.e., poor, frail, mortal man*], that Thou art mindful of him, or the son of man [Adam] that Thou visitest him? Thou madest him (*i.e., Adam*) a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands." Positionally, man was lower, but only a little lower, than angels: I do not accept the rendering here in the margin, "a little while inferior." Angelic beings occupy a higher position in God's creation than man as he was created, though regenerate man in Christ is raised infinitely above all angels.

"But now we see not yet all things put under him." On the contrary, we see man an utter wreck, under the power of Satan—a slave of lusts and passions, of sin and sorrow, and death and corruption. So complete is the failure of man to answer to the purpose of his Creator. But what do we see? Is the purpose of God to set man in the place of dominion frustrated? The answer is: "We see Jesus, who became a little lower than the angels for the suffering of death, crowned with glory and honour." He is the One who is worthy to reign. He is the Man whom, from the first, God has had in view as the One competent to have universal dominion. In Adam all is ruin; in Christ all that has failed in the hands of man shall be taken up again and sustained to the satisfaction and glory of God. But the path to dominion was through the suffering of death. He tasted death for every man. Thus, as this chapter shows, He not only acquired the dominion of the world to come and the Headship of the New Creation, but also the dignity of being God's High Priest—merciful and faithful, qualified in all things for the offices of both King and Priest.

He tasted death! He experienced what it was to hunger and thirst: He tasted the cold, heart-breaking rejection of the pride of man.

He could truly say, "Reproach hath broken My heart." He sorrowed and wept at the grave of Lazarus, and over guilty, doomed Jerusalem; all that the human frame could suffer He endured, even unto death itself in its most agonising form.

Thus was "the Captain of our salvation" perfected through sufferings. But in what sense was He perfected? Was it that there was any imperfection in His character, such as we have, requiring rectification? Certainly not. But He had undertaken the great work of bringing many sons to glory, and in order to fitness for this work He must qualify in the school of experience.

If a young man goes in for the degree of M.D. you know how he labours and studies, passing various examinations—surgical, clinical, medical—until he becomes fully qualified and is free to practice. After such kind was it that our blessed Lord became perfected for His work as High Priest and Captain. He took part of flesh and blood in order that He might pass through all the experience of His people, and so perfect Himself for the work He had undertaken. He thus became perfected in sympathy with suffering and sorrow, and perfected in the knowledge of temptation, and in ability to succour those that are tempted.

Sometimes in those lesser wars with uncivilised peoples more officers are slain in proportion to the number of soldiers engaged than in the greater wars. The reason is that the men have to go right up to the enemy and the captain must go in front to lead them on or they never would have confidence to go. What use would a captain be who did not go before and share the danger? Our Captain has gone before and met the foe: He stood in the place of danger and overcame, and now His followers receive of His mighty grace, and share His victory and spoils.

Verse 11: "For both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren."

Christ is the Sanctifier. "Who of God is made unto us . . . sanctification." "By one offering He hath perfected for ever them that are sanctified." "Sanctified in Christ Jesus." They who are sanctified are those who have believed on Him. "Such were some of you, but ye are washed, but ye are justified, but ye

are sanctified." Sanctifier and sanctified are all "*of one*." They are all of one Father, one God. For this cause "He is not ashamed to call them brethren," as He said, "Go and tell My disciples and Peter, I ascend unto My Father and your Father, to My God and your God," and again, "Go and tell My brethren." It is children of one Father who are brethren. Nothing else constitutes brotherhood. There are earthly societies called "brotherhoods" and "sisterhoods," but it is only a name. Voluntary association constitutes no relationship. But brotherhood in the Scripture sense is the necessary outcome of sonship. He is my brother who is the son of my father and no one else. Therefore the Lord Jesus looks upon those who are "begotten of God," and is not ashamed to own their relationship to Himself. If He looked at our behaviour, conversation, life, testimony, He might well be ashamed, but looking at us as born of God, yea children of that very God who is His Father, He is not ashamed to own us as His brethren. When the prodigal son returned, the elder son said to his father, "This thy son." The father replies, "This thy brother." It was vain to own the relationship to his father, and yet deny the link that bound him to himself as brother.

Thus it is not because of His infinite condescension that the Lord Jesus calls us brethren (though, indeed, it is condescension infinite), but because of our personal dignity as sons of God.

It is quite another thing for us to call Him "brother." Such language as "He's our faithful elder brother" is not according to Scripture. "Ye call me Master and Lord, and ye say well, for so I am." The disciples habitually addressed Him as "Lord," and spoke of Him as Lord, and so ought we.

A subtle error is abroad. It is that the Lord Jesus came down to ally Himself with the human race, and so, by becoming brother to humanity, to constitute all mankind His brethren.

But it was not until His own resurrection that He called His disciples brethren, and it was only those who, being quickened by the Holy Spirit, were partakers of his own risen life that he could dignify with such a title.

Verse 16: "For verily, He took not on Him the nature of angels, but He took on Him the

seed of Abraham." "The children" (that is those He came to redeem) being "partakers of flesh and blood, He also, Himself, likewise took part of the same." He thus became the "kinsman Redeemer" in order that He might be a merciful and faithful High Priest in things pertaining to God."

From these scriptures we see that He who, in the previous chapter, is declared to be divine is also truly man. He is the seed of the woman, the seed of Abraham, the seed of David, and though exalted to the right hand of God, He is still "the seed of David" (2 Tim. ii. 8) "the offspring" as well as "the root of David" (Rev. xxii. 16). He became partaker of flesh and blood, and is still, as we love to sing,

"Just the very same Jesus"

as when He sojourned here below, and displayed so attractively the feelings and sympathies of pure humanity; truly Man as well as truly God. And referring to chapter iv. 14-16 we see how truly human our great High Priest is: He is "touched with a feeling of our infirmities," having been "tempted in all points as we are, yet without sin." When we are called upon to endure humiliation, rejection, reproach, sorrow, sufferings, or even death itself, our Redeemer is not like one who had not passed through it all. I have stood beside a mother and her little dead baby with sorrow and a measure of sympathy, but oh, I could not enter into her feelings as a mother could who had herself lost a darling babe! What a different touch it gives to human sympathy when one has themselves passed through the same sorrow. Many of the sufferings the servants of God are caused to pass through are just for this very purpose, that with Christ-like tenderness they may be able to sympathise with and comfort others (2 Cor. i. 3-4).

Let us now, in conclusion, just glance at some Scriptures that indicate the Manhood as well as the Godhead of the Lord Jesus. Isa. ix. 6: "Unto us a child is born, unto us a Son is given." There is no tautology in Scripture; all is divinely accurate. "God so loved the world that He gave His only begotten Son"—this is the eternal Son who was with the Father before the world was. But then we have also the "child born"—the little babe in the manger—partaker of flesh and blood.

Isaiah xi. 1: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." The "rod out of the stem" is His humanity. He is son of David, who was son of Jesse. But He is also the branch out of the root of Jesse—existing long before Jesse had any being. Truly human, yet truly Divine. David's Lord and David's Son.

Micah v. 2: "Out of thee (Bethlehem) shall He come forth unto Me who is to be ruler in Israel, whose goings forth have been from of old, from everlasting." Here again He is the babe of Bethlehem, as well as the One who existed from eternity.

Again, Rev. xxii. 16, He is "the Root and the offspring of David;" and in Rev. v. 5, "He is the Lion of the tribe of Judah (as to the flesh), and the Root of David as the One whence David had his being.

Then, in Deuteronomy xviii. 18, "I will raise them up a Prophet from among their brethren like unto Me." In Acts vii. 37, this prophecy is definitely applied to Christ, so that it clearly teaches that He was "of their brethren"—truly, a Man.

It is worthy of note that it is in the fourth Gospel, where the Lord Jesus is seen chiefly as the Son of God, in the glory of His divinity, that these memorable words occur, "Jesus wept!"

They were the tears of a man of tender, human sympathy; but what gave these tears their value was that He who wept them was also God, and, in all the majesty of His divinity, could say immediately after, "Lazarus, come forth." He was the Man who, at the grave, could weep with those that wept, and, at the marriage feast, could rejoice with those that rejoiced.

Let us not reason over these mysteries, but, with child-like faith, accept the truth as God has been pleased to reveal it.

#### WORTH NOTING.

If we cannot make ourselves *look great* in the eyes of our fellow-men except by making others *look small*, then let us be content to *be small* and to *look small* all the days of our lives. Some people climb to fame by making a ladder of their fellows. Need I say that all such *fame is shame*.

## PEACE.

"The peace of God, which passeth all understanding."—Phil. iv. 7.

GOD'S own peace, past understanding,  
Garrisons the heart and mind ;  
"Peace, be still," my Lord's commanding—  
Hush'd to rest are waves and wind.

Peace, that flows like some great river  
Rolling onward to the sea ;  
From a Source that faileth never—  
On it flows eternally.

Peace, amid earth's agitation—  
In His presence all is calm ;  
Sorrow brings His consolation—  
From His hand a healing balm.

Peace, serene, His count'nance shining—  
Peace, though clouds may come between ;  
Peace, with hopes of earth declining—  
Peace, since on His arm I lean.

Peace is mine, 'mid shades of gloaming—  
Morn will soon displace the night ;  
Peace, all peace, at Jesus' coming—  
He, my Peace, my Life, and Light !

D. R.

### THE THREE LAWS OF ROMANS VII. and VIII.

By Dr. J. N. CASE, of China, author of "The Model Prayer."

WRITERS of a past generation were wont to speak of the truths of Scripture as "a body of divinity." The figure is both beautiful and true, for the written revelation of God does not consist of a number of ancient, musty manuscripts written in languages which have ceased to be spoken. To-day, in a hundred languages, the Word of God is still "living and active . . . and quick to discern the thoughts and intents of the heart." I think that we may further say that the Epistle to the Romans is the back bone of New Testament teaching. Every Christian should be well-grounded in its doctrines. An intelligent grasp of the teaching of the middle section of the Epistle will be found very helpful in living the overcoming life.

The interpretation of chapter vii. has often afforded

#### OCCASIONS FOR KEEN CONTROVERSY.

There have been two chief and mutually

destructive interpretations of the same. The Calvinist argued that it set forth the experience of a regenerate man ; indeed, the highest possible experience of such a man in this world. The Armenian denied this point-blank. He said, "Not only is this not high Christian experience, it is not Christian experience at all. It is the picture of a convicted, but unconverted sinner." Within comparatively recent years a third interpretation has been brought forward. The one who holds this later view sees something true and something false in both the above interpretations. He says to the Calvinist : "You are quite right in saying that it is the experience of a regenerate soul, but you are wrong when you say that it is high or even true Christian experience." He turns to the other and says : "You are correct when you say that it does not set forth the proper experience of a child of God, but you are incorrect in speaking of it as the language of an unconverted man." The third interpretation, we believe, is the true one.

The Apostle, I am convinced, here gives us a page from his own life. At the time he writes it is a thing of the past, but it was once terribly real. He tells us that at one time he practically did not know that he was a sinner. As a doctrine he knew that all are born in sin, and fall short of God's approval ; but he was so blinded by the subtle refinements of Rabbinical teaching ; and his own outward observance of the law, that he did not realise himself a sinner. He read, and perhaps expounded the law, but he did not feel condemned by it. He had peace in his heart, but it was the peace of death. As he says, "I was alive without the law once." And is this not the state of thousands to-day who attend and take part in "Christian worship?" But one day the tenth commandment was brought home in power to his conscience. "I had not," he writes, "known sin except through the law : for I had not known coveting except the law had said, 'Thou shalt not covet.'" Then at last

#### AN ARROW FROM GOD'S QUIVER

pierced his armour of pride and complacency, for conscience could not deny the impeachment—he had coveted something belonging to another. Then he had broken the law, and was under its curse. In this way the com-

mandment came with Divine authority, and sin in the heart, like a viper stirred by heat, began to show itself, and Saul of Tarsus lost all hope of salvation by efforts of his own (verses 7-9). The law had done its work. Through the commandment he saw sin in its true light—it became exceeding sinful. It took away all ground of self-confidence and boasting, stopped his mouth to any attempts at self-extenuation, and left him under the judgment of God (chap. iii. 19). Now, when a soul comes to this pass there is hope for him. God comes and manifests His grace, and delivers him from condemnation. With the apostle this took place when, on that memorable journey to Damascus, the Son of God met with him, and Saul, the bigoted, persecuting Pharisee, avowed Jesus as Lord.

But he has to learn his own impotence as well as his own guilt. I think it is possible that the latter half of Romans vii. (from verse 14) sets forth Saul's experience during these three days when "he was without sight, and did neither eat nor drink" (Acts ix. 9). It was one of those great crises when time is not reckoned by the shadow of sun-dial or a hand of the clock; then hours count for weeks, and weeks for years. May we not think of him as in the position of Lazarus when the Lord called him forth from death and corruption?

HE HAS LIFE, BUT HE IS BOUND HAND AND FOOT.

"But," it may be asked, "why is this not the normal Christian experience?" God forbid! Why, it is a picture of a man who is still the slave of sin. "I am carnal, sold under sin" (verse 14). In the previous chapter with trumpet voice he declares: "Sin shall not have dominion over you." Again: "For the good which I would, I do not; but the evil which I would not, that I practise" (v. 19).<sup>\*</sup> And so thoroughly does he feel himself in bondage to sin that he says: "It is no more I that do it, but sin that dwelleth in me." He is but a slave. A slave must obey his master. The master is really responsible for what the slave does at his bidding. This is slavery of

the worst kind. Reader, with the New Testament in your hand, would you say true Christian experience is expressed by "not I but sin," or "not I but Christ"—which?

On the one hand he delights in the law of God, on the other he is forced into obeying an entirely different law.

The law of God is without, the law of sin and death is within him. The word law, as here used, is very significant. It sets forth the fact that sin in the heart operates with all the certainty and regularity of a law of nature. Universal experience proves that a stone thrown into the air quickly falls to the ground. Ask a school-boy why it is so, and he will tell you that it is explained by the law of gravitation. Now, this phrase, "I find a law in my members," throws a lurid light upon the nature of sin. Of himself, fallen man can no more help sinning than a stone thrown into the air can prevent itself falling to the ground. "The mind of the flesh is enmity against God; it is not subject to the law of God, neither indeed can it be" (ch. viii. 7). This is not a popular view of humanity, but it sets forth man as God knows him in his present abnormal state. "If this is so," one says, "why doth God yet find fault? How is man to blame?" Man's chief fault is not that he has the disease, but that he does not avail himself of the God-provided remedy.

But the question we are considering is this: Does Rom. vii. set forth the state of a man who is enjoying the fulness of the blessing of Christ? I answer, emphatically no! Every converted person has learnt the great lesson that Christ alone can save from the penalty of sin; he must also learn that He alone can save from its power. How frequently the first personal pronoun occurs in this: Oh—I, I—me, me! It gives us a man occupied with himself; struggling to overcome the tyrant in his own strength. The last verse is a summing up of the whole position as hitherto described. It is still, *I myself*.

But the notion does not end here. It includes the first part of chapter 8. The cry, "Who shall deliver me," is answered by, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death."

God overcomes the action of one law by introducing another. There is to be received

<sup>\*</sup>The Revisers, following the lead of Darby, use the word "practise" in verses 15, 19, thus showing that what the writer has in mind is not an occasional lapse, but a habit. For other places see chapters i. 32; ii. 2, 3; Gal. v. 21; and J. N. D. introduces the word in that much-misunderstood portion, 1 John iii. 4-10. Does not this word throw light on the whole question of sin in the believer?

from Christ Jesus, communicated by the Holy Spirit, a spiritual life which operates according to its own laws. In its action we find practical deliverance from the law of sin and death. We have all gone forth in the early part of the year and seen the bushes covered with withered, worthless leaves. We visit the spot a month later, and what a change! Every dead leaf has disappeared, and fresh, beautiful foliage now meets the eye. What has caused this wonderful transformation? The new life, simply. From the root to the farthest twig the sap has come, and that silent-working, unseen power has accomplished what the sun and wind and rain of winter failed to do. This is

NATURE'S YEARLY-REPEATED PARABLE OF  
THE NEW LIFE.

It is this new Christ-life which enables us to put off the old man with his deeds, and to put on the new man which after God has been created in righteousness and holiness of truth. The law failed in producing holiness not because of any inherent defect—for it is holy, righteous, and good—but because of the law of sin and death working in man. But now, with a ring of triumph, faith exclaims: "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of flesh of sin, and for sin condemned sin in the flesh: in order that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." What a bright prospect this sets before us! With this spiritual power, derived from Christ, walking in Him the Christian can daily fulfil the righteous requirement of the law. Turn to chapter v. 10: "For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life." Darby translates the clause thus: "Much rather . . . we shall be saved [in the power of] His life." This is admittedly exposition rather than translation, but I am inclined to believe that it gives us the Spirit's meaning. He adds in a foot-note, "It has the force of 'in the power of,' 'in the intrinsic character of.'"

This verse appears to me like a clear spring which bubbles up on the topmost ridge of a high mountain. Part of the waters flow down one side and part down the other. They form into two great streams. We trace up one stream

—chapter v. 10, chapter i. 16—and discover how, by the death of His Son, guilty sinners are justified before God, and enemies reconciled; we re-cross the mountain and follow the other stream—chap. v. 10, chap. viii. 39—and learn how these already justified and reconciled ones are daily saved through the life of Christ working in them. For, if I mistake not, "saved by His life" does not only mean saved by His service for me at the right hand of God, but saved by Himself living in me. So we say, "It is no longer I that live, but Christ that liveth in me." Oh, blessed deliverance! Once it was, "not I, but sin," now it is, "not I, but Christ." Reader, can you truly say, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"?

NOTE—The present writer would not be understood as saying that J. N. D. taught the above view of Romans v. 10. He has nothing of his work beside him except his translation of the New Testament, so cannot say whether he did or not. This testimony is simply quoted as to the probable full force of the original phrase—"shall be saved in His life."

*"HATH ANOINTED ME."*

THE following extracts are taken from a sermon preached by Whitefield, in Glasgow, on 12th September, 1741. Although specially addressed to the clergy of his own day, those trenchant utterances will be found food for meditation, not only by the clergy of to-day, but by all whom they may concern. w.s.

"Every minister, before he undertakes to preach the Gospel of the Lord Jesus Christ, ought to be enabled to say, 'The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel.' Many pretend to preach the Lord Jesus Christ that are strangers to the power of Jesus Christ upon their own hearts. There are many who run before they are called of God, and, therefore, it is no wonder they do not profit the people at all. A dead ministry will make a dead people. It is absolutely necessary, before a minister undertakes to preach the Gospel, that he should have an experimental acquaintance with the Lord Jesus Christ.

"When there were only deacons to be chosen the apostles said: 'Look ye out among you men of faith, and full of the Holy Spirit.' And if it was necessary for the office of a deacon that he was to be thus qualified, who was only to take care of the poor's box, how much more

necessary is it that those should be full of faith and the Holy Spirit who are to deal out bread to the spiritually hungry? When there was only a material temple to be built the Spirit of God came upon two special men to qualify them for that. And if the Spirit of God was necessary to qualify them, how much more is the Spirit of God absolutely necessary to enable men to build up the living temple of the Holy Spirit?

"It is not the business of the ministers of the Gospel merely to entertain people with harangues of dry morality and leave out Jesus Christ. It is not our business to entertain our people as Cicero, Seneca, and other heathen philosophers did. We are to preach Christ, not ourselves. We are to preach the hidden mysteries of the kingdom of God. Now, if a man is a natural man, he can have no notion of the hidden things of Christ's kingdom. 'The natural man discerneth not the things of the Spirit of God, for they are spiritually discerned.' And how can a man that does not know them preach them? A man may study a scheme of divinity, and in order to get into a place he may get Calvin's scheme, or any other scheme of religion, but what is all this if it doth not come from the heart? It is poor preaching to preach an unknown Christ. For my own part I would not preach an unknown Christ for ten thousand worlds. Such offer God strange fire, and their sermons will but increase their own damnation.

"Great accomplishments in an unsanctified heart only make a man a more accomplished devil; and the more a preacher knows, if he is not sanctified, he will only be the more fit for propagating the devil's kingdom. It is, indeed, impossible in the very nature of things that a man should preach Christ that doth not know Him. I have often thought that the minister that does not know Christ, and preaches Him for a maintenance, has the greatest drudgery in the world.

"I would exhort you, by the name and by the mercy of the Lord Jesus Christ, to examine your hearts, and see whether you are in Christ or not; and see whether you feel these truths you are preaching to your congregation or not. It will be but poor, dry, sapless stuff. The people will go away as cold as they came—except your ministry be attended by the power of God."

THE PARABLES OF THE LORD JESUS.—XX.

### *THE PARABLE of the TEN VIRGINS.*

By THOS. NEWBERRY, Editor of *Englishman's Bible*.

MATTHEW XXV. 1-13.

Verse 7. "Then all those virgins arose and trimmed their lamps."

IT is within the present century that the Church universal has been aroused in an especial manner to the consideration of what is known as dispensational truth. That is, to see the Church's unique and special calling from Pentecost to the return of her Lord, as the revelation of a mystery previously kept hid, and as to the Church's proper posture waiting for the Son of God from heaven. This trimming of the lamp may not have been at all times wise, nor at all times successful; nevertheless, the result has been, when the teaching of the Spirit has been sought and relied on, that there has been a precious recovery of long-lost hope, and most glorious light has been shed upon prophetic truth.

Verses 8, 9. "And the foolish said unto the wise, 'Give us of your oil, for our lamps are gone out [go out].' But the wise answered, saying, 'Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.'"

The trimming of the lamp may lead to its brighter shining for a time, but without a supply of oil this brightness will not last. Sermons, lectures, conferences may revive the hope, but, apart from the Spirit's power, it will be but transitory. Clearer views and intellectual instruction may be sought and imparted from one to another, but the unction from the Holy One by which we know all things must be obtained from a higher source.

The experience of those who have only doctrinal truth and intellectual light on the Lord's coming is, not that their lamps are gone out altogether, but that they go out (the word is in the present tense in the original). They cannot keep them burning; the flame is unsteady, and vacillates with every wind of doctrine. Steadiness and steadfastness can come alone from the Spirit of truth, light, and might. The wise turn the foolish away from expectation of supply from themselves to Him from whom all blessings flow: to God the Father, who is the source; to the Son, in whom all fulness dwells; and to the Eternal Spirit the Comforter, who can alone direct our hearts

into the love of God, and into the patient waiting for Christ.

Though the oil, like the water of life, is given freely, without money and without price, nevertheless it must be bought—a price must be paid; tradition, reason, speculation, imagination, mere human opinions, must be laid aside, in order that heaven's clear light, the Spirit's holy ray, may shine upon the sacred page, and thence be reflected and transferred to the prepared heart.

Verse 10. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage [marriage feasts]: and the door was shut."

We learn from this that at the very moment of the Lord's return there will be those who, conscious of the lack of spiritual life and power, will be on their way to obtain it. We learn, also, that no amount of doctrinal knowledge or of earnest desire will secure an entrance apart from the personal indwelling of the Holy Ghost.

We also learn from Romans viii. 11: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The possession of the oil in the vessel is the main thing, whether the trimming of the lamp be completed or not. Those in whom the Spirit of God dwells when the Lord comes will be caught up to meet Him, and will go in with Him to share His joy, whether they are found watching or sleeping, because Christ died for them (1 Thess. v. 9, 10).

The word rendered "marriage" here is not in the singular number, as indicating the marriage supper of the Lamb, but is in the plural, to express those pleasures which will precede the full consummation, when, His wife having made herself ready, the marriage of the Lamb will be celebrated and the marriage supper kept.

The Holy Ghost came down at Pentecost to baptise, from henceforth, into one body all believers in Christ, whether Jew or Gentile, in union with the risen Head, members of His body, of His flesh, and of His bones—members in particular, and together one body in Christ; to constitute, when completed and perfected, His blood-bought Bride. When this body shall have arrived at its full stature—the last member added, all whose names are

written in God's book—then the Lord will come as Bridegroom to claim His Bride, and the Holy Ghost will present her to Him, even as Eliezer presented Rebekah to Isaac.

This work completed, the door will be closed—not the door of mercy, but the door that admits the Bride into the presence of the Bridegroom. Those, indeed, who had wilfully rejected the truth because they had pleasure in unrighteousness, will be given over to believe the lie of antichrist (2 Thess. ii. 10, 11), but there will be hope and mercy for thirsty and anxious souls. The promise remains true to the last, "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. xxi. 6). And we find that after the present dispensation closes there is a multitude which no man can number, out of every nation, and kindred, and people, and tongue, who, having washed their robes, and made them white in the blood of the Lamb, will stand before the throne of God.

Verses 11-13 "Afterward came also the other virgins, saying, 'Lord, Lord, open to us' But he answered and said, 'Verily, I say unto you, I know you not.' Watch, therefore, for ye know neither the day nor the hour."

Afterward come also the other virgins, but they seek in vain an entrance through the closed door—that dispensation in which God was taking out from the Gentiles a people for His name and the Spirit was preparing a Bride for the Lamb was ended. Henceforth the action of the Holy Ghost is not represented as that of the Comforter, but as "the seven spirits of God sent forth into all the earth" (Rev. v. 6) with sevenfold energy and power, diffusing the everlasting Gospel among every nation, and kindred, and tongue, and people (Rev. xiv. 6).

The answer of the Lord evidently teaches that, apart from the indwelling, teaching, and revealing of the Holy Spirit, there is no mutual knowledge between Christ and the soul; but the Lord does not add here, as in Matthew vii. 23, "Depart from Me, ye that work iniquity."

There is a difference between the mere profession of truth coming short of the actual possession of grace divine and the false profession of such who pretend to be the servants of Christ when, in fact, they are not, having no real, personal acquaintance with Him.



The words added in the Authorised Version, "Wherein the Son of Man cometh," have evidently crept in from the margin, and probably is almost the only instance in which the context shows that the words found in some manuscripts may be safely omitted. The whole construction of the parable proves that if any words were wanting they might have been, "Wherein the Bridegroom cometh."

The exhortation remains, "Watch, therefore." It is not for us to know the times nor the seasons, which the Father has put in His own power. The turning of days into years, and then computing times and seasons, is not only vain but presumptuous. Were the actual day and hour of the Lord's return foreknown it would, in the meanwhile, put the soul out of its true attitude, and prevent the possibility of watching till the day came. The command of the Lord Jesus through the whole of this dispensation has been, and is, "What I say unto you I say unto all, Watch." "Behold, I come quickly." "Blessed is he that watcheth."

### THE REVELATION OF GRACE.

THE revelation of Christ, from the very time that God said to Satan that the woman's seed should bruise the serpent's head, and clothed our first parents with skins (their fig leaves were not carried out of Paradise), telling us of Christ, the Lamb of God, their righteousness, has been growing. It was a marvellous advance when it was said before the destruction of Sodom: "Shall I hide from Abraham that thing which do?" Abraham was dealt with as a friend by the Son of God appearing in human form—as much as to say, I can't destroy Sodom without bringing Abraham into My counsel. Then we remember His dealings with Moses at Mount Sinai, after Israel had sinned in making the golden calf. What a marvellous condescension of grace! The living God puts Himself into the hands of His friend, as much as to say, Unless you let me go I can't destroy this people. But if we go on to John xi. 5, we read, "He loved Martha, her sister, and Lazarus," that is, He loved as a friend; but what says He, in chapter xvii., of the love of the Father to us: "Thou hast loved them, as Thou hast loved Me." We should bear it in mind that obligation to God is measured by

revelation. Now, where is He that said on the cross, "It is finished"? What has He done for us? He has fulfilled His promise of sending the Comforter. Reverently would we say that no operation of the godhead could be without the co-operation of God, the Son, and the Spirit. "Through the Spirit He became the Son of Man," and "through the Eternal Spirit He offered Himself without spot to God," and has thus obtained the title to become the Melchisedec Priest at the right hand of God, and the anointing He has we share, and the state of the Church of God, if that were believed, would declare it. We should all naturally flow together, and our heart and conscience ought to agree with the fulness of the revelation given to us. R. C. CHAPMAN.

### Correspondence.

[WE insert the following from our esteemed Correspondent, Mr. G. F. Trench, with the view of eliciting criticism, favourable or adverse, from thoughtful students of the Scriptures upon a subject of deep interest, and regarding which we have received many inquiries.]—*Editor.*

#### "IS THE CITY OF REVELATION XXI. THE CHURCH?"

TO THE EDITOR OF *The Witness*.

With your permission I offer the following brief *resumé* of the reasons which have led me and others to conclude that the New Jerusalem of Revelation xxi. is the city of Abraham's hope, and the home of regenerate Israel.

The notes in brackets refer to Mrs. Needham's article in the *Morning Star*, which, for fear of trespassing too much on your space, I have been obliged thus to condense.

Let me start by confirming the views of those who see in the marriage of Joseph, Moses, and Boaz, foreshadowings of the Gentile election, and admitting heartily that marriage is used to illustrate the bond between God and His people, individually as well as nationally and ecclesiastically.

I ought to premise that, according to the teaching of the apostle Paul in Ephesians iii., the Church is a term applicable only to the saints in Christ saved during the present dispensation, and united by the Spirit into one body (whether they be Jews or Gentiles), of which Christ is the Head, and that in the following remarks the word "Church" is to be so understood.

The present question is not, however, whether marriage is used to illustrate the Church's relation to Christ, which I conceive cannot be denied, if we give due weight to Ephesians v. 22-33, and to 2 Corinthians xi. 2, 3. But it is to what company

does Revelation xxi. refer where we read, "Come hither and I will show thee the Bride, the Lamb's wife"?

There are just seven signs that this is not the Church, but that here the seer is shown the restored, regenerated people of Israel under a figure familiar to all students of the Old Testament.

Let us briefly enumerate them:

(1) Christ is described as "The Lamb."

The origin of the title is essentially Jewish, and, therefore, though precious to every soul redeemed by blood, foreign to the Lord's relations to the Church, in a dispensational sense. For it refers to the passover and to the daily sacrifice. Therefore, John the Baptist, whose mission was wholly Jewish (Luke i. 16, 17, 77, 80), addressing those to whom the rites of the law were familiar, cries, "Behold the Lamb of God." The title as such disappears from the time of the Holy Spirit's descent, until in the Book of the Revelation, Israel is once more in view, prophetically. (The allusion in 1 Peter i. 19 is addressed to Jewish converts, and is used illustratively, "as of a lamb.") In the Revelation our Lord is called "The Lamb" about twenty-six times, and not at all in the limited senses suggested by Mrs. Needham, but as receiving honour, glory, power, and even executing wrath, and waging war.

(2) The company is described as the Bride, the Lamb's wife.

These are, both of them, Old Testament figures of Israel, and seem to be taken from Isaiah lxii. 5: "For as a young man marieth a virgin, so shall thy sons (or thy Restorer) marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Note.—Mrs. Needham says Israel "is never called a bride!")

Again, in chap. lxi. 10, we read: "He hath clothed me with the garments of salvation . . . as a bride adorneth herself with her jewels."

In the beautiful story of the bride Rebekah we have this relation foreshadowed, for, unlike the wives of Joseph, Moses, and Boaz, who all were of Gentile blood, in Isaac's case the servant was solemnly sworn, "Thou shalt not take a wife to my son of the daughters of the Canaanites." Rebekah was thus a type of the nation of which she was also to become progenitress.

Israel is therefore the bride of Jehovah, and John the Baptist, who, as we have seen, had no mission to Gentiles, beholds with great joy in the pure souls of the elect remnant who had even then grouped themselves around the Lord, the nucleus of the regenerate nation, and says: "He that *hath the bride* is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice. This my joy therefore is

fulfilled." (Note.—Mrs. Needham says that there is no bride seen in the passage.)

It is said that the term bride cannot be applied to a people like Israel, who had been "married" ages before to Jehovah, and had fallen away. But would not the same argument apply to the Church whose history is not less but more disgraceful than that of Israel? But in truth the figure is used to show that the Israel of the future will be regenerate, born-again, partakers of the divine nature, created in righteousness and true holiness, endowed with a truly bridal nature as undefiled and impeccable as if enclosed in angelic and not human forms. For "all Israel shall be *saved*." Thus Israel will combine the two characters—"the wife," because ages before chosen, loved and nationally married to Jehovah; "The bride"—because in her future relation she shall be a new creation, old things all passed away: "wife" in God's unfailing faithfulness, "bride" in Israel's new life, and love, and spotless purity in Christ. (Note.—Mrs. N. believes that the Father was married to Israel, and that the Son is the result of the union. But compare Psalm ii. with Psalm xlv., and the queen will be seen, not as the mother of Messiah, but as His bride. Moreover, the idea of the generation of Christ resulting from the union between God and that nation is a mere human importation; shocking, too, for at the time of our Lord's birth Israel's apostasy, infidelity as the wife, was complete.)

(3) It is a city, a holy city, which John is shown. Now the Church is specially revealed as a body, a human body, and when the bride's appearance was announced what would have been more simple, appropriate, and natural than, if the Church was meant, to present her in human form, as Eve was brought to Adam, bone of his bone and flesh of his flesh. But no; it is a city, and that city the New Jerusalem. This fact excludes the Church—not, be it observed, that the Church is excluded from the city. We know from Hebrews xii. 22 that "we are come to Mount Zion, the city of the Living God, the Heavenly Jerusalem," in the sense of access, enjoyment, and communion. But to have access to the city is one thing; *to be the city*, or to possess it as our home, is quite another. We are also said to come "to the innumerable company of angels," and yet we are not angels. No. The city proves that the bride is Israel. It was Abraham's hope (Heb. xi.), revealed, no doubt, in vision to him long ages before John beheld its glory. It was foretold in Isaiah lx. 14, 19, 20, and liv. 11, 12, for Israel's earthly millennial city will in many respects be its type.

Its very name ought to settle the question.

Our first lesson, as young Christians, was to understand, in prophetic study, by Israel, Israel,

by Jerusalem, Jerusalem, and to beware of appropriating to the Church or to ourselves the good things foretold for the beloved nation. The Church is never called a city, and is never called Jerusalem. No doubt she is called a Temple, but then John says, "I saw *no temple* therein." And Jerusalem, which is above, is called the "mother of us all," because we have received through her the Word of God, by which we were born of God. But this is a future city, not our *mother*, which must be something in the past, viz., the spiritual Israel of past ages, her prophets, and singers, the writers of Old Testament Scripture.

If we were of the number of those who altogether deny the literal fulfilment of the prophecies of Israel's national salvation, the diversion of Rev. xxi. into church channels might be intelligible and excusable, but how anyone who admits the absolute certainty of their fulfilment can fail to see in the new, the great, and the holy Jerusalem city, the regenerate nation's glorious home, passes comprehension.

(4) The city comes down out of heaven from God, and lights upon the new earth, for the nations of the saved to bring their glory and honour into it (Rev. xxi. 24).

But the Church is destined to a heavenly, not an earthly abode. If Eph. i. 18-23 is examined it will be seen that the hope of God's calling of the Church is that the Head and Body, united in heavenly places, should rule over all things created in the age to come (Note.—Mrs. Needham says: "The one figure of speech (the Body) relates entirely to *present condition*, the other (the Bride) describes things that are to come." Surely she must have forgotten Eph. i., where the Body is connected with Christ's future glory, and 2 Cor. xi. 2, 3, where the Bride is connected with present Church purity and loyalty to the Lord).

(5) "The city had a wall, great and high." This at once recalls the wall of Eph. ii. 14, which is a figure used by Paul to convey the separateness of Israel, her distinctiveness, even exclusiveness, as regards Gentile approach or encroachment upon her national privileges.

"Broken down" during all this present time of the one Body, in which both Jew and Gentile have been made one, when the new earth shall have been prepared, the wall of partition re-appears, not indeed repulsively as regards the saved nations, for on every side it is pierced by gates of access; but yet there it is, "great and high," and every gate bears the name of one of the tribes, to show that the purposes of God's election stand unchanged, that Israel "shall not be reckoned among the nations."

(6) This appropriation of all the gates of the New Jerusalem to the tribes of Israel ought to settle our question, one would think,

beyond yea or nay. For who ever heard of tribes in the Church? And mark, it is not that Israel's tribes have access to the Church's glory, as some seek to show. The gates are Israel's gates to Israel's Jerusalem. If the Church is here at all it might, with more show of reason, be contended that she is included in the nations of the saved (though that too could easily be refuted), but signs of the Church in the city there are none.

(7) The names of the twelve Apostles of the Lamb are inscribed in the foundations of the wall.

We have already seen that the title, "The Lamb," is one which obviously originated in our Lord's connection with Israel. In none of the Epistles are the Apostles described as the Apostles of the Lamb. That title would not correctly describe the Apostle Paul. He was the Apostle of the mystery. The Apostle of Christ. The Apostle of the Gentiles. A Minister of the Church (Col. i. 25). But the "Apostles of the Lamb" are the twelve (including Matthias in Judas' stead), whose qualifications were that they "companied" together "all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that day that he was taken up from us" (Acts i. 21, 22). The Apostle Paul was not qualified, therefore, to take Judas' place. He was called from heaven, by Christ in ascension, to receive and preach the revelation of the mystery of the One Body, and "that he should be a minister of Jesus Christ to the Gentiles" (Rom. xv. 16). And yet Paul's name, the Apostle of the Church, is not found in the city which is said to be the Church!

But in the great, new Jerusalem, we see the fulfilment of Christ's promise to the twelve, in Matthew xix. 28, "Ye that have followed Me, in the regeneration (the new heavens and new earth and new nation), when the Son of Man shall sit on the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." The city's wall with its tribal gates and apostolic foundations is a plain, unmistakable fulfilment of the promise.

In conclusion, I might ask, if the city be the Church, where is the Israel of the regeneration? The city cannot do duty for both, as is evident. The saved nations cannot include Israel. And so by that theory Israel is obliterated, extinguished, lost sight of, forgotten—no place found for her.

On the other hand, if it be asked where is the Church if this be Israel, I point to Ephesians i. 22, 23, and answer, the Christ of the dispensation of the fulness of times is multiple, the Head is Head over all things to the Church which is His Body, the fulness of Him that filleth all in all.

GEO. F. TRENCH.

P.S.—The question has been asked, If the

bride be Israel, how can chap. xxii. 17 be explained? The answer is found in verse 16: "I am the root and offspring of David, and the Bright and Morning Star." That is, I am the hope of Israel as well as the hope of the Church, the Sun of Righteousness heralded by the Morning Star. "And the Spirit and the Bride say, Come." That is, the Spirit prompts the Church to hope and long for His coming, and the Bride, that is, the remnant of Israel, believing and regenerate souls, will take up the prayer, when the Church has been translated, expecting to see the Sun arise with healing in His wings. The two verses must be read together.

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

"THIS CUP," AND "THIS HOUR."—What is the CUP to which the Lord alluded? (Matt. xxvi. 39-42; Mark xiv. 36; Luke xxii. 42); and what is the HOUR alluded to (Mark xiv. 35; John xii. 27)? Was the prayer answered, and how?

THE LORD'S TWO COMMANDS—WHY UNEQUAL OBEDIENCE?—In pondering the last command of the Lord Jesus Christ to His disciples: "Go ye into all the world and preach the Gospel," in comparison with His pre-resurrection command: "Do this in remembrance of Me," I have been greatly impressed by one thing, and that is *the ill-balanced obedience of the Church to these two commands*. To what cause do you attribute this?

TO WHOM DOES "THE GREAT COMMISSION" APPLY?—Matt. xxviii. 18-20. Is it "rightly dividing the word of truth" to say, as some affirm, that this scripture does not apply to this dispensation, but applies solely to the preaching of the Gospel of the kingdom as a witness after the Church is gone?

TENT WORK—COMMUNICATING WITH LABOURERS.—If an evangelist writes to a meeting that he intends to pitch his tent in their city, what would be the responsibility of such an assembly while he thus labours in their midst? Would it be right to send money away while a series of meetings are going on? or should it be the duty of an assembly to communicate with a servant of Christ whenever he is labouring among them?

SHARES IN JOINT-STOCK COMPANIES.—Is it contrary to the teaching of Scripture for a Christian to take shares in a joint-stock company of which most of the shareholders are unsaved?

MEANING OF THE WORD "EVERLASTING."—

Everlasting God (Gen. xxi. 33); everlasting mountains (Hab. iii. 6); everlasting Gospel (Rev. xiv. 6). Does the word "everlasting" mean the same in each case?

PROMISES OF EARTHLY PROSPERITY.—May believers in our Lord Jesus Christ in these days expect literal fulfilment to them of such promises as Proverbs iii. 9, 10, and xix. 17, subject of course to the fulfilment of the conditions attached?

"MY GOSPEL"—WHAT IS ITS MEANING?—"According to my Gospel." In what sense does the apostle use these words? (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8).

## AGE FOR 'TISM.

QUESTION 547.—At what age may young believers be baptised? *es* Acts viii. 12 not teach that men and women only are to be baptised?

Answer A.—Baptism essentially implies belief, and when an intelligent belief is expressed, it should be accompanied by baptism, irrespective of age. In the case of young children, we might, however, have sometimes hesitancy as to their clear apprehension, yet oftentimes "God has hid these things from the wise and understanding, and revealed them unto babes." But to fix any age would make baptism merely adult, not believers. In Acts viii. 12, emphasis should be placed on the word "both." It is the sexes, not the maturity of those baptised, that is indicated. They were not, according to the world's old taunt, all women merely, but men also. Nor were they only males who were the subjects of circumcision, but also females.

J. H. H.

Editor's Note.—It cannot be wisdom to fix an age for baptism when God fixes none. "If thou believest . . . thou mayest" (Acts viii. 37). These words seem to indicate the governing principle. It is not uncommon for the grace of God to be fully manifested in children of very tender years—their intelligence, obedience, and testimony all proving that they have been regenerated by the operation of the Holy Spirit. We can see no reason why such should not be baptised. Moreover, the ordinance, Scripturally administered, is so simple and striking that, even to a child with Divinely opened understanding, it is adapted to convey the truth more vividly than any oral teaching.

At the same time, caution ought to be exercised, as young children are often so easily impressed, so quick to understand, and so ready to imitate those they are with, that, without any intention to deceive, they adopt the language and take the position of believers, though never truly awakened or saved.

## THE RAISING OF LAZARUS.

Notes of an Address by Mr JAMES WRIGHT, Bristol

John xi.

THIS was the crowning one of the many "signs" which the evangelist tells us in John xx. Jesus did "in the presence of His disciples," which were ultimately for this object, "that ye might believe." This was the mighty work which especially roused the enmity of the opposers of Christ, and wrought it up to the highest pitch, leading them to plan and finally execute His unjust death. "With wicked hands" they crucified and slew Him, rather than submit to the truth He brought to them from the bosom of the Father. The connection between this miracle and His death is very plainly brought out in this gospel. It was because of this miracle the multitude believed on Him, and on the day of His triumphal entry into Jerusalem followed Him, and because they saw this, and saw in it a sign of a probable loss of their influence over the people, the Jewish leaders determined to put Him to death.

We are told in the opening of the chapter of the sickness that had befallen Lazarus, one of the Bethany family, and in the confidence of His love for them the two sisters sent a message to Jesus of the illness of their brother in this touching way: "Lord, behold he whom Thou *lovest* is sick." They had faith, confidence, in Him to know His love, and also to confess what they knew. How beautiful it is, dear friends, to be *sure* of the love of Jesus to us personally! And there is no reason why each individual believer should not be as certain of this as Mary, Martha, and Lazarus. The great thing is that our faith in Him be simple: first, that we lean entirely on Him for salvation, that we suffer no other trust to intrude, for if we do we grieve the Spirit, and it is He who

"Makes thee know the Father's love,  
And in the Son believe,"

so His functions are hindered, and the reality of Christ's Person becomes more and more indistinct to the eye of faith. But if the Spirit is ungrieved we do "rejoice in Christ Jesus" (Phil. iii. 3), that is, exult in the fact revealed in the Word that on Him, the spotless, holy, suffering One, Jehovah laid the gathered iniquities of us all. By a personal trust

in Him the Holy Spirit applies to our consciences His blood, and our sins, which are many, are all forgiven; and just as He, the Righteous One, was dealt with as the unrighteous one on the cross for us, we are made the righteousness of God in Him, accepted in Him. The Father delights in every one of His weak, sinful children, because they are resting on the work of His Son. And then to know that this mighty work of grace has no other ground, origin, or source but the good pleasure of God! "Of His own will begat He us" (James i. 18); "By the which will we are sanctified" (Heb. x. 10; Eph. i. 5). Just to rest, beloved fellow-believers, in the absolute will of the eternal God, as a little child in its cradle, to know that that mighty will which rules the universe is for us and not *against* us, and just to rejoice in Him, and to say to ourselves, "Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee" (Psalm cxvi. 7), then the Spirit of God more and more sheds abroad the love of God in our hearts, and we have no hesitation in saying: "Jesus loves me"; He gives me conscious tokens of the love of His heart. "He kisses me with the kisses of His mouth" (Sol. i. 2). What is this? The words from this Book, which come to our hearts as His voice! Well, then, if we are in any trouble, we just send this message to Him, "He whom thou lovest is in such and such circumstances." The confidence of these sisters in the love of the Lord to their beloved brother is most beautiful, and a most profitable example for us. The Lord delighted in that! And what an impulse it would give to intercessory prayer if we entered more into the delight the Lord has in His children, the delight of the Shepherd in the sheep for whom He bled, the delight of the Bridegroom in the Bride. It would make us Epaphrases, always pleading with God (Col. iv. 12). And what a mighty power it would be in the Church. The real spiritual power of the Church is not in secular position, wealth, numbers, not in anything the eye sees; the great power of the Church in this world is its connection with God.

Now notice the message sent by Jesus. It was said in the presence of those who came from the sisters, and was evidently intended as a return message. "This sickness is not

unto death, but for the glory of God, that the Son of God might be glorified thereby." The Lord Jesus intended those who came from Bethany to take that back to the sisters. He knew very well that Lazarus would die, and He wished that they should, as it were, balance the two—that while they looked at the fact that their brother's life was closing, they should also look at the other, the Word of God. The Lord Jesus had an ultimate purpose, but He knew the hearts to whom He sent the message, and counted on their clinging to Him for its execution. The Lord Jesus very often tests *us*. He puts His unerring word before us, and brings a providence into our path which seems to contradict it. He does it on purpose, to see whether we will believe Him rather than our own eyes. As with Philip, it is to prove us. "This He said to prove him" (John vi. 6). It was a test question, to ascertain the progress Philip had made in Divine knowledge—the knowledge of Himself. So very often the Lord allows an apparent discrepancy between His unerring word and the fact of His providences, on purpose that we should say, "Lord, *Thou* canst not lie; this is a puzzle, but I will wait." Whether the sisters said this or not, we do not know; but if they did, how glorious the issue in this case proved! "This sickness is not unto death;" and, whatever the end of it, the great object of it was to manifest forth His glory (John ii. 11). And we learn from this that the exhibition of resurrection power on the part of the Lord Jesus is one eminent part of His glory. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself" (John v. 26). "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will" (John v. 21). And therefore the Lord Jesus associates this exhibition of resurrection power with His glory—that is, He is glorified by exhibiting resurrection power. To think, beloved, what surpassing glory will be His when, not with a loud cry in front of a single sepulchre, but with that mighty shout which He will utter when He comes in glory, "with the voice of the archangel, and with the trumpet of God" (1 Thess. iv. 16), He will empty earth's graves and the ocean of every occupant who is one of His redeemed! How He

will be glorified then! And this miracle was only a little rehearsal of that; that loud cry was simply a preintimation of that mighty shout when He shall descend from heaven and the whole redeemed family will rise from the grave. As the Lord Himself is glorified by the exercise of resurrection, so you notice Scripture continually speaks of the resurrection of Christ Himself from the dead as a glorification of Him. "The God of our fathers," says Peter, "hath *glorified* His Son Jesus." What did he mean by that? "Whom God hath raised from the dead" (Acts iii. 13-15). I think you will find from the context that whenever the Lord Jesus is spoken of as being glorified, it is not simply moral glory, but the act of resurrection was especially that in which He was glorified.

After sending this message back to the sisters, the Lord Jesus converses with His disciples about the matter, and says to them, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." "Our friend!" Is not that lovely? Does not that show the tenderness with which the Lord Jesus regards all His own? We are called in chapter xiii. 1, "His own." All the saints of God are "Jesus' own." It is a great thing for a regiment of the Queen's army to be called "The Queen's Own;" what a mighty thing for us to be called "Jesus' own!" And this is the way He speaks of him: "Our *friend* Lazarus." Abraham was called "The friend of God" (James ii. 23), and all who walk in the steps of our father Abraham are the friends of Jesus.

"Our friend Lazarus *sleepeth*." That was wonderful language; it was the commencement of the heavenly language about death. The disciples were not prepared for it at all, but after the resurrection, and the descent of the Holy Spirit, it became perfectly clear to them. So our death is only sleep, and He will waken us out of it.

It does not frighten a mother to see her baby go to sleep; she knows she can waken it. Death should not frighten any of us who know we are in Christ Jesus. It is only the sleep of the body; the spirit is not asleep, it goes to be with the Lord, and is more alive than ever. I suppose Paul would not call an unconscious condition "very far better." That man of intense energy, who found his very joy in work

—it would not be a particular joy to him to go to sleep for centuries. “To depart and to be with Christ, for it is very far better” (Phil. i. 23, R.V.), and Christ is not asleep, and therefore those with Him are not asleep. “They *rest*” (Rev. xiv. 13), the very word employed; the plural pronoun implies *fellowship*, and what fellowship could there be between sleepers? They rest from their labours, if you like, from toil and weary work, but not from service. Every departed believer goes into Paradise, into an innumerable company, and at once a thrill of fellowship goes through that company. “They rest,” and rest with Him, who is not only the Living One, but the *life-giving* One—with Jesus.

“But I go that I may awake him out of sleep,” that is, bring him back to life on earth. This miracle is symbolic. Christ did not bring Lazarus into resurrection-life; if so he would be living now. It was simply a recalling to the earthly life he had lived before. “And I am glad for your sakes I was not there to the intent ye may *believe*.” How often we get that repeated in these latter chapters. The great object of the Lord Jesus was to lead the disciples on in faith in Himself. And step by step we see the Lord encouraging the faith of these sisters.

“Then when Jesus came He found that he had lain in the grave four days already.” You remember when Elijah stood as a witness for God on Carmel (1 Kings xviii.), and followed step by step the commands he had received from Him, for he says: “I have done all these things at Thy word,” after the prophets of Baal had built an altar, and vainly cut themselves and cried aloud, he built one, laid the wood, put the sacrifice on it, and then said: “Fill four barrels with water, and pour it on the burnt sacrifice and on the wood,” and this was done thrice. What for? To prevent the possibility of a suggestion of collusion, or of the thought entering the mind of the multitude. “It is spontaneous combustion, and Elijah passing by fanned the flame.” No, he took means that utterly prohibited such a thought, in order that they might see it was only God’s power. I believe from a very similar motive the Lord Jesus allowed two days to elapse before He stirred from the place where He was, and thus four days had passed since the death,

and the body had gone to corruption. Ah, no possibility then of any one, however bitterly opposed to God and His honour and glory, saying: “It was only a case of reanimation, of restoring life, as in drowning.” There was no room for any such suggestion in order that the divine work which He wrought might stand out in all its wondrous grandeur before every honest soul. But, four days! We see the effect on Martha. When they come to the grave and the Lord proposes to take away the stone she is filled with horror. This is most natural. Ah, what is it to teach us? Never to despair, beloved friends—*never to despair* in the presence of God who raiseth the dead. The resurrection of Lazarus from the dead after four days conveys a lesson of immense importance to us believers in our temptations, difficulties, providential circumstances, in our pressing crises in service, which test us and bring us to our wits’ end. God lets us pass through all the crises of Psalm cvii., but what is that if we trust in God who raiseth the dead. It is the God of Resurrection with whom we have to do.

Now, it was a most hopeless position of things looking at it naturally, and yet the Lord had said: “This sickness is not unto death.” They had the word of the Eternal God to rest on, and if they did rest on it, their faith was abundantly recompensed, for it was not unto death, but for the glory of God. In circumstances in anywise parallel to this let us remember that He who came to His tempest-tossed ones in the fourth watch of the night can raise us up from circumstances which are to us as death, by His mighty power, because He is “God who raiseth the dead” (2 Cor. i. 9).

(To be continued, D.V., in our next.)

### OUR GLORIOUS HOME.

FAIR city of Salem! how holy, how safe, how blessed, with God in the midst! Say, have we no sympathy with a city like this? Are we not longing to breathe its atmosphere, so charged with what is holy? Can we not now, with unselfish affections, rejoice over this city in its true blessedness? The city, we are told, is of pure gold, which is most precious, and indicates the Divine: for its Builder and Maker is God.

J. DENHAM SMITH.

*A SINNER NOT CONDEMNED.*

By GEO. F. TRENCH

EVERY lover of the Gospel of the Grace of God has suffered pain when it has come to his knowledge that grave doubts as to the authenticity of the first eleven verses of John viii. are entertained by scholars of repute. That this is so must be known by all readers of the Revised Version, where the passage (beginning with the last verse of chap. vii.) is placed in brackets; a larger space than usual is left before and after it, and the margin records that "most of the ancient authorities omit John vii. 53 and viii. 11. Those which contain it vary much from each other." In Dean Alford's translation the whole passage is given in italics, and a similar note to the above is added. From the lexicon of Dr. Bullinger fuller information may be gathered. Unfortunately, he, too, confirms the damaging report, and adds that twenty-eight modern expositors, whose names are given, either question or omit the passage. Westcott's Commentary explains the grounds of this as being not merely the omission by the most ancient manuscripts, but the internal want of correspondence with the language of the rest of the Gospel. He believes it, however, to be a true narrative, not recorded by John. Dr. Tregelles takes the same view, and does not regard it as a Divine record.

All this would be very saddening and disconcerting if there were nothing to be said on the other side. But here we find solid consolation even from the ranks of the critics, for according to Dr. Bullinger again, no less than seventeen of them, whose names he gives, retain the passage, including Griesbach, not in his case without some doubt, however. Some of the highest modern authorities believe that the omission of the passage from the more ancient manuscripts was probably due to the fear of its being misused or misunderstood. However this may be, and the matter is too large a one to enter upon here, what is now proposed is to show from the internal evidence of the passage and its place in the Gospel narrative that it is a necessary part of it, that its omission would dislocate the sense, and that the discourse which follows is founded upon the scene therein recorded. If this can be shown

I think no one need be any longer troubled as to its authenticity, and indignation will take the place of doubt, indignation at the impious tampering with the ancient MSS. in ages past which has caused all this distress and anxiety to lovers of God and His Word.

First, then, let me try to show that the scene is a necessary part of the narrative. The previous chapter, verse 37, presents the Lord as on the last day, the great day of the Feast of the Passover, standing and crying, or preaching, on the text, "If any man thirst let him come unto Me and drink." After which the scene changes, being transferred to the Sanhedrim, where the Chief Priests and Pharisees call the officers to account for their failure to arrest the Lord, and Nicodemus makes bold to confess his Master before them all, his very argument proving that Christ was not present. "Doth our law judge any man except it first hear from himself, and know what he doeth?" Observe here that had the Lord been present this inquiry would naturally have followed there and then; also, that the charge against the officers for not arresting Him would have been unmeaning if the Lord were then present of His own accord.

Now, if the passage in question be omitted, what will occur? Verse 12 of chapter viii. will then follow directly upon verse 52 of chapter vii., and we shall read, "Then spake Jesus again unto them saying, I am the light of the world." Unto whom? He was not present at the interview. He had disappeared after verse 39. Before we are given His next address it is necessary, then, that He be again introduced. In chapter viii. 2 this is done. "Early in the morning He came again into the temple, and all the people came unto Him, and He sat down, and taught them." But the more ancient MS. rejected this, and thus have broken the current of the narrative, and drag in verse 12, &c., "by neck and heels," as men say, a sermon without an audience, whereas the received text presents the whole scene in perfect harmony with its environment. It seems to have occurred on this wise: Our Lord was engaged, as was His wont, in teaching the people in the temple (verse 2). Through the crowd that waited on His words a little group presses in, and, pushing their way to His presence, the woman taken in adultery is



charged by the Scribes and Pharisees, who believe they can thus convict Him before the people of making the law of none effect. The interview ended as we know. The accusers, abashed if not ashamed, mingle themselves with the crowd of hearers, and leave the woman alone with the Lord in the midst, and from their places in the crowd carry on in the temple the controversy which occupies the rest of the chapter (see verses 20 and 59), a controversy which, as we shall see, is founded upon the scene which has just transpired. So much for the place that that scene fills in the narrative. It is a necessary part of it. Its omission leaves an awkward gap. The whole of chapter viii. is otherwise unexplained as to locality and circumstances. Let us turn now to examine the moral place, the doctrinal appropriateness, and the connection with its spiritual environment, of the scene in question.

The Lord's refusal to condemn the woman whose accusers had already been silenced (verse 9), by His appeal to their consciences, is admittedly the difficulty felt by objectors. But let us see how it corresponds with His teaching elsewhere. If it is an isolated and unsupported position, at variance with the Gospel as elsewhere revealed, the omission, of which some make so much, will be greatly justified. If otherwise, a strong confirmation of its authenticity will be gained. No doubt, the Greek word here used for "condemn" (*katakrino*) is nowhere else found in the writings of this evangelist. But it is found in Matthew, used, as here, by our Lord Himself (xii. 41 and xx. 18). And the word *krino*, of which it is a stronger form, is found in John iii. 17, where it is similarly applied, not to an individual but to the world at large: "God sent not His Son into the world to condemn the world." Now, this verse stands unquestioned in the record. It is on the ground of the grace to a guilty world therein revealed that now, in a definite instance, He refuses to condemn one guilty soul. The one verse is as difficult as the other. To those who have tasted that the Lord is *gracious*, the one is as easy as the other. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." "Do not think," said He, "that I will accuse you to the Father."

Properly understood, there is no conflict between this passage and the stern denunciation of adultery and every other sin found throughout the gospels (see Matt. v. 27, 28, xv. 19). The word "condemn" is used alike for finding a verdict of guilt, for judicial sentence, and for execution of judgment. It is in these latter senses only that the Lord employs it here. Righteousness condemns all sin, but grace offers pardon to every sinner. This will appear more clearly as we examine the rest of the chapter.

There are in the chapter certainly ten allusions to the scene of the opening verses. There may be more. I shall briefly run through these, and expect to be able to show that the whole chapter must stand or fall together, that is, that the disputed passage cannot be removed without a serious dislocation of the sense, and disastrous loss of force in the teaching that follows.

(To be concluded in next number).

### THE DEPTH OF THE FALL.

"REMEMBER from whence thou art fallen, and repent," is the first message of restoration given to the Church at Ephesus (Rev. ii. 5). Take a look at the height which you once attained: see where you are now: and realise the depth of the fall. Such is the substance of the message. Grasping the fact that he occupied a position beneath that of his father's "hired servants" led to the restoration of the prodigal son. He "remembered from whence he had fallen."

Seeing the "armies of the living God sore afraid" and "fleeing" from an "uncircumcised Philistine" stirred up David to slay that Philistine with a sling and a stone. He realised the height "from whence they had fallen." He knew that if they were in fellowship with Jehovah, any man in their army could slay Goliath.

Many a child of God who has unconsciously become a backslider, and who has fallen deeply, as had Israel at this time, has professed restoration of soul, but is never restored, for he has never seen the depth of his fall. He has not "remembered from whence he has fallen." After a good look at our present position, a searching look at our past position will often be of much blessing. w.

### THE KINSMAN-REDEEMER.

Revised Notes of Addresses on 'The Lord Jesus as seen in the Epistle to the Hebrews,' by J. R. CALDWELL.

PART VI—Read Heb. ii. 14-18, Gal. iv. 4-7; iii. 13.

WE learn both from the Epistle to the Hebrews and the Epistle to the Galatians that in order to redemption it was necessary that the Redeemer should be Kinsman to humanity, partaker of flesh and blood.

Therefore it was that the Son of God was born of a woman and became thus truly Man. "The Word became flesh, and dwelt among us."

There is one Hebrew word occurring frequently in the Old Testament and variously translated, so that without reference to the original it could not be recognised as the same word, a favourite word of Isaiah's, viz., "Redeemer" (Hebrew *Goel*), also rendered "kinsman," and in some passages "avenger"—a beautiful combination in which may be clearly seen the person and work of Him who came to redeem us.

Lev. xxv. 25 to 55 is one passage containing instruction on the subject of redemption. Every family in Israel had its own possession or inheritance by divine appointment. One of them might become so poor as to be obliged to sell his inheritance. But it could not be sold "for ever," or in perpetuity. The longest period for which it could be sold was forty-nine years. In the fiftieth year it returned to its rightful heir. God thus asserted that He, and He alone, was "Lord of the soil," and that He held the land for the ultimate fulfilment of His own gracious purposes toward the seed of Abraham.

But if an Israelite had become poor, and had sold his inheritance, he was always at liberty to purchase it back at a valuation based upon the number of years till the next jubilee.

If he himself was unable to redeem it, another who was his kinsman had the right to redeem it for him: "Either his uncle or his uncle's son, or any that is nigh of kin unto him of his family." A stranger had no such right: it was the special privilege of a kinsman.

In Lev. xxv. we have first the law as to the redemption of a sold inheritance. But the man might have become poorer still, so poor that he was forced to sell himself to a stranger that

had become rich. Perhaps the man had sold his inheritance already; but still he has not enough to support himself and his family. Near him there lives a stranger, a Gentile, who has got on in the world, and he says: "I will sell *myself* to this stranger; I will become his slave—better do this than starve." In verse 49 we read he may redeem himself "if he be able." How could such a man redeem himself? He could not—it was impossible.

So we see in this chapter first the redemption of the inheritance, and, secondly, the redemption of the man himself.

Turn now to Deut. xxv. 5. If you look in the margin here you will see opposite "her husband's brother" "her next kinsman." Here, again, is part of the kinsman's responsibility. It is not here the inheritance, nor the man who is sold into slavery, but it is the raising up of an heir to possess the inheritance. What would be the good of the redeemed inheritance if there were no heir to inherit it?

Turn now to Num. xxxv. 10-12, 19. Here the word "avenger" is the same in the Hebrew as "kinsman" and "redeemer," and it points to another responsibility that devolved upon the "goel" or "kinsman"—viz., to execute vengeance.

There are many other Scriptures bearing upon this subject which you ought to search out and read, but I think you will find that these together afford a beautiful picture of our great Kinsman-Redeemer, who has undertaken to redeem us from the slavery of sin, to secure for us an inheritance in heaven better than we lost in Adam's fall, to quicken us in resurrection, begetting us again as heirs to that inheritance and finally to take vengeance for us upon the adversary, the murderer of souls who originated the ruin that necessitated redemption.

Will you now look for a little at the Book of Ruth? This is regarded as one of the historical books; and indeed it is so, forming a necessary link in Scripture history without which the Bible would be incomplete. It is also a most beautiful story, so simple that it delights and interests even children, displaying as it does the wonderful and gracious ways of God in His providential care for a poor outcast. But it is more than this. It is a beautiful picture of the responsibilities of the Kinsman-Redeemer, an illustration, divinely

given, of the truths we have indicated. The word "kinsman" (goel) runs all through it. Ruth belonged to a cursed race. A Moabite was prohibited from entering into the congregation of Jehovah for ever (Deut. xxiii. 3). Yet through this Kinsman this Moabitish woman is brought into a place of blessing and honour.

Boaz signifies "the strong one"—the one who in the case of Ruth was mighty to redeem. He lacked neither the power nor the will. In chap. ii. 20 Naomi informs Ruth that the man (Boaz) is near of kin unto us—"one of our next kinsmen," or, as in the margin, "one that hath the right to redeem."

In chap. iii. 12 Boaz acknowledges his responsibility as kinsman. He knew all about it, and was only waiting the time. But, first, a nearer kinsman than he must have opportunity to do the kinsman's part. The nearer kinsman is found in Psalm xlix. 7: "None of them can by any means redeem his brother, nor give to God a ransom for him."

Every man is by nature involved in the ruin of Adam, so that, as the "nearer kinsman," all mankind are alike helpless. None who ever came by natural descent from Adam could redeem his brother. Man could not keep the law. How could one who himself had failed to keep the law redeem another who had broken it? Man had forfeited his life; how, then, could he impart life to another? The One who was to redeem must necessarily be absolutely free from contamination with the corruption inherited by descent from Adam. How was this mystery to be solved? A Man, truly a Kinsman, partaker of flesh and blood, and yet free from the law, having perfectly kept it, a Son of Adam, and yet perfectly pure from Adam's corruption? God solves the difficulty. He devises the "means whereby His banished ones be not expelled from Him."

God, sending His own Son in the likeness of sinful flesh, conceived by the Holy Ghost in the womb of the Virgin, provided a great Redeemer, One who was Kinsman so near that He had the right to redeem, and yet not so near that He could be involved in Adam's fall or corruption. The nearer kinsman fails, be he ever so willing. He has not the power. But our Boaz, our Mighty One, takes up and discharges all the responsibilities of the Kinsman-Redeemer.

Naomi had a clear understanding of the responsibility that Boaz had undertaken, and she knew that Boaz was one who would not fail to fulfil all that devolved upon him. "He will not be at rest till he has finished the thing this day."

So in Phil. i. 6: "Being confident of this very thing, that He who hath begun a good work in you will finish it until the day of Christ." Our Redeemer will not be at rest until He has brought every one of His redeemed to be with Himself in eternal union, joint heirs with Him of the inheritance He Himself has purchased and reserved. "Having loved His own, He loved them to the end."

In Ruth iv. 1-6 we find that at first the "nearer kinsman" expressed his willingness to do the part that pertained to him. But he had not counted upon all that was involved in it. To take to be his wife a poor, Moabitish, outcast girl, this was too much for him. So great a responsibility as all this involved would have marred his own inheritance, so he shamefully withdrew and suffered the disgrace which the law prescribed.

Many a man from natural affection would do and suffer much for one he loved, but the responsibilities of redemption are too much for him: "for the redemption of their soul is precious" (Ps. xlix. 8). But Boaz took all the responsibilities, purchased back the lost inheritance, took Ruth to be his wife, raised up by her an heir to the redeemed inheritance, and so Ruth the Moabitess enters into the genealogy by which our Lord Jesus, according to the flesh, was born into this world.

### *"WHOSE I AM."*

By Dr. J. N. CASE, of China.

**P**RIVILEGE and responsibility are, as it were, the two sides of the one shield. They are inseparable. We cannot have one without the other. Few have apprehended their Christian privileges as did the Apostle Paul, and few, as he, have laid themselves out to fulfil their obligations. From the first he was animated by the great truth, "I am not mine own; I am a bondservant of Christ Jesus." To some life spelt gold, to others reputation, to others pleasure; for Paul also it was summed up in one word—CHRIST. I desire to remind

fellow-believers of the great fact which we should ever have in mind—that we belong to Christ the Lord.

#### I. WE ARE HIS BY RIGHT OF CREATION.

Every thing God has created has been formed to serve and glorify Him. *Of* Him as the source, *through* Him as the means, *unto* Him as the end are all things (Rom. xi. 36, mar.; Col. i. 16). God's creation and preservation of man demand a return. As men, apart from redemption, it is our duty to love God with all our heart, and soul, and strength, and mind (Luke x. 27). And the sad fact that man is now a fallen creature does not make void that obligation. The framers of "The Shorter Catechism" well understood this when, in answer to the first question, they say: "MAN's chief end is to glorify God and enjoy Him forever." In preaching and teaching the Word of God we shall do well to lay greater stress than is now the custom on God's claims upon man as man.

#### II. WE ARE HIS AS THE GIFT OF THE FATHER.

As we have seen, man as man ought to glorify his Creator. But man's natural state is now an abnormal one; the consequence is that he does not and cannot answer the end for which he was created. Now God interposes in sovereign grace. His purpose to do so was no sudden or recent resolve. Sin did not take God by surprise. It was all foreseen. The saints were chosen in Christ before the foundation of the world (Eph. i. 5). Every saved one was a gift from the Father to the Son (John. vi. 37; xvii. 2., &c.).

Here we will not enter on the question why certain ones were chosen in Christ and others left, or why some were given Him of the Father and others not. We now are treating of the undoubted fact. As to the *theory* of it, there will be difference of opinion; as to the *fact*, there can be none. I merely remark that there was a step prior to God's electing love, viz., His foreknowledge (Rom. viii. 29; 1 Peter i. 2). Therefore, if we are true believers on Christ, let us at times call to mind the gracious, humbling truth, *Christ received me as a gift from the Father*. And He, though He might have refused me, gladly accepted the gift with all that it involved.

#### III. WE ARE HIS BY PURCHASE.

And it involved much, for when, in purpose He received us we were guilty and rebellious sinners; we were the bond-slaves of sin and Satan, hating God and loving our chains. But sinners as we were, He undertook to redeem us from the curse of the law, and to deliver us from the hand of all our enemies. Bethlehem, Gethsemane, and Calvary were foreseen by Him when He undertook our redemption. His atoning death was necessary if He would have us as His own for ever. At Calvary justice was satisfied, Satan defeated, and the power of sin destroyed. And it is by the Cross that *our* enmity is overcome, and that our hearts are won to Himself. As that man of God, Mr. R. C. Chapman, sings:

"I bring my heart, that turns from earth,  
To Him I pierc'd and slew;  
A heart which only Christ could break,  
And Jesus' Cross subdue"

As we gaze on the Lamb of Calvary we call to mind that we have been purchased for Himself, not with gold or silver, but with His precious blood (1 Peter i. 18; 1 Cor. vi. 20). How truly, then, we belong to Christ. Let us yield to Him His own, and not keep back any part of the purchased possession. But we go a step further.

#### IV. AS BELONGING TO HIM WE ARE SEALED WITH THE HOLY SPIRIT.

Perhaps few of us realise that in order to our salvation the work of the Spirit of God is as necessary as the work of Christ. In the one the difficulties in the way of God receiving the sinner are removed; by the other the hindrances to the sinner receiving and believing on Christ are overcome. So that after Christ was glorified He gave to His disciples the Holy Spirit, the one gift without which all His work, as far as man's salvation is concerned, would have been in vain. Apart from the Spirit of God, Calvary is a mere historical event in the distant past. But He, by His gracious influences, makes it a present reality, and gives me to know my personal interest therein. When the Gospel is preached in the Holy Spirit's power, it is as if Christ were then and there being crucified before the eyes of our heart. To believers in a far-off province—hundreds of miles from Jerusalem, and years

after the event—Paul writes: “Before whose eyes Jesus Christ was openly set forth crucified” (Gal. iii. 1), or, as J. N. D. translates, “portrayed, crucified.” The heart having been won to Christ, we are sealed by the Holy Spirit unto the day of our full redemption (Eph. iv. 30). On each one of His own the Lord sets His own sign and mark, though in the world we are Christ’s property. The sign is for His own eye. Thereby He knows His own sheep. As the seal, the Spirit marks me for Christ and heaven; as the earnest, He insures Christ and heaven for me.

#### V. WE ARE HIS BY COMPLETE SELF-SURRENDER.

Is this not so? We look back to the time of our conversion. Then we realised not only that we had been saved from wrath, but that Christ had won us to Himself. Heartily we sang:

“ ’Tis done—the great transaction’s done;  
I am my Lord’s, and He is mine.”

In the warmth of our first love, we desired and resolved in all things to do His will, be the cost what it may. Mayhap, months and years have passed since then; how is it with you to-day? Are you more and more in love with Christ, and more and more yielded up to Him? If not, there is something wrong. Give yourself no rest till matters are set right. Then you will say and show the truth of the word, “The Lord, whose I am, and whom I serve.” Sooner or later, consecration necessarily and inevitably follows true conversion. If one never has desires and purposes to wholly live for the Lord Jesus, it is because, in reality, he is still a stranger to grace and the Cross. The self-dedication of a Christian to his Lord is a truth of the Scripture: is it a fact in your experience? When appealed to for labour, time, or money, for God’s work, let us, with the Macedonian disciples, *first give ourselves to the Lord*, and everything else will follow (2 Cor. viii. 5; Rom. xii. 1).

#### A WORD IN SEASON.

IGNORANCE is easily borne with when accompanied by humility, but when *ignorance* and *pride* take possession of a man’s heart, the Lord have mercy on the assembly with which he is in fellowship, for they will be bored to death with a “sounding-brass” ministry in which there will be plenty of *noise* but no *nourishment*.

T. B.

#### THE UNKIND WORD.

THE unkind word—I spoke it,  
Then turned my head away  
With an impatient gesture,

That said, or seemed to say—  
“I don’t care though you feel it,  
And feel it keenly, too;  
Perhaps you just were needing  
A faithful word and true.”

But the word I thought so “faithful,”  
Was not immersed in love;  
And breathed no grateful fragrance  
Borne from the fields above.

Alas! my poisoned arrow  
Flew with unerring aim,  
And pierced until, in sorrow,  
The look of anguish came.

“Oh! what is this I’m doing?”  
In conscious guilt I cried;  
“And who is this I’m smiting  
In my relentless pride?”

A child of God’s fair kingdom—  
Redeemed by Jesus’ blood;  
By angel hosts attended  
While journeying on to God!

And yet I dared to smite thee;  
Oh! it was cruel gain,  
To cause that gentle bosom  
A single moment’s pain!  
Then I thought of Saul of Tarsus,  
On the Damascus way,  
When the risen Saviour’s presence  
Outshone the bright noonday;  
And the heavenly voice came ringing,  
Through the glad, effulgent light,  
To tell the persecutor,  
As he gazed upon that sight,  
That he was wounding *Jesus*;  
For every fiery dart  
Aimed at His humblest member,  
Reaches the Saviour’s heart.

What would I not have given,  
If that one piercing word  
Had ne’er by me been spoken,  
Nor by another heard?  
But I could not recall it;  
And now my soul is riven  
To find that *two* were wounded—  
One here, and One in Heaven

Maybole, 31st May, 1897.

W. S.

THE PARABLES OF THE LORD JESUS—XXI.

## THE PARABLE OF THE TALENTS.

By THOMAS NEWBERRY, Editor of *Englishman's Bible*.

MATTHEW XXV. 14-30.

Verses 14, 15 "For the kingdom of heaven [the heavens] is as a man travelling into a far country, who called his own servants [bond-servants], and delivered unto them his goods." "And unto one He gave five talents, to another two, and to another one; to every man [each one] according to his several ability; and straightway took his journey."

**T**HE Lord Jesus, who came forth from the Father, and came into the world, has again left the world, and returned to His Father.

During His absence there are those in the world who acknowledge Him both as Saviour and Lord, some in profession only, and others in reality and truth.

These are represented in the parable by the bond-servants.

During the present dispensation there are important trusts committed to the responsibility of those who acknowledge Christ, such as the Gospel preached to every creature, the faith once committed to the saints, the presence of the Comforter, and the gifts of the Spirit sent down from the ascended Lord: these are characterised as "His goods"; not ordinary providential benefits, or mental endowments, but things pertaining to the Lord Jesus Christ.

We may regard the one talent as representing the outward privileges of Christianity, as including a preached Gospel, an open Bible, the Lord's Day, the example and influence of godly souls, &c.

By the two talents we may understand not simply the outward means of grace, but also the gift of Divine grace (Eph. ii. 8, 9). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

In the five talents may be included not only the outward means and the inward grace, but also the gifts of the Spirit for special service, such as the gift of the evangelist, the pastor, and the teacher.

And these privileges and gifts are distributed not only in Divine sovereignty, but also in wisdom, and with due consideration of the character and capabilities of the receiver.

Verses 16-18. "Then he that received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money" [silver].

Spiritual gifts may be stirred up and exercised, the servant become in labours more abundant, whilst his own individual piety may be cultivated at the same time. Thus the five talents may become ten. And the receiver of the two talents, by growing in grace, and by the diligent use of the means of grace, may so profit as that the two talents may become four.

On the other hand, through worldliness, formality, and sloth, the privileges of Christianity may fail in producing any spiritual results, leaving the individual unregenerated, unsanctified, unsaved. The one talent may be buried in the earth. But as the silver belonged, not to the servant, but to his lord, he will be called to account for his unfaithfulness in neglecting his responsibility.

Verses 19-23 "After a long time the lord of those servants [bond-servants] cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, 'Lord, Thou deliverest unto me five talents: behold, I have gained beside them five talents more! His lord said unto him, 'Well done, thou good and faithful servant [bond-servant]; thou hast been faithful over a few things, I will make thee ruler over [set thee over] many things: enter thou into the joy of thy lord! He also that had received two talents came and said, 'Lord, thou deliverest unto me two talents: 'Behold, I have gained two other talents beside them'. His lord said unto him, 'Well done, good and faithful servant [bond-servant], thou hast been faithful over a few things, I will make thee ruler over [set thee over] many things: enter thou into the joy of thy lord.'"

Although the return of the Lord Jesus from the time of His departure was the next event to be expected, yet the Lord saw a lengthened period would elapse before His coming, and in measure He prepared His disciples for it.

Hence He says, "AFTER A LONG TIME, the Lord of those servants cometh." They were to watch, as not knowing the day nor hour of His return; but they were also to wait, and though He tarried, continue to expect Him.

Thus we have the prayer in the 2nd Epistle of Paul to the Thessalonians, third chapter, verse 5, "The Lord [that is the Spirit] direct your heart into the love of God, and into the patient waiting for Christ."

Between the coming of the Bridegroom to receive His Church, and the manifestation as Son of Man in kingly glory, two events are predicted: the judgment-seat of Christ at the commencement of Daniel's seventieth week and the marriage supper of the Lamb at the close—for the judgment-seat of Christ is connected with His coming. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. iv. 5).

So, also, the marriage supper is connected with His manifestation, as immediately preceding it (Rev. xix. 7).

When the Lord Jesus shall come for His saints, it is first to take account of His servants, "for we must all appear before the judgment-seat of Christ;" and then, when the secrets of all hearts are made manifest, He will reward everyone according to their works.

In the parable he that had received the five talents acknowledges his indebtedness and responsibility in its full extent: "Lord, thou deliverest unto me five talents"; and he is able also to point out the results, and received his lord's approval.

The fidelity had been in a few things, and for a short time; the recompense is far more exceeding and eternal. There is an entrance on the joy, but no departure from it, and no end. And the enjoyment is not of the highest creature good, but participation in the Lord's own joy: "He will make him drink of the river of His pleasures."

So, also, he that had received the two talents, he having been faithful in his measure, is commended of his lord, and enters on his joy.

There is an evident connection between the "few things" of the fidelity and the "many things" of the kingdom. While both servants enter on the kingdom and the joy, the extent of the dominion of the one may be wider than that of the other.

So, in the corresponding parable in Luke xix., he whose pound had gained ten pounds had authority over ten cities, whilst he whose pound had gained five pounds was set over five cities. For the word of the Lord is, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

Verses 24-30. "Then he which had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.' His lord answered and said unto him, 'Thou wicked and slothful servant [bond-servant], thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money [silver] to the exchangers [or bankers], and then at my coming I should have received [received back] mine own with usury [interest]. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant [bond-servant] into outer darkness: there shall be weeping and gnashing of teeth.'"

When the Lord Jesus comes to receive His own the possession of the outward privileges of Christianity will avail nothing apart from the possession of Divine grace. "Except a man be born again, he cannot see the kingdom of God" (John iii. 3).

"If any man have not the Spirit of Christ he is none of His" (Rom. viii. 9). The foolish virgins who had no oil in their vessels were left outside the door.

Apart from the teaching of the Holy Spirit there is no real acquaintance with Christ, but only a false estimate of His character, and, instead of confidence and love, a distrust and fear.

Such are among "the fearful and unbelieving" described in Rev. xxi. 8. From these, when the Lord comes, the outward privileges of Christianity will be taken away, and they will be given over to the outer darkness of the delusion of Antichrist, and afterwards to endless remorse and woe. It is not only with neglect the Lord charges the servant here, but with wickedness and sloth, as utterly unfaithful and unprofitable as to the trust confided to him.

He might have applied to the God of all grace for grace divine; he might have applied to the Lord Jesus, who refuses none who come to Him, and He would have given him the living water; he might have applied to the eternal Spirit for His convicting, quickening, sanctifying grace and power, and thus, as it were, put his money to the exchangers, so that the Lord at His coming might have received the glory and the joy.

On the other hand, to those who have

valued and improved the means and privileges of the Gospel on the earth, how rich the recompense and the eternal reward.

"If such the sweetness of the streams,  
What will the fountain be!"

when they enter on the eternal Sabbath, serving God day and night in His temple, and going out no more for ever!

### "THAT WHICH EVERY JOINT SUPPLIES."

(Ephesians iv 16)

#### PAPER I.—INTRODUCTORY.

BEFORE going into the particular truth contained in the foregoing clause of Eph. iv. 16, it will be necessary to look carefully at what goes before. It is well to endeavour to learn and to teach truth in the order in which it is given in the Scriptures, and also to see that our understanding of any particular portion is in harmony with its context. The truth regarding the "joints of supply" is in connection with the doctrine of the "Church of God" as the "Body of Christ." In seeking to get at the truth in its detail concerning this important doctrine, it is of the first importance to remember that it applies to the whole body, and not to a fraction of it. Attempts to carry out truths which apply to the whole Church of God, without a wholesome apprehension of the present broken-up condition of the Church as to its manifestation, has been a fruitful source of spiritual pride and consequent failure. In our attempts to carry out God's principles as to Church order, it is essential for us to get a clear and comprehensive grasp of the Church in its unity and completeness. There is no doctrine on which the Holy Spirit has insisted more frequently and imperatively than this.

"THERE IS ONE BODY." God foresaw that this cardinal truth would not only be lost, but set aside and trampled upon, and He again and again emphatically declares there is

#### ONLY ONE BODY.

We have this in Rom. xii., 1 Cor. xii., Col. i. 18 and ii. 19, and the first four chapters of Ephesians are full of it. When the Holy Spirit repeats Himself in the written Word, it

clearly implies that what He is stating is of paramount importance. Along with other doctrines which are characteristic of the present age, the truth of the Oneness of the Church of God, apprehended in its simplicity and grandeur, was used of God to bring many godly men and women out of sectarian associations, and led them to gather according to the original principles of the New Testament. We are sometimes told that we have now no such men of godliness and power as there were among those called "brethren" from forty to sixty years ago. Might one reason for this not be that we have allowed the truths which made them what they were to slip from our hold? I am convinced, from experience and observation, that the Oneness of the Church of God is not seen and enjoyed by some of us as it was twenty or thirty years ago; and there are many younger believers among those who gather unto "The Name" who scarcely ever had brought before them this truth, which has such a prominent place in the Scriptures. No truth in the Bible has more power to lift saints out of the quagmire of sectarian fellowships than this, *that the Church of God is one*. Built on one foundation, Christ Himself as Son of the Living God (Matt. xvi. 16-18); under the supremacy of One Living Head in heaven (Eph. i. 19-23, Col. i. 18); embracing every saved sinner (1 Cor. xii. 12-13); all indwelt by the Holy Spirit (1 Cor. vi. 19, Gal. iv. 6); and, might I add, having

#### ONLY ONE FELLOWSHIP.

I know this last statement touches a delicate point, and, without dwelling on it, I wish in passing to make a few remarks. We sometimes hear of some leading men, and others as well, "letting go truth which they once held." This, in too many cases, may be sadly true. But stating the truth in a somewhat different way from what one once did, or pursuing a different path from that which one once pursued, is not always the result of "letting go the truth of God." A man may change because he has *outgrown his own imperfect or distorted conceptions of the truth*; and, whilst "holding fast" the truth, so as not to let any of it go, we need to be sure that we are not holding fast the little truth we do know in such a spirit as to prevent



us learning more. It would be out of place here to dwell on the thought of fellowship, but I may say that a question was suggested to me the other day by an "inquirer" after truth which is easier asked than answered. It was, "What Scripture is there for the term so often used among you of *receiving believers into fellowship*?" I do not stop to answer that question, but simply pass it on for thoughtful minds to answer to themselves. I have observed lately the force of the word "continued" in Acts ii. 42. It does not say there that those young believers were "*received*" into the Apostles' fellowship, but simply that they *continued* in it. Would not that imply that they were in that fellowship from their birth? All believers are "in Christ" (1 John v. 20), but all do not "abide in Christ," according to John xv.; as all are "in the Spirit" (Rom. viii. 9), but all do not "walk in the Spirit," according to Gal. v. 16.

I know that to teach that all believers are in one fellowship by virtue of relationship to Christ and the indwelling of the Holy Spirit, may be used (or abused) in the interest of self-will, and to set aside Divine rule in the Assemblies. This has to be guarded against; but let us see to it that we are guarding against the lawlessness of the last days in God's way, and not by inventions of our own. Instead of regarding our gathering unto the name of the Lord Jesus as a *distinctive fellowship of itself*, defined by a certain circumscribed circle, would it not be more in harmony with primitive practices to regard it as *expressive of the one fellowship God has created*, and unto (or into) which He has called every saved sinner? And instead of looking on a company of saints gathered around the Lord's table as a "manifestation of the one body," would it not be more Scriptural to look on such a company

#### AS EXPRESSING THE ONE COMMUNION?—

i.e., "The fellowship of the Son of God" (1 Cor. i. 9); "*The fellowship of the Mystery*" (Eph. iii. 9).

Whilst desiring to be careful not to say a word that would violate the convictions of any honest believer, I have a growing impression that some of the terms we have been in the habit of using when speaking of Assembly fellowship are not according to the simplicity

of the truth as it is recorded in the Word of God. And to look on a company of saints gathered to remember the Lord as simply a *Scriptural expression* of that one fellowship which is of the Holy Spirit, and which includes the whole Church of God, gives a dignity and a sacredness to the Lord's table which no fence man can set up around it will ever give it. May God lead many of His people into His own thoughts concerning the "unity of the Spirit," and concerning the *oneness* of His Church, which is the body of Christ.

Before coming to the truth contained in Eph. iv., let us look briefly at what is contained in chapter iii. That chapter is a digression from the writer's line of thought. He turns aside at verse 2, and returns in chapter iv., verse 1, to where he was in chapter iii. 1. He had just come to the point of the Christian's walk, but turns aside to teach *conditional* truth. As much as to say, you cannot walk according to chapter iv. 1, 2, 3, nor fill your place to the edification of the body according to verses 12-16, until you have experienced the truth taught in chapter iii., and specially from verse 16. It is utterly impossible for any believer to walk worthy of the vocation wherewith we are called, or to keep the unity of the Spirit, unless "Christ is dwelling in the heart by faith." To attempt to carry out the responsibilities of chapter iv. without, in some measure, dwelling in the love of Christ, as taught in chapter iii. 16-20, is to court certain failure. The same order is followed in 1 Cor. xii., to end of chapter xiv. In the one there is the one body, with its many members and various gifts, and in the other we see the "whole Church come together into one place," and these gifts in exercise. But between these we have chapter xiii., with the Divine oil of love to prevent friction amongst the various gifts and members.

In the foregoing remarks I have sought to prepare the way for the truth concerning the "joins" and "bands" in the body of Christ. First, by pressing on all our hearts the Divine thought regarding the *ONENESS* of the Church of God; and, second, the condition of soul necessary before we can either enter into a Scriptural conception of the Church, which is the body of Christ, or in any measure fulfil our individual responsibilities as members thereof.

## UNCONSCIOUS DEPARTURE FROM GOD.

By WM. SHAW, Maybole

WHEN a Christian enters on the path of departure from God, there are always tokens, visible to all who have eyes to see, that something serious is wrong at the springs of his spiritual life. If he is not too far gone, he may himself observe these "tokens"—straws on the stream of his experience, which show in which direction the current is setting. And, drawing the inevitable conclusion that he is swiftly, though silently, entering the rapids of spiritual declension, he may, by timely repentance, find again the joy of lost communion. But his case may be too desperate for such a discovery. The signs and tokens of departure speak to him in vain. Once upon a time he would have started back in horror at the bare thought of conduct which he now defends as quite consistent with the Christian character. There has been a hardening process going on. It did not do its work in a day; and, to all appearance, its work is not going to be undone in a day. By gradual and imperceptible degress, the path of declension was reached, for the devil is too great a master in his own arts to suggest a leap from the mount of heavenly communion into the abyss of spiritual declension. Down-grade transitions in Christian experience, like transitions in music, are more easily effected by avoiding too violent a change of key. We need not doubt that this is all well known to the great enemy of souls. Hence the descent of a Christian from the path of communion is accomplished by such easy stages that, in many cases, the victim has not the slightest suspicion that anything serious is wrong. There may be "signs" in abundance—certain external tokens that all is not right within—although the backslider himself may shut his eyes to all these, and stoutly declare that he is entirely unconscious of any indications of spiritual decay. But what he fails to see, or will not see, others can see. And here comes in one of the most delicate pieces of work that falls to the lot of those who "watch for souls," as they that must give account. How is the backslider to be reached who has thus entrenched himself in the stronghold of carnal

security? He would consider it nothing less than an insult if you were to hint that he is away in heart from God. To tell him you have been getting alarmed as to his spiritual condition would very likely be the signal for a "scene;" for there is not more combustible material under the canopies of heaven than the believer who is away in heart from God, and yet affects to be utterly unconscious that such is the case.

What is the winner of souls to do? He will seek heavenly wisdom to deal with each case according to its own peculiarities. He will very likely have to bring the erring one face-to-face with the external tokens of inner departure, and, like Samuel of old in dealing with Saul's professions of obedience, he may have to ask the question, "What meaneth this bleating of the sheep in mine ears?" (1 Sam. xv. 14). The servant of God must take the chances of a stormy time in these matters. While speaking the truth in love, he must be faithful to his God. The arts of flattery will avail him nothing if he would rescue souls out of the snare of the devil. We believe there are many backsliders who continue quietly and constantly in their downward path simply because no faithful and loving hand has pulled them up and faced them with the question, "How is your soul prospering, my brother?" We believe that many drift on, for one great reason, that they are allowed to drift on. We want more of the ministry of individual exhortation. Platform exhortation is very good, and serves great purposes in moulding the destinies of the people of God. But *it* may be of altogether too "long-range" a character to meet cases such as we have been describing. The story of the ewe lamb struck David as merely a beautiful and touching incident, until the prophet sent the arrow home with the searching words, "*Thou art the man.*" Thus it is with many souls to-day. They can listen unmoved to the clearest enunciations of "general truth" from the platform, and they can even smile approval and declare they had listened to a "splendid address." But it would tell a very different tale if some Nathan the prophet were to take them aside and deal with them as to the condition of their own hearts. This is truly a needed ministry in the Church. It may not be invested with the "external glory" of plat-

form ministry, and it may involve watchings and trials peculiarly its own. But these are all more than counterbalanced by the consolations and rewards found even here in turning one soul from the error of his way.

### ONE WITH CHRIST.

ONE with Christ! "This is love which passeth knowledge." One righteousness, one peace, one joy, one throne, one kingdom, one glory! What loyalty and love are due to our royal Bridegroom! What a surrender of our hearts, and of our all, should we not make to Him who "loved us, and gave Himself for us, an offering and a sacrifice unto God, for a sweet-smelling savour."

## Questions and Answers.

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

#### REPLIES ARE INVITED TO THE FOLLOWING:—

"THIS CUP," AND "THIS HOUR."—What is the CUP to which the Lord alluded? (Matt. xxvi. 39-42; Mark xiv. 36; Luke xxii. 42); and what is the HOUR alluded to (Mark xiv. 35; John xii. 27)? Was the prayer answered, and how?

THE LORD'S TWO COMMANDS—WHY UNEQUAL OBEDIENCE?—In pondering the last command of the Lord Jesus Christ to His disciples: "Go ye into all the world and preach the Gospel," in comparison with His pre-resurrection command: "Do this in remembrance of Me," I have been greatly impressed by one thing, and that is the ill-balanced obedience of the Church to these two commands. To what cause do you attribute this?

TENT WORK—COMMUNICATING WITH LABOURERS.—If an evangelist writes to a meeting that he intends to pitch his tent in their city, what would be the responsibility of such an assembly while he thus labours in their midst? Would it be right to send money away while a series of meetings are going on? or should it be the duty of an assembly to communicate with a servant of Christ whenever he is labouring among them?

SHARES IN JOINT-STOCK COMPANIES.—Is it contrary to the teaching of Scripture for a Christian to take shares in a joint-stock company of which most of the shareholders are unsaved?

MEANING OF THE WORD "EVERLASTING."—Everlasting God (Gen. xxi. 33); everlasting mountains (Hab. iii. 6); everlasting Gospel

(Rev. xiv. 6). Does the word "everlasting" mean the same in each case?

PROMISES OF EARTHLY PROSPERITY.—May believers in our Lord Jesus Christ in these days expect literal fulfilment to them of such promises as Proverbs iii. 9, 10, and xix. 17, subject of course to the fulfilment of the conditions attached?

"MY GOSPEL"—WHAT IS ITS MEANING?—"According to my Gospel." In what sense does the apostle use these words? (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8).

### TO WHOM DOES "THE GREAT COMMISSION" APPLY?

QUESTION 548. — Matt. xxviii. 18-20. Is it "rightly dividing the word of truth" to say, as some affirm, that this scripture does not apply to this dispensation, but applies solely to the preaching of the Gospel of the kingdom as a witness after the Church is gone?

Answer A.—(1) In Acts i. 6, the disciples enquire as to time of restoration of the kingdom to Israel, but Christ does not gratify their curiosity, but brings them back to present duty and privilege, by repeating their great commission (verse 8) to witness for Him. Though, like Mark and Luke, not so copious as in Matthew, here is evidently—especially seen when linked with Luke xxiv. 47—the same world-wide command. It gives the Godward side—in their endeavour, His witnesses; and Matthew gives the Manward side—in results, make disciples. (2) As matter of fact, the disciples at once commenced to carry it out, thus supplying a divine comment. Mark, after recording the command (xvi. 15), immediately speaks of its carrying out (verse 20). (3) Matt. xxviii. 20 particularly states that His sustaining presence in its execution will be with them all the days, "even unto the consummation of the age" (R.V., marg.), when we shall then be with Him. Except in principle, its force will cease when the Church is gone, and this present age ended. J. H. H.

Answer B.—I thought we had enough of this subject when we discussed the baptism question. However, a few thoughts further may be helpful. It is a great help to our understanding the Scriptures to have got some insight into what is known as "dispensational truth." That is, to be able to discern to what "age," or dispensation, any passage primarily applies. But we should be careful not to make any part of Scripture teach dispensational truth if it was not designed by God to do so.

It is clear to my mind that there is a dispensational distinction between the place which baptism gets in Acts ii. 38, and in chap. x. 47, 48.

In Acts ii. it *preceded* the "reception" of the Holy Spirit; in chap. x. it *followed* this. The question is, which of these was according to the Matthew commission? My conviction is that such dispensational distinctions, clearly discernible later, were not *designed* to be taught in Matthew xxviii. That commission was designed to be *obeyed*. It may have a special application to the "Gospel of the kingdom" (I rather think it has), but to my mind that is not a sufficient reason for the "Christian" setting it aside. I fear dispensational truth has been abused by many of us, and *imported into* passages where the teaching is *moral*, and not *dispensational*. May not some of us have gone wrong in this way regarding the "Coming of the Lord" as taught in the Gospels? The distinction between His coming for His saints, and His coming *with* them, which is clearly taught in the Epistles, was not designed to be taught in the Gospels. The Lord's own teaching regarding His coming again was designed to promote *watchfulness* and *holiness of life*, and not to be divided into *parts*, and I believe this principle applies to the "great commission."

G. A.

*Editor's Note :—*

Matt. xxviii. 19—"All nations," in contrast to chap. x. 5: "Go not into the way of the Gentiles."

"Teach," or "make disciples of"

"Baptising them." Could *only* apply to such as accepted the teaching of the apostles

"Teaching them to observe," &c. Could not apply to the nations as such, but to those who became learners, and as disciples of the Lord were baptised.

"I am with you always,"

"Even unto the end of the age."

Mark xvi. 15

"Go ye into all the world . . . to every creature," agrees with "all nations" (Matt.).

"Preach the gospel." The method by which they were to be taught or discipled.

"He that believeth," The only way of becoming a disciple.

"And is baptised," Following faith or discipleship—agreeing with Matt.

"Shall be saved," Therefore to be taught to observe, &c., as in Matt.

"He that believeth not," *i.e.*, does not become a disciple, therefore not eligible for baptism—baptism not mentioned here—"shall be condemned."

Verse 20

They fulfilled the commission, and the Lord fulfilled His promise. Exactly in correspondence with Matt.

Luke xxiv. 47

"Repentance and remission of sins." According to Mark, "the Gospel."

Verse 49

"Among all nations," as in Matt. and Mark. (See above.)

John xv. 26. 27

"Power from on high," in order to their being "witnesses of these things."

John xiv. 12

"The Comforter," "The Spirit of Truth," to enable them to be "witnesses of these things."

Acts i. 8

"Greater works"—"because I go to the Father;" corresponding with Mark xvi. 20.

"Witnesses," as in Luke xxiv. 49; John xv. 26, 27. "Unto Me"—personal, special testimony during Israel's rejection.

"Power from on high," corresponding to Matt., "I am with you," and Mark xvi. 20, "the Lord working with them."

Jerusalem, Judea, Samaria (contrast to Matt. x. 5), "and unto the uttermost part of the earth" Exactly as in Matt., Mark, Luke.

From a careful comparison of the foregoing Scriptures, we conclude (a) that although the special form of the Gospel of the Grace of God, as revealed to and by the Apostle Paul, is not given, yet it was the testimony to Him in this present age that the Lord had in view in the whole of the instructions given; (b) that the four Gospels and the Acts fully agree, and that in such a way as to include the Gospel as preached by Paul. Though Paul's Gospel was not then fully revealed, yet there was nothing in any of the Lord's words inconsistent with it; on the contrary, room is left within the broad lines given by the Lord for the filling in of all the subsequent details as revealed to and preached by Paul; (c) that there is not a word in any of the Lord's utterances as to "the kingdom," but testimony to Him as the rejected One in the power of the Holy Ghost sent down from heaven whilst He is at the right hand of God; (d) that the preaching of the Gospel, as recorded in the Acts, fulfils all the conditions of the Lord's commission, and affords a practical illustration or object-lesson for the rest of the dispensation.

We would observe that the great Gospel work of the last 1860 years, and especially of the last 50 years, has proceeded upon the Lord's own commission, His command and His promise, as given in these Scriptures, having been the motive and strength of the work. And, further, that although the testimony of this present age is the fulfilment of the Lord's commission, and has ever been so regarded by His faithful servants, it does not follow that the same commission may not have further fulfilment after the Church is removed and the Pauline testimony closed.

[Owing to Glasgow Fair Holidays it is necessary this month to go much earlier to press than usual. We, therefore, insert replies to only one question, and we hold over correspondence upon "the City" and "the Bride" (Rev. xxi.) for September number. We have already received several rather lengthy but extremely interesting letters upon the subject.—Ed.]

# "WHOM I SERVE."

By DR. J. NORMAN CASE, of China.

IN our last we called to mind the varied bonds which bind us to Christ. Verily, they are golden chains of love. He makes us His own in order that we may be something for Himself now and hereafter. Opportunities are given us of keeping His words and doing His will to the end that we may be conformed to His image. The Lord of Life and Glory, He through whom and for whom are all things, in coming into the world took the form and place of a bond-servant (Phil. ii. 7, Gr.). He was among men as One that served.

It is certain that the more we realise that we belong to Christ the more we shall seek to serve Him. The love of Christ will constrain us. We will reason thus: He died for all, in order that we who live should not henceforth live unto ourselves, but unto Him who died for us and rose again (2 Cor. v. 14, 15).

## FIRST SONS, THEN SERVANTS,

is the Divine order. Of old, the word went forth, "Let my son go, that he may serve me" (Exod. iv. 23). We are delivered from worse than Egyptian bondage, and brought into His own family that we may become His servant-sons. To each one of us He still says, "Son, go work to-day in My vineyard." Happy the one who heartily responds to the Master's call and seeks to serve Him.

"This vineyard of the Lord  
Constant labour doth afford;  
Yours is a sure reward—  
Work, brethren, work."

All His soldiers are volunteers. The only constraint is the constraint of Divine love. This is God's need and our opportunity. Through the mouth of Christ the Triune God inquires: "Whom shall I send, and who will go for us?" (Isaiah vi. 8). Let us afresh respond: "Here am I; send me!" It becomes each one of us to give himself to the Lord to be used how, and when, and where He will.

"Only an instrument ready  
His praises to sound at His will,  
Ready, should He not require me,  
In silence to wait on Him still."

O that all Christians would anticipate that day looked forward to by David. Of Israel by-and-by it shall be true: "Thy people are freewill offerings in the day of Thy power"

(Psalm cx. 3, R.V., mar.). In the past we yielded our members as instruments of unrighteousness unto sin; now it is but right and fitting that we yield the same members as instruments of righteousness unto God.

All the sublime teaching in the Epistle to the Romans, as to the believer's position and privilege in Christ, culminates in this exhortation: "I beseech you therefore, brethren, by the mercies of God, to present your BODIES a living sacrifice, holy, acceptable to God, which is your reasonable (intelligent or rational) service." From the tense of the verb in the original we learn that the Holy Spirit contemplates an act done once for all. In *purpose* it is such, and could not be otherwise. But in fact and experience it

## NEEDS TO BE CONSTANTLY REPEATED.

Day by day we take our place at His feet and offer ourselves to Him as His willing servants.

And because it is a "living sacrifice" we must bind it with cords unto the horns of the altar. The flesh cannot be consecrated to God, and it would hinder even the new man from being yielded to Him. So to serve the Lord acceptably needs intense conviction, deep-seated purpose, and constant watchfulness. Otherwise the sacrifice will soon be off the altar, and we shall be found living once again for ourselves.

Think of the cost by which He made us His—*His own precious blood!* As purchased ones we are His bond-servants, and it should be our one business to do His will. "Ye were," says the apostle, "bought with a price; glorify God, therefore, in your body" (1 Cor. vi. 20, R.V.). The subject of this whole passage is *the body*, and how it can be kept holy for the Lord. So it is better, with the Revisers and most Bible scholars, to omit, "and in your spirit, which are God's." There is more force in the expression as it was originally written.

It was this aspect of the truth that led the apostles to speak of themselves as

## BOND-SERVANTS OF CHRIST JESUS.

It will be instructive to young believers to search out how many of the New Testament writers thus speak of themselves. I could tell you, but it will be more helpful if you find it out for yourselves. It can easily be learnt from the margin of either a Newberry or Revised Bible.

We, too, are His bond-servants. We belong to Him absolutely. Spirit, soul, and body, all that we are and have, are His; and we love our chains. We love our Master; we love His service; we would not go out free.

And as we seek to serve Him, we may be sure that He will sustain us in His service. No soldier of Christ goes on a warfare at his own charges. He will supply all the needs of those whom He selects to serve Him. To His own He still whispers, "My grace is sufficient for thee." Yea, Lord; dare we doubt it? Christ at one end, the servant at the other, and all-sufficient grace between. Are we not well provided for?

"*Ich dien*" is the well-known motto of the Prince of Wales. It is a German phrase, meaning *I serve*. It might, with propriety, be the motto of the regal priesthood. For "we are children of God; and if children, then heirs—heirs of God, and joint-heirs with Christ." And it should be our meat and drink to do His will.

Service of some sort will be ours even yonder. For of the upper temple service it is written: "And His servants still [*bond-servants*] shall serve Him; and they shall see His face; and His name shall be on their foreheads" (Rev. xxii. 4). Now we are, as it were,

#### SERVING OUR APPRENTICESHIP

for our eternal calling. Let us be diligent and honest in learning and doing the Lord's will; for position and service there will depend much upon the way we have learned and laboured here.

But some who read these lines may sadly think it has no application to them. Gladly would they run on the Lord's errands, but are hindered through bodily weakness or other circumstances. My brother or sister, you, too, can serve the Lord Christ. For Paul enunciates a great *principle* of God's Kingdom when he says: "If there be first A WILLING MIND, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12). The state of the heart is the all-important matter. I trow that he who diligently prays for God's servants, and according to his means helps on God's work, shall one day receive

AN EVANGELIST'S OR MISSIONARY'S REWARD.

For Matt. x. 41 may also be taken as a

principle having a very wide application. And I remind some, whose time and strength are almost wholly taken up in "the trivial round" and "common task," that it was to literal bond-servants the Apostle wrote, "Ye serve the Lord Christ" (Col. iii. 24). Now, if it could be said of them, there is no reason why it should not be true of all Christians, in any and every circumstance. It all hinges on this, "Are you sincerely desirous of serving Him?" If so, the Lord reckons that you are serving Him, and will reward you accordingly. As one of England's poets, with fine insight, said:

"They also serve who only stand and wait."

Methinks that at that day, to myriads of His people, concerning many lines of service that they would have engaged in, but were hindered from, the Master's own lips will say: "*It was well that it was in thine heart.*" And of many an unrecognised worker or sufferer He will again approvingly say: "*She hath done what she could.*"

#### A SINNER NOT CONDEMNED.

By GEO. F. TRENCH.

It will be recalled by readers of the first paper that I have undertaken to show that the opening scene of John viii. is the necessary foundation on which the remainder depends, albeit the higher critics would have us reject it as not inspired. The following ten connections are the proof

#### PAPER II.

(1) Verse 12. At first sight this verse might seem to come in rather abruptly; but a little examination shows its perfect fitness. The Lord knew that the charge had been made, not in the cause of morality or virtue, but "that they might have to accuse Him" (verse 6). Instantly, therefore, upon disposing of the case, He exposes their true design by bearing witness to Himself, and thus (vs. 13) drawing out the secret enmity of the accusers. But why, it may be asked, this particular reference to following the light? The 5th verse explains: These men had posed as followers of Moses, who, like David after him, was "the light of Israel." The great supernatural feature which distinguished the moving camp in the wilderness, under Moses' leadership, was the pillar of light and fire by which it was guided. "I am the light of the world" is the Lord's claim to be the new leader and guiding light of men, not of Israel only, but of all.

This is expounded by the Spirit more fully in 2 Cor. iii. and iv., where the light of Moses is contrasted with the light of Christ—the glory that was in Moses' face veiled and passing away, with the glory that excellet in the face of Jesus Christ. That was the ministration of condemnation, and was glorious, no doubt. This is the ministration of grace in righteousness, and is far more glorious. These Pharisees and Scribes insist on the former, "Such should be stoned." The Lord Jesus proclaims the latter, with "Neither do I condemn thee; go, and sin no more. I am the light of the world."

But, again, the connection will be seen if you will refer to two places in John. First as to the accusers. Chap. iii. 17-21 (of the Gospel) is the exact parallel of this scene. They fled from the light the very moment it was turned upon them. "For they loved the darkness rather than the light, because their deeds were evil." "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Then as to the convicted sinner, turn to 1 John i.: "God is light." "And the blood of Jesus Christ cleanseth us from all sin." "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." How beautifully these words correspond with—"Neither do I condemn thee; go, and sin no more. I am the light of the world!" The light that blinds and scatters the self-righteous accusers attracts and illuminates the confessed sinner.

(2) Verse 15. "Ye judge after the flesh; I judge no man." Again, and in direct connection with the trial and acquittal, the Lord explains the cause of the divergence of these men's thoughts from His own. They judged after the flesh, against which the Law of Moses was designed and directed. He came in the way of grace and truth, and "judged no man." It is impossible, I submit, to miss the connection (see chapter xii. 47),

(3) Verses 17 and 18. "It is also written in your Law that the testimony of two men is true." This is written in the same book, Deuteronomy, from which the accusers had quoted the sentence of stoning, and in the same connection—the one in chap. xix. 15; the other in chap. xxii. It is as though the

Lord had said—You but a little while since called for judgment against the adulteress, on the testimony of several witnesses; I also produce two witnesses (see chap. v.). My Father confirms My testimony, and yet you say, "Thy record is not true" (verse 13). If the scene of the trial be cut out, the force of the argument is greatly weakened.

(4) The 20th verse is again a plain allusion to and confirmation of verse 2, which again corresponds with verse 59. But I pass on.

(5) The next three instances ought to be taken together, as constituting one of the most important and most profound revelations of the state of the fallen soul of man, all, as it seems to me, drawn out and founded upon the opening scene of the chapter, which the critics want to cut out.

Verses 21-24. "Ye shall seek Me and shall die in your sins." "Ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins." It can hardly be by accident, as men say, that the first mention in the Gospel of "sins," and of death as sin's penalty, occurs where it does. These men whom the Lord was addressing had been convicted of sin before the whole audience, by the beam of Divine light that had flashed into their hearts, and now He smites with the sword of the Spirit, again and again, warning the self-righteous of their doom, even while He implies the way of escape by faith in His name (Heb. iv. 12, 13). "He that despised Moses' law died without compassion under two or three witnesses" (as they wished that this woman should die); "of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God." "It is a fearful thing to fall into the hands of the living God" (Heb. x.). If such a doom has befallen these men, they cannot plead that the Lord did not warn them.

(6) Verse 34. "Whosoever committeth sin is the servant of sin." "If the Son shall make you free, ye shall be free indeed." Here again the connection is plain and irresistible. The accusers had posed as zealous for the law and for purity. He teaches them that they are slaves of sin. The deep, terrible revelation is given that the sinful act betrays a state of bondage. The accusers and accused were alike the prisoners of sin. But liberty was

offered, and she had been set free. Here the offer is made to them also.

(7) The veil is further raised in the verses that follow, and sin and sin's slaves are traced up to its author. And "Ye are of your father the devil" touches the bottom, as men say, in this Divine exposure that began by the scene we are discussing. Rom. ii. 17-24 should be read in this connection; it is a like process of exposure, conducted by the Spirit in St. Paul, in view of "the day when God shall judge the secrets of men by Jesus Christ."

(8) Verse 46. "Which of you convinceth Me of sin?" This is the same Greek word (*elegko*) as we have had already in verse 9 (convicted), and is found again in chap. xvi. 8. If anyone still hesitates, this ought to satisfy him. The Lord offers Himself to the full blaze of the righteousness of the law, to discover, if these men could do it, one speck or spot or shadow of a stain, and thus vindicates His right both to expose and to forgive the sin of others. They answered by charging Him with being a demoniac, to which He responded by a fresh offer of salvation (verse 51), and then

(9) Verse 59: "They took up stones to stone Him." Note that the woman was brought in to be sentenced to *stoning*, and now it is the Christ, to whom they had appealed, who is to die by their murderous hands. What a battle we have here! These hypocrites, by quoting Moses' law for the penalty of stoning, had really drawn the sword of the Spirit, which is the Word of God, against its Author. But He, seizing it from their feeble grasp, as He had done before, when Satan met Him in the desert, had so wielded it to their discomfiture, piercing and striking, as we have seen, with point and double edge, that they, staggering beneath its heavy blows, are fain to stoop for stones, not now to be hurled at the adulteress, but at Him whose challenge they had failed to meet, and whom none of them could convict of any fault or sin. If somebody must be slain, say they, let it not be the sinful woman (for how are we better than she?), but the sinless Saviour, whose dazzling light disturbs and convicts us. The whole action may be summarised thus: The accusers of the adulteress

present themselves as the advocates of law and righteousness, covering thus their attack upon the Lord. The Lord meets them first by compelling them to admit their own sin publicly; then reveals that, as sinners, they are slaves to sin; thence, by easy progress, that they are the children and slaves of Satan. But Satan was a liar and murderer from the beginning (vs. 44), and they are like him, "liars" in denying Christ's claims, "murderers" in seeking His life. Enraged at such plain dealing, they pick up stones to stone Him, thus confirming His judgment, and showing their treachery in the opening scene.

(10) The best evidence that the opening verses are necessary to the argument remains to be produced. The Lord's treatment of the case of the woman may be said to have consisted of two parts—non-condemnation for the past, and liberty ("sin no more") for the future: deliverance, that is, from both the penalty and power of sin. The marvellous beauty and perfection of the Lord's character and spirit is shown by the fact that, while engaged with these, His unscrupulous antagonists, in defending His claims, He finds opportunity over and over again to introduce His message of grace even to them, extending to His hypocritical and murderous assailants the same offer of pardon which he had already proclaimed to the sinful woman.

I can do no more in this brief notice of a wonderful chapter than point out the passages in which this occurs, satisfied that, to those who will follow the course of the Divine warp and woof of the fabric, the inextricable connection of the scene with the discourse that followed it will be established.

(1) "He that followeth Me shall not walk in darkness, but shall have the light of *life*" (verse 12). Noticing that His challenge (verse 7) had had a deterring effect—the light of His holiness driving them back to hide in the crowd—the Lord hastens to invite the accusers to become His disciples, that that light may be to them the light of *life*—meeting thus their demand for the sinner's death with the gracious offer of life through faith in His name.

(2) "The truth shall make you free" (verse 32). "If the Son therefore shall make you free, ye shall be free indeed" (verse 36). "This He spake to some who had believed in



Him" (verse 31). It is the enlargement of His charge to the woman, then addressed as a believer: "Go, and sin no more." If the former passage reveals justification, this is the way of holiness. Romans v. corresponds with the one; Romans vi. and Gal. iv. with the other. The law in which they gloried was able to condemn sin, no doubt, but to whom did it ever give liberty? Hearing these words, the poor, cowering convict at His feet, and her self-condemned accusers alike, are given hope and encouragement, if they would come to Him, the great Saviour and Liberator of sin's slaves.

(3) "If a man keep my saying, he shall never see death." Here is future security. Salvation—past, present, and to come; life, liberty, and glory. The victim and the would-be executors of the death penalty may catch a new revelation from on high. The light is also the life of men (i. 4). Besides the above, and incidentally, beautiful flashes of Gospel truth scintillate amidst the deadly strife. In verse 19, the Fatherhood of God is offered (see chap. i. 12-14). In verse 42, when He says, "Ye would love Me," He shows the heart that yearned for the response of human love—the true and almighty motive of holy living; and, in verse 56, the joy and gladness are told of those in whom the light of Christ has shone—even in those who, having not seen, have believed. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

### THE KINSMAN-REDEEMER

(Continued).

Revised Notes of Addresses on "The Lord Jesus as seen in the Epistle to the Hebrews," by J. R. CALDWELL.

IN Exodus vi. 6, Jehovah first revealed Himself to His people under this title: "I will redeem you"—i.e., "I will be to you the Kinsman-Redeemer." But how could they understand such a relationship as this? By what means could Jehovah, the invisible God, become their Kinsman? Prophets and righteous men of old doubtless pondered it and desired to know its meaning; but it must have been a mystery beyond their comprehension. But to us it is all plain in the light of Heb. ii., Col i., and John i. God was ever looking on to the time when the Word would

become flesh, and though not till then did He actually become Kinsman, yet he had all the heart and all the will so to act toward His people, and all His dealings in grace were based upon the conditions of the Everlasting Covenant, in due time to be ratified in His blood.

In Ex. xv. 13, the same word occurs again: "Thou, in Thy mercy, hast led forth the people whom Thou hast redeemed." This redemption consisted of two different actions. First there was redemption from the judgment stroke by the blood of the Paschal Lamb. That answers to Gal. iii., redemption from the curse. The judgment must have fallen upon them as well as the Egyptians, except the blood had been there to secure them. But still they were not set free by that from Pharaoh's power. It remained for Jehovah to deliver by His power those whom He had redeemed by blood. The Passover was deliverance by judgment on the substitute. The red sea was deliverance by judgment upon the enemy. Both were redemptive acts; it was in both cases the Kinsman-Redeemer fulfilling His high responsibility to those whom He undertook to redeem. The one set forth redemption from the guilt of sin; the other redemption from the power of Satan. Israel's deliverance was Egypt's destruction. The power of Pharaoh was for ever broken as regards each one who had been sheltered under the blood of the Passover Lamb. So is it as regards every soul who rests by faith upon the blood of Christ. They are not only "washed, justified, sanctified"—not only are they forgiven all trespasses—they are also delivered from the power of darkness and from the power of Satan, and translated into the Kingdom of God's dear Son. "Through death He destroyed him that had the power of death—that is, the devil." Satan is a conquered foe for all who believe in the Lord Jesus.

Let us now read Job. xix. 23-27. Job wishes that his words were graven with an iron pen in the rock, and the writing filled in with molten lead, so that it might be for a perpetual record. But even so, they would have been indecipherable by this time. Little did Job think that his words as he uttered them were chronicled by the Spirit of God,

and therefore for ever, and so we read them here to-day. "For I know that my Redeemer liveth." This is the same word—"My Kinsman-Redeemer." A marvellous expression coming at so early a date, for this is acknowledged to be the oldest book in the Bible—a patriarchal book, even earlier than Moses, and yet here is the very light of New Testament truth in the heart and on the lips of Job. And he speaks not only of a Redeemer in the heavens, but of a Redeemer who shall stand upon the earth, through whom, in resurrection, he shall see God—One who shall rectify all his wrongs and avenge all the injustice he has suffered, setting right all the tangled web of his life, which to him seemed inextricable confusion. And this same setting right of all wrongs in resurrection is our consolation. "Dearly beloved, avenge not yourselves; vengeance is Mine, saith the Lord." You and I may safely leave all our concerns in the hands of our Kinsman-Redeemer—our Boaz—who will not be in rest till He has finished that which concerneth us.

Then, if we turn to the book of Isaiah, one hardly knows where to open it—this title of Jehovah, the Redeemer, is so frequently used by him. Take Isaiah xli. 14: "Fear not, thou worm, Jacob. . . I will help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel;" and xliii. 1: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine." Also, lx. 16: "Thou shalt know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One of Jacob." Also, lxiii. 4: "For the day of vengeance is in My heart, and the year of My redeemed is come."

From these passages we gather that the Redeemer knows those whom He redeems. He calls them by their name. They are His—His own peculiarly, as Boaz could have said concerning Ruth when she became his wife. He is their Saviour—their Mighty One, with all power in heaven and on earth; and He is their Avenger, as it was the right of the kinsman to avenge the death of his kindred upon the manslayer who did not flee to the City of Refuge.

It is in this character as the avenger that the Lord Jesus is specially seen in Heb. ii.: "That through death He might destroy him

that had the power of death." We are little alive to the great power that Satan exercises in relation to this world. He is recognised in Scripture not merely as a usurper, but as having an official standing. He had the power of death—that is, authority over the dead. To him was committed, so to speak, the jailorship of death.

When Michael the Archangel disputed with him about the body of Moses—possibly sent to claim the body of the prophet that in it he might appear with Elias on the Mount of Transfiguration—he brings not a railing accusation against this potentate of darkness, though his presumption might well have warranted it, but leaves him to be dealt with by the Lord Himself. His official standing in relation to death is thus asserted and owned.

But our great Redeemer has gone down into death—He has entered the dark domain of Satan—as we read of Him in Psalm lxxviii. "Free among the dead." Who was ever "free among the dead" but the One on whom Satan had no claim, and who, stronger and mightier than the strong man armed, entered the very sphere of Satan's authority, and spoiled the principalities and powers of darkness of their prey.

Death could not hold the mighty victor! On the morning of the third day He arose, and "led captivity captive," or "delivered a multitude of captives," taking with Him to Paradise the spirits of all His redeemed, there in blessed nearness to Himself to await the resurrection morning.

During their lifetime on earth, though believers, they had been in bondage through fear of death. Like Hezekiah, who wept sore when told that his end was near, they had dreaded the dark unknown. And many still are in bondage to similar fears, notwithstanding that the darkness is past, and death to the believer now is only "to depart to be with Christ," which is far better.

To John He said: "Fear not; I am He that liveth and was dead, and, behold, I am alive for evermore, and have the keys of death and of hades." No longer has Satan authority over departed saints; all authority is in His hand who died and rose again. He holds the keys of the Unseen! Demons, though their name be legion, must fly at His

word. Satan and all his hosts are powerless against those who cleave to the Redeemer. One day I saw a hen with its brood; a dog ran out from the farmyard near by and alarmed them. The little chicks ran quickly and nestled under the mother's wings, and there they were as safe as the mother could make them. And those who trust in the shadow of His wings are as safe as God can make them. "In the shadow of His wings there is rest, sweet rest."

### THE RAISING OF LAZARUS.

Notes of an Address by Mr. JAMES WRIGHT, Bristol.

John xi.

"THEN Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary sat still in the house." She was of a quieter temperament, and was in the habit of sitting at the feet of Jesus. She could wait till called by Martha.

"Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died." Is that not very like the language of despair—of despondency, at any rate? But the Lord proceeds to furnish a little help to her faith. "Thy brother shall rise again. I have already sent the message: 'This sickness is not unto death.' Did not its meaning come home that I am going to do somewhat? And now, I tell you plainly that he shall rise again."

But Martha was not yet ready. She puts it off to a vague future. "I know that he shall rise again, in the resurrection at the last day." Now see how the Lord meets that—the way He always meets us when we put abstract truths about the future in *His* place. "I am the resurrection and the life." He puts a living Person before Martha, whose mind travels off to an abstract doctrine because, as a Jewess, she believed in the resurrection of the dead. But the Lord recalls her to the present point. "I am the resurrection and the life." She could look back to the past, and on to the future, but He brings her to the present point, contact with Himself. You and I always try to do that when dealing with anxious souls, to lead them to Scriptures which bring before the awakened sinner a *present* Saviour. "Now is the accepted time"

(2 Cor. vi. 2). That is, as a dear orphan boy once said to me when I asked him what "now" meant, "This very minute."

As believers, we deal thus with anxious souls about the acceptance of salvation from wrath. Do we deal with ourselves in the same way, and say, "Jesus is a *present* Saviour from sin?" I may have, as a believer, a besetting sin, and no power over it, so I grieve and dishonour my Lord. I may not fall into open sin, but when in my room at night, and looking back over the day, I have to say, "In thought or word I have grieved Thee again"—in temper, in the secret thought of the heart; and I say, "I cannot cure myself of it." Now, the Lord knows very well that I cannot, any more than I can put away the guilt of my sin. I trust Christ to do the one; and is it not said, "He shall save *His people* from their sins" (Matt. i. 21). Let us not hesitate to trust Him to save us from this sin now, instead of putting it off, as Martha did the truth of resurrection, to some indefinite period. "I am the resurrection and the life." If, by the power of the Holy Spirit, I accept that—"It is God which worketh in you both to will and to do of His good pleasure" (Phil. ii. 13)—it is my act of trust, but it is His power in me that does it.

#### DO NOT SPLIT YOURSELF INTO TWO PERSONS.

Scripture does not. You are responsible for that sin, to seek to gain the victory over it; but remember that *you* cannot do it. *Christ* does it. He *works* in you, for He is the Saviour from sin. So the Lord calls Martha back from the contemplation of what might have been in the past, or what would be in the indefinite future, to the *present*—to the mighty One who is able to raise the dead.

A little further on we find that Mary seems to have shared with Martha the same misgiving and almost despondency. Mary "fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died." How does the Lord answer her? It is very touching; He answers her with a groan! "Mary, is it you who say that; you who choose the better part; you who sat at My feet; cannot *you* rise above this?" "He groaned in the spirit, and was troubled." That was the only answer to Mary's half reproof that He had not come

sooner. Do not you and I cause the blessed Lord Jesus, now at the Father's right hand, to groan sometimes by our want of understanding, of faith in Him, pleasure in Him, delight in Him? He is "the same yesterday, and to-day, and for ever" (Heb. xiii. 8); and wherever you see the Son of Man joyous on earth it was in connection with faith. And the contrary holds good. If it is true that our simple confidence and faith fill His heart with joy, what must distrust and doubt do? These grieve His heart, speaking after the manner of men. Do we want to please the Lord Jesus? Then let us be simple in faith.

"Jesus wept!" It was as He went along to the sepulchre. "Then said the Jews, Behold how He loved him." There were two sets of Jews—one sympathetic, the other critical. And this is a beautiful testimony to the naturalness of the human emotion of the Lord Jesus. The tears flowed down from His eyes, and all bore testimony to

#### THE GENUINENESS OF THE GRIEF

of the Son of God. Ah, it was no paid mourning! The Jews knew the difference between paid mourning and genuine mourning. It was the custom to pay mourners to howl and make a great noise; but they read His *heart* in these tears, and said, "Behold how He loved him." Then there was another class who said, "Could not this Man, who opened the eyes of the blind, have caused that even this man should not have died," referring to the blind man whom He sent to the Pool of Siloam to wash (John ix.).

"Jesus therefore, again groaning in Himself," or "moved with indignation" (R.v.), "cometh to the grave." If we ask what it was that moved the Lord Jesus to this, I do not think we should be right in saying it was the weakness of faith in the two sisters, or the unbelief of the Jews. I believe it was the view of the terrible consequences of sin, as He saw the fruits of sin in this sepulchre in the corrupting body. Though there was before Him the certainty that in a moment He would put forth His power as Quickener, and raise the corrupting body to life, yet, viewing the terrible consequences of sin, it so moved Him that He groaned. I do not think we do wrong to couple with this Rom. viii. 23: "Even we

ourselves groan within ourselves." While we are waiting for the first resurrection and the reception of the glorified body, we *groan*. Is not that in fellowship with Christ? It is groaning implanted by the Holy Spirit. And with what do we groan? As Christ groaned with holy indignation at the results of sin, we, as His servants, have fellowship with Him, and share in and sympathise with this groaning. But it leads us to wait in hope of resurrection, as Christ groaned with the certainty that in a few moments He would transform that scene of death into one of life.

"Jesus said, Take ye away the stone." That is, He would not waste Divine power. Anything that man *can* do, He lets man do. Man could take away the stone and afterwards loose Lazarus from the grave clothes, and the Lord let him.

#### A BEAUTIFUL RESERVE OF POWER

this! In Habakkuk iii. 4, we read: "There was the *hiding* of His power." So, in this manifestation of Divine power, there is a holy reserve. He did not waste a bit. He did not roll away the stone, or cause the bands to drop off by the exercise of His miraculous power. No; He reserved it till He came to that point which man could not reach.

Now, this is a deeply important point. You cannot convert a man, or breathe life into his soul; but there is something you *can* do. You can take away the stone of prejudice and ignorance of the truth by patient instruction, by bringing the truth before his soul—that is, rolling away the stone. You can do that; but there is a thing you *cannot* do. You cannot speak with the voice that raises that soul to life. You can instruct a child, and believing parents ought to train up their children in Christian ways, though they know that they are born in sin, and deserve nothing but death. They know all that, and more than that—that they cannot regenerate the soul of their child, but they can instruct that child in the truth of God, and train him in ways suitable to a Christian life. All this they can do, and, in effect, the Lord Jesus says, "Do it." And then, when a soul is converted, we can undo the bands of formalism, and the things that confine, contract, and hinder it, although we can do nothing in imparting life.

Now comes the point—that crisis of the transaction when none but Jesus could act. Notice what preceded it. When they had taken away the stone, His first act was that of thanksgiving. “And Jesus lifted up His eyes, and said, Father, *I thank Thee* that Thou hast heard Me.” Contrast this with the account of the actions of Elijah and Elisha when they were going to bring back a child to life. Look at the importunity of their prayers, their agonies, the stretching of themselves on the child, the earnest entreaties put forth, because they were not the Quickener of the dead, but only the servants of Jehovah. But here the Lord Jesus calmly gives thanks to God in prayer. No cry; no wrestling. Simply, “I thank Thee that Thou hast heard Me,” evidently implying that the Father had heard the prayer of two days before, that He might have this proof of Messiahship through this exhibition of authority, and He knew that the Father would grant it.

“And I knew that Thou hearest Me always.” Never one moment’s interruption in the communion between the Father and the Son. I do always those things that please Him” (John viii. 29); “I am not alone, because the Father is with Me” (John xvi. 32); “The Father that dwelleth in Me, He doeth the works” (John xiv. 10). The Lord was quite as certain that Lazarus would come forth as if He had seen him, so He just calmly thanks the Father that

#### HIS PRAYERS ARE NEVER UNHEARD,

and then says, “But because of the people which stand by I said it, that they may believe that Thou hast sent Me.”

“And when He had thus spoken, He cried with a loud voice, *Lazarus, come forth.*” And before the echoes of that voice die away, a form comes out of the dark recesses of the grave, and, I suppose, prostrated itself before its Deliverer—its Deliverer from death.

“That all men should honour the Son even as they honour the Father” (John v. 23). Paul puts two things on a level: “God, who quickeneth the dead, and calleth those things which be not as though they were” (Rom. iv. 17)—that is, He puts resurrection and creation on the same platform; both are Divine works, before which human power must stand aside.

It is only God who can call a universe into being by a word; it is only God who can raise the dead. And there is a third thing which only God can do: It is only God who can regenerate a soul.

And underneath the surface of this miracle is the spiritual teaching of the great work Jesus does in the conversion of every soul. The sinner, dead, lies in utter impotence, but the voice of the Son of God wakes the dead. “The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (John v. 25). “The hour is coming, and *now is* ;” and, blessed be God, that “now is” is at this very moment. Dead souls are hearing the voice of the Son of God somewhere or other on the earth, because God’s purpose in lengthening out the day of grace is that souls may be saved, and we conclude by the fact that the day of grace is not over, that He is quickening dead souls still.

But it is the power of God alone that raises the dead, either literally from the grave in the future, or spiritually now, unto everlasting life.

NOTE.—Some points in the above address were suggested by remarks on this miracle in Dr. John Laidlaw’s “Miracles of our Lord” (Hodder & Stoughton, London). J. W.

#### HE KNOWS.

“The Lord knoweth the way of the righteous: but the way of the ungodly shall perish.”

Psalm i. 5, 6.

THE Lord knoweth my way,  
And in His own blest keeping hath  
The ordering of all my path:  
All at His feet I lay.

His hand, which led me on  
Thus far, will surely lead me still.  
To walk with Him my only will  
Until my work is done.

Though earthly clouds may veil  
This winding path of mine below,  
I have His promise as I go,  
And that can never fail.

And I shall reach at last  
That home prepared for me, and share  
His radiant crown of glory there,  
When I this bourne have passed.

Limerick.

J. W. M'C.

## Correspondence.

## THE CITY AND THE BRIDE.

[We give this month two out of the many valuable and interesting letters evoked by Mr. Trench's in our July No. The subject is so important, and its consideration involves so great a range of teaching from the Scriptures, that we propose to follow up these by other letters next month.]

TO THE EDITOR OF *The Witness*.

In making a few remarks on Mr. G. F. Trench's letter I am simply responding to your invitation given in the prefatory note, feeling sure, also, that he will wish to know the difficulties others feel with regard to his interpretation of Scripture on this subject, and will regard a considering of what he has written as a greater expression of respect towards himself than an ignoring of it. Of course, a proposition can be expressed in a few words, but more may be required for even brief remarks on it, unless curt and dogmatic statements are made; but this is not desirable.

May I first emphasise Mr. Trench's admission of the important point that "marriage is used to illustrate the Church's relation to Christ." This, of course, no one can question who reads 2 Corinthians xi. and Ephesians v. But is that which is illustrated only a relation *for time*, or is it the *eternal* relationship of Christ and His Church? On 2 Corinthians xi. 3 Mr. Trench says, "The Bride is connected with present Church purity and loyalty to the Lord." But the purity and loyalty are cherished in anticipation of the marriage union to follow. How, then, can such a figure be used if the relationship it anticipates is never to exist?

Even though this truth is only incidentally enlarged upon in Ephesians v., it is stated very clearly as the pattern to be followed in a *life-long* earthly relationship; but how can we feel its force if we do not regard the heavenly counterpart as *eternal*? Christ is, indeed, what the husband cannot be—"the Saviour of the body"—for He "loved the Church, and gave Himself for her . . . that He might present her to Himself a glorious Church." As in the beginning the woman was derived from the man in his deep sleep, and thus partook of his life, so the Church owes her very existence to Christ through His death. To the first man the Lord *brought* the woman; she was His gift to one who had done nothing to merit her. Though the Church is the Father's gift to Christ, yet He has made her His own by redeeming her from her lost estate, and therefore He is able to *present her to Himself*. But is the relationship, when thus divinely perfected, at once to cease? Is the Church which Christ loved, and for which He gave Himself, no longer to enjoy that love as

expressed in this passage? Are they who have been taught by such scriptures as these to look forward to this presentation to Christ as His spouse, to see *others* brought into *that position*, while they simply take the place of dependence and subjection set forth by the members of a body? Precious as are the lessons connected with this relationship of Head and members, could the reality of *love* be brought out unless Christ stands to the Church in the same relationship as Adam did to the woman whom God had "built" for him, to be the object of his affections, and to respond thereto? It is when Paul has quoted the words which convey for all time the lessons drawn from that first union that he adds, "This mystery is great; but I [emphatic] speak concerning Christ and the Church." Surely he is not speaking of what is but temporary, and will pass away almost before the blessedness is learnt, but of a glorious and abiding union, of which the highest present experience is but a foretaste.

That "bride" and "wife" are "Old Testament figures" is true, and the word *FIGURES* might be doubly underlined. It is perhaps forgetfulness that they *are* *FIGURES* that leads us to set one relationship against another, as if both could not exist together, instead of considering that many figures are needed to set forth the fulness of the truth. That we are the *sheep* of Christ, and that, as children of God, we are His *brethren*, are undisputed truths. How, then, can we be members of a body of which He is the Head, or stand to Him in any such relationship as that in which the first woman stood to the first man? It is only a rigid literalism that finds any difficulty in the use of these varied figures. And when Mr. Trench suggests that because the Church is revealed as "a human body" it would have been "more simple, appropriate, and natural," if the Church was meant by the Bride, "to present her in her human form, as Eve was brought to Adam," is he not bringing in a literalism that Scripture does not warrant?

Looked at in this light I cannot see that the fact of the Church being presented "as a body, a human body," precludes her being also seen as "a city." Indeed, the very epistle which declares that she is "*His body*" (Eph. i. 23) also sets her forth as a "*building*" (chap. ii. 21). "Built upon the foundation of the apostles and prophets," and "fitly framed together," she "is growing unto a holy temple in the Lord," the object being to make her "a habitation of God in the Spirit" (see also 1 Pet. ii. 5). Now, it is worthy of note that the one thing that is definitely called "*the tabernacle of God*" is "the holy city," in the foundations of the wall of which are the names of these very apostles, for it is when John sees that city "coming down from

God, out of heaven," that he hears a great voice from heaven saying, "*Behold the tabernacle of God is with men, and He will dwell with them.*"

Mr. Trench allows that the Church "is called a temple," but quotes the words concerning the city, "I saw no temple therein." But why is there no temple? "The Lord God Almighty and the Lamb are the temple of it," and from another point of view it is one vast temple, as God's habitation. So the overcomer who is to bear the name of the city is also to be made a pillar in the temple of God (Rev. iii.). Does not this link the two together? He is a citizen of the city and a pillar of the temple. And does not the double truth—that the Church as "a holy temple," is "the tabernacle of God," while God and the Lamb are the temple of that which is so designated—call to mind the many words which tell that the Church is in Christ, and that Christ is in the Church? While the mysticism that springs from human reasoning should be avoided, there is a heavenly mysticism which we must recognise, and into the knowledge of which the Holy Spirit alone can lead us.

Mr. Trench considers that as "the Church is destined to be a heavenly, not an earthly abode," and, as united with the Head "in heavenly places," to "rule over all things created," the city which "comes down out of heaven from God and lights upon the new earth," cannot be the Church. But is not this an ignoring of the fact that the city is the abode of Him with whom the Church is to rule? "The throne of God and of the Lamb shall be in it," and is not the highest hope of the Church to be with Him where He is?

That this city was the city of "Abraham's hope," as Mr. Trench says, seems beyond question, for "he looked for the city which hath the foundations, whose Builder and Maker is God" (Heb. xi. 10), but in the same epistle we are reminded that "here we have no continuing city, but we are seeking the one to come" (chap. xiii. 14). Can this be any other than that spoken of in chap. xi. ? or that which the apostle elsewhere calls "our mother" (Gal. iv. 26)? Mr. Trench does not allow that the Jerusalem of Gal. iv. is a city. He says, "It must be the spiritual Israel of past ages" through whom "we have received the Word of God, by which we are born of God." But what does the term "mother" imply when used of a city? Are not the children of any city or place those who belong to that city or place, and look upon it as their home? Were not "the precious sons of Zion" (Lam. iv. 2) those who belonged to Zion and the "daughters of Jerusalem" (Luke xxiii. 28) those who dwelt there? In Isaiah lx. 9 Jerusalem's "sons" brought "from far" are those who are henceforth to find in her their home. In Gal. iv. we have

*two cities and two families.* "Hagar . . . . . answereth to the Jerusalem that now is, for she is in bondage with her children; but the Jerusalem which is above is free, which is our mother." Doubtless in such a case the city also includes the system of which it is the centre.

Of course it is impossible to understand the many references to the heavenly city without regarding it as *literal* as well as *symbolic*. There must be a *real city*, and will not that city be the home of all the risen saints of God, and not only of the Church of this dispensation? Mr. Trench recognises such a city when he distinguishes it from "Israel's earthly millennial city," which, he considers, "will in many respects be its type," and also when he speaks of the Church having "access to the city." But does not the term "*fellow-citizens with the saints*" involve more than mere access? Does it not indicate an inseparable link with the city? And is not such a link implied in the Lord's promise to the overcomer, "I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God, and My new name"?

But Mr. Trench's first and last objection to the city of Rev. xxi. being understood as the Church is, that it is called "the Bride, the Lamb's wife," and the names in the foundations are "the names of the twelve apostles of the Lamb." The objection is that the origin of the title "the Lamb" is "*essentially Jewish*." Does this mean that the Church has nothing to do with Christ as "*the Lamb*"? If so, how is it that the one who in interpreting the words of Caiaphas, tells us that Christ died not for Israel only, "but that He might also gather together into one the children of God that are scattered abroad," refers in his account of the death of Christ definitely to the *Paschal Lamb* as finding its fulfilment therein? To what does Paul refer in 1 Cor. v., "Christ *our Passover* was sacrificed for us, therefore let us keep the feast"?

What type of the Cross from Ex. i. onwards is not Jewish? What prophecy is not Jewish? Is not the mention of blood essentially Jewish? Yet it is those of "*every kindred and tongue and people and nation*" who sing to the Lamb the new song, "Thou art worthy . . . . for Thou wast slain and hast redeemed us to God by Thy blood"; it is "a great multitude" (whoever they may be) "*of all nations and peoples and tongues*" of whom it is said, "*They washed their robes and made them white in the blood of the Lamb*"; and certainly it is not to Israel exclusively that the word refers, "Blessed are they that wash their robes that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. v. 9; vii. 14; xxii. 14).

But if the testimony of the Baptist was so

"essentially Jewish" as to be thus limited in its application, how is it that it finds fuller record in the Gospel of John than in that of Matthew, which is generally regarded as having been written at first specially for believing Hebrews? John begins with the solemn rejection of Christ by the nation (John i. 11), and the special privilege of those who received Him, and his Gospel shows all through how Christ was *leading out* of the Jewish fold those who were His own, to whom were to be added in due time those "other sheep" from the Gentiles, that all together might become "one flock" (chap. x. 3-16). Yet it is he who gives the Baptist's testimony to the Lord as "the Lamb of God," and shows in chap. xix. how truly he had entered into its meaning. We know that the "Apostles of the Lamb" are "the Apostles of our Lord Jesus Christ" (Jude 17), and that they with Paul had their own place of ministry in the Church, and that a very prominent one.

Is not "the Christ," or "the Messiah," an "essentially Jewish" title (Dan. ix. 25, 26)? Is there, therefore, anything more incongruous in the Church being "the Bride of the Lamb" than "the Body of Christ?"

Mr. Trench's P.S. will not help to the reception of what he has set forth. Let us paraphrase it according to his exegesis: "And the Spirit, through the Church, till she is taken away, says, Come, and after that the Bride, that is, the remnant of Israel, will say, Come." Is not this very forced? Is it not more natural and simple to read it, "And the Spirit and the Bride [together] say, Come."

I am well aware that there are difficulties connected with either interpretation, and doubtless it is for our profit it should be so. I have not touched all the questions raised by Mr. Trench's paper; but I have sought to show that his reasons for wishing us so radically to change our thoughts as to the eternal relationship of Christ to His Church are at least not conclusive.

W. H. B.

TO THE EDITOR OF *The Witness*.

MY DEAR BROTHER,—I have read with deep interest the paper on this subject by Mr. G. F. Trench, and as you invite criticism, I shall try to state some of the difficulties I have in accepting his teaching on this question. I greatly value his teaching in *The Witness*, and have through some of his articles received much help and blessing. This causes me to regret that I am constrained to differ so widely from him on this occasion.

On his first point, when he quotes the words of John the Baptist, "Behold the Lamb of God," I would have preferred that he had added the succeeding clause, "which taketh away the sin

of the world." This shows that the truth in this verse has no Jewish limitation, but is of world-wide application.

On his second point, the partial way in which he quotes from Isaiah is even more objectionable. Chapter lxi. 10 reads thus: "He hath covered me with the robe of righteousness, *as a bridegroom decketh himself with ornaments*; and as a bride adorneth herself with jewels." Mr. Trench omits the clause which I have given in italics. This is a very unsafe way to handle the inspired Word, especially when we are seeking to arrive at the mind of the Spirit concerning any difficult question. To one who is not committed to any theory this passage no more teaches that Israel will be the *Bride* than that Israel will be the *Bridegroom*. If, in handling Scripture, we quote only what suits our purpose, and pass over that which would tell against our own ideas, we could almost make the Bible teach anything we wished.

The passage from Isaiah lxii. 4, 5, refers more to the *land* than to the people. "Thy land shall be called Beulah" (married), "and thy land shall be married. For as a young man marryeth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." This passage does not really teach that Israel is the Bride. The joy of the bridegroom over the bride is simply used to illustrate the joy which Jehovah will have over His land and over His people in a coming day.

The figure of the Bride is much more in harmony with the teaching of Ephesians v., where the Spirit is speaking of the Church, than it is with the teaching of the above passages from Isaiah.

Then comes the reference to Rebekah. To my mind her case proves nothing to the point. The family to which she belonged does not appear to have been so deeply sunk in idolatry as the Canaanites were, among whom Abraham dwelt; but was not Rebekah as really outside the bonds of the Abrahamic covenant, until she was married to Isaac, as were the other brides mentioned?

Mr. Trench then makes the authoritative statement, "Israel is therefore the Bride of Jehovah." For the reasons I have given I cannot accept this conclusion, because, to my mind, up to this point he has proved nothing.

His argument which follows upon John the Baptist I pass over, because to me it is all based upon unsound premises.

Next he takes up the "city," and of this he says: "Its very name ought to settle the question." This argument would have weight were the Church spoken of in Scripture *only as a body*. But it is spoken of as a building as well. See 1 Cor. iii. 9-17, but especially Eph. ii. 20-22,



"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." If the Holy Spirit designed to unfold the moral excellencies and future glory of the Church as the Bride of Christ, surely He knew best which of the two figures, the "body" or the "building," would be the most appropriate to use.

The fourth "sign" Mr. Trench gives to prove his point is to me the most strange, "The city comes down out of heaven from God." In his introduction he says: "There are just seven signs that this is not the Church, but that here the seer is shown the restored, regenerated people of Israel, under a figure familiar to all students of the Old Testament." Before this argument can have any weight it would require to be shown from Scripture when the restored people of Israel will be taken up into heaven.

I know there are some who teach that the "man-child" of Revelation xii. is some portion of the Jewish remnant. I cannot accept this interpretation, for reasons which space forbids me to give here; but even according to that view it is not the *restored nation*, but only a portion of the "remnant." Before I could accept the fact of the *city coming down out of heaven* as a proof that the Bride is Israel, I must be satisfied from Scripture that restored Israel will be taken up into heaven. Until then I must regard this "sign" as proving the opposite.

Next we come to the "abode" of the Church. Concerning the heavenly saints we are told, "And so shall we ever be with the Lord" (1 Thess. iv. 17). Where the Lord will be in millennial times and in the eternal state must settle the question of the Church's abode, because we are to be forever *with Him*.

As God, Christ is everywhere present; as Man He will not be in heaven and on earth at the same time. He was once on earth; He is now in heaven. As Man, He is coming back to earth again, and those who compose the Church are coming back with Him. "When Christ who is our life shall appear (be manifested), then shall ye also appear (or be manifested) with Him in glory" (Col. iii. 4). Then, again, in Rev. xxii. 3, 4, we read concerning the city: "But the throne of God and of the Lamb shall be in it . . . and they shall see His face." To my mind Mr. Trench's teaching would involve the unscriptural thought of the Lamb being on earth with His people Israel, whilst the Church would be in heaven. This we know from Scripture can never be.

What he says on his fifth "sign" might have some force were the other signs satisfactory, but

taken by itself to me it proves nothing, so I pass it by to look next at his seventh point, namely, the twelve apostles being in the foundation. As we have already seen, the apostles are in the foundation of the building spoken of in Ephes. ii. This building, I would infer, Mr. Trench regards as the Church. Now, if he is right as to the city, how can the apostles be in the foundation of both buildings?

If we look on the building in Ephesians and the city in Revelation as being both composed of the same company of redeemed sinners, the teaching is so simple that a child could understand it; but if we look at the two buildings as being composed of two distinct companies, the one heavenly and the other earthly, I cannot see how the apostles can possibly be in the foundation of both. Nor can I see how any one can get over this contradiction without "straining" the Scriptures in order to make them teach what they were never intended to teach.

With regard to the names of the twelve tribes of Israel being on the gates, I am open to receive further light; but I look upon this as a beautiful figure revealing the close and inseparable connection which will exist in the future glory between different companies of redeemed sinners. I have an impression that some of us who have got some insight into dispensational distinctions between different companies of the redeemed have pressed too far, until we have lost sight of that *redemption bond* which will unite all the saved of every age in one common brotherhood, and unite all to one common Redeemer. Have we not the same thought in Rev. iv. and 6? I believe those are right who teach that the "living ones" denote the Church, and the "four and twenty elders" denote those who were saved before the Church was formed. There is a distinction, but they all sing the same song, and when we come to chap. v. 10, according to the best authorities they sing of another company: "And hast made *them* unto our God kings and priests, and *they* shall reign on earth." This last company are still down on earth in the place of suffering and testimony, but they are redeemed by the same precious blood, and so are objects of the deepest interest to the glorified saints in heaven. Might not the same truth be unfolded in the names of the tribes of Israel being on the gates of the heavenly Jerusalem? First, the Church, the dwelling-place of God according to Eph. ii. 21, 22. No temple therein, "because there will be no defilement." I understand a temple to denote a holy place in a defiled scene. When the Holy One takes up His abode in His eternal dwelling-place He will not need to retire into a "sanctuary" as He did when He tabernacled on earth in the midst of an "unclean" people. "And there shall in no wise enter it

anything that defileth." The Lord God Almighty and the Lamb will be His people's temple there, as they will be His dwelling-place. Next comes Israel with their names upon the gates, denoting that in the coming glory Israel will be the divine channel through which will flow out the fulness of blessing to the nations around; and also the channel through which the nations of them which are saved and the kings of the earth will bring their glory and honour into the city. "But ye shall be named the priests of the Lord. Men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles" (Isa. lxi. 6).

If I am right in this interpretation, it gives to Israel the very place which the whole tenor of prophetic Scripture gives to Israel in their future glory.

In looking at the city of Rev. xxi. as the Church, there are difficulties, but to my mind these are as nothing compared with what I would have to meet were I to look at that city as "restored Israel." G. A.

### A VISIT TO ICELAND.

TO THE EDITOR OF *The Witness*.

With your permission I send you a few notes of a recent visit paid by Messrs. R. Lundin Brown, D. Robertson, and myself to Iceland. When Mr. Brown was there last summer he resolved to get a number of good gospel books translated and printed in Icelandic and Danish, and have them scattered broadcast throughout the land. Hence our visit. Through the Lord's goodness we were provided with over 30,000 books, booklets, tracts, leaflets, and illuminated text cards in Danish and Icelandic.

Leaving Leith in the S.S. *Vesta* on 8th June, after a fairly good voyage of four days and eight hours, Reykjavik, the capital of Iceland, was reached. The steamer was crowded. Among our fellow-passengers were Danish and Icelandic merchants, university professors, law and medical students from Copenhagen, Icelanders from America and Denmark, English tourists, &c. During the voyage we had opportunities of distributing booklets, and had quiet talks with a number of people on "the question of questions." We did not, however, find any assured of salvation, and some were sceptics and scoffers. On Lord's-day morning, Mr. Lundin Brown and I held a gospel service in the first cabin, and sought to present God's thoughts regarding sin and His "great salvation."

On the day after our arrival in Reykjavik the *Vesta* visited three places within twenty miles of the capital, and we were enabled to scatter a quantity of gospel messengers.

As a great portion of the interior of Iceland consists of lava plains, ice-fields, and sand

wastes, the best way to reach the people, who mostly reside close to the sea, is to sail round the island. This we did, Mr. Lundin Brown having applied for, and obtained permission from the Copenhagen agents for us to land in the mail boats at every calling place.

During our voyage around Iceland, occupying seventeen days, we visited close on thirty ports. On our approach to any place where the vessel was to stay, numbers of boats would put off to us, and on the anchor being cast, the occupants would at once clamber up the ladder and board the steamer. After supplying the visitors with gospel literature, we usually went ashore and visited the stores and houses, occasionally taking ponies and riding to outlying districts. With scarcely an exception, our "ammunition" was most courteously and thankfully accepted. Priests and peasants, fishermen and farmers, storekeepers and whalers, lads and lassies, crowded around us desirous of obtaining some of the Englishmen's (!) papers. On being supplied they expressed their gratitude by the word "tak" (which is not the same as the Scotch word with the same pronunciation), or "thanks." In many cases the "tak" was supplemented by a vigorous and hearty shake of the hand. We were inclined to think that tract distribution is not much practised in Iceland. Some of our fellow-passengers took parcels of gospel literature with them, promising to give them to those who live in their districts. A gentleman who is a partner in a large business at Vopnafjörður asked for a quantity of Icelandic, Danish, and French booklets and tracts, telling us that he would undertake to see that they were distributed among the Norwegian, Danish, Faroese, French, and Icelandic fishermen who frequent that part of the coast. At an eastern town we visited a steamer which had 200 Icelandic fishermen from the south coast, and were privileged to give them a considerable quantity of booklets, and at Siglufjörður, 20 miles south of the Arctic circle, we came across a whaling fleet with three large blue whales (dead), one of which measured 80 feet. We boarded one of the steamers, and were cordially received by the men. We visited all the "whalers," and the hardy fellows seemed pleased at being supplied with our winged messengers. May the harpoon of the Word penetrate their hearts, and may they not be able to extract it until they are safely "landed!" The weather during the most of our voyage was unusually wet and cold, but on reaching the west coast it became clearer and warmer, enabling us to see the sun shining at midnight.

On returning to Reykjavik, on Lord's-day morning, 27th June, we received a letter from Dr. Grenfell, superintendent of the Royal National Mission to Deep-sea Fishermen, inviting

us to have an English service on board his mission ship. We were pleased to accept the Doctor's invitation and have fellowship with him and his Christian skipper and crew. After a profitable Bible reading, followed later on by a time of prayer, we had a large gospel meeting at the corner of a street in Reykjavik. Dr. Grenfell and his skipper, Mr. Lundin Brown, Mr. Robertson, and myself, in addition to several Danes and Icelanders, took part. We were enabled that night to distribute a large quantity of books and illustrated leaflets. Next morning Dr. Grenfell left on a voyage around Iceland in quest of English-speaking sailors, with the double object of healing the bodies and preaching the glorious gospel of God's grace to the toilers on the deep. May the Lord richly bless him and all who are engaged in similar work! Hearing of a thickly-settled district south-east of Reykjavik, we started on Tuesday, 29th June, with a guide and seven ponies, reaching the foot of a range of mountains about six o'clock in the evening, and obtained lodging in a farm-house hotel. On our way thither we met many farmers from different and distant parts of the country, with large numbers of ponies, on their way to Reykjavik.

Next day was exceedingly wet, and our guide did not think it wise to attempt to cross the mountains until the rain moderated. On the Thursday we started, and passed through the district where last year's earthquakes caused so much damage. We halted at a farm-house at dinner-time, and were told that the previous occupant of the farm and his wife were killed through the house falling upon them. After a hard day's riding we reached Moula, where we stayed for the night. Next morning, Mr. Lundin Brown, who is an experienced horseman, was dragged off his pony by another he was leading, and had his shoulder dislocated. Fortunately we were within a couple of miles of the farm which we had left. On reaching thither a bone-setter was procured, and the arm was put into its socket. It was deemed best that Mr. Lundin Brown should rest for two or three days, and that Mr. Robertson and I should continue our journey.

We pressed on toward the east, visiting from house to house and distributing books. Towards evening we came to a deep and rapid river. The guide took the saddles from the ponies, and in a short time they swam to the other side, whilst the farmer-ferryman rowed us safely across. On Saturday we reached our destination, a place about thirty miles north-east of the famed Mount Hekla, which was plainly seen in the distance, with its snow-clad sides and summit. On the Monday we had a long and hard ride, reaching Moula between 7 and 8 o'clock, and were pleased to learn that Mr. Lundin Brown

was much better. Next morning we started for Reykjavik, and on Tuesday were back in the Icelandic metropolis, having disposed of the large stock of books which we had taken with us. Several days afterwards brother Robertson and I took a journey of between thirty and forty miles, returning on the following day.

On Sunday, 11th July, we were privileged to address two meetings in Reykjavik, and were interpreted by a devoted Icelandic Christian, who speaks English exceedingly well.

As I was anxious to meet our brother Alex. Mitchell at Faroe, and the *Vesta*, the next steamer, sailed direct for Scotland, I left brethren Lundin Brown and Robertson at Reykjavik, and sailed in the *Botnia* on Tuesday, 13th July. On Thursday morning we reached Klagsvick, and were met by our brethren Sloan and Mitchell, who had been gospelling in the north isles, and were on their return journey to Thorshaven. As the steamer was not to sail from Klagsvick for six or seven hours, we had the privilege of scattering some Gospel books among the Faroese. We had a capital passage to Thorshaven, our good ship anchoring in the harbour at about five o'clock. We went ashore, and, after partaking of Mr. and Mrs. Mitchell's hospitality and being shown over the capital of Faroe, I had the joy of speaking (by interpretation, alas!) a few words of cheer and encouragement to the little company which gathers solely in the Lord's name in the Gospel Hall. We left Thorshaven at 1 o'clock on Friday morning, and at 6 o'clock on Lord's-Day evening, under the good hand of God, reached Leith in safety. Mr. Lundin Brown and Mr. Robertson arrived a few days later by the *Vesta*.

Iceland has a population of 70,000 souls, and is only four days' sail from Leith. The people are simple, courteous, kindly, and well educated. Such a thing as one being unable to read is scarcely known. Bibles are expensive, the cheapest being sold at 4/6, while the lowest-priced New Testament (which can only be had through the bishop) is 1/1½. The people are poor, most of the business being conducted on the barter system. What a pity one of the Bible Societies does not get out a 1/ Bible and a 3d. New Testament in Icelandic!

The State Church (Lutheran) has a tremendous hold of the people, and it is a very dry, dead, formal affair. Dissent has never made any headway in the country. Excepting two "corps" of "Salvation Army" people, one or two small Roman Catholic congregations, a "Seventh-Day Adventist" cause, I know of no other bodies of "Dissenters" in the land. Baptismal regeneration is widely believed, and when a man imagines that he was made a Christian

through a few drops of water being sprinkled upon his head (or immersed) by a fellow-sinner it is difficult to convince him that he "*must* be born again" in order to "enter" or "see" the kingdom of God. From all I could learn the churches are but poorly attended. Indifference to the things of God, accompanied by the denial of eternal conscious punishment, is on the increase. These lines may meet the eye of some godly young men who are seeking guidance of the Lord as to their sphere of service. Think of, and pray about, Iceland. Any information that I can give will be cheerfully supplied. May *Witness* readers plead with the Lord of the harvest to raise up and thrust forth the *right men* to carry the glorious Gospel to the Icelanders.—Yours in grace and service,

ALEXANDER MARSHALL.

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

**FAITH AND WORKS.**—James ii. 14. Is a man saved by faith in the blood apart from works according to Rom. v. 9, or do faith and works go together as a necessity?

**TWO RESURRECTIONS.**—Pleas explain Daniel xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

**CHRISTIAN WARFARE.**—Please explain 2 Tim. ii. 4: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

"THIS CUP," AND "THIS HOUR."—What is the cup to which the Lord alluded? (Matt. xxvi. 39-42; Mark xiv. 36; Luke xxii. 42); and what is the hour alluded to (Mark xiv. 35; John xii. 27)? Was the prayer answered, and how?

**THE LORD'S TWO COMMANDS—WHY UNEQUAL OBEDIENCE?**—In pondering the last command of the Lord Jesus Christ to His disciples: "Go ye into all the world and preach the Gospel," in comparison with His pre-resurrection command: "Do this in remembrance of Me," I have been greatly impressed by one thing, and that is the *ill-balanced obedience of the Church to these two commands*. To what cause do you attribute this?

**TENT WORK—COMMUNICATING WITH LABOURERS.**—If an evangelist writes to a meeting that he intends to pitch his tent in their city, what would be the responsibility of such an assembly while he thus labours in their midst? Would it be right to send money away while a series of meetings are going on? or should it be the duty of an assembly to communicate with a servant of Christ whenever he is labouring among them?

**SHARES IN JOINT-STOCK COMPANIES.**—Is contrary to the teaching of Scripture for a Christian to take shares in a joint-stock company of which most of the shareholders are unsaved?

**MEANING OF THE WORD "EVERLASTING."**—Everlasting God (Gen. xxi. 33); everlasting mountains (Hab. iii. 6); everlasting Gospel (Rev. xiv. 6). Does the word "everlasting" mean the same in each case?

**PROMISES OF EARTHLY PROSPERITY.**—May believers in our Lord Jesus Christ in these days expect literal fulfilment to them of such promises as Proverbs iii. 9, 10, and xix. 17, subject of course to the fulfilment of the conditions attached?

### MY GOSPEL—WHAT IS ITS MEANING?

**QUESTION 549.**—"According to my Gospel." In what sense does the Apostle use these words? (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8).

**Answer A.**—He means, the Gospel which I preach. With him it was not limited to the proclamation of forgiveness of sins through the Cross of Christ. Rom. ii. 16 is seen in Acts xvii. 31, declaring God's judgment of the world. Rom. xvi. 25 agrees with the Apostle's ministry in Acts xv. 41, xviii. 23, and Rom. i. 11. And as in 2 Tim. ii. 8, so in 1 Cor. xv. 4, the resurrection of Christ was an essential part of his Gospel. Compare 1 Tim. i. 11, where the right use of the law is said to be "according to the glorious Gospel of the Blessed God, which was committed to my trust." w. c.

**Editor's Note.**—We give the foregoing answer as representative of others taking the same view of the Apostle's expression.

But we cannot admit that this exhausts the significance of the words, "My Gospel." Does Gal. ii., "I went up by revelation and communicated unto them [the other apostles] that Gospel which I now preach among the Gentiles," not clearly imply that a special Gospel, or at least a special aspect of the Gospel, was preached by him which had not been revealed to or preached by the others? And is not the same thing referred to in Eph. iii. 1-8?

Is it not the case that in the writings of Paul there are revealed truths concerning the special form which the grace of God assumes in this dispensation which are not to be found in the writings of any of the others? And is it not to this that Peter refers in 2 Pet. iii. 16?

Certainly "the Gospel" as preached by Paul included very much more than a proclamation of pardon and salvation. It included the further truth that "the unsearchable riches" and the eternal glory of Christ were the heritage of all who believe in Him as being members of His body, and as being heirs of God, joint-heirs with Christ. But the subject is too large for the limits of a reply.

THE PARABLES OF THE LORD JESUS—XXII.

## THE PARABLE OF THE SHEEP AND THE GOATS.

By THOMAS NEWBERRY, Editor of *Englishman's Bible*.

MATTHEW XXV. 31-46.

Verse 31. "But when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

THE word "but," though it occurs in the original, has been omitted in the translation; it is, however, important to notice it, because it distinguishes and contrasts the following scene from those which preceded it.

We have not here the coming of the Bridegroom to receive His Bride, as in verses 1-13, nor the coming of the Lord to take account of His servants before His judgment-seat, as in verses 14-30; neither is He here seen as Jehovah calling to the heaven above, and to the earth, that He may judge His people Israel (Psalm l.); far less is He here seen as sitting upon the great white throne, with the dead, small and great, standing before Him after that the heavens and the earth had fled away (Rev. xx.). It is as the Son of Man coming in glory, and sitting upon the throne of his glory, that he here appears. Hitherto He had been sitting on the right hand of the Majesty on high, expecting, till His enemies be made His footstool (Ps. cx.). But here He comes as the Root and Offspring of David, the Heir of David's throne, the true Solomon in all His glory, to take and establish His millennial reign in righteousness and peace.

He will probably be accompanied by the glorified redeemed of every age, and by His blood-bought Bride, for they share with Him His kingdom; but they are not introduced into the parable. The prominence is given to the holy angels of His power, who are here present as witnesses of His righteous judgment, and are the administrators of His just decrees. As Son of Man He is not only the Messiah of Israel, He is King of kings and Lord of lords; the nations will be given to Him for His inheritance, and the uttermost parts of the earth for His possession.

"The government is upon His shoulder." In parabolic language, all the living nations of the earth are seen as present before His omniscient eye; not, indeed, as gathered together

into one place, but the secrets of all hearts naked and opened beneath His searching glance, and every conscience and heart within the reach of His all-penetrating and powerful voice, whether for conviction or approval.

Verses 32, 33. "And before Him shall be gathered all the nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set indeed the sheep on His right hand, but the goats on the left."

There are many points of similarity between sheep and goats—in many respects they are much alike. But the shepherd's eye can easily distinguish the one from the other. Man, looking on the outward appearance, may easily mistake the form of godliness for its reality and the profession of subjection for true loyalty; but the Lord looketh on the heart.

There is an essential distinction between the spiritual and the carnal, between those who are quickened by the Spirit of God and those dead in trespasses and sins. The Son of Man knows how to separate them, placing the one on His right hand—the place of approval, acceptance, and favour—and the other on the left hand, the place of disapproval, rejection, and shame.

Verse 34. "Then shall the King say unto them on His right hand, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'"

This is the language of the Son of Man come in His glory, and seated on the throne of His millennial kingdom. He invites the just to inherit with Him the kingdom prepared for them FROM the foundation of the world—that is, the earthly kingdom, in distinction from the heavenly and eternal kingdom which the saints in resurrection will enjoy in accomplishment of the eternal purpose purposed in Christ Jesus BEFORE the world began.

They are pronounced by Him as the blessed of His Father according to the word in Psalm xxxvii. 22: "For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off."

Verses 35-40. "For I was a hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, 'Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee

drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee!" And the King shall answer and say unto them, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

We must remember that this judgment of the living nations of the earth by the Messiah King follows immediately upon the great tribulation spoken of by Daniel the prophet (Matt. xxiv. 29, 30), the details of which are fully given in the Book of the Revelation, extending over a period of three years and a half. At the commencement of this period those who openly resist the claims of antichrist are slain, and afterwards those who refuse to receive his mark; others of the faithful are, as we should say, "boycotted"—that is, they are not permitted to buy or sell; others are scattered among the nations wherever they can find a refuge from the tyranny of the beast. Like those scattered abroad at the persecution which arose about Stephen, they will carry the gospel of the kingdom with them.

These are they whom the King recognises as His "brethren." Thus we are enabled to understand the meaning of the King's words when He says, "I was a hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me. I was sick, and ye visited Me; I was in prison, and ye came unto Me," acknowledging what was done to these persecuted ones as done to Himself.

This time of the great tribulation will be the final test of man previous to the millennial reign. On the one hand is God, Christ, and the Holy Spirit; on the other hand, Satan, antichrist, and the false prophet.

The question is, Which side will a man take? Under which banner will he be enrolled in this great conflict? His eternal destiny depends upon his choice. On this battlefield no neutrality is allowed; here it is either death, persecution, or banishment for those who take the part of God, of Christ, and of the Holy Ghost, with the prospect of everlasting life; or, to those who take the part of Satan, present immunity under his patronage, and to share with him his everlasting doom.

The same test is applied to the living nations on the earth whithersoever the persecuted fol-

lowers of the Lamb are scattered. The Lord here acts upon His own principle: "He that receiveth whomsoever I send receiveth Me, and whosoever receiveth Me receiveth Him that sent Me."

Verses 41-45. "Then shall He say also unto them on the left hand, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.' Then shall THEY also answer Him, saying, 'Lord, when saw we Thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?' Then shall He answer them, saying, 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me'."

Those who among the nations of the earth will take part with the dragon, antichrist, and the false prophet in this decisive conflict between God and Satan will show neither sympathy nor fellowship with the followers of the Lamb who by persecution will be scattered among them; and this neglect of His brethren the Lord will regard as the rejection of Himself and of His Father, and will judge and reward it accordingly.

Compare with this Matthew x. 14, 15: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Thus the Son of Man will thoroughly purge His floor, and burn up the chaff with unquenchable fire. Thus He will take out of His kingdom all things which offend, and them which do iniquity; and thus, like Solomon's, His throne will be established in righteousness.

Verse 46 "These shall go away into everlasting punishment: but the righteous into life eternal."

Fellowship with Satan in time involves fellowship with him in eternity; the rejection of God in time is to be rejected of Him in eternity.

The echo of that word, "Depart from us, for we desire not the knowledge of Thy ways," will be then, "Depart from Me, ye cursed, into everlasting fire." On the other hand, the reception of God's testimony of His Son, in the power of the Holy Spirit, is to receive the Father's blessing, participation with the Son in

His kingdom, and the reception of eternal life from the Father and the Son, communicated by the quickening Spirit.

Those amongst the nations of the earth who will take part with God, and manifest the same by the reception of Christ's brethren, will, by the eternal Spirit, be made partakers of everlasting life, and in possession of it will share with the Messiah the blessings of His millennial reign.

*"THAT WHICH EVERY JOINT  
SUPPLIETH."*

(Eph. iv. 16.)

PAPER II.—THE DISTRIBUTION AND OPERATION  
OF GIFTS.

IN looking narrowly at this subject the question presents itself, What is specially implied by the term "joint?" Does it simply mean a member of the one body? or might it legitimately be used to mean certain members who are called to special activity as the joints are in the human body? Without in any way dogmatising, I believe the word joint has a specific application to certain gifts in the body of Christ, although it may have a general application as well. There is a responsibility resting on every Christian to "shine as a light in the world, holding forth the word of life" (Phil. ii. 15, 16). As also a special responsibility resting on those who are separated unto the Gospel of God as was Barnabas and Saul (Acts xiii. 2; see also Rom. i. 1). There is also

A GENERAL PASTORATE AS WELL AS A SPECIAL.

That the members should have the same care one of another (1 Cor. xii. 25). There are also those the Holy Spirit has made "overseers," and who are charged to feed, or shepherd, the Church of God (Acts xx. 28). There is thus a general responsibility on all, and a special responsibility on some.

There are clearly two distinct purposes which the joints and bands in the one body have to fulfil. There is the being "compact" or "knit together." There is also the supply of nourishment. In both these departments every believer has more or less influence, but any one can see that the special

weight of responsibility rests on those who are called to special service.

In verse 12 of Eph. iv. we read of five gifts bestowed by the ascended Head of the Church: "Apostles, prophets, evangelists, pastors, and teachers." Many of us are so familiar with these things that I would not stop to notice them were it not for the sake of younger believers who now-a-days seldom hear of the Lordship of Christ, and we are all in danger of forgetting that the truth concerning the gifts in the one body touches the glory of Christ. He is their only Source. They all come down from Him. These gifts are set in the Church by God (1 Cor. xii. 12-28), and they are all wrought by the one Spirit (verse 11). Seeing thus that the Triune God are all engaged in the bestowal, distribution, and operation of these gifts, it becomes every child of God to reverently inquire what the Scriptures teach on this subject. Above all, every believer should seek grace to give to the Lord Jesus the place which God the Father has given to Him as "Head over all things to the Church."

In these days, when so many are contending for the claims of *all* the Lord's people, we need to guard our hearts lest we lose sight of the Lord's own claims. Let us take care lest we put the "rights" of the redeemed before

THE "RIGHTS" OF THE REDEEMER.

I need scarcely notice that the two first gifts are in the foundation (chap. ii. 20). The other three will be continued in the persons of living men till the body is complete. The truth in verse 12 is that the special gifts are bestowed in order that all the other members may be kept in such a healthy condition as to be able to fulfil their several responsibilities in the body.

This is a most important truth, and the neglect of it is a chief cause of assembly weakness, and of the lack of gospel energy among many saints. In the Church there are two distinct departments of ministry. One is to exhort and to lead out the saints into aggressive work towards the world. The other is to see that the Godward side is all right. One is to help saints to be "good stewards of the manifold grace of God" (1 Peter iv. 10), that is, to see that they are laying out what they are receiving. The other is to see that the

## SUPPLIES ARE NOT RUNNING SHORT.

It is because this latter department of Christian work is being neglected that there is such a lack of labourers in both home and other lands, so many believers are wrong with God, and so much effort is being put forth to urge them on to service, and so little attention is being paid to help dear saints to get right with God. And there is something worse still; so many are so settled down on their lees that they do not want to be disturbed. The desire is, give us ministry that will attract crowds and make "our meetings" popular. But ministry that will prick the conscience and expose worldliness and carnality is in too many cases really not wanted, and for that reason it is all the more needed. What is needed is men who can teach the Godward side of truth so as to bring saints into His presence and help them into communion with Him. Were the children of God having their hearts drawn more out to Christ Himself, and led into the joys which are to be found only in fellowship with Him, there would be less need to deplore the lack of either labourers, money, or results. Whether in the vegetable, the animal, or the spiritual kingdoms, when

## THE CONDITIONS ARE ALL RIGHT

there is no fear of fruit. This may seem a wide digression from our subject, but it is all bearing on the point. The present barrenness arises out of the fact that the "supplies" are wanting. And, again, the supplies are wanting because so many of the "joints," or those through whom fresh supplies should come, are not in a healthy condition. As to ministry of late years, there has been *quantity* enough, but I greatly fear the *quality* has not been what it ought to have been. Those two words, "from whom" (Eph. iv. 16) and "from which" (Col. ii. 19), contain a volume of truth. They reveal Christ as both the One Source of supply and the One Head of Church government. This last aspect of the Headship of Christ I will reserve for a future paper. It is too important to dismiss with a passing notice. We will look first at the exalted Lord Jesus as the One Source of supply. This is more the Colossian aspect of the "fulness of Christ." "And not holding the Head, from which all the body by joints and bands having nourishment-minis-

tered, and knit together, increaseth with the increase of God" (chap. ii. 19). Here there are two things worthy of notice. Christ the Head, as the Source of supply, and the joints and bands the channels through which the supplies come to the body. If this is so, it is self-evident that in order to the body being nourished the joints and bands must be "in touch" with the Head. In order to health it is important that every member be in fellowship with the Head; but if I am right in saying that the joints denote those who are called to special activity in the Church, then it is of *vital* importance that they be continually drawing out of the fulness of Christ. The late Dr. A. Bonar, near the close of his ministry, remarks that "it is one thing to bring truth *from* the Bible and another to bring it *from God Himself through the Bible*." That statement contains

## A FUNDAMENTAL SECRET

which everyone who would serve either towards the Church or the world ought to learn. In looking for a message to carry to either saint or sinner, unless one has learned to go *first* to the Lord, and *then* to the Bible, he may *entertain* an audience, and lead them to speak well of himself, but only that which comes directly from the Lord will draw souls nearer Him. What one "gets up" may look well now, but only what one "gets down" will stand the test of the coming day of trial. This does not imply that one will always get something to say he never said before. But if truth with which one is familiar is taken to the Lord as the disciples did with the loaves and fishes, and received back with His blessing resting on the message and the messenger, it will make the truth sweet and helpful to both preacher and people. As to the nature of the supplies, I can only offer a few brief remarks. There is, first, "grace and truth." Well, Christ is the only Source. He is "full of grace and truth" (John i. 14). In His teaching these were always given out in perfect proportions. If we would follow His example we need to dwell much in His presence. When the Lord was upon earth He was also dwelling "in the bosom of the Father" (John i. 18). All His ministry was spoken out of the secret of His Father's presence. And so must it be with



those who would convey to others grace and truth out of the fulness of Christ. They must dwell in His bosom. If we would be channels for conveying the love of God to the world, or the love of Christ to the Church, we must ourselves be dwelling in that love. "Out of His fulness have all we received, and grace for grace" (John i. 16). If this divine love is flowing in, it will find its way out. And it will not only be according to Scripture in its *extent*, but also in its *quality*. Love according to the divine pattern always seeks the highest good of its object. It will never make light of that which the Lord hates.

G. A.

### THE KINSMAN-REDEEMER.

(Continued.)

Revised Notes of Addresses on "The Lord Jesus as seen in the Epistle to the Hebrews," by J. R. CALDWELL.

**N**OW I want you to look at two or three aspects of redemption set forth elsewhere in the New Testament. And first let us look at Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us." This was the first question that had to be settled on our account by the Redeemer, and it is the first that has to be settled in every heart and conscience. Until that is settled there is nothing settled. Are you under the curse of the law, or are you delivered from it? If you are under the law at all, you are under the curse.

But how has Christ redeemed us and brought us out from under the curse of the law? He took our place: He was made a curse for us: He suffered the extreme penalty of the law in our stead, and He brings us who believe in Him, with Himself, out from under the law, through death, into resurrection, into eternal life. The believer is said to be crucified with Christ (Rom. vi. 6; Gal. ii. 20), dead with Christ (Rom. vi. 8), buried with Christ by baptism into death (Rom. vi. 4; Col. ii. 12), quickened together with Christ (Eph. ii. 5), risen with Christ (Col. ii. 12, iii. 1; Eph. ii. 6), seated in heavenly places in Christ Jesus (Eph. ii. 6).

In the Person of Christ, his Substitute, the believer has died out from under the law, and is alive again in Christ Jesus beyond the reach of curse and condemnation. Is the law then

dead? No; the law is as much alive as ever it was. If I am still a man in the flesh, I am still under the law, and if under it at all I am under its curse; but if I am "a man in Christ" then I am no more under the law but under grace. I am become dead to the law by the body of Christ (Rom. vii. 4). Is Christ under the law? Nay, He died out from under it, and rose from the dead and ascended up into the heavens. So, also, have I, and all who believe in Him; such are no more under the law than He is.

Am I, therefore, at liberty to live as I like? Nay, for if I have become dead to the law by the body of Christ, it is only that I might be married unto Him that is raised from the dead that I should bring forth fruit unto God. I am "not without law to God, but I am under law to Christ" (1 Cor. ix. 21). The law, the old husband, has cursed me and killed me, and now, as risen from the dead, I am married to another, and His will is my law. If I obey Him, if I walk in the Spirit, I will never be a law-breaker: the righteousness of the law will be fulfilled in him who walks not after the flesh but after the Spirit (Romans viii. 4). Love worketh no ill to his neighbour, therefore love is the fulfilling of the law (Rom. xiii. 10). Against the fruit of the Spirit there is no law (Gal. v. 23).

Thus the law is not only established in the believer, but magnified. It is magnified in its condemning power, for its curse has fallen upon the Lord Jesus for us; and it is magnified in its holy, just, and good requirements, because those who walk in the spirit cannot be law-breakers.

Let us now look at another aspect of Redemption in Titus ii. 11-14. We are here exhorted to live "soberly," that is as to ourselves; "righteously," that is as to our neighbour; and "godly," that is with reference to God—in this present age—looking for "that blessed hope," the appearing of the great God, and our Saviour Jesus Christ, "who gave Himself for us, that He might redeem us from all iniquity." Now, that word "iniquity" is peculiar. It is not the word usually so rendered, but one which literally signifies "lawlessless." Man by nature wants to have his own way. He is represented in Psalm ii. as saying, "Let us break their bands asunder,

and cast away their cords from us." He won't be bound by the law of God, and fain would he break the governmental restraints of man, that he might give effect to his own will. The agitations of the present day for the most part incite to lawlessness; they are the uprisings of the insubordinate will of man, impatient of all restraint, clamouring for license in the name of liberty. Such are Socialism and Anarchism, and other movements not yet so glaringly lawless, but tending thereto.

But the Lord Jesus gave Himself for us "that He might redeem us from all lawlessness, and purify unto Himself a peculiar people, zealous of good works." Note that word, "unto Himself." No one else has a claim upon us; His proprietorship is absolute. I have no claim upon myself; I belong to another. I belong to Him who redeemed me. Oh, that we may have grace to own it practically. "Purify unto Himself;" it is like the language in John xiv.: "I will come again and receive you unto Myself." It is as though He said: "You are altogether Mine, My very own, My redeemed, bought by My blood, Mine by covenant, Mine for ever, Mine to lavish upon you all the treasures of infinite and eternal love."

"A peculiar people"—not "peculiar" in the sense the word has acquired in our day; eccentric or odd, but a people for His possession, made His by purchase.

And what is to be the characteristic mark of this peculiar people? "Zealous of good works." You say, "But don't you renounce good works?" Yes; entirely and utterly as a ground of acceptance with God. Truly we sing:

"No works of merit now I plead,  
But Jesus take for all my need."

"Not of works, lest any man should boast," but "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And if we do not bear this mark in evidence of our being His it may well be questioned whether we are His at all. Has the world seen in us "good" or "*beneficent* works"? It is written of the Lord Jesus, that "He went about doing good"; that is the idea here. He did the works of His Father. Full of compassion, His works were all redemptive acts—the undoing, in some form

or other, of the evil that sin and Satan had wrought. He fed the hungry, healed the sick, comforted the sorrowing—ever doing good. Now, that is an argument the world cannot gainsay. The world may question the inspiration of Scripture, and it may question my confession of faith, and my profession of being born again, and of having peace with God, but the world cannot gainsay good works. Servants, are you the best of servants? Masters, are you the most upright of masters? Friends, are you the truest of friends? Relatives, are you the one who can be trusted and sought unto in trouble? Are you known for your good works? Is this the badge of your profession?

Now, there is one other aspect of redemption, with which I close, and you will find it in 1 Peter i. 18, 19: "Redeemed by the precious blood of Christ;" but from what? Not here "the curse"—nor lawlessness—but "from your vain conversation, received by tradition from your fathers." We shall get help as to the meaning of this by referring to Matthew xv. 1-9 and Mark vii. 1-13. The disastrous results of cleaving to tradition among the Jews are there vividly set forth by the Lord Himself. "Ye transgress the commandments of God by your tradition." "Ye have made the commandment of God of none effect by your tradition." "In vain they do worship Me, teaching for doctrines the commandments of men." "Full well ye reject the commandment of God that ye may keep your own tradition." "Making the Word of God of none effect through your tradition."

If you enquire of a devout Jew of the present day you will find that, although they reverence the Scriptures, and have been the custodiers of the Old Testament for millenniums, and have, in the providence of God, been used for its preservation, nevertheless the Jews refer to the Talmud and to other Rabbinical writings as of equal authority with the Word of God, and indeed, in their esteem and study, it is the Talmud that has the most important place.

And although Jewish traditions are unknown to us, are there not other traditions and doctrines that are accepted in blind submission because they were the views and doctrines that were held and practised by our forefathers, by

great and good men, who have long ago gone to their rest?

Human tradition, the doctrines and commandments of men, the teaching of the Church, these are the very essence of the Roman Catholic religion. They hold that the Church is the sole authoritative interpreter of the Word of God, and the individual must shut his eyes and blindly accept what the Church teaches.

Who is the Virgin Mary? "The mother of the Lord Jesus," says the Scripture; what says Popery? "The mother of God!" On a large church on the outskirts of Dublin, in large gold letters is written, "Marie peccatorum refugio"—"Mary, the refuge of sinners!" Thus does modern tradition make void the Word of God.

But is it only among Romanists that tradition holds sway? Test many of the doctrines and ordinances of Protestantism, and it may be that there also you will find the blinding effect of tradition neutralising some of the plainest teaching of the Scriptures. Let the Word of God be searched as to infant sprinkling, as to the clerical position, as to the "dispensing of the sacrament" once in three months or six months, and will it not be found that these and many other accepted dogmas and practices are dependent on the force of time-honoured tradition for their hold on the minds of God's children.

And as to "the doctrines and commandments of men," what could be more abject than the submission of those who form what is known as the Salvation Army to the authority of the one who is the general and dictator? They are not even permitted to meet together to search the Scriptures, let alone to be baptized or to observe the Lord's Supper, should they learn this to be the will of God. I say not this to disparage the work of any—I envy their zeal and energy—but I deplore the fact that so many whole-hearted children of God should allow the authority of any man to take that place over their consciences that belongs to God alone.

May the Lord grant us all to know more of the grace and power of our great Redeemer, and more truly to respond to His desire to have us wholly for Himself.

---

THERE is no pasture anywhere in the devil's country for the Lord's sheep.

## THE RISE AND FALL OF RELIGIOUS SYSTEMS.

By WM. SHAW, Maybole

THERE is much food for reflection in considering the rise and fall of religious systems which, possessing much that is good, are yet fundamentally opposed to the principles of Scripture. And when we speak of their "fall," we do not mean that they have ceased to exist. They may still exist. Yea, they may have waxed great; they may have become rich, and increased in all that counts for prosperity in a worldly church. Yet it is this very conformity to the spirit and ways of the world that marks the system as having *fallen* from that simplicity and separation which characterised it in its earliest days. The form is left, but the power has departed. Perhaps the "system" had its origin in a genuine revival movement, as was the case with Wesleyan Methodism for instance, and other bodies that might be named. For a time the movement seemed to carry all before it. Vital godliness was the order of the day. Of the converts it might truly be said that their fear fell upon the people of the land. Some have even gone so far as to affirm that *not a few of these systems were raised up by the Lord to be the "custodiers" of His truth*, so long as they should remain faithful to that great trust. But many who hold this view are compelled to confess that the religious systems referred to can no longer claim to be "custodiers of the truth." Each of them has in turn descended to the level of the world's systems of religion. The enemies of Christ can find ample shelter under their pale; while their worldly entertainments and carnal attractions are on a par with those of the most popular systems of worldly religion.

Now, it is quite possible that certain of these religious systems were raised up—or, rather, that their leaders were raised up—to bear testimony to some particular truths which people were in danger of forgetting. But we see no warrant to claim that any of these systems was ever designed to be *the custodian* of God's truth on earth. This would be altogether too high ground for any religious body to take, and it would be simply out of the question for such a claim to be put forward by a church in which the unconverted crowd the sacred feast, and bear rule in its "holy places." What we

are concerned about at the moment is the question, "How do such systems rise and exercise a certain spiritual power, seeing they have so little to support them from the Scriptures of Truth? and how is it that they seem now to be bereft of the unction and fragrance of their early days—like Samson shorn of his locks, but unlike him in this, that they give no token whatever that these locks shall ever grow again?"

To our first self-imposed query the answer is very simple. The system rose through the sheer influence of one or more leaders who were men of God and men of purpose, and who possessed the power to organise. That is the secret of the whole matter. It was not a question as to whether this is the "system" that is according to the Scriptures. No doubt there were things in the system which were according to Scripture; but its foundation principles were not found there. Yet it rose and prevailed. The "commanding personality" of a few leading spirits, with "full surrender to God" in the forefront of their testimony, drew the people. And we do not wonder that this drew the people. "The life, also, of Jesus," manifest even in a few of His members, has a wonderfully attractive power. Their church or religious system may have a very feeble resemblance to the "order of the Lord's house" as revealed in Scripture. Yea, it may be seriously opposed to that order. Yet, *in spite of all this*, the devotion, the self-surrender, the excellent spirit manifested by the "leaders of the movement," will draw a certain class of believers, and will have immense power in Gospel effort. The result will be, as the result has been, that leaders of this type will gather round them bands of believers, and form religious systems of one kind or another. Possibly they did not *intend* to build a system, but they found it necessary to "do something" to prevent the fruits of their work from "drifting into other channels." Thus another system—that is, another division—is set a-going. Its followers—in the main excellent people—are content to take the truth at second-hand from their leaders, willing to believe that all is going right, seeing practical godliness is in the van, and that the general testimony is accompanied by "signs following."

Thus it comes that unscriptural religious

systems, great and small, have their rise. They could never have been "floated" on "their own merits." They could never have commended themselves on the ground that they were clearly revealed in the Scriptures. But the magnetic influence of some good and able man proved sufficient to gather together a number of the needful "atoms." For a time these would be "without form and void"—merely carrying on aggressive work for God. But by-and-by a "constitution" would be drawn out, rules framed, branches formed—in a word, a religious system founded. Under the potent personality of the leading spirits, everything goes on well for a time. Numbers increase, and "prestige" is unimpaired. But when the "fathers" of the movement pass away, or lose their own freshness, a change soon becomes apparent. Spiritual power is manifestly on the wane. It is felt that something must be done to keep up the interest—or, rather, the membership. Worldly devices are resorted to. The spiritual element in the church waxes weaker and weaker; the worldly element waxes stronger and stronger. "We must progress with the times, and adapt ourselves to the age," says Mr. Worldly-wise-man. In the dim twilight that then settles down upon the church, the men of unspiritual minds, but shrewd intelligence and large purse, rise to take the helm of affairs—men who would never have been heard of in the day of spiritual power. But that day has gone, and the day of expediency and ease in Zion has come. Under the influence of a "liberal minded and charitable policy" the walls of separation are broken down, and the world comes in like a flood. The godly remnant—if any of them still survive—who were at first attracted by the grace that reigned, are now repelled by the worldliness that abounds on every hand. They accordingly withdraw quietly, except in a few cases in which, "tired of changing about," they have resolved to sit still, no matter what comes. But this makes no difference in the down-grade motion of the whole system. The further it drifts from the scriptural ideal, the more popular it becomes. It makes its boast in the growth of numbers and the increase of wealth. But, as a force for God in the earth, it may be said to have ceased to exist.

When it rose at first as a religious system it

did\*not even claim to be *the* system clearly revealed in Scripture ; and its devotees were not gathered together on definite principles of truth. If they had been thus gathered, and had been truly surrendered to the will of God, it would have been a different matter. They would no doubt have felt the loss of the leaders who had guided the movement in its early stages. But although *they* had departed, the *divine principles* would still have remained. The ship would have kept upon its course, and the innovations of worldly wisdom could have been resisted by an appeal to the foundation principles of their gathering together. But all this was wanting. A certain power, or success in Gospel effort, had given the movement an existence, and *whenever that power departed* the movement lost its attraction for the spiritually-minded, and to all intents and purposes became one of *the things that were*. This serves to show the importance of God's people being gathered together upon Scriptural principles, for they who in such things wander out of the way of understanding need not be surprised if they find themselves among "the congregation of the dead."

### "PRECIOUS IN MY SIGHT."

" Since thou wast precious in my sight, thou hast been honourable, and I have loved thee " (Isa. xliii. 4)

IT is the wondrous preciousness of love,  
Putting the value of its precious spell  
Upon a worthless object, till above  
All other objects it is valued well.

Precious ! but only precious for love's sake,  
Not in myself, not in my fellows' sight,  
But precious unto Him who deigns to make  
Me precious in His eyes, His heart's delight.  
This is a wondrous preciousness ! to be  
Love's prize, love's jewel, love's one choicest flower :

For though great changes may come over me,  
Nothing can change His love's enriching dower.

Were mine the wealth that made my heart to be  
A precious thing, then, if the wealth should end

The preciousness would end : but now I see  
The wealth is in the eye of my great Friend.

It is the eye that looks on me that sees  
Exceeding, boundless, heavenly worth in me :

Not what I do, or try to do to please

His heart o' love. Lord, all comes forth  
from Thee.

Precious in Thy pure sight ! How marvellous !

For I am clothed in beauty not mine own,  
Cleansed by the blood, and made all glorious  
In Jesus' robe, spotless before God's throne.

Precious to God, because God loves me so :

Precious to Him, His chosen, His delight.  
Though no one else may think, or see, or know  
My preciousness, I'm precious in His sight.

WILLIAM LUFF.

### JOHN HAMBLETON.\*

AMONGST gifted evangelists whom God has raised up during the last forty years are the names of three remarkable and unique men—viz., Richard Weaver, Henry Moorehouse, and John Hambleton. The trio were well known to each other, and frequently laboured together—especially in their earlier days of service—in various parts of the great harvest-field. God greatly owned and blessed their labours, and it is not too much to say that thousands of sinners were saved, and thousands of saints were helped, through their ministry. During the first twenty years of Richard Weaver's life he was perhaps more used in conversions than any living preacher. Mr. D. L. Moody is never ashamed to tell of the blessing he received through Harry Moorehouse's first visit to Chicago. Hambleton was not so well known as Weaver or Moorehouse, but in his own line of things he was none the less gifted. These three servants of Christ signally illustrate the truth of Romans xii. 6 : " Having then gifts differing "

As biographies of Weaver and Moorehouse have already been published, it is well that Mr. E. H. Bennett, an old friend of Hambleton's, should furnish us with a sketch of the " converted actor's " life, with copious extracts from his diaries.

### EARLY DAYS.

Hambleton was born and brought up in Liverpool. He had the unspeakable advan-

\* " The Converted Actor : A True Narrative of God's Remarkable Dealings with John Hambleton. " To be had at *Witness* Office. Price, 1d.

tage of a godly mother, who early taught him to reverence the sacred Scriptures. His mother *lived* what she taught, and her consistent, Christ-like life was one of the links in the chain of his conversion. When a mere lad he disobeyed his mother, was drawn into sin and vice through evil companions, and, at the age of sixteen, ran away from home and entered the theatrical profession. For sixteen years he travelled in Australia and America as an actor, theatrical manager, adventurer, and gold digger. Though mixing with infidels and scoffers, and hearing their objections to, and tirades against, the Bible, he never doubted that the Scriptures were God's revelation to man. "In my own heart," he wrote, "I believed every doctrine of the Christian faith, though I was a rejector of Christ and a neglecter of God's great salvation." The Lord Jesus again and again knocked at the door of his heart, but he refused to draw back the bar of unbelief. The Holy Spirit strove with him, but he sank deeper and deeper in sin, ingratitude, and rebellion. He was much troubled through a vision of the night, and he could say with Job, "Thou scarest me with dreams" (Job 7. 14).

#### OFF TO THE GOLD DIGGINGS.

When the news of the discovery of gold in California reached him, he determined to leave Australia and go to the diggings. After reaching San Francisco, he set out for the gold fields. Regarding this journey he writes as follows: "Careless of fatigue, hunger, and disappointment, we pursued our way over wild and desolate tracts of country, where nothing met the eye but vast prairies, from which there arose immense mountains, capped with snow, and slopes that were wooded with trees of enormous growth. Of course we had to endure many hardships, and often to suffer the pangs of hunger, thirst, fever, and fatigue, to say nothing of peril of robbers and the rowdiness of some desperate characters in our own party. But what did we care for all this so long as we could reach the point of our ambition, and find the precious gold upon which our sordid hearts were set?"

When in California he had many narrow escapes from death. Once his grave was dug, his companions thinking that his end had

come. As he lay under a tree at the point of death, he became thoroughly aroused to a sense of his guilt and danger. Writing of that solemn occasion, he said: "As I lay upon that grassy couch, apparently upon the eve of death, my soul trembled as conscience suggested the question, 'Where will you go when the end comes?' Then the scenes of my past life rushed with fearful imagery through my mind. I thought of the home I had deserted, of the mother's heart I had broken, the talents I had abused, the grace of God which I had despised and rejected. And then I thought of the just retribution of the wicked and of the awful eternity, when impenitent sinners such as myself shall reap 'for ever and ever' what they have sown in time."

One would think that, on recovering from such an illness, he would become a new creature. Alas! it was not so. Through a singular coincidence he determined to return to the Old Country. After an absence of seventeen years from England, he landed in Liverpool on April 1st, 1857, and at once went in quest of his relations. After a good deal of difficulty he found his sisters, his mother having died some years previously. Before her departure to be with Christ she asked her daughter to take a sheet of paper and write upon it a declaration of her faith—viz., that God would save her son John and bring him back to Liverpool, that he might become a gospel preacher! He began to try and be "religious," but found it to be a very toilsome affair. For weeks and weeks he was in the "Slough of Despond," striving, struggling, vowing, and resolving.

He read much of God's Word; but, alas! looked *within* for peace. For days and days he continued occupying himself with his feelings toward God, instead of with God's feelings toward him. He feared he was neither anxious enough, nor sorry enough, on account of his sins. Then he thought that he had not "repented enough," and became perplexed as to whether he had or had not committed the "unpardonable sin." Eventually he found rest and peace in believing on Him who settled the sin question at Calvary 1800 years ago. The love of Christ filled the young convert, and the Word of God became to him "the joy and rejoicing of his heart."

## PREACHING THE GOSPEL.

On obtaining peace with God he longed to be the means of winning souls to Christ and began to witness for Him in the open-air. Referring to his early experience in preaching, he wrote thus: "At the first my knees trembled like Jeremiah, but God directed me to His Word, saying: 'Thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee.'" After he had served an apprenticeship in open-air work, he and Edward Usher hired the Teutonic Hall for gospel services. A very blessed work was done there, hundreds of persons professing conversion.

Eventually he and a fellow-labourer, with a shilling between them, went out in the name of the Lord to herald the message of mercy in the large towns of Lancashire. In simple dependence upon God, unsent by sect, society, committee, or party, they went forth to preach Christ to the perishing. Henry Moorehouse afterwards joined Hambleton, and they visited fairs, races, shows, &c., distributing tracts and proclaiming to the masses ruin by the fall, redemption by the blood, and regeneration by the Holy Spirit. For 30 years Hambleton laboured throughout England, Scotland, and Ireland, in the open-air, in tents, halls, chapels, theatres, circuses, &c. For a time he also engaged in Bible carriage work. The last ten years of his life were spent in Australia, where he toiled on until he obtained his home call several years ago.

John Hambleton was indeed a "burning and shining light," and during the forty years of his Christian career he lived for God and eternity. He was indeed a bold and fearless ambassador of Christ, who sought to be guided solely by the Scriptures, and was willing to do God's will at all costs. Whilst faithful in carrying out what he saw in the Word of God, he did not make his light a standard of Christian fellowship. He loved all God's people, and could honestly say, "We know that we have passed from death unto life, because we love the brethren." It might be said of him as of John Knox, "He feared not the face of man," and refused to be led by any party, sect, or faction. Possessed of a magnificent voice, great command of language,

and readiness of speech, he excelled as an open-air preacher. He believed that the time was hastening when open-air preaching would not be tolerated in England, and that Christians should avail themselves of opportunities of reaching the people with the gospel in the open-air as long as they were allowed to do so.

## A SCENE AT A RACE-COURSE.

When preaching at a race-course, a number of "lewd fellows of the baser sort," led on by a Romanist, gave him great trouble. Hambleton told the ringleader that he would allow him to speak if he would answer one question. Persuaded by his comrades to accept the invitation, he stepped on the platform, whereupon Hambleton asked, in solemn tones, "Why did Cain murder his brother Abel?" There was something in the question that laid hold of the man, for he rushed from the platform a convicted sinner, and the questioner was enabled to expound to the audience salvation through the precious blood of Christ.

## THE CLOWN AT THE FAIR.

When preaching at a fair, some show people, who rightly thought that their craft was endangered by the preaching and the praying, sent their clown, with painted face, and dressed up in fantastic attire, to ridicule the work, and give away their handbills. Hambleton, ever ready, shouted, "Look here, friends, and you will see two fools, one for the devil and the other for Christ. God made man in his own image, but look at that poor fellow there and see what Satan has done for him. By God's grace I am a free and a happy man, serving a good Master, but that poor man is only serving the devil, and will only get the wages of sin, which is death. Yet the God he mocks sent his only Son to die on the Cross to save sinners from eternal punishment, and I am here to declare the glad tidings that there is 'forgiveness of sin' for all who believe in His most blessed Name." The clown hurried away from the scene of his confusion, but, later on in the day, sought an interview with the "converted actor," and asked him to pray for him, declaring that he was miserable and wretched in his quiet moments.

Let us beseech the Lord of the harvest to raise up and send forth men of God like John

Hambleton, to warn the masses of impending judgment, and point them to Christ, the sinner's Friend!

Mr. Bennett's sixty-four paged book only costs a penny, the low price enabling Christian workers and tract distributors to scatter it widely.

A. V.

### "BEING CRAFTY, I CAUGHT YOU WITH GUILE."

"Be it so I did not burden you, nevertheless, being crafty, I caught you with guile" (2 Cor xii 16)

DID the Apostle Paul use guile in his service for Christ? "Certainly he did," is the reply we have received from various Christian workers, "but not guile in a bad sense." No true Christian thinks that Paul made use of what we commonly understand to be guile or craftiness, as our English dictionaries define the word, but suppose that when he says, "being crafty, I caught you with guile," he only meant what he says in 1 Cor. ix. 20-22. "To the Jews I became as a Jew, that I might gain the Jews," &c. But can this adaptation to circumstances (Paul was a Jew) described in these verses be called craftiness or guile in any sense in which these words are used in other Scriptures, or by us in daily life? Surely not.

The fact that the passage of which we are treating is sometimes brought forward to justify a variety of doubtful or crooked ways of carrying on work for God, makes the examination of it important.

From the tenth chapter, the Apostle defends himself against the accusations of those who had poisoned the minds of the Corinthians against him, even to questioning his apostleship; and in chapter 11 he shows that he was not behind any of the other apostles, and that he had only offended in that *from them* he had taken nothing for his support during his ministry among them (see verses 7, 8, 9), and yet it is plain that his enemies, whom he calls false apostles (verse 13) had insinuated, if not plainly declared, that he preached for gain, for in verse 12 he says that he will continue not to be chargeable to them, in order "to cut off *occasion* from them that desire occasion."

In this chapter he further proves his apostleship by referring to the sufferings he had undergone for Christ, and in the 12th chapter, verses

1-12, he continues to do so by relating his remarkable vision, and, lastly, by reminding them of the mighty signs wrought through him in their midst, and the reality of the work in and among them, so that they were not inferior to other churches, except in the fact that he did not permit them to support him; and although he acknowledges this to be a "wrong," yet to cut off occasion he determines to pursue the same course on his next visit. Not content with all this, however, he will sift these accusations to the bottom, and in the 16th verse he takes up either what he knew his enemies had said, or would say after reading his defence. "Be it so: I did not burden you, nevertheless, being crafty, I caught you with guile." "*Was that it?*" Had his words been spoken instead of written, the very tones of the voice would have plainly indicated the meaning. As if he had said, "They will say, granted that all Paul says is true so far as he himself is concerned; but he is a crafty man, and obtained money from you by his emissaries, thus catching you with guile." That this is the meaning of the 16th verse is proved by the 17th, where he answers this accusation. "Did I make a gain of you by any of those whom I sent unto you? I desired Titus (*to visit you*), and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? (*Titus and I*) walked we not in the same steps?"

Surely in these verses the Apostle clears himself of all accusations of guile or deceit; and then in verse 19 he says, "We speak before God in Christ." There can be no guile in His presence. "Behold, then, an Israelite indeed in whom is no guile."

The accusation against Paul that he preached the Gospel for gain, is commonly brought against Christian missionaries by those who know not God up to this day. It is because it is impossible for the world to understand the power of the constraining love of Christ and the desire to win souls for Him, and because gain is evidently one of the principal objects of teachers of false religions and of corrupted Christianity. True messengers of Christ pray, like Paul, that with all *boldness* they may preach Christ, and should be able with him to say, "Our exhortation was not . . . . in guile" (1 Thess. ii. 3).

Paul use craftiness and guile in his work!



Did he not reprove his fellow-apostle Peter for dissembling on one occasion, as recorded in Gal. ii. 11-14? Peter himself by the Spirit says, "Lying aside *all guile*" (1 Pet. ii. 1).

O that all true servants of God would indeed lay aside all questionable contrivances to obtain hearers and converts. They are unworthy of the glorious Gospel, and seek the power which comes from above, whereby the Gospel, preached, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, may be effective in the conversion of multitudes!

Let us leave to that iniquitous system of Rome to use deceit in order to gain her perverts. "The end justifies the means" is a motto of the Jesuits, and adopted largely by Romanists generally. They did not learn it of Jesus, although they call themselves *Jesuites*. Satan was a liar and deceiver from the beginning, and his servants they are who follow his deceiving ways.

Let us seek Heavenly wisdom in our efforts to bring souls to Christ. C. F.

### TREASURES OF GRACE.

Notes of an Address by R. C. CHAPMAN, author of "Choice Sayings," "Hymns and Meditations," &c.

LET us look for a moment to Phil. ii. 5. The Son of God could not empty Himself of equality, but He empties Himself of that state in which He was not a servant. He came down to the lowest place, and in Ps. xxii. says, "I am a worm and no man." The whole secret of man's wretchedness lies in this: being nothing he thinks himself something; but the Son of God "humbled Himself." Our wisdom is to have His mind, and get as low as we can before God; and having in our hearts the counterpart of the mind of Christ, we should be then, as of old, the sect of the Nazarenes, and the world would know we are not of them, and they would own us as of the family of God, and would see on our foreheads the seal of our heavenly Father's name; but if I neglect my Bible, and seek first the welfare of the body, or the earthly things of my family, and not first my communion with God, I sink down to the level of Lot in Sodom. Now, let us bear in mind the words of the Lord Jesus in John xv.: "Ye are My friends if ye do whatsoever I command you." Mark that little word "if."

Friendship lies in two hearts made one: the heart of Christ opening itself to my heart, and my heart opening to His. Oh, let us love the treasures in the Scriptures, and never suffer the inner man to starve, and we shall thus do the best for the outer man.

## Correspondence.

### THE CITY AND THE BRIDE.

TO THE EDITOR OF *The Witness*.

IN reading the letter of Mr. G. F. Trench on this subject, we feel that, while he rightly defines the Church as the Body of Christ, he loses sight of the truth that it is also a building.

This is most important, and ere touching the letter we would emphasise it. The first mention of the Church occurs in Matt. xvi. 18: "On this rock I will build my Church." Then in 1 Peter ii. 5 we read: "To whom coming, as unto a living stone, ye also, as living stones, are built up a spiritual house," &c. Then in Ephes. ii. 21: "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord;" and in 2 Cor. vi. 16: "Ye are the temple of God;" also, 1 Cor. iii. 9: "Ye are God's building"—that is, just as we pass a building in the course of construction, and see the stones in different states of forwardness, so do we see the living stones now being made ready for their place in the future dwelling-place of God.

Then, as our brother points out, we are also the Body of Christ—He the Head, we the members. Our bodies are the members of Christ (1 Cor. vi. 15). As the Father did His works through Christ the Head—"the arm of Jehovah" (Isa. liii. 1)—so Christ now does His works, in as far as we present our bodies for Him to use (Rom. xii.).

The truth in Revelation is conveyed by signs or symbols, and in reading the book we must remember this.

We do not like his reference to the Lamb, nor do we see it at all establishes his view.

1. He asserts "that after the descent of the Holy Spirit the title disappears, until in the Revelation Israel is more in view prophetically;" forgetting, that while the title is not used, that which it involves is dwelt upon in all epistles. For instance, 1 Cor. v. 7: "For even Christ, our Passover, is sacrificed for us;" "Unto Him that loves us, and loosed us from our sins in His own blood" (Rev. i.); "Feed the Church of God, which He hath purchased with His own blood" (Acts xx.).

2. Here he seeks to prove that Israel is the Lamb's wife from Isa. lxii. 5, where undoubtedly the Spirit has in view the earthly Jerusalem,

which shall be burned up at the close of the millennium; and, also, our brother fails to apply to this Scripture the same treatment as to 1 Peter i. 19: "Redeemed with the blood of Christ, *as of a lamb*," &c.; "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Is this not a description of God's joy, just as a mother's love is a faint illustration of God's love?

3. This will not stand the test of the Revelation, for in chap. xvii. we find one of the seven angels, showing the false Church as a woman, sitting on a scarlet-coloured beast, and in ver. 18 it is written, "And the woman which thou sawest is that great city which reigneth over the kings of the earth."

Now, if the harlot woman can be interpreted as a city, there is no incongruity in the chaste virgin now espoused to Christ (2 Cor. xi. 2), and married to the Lamb in Rev. xix. 7—being seen in symbol as a city, New Jerusalem, for a city is simply a combination of houses; take away the dwellings, and there is no city. 2 Cor. v. 1, 2: "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" "for in this we groan, earnestly desiring to be clothed upon, with our house which is from heaven."

2 Thess. i. 10 is just the New Jerusalem. Christ is admired in all them that believe. That New Jerusalem dwelling-place is seen coming down out of heaven, having the glory of God; and why? for God and the Lamb are in it, and each redeemed precious stone reflects His glory, and thus there is glory in the Church, in Christ Jesus, throughout all ages, world without end (Ephes. iii. 21). "The glory which Thou gavest Me I have given them (John xvii.)."

4. One of the blessings to the Body is in Rev. ii. 26, 27, "Power over the nations;" and when all the members reign over (not upon) the earth in millennial times, it will be manifest, as it was to Nebuchadnezzar, that the heavens do rule. But in the new heavens and the new earth the Church will not only be the dwelling-place of God, the New Jerusalem, but the tabernacle of God (Rev. xxi. 3).

We think our brother will at once admit that "while the nations of the saved shall bring their glory and honour into it," and "walk in the light of its glory," that is not the primary purpose of its descent from God, but that in it He may be admired (2 Thess. i. 10). Thus, as the Shekinah was the symbol of the glory and of God's presence with His people, so long as the temple was its dwelling-place, so shall it be when the New Jerusalem hovers over the earthly Jerusalem (Isa. iv. 5). And here we may ask, Why is it called *New*? Is it not because the Church is

(in union with its Head), the beginning of the new creation? In resurrection order, Christ the first fruits; afterwards, they that are Christ's at His coming. We can discern no connection between the wall of the city and the middle wall of partition in Ephes. ii. 14.

6. If our brother remembers the symbolic character of Revelation, we think he will be less likely to press the literal meaning of the twelve tribes and twelve apostles to meet his theory. We are distinctly told "we are no longer foreigners, but fellow-citizens with the saints, and of the household of God," "and are built upon the foundation of the apostles and prophets" (Eph. ii. 19, 20); and the walls of the city never rest on earth, for all our hopes and the walls of our salvation rest on the sure Word of God, through the apostles and prophets. We also know that, in symbol, gates stand for the place of judgment; for instance, Lot sat in the gate of Sodom.

7. How beautifully does Matt. xix. 28 come in here! "Verily, I say unto you, ye that have followed me, in the generation when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones," &c. Thus here, *as part of the Church*, that is of the New Jerusalem, the twelve apostles of the Lamb have their place of judgment assigned, for the gates are attached to the wall; and may it not be that, as every gate was of one pearl (see Matt. xiii. 45, 46), the twelve gates imply judgment committed to the saints as a whole, all of whom reign with Christ. Paul will have his place, and it seems to us that Rev. xx. 4, taken along with 1 Cor. vi. 3, ought to satisfy us, as to his place and ours.

It is well to remember, in connection with the apostles and the election of Matthias, that twelve official witnesses were required to the resurrection; so we read, "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts iv.).

Our brother in his letter regarding the apostles of the Lamb seems to overlook this fact, that Peter—though the chief—describes himself, not as an apostle of the Lamb (though that is true enough), but as "an apostle of Jesus Christ" (see 1 Peter i. and 2 Peter i.). John describes himself as the elder in 2 John and 3 John; and it is worthy of consideration that Paul bases his claim as an apostle on the same ground as the others, viz., that he had seen the Lord, and could witness to the resurrection (1 Cor. ix. 1).

If we keep in mind Zechariah xiv. 4-8, and Isaiah iv., we may discern an answer to our brother's final query.

We have endeavoured to write in a loving way, and we are sure our brother will forgive any expressions which may seem to lack the love that is "kind."

T. C.

TO THE EDITOR OF *The Witness*.

DEAR SIR,—To the question, "Is this City the Church, the Bride of the Lamb?" our brother says, in effect, "No; it is the regenerate remnant of the Israel of the future." His first reason is that, because the city is said to be the Lamb's wife, it must therefore be Jewish. As well reason that the house of God, over which Christ is said to be "great High Priest," cannot be the Church, because the "Priest" is of Jewish origin; therefore the house of God is the Jewish remnant. The fact is, every office of Christ, whether Sacrifice, Priest, Shepherd, Prophet, or King, is of Jewish origin. It was as "the Lamb of God" we first knew Him; and as the Lamb in the midst of the throne, and in the midst of the Church, and of the city, we shall know Him for ever, for "the glory of God shall lighten it, and the Lamb be the light thereof."

Again, to say that the Church cannot be represented by a city, because the Church is specially revealed as a body, is as much as to say that the Spirit cannot represent the Church as a temple or as the bride of Christ, as in Eph. ii. and v., because He has shown her under the figure of the body of Christ. To reject the figures of the bride and of the city as applicable to the Church, because the figure of a body is employed, is a limitation of the Spirit's wisdom.

Certainly the city conveys the idea of rule—Divine rule—the rule of the heavens in the world to come. The Lord Jesus, as Israel's Messiah, will have dominion, as it is written, "Rule Thou in the midst of Thine enemies." "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest" (Micah v. 8). This remnant is obviously a people in the flesh, naturally and physically in a mortal condition. The city is heavenly, a "New Jerusalem," "descending from God out of heaven." How, then, can this city be the "remnant of Jacob?" This city is above the region and shadow of death, where there is neither sin nor sorrow, pain nor death. But of the remnant of Israel it is written: "The child shall die an hundred years old, but the sinner being an hundred years old shall be accursed. They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them" (Isa. lvi. 20). Clearly theirs are earthly places. This city, like the Church, occupies the heavenlies.

The wall of this city, however, as distinct from the city itself, is closely connected with Israel, having the names of the twelve tribes on its gates, and the names of the twelve apostles in its foundation. The gate is the place of rule, and just as our Government has different houses where the business of the different Colonies is conducted, so

in the kingdom, the twelve tribes will receive their laws from the legislature of that celestial city.

The city, therefore, I submit, is the "Church of the First-born;" the encircling wall, a distinct company of glorified saints. There will be "much people in heaven" (Rev. xix.; Heb. xi. 40, xii. 23) besides the "Bride." Abraham and Isaac and Jacob shall sit down in the kingdom of God. Though not a part of the Church, they will be in the glory—the friends of the Bridegroom, all "partakers of the heavenly calling."

The Apostle of the Gentiles wrote to Gentile believers: "Jerusalem which is above is free, which is the mother of us all" (Gal. iv. 26). "The Spirit and the Bride say, Come," is surely the response of the Church now to Him who "testifies these things in the Churches." The remnant of Israel's season of witnessing and waiting for Messiah is after the Bridegroom as the Morning Star has come into the air and called away the Church.

In conclusion, I would, with your kind permission, add that it is surely most fitting that, as we get a type of Christ and the Church in Adam and Eve in Genesis, we should be furnished with a view of the last Adam and His Bride in the Paradise of God at the end of the inspired volume. It is a finished Book. Thus the beginning and the completion of the purposes of God are linked together, proving the presence of a Master-mind in this precious volume. Mercy and judgment, grace and government, at last triumph—in the earth through Israel, in the heavens through the Church of God, the Heavenly Jerusalem, "the Bride, the Lamb's wife."

T. R.

---

TO THE EDITOR OF *The Witness*.

DEAR BROTHER IN THE LORD,—As you have inserted in *The Witness* a letter from our esteemed brother Mr. George F. French, "with the view of eliciting criticism, favourable or adverse," I propose briefly to suggest some reasons for not accepting the arguments as conclusive. I fully agree with what is called "our first lesson in prophetic study," viz., the literal interpretation of words such as Israel, Jerusalem, &c.; but I think there is a danger of going too far, or of adopting a hyper-Jewish system which has shipwrecked, to my knowledge, some very able and devoted servants of Christ. One safeguard from this is to remember that we as Gentiles "have been made partakers of their spiritual things" (Rom. xv. 27). Another, that "if we are *Christ's*, then are we Abraham's seed" (Gal. iii. 29); and it would be easy to multiply such. Mr. T. states "that the New Jerusalem of Rev. xxi. is the city of Abraham's hope, and the home of regenerate Israel." I

believe the first part of the statement, but I doubt the second. According to Heb. xi. 10 Abraham "looked for the city," &c., and according to verse 16 he and others desired a better country, that is, "a heavenly," and God "hath prepared for them a city"; but the hope of Israel is earthly, and will be so fulfilled, I think, not only in the millennium, but in eternity. Some Scriptures that seem to support this may be referred to later on. "Seven signs" that the city is not the Church I will now notice.

1. Christ is described as "The Lamb," and the title is said to be Jewish, therefore John the Baptist uses it and then it disappears until the Revelation is written, save the allusion in 1 Pet. i. 19, where it is illustrative; but should we not remember further that the Apostle John is thus the only writer who employs it, and that in the frequent use in the Revelation it is to make prominent the fact that the glories there unfolded, heavenly and earthly, will result from His redemption work: in other words, that the entire fulfilment of John the Baptist's declaration, "which taketh away the sin of the world" (Jno. i. 29), is revealed. Thus, although his mission was Jewish, his testimony was world-wide in its scope.

2. Both the Bride and the Wife are Old Testament figures of Israel, as in Isa. lxii. 5 and lxi. 10. I see this, and still believe in a future union with Israel, but as Mr. T. allows, marriage is used also to illustrate the Church's relation to Christ, and it may be the Lord will have, as it were, both a Leah and Rachel in a coming day. I am not sure that the words of John the Baptist, "He that hath the bride" (Jno. 3. 29) need be limited to "pure souls of the elect remnant," although when spoken the direct reference was to such. His point was not so much who was the bride, as who was He, "the friend of the bridegroom."

3. It is a city, a holy city," and the Church is specially revealed as "a body." True, but by whom? Only by Paul. Does not John, in Rev. iii. 12, in the promise to the overcomer in Philadelphia, include this, "I will write upon him . . . the name of the city of my God, the New Jerusalem, which cometh down out of heaven"? and does not the Lord in those words hold out that reward to all overcomers in this dispensation who form His Church? I am aware that some interpreters would take from us the promises to the seven Churches, but I hold them fast.

4. "The city comes down out of heaven from God and lights upon the new earth." Where do we read the last words? Do not such Scriptures as Isaiah iv. 5, 6, Gen. xxviii. 12, and Jno. i. 51 suggest communication between heaven and

earth in the millennium, and why not in the eternal state? In Rev. xxi. 24, 26 the word should be *unto*, not *into* it. At present the material heavens are always in the Hebrew dual, not plural number, and the third heaven (2 Cor. xii. 2) is above them, but in the new heaven there will be no intermediate heavens defiled by Satan, and therefore the holy city will be in close proximity to the new earth.

5. "The city had a wall great and high," not probably only to recall that of Eph. ii. 14, but to suggest the absolute security of all within, and by its glory (or fire) to repel and consume anything that is not morally, rather than nationally, fitted to be there (see Rev. xxi. 27, and xxii. 14, 15).


6. The gates teach the true access, whether for Jew or Gentile, "for salvation is from the Jews" (John iv. 22), and through them we inherit the promises (Rom. ix. 4); and

7. "The names of the twelve Apostles of the Lamb" remind us of the foundation on which the apostles built, and on which the Church, too, is being built. I see no difficulty in their being called in Rev. "of the Lamb," and think that those to whom the Lord spake in Matt. xix. 28 from a Jewish standpoint, with the exception of Judas, were the same to whom He spoke in John xiv. 3 as the nucleus of His Church, with the distinctly heavenly prospect of the Father's house and the place prepared.

Mr. T. asks, "Where is the Israel of the regeneration?" It seems to me that Revelation xxii. 1-5 reveal an earthly place, and that they are the "servants" of verse 3 "who will reign for ever and ever," for the thousand years does not fulfil the thousand generations of 1 Chron. xvi. 15. (See also Psalm xlviii. 8 and Daniel vii. 27). Note, too, differences between Rev. xxi. 23, "No need of the sun, neither of the moon," and ch. xxii. 5, "No light of lamp," an earthly provision; and again in Rev. xxi. 23, "The Lamb is the light," whilst in Rev. xxii. 5 we read, "The Lord God shall give them light," a reflection from above.

I differ also from Mr. T. as to Revelation xxii. 17, and observe that in verse 16 the testimony is for the Churches, but I fear to transgress by writing too much on an exhaustless theme, and I do not wish to enter upon what might prove a prolonged controversy.

J. A. OWLES.

 Owing to large amount of correspondence, we are obliged to defer Answers to Questions till next month.

There are yet some short letters, with other points taken up, to insert in November No. on "The Bride," &c. Then, in December, we propose to give a short reply or two by Mr. Trench and another, thus closing the correspondence.—ED.

*CHRIST THE HIGH PRIEST.*

Revised Notes of Addresses on "The Lord Jesus as seen in the Epistle to the Hebrews," by J. R. CALDWELL.

IN the Epistle to the Hebrews, chap. iii. 1, we read: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus."

God's people of old were called out of Egypt to go into Canaan, and there God invested them with privileges in the earth, and with a human order of priesthood, a worldly sanctuary, and "carnal ordinances," all which pertained to the world and to man in the flesh. But God's people in this dispensation are called with a "heavenly calling." They are called *from* Heaven, and they are called *to* Heaven. They are "born from above," and they are going to be above. They are "pilgrims and strangers in the earth" as to their calling. God has not invested us with earthly inheritance, or with anything under the sun to rest in; but He has called us to a heavenly inheritance, a heavenly city. The whole character and order of our worship is heavenly; the worship and service of God being transferred from earth to Heaven. God has no "holy place" upon earth now; He has no temple made with hands that He calls us to worship in. He never had but one—the one at Jerusalem, and when again He will have one on the earth, it will be at no other place but Jerusalem. It is the Heavenly Sanctuary we are called to worship in now. He who was represented by the altar, the sacrifice, and the priest, is now no longer upon earth. The Lamb is in the midst of the Throne. The Great High Priest is "at the right hand of the Majesty on high;" and, therefore, ours is a heavenly order of worship. This, I apprehend, is something of the force of this word: "Partakers of the heavenly calling." If this earth were burnt up to-morrow, we would not lose one whit of our inheritance. He has "blessed us with all spiritual blessings in heavenly places in Christ." We are heavenly citizens, so that for our hope we are neither looking east nor west, but right up for the coming again of the Lord from Heaven. The Lord is here called "the Apostle and High Priest of our profession." I doubt not that the reference here is to Moses and Aaron. Moses was the one whom God sent to Israel to be their leader and

their lawgiver; Aaron was the one whom God chose to appear before Him as high priest—the representative of His people. Now our Lord Jesus Christ combines both offices in one. He is Prophet and He is Priest; He is the Apostle and He is the High Priest. An apostle is one sent by God; a high priest is one called by God to appear before Him. The apostle ministered to man for God; the high priest ministers to God for man. The apostle represented God, and His will, and His claims, down here; the high priest represents us according to God's mind in Heaven.

Christ is compared in this third chapter to Moses as the mediator of the former covenant, but in the fourth chapter we get Him brought before us as the High Priest (ver. 14). "Seeing, then, that we have a great High Priest, that is passed into the heavens;" perhaps, more literally, "through the heavens." We read of a first heaven and a third heaven; but the Lord Jesus Christ, the Eternal Son, has ascended up "far above all heavens, that He might fill all things." He has passed through the heavens up to the Throne of God.

The scene of the Epistle to the Hebrews is altogether taken from the tabernacle service of the former dispensation, and you remember that on the great day of atonement, the tenth day of the seventh month, the high priest went through the court of the tabernacle—there receiving the blood of the offering; then he went inside the door of the tabernacle, into the holy place, where none but a priest could enter. There was no man to be there when he went in to make atonement on that day—it was a lonely service. Then, having passed through the holy place, he drew aside the veil that covered the holiest of all, and he passed right in to the mercy-seat—the throne of grace, and stood in the immediate presence of God. What a solemn moment it must have been for the high priest when he passed in to the immediate presence of God! But he went in there not on his own account; he went in as a representative man; he went in on behalf of others, as one whom God had called and honoured with the dignity of being the official representative of His people. Therefore, all the garments which were provided for him were representative garments. There were, for instance, the ephod and the robe of the

ephod—all of blue—that covered him from the shoulders to the feet ; on the shoulders of that ephod there were two onyx stones, and in these engraven like the engraving of a signet—that is, deeply cut like a seal, not scratched—the names of the twelve tribes of Israel. Then, again, on the breastplate, in twelve different precious stones were engraved the same names. On his head was a golden plate, on the forefront of the mitre, and in that golden plate, deeply engraved, were the words: "Holiness to Jehovah" (Ex. xxviii. 36-38).

He appeared before God with these words on his forehead, in order that they—the people of Israel—might be accepted before Jehovah. We might go into all the details of these garments, and it would be full of interest and instruction, but I only remark that these which I have named were Aaron's official garments, and showed him to be a divinely-called representative of Jehovah's people. God looked upon Israel in the person of the one who represented them ; God saw their names engraved upon his heart and on his shoulders.

The heart is spoken of as the place of affection, the shoulder is the place of power. Every tribe was represented there, and every name upon his breast was also upon his shoulder. The power of his shoulder was pledged to maintain every name that was upon the breastplate. All this is typical—a divinely drawn picture of our great High Priest, who has passed through the heavens, right up into the presence of God. He is there as called of God, a true man, as we have seen, but also truly God. He is there as a Divine Person, with the right to lay one hand on the Throne of God, and the other hand on the poor, weak, failing soul that trusts in Him. He has all the power of God, and He has all the sympathy of man. He has qualified for His official position by passing through all that His people have to pass through, and, therefore, He "is able to succour those that are tempted." "Seeing, then, that we have a great High Priest that is passed through the heavens, Jesus"—His personal name, the name given to Him at His birth—"Jesus, the Son of God"—not only the "Child born," but the "Son given"—the Eternal, the Only Begotten—"let us hold fast our profession" (or "our confession"). Don't let it go, whatever opposition

there may be, whatever difficulty, however the enemy may beset you, however you may realise your own feebleness, your liability to fall and stray, hold fast your confession. You are not alone, you are not left to your own resources. "For we have not an High Priest which cannot be touched with the feeling of our infirmities," &c.

We think of Him as the Mighty One, who has ascended up to the Throne of God ; as the One who made all things, and "by whom all things consist ;" we think of His greatness, His power, and His glory, and we say : "Can He be concerned about my little affairs, and my little troubles?" Hear the answer : "We have not an High Priest who cannot be touched with the feeling of our infirmities," &c. When He stopped Saul on the road to Damascus—Saul, the persecutor—He said : "Why persecutest thou Me?" Saul had touched the very apple of His eye ; He was touched with the feeling of His people's sorrows, temptations, and trials. He is the Head, and we are the members ; and just as every pain that you feel from any part of your body—from the foot, or the hand, or any extremity—is instantly felt in the brain—for it is in the brain that all sensation is located—so our Blessed Lord, who is the Head of the body, the church, is touched with the feeling of our infirmities. And that word "infirmity" is a most instructive word. We have it in Rom. viii. 26 : "Likewise the Spirit also helpeth our infirmities"—that is the "infirmity" of our ignorance ; and in 2 Cor. xii. 7-9 : "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Now put these three passages all together : The Lord Jesus is touched with a feeling of our infirmities ; the Holy Spirit helpeth our infirmities ; "therefore," says Paul, "I will glory in my infirmities."

Sometimes one who has a very bad temper will make an apology and say : "It is my infirmity." Another, who gets the worse of drink, goes the length of apologising for it, and says : "Oh, it is my infirmity." These are not infirmities ; they are sins. Do not give it any other name, do not tone it down ; they are sins, they must be confessed, and forgiveness obtained. God forbid that any man should glory in sin ; he ought only to be ashamed of

it—ashamed before God. Sin is not infirmity; infirmity is our natural weakness, our inability, our ignorance, our natural constitution. Infirmities may become occasions of sin; yea, will and do, unless grace is ministered to us to overcome, and get blessing out of them. Paul's infirmity he calls a "thorn in the flesh." I do not know what it was, but it was something that pained him much—"the messenger of Satan to buffet him." He feared it would hinder him in his service to the Lord. He might have fretted about it and kicked against it; then it would have become the occasion of sin; but he prayed about it, after the example of the Lord Jesus, three times, asking that the infirmity might be taken away. His request was denied; the answer did not come in that form, but it did come in the way of Divine wisdom: "My grace is sufficient for thee." So that this infirmity, instead of being the occasion of sin to Paul, becomes the occasion of rejoicing and blessing. He proves the power and love of the Great High Priest at God's right hand; he knows that he has One there who lives to be his Saviour, and triumphantly he says: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

Whatever you know of your own weakness, of temptation, of your liability to stray, bring it all to the Lord Jesus Christ, and let it be no longer the occasion of sin, but let it be the occasion of Christ showing His power in you. He has said: "My grace is sufficient for thee; My strength is made perfect in weakness." Our strength is our weakness; our weakness is our strength. "When I am weak, then am I strong," said Paul the Apostle. It is when we thus know and realise our own weakness, that we cast ourselves upon the grace of the Lord Jesus Christ, and out of weakness we are made strong. I believe that the Lord Jesus lets many a saint prove by painful experience his own weakness, until, with broken bones, he comes to Christ for the grace to overcome. It is for God's glory that we should learn, either from the Word, by the Spirit's teaching, or by our own bitter experience, our own weakness, that we may prove the strength of our Great High Priest.

OUR pride must have winter weather to rot it.

## FAITH, HOPE, AND EXERCISE.

Notes of an Address on Acts xxiv. 14-16 by JAS. WRIGHT, Bristol.

THESE three verses are particularly interesting, as affording us an insight into the inner principles that produced and governed the life that we see in the Apostle Paul. He was sometimes led by the Holy Spirit to speak about the outward character of his life, and he tells Timothy to bring before the Church his ways in Christ Jesus, that is, the outward character of his life. But here we have the hidden springs of that life. He could say at the close of his course, "I have fought a good fight, I have finished my course, I have kept the faith," and he prayed that he might finish it with joy. But here we get the inner springs that produced the life. We have

HIS FAITH.

HIS HOPE.

HIS SOUL EXERCISE.

### I.—HIS FAITH.

He says, "Believing all things which are written in the law and in the prophets," that is, believing all the then existing canon of Scripture. Particularly notice the totality of his faith in reference to the Holy Scriptures, "Believing *all* things." He did not treat the chart by which he directed his life as if there were some very questionable lines in it, indicating a shore that did not exist, or rocks and shoals which were myths. He believed every bit was *God-breathed*; he believed *all*, and did not air any critical fancy as to what to believe and what not to believe, but without doubt or question as to a jot or tittle in the law and prophets—he believed them *all*. That was his faith.

### II.—HIS HOPE.

That hope was not the hope of success in service. He was a model missionary, but he did not carve his destiny as a servant of Christ, laying it out and making up his mind to accomplish a certain work in a certain time, or rounding off his work into a compact form and finish—he left the whole to God. His present business was to believe and to obey, and as to the future, it was all included in one hope, the hope of resurrection. You know the resurrection is put before us in 1 Cor. xv. as the pledge of certainty not only with regard to our faith, but to

our work. "If Christ be not raised, your faith is vain;" and then, "You know that your labour is not in vain in the Lord," because of resurrection. The resurrection of Christ is the assurance that we don't believe a fable, but that our faith rests on a rock; and the resurrection of the believer is the pledge that his labour is not in vain. What is done here in faith is *sowing*, and the real harvest is the resurrection morning, therefore the hope before him is always the hope of the resurrection morning. And so he could say, speaking of the tremendous difficulties and trials that came upon him in Asia, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which *raiseth the dead*;" as much as to say, "The appearance was that all was lost, but we shall get it all back in resurrection."

### III.—HIS SOUL EXERCISE.

Then we have the *present exercise* of this man's soul: "Herein do I exercise myself, to have always a conscience void of offence toward God and toward man." That was the soul exercise of one of the most honoured and eminent of the apostles of our Lord Jesus Christ.

Now, what an example to us is this masterpiece of the Holy Spirit's work! What an example he is to us in all three respects!

#### I.—OUR FAITH.

What an example in regard to our *faith*!—to be receiving everything God has spoken, putting confidence in all, and relying on every word as a reality. "Now, faith is the substance of things hoped for, the evidence of things not seen." There can be no real, solid Christian character resting on a basis of doubts. A God-honouring Christian character can only be built up on the basis of child-like, unquestioning faith in the Word of God.

#### II.—OUR HOPE.

Then, as to *hope*. We may hope for many things in subjection to the will of God, but all these are not *the* hope. *The* hope is that of the resurrection—of having our glorified bodies, of being for ever with the Lord, of reviewing in His presence the whole of our life here—that we may bless the Heart that planned and the Hand that guided that life.

### III.—OUR SOUL EXERCISE.

And then, as to *present exercise* of soul. The great business is to keep a good conscience. There is a great difference between a good conscience and a scrupulous conscience—a scrupulous conscience is not a healthy conscience. I should seek to have a tender conscience, that counts nothing small that touches the will of my Lord. His will should be sacred to me, whether it touches a little thing or a great thing, according to the human standard. According to His standard, the least thing is great if done to Him. A cup of cold water is a very little thing, but given for His sake it shall not lose its reward, for He considers it done to Him. And so with evils—no evil is little that hinders our communion with Christ. We need a tender conscience. How do we get that? By abiding in Christ. We need an instructed conscience. How do we get that? By reading and meditation on the Word of God, which shows us what the will of God is. But an exercised conscience: "Herein do I exercise myself." This man was not afraid of self-examination, of taking his life bit by bit and comparing it with the line of God's revealed will; thus, bringing it more and more into harmony with the will of God. He did not jump into this; as he *learned* contentment, so he *learned* conformity to Christ.

Look at the order: He exercised himself *Godward* first, then *manward*. We should keep that order. We should not let the opinions and judgments of our fellow-saints be the first thing. We should not indeed be indifferent to them. It is not a good sign, e.g., when a young Christian treats with superciliousness the opinion, calmly and deliberately expressed, of older and more experienced saints. We should not be indifferent to the spiritual judgment of our fellow-believers. But there is something to do first. I have first to stand before my God, and commend myself to my God, to exercise my conscience toward Him; and then, secondly, toward my fellow-men. It is not enough to say, "I do this because I believe God is leading me, and that it will please Him." I am to commend myself to the consciences of my fellow-saints. But we are to keep the order, toward God first, and then toward men; and if we are



spiritually exercised toward God, we shall find that the other will follow. The believer who is really and truly exercising his conscience Godward about his daily life will be the one who will be found (speaking generally) to be commending himself to the consciences of his fellow-believers who walk with God.

---

### IN THE MOUNT OF THE LORD IT SHALL BE SEEN.

By Dr. CASE, of China.

"THE Bible," says Mr. Chapman, "is always a new book to those well acquainted with it." I trust all of us are daily proving the truth of that paradoxical saying. A scripture that one may have read scores of times before all at once flashes out with a new meaning or application. An instance of this occurred to me a few mornings ago. It may come with freshness and power to some who read this page, as it did to me.

We are all familiar with the incident in the life of the father of the faithful recorded in Gen. xxii. When they were nearing the place which God had told Abraham of, Isaac remarked to his father—"Behold the fire and the wood, but where is the lamb for a burnt-offering?" Then follows that prophetic answer, which surely contained more than the speaker himself understood—"My son, God will provide Himself the lamb for a burnt-offering" (R.V.). After Abraham's faith had been thoroughly tested, and demonstrated to be true coin, the "precious faith" of God's elect, the first fulfillment of that word took place. For when the voice from heaven stopped his uplifted hand from smiting his son, he looked around and saw a ram "provided," which he offered in the place of Isaac. Then it dawned on his soul how true a word he had before uttered, and he called the place Jehovah-jireh, meaning, as we know, Jehovah will see or provide. Then follows the point which I specially have in mind. I suppose I had read it at least twenty times before, even in the R.V., but only then did I see the precious meaning the sentence was intended to convey: "As it is said to this day, 'in the mount of Jehovah it shall be PROVIDED'" (verse 14, R.V.). This experience of Abraham passed into a proverb. In any time of need, or danger, or difficulty, faith would say, "In the

mount of the Lord it shall be provided." Psalm cvii. may be taken as a song with this saying as its keynote. When men are at their wit's end—all their wisdom swallowed up—then they cry unto Jehovah, and He delivers or provides. Or, as we say, "Man's extremity is God's opportunity."

The meaning of the original name is not without significance. *Moriah* means *chosen by Jehovah*. If we see to it that we follow the path He has chosen for us, that the difficulty or need meets us in doing His will, we may with the utmost confidence say, "In the mount of the Lord it shall be provided." But it must meet us in "the land of Moriah," not in some self-chosen path. Be our needs great or small, temporal or spiritual, of the body or of the soul, Jehovah can and will provide. Faith reasons from the greatest to the least, from Calvary to a loaf of bread. "He that spared not His own Son," it exultingly asks, "but delivered Him up for us all, how shall He not also with Him freely give us all things?" Tried, needy, tempted servant of God, have faith in Him. Expect from Him. Rest assured that the God of Abraham, of Paul, and of the faithful of all ages, will provide all your needs according to His riches in glory by Christ Jesus. He is still Jehovah-jireh. And you, even you, shall know that "In the mount of the Lord it shall be provided."

---

#### "AS FOR ME."

- I. "As for me" of holy Determination (Josh. xxiv. 15).
- II. "As for me" of Intercession (1 Sam. xii. 23).
- III. "As for me" of Sympathy (Psa. xxxv. 13).
- IV. "As for me" of Humility (Dan. ii. 30).
- V. "As for me" of Call to Service (Jer. xvii. 16).
- VI. "As for me" of Helplessness (Dan. x. 17).
- VII. "As for me" of Satisfaction with the likeness of Christ in Resurrection (Psa. xvii. 15).

T. B.

---

#### THE THREE "WHATS."

NEVER forget the three *whats*. First, *What from?* Secondly, *What by?* And thirdly, *What to?* What from? Believers are redeemed from hell and destruction. What by? By the precious blood of Christ. What to? To an inheritance incorruptible, undefiled, and that fadeth not away.

MR. GEORGE MULLER'S  
ANNUAL REPORT.\*

MR. MULLER'S fifty-eighth "Narrative of Facts" is as interesting, instructive, and stimulating as usual. We know of nothing that is so well calculated to strengthen and encourage believers in the path of faith as this pamphlet of seventy pages. The venerable founder of the Ashley Down Orphanages is a striking illustration of Psalm xcii. 14: "They shall still bring forth fruit in old age; they shall be fat and flourishing."

During the past year Mr. Muller, now in his ninety-third year, and Mr. Wright, have had good health. Mr Muller says: "I have been able every day, and all the day, to work, and that with ease, as seventy years since. I am able to preach four, five, yea, sometimes even six or seven times besides weekly." His faith and that of his devoted colleague was severely tested during the past year. Again and again they were in great financial straits, but on every occasion the Lord intervened and delivered them out of their difficulties. Their faith was in the Living God, and, instead of sending out begging letters, appeals, or circulars, and making known their wants *to men*, they betook themselves to Him who willingly supplies the needs of His faithful servants.

On February 12th there had been two deliveries of letters without a penny being received. Referring to this occurrence Mr. Muller observes: "During this week we have to spend more than £1000, and our income is exceedingly small, and has been so for some time. I do not remember one single day for more than forty years when the first two deliveries of letters brought nothing at all. We have now arranged to have, from this day, six united prayer-meetings for helpers, instead of three a week, as for years past; for we expect that more united prayer, more exercise of faith, and more patience, will bring more help." Mr. Muller agrees with Mr. R. C. Chapman, that "faith, patience, and prayer overcome all difficulties." Mr. Müller is not disappointed with

THE "LIFE OF FAITH."

Without salary, private means, or guaranteed

support of any kind, he pursues the even tenor of his way, casting all his care upon God, and trusting Him for everything. One of his maxims is this: "When care begins faith ends, and when faith begins care ends."

"Though it is now in a few weeks sixty-seven years that I have been going on in this way," he says, "I am not in the least tired of it; nay, the very reverse, for I have obtained in this way great spiritual blessing, and become acquainted with God in a way in which, humanly speaking, I should not have known Him as I do now." How true it is that "The people that do know their God shall be strong and do exploits."

NO MONEY IS ASKED

from *man* to carry on the various agencies of the "Scriptural Knowledge Institution for Home and Abroad." "This Institution," says its founder, "intends to prove that the Living God is still the Living God, as in the days of the prophets, 3000 or 4000 years ago; or as in the days of the apostles, 1860 years since. When anything is required in this Institution, in the way of money, or helpers in the schools, or house work, or in the various offices—all our matters are carried in prayer to the Lord, and He invariably listens to our prayers and helps us. When we need money to carry on the various branches of the Institution we ask no former donors to help us, we do not send out especial appeals for help; we have no collections, we do nothing but pray and patiently wait God's time for help, and He *invariably* helps us, though very, very often, during the past sixty-three years, we have had our patience and faith *greatly* tried before the help came. But at last it always came. The various assistants and helpers, in carrying on the Institution, have been requested, when we are in need of pecuniary supplies, never to speak about our need, lest the appearance should be, that, though Mr. Wright and I speak not about the needs of the Institution, yet our assistants did, and this was indirectly asking for help. In this way tens of thousands, yea, we have reason to believe, hundreds of thousands, have had their faith strengthened through reading these Reports." Such a testimony from this tried servant of the Lord surely affords great encouragement to us to "trust in Him at all

\* To be had at *Witness Office*. Price 3d; by post, 5½d; or 1896 and 1897 Reports 6d the two, post free.

times." "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6).

#### THE ORPHANS.

It is to be feared that, if some of us had such testing times as Mr. Müller refers to in our path of service, we would look upon it as an indication of the Lord's desire that we should circumscribe our efforts and limit the sphere of our operations. Not so, however, with Messrs. Müller and Wright. During the past year they received 212 additional orphans, and ask for more. Seventy boys left the Institution during the year, and were apprenticed to various trades. Sixty-six of the seventy had known the Lord for some time. One hundred and sixteen girls obtained situations during the year, seventy-five of whom professed conversion. Only four orphans out of 1889 died. Of those that left during the last thirty-one years, 2813 professed conversion. At the present time over 600 of those now in the five houses give evidence of being true believers.

#### OTHER AGENCIES.

The amount of money received by faith and prayer since the commencement of the work has been £1,424,646 6s 9½d. One hundred and twenty-one thousand, six hundred and eighty-three persons have been taught in the schools; 281,652 Bibles, 1,448,662 New Testaments, 21,343 copies of the book of Psalms, and 222,196 portions of Scripture have been circulated. Missionaries have been assisted to the extent of £259,776. Over one hundred and eleven millions of scriptural books, pamphlets, and tracts have been circulated; nine thousand seven hundred and forty-four orphans have been sheltered, fed, clothed, taught, and given a start in life. Eternity alone can tell the incalculable good that has been done through George Müller and his colleagues and helpers.

#### HELPERS IN THE WORK.

Donations are sent to Mr. Müller from multitudes of persons whom he has never seen. It will be observed by those that peruse the "Narrative" that sums of money are sent from North Africa, Central Africa, South Africa, Australia, Canada, United States, Egypt, India, Ceylon, Italy, China, Japan, &c., &c. "God speaks to His stewards, and thus we are

helped," is Mr. Müller's explanation of the way the Institution is supported.

A widow, in forwarding a donation, writes as follows: "Your faith has done me good for many years, when I was left a widow with four children, without anything to depend on. After reading your Report in distress, as I was then, I was enabled to look to the Lord for help." One writing from New Zealand, with a gift, says: "Thank you *much* for the annual *Report*; it has been one of the greatest human factors in the edifying of my spiritual nature for considerably over thirty years." A business man, when forwarding £100, remarks: "It gives us great delight thus to be used as the Lord's stewards, and ever, since we have given our profits to His service, He has continued to bless us—('Read, mark, learn, and inwardly digest')—even while others in the same line of business are complaining of dull times, the Lord sends us more than we can overtake at times, and He sends good customers too, for it is a subject of comment by others the small amount that we lose in bad debts. We have again proved that, with the Lord as our banker, we get splendid interest for our invested capital: it pays even in this world to lay up treasure in heaven." How true are God's words: "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed" (1 Sam. ii. 30). God will be no man's debtor, and those who honour Him with the firstfruits of their substance will be eternal gainers.

#### SYSTEMATIC AND PROPORTIONATE GIVING.

Mr. Müller gives some weighty and valuable counsel on proportionate and systematic giving—a subject that is but little considered among Christians. "Do all the Christian readers of this Report systematically put aside for the poor, or for the Lord's work, as He is pleased to prosper them? If not, they rob themselves of great temporal blessings, of great spiritual enjoyment, and, above all, of the great privilege of aiding the poor and of contributing to the work of the Lord in a degree in which, without it, they cannot do. Might all children of God give heed to the exhortation of the Apostle in 1 Cor. xvi. 2: "Upon the first day of the week let every one of you lay by him in store as God has prospered him."

This as to its literal meaning refers to a contribution to be sent to the poor disciples of the Lord Jesus in Judea; but, while this is true, in principle it holds good even in our day, and ought to be attended to by all believers in the Lord Jesus. If attended to the Lord would give unto His children thus a little store, to which they may go, to help the poor when cases of distress come before them; and they would likewise have the joy, the honour, and privilege of contributing to the work of the Lord, if opportunity occurs of doing so. They could take of the store as much as the case seems to demand. The result of this would be that, if done as constrained by the love of Christ, the Lord would not only repay what they have given, but, generally speaking, would give them far more than they have given, making them stewards over more. In connection with this, peace and joy in God would increase more and more, and thus acting would therefore likewise tend to increased conformity to the mind of Christ. I have acted according to these principles now sixty-eight years, and I cannot describe the most abundant blessing I have received, both temporally and spiritually, in acting thus. One or other may ask, And how much shall I lay by in store? No rule can be laid down. It is left to us to act according to the measure of knowledge and grace we have. It may be the tenth part, the eighth part, the fifth part, third part, one-half, or even more; but, whatever proportion of our prosperity we give, though it were only the twentieth part, faithfully to attend to it under all circumstances, for only thus are we warranted to expect blessing. Many begin to act in this way, but, when trying weeks come, they cease to act thus, and, therefore, lose the blessing which they would have received had they persevered. If readers of the *Report* were to give proportionately and systematically of his means to the Lord, blessed results would follow."

It behoves us to meditate on Mr. Müller's personal testimony in this matter, and especially the words: "I have acted according to these principles now sixty-eight years, and I cannot describe the most abundant blessing I have received, both temporally and spiritually, in acting thus."

As we have occupied considerable space with these extracts, we must close by heartily commending the fifty-eighth "Brief Narrative

of Facts," and hope that those who are able will purchase a number of copies and send them to Gospel labourers in the "regions around," as well as the "regions beyond." A.M.

### THE MASTER AND HIS SERVANTS.

"There they dwelt with the King for His work"  
(1 Chron. iv. 23).

Who are these, whose calm, set purpose,

Working day by day,

Bright with hope, reveals a glory

Not for earth's display?

Who are these, who for their King

Willing, constant service bring?

He hath called them, made them willing,

Drawn them by His love,

Fitted them for all He wanteth,

Filling from above:

Here on earth they do His will,

Thus His service sweet fulfil.

Once rebellious, proud, self-willed,

Serving other gods.

These He sought, in His compassion,

Free'd them from their loads.

Now they find their fullest joy

Serving in their King's employ.

Theirs no hope of earthly merit,

Theirs no earth-born pride;

Filled ever by His Spirit,

Walking by His side—

He with them, their daily light;

They from Him fresh vigour get.

His the work, in perfect wisdom

Planned in ages past,

They obediently fulfilling,

Knowing that at last

They shall see His work complete;

And His endless praise repeat.

Thus, as dwellers in the Kingdom

Of God's chosen King,

They shall dwell, who wrought in patience

Here on earth, to bring

Tribute—proof of new-born love

From His Spirit from above.

They and He shall dwell together—

He, their joy and sun;

They, His portion in that glory,

Kept for Him alone,

Service, fellowship, and song

Flowing thro' the ages on.

A. O. M.

## WALKING IN THE LIGHT.

Notes of an Address by THOS. NEWBERRY, Editor of  
*"The Englishman's Bible."*

I JOHN I. 5-7.

"This, then, is the message which we have heard of [from] Him, and declare unto you, 'that God is light, and in Him is no darkness at all.' If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but, if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

GOD is light, and God dwells in light, Himself the source of light; where He is darkness cannot be. God's light is revealed IN the Person of His Son, manifested UNTO US BY the Spirit of God and of truth. If we are walking with God, and are abiding in Christ, who said: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12); and, if we are living and walking in the Spirit, we have fellowship one with another, as children of one Father, redeemed to God by the blood of the Lamb, quickened by that Holy Spirit of promise, who is the earnest of the inheritance of the saints in light; and have been baptized by one Spirit into one body, and united by one Spirit with the Lord in glory, who cannot say to one of the least of His members on earth: "I have no need of thee."

If we are not walking in love, abiding in Christ, and walking in truth, there can be no real fellowship. For this reality of fellowship each one must be abiding in love.

Just so far as we are abiding in Christ—where there is neither Jew nor Greek, Barbarian, Scythian, bond, nor free—our differences cease. Just as far as we are walking in the Spirit are we perfectly joined together in the same mind, and in the same judgment, and all speak the same thing—there is no jar, no separation. We may not all see to the same extent; but, whereunto we have already attained, we shall walk by the same rule.

Not simply getting into the light in our morning devotions, at the family altar, or on our knees at night, but a constant thing—WALKING with God step by step, moment by moment; ABIDING in Christ as a branch in the living vine, feeling without Him we can do nothing, following the Spirit's leading. We

then have a practical fellowship of kindred hearts, more like to that above than anything on earth besides. But this communion does not end in fellowship one with another, saint with saint, in the light of love, holiness, and truth—it will also be with the Father, through the Son, in the communion of the Holy Ghost.

It is only by thus walking in the light, as God is in the light, we know as we are known, and He that maketh all things manifest and searcheth the secrets of the heart discovers the evils that are there, and we find ourselves face to face with God, our own conscience bearing testimony that the imagination of the thought of the heart is only evil continually (Gen. vi. 5). It is a searching, dangerous place to bring our idols: Dagon will fall on the threshold, the imagination which exalts itself will be humbled, our righteousness on which we pride ourselves will appear but "as filthy rags;" that sight will plunge us in the ditch, and our own "clothes will abhor us," "Woe is me!" I am not only polluted myself, but "dwell among a people of unclean lips." Evils not only rise within, but find an entrance from without.

If we walk in the light, what shall we discover there? "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6). Does anyone say, "I have no sin"? The soul that can say that has not been in the light as God is in the light. No! Such imaginations fall before the ark like Dagon. Would that those who talk so could come into that light: humbling though it may be, it would be the best thing that could happen to them.

We come into the sanctuary, with the seven burning lamps on the lampstand, the light of that lamp falling on the table. If we enter within the veil, where Nature's light is excluded, and of artificial light there is none, is it darkness? No! for Jehovah says, "I will appear in the cloud above the mercy-seat." When we enter there, we need what the high priest needed—the cloud of incense to come between, that we die not. Between ourselves and that glory we must bring the preciousness of Christ in the sweet fragrance of His living perfection; we must come into the presence of God in the perfume of Him who lived, served for us, magnified the law, and made it honourable.

To come into the Holiest of all, where the

Shekinah glory shines on the propitiatory, towards the East on the line of approach, is the blood. Ah! that precious blood brought into the Holiest, and put there by the finger of the High Priest of our profession! When faith sees that blood, when the challenge is given to the universe, "Who is he that condemneth? It is Christ that died," "It is God that justifieth" (Rom. viii. 33, 34), for He has seen the blood, and invites the worshipper to draw nigh.

The drop of blood on the lid of the mercy-seat speaks peace, and those seven drops before it say, "Put off thy shoes from off thy feet," but DRAW NIGH. Ah! when "with heart sprinkled from an evil conscience, and body washed with pure water," we avail ourselves of our privilege of entering within the veil, we can then realise as nowhere else our acceptance in the Beloved, and that the blood of Jesus Christ cleanseth us from all sin.

Atonement, or expiation, has a two-fold aspect in redemption. That precious blood has a voice Godward on the mercy-seat, the ground on which He could be just and justify the ungodly:

"For Justice had withstood the purposes of Love;  
But Justice now withstands no more,  
And Mercy yields her boundless store."

The sluices are opened, and love flows out in a boundless current to us.

But we need another thing—by faith to enter the Holiest. It must be with HEARTS sprinkled with atoning blood. Do we know that? Brought home to the heart by the eternal Spirit, "the heart sprinkled from an evil conscience." Conscience pacified, we see the blood upon and before the mercy-seat; we feel the preciousness of that blood, that balm of Gilead, the life-blood of the Physician there, which has a soothing, sanctifying, healing power. We draw nigh with no more conscience of sins. "Not a cloud above," for the blood is there; "not a spot within," for the blood is there.

"The blood of JESUS CHRIST"—Jesus, the Divine Saviour; Christ, the anointed Son of God—"His blood cleanseth." Notice the importance of having the tenses right.

Here it is not "cleansed": that was true when we first believed; that is done, blessed be God! "By one offering He perfected for

ever them that are sanctified" (Heb. x. 14). It is not "is cleansing" (as said by some who ought to know better); that would be the participle, and would imply the work was unfinished. Neither is it in the future tense, "will cleanse," though, blessed be God! that is true too, when we shall wash our robes and make them white in the blood of the Lamb, for we look for the grace that is to be brought unto us at the revelation of Jesus Christ. It is in the present tense; it avails for us every moment. The blood cleanseth, keeping us in the presence of a holy God with confidence, not only in its aspect Godward, but our HEARTS sprinkled from an evil conscience. It cleanseth the conscience from the accusation of sin; a sense of pardoning BLOOD, brought home by the Holy Ghost, exercises a marvellous power on the conscience and heart.

Sanctification is not a thing we work in the distance, nor wrought upon us by a sacrificing priest, but wrought in us while dwelling in the presence of Jehovah—of Him who says, "I am Jehovah Mekaddeshkem"—that is, "Jehovah that doth sanctify you." Sanctification goes on in the presence of God.

Some falsely profess to be holy in the flesh, but we want the blood on the propitiatory Godward, and we want it on our hearts within.

The blood of the red heifer was burnt, and with the ashes mingled with the living water it was applied. The Spirit of God applying the blood to the heart, cleanseth from the power and love of sin.

### *"THE EQUITY OF GOD IN PUNISHMENT."*

Notes of an Address by R. C. CHAPMAN, Author of "Choice Sayings," "Hymns and Meditations," &c.

THE Everlasting Harvest to be reaped by the wicked off their seed sown in this life is a matter that greatly concerns the family of God. Satan has been taking advantage of the wisdom of this world, misleading even saints, and, without their suspecting it, diminishing their love, their thankfulness to God for their own redemption. In order to deal aright with this solemn truth, let us begin with those mighty creatures of God that were brought into being before the worlds were made—that is, the angels of God. Turn to

2 Peter ii. 4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." "Chains." God's hand made the chains, and creatures cannot break them. Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Observe that God never provided for those mighty creatures a Mediator, a Redeemer; but we find wicked spirits in the days of Christ's flesh saying, "Art Thou come to torment us before the time?" In the book of Revelation we read: "Satan is come down unto you, having great wrath, because he knoweth that he hath but a short time"—an awful truth that should be laid to heart continually, that God in His Sovereign will never has provided a Mediator between Himself and sinning angels. Satan has no hope whatever of forgiveness. The malice of Satan is continually at work, hence the title given to him in 2 Cor. iv. 4: "The god of this world." More and more is Satan prevailing to blind man, and there is a steady advance in his power over an unbelieving world that welcomes his lies, which will end in this, that when the "everlasting punishment" is nearest, men will be saying, "Where is the promise of His coming?" Then sudden destruction shall come, and what the Apostle of the Gentiles could say, everyone of us should be able to say, "I am clear of the blood of all men;" and again, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish." Satan's title, "The god of this world," means: Men have set God aside, and have put up Satan in His place. It is that which entitles him to be called "The god of this world." Now turn to Gen. iii., and it is to be observed, and to be borne in solemn remembrance, that one intent of God is here to show that sin is only to be measured by the holiness of God, and not by damage done by man to his neighbour. Man's will is always in opposition to the will of God. Thus we read: "The carnal mind is enmity against God." A man may be most amiable, most commendable, and full of good works, as between himself and his neighbour, but the root of all within is enmity

against God. We know this is written in our Bibles, and more or less on our hearts; but how deep is it there? In Gen. vi. 5, 6, "God saw that the wickedness of man was great in the earth," &c. Has man been growing better since? On the contrary, man has been advancing in wickedness and in opposition to God. To go back a little, I would say that word has come true, "He taketh the wise in their own craftiness" (Job v. 13). God takes Satan in his own devices.

Observe in this third chapter of Gen., verses 9-12, guilt of conscience and pride made Adam not to think of confession; enmity with God, and despair, made him, as far as he dared to do it, cast the blame upon God. And what of the woman? "The serpent beguiled me, and I did eat." Why no confession? Because they were shut up both in pride and condemnation; their conscience shut out all possibility of salvation. But how the Sovereign Grace of God here shines out. He doesn't cast them into punishment, nor does He ask any confession from Satan. Oh, no! But in verse 15—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel"—God's justice visited our surety, Christ, so that now it can be said that He is just, and "the Justifier of him which believeth in Jesus." No earthly sovereign has a title to his glory and dominion, compared to ours, to heavenly glory! As between our guiltiness and God's justice, not a crust of bread, nor a drop of water, do we deserve; but, as between us and our surety, Christ, we have a title one with His to eternal glory, and are raised far above the highest angels as one with the Son of God.

### THE TRUTH OF GOD.

THE soul is the dwelling-place of the truth of God; the ear and the mind are but the gate and the avenue; the soul is its home or dwelling-place. The *beauty* and the *joy* of the truth may have unduly occupied the outposts, filled the avenues, crowded the gates; but it is only in the soul that its reality can be known. And it is by meditation that the truth takes its journey from the gate along the avenue to its proper dwelling-place. J. G. B.

## THE BURDEN OF OUR MESSAGE.

By WILLIAM SHAW, Maybole.

IF we are trying to do work for God, however humble the work may be, it is well to be clear as to the burden of our message. We will find the burden very clearly and simply set forth in Philip's interview with the eunuch of Ethiopia, as recorded in Acts viii. 35. We there find it written that the evangelist began at Isaiah liii. 8, and "*preached unto him Jesus.*" It was nothing less than a living and personal Saviour that Philip set before the "Ethiopian stranger." Such was the burden of Philip's message—*Jesus*. And such must be the burden of *our* message if we, too, would be instrumental in delivering souls. Our work is to extol Christ—to exalt Him—to tell men and women to look "off unto Jesus." Our mission is to point out the eternal efficacy of the atoning Sacrifice—the depth and constancy of His love—the keeping power of His almighty arm—the perfections of His character—the glories of His person. Mere forms of Church government and schemes of religion will never meet the need of dying men, nor sustain the life of those who have already fled for refuge to the Christ of God. Sin-burdened hearts are needing *Him*. Lonely and desolate hearts, groping about in the darkness, are longing for *Him*. Broken hearts are waiting to be bound up by the great hand of everlasting love.

A PERSON—A PERSON—AN ALL-GLORIOUS  
REDEEMER :

this, and this alone, will satisfy the human heart. Therefore, let us "*preach Jesus*" unto them. We may begin in Isaiah liii., like Philip of old; or, following our great Exemplar (Luke xxiv. 27), we may find our text in Moses or in the prophets. But, whatever our text may be, let us see that we expound the things "*concerning Himself.*" Let us beware of that preaching which has everything in it but a personal Jesus. Sermons may be heard now-a-days in which the Name that is above every name is never mentioned! And even in professed Gospel addresses how common it is to hear a *subject* thrashed out, and certain *doctrines* set forth in every conceivable light, while the great *Object*—Jesus crucified and risen—has scarcely received a passing reference? There is surely need that we who profess to

serve Him should "*consider Him*" and behold Him, until we are so enraptured with His beauty that out of the fulness of our hearts we shall tell forth

THE FULNESS THAT DWELLS IN HIM.

Thus shall hearts be broken, and won, and satisfied. Therefore, let us tell out to men the great Tragedy of Calvary. Let us take them round the sad and solemn scene. Take them to Gethsemane's garden and point out the spot of the betrayal. Take them to the judgment-hall where they mocked Him. Take them up the "*Dolorous way*" to Golgotha, and tell them how they crucified the Son of God. Tell them there to stand still while you proclaim the wonders of His love—a love unquenched by the hatred of man and the enmity of hell. Hold them there while you tell forth the virtues of His blood. Then take them to yonder tomb in the garden, and show how He rose a mighty Conqueror over death. Then take your stand at Olivet, and proclaim His glorious ascension to the right hand of the Majesty above—there to appear in the presence of God for His redeemed. Surely we may well exclaim :

"Hallelujah ! what a Saviour !"

"Let Him be exalted, and extolled, and be very high" (Isa. lii. 13); and faith may safely reckon that the magnetic attraction of His person will draw many unto Himself.

## Correspondence.

### THE CITY AND THE BRIDE.

TO THE EDITOR OF *The Witness*.

As far as the term "*bride*" is concerned, only John uses it in the Apocalypse. What is of paramount importance is the truth conveyed, mutual affection and union. Paul describes the Church as possessing organic and unbroken unity and association with the Head as the body. Nothing is so dear as a bride, nothing so near as a body.

John does not define the term. He supposes you to know whom he is referring to. Nor does he describe her. "I saw the city prepared AS a bride adorned for her husband." "*City*" is a word conveying the thought of the seat of established government—quite another symbol. Paul, who does not use the term, describes the thing (Eph. v. and 2 Cor. xi).



Jerusalem, the unfaithful wife, while "the one pearl" is being drawn from the depths of Gentile seas, will be in favour again (Isa. liv. 5; Hos. ii. 19). But, "I will sow her unto me *in the earth*." John's city came out of heaven. The Church will not cease to be heavenly because of her important place in the age to come in connection with Israel and the nations. "The kings of the earth" are contrasted with it. The city is built upon apostolic foundations; she had no existence even before. It is indeed "the holy city *new* Jerusalem." Equal length, breadth, and height is evidently a mystical thought, reminding of Eph. iii. 18, or of the fulness of the stature—perfection of growth.

The names of the twelve tribes are over the gates of the walls, but this does not prove their home there. The Church will be the great object-lesson for Israel, and the nations in the kingdom, to set forth the Father's love (John xvii. 23) and the glory of Christ (2 Thess. i. 10). Messiah has His throne there. There is no temple, for the Church is the temple itself (Eph. ii. 21); the earthly city has its temple, according to Ezekiel, &c.

John adapts, idealises, and spiritualises for heavenly use expressions in the Old Testament about earthly things. The addresses to the seven assemblies are full of such suggestions.

The marriage of the Lamb takes place before His public appearing. When the heavens open, the saints follow Him, clad in their bridal array (Rev. xix). There is evidently another Bride and a different marriage than Old Testament prophets spoke of. The Jewish remnant will not be received till "*after the glory*" (Ps. lxxiii. 24).\* Here we have a marriage before. When the appearing takes place the saints shall be in the same glory with Christ (Col. iii.), having been caught up previously. Israel is only a spectator here.

The last reference to the Bride is in Rev. xxii.: "The Spirit and the Bride say, come!" The attempt to Judaise this Bride fails, in my humble judgment, because, as in Bridal relationship, Jewish saints will never say, "Come!"

Individual godly ones, undelivered, still under the law, as the Psalms prove, not having the Comforter, will cry out for Messiah's coming to crush their enemies. The Bridal relationship is not established with Jerusalem until the purging has been completed. This Bride must be the same company found in Rev. i. 5, 6. I have always felt this a strong verse. Thus the Song of Solomon gives you deep heart-longings after Christ, but as yet no enjoyment of union as a Bride, the Church's present place, whatever else she may be.

I add another thought. The earthly city had its literal Babylon. The heavenly Bride has her

harlot counterpart. Are not the marriage of the one and the judgment of the other spoken of in the same chapter?

M. I. R.

TO THE EDITOR OF *The Witness*.

It is with reluctance I add to the number of replies your invitation of criticism on Mr. Trench's letter will probably call forth. My opinion on such questions has already been stated in the article, "What is that to thee?" And, were it not that this seems to me to take away from the believer his part in the things that are written in the Book, I would not touch the controversy. But, as an old student of prophecy, belonging to no school, I cannot but think his whole position rests on the assumption, and the abuse, of an axiom in prophetic study at best very doubtful,

He says: "Our first lesson, as young Christians, was to understand . . . by Israel, Israel, . . . and to beware of appropriating to the Church, or to ourselves, the good things foretold for the beloved nation." The first lesson I learned was rather this: That the good things foretold for them, while still true to them, are no less to be understood by us as figures of the heavenly blessings with which God has blessed us in Christ, and are intended for us thus to appropriate to ourselves.

I must, therefore, call in question the assumption that by the Jews, or Jerusalem, in the Apocalypse, is meant the literal people or city, though I believe this is largely, if not generally, held by others, and Mr. Trench thinks he has "settled it beyond yea and nay."

One remarkable characteristic of the Apocalypse is the constancy with which it takes its language from the Old Testament, deriving from thence its symbols, but always with such variations as indicate that, in most cases, they are not intended to mean the identical things from which the symbol is drawn. To take one example: "Babylon" is not literal Babylon (though some would read it so), but its later counterpart *in certain respects*. And so of Jerusalem. May I offer some reasons for thus taking it here?

In chap. ii. 9 and iii. 9 some are spoken of as "saying they are Jews, and are not, but do lie—are the synagogue of Satan." I presume there is no question that they were "Jews" in the literal sense. It could apply to no other. Yet not "Jews," as the Spirit uses the term in this book. It is evidently here figurative of God's true people, as such, and the Spirit denies the title to those literally owning it.

Here, then, is a key to the use of the figure in this book. When in chap. xi. 8 we read of the "city where our Lord was crucified" (which, it would seem, can be no other than Jerusalem), to

\* This is the acknowledged translation (comp. Zech. ii. 8).

call it by that name would be inadmissible in such a case—inconsistent with the way the Spirit is using it.

In ch. vii. "the servants of God" are sealed; "servants" being the aspect in which God's true people are here regarded. It is to "His servants, by *His servant John*," these things are written—that is, the *Churches* in Asia; surely Christians, not Jews. Will it be maintained that the equal and exact numbers—multiples of twelve—are otherwise than figurative? And, further, when we find that the typical number of the tribes is made up without regard to accurate enumeration? When so much is characterised by figurativeness, must these be taken literally as the tribes of Israel, or figuratively of others?

Again, in chap. xiv. 1, the 144,000 are seen "on Mount Zion"—not the literal Zion, for their voice comes from heaven.

And as to the last chapters. Are we to be told that its extent in furlongs, its gates of pearl, the precious stones specified, are literal? If not, how can it be affirmed that it is the literal Jerusalem? All its symbols are derived from descriptions of "the City of the Great King" in the Old Testament; but they are surely symbols—"allegorical"—representing other things.

In thus explaining Rev. xxi. we are not robbing Israel of the good things laid up for them in Isa. lx., &c. Did Paul rob them of the promises in Isa. liv., when he taught that "Sing, O barren," was "an allegory," was for Gentile believers; and much more to that effect?

Mr. Trench seems to overlook the fact that "the Bride, the *Lamb's* wife," is a figure of speech. Were it literal, he should not have attributed to the Lord more wives than one, as he does by admitting the Church as well as the nation of Israel; for this he tells us in his fifth paragraph. He speaks accurately when he says: "Marriage is used to *illustrate* the Church's relation to Christ." Throughout Scripture it is used to "illustrate" the relation between God and His people of whatever time or class; in Jer. ii., Ezek. xvi., Hosea ii., &c., how He took Israel for His own, and how they requited His love.

More fully in the New Testament, when the type of "opening the side" was fulfilled, and we are seen to be "bone out of His bones," &c.

And, lastly, the great home-coming, when all His redeemed people shall be presented to Him complete, no more to part. This event the figure fitly illustrates in another of its aspects, quite distinct from the former ones, of wedded union *already long existing*. In Revelation "the marriage of the Lamb is come."

Mr. Trench reasons that, because the Church is specially revealed as a body, a human body, therefore it cannot be the city. He does not

explain how it can be "a temple." By the same process of reasoning, the "body" (as *Scripture* uses it), and the Bride, are equally distinct and inconsistent. The Body in Scripture is contemplated as distinguished from its *Head*. A bride is a complete organism, distinct from the bridegroom. These, and many more, are figures to illustrate the various aspects of the Lord's people in relation to Himself, none precluding, or contradicting, the others.

I must resist the temptation to criticise the letter *seriatim*; but I felt bound to offer this contribution to the enquiry. W. C.

[This closes the correspondence, in so far as it opposes the view propounded by Mr. Trench. In December No. we propose to give a reply by Mr. Trench and another.—Ed.]

## A SINNER NOT CONDEMNED.

TO THE EDITOR OF *The Witness*.

I am glad and thankful to see that Mr. G. F. Trench supports the reading of the first eleven verses of John viii. Apart altogether from the vexed question of the dates of some of the ancient MSS., I say that the internal evidence and holy unction—discerned by the spiritually-minded—and also the perfect harmony and fitness of the passage with the complexus of God's mind in other places, do indeed compel me to wholly reject the various conflicting and heart-rending opinions which have been urged against it. Surely the mind and grace of the Lord Jesus are most happily enshrined in the holy narrative.

The Syriac, Vulgate, and Ital. have it. Augustine says: "Persons of small faith, or rather enemies of the faith, have taken it away for fear of allowing immorality." Oh, what anguishing tears must have been welling up within the poor guilty one as she heard and felt the gracious words of forgiveness. She indeed in spirit "stood behind Him weeping" (Luke vii. 37, 38). Yes, "all manner of sin shall be forgiven, unless the blasphemy against the Holy Ghost." Read Matt. x. 33, with xxvi. 70, to end. There is forgiveness with Thee!

The critical Mr. Darby (many of his Church opinions I am ignorant of) is compelled to own and receive the passage. He says: "I do not doubt its genuineness." He again says: "Two of the pages of the best MSS. were torn out, in doing which they had to tear out what precedes and follows." Elsewhere he says: "The system which takes merely the oldest (\*) MSS. as authorities in themselves, without weighing internal evidence, fails in result." I myself do

\* The mind and grace of God cannot be unlocked or realised by turning to dates. It can be known solely by the teaching of the Spirit. "Ye need not that any man teach you" in this matter of Inspiration." If our reliance be on data, God may in displeasure "give us up" to such, and inextricably confuse us, and render our search barren and unprofitable, and constrain us to cry, "My leanness, my leanness." The Sinaitic is declared to be faulty, and inferior to the Vatican.

indeed embrace the passage as being divinely inspired, in the face of the circumscribed dicta of those who, alas! in their fleshly reasoning thought its excision would bring us into a closer rapport with the Divine fountain of all purity.

Tampering with the Scriptures, which are God's inestimably precious gift to us, is to be dreaded very much. This modern criticism does much mischief. The abandonment of historical and intellectual research is not here advocated by any means; nevertheless, when held as the "sure and certain" *media* of arriving at the knowledge of what is of God, then the reasonings and contentions unsettle the minds of His children. *Kai anatrepousi teen tinon pistin.*

I feel free to confess that I could not sit to hear a brother (however intellectual) trying to prove that the above and certain other passages which are in "many of the ancient MSS." are mere monkish interpolations—not the mind of God at all. There are, indeed, many things in the Bible which we are told are "hard to be understood," hence the necessity of "rightly dividing" and "comparing spiritual things with spiritual."

All such passages as the above must be weighed in the unerring balance of the sanctuary, and when I see them to be in perfect keeping with other places of the Word, and marvellously spiritual—unlike the icy, uniform, and naturalistic Apocrypha—I at once embrace them as plenary inspiration—notwithstanding their apparent contradictions, foistedness, and pleonasm—as the precious thoughts of the Spirit of Him who had "the tongue of the learned," who was "wiser than the ancients," who "spoke as never man spoke," and whose ways are infinitely higher than our ways.

It must be kept in view that these remarks do not apply to a plurality of renderings (\*) of "hard" words and clauses, but only to the rejection from the text of certain passages which were admittedly in "many of the ancient MSS."

The Authorised Version is mainly from the philological and godly Tyndale; and if the Vulgate, and Speculum of Augustine (not to mention Wycliffe, Cyprian, Vigilius, and Fulgentius) were some of the sources availed of, after careful and repeated revision by 47 scholars, who were divided into three groups, at Westminster, Cambridge, and Oxford, is it not to be deplored that many beautiful and emphatic passages, some of synthetic parallelism—from "many ancient authorities"—should have been excluded from the text by the Revisers?

By way of parenthesis, I may mention here that Scholz publicly stated in London that he would give up his system and adopt the readings

\* Newberry's Emendations are very commendable, and highly profitable.

he had at one time rejected. Tischendorf's haste was also shown by his subsequent readings and adoptions. The scholarly Dr. Wordsworth said that many of the alterations, numbering some thousands, were seemingly made by the Revisers "for alteration's sake."

T. G. B.

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

**FAITH AND WORKS.**—James ii. 14. Is a man saved by faith in the blood apart from works according to Rom. v. 9, or do faith and works go together as a necessity?

**TWO RESURRECTIONS.**—Please explain Daniel xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

**CHRISTIAN WARFARE.**—Please explain 2 Tim. ii. 4: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

**"THIS CUP," AND "THIS HOUR."**—What is the CUP to which the Lord alluded? (Matt. xxvi. 39-42; Mark xiv. 36; Luke xxii. 42); and what is the HOUR alluded to (Mark xiv. 35; John xii. 27)? Was the prayer answered, and how?

**THE LORD'S TWO COMMANDS—WHY UNEQUAL OBEDIENCE?**—In pondering the last command of the Lord Jesus Christ to His disciples: "Go ye into all the world and preach the Gospel," in comparison with His pre-resurrection command: "Do this in remembrance of Me," I have been greatly impressed by one thing, and that is *the ill-balanced obedience of the Church to these two commands*. To what cause do you attribute this?

**TENT WORK—COMMUNICATING WITH LABOURERS.**—If an evangelist writes to a meeting that he intends to pitch his tent in their city, what would be the responsibility of such an assembly while he thus labours in their midst? Would it be right to send money away while a series of meetings are going on? or should it be the duty of an assembly to communicate with a servant of Christ whenever he is labouring among them?

**SHARES IN JOINT-STOCK COMPANIES.**—Is it contrary to the teaching of Scripture for a Christian to take shares in a joint-stock company of which most of the shareholders are unsaved?

**MEANING OF THE WORD "EVERLASTING."**—Everlasting God (Gen. xxi. 33); everlasting mountains (Hab. iii. 6); everlasting Gospel (Rev. xiv. 6). Does the word "everlasting" mean the same in each case?

### PROMISES OF EARTHLY PROSPERITY.

QUESTION 550.—May believers in our Lord Jesus Christ in these days expect literal fulfilment to them of such promises as Proverbs iii. 9, 10, and xix. 17, subject of course to the fulfilment of the conditions attached?

*Answer A.*—It is well to remember Proverbs states how "to receive instruction in wise dealing, in righteousness, and judgment, and equity" (chapter i. 3, R.V.), and shows God's government in this world, according to which a man reaps as he has sown; and so the principles are applicable to believers in this dispensation. Hence we have a similar statement from the Apostle Paul: "But this I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully" (2 Cor. ix. 6), to which we do well to take heed. But that there is something higher to guide to gracious action and walk is evident from 2 Cor. viii. 8, 9: "I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love, for ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." s.

*Answer B.*—Israel's testimony for God was two-fold: (1) That Jehovah was the only and true God (Isa. xlv. 21); and (2) The blessedness of the people whose God was Jehovah (2 Sam. vii. 23, 24; Ps. cxliv. 15). From Deut. xxviii. 1-14, we see very clearly what the nature of Israel's blessings, consequent on their obedience, was—viz., blessed with all EARTHLY blessings. Ephesians i. 3 is the direct opposite to this: "Blessed with every spiritual blessing in HEAVENLY places." Wisdom, speaking in Prov. viii. 18, says: Riches and honour are with Me." This God-fearing Jehoshaphat proved (compare 2 Chron. xvii. 3 and xviii. 1), and such was quite in accord with the dispensation. There was "great reward," materially, in keeping His commandments. But our calling is very distinct and different from Israel's. "Partakers of the heavenly calling," as "pilgrims and strangers," we should not look for a portion here. In the early days of the Church, the majority of its members were of humble origin and poor (e.g., Philippi, Thessalonica, &c., 1 Cor. i. 26; 2 Cor. vii. 1, 2). To such as were rich, concise and weighty instructions were laid down in 1 Tim. vi. 18 as to the stewardship committed to them. To the rest—the majority—solemn warning is given of what would ensue if they should make it their aim to be rich. Such, amongst other evils, would fall into a snare (the word signifies a pit dug in the ground, filled with sharp stakes, and slightly covered over, upon which, when the unwary man or

animal treads, he is pierced in every part with these sharp stakes), and "pierce themselves through with many sorrows." God can, and does, prosper some of His children in the world. Such have the privilege and responsibility of laying up treasure in heaven, by giving to Him of that which He has given them. "Having food and raiment (which latter word includes the idea of a shelter, a house), we shall be therewith sufficiently provided."

*Answer C.*—The natural order of things, or rather God's order, has not been reversed since Solomon's time. The promises specified are connected with generous liberality to God's cause and God's poor. Though seemingly curious, "niggardliness in giving (in Proverbs) is associated with slothfulness in labour, while it is implied that the wish to help others is a constant motive for due diligence in the business of life" (Prov. xxi. 25, 26). "The law of nature, of life, is to give out, and not merely to receive, and in fulfilling that law we receive unexpected blessings" (Horton)—Prov. xi. 2-25. Surely, believing in an over-ruling God, we could not at least doubt Prov. xxviii. 27. The Proverbs are needed as much as ever, and are in every sense as true as ever. All Christians, as such, are not wise, yet we should be wise as serpents and harmless as doves. The Christian who heeds these "rules of heaven for life on earth," will assuredly know how to live practically, truly, another-worldly life in the eyes of a watching world. And in pursuit of wisdom's ways, he will find the life of God's people so bountifully provided for, that from the present good he can infer a future better (1 Tim. iv. 8). But prosperity here must not be his goal in life. If faithful to Christ, he may in many ways suffer the loss of all things, and must count them as dung. But does not Solomon place above all the fear of the Lord, and will not the wise Christian under ordinary circumstances avoid shipwreck in earthly things, where too many fail (Psalm i. 3). Probity in business, service, &c., will in the end always bring due reward. G.H.H.

*Editor's Note.*—Proverbs iii. 9 may almost be regarded as a law of general application. It is analogous to "Them that honour Me I will honour," and, again, "He that humbleth himself shall be exalted." This age is full of contrary experiences, some of which appear to prove that such laws are no longer in operation, and, in other cases, grace surrenders all claim to present recompense; but the law remains, and faith can frequently discern this even now, knowing that if the fulfilment of the promise be deferred till resurrection, the reward will be no less certain. Chapter xix. 17 is a definite promise given to a line of action that is pleasing to God, and is exactly parallel with 2 Cor. ix. 6, Eph. vi. 8, and other passages.

## CHRIST THE HIGH PRIEST.

(Continued.)

Revised Notes of Addresses on "The Lord Jesus as seen in the Epistle to the Hebrews," by J. R. CALDWELL.

WE have here, then, our Great High Priest; One who has passed through the heavens right up to the Throne of God; One who is "touched with a feeling of our infirmities." Upon this the exhortation is based: "Let us, therefore, come boldly unto the Throne of Grace."

As I have already said, the whole scene of this epistle is taken from the Tabernacle and its services. The Mercy-seat answered to what is here called the Throne of Grace. The Mercy-seat formed the covering or lid of the "Ark of the Covenant." It was of pure gold, and rested upon the Ark, which was composed of shittim wood (incorruptible wood) overlaid with gold. Inside the Ark, and so covered by the Mercy-seat, were the unbroken tables of the Law. Beautifully this corresponds with that word spoken concerning the Lord Jesus in Ps. xl. 8: "I delight to do Thy will, O My God; yea, Thy law is within My heart." There, above that ark of shittim wood (representing the humanity) and of pure gold (representing the Divinity of the Lord Jesus); there, where the unbroken law was preserved, and upon which, from the finger of the High Priest, there fell once in the year one drop of atoning blood—pointing forward to the stupendous sacrifice, the infinitely precious, atoning blood poured out on Calvary; there was the Mercy-seat, the Throne of Grace, the place where God could meet with man in the Person of the Mediator and of the High Priest, and commune with him of all the eternal counsels of His love. So it is written: "There I will meet with thee, and I will commune with thee from above the Mercy-seat, from between the two cherubim, &c." (Ex. xxv. 22). It was there that God met with Moses, the Mediator, and afterwards with Aaron, the High Priest, as Israel's representative. In the person of the High Priest God met with all the twelve tribes of Israel.

Now the Lord Jesus Christ Himself is the "Propitiation" or "Mercy-seat." He is the Sacrifice, whose wounds, ever telling of death on Calvary for sin, answer to the sprinkled blood of the sin-offering. He is our Representative before God, in whom God meets with His redeemed people.

Does all this not clearly show the importance of getting the eye of our faith steadfastly fixed upon the Lord Jesus, when we come into the presence of God and draw near to the Throne of Grace?

Some of us, perhaps all, at times have the experience of not being able in prayer to take hold of God. What we want is to get our eye upon the High Priest, to see there in the presence of God the One "who loved me and gave Himself for me;" who has my name, not merely graven in precious stones, but graven upon His heart, so that God, looking into the heart of His dear Son, sees my name there as one of those whom He loves and died for—one whom He has pledged Himself to keep; for He who is the High Priest is also the Great Shepherd of the sheep. Like the shepherd in the parable who went after the lost sheep, when he found it, he did not drive it home before him, or tie a string round its neck and lead it home; he charged himself with the responsibility of bringing it home—he laid it upon his shoulders and carried it home. Such is our Great High Priest and Shepherd. He has charged Himself with the responsibility of bringing us home. He died for us, He lives for us, He is coming again for us, and till then He represents us before God; God sees us in Him, never apart from Him. God reckons that as to our old corrupt self, we have been dead and buried and executed in the Person of the Crucified One, and now we are alive to God in Him—accepted in the Beloved. This, then, is our Representative, our High Priest, touched with a feeling of our infirmities; therefore let us come boldly unto the Throne of Grace.

The Lord Jesus taught His disciples a prayer. As it proceeds, each petition brings us lower and lower, till it ends with forgiveness of sins and deliverance from the evil one. But He teaches us to begin as children, saying "Our Father." He begins with the very highest place and ends with the lowest. Coming thus as children to the Father, and with our eye on our Great High Priest, we shall without effort find ourselves getting very near to God.

I remember an old Christian lady who attended an Established Church in the country. The minister always began his first prayer in the Sunday service somewhat thus: "O God, we come to Thee as the prodigal

came to his father—we have sinned against heaven and in Thy sight," &c. Meeting the minister one day privately, she asked him: "Mr. —, how often did the prodigal come to his father saying, 'Father, I have sinned against heaven and in Thy sight'?" "I suppose only once," was the answer. "Well, how is it that you come that way every week?" The minister was rather perplexed as to how to reply.

But is it not the case that many of God's children come to Him as if they had not been reconciled, or at least as if they had their doubts about it. They do not take their place at once as children in the spirit and confidence of sonship, but rather as sinners afar off. The prodigal proposed to say, "Make me as one of thy hired servants," but when his father ran and met him, and put his arms round his neck and kissed him, it was impossible for him to frame his lips to utter such a thought. Let us not, then, dishonour the love of the heart of our God, but let us come with boldness, taking the place of children dearly loved, and yet in all humility and in the consciousness of our deep unworthiness, but acknowledging that God in infinite grace has counted us worthy in Christ Jesus. And notice it is not that we may hope for mercy and seek grace to help, but that we may *obtain* mercy and *find* grace to help in time of need. It is all there for us—it is only for us by faith to claim the fulness that is in Christ. "Everyone that asketh receiveth, everyone that seeketh findeth, to everyone that knocketh it shall be opened." I don't believe there is any privilege which God has bestowed upon us as His children that we so abuse, so neglect, so practically despise, as this of coming with all our needs to the Throne of Grace.

Some years ago a man died in London who lived in a garret, and had not two shirts to wear; he died, and left more than a million sterling! You say he was insane. So he was, poor man. The love of money had made him a miser and a madman. But what better are we, if, with all the resources of God, all the unsearchable riches of Christ, at our disposal, and within the grasp of our faith, we fail to come to the Throne of Grace and make it ours.

May God teach us our folly and our sin, and give us grace to humble ourselves before Him on account of it.

## PRAYER.

By the late JOHN DICKIE, of Irvine.

PRAYER is a subject of the greatest importance, and one that is always seasonable, and I do not know one in regard to which prevalent notions are more imperfect. Oh, what marvellous revelations the Word of God makes to us of the privilege, the delight, the power, and the value of TRUE PRAYER! It is the first and chief instrument of the Christian worker (Acts vi. 4). May the Lord grant us, IN THE FULLEST MEASURE, the spirit of true prayer, and cheerfully to leave in His hands *everything* as He pleases to arrange it.

We begin work at the right end when we begin with prayer. We are never fully realising our dependence on God, and our true calling as HIS INSTRUMENTS, unless our working and our praying be so vitally blended that we shall go to our work from our knees, and shall return from our work to our knees again. And what encouragement we have to persevering prayer for the preaching of the Gospel; we may, in our place and measure, appropriate the ministry and the promise given to our crowned Head in heaven, when His Father says to Him as in Ps. ii. 8, "ASK OF ME, and I WILL GIVE THEE the heathen for Thine inheritance." And as our faith realises Him—the Anointed Intercessor—NOW exercising this very ministry and pleading this very promise in heaven, we, His members down here on earth, anointed too with His Spirit, add our supplications, and pray with Him; for the Father is willing to give, but NOT TO GIVE UNASKED.

Hence we read in the close of Matt. ix., that our Lord, when He looked abroad over the desolate people, melted and yearned with compassion towards them, and set His disciples—what to do? Why, in the meantime, ONLY TO PRAY.

And He sets you, and me, and all of us to the same blessed work. After this manner pray ye, saying, "Our Father, who art in Heaven, THY KINGDOM COME." Praying for this is laid upon the saint at all times, as his very first and foremost duty. "I exhort, therefore, that, FIRST OF ALL, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Tim. ii. 1). And this "first of all"—that is, in the chief and foremost place, the word rendered "first" being the same word that in chap. i. 15 is rendered "CHIEF."

Our Anglo-Saxon race, with its immense energy, is prone to overlook this, and to overdo vigorous working; but God means both prayer and labour, but especially the vigorous loving faith that combines the two and "LABOURS IN PRAYER" (Col. iv. 12). The original word hererendered "labouring" is very emphatic; it is really "agonising" for you in prayer—such a vehement exercise of the whole soul that it is like the struggle of a wrestler in the arena. The same word "AGONISE" is rendered "strive" in Luke xiii. 24. Oh, may God deliver us altogether from the sin and curse of listless praying! Faith wrestles, and must do so, for where the Holy Spirit helps to pray, He excites to "*groanings* that CANNOT be uttered" (Rom. viii. 26). Its cry is, "Hear me, *lest I die*" (Ps. xiii. 3); for the believing man is *heart-broken* with his longings (Ps. cxix. 20). But formal unbelief merely babbles and mauls. And how sadly, too, does this listless praying speak of lack of love! Oh, how love pleads, and intercedes, and weeps, and wrestles! See the afflicted Syrophenician for her child—"Have mercy ON ME, O Lord; my daughter is so and so" (Matt. xv. 22). May God help us and all His children to look at things around us and to see them as the blessed Saviour does, and to yearn and feel about them with the "bowels of Jesus Christ" (Phil. i. 8), and this shall keep the spirit of prayer at the proper pitch.

I do believe there is very little spiritual blessing ever obtained without prayer (there is abundance of temporal mercy without it); but I believe equally that there is no true prayer without blessing. God delights to give true good; but for our sakes He must withhold it unless we be in the proper attitude to receive it with safety to ourselves. And this attitude is on our knees, feeling our dependence, and exercising joyous and resigned trust. "You fear there is much that passes for prayer in these days which is not prayer at all." Oh, my brother, I dare not say what I feel on this matter; the thoughts of it fill me with grief, shame, and pity. And when I feel in my own heart the strong and almost irresistible (irresistible to every power save that of the Holy Spirit's omnipotent grace, and even then, only when accompanied by my own vigilant watchfulness) tendency to sink down into the hideous depths,

in which one mocks God with "prayerless praying," I get indeed a glimpse of the awful depravity of our fallen nature. And when I see so many around me who seem never to have made any discovery in this direction, I cannot but be grieved for the darkness of soul which precludes a further advance in the Divine life.

The fact is, all genuine prayer is the work of the Spirit of God (Eph. vi. 18; Jude 20). It follows from this that the man who is destitute of the Spirit cannot pray; it follows equally that the Christian who is walking carelessly and grieving the Spirit of God (Eph. iv. 30), and who, therefore, is fallen out of communion—this man, while in this state of soul, may utter any amount of beautiful words; but this is not praying.

How encouraging to the diffident, humble, believing soul, conscious of its unworthiness and of its impotence, to know that he has *one Intercessor* in Heaven to present and to endorse his prayers (Rom. viii. 34); while equally he has *another Intercessor* within his heart to excite and to maintain the vigorous exercise of genuine prayer! This He does by teaching us what to pray for, and by exciting our desires for the boons we crave, till they reach the fervour of unutterable groanings (Rom. viii. 26). How very different this true praying in the Spirit is from formal prayer. In formal prayer the words used go far, far beyond the affections or the desires of the heart. There are big, big words in the mouth; but the heart is almost empty, or altogether empty, of corresponding affections. In the true prayer, on the other hand, it is entirely different. The desires go beyond the words; and, though the words may be big words—very big indeed (even Bible words)—the heart's fervent longings go far beyond them; and so the burdened soul, not able to find words big enough to express the immensity and the intensity of its longings (see Ps. cxix. 20 as a sample), drops the words *altogether, and turns to God with inarticulate groanings* which cannot express their own meaning. Oh, most blessed praying! May you and I, my brother, know more of it. No music of heavenly harp is sweeter in the ear of God than these unmusical groanings of a holy soul.—From *More Words of Faith, Hope, and Love*.

THE PARABLES OF THE LORD JESUS—XXIII.

## THE PARABLE OF THE GOOD SAMARITAN.

By THOMAS NEWBERRY, Editor of *Englishman's Bible*.

LUKE X. 25-37.

Verse 25. "And, behold, a certain lawyer stood up, and tempted Him, saying, 'Master [Teacher], what shall I do to inherit eternal life?'"

"**B**EHOLD," mark well. These "beholds" demand notice wherever they occur; they call special attention to what follows as containing truth not always apparent on the surface, but requiring careful investigation and prayerful pondering, truths to be sought for as for hid treasure. "A certain lawyer," one who by his profession was called to be occupied with the Mosaic law, "stood up and tempted Him." He does not come to the Lord Jesus as a worshipper beseeching Him, nor does he take the place of a disciple at His feet to learn of Him; but he stands up to tempt or test Him, to put Him to the proof, perhaps with a design, if possible, to entangle Him in His talk. But let us hear his question. "Master [or teacher], what shall I do to inherit eternal life?" He gives Christ the title of teacher, but it is not in the spirit of Nicodemus, "We know that Thou art a teacher come from God;" it is not the inquiry of a convicted sinner, "What must I do to be saved?" nor the language of a proud rebel become an obedient disciple, "Lord, what wilt Thou have me to do?" It is the language of a self-satisfied legalist, "What shall I do?" confident that he had only to know what was to be done, and he had the power to do it; putting such a value on his good deeds as to suppose that they could purchase for him a title to eternal life, taking it for granted that life eternal was to be earned by doing.

Verse 26. "He said unto him, What is written in the law? how readest thou?"

Two most important questions. "What is written," for "it is easier for heaven and earth to pass than one tittle of the law to fail" (Luke xvi. 17), and "the Scriptures cannot be broken." The spirit in which the Scriptures are read is equally important, "How readest thou?" The law contains "a shadow of good things to come," and while "the letter killeth, the Spirit giveth life." The object of the giving of the law is twofold: to convict man as a guilty sin-

ner before God, and to lead him to Christ, who fulfilled the law, for forgiveness and salvation. To one who reads it legally, it is a heavy yoke, a grievous bondage; the eye of faith looks beyond the shadow to the substance, and under the teaching of the Spirit discovers thereby the wonders of redeeming love.

Verses 27, 28. "And he answering said, 'Thou shalt love the Lord [Jehovah] thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.' And He said unto him, 'Thou hast answered right; this do, and thou shalt live?'"

This is a quotation from Deut. vi. 5, with the addition of the words, "and with all thy mind," also Lev. xix. 18; and this summary of the law coincides with the Lord's own words (Matt. xxii. 35-40).

Hence Jesus says: "Thou hast answered right; this do, and thou shalt live."

But observe, the Lord does not say, "And thou shalt inherit eternal life." The law promises a continuance of life, or length of days, to those who keep its precepts (Ex. xx. 12); and "If there had been a law which could have given life, verily, righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

National and temporal blessings were promised to Israel on condition of their observance of the outward law, and this, in recognition by them of their peculiar privileges and advantages as a nation redeemed from Egyptian bondage, and in possession of the land of Canaan, having Jehovah Himself for their God, and being His people. But the inheritance of eternal life rested on another foundation.

God's principle from the first was this: "The just shall live by faith." (See Gal. iii. 10-14; Rom. x. 5-9.) Faith received God's testimony to His beloved Son, by the Spirit, embraced His promises, and thus laid hold upon eternal life.

Verse 29. "But he, willing [wishing or desiring] to justify himself, said unto Jesus, 'And who is my neighbour?'"

Conscience was doing its work, and convincing him that his title to eternal life on the ground of law-keeping was defective. This he



was conscious of, that he was not prepared to love the Samaritan and the Gentile as he loved himself, hence the inquiry, "And who is my neighbour?"

Verse 30. "And Jesus answering [taking him up] said, 'A certain man went down [was going down] from Jerusalem to Jericho, and fell among thieves [robbers], which (also) stripped him of his raiment, and wounded him, and departed, leaving him half dead.'"

In this marvellously comprehensive parable the Lord Jesus goes back to the original fall of man, and fills up in outline the whole interval, until He shall return again, bringing His reward with Him.

Jerusalem (signifying the vision of peace) was the place of blessing, the city which God had chosen to place His name there, the centre of worship and communion with Himself.

Jericho was the city of the curse. (See Joshua vi. 26.)

Man at the commencement of his downward course fell into evil hands, even into the hands of Satan and his associates, who stripped him of his innocence, and left him consciously naked, and unfit for the fellowship of God (Gen. iii. 7-10)—mortally wounded, for from that hour his body became mortal, and his soul ceased to breathe the breath of life in communion with his Maker.

Verses 31, 32. "And by chance [coincidence] there came down [was coming down] a certain priest that way, and when he saw him he passed by on the other side. And likewise (also) a Levite, when he was at the place, came and looked on him, and passed by on the other side."

By these striking similitudes the Lord Jesus forcibly shows that the law utterly failed to meet the need of man in the condition in which he was left by Satan at the fall. The law, by its ritual, ceremonies, and sacrifices, just left man where he was, for the blood of bulls and goats could never take away sin.

This truth is taught by the priest passing by on the other side. Neither by the deeds of the law could any man living be justified. The Levite appeared to take more interest in the case, but he, too, failed to afford the needed help.

It will be observed that both the priest and the Levite were travelling on the same downward road. All men being in the same lost condition, "none of them can by any means

redeem his brother, nor give to God a ransom for him."

Verse 33. "But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him."

Although the Lord Jesus was of the tribe of Judah, yet He came to seek and to save that which was lost, whether Jew or Gentile, hence He Himself, at the well of Sychar, gave the water of life to a woman of Samaria. It is not said he was "coming down," like the priest and the Levite, but "a certain Samaritan, as he journeyed, came where he was." It was the visit of the heavenly stranger to this world of sin and woe, taking His place with the homeless and the needy, "a man of sorrows and acquainted with grief," seeing with His own eyes man's ruined and helpless condition, and having "compassion on him." Truly,

"This was compassion like a God,

That when the Saviour knew  
The price of pardon was His blood,  
His pity ne'er withdrew."

Verse 34. "And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

The Saviour coming where man was is a symbol of His incarnation, for "The children being partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 14); but this was a means to an end. "He went to him." He came to die; on the cross He came nearer still, for there "He was made sin for us, who knew no sin," bore the curse of the violated law, and "destroyed him that had the power of death, that is, the devil." There "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. liii. 5). And thus it was He bound up the wounds which sin and Satan had inflicted, and having been raised again from the dead and seated at the right hand of the Father, from thence He sent down the Comforter, thus "pouring in oil and wine," the consolation and joys of the Holy Ghost, into the troubled breast and wounded heart of the pardoned sinner. By the indwelling Spirit the redeemed believer is one in Spirit with his risen and exalted Lord. thus "raised up together and made sit together in heavenly places in Christ Jesus;" this is sym-

bolised by the Samaritan setting "him on his own beast," in the seat which he himself occupied.

After bringing him to the inn, the palace Beautiful as described by Bunyan, he is still the object of his tender care.

Verse 35 "And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him, and whatsoever thou spendest more, when I come again I will repay thee'."

The Lord Jesus, when He left this world to go to the Father, having ascended up on high, received gifts for men, and has given gifts to men, such as evangelists, pastors, and teachers, and the abundance of grace and all necessary gifts are provided for the edification and comfort of sinners saved by grace, every one of whom is to be received into the Church with this note of recommendation from the Lord: "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee." And to those who bear office in the Church as the under-shepherds, this word of exhortation and promise is especially applicable; while each individual member is admonished to "have the same care one of another" (1 Cor. xii. 25).

Thus we have seen that this beautiful parable of the Lord Jesus takes a comprehensive view of the history of man from the fall of our first parents to the return of the Lord Jesus, when He will reward every one according to his works, filling up the outline by noticing the giving of the law with its ceremonies and commandments, all failing to meet the need of the ruined man; the incarnation and atoning sacrifice of the Lord Jesus; the gift of the Holy Ghost at Pentecost; the Church, with its provisions and responsibilities; cheered with the prospect of His glorious return. Truly we may say, with the astonished officers of the Jews, "Never man spake like this man."

Verses 36, 37. "'Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?' And he said, 'He that shewed mercy on him.' Then said Jesus unto him, 'Go, and do thou likewise'."

We have here the application of the parable to the conscience of the lawyer. In the light of this clear presentation of the truth his Pharisaic prejudices were all destroyed, and with it, too, all hope of inheriting eternal life,

on the ground of law-keeping, perished. The concluding words of the Lord Jesus, "Go, and do thou likewise," may be regarded as designed to complete the work of entire self-distrust, leading to the conclusion that apart from divine assistance and the grace of the Lord Jesus he could do nothing. In order to act like Christ it is necessary to have the Spirit of Christ. To those who are weary through labouring under the law, and whose conscience is burdened with sin, the words of the Lord Jesus, the true Good Samaritan, are, "Come unto Me and I will give thee rest," and then comes the exhortation, "Take my yoke upon you and learn of Me."

"THAT WHICH EVERY JOINT SUPPLIETH."—III.

### *LORDSHIP, AUTHORITY, AND GOVERNMENT.*

By GEORGE ADAM, Strainer.

IN considering the Headship of Christ in its governmental aspects, and the "joints" and "bands" as channels through which He transmits His authority to the various members of His mystical body, so as to "knit them together," we have a much more difficult phase of the truth to deal with. With the ascended Christ as the One Source of supply of spiritual nourishment, almost every believer is more or less familiar. And however far ministering ones may fail in practice, yet the principle is believed in—That only that which is "taken in" fresh out of His fulness can be "given out" to others, so as to minister to their edification; that what is "gathered up," if it be not the voice of the Good Shepherd, speaking through His servant, will not have the effect of leading His sheep and lambs to follow Him. Also, if the love we show to fellow-saints is not flowing into our own hearts out of the ocean of His love, it will not edify or knit together. All this is in measure at least admitted, although our practice is so far below our light. But, when we come to speak of the Lord Jesus Christ now in heaven as

#### THE HEAD OF ALL AUTHORITY IN THE CHURCH,

there are so many believers who seem never to have apprehended this truth in its simplicity and operative power, that there is difficulty in teaching it so as to carry conviction to the heart and conscience.

Almost every section of the professing Church believes in a vague, indefinable sense in the Lordship of Christ; but He may justly say to them all, as He did to some when He was upon earth: "And why call ye me Lord, Lord, and do not the things which I say" (Luke vi. 46)?

There are many of us who have by grace got beyond these sectarian associations who settle their difficulties by an appeal to their own "Church standards," and rarely or ever appeal to the authority of the Scriptures. We have, through the mercy of God, been taught to bring everything to the test of the "written Word." But what has struck me, in observing the course of events during recent years, is the possibility, and even the danger, of going astray from "the ways which be in Christ," over an open, and even a well-used, Bible. This may seem to some a startling statement to make; but let any one look over the history of the past half century, and at the leading men who have been foremost in division after division, and then say if my observation is not correct. And if we admit the conscientious honesty of these men who have come to different conclusions, and struck out into different paths, over the same open and well-studied Bible, the possibility and danger of what I have stated are even more apparent.

It may be well to point out here that nearly all the divisions that have been, have taken place on some point of "discipline" or government; not so much on what the truth is, as on how to carry it out; not on what "evil" is, but on how to deal with it. To my mind the chief reason of this is, because those who took the lead in these divisions

NEVER GOT BEYOND THE WRITTEN WORD. This, again, may startle some. In my last paper I pointed out the difference between "getting a message from the Bible and getting one from God through the Bible." Let us apply this important distinction to the question of Church government, and it will explain what I mean by "getting beyond the written Word." Let us state the matter thus: It is one thing to get light on some point of dispute from the Bible, and it is another to get light from the Lord Himself by the Spirit through the Bible. To repeat this: It is one thing for leading men to come to a *united judgment* over an open Bible, and it may be quite another thing

for these leading men to wait on the Lord until He gives *His judgment* by the Spirit through the Bible. If it is necessary for those who minister food to the flock of Christ to be themselves drawing out of His fulness, it is doubly necessary for those who are called to administer HIS WILL in cases of difficulty to be living on such terms of intimacy with Him that He can impart to them His own perfect judgment.

The Lordship of Christ over all to the Church is not an empty title. It is a present, living reality. He is now "the Head of all principality and power" (Col. ii. 10). He is set at the right hand of God, "far above all principality and power" (Eph. i. 20, 21). As the "First-begotten from among the dead," all the angels of God now worship Him (Heb. i. 6). All heaven owns and bows to His authority. All on earth, and even under the earth, shall yet bow to Him (Phil. ii. 9-11); but that time has not come yet. Meanwhile, during this world's rejection of Him, God has called out a people to bow before the sceptre of Him whom the world has cast out and killed (Luke xx. 9-15). That "called-out" company God has called "the Church of God." And the Lord Jesus Christ now rules that called-out company from His throne in heavenly glory. When the LORD called His people Israel out of Egypt, it was to place them under His own authority, as vested in men chosen by Himself—men through whom He transmitted His will to His redeemed people. When God's earthly people were His "witnesses" upon earth, His seat of government was on earth, as it will be in a future day when He takes up His people Israel again. But during the present age, when He is calling out His heavenly people, the seat of Divine government is in heaven. There was once a place of worship on earth, as there will be again when the manifested glory of the LORD comes back.\* But during the present age the place of worship is inside the veil, where the High Priest has gone (Heb. ix. 24, x. 19-21). So also with the seat of government. But whilst there is this dispensational difference, the principle of government is the same. To Israel

THE DIVINE WILL WAS LAW.  
So with the Church, the Divine Will ought to

\* Compare Deut. xli., xxvi., with Isa. ii., Ezek. xliii., Zech. xiv., &c.

be law. It is true, the Church has got a complete written record of the Divine Will. But the Lord Jesus has not given to His Church a written book, and gone back to heaven and left His people, each one, or each company, to interpret that book according to their own thoughts or likings. He has given a perfect Teacher in the Person of the Holy Spirit, *and it is His work to lead His people into the right understanding of the written Word, and into its right application to the various emergencies which may arise in church or assembly life.*

When an assembly of saints comes to a crisis or special difficulty, the "guides" among them may meet together in what is called an "oversight meeting," and may even confer over the written Word, and yet miss the mind of the Lord concerning that special matter. They may come to a united judgment, and conclude that, because they are all of "one mind," therefore they must be right, and yet that judgment may not be according to God. Or they may do what Saul did when he was in a special difficulty (1 Sam. xiii.); they may "force" their way by doing what they judge is the *best thing* under the circumstances. But it is a different thing for men who "fear God" to wait on Him until He open up the way.

We have no visible "cloud" now to guide us, nor "oracle" upon earth to appeal to. But we have what answers to them in the presence of the Holy Spirit and the written Word, but so few of us have grace to wait on Divine guidance, or spirituality to know it when it is given.

What is wrong in many assemblies is that in their assembly character they are

#### OUT OF DIVINE LEADING.

The men in the front are either in their wrong place, or they are wrong with God. Everything goes on week by week like a clock, but the spiritual among them have a painful sense of something being wrong, although they often cannot tell what it is. They go on to the meetings because they believe it would be wrong to turn away from the Lord's table, but they have no joy in going there. To those who have discernment and experience, the reason of this painful state of matters is quite plain. The men who are going before them are themselves out of Divine leading. They may have "gifts," or they may have a sort of

"diplomatic" tact, but they are not in the "leading strings" of the Holy Spirit, and the "spiritual" intuitively feel it. Many believers are so "carnal," that in such a condition of things they are not conscious of anything being wrong so long as the "machinery goes round." But all real fellowship is destroyed, and

#### A SPURIOUS FELLOWSHIP

often takes its place, to the sad detriment of all concerned. It is no light matter to be called to go before an assembly of saints; to be called to "watch for souls, as those that must give account" (Heb. xiii. 17). And, in view of the awful, summary vengeance which was visited on Korah and his company (Num. xvi.), I am warranted in saying that no form of lawlessness is so heinous in the sight of the Lord as the sin of aspiring to a place of power in the Church to which one was never called, and to seek to gain or keep that place by speaking against those whom the Lord has called to go before His people.

There is nothing that has wrought more confusion and disaster amongst the people of God than men attempting to exercise authority, whilst they themselves resist all authority, when it would interfere with their self-will. The very first qualification in being fitted to rule is to learn to obey. "Yea, all of you be subject one to another, and be clothed with humility" (1 Pet. v. 5). It is one thing to exercise authority over fellow-saints by means of a social, an intellectual, or even a spiritual superiority; it is quite another to *pass on* the authority of the Great Head of the Church to those who are following. And as really as Christ is the Source of all supply for the Church, which is His body, so is He also the Head of all authority. And those who would maintain His authority in the Church must be men "who fear God" (Exod. xviii. 21); "Faithful men, who fear God above many" (Neh. vii. 2). "The God of Israel said, the Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God" (2 Sam. xxiii. 3). If God, in His "long-suffering" with a guilty world, is pleased to leave His Church down here for a little while longer, may He raise up many such men, and enable them to bring the authority of the Lord Jesus Christ, in the energy of the Holy Spirit through the Word, to bear on His people in the FEAR OF GOD.

“GOD IS LIGHT.”

THE Light which no man can approach  
Surrounds Thee, O my God!

Within whose inmost glory none  
But Thy dear Son has trod;  
And He has enter'd by His blood—  
Most precious in Thy sight,  
Because its righteous shedding proves  
That Thou Thyself art Light.

I know, my God, that Thou art Love,  
But Love that dwells in Light;  
Not Love that passes *over* sin,  
But Love that *clears it quite*.  
Yes, Love in Light and Light in Love,  
Thou on Thy sinless Son  
Did'st lay in righteousness the guilt  
Of every ransom'd one.

And where the risen Head is throned,  
We living members stand,  
Beneath the holy eye of God,  
A spotless, sinless band—  
In life and nature one with Christ,  
Made competent to be  
Partakers of God's wondrous love—  
As near and dear as He.

Thou graced and perfected in Him—  
As He is so are we,  
At home within the dazzling light  
Of God's own purity—  
In blessed fellowship with Him,  
All stainless, pure, and white,  
And, by His blood, within the veil  
We worship God in Light.

And we who walk with Thee, O God!  
Must do so in the Light,  
Conscious no thought, or word, or deed,  
Can e'er escape Thy sight;  
That, when Thy Son, supremely high,  
Takes His exalted seat,  
Each risen saint, though loved and saved,  
Shall Light in Judgment meet.

O Righteous Dweller in the Light!  
Then make Thy children wise,  
To know that we are overseen  
By Thine all-searching eyes;  
That, while the world in darkness runs  
To deep destruction down,  
Thine own may be approved of Thee,  
And wear no starless crown.

The glorified, who then with Thee  
Shall dwell in light and bliss;  
The quenchless fire, the deathless worm,  
Within the deep abyss;  
The burning chaff, the garner'd wheat,  
In heav'nly mansions bright;  
The splendours of Thy peerless Son,  
Shall *prove* that “GOD IS LIGHT.”

Nor Light alone, but also Love,  
Refulgent in the Light;  
Love, potent in its righteousness,  
And saving in its might.  
And, when the anthems of the saved  
Swell through the courts above,  
The burden of eternal praise  
Shall be that—“GOD IS LOVE.”

CLAPHAM.

ALFRED KNOTT.

OF ONE MIND.

By WM. SHAW, Maybole.

IN Philippians ii. we no sooner get the exhortation to be “of one accord, of one mind” (verse 2), than we are told *how it is to be done*. The fifth verse reveals the secret—“Let *this* mind be in you, which was also in Christ Jesus.” Then follows that wonderful passage which tells of the voluntary humiliation of the Son of God, strange as this may seem. To have the mind of Christ—this is the “king's highway” to “one accord” and “one mind.” It is quite possible to have a oneness of mind while God is not in it. You and I may come to an agreement as to certain truths we hold. We may persuade a third person to agree with us; and we may go on “adding” to our number in this way, flattering ourselves all the while that we have secured a oneness of mind that nothing can shake. But *uniformity* is not *unity*; and some morning we wake up to find that our boasted uniformity of mind is all smashed up. What caused this? Some accidental circumstance might cause it; a divergence of judgment on some minor point might prove the beginning of the end; or possibly the crash was brought about by *the blessing of God*.

Individual believers were brought into the mind of Christ about things. They were taught of God that the unity of the Spirit was a far deeper and grander thing than uniformity of discipline; and when that discipline was found to be at variance with Scripture, we

need not wonder that the new wine burst the old bottles. But this must ever be the case if we begin at the *outside* and work inwards. God ever begins at the heart. Unity is primarily a thing of the heart. Oneness of mind is not attained by agreeing among ourselves as to certain things we will resist to the utmost, and certain things for which we will fight to the death. Let each of you have the mind of Christ. This is the golden key, opening into the goodly land of heavenly unity. And let it be noted that the *special aspect* of the Master's character brought before us in Philippians ii. is that of *humility*.

We do not say that difficulties in the Church will vanish, if we thus seek to let the mind of Christ be found in us; nor do we imply that we should slacken our hold upon godly discipline, or cease to contend earnestly for the faith; but this we do say, that it is only those who are permeated with the meekness and gentleness of Christ that can approach a difficulty in the right spirit and carry out discipline to the glory of God. With the *lowly* is wisdom. They know what to do, even when the reputedly "mighty" are groping in the dark, or pursuing a course that will end in disaster. The lowly mind is ever found in the trend that makes for unity. Only by pride cometh contention. When we have a genuine revival of humility—we shall have a revival of unity such as we have not seen for long.

### MILLIONS PERISHING.

"Deliver from going down to the Pit."

ALL over the highly-favoured lands of Christendom, despite the Gospel light, and all the privileges and blessings which God has bestowed on the people, the awful fact is clear, that multitudes of souls are in fearful peril—perishing, hurrying to the pit, toppling over the brink of Time into a Christless, lost Eternity. Many of these have the Christian profession, and, alas! are going on to hell with "a deceived heart" and "a lie in their right hand" (Isaiah xlv. 20). Religious leaders in many quarters are making strenuous efforts to please the people and gain popularity, instead of warning their hearers of danger and impending doom. The so-called Church, instead of converting the world, has

itself, to a great extent, been converted to and by the world. Satan, the inveterate enemy of God and man, glories in the fearful success with which he is leading thousands upon thousands—yea, millions—of souls, by a *religious* path, down to destruction. Multitudes, again, are content with a certain degree of morality, and vainly think that if they keep outwardly straight and decent, they will be accepted of God. Then there are vast multitudes being deceived by Satanic doctrines, such as "Annihilation," "Universalism," "Future Probation," "Unitarianism," "Christadelphianism," "Seventh Day Adventism," &c., &c. Think, also, of the millions deceived by Popery, and the fact that, to an alarming extent, some Protestant denominations are leaning at the present time toward this iniquitous system. Ponder, also, the strides of "Spiritualism," "Christian Science," "Theosophy," and many other things which help to form a truly hellish brood existing to-day. And these are not on the *decrease*, but the *increase*.

Then reflect on the march of infidelity, the ranks of which are being augmented because of the abounding and increasing hollow Christian profession in Christendom to-day—a profession which is denied by the works of those who make it, and which thus presents an awful misrepresentation of Christianity to the poor world around. Also consider the masses of people who are callous and hard, and characterised by fearful *indifference* as to the claims of God (in whose existence they profess to believe), the realities of eternity, and the judgment and wrath to come.

Fellow-Christians, what are we doing in view of all this? Can it be possible that we are sleeping side by side with a guilty world that is gliding on to eternal woe? We have not said a word in the above concerning the hundreds of millions of heathen who are sunk in worse than Egyptian darkness. Oh! as we contemplate the awful spectacle of the millions on this globe to-day who are hurrying on to the eternal flames, is it not a wonder that we do not weep day and night, and cry mightily to God for a widespread manifestation of His saving power? Is it not a wonder that we who have been saved at such a wondrous cost from the wrath to come,

can bear to settle down and take our ease, and virtually refuse to *deny ourselves* during our brief span of time for the glory of God, and that our friends, neighbours, acquaintances, and the masses beyond, may be saved from dropping into eternal ruin and despair. Oh, fellow-Christians! in the name of our beloved Master and Lord, we sound aloud the cry in your ears, "Awake! thou that sleepest!" Awake, assemblies! Awake to your responsibilities and privileges in a dark and dying world! Awake, children of God, individually and collectively!

Remember, our God has said, "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). Can we say in truth that we are "pure from the blood of all men" (Acts xx. 26)? Are we taking heed to the solemn words spoken concerning "watchmen" in Ezekiel iii. 18, xxxiii. 1-8, &c.?

Perhaps many Christians will say, "Oh, my sphere is so limited; I have so little opportunity for witnessing, what can I do to warn the people?" Let us ask to-day: Is your life *telling* for God and Eternity? Is your lamp burning brightly? Are you really shining as a light in the world? (Phil. ii. 15). No one can estimate the value and power of a life *lived in reality for God*, even in comparative obscurity.

Our first responsibility is to shine brightly and continuously by our lives, and if this is being done, no doubt we will be in some measure continuously on the watch to speak pointed, loving, faithful words for Christ to the perishing around us. Beloved Christian friends, "the time is short;" "the night is far spent, the day is at hand." Our little opportunity will soon be past and gone for ever. O that the Spirit of God would stir us up mightily to a realisation of this. O that He may mightily work in us holy ambition, desire, and "purpose" to be henceforth "steadfast and immovable" as witnesses in a dying world by life and word. Let us come before Him with the ardent desire and prayer, "Revive

me" (Psalm cxxxviii. 7); then this will doubtless lead to another, "Wilt thou not revive us again?" (Psalm lxxxv. 6); and, still further, we shall cry to Him as did Habakkuk, "O Lord, *I have heard thy speech* and was afraid; O Lord, *revive Thy work* in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk iii. 2). May these things be so, indeed, in large and abundant measure, for His Name's sake.

J. M.

## Correspondence.

### THE CITY AND THE BRIDE.

TO THE EDITOR OF *The Witness*.

I am not surprised at the replies which my friend Mr. Trench's letter on the Church-Bride question has evoked. When his letter appeared I ventured to say to him that he had prejudiced the matter by his way of stating it: "That the Church is the Bride of Christ is part of the creed of Christendom." Any one, therefore, who follows tradition must acknowledge that that doctrine is "in possession," and it behoves him either to accept it or to disprove it. But, with us, who reject tradition, and come at once to Holy Scripture, the burden of proof is changed. Those who teach the doctrine must support it by direct appeal to the Word of God.

Take a parallel case. It would need a portly volume to refute the theological dogma of baptismal regeneration; but when we turn to Scripture, we find it rests solely upon two perverted passages (John iii. and Titus iii.). So also with the Church-Bride doctrine. Its only Scriptural basis is two passages of the New Testament (2 Cor. xi. 2, and Eph. v. 22-33); and I venture to aver that one of these is forced and the other is mis-read.

Says the Apostle to those who have been brought to the Lord through his ministry: "I espoused you to one husband;" and, of course, the same words might be used by any evangelist, "therefore," it is argued, "the Church is the Bride of Christ." Surely nothing more utterly inconsequential can be imagined. The Romanists, even, are more reasonable in basing upon the words their pestilent system of mummeries. I fail to understand the argument, and, therefore, I cannot discuss it.

The 5th chapter of Ephesians remains as the solitary passage from which this dogma can be deduced. I have long felt that, instead of proving the Church-Bride theory, it absolutely disproves it. The passage, be it remembered, is not doctrinal but practical. The question here

is not the relationship between Christ and the Church, but the relationship between husband and wife. In this case, as in that of children and parents, servants and masters, the natural relationship is with the Christian to be readjusted according to a heavenly standard. Now, it is utterly inconceivable, if the Church were the Bride of Christ, that this passage would not teach it in unequivocal terms. But, on the contrary, it negatives it by implication. The husband is to love his wife, not as his wife, but as his own body. And why? Because the relationship is to be according to the union between Christ and His Church, and that is not of husband and wife, but of head and body. "Because we are members of His body," the husband is to love his wife, not as his wife, but as *himself*. Then verse 31 reasserts the old precept with the new meaning and sanction which this gives it; and the Apostle adds, "This mystery is great"—not the relationship between Adam and Eve, for using the word in its Scriptural sense, that was no "mystery" at all; "but," he goes on to say, "I am speaking in regard of Christ and of the Church."

And mark the force of the "relationship" which follows. What he has said is not true in fact of the union between husband and wife, but it is true of Christ and the Church; and, therefore, he concludes the Christian should "so love his wife even as himself."

In conclusion, in keeping with my opening remarks, I would appeal to any who hold the Church-Bride doctrine, not to waste their energies in seeking to refute my words or Mr. Trench's, but to turn to the Word of God, and seek there grounds to support their belief. And if I may add another sentence it will be this: If there existed a tribunal competent to issue process against persons who in this sphere appropriate what does not belong to them, I should certainly apply for warrants for the apprehension of those who seek to filch the bridal glory from the favoured nation! ROBT. ANDERSON.

TO THE EDITOR OF *The Witness*,

By your favour I am granted a little space for reply to the several letters drawn out by my attempt to interpret the last vision of the Revelation. To the spirit of the letters I take no exception. They are courteous, careful, temperate; models, may I say, for the conduct of Christian discussion, and I thank the writers for taking up the question in so earnest a manner. There are, I find, eighteen columns of *The Witness* devoted to these replies, but one advantage I share with you—in answering the main argument of any one of the letters, I answer them all. For, with the single exception of T. R. (Barrow), who cannot spiritualize Jerusalem, Israel and her tribes, so

complacently as W. C. and the others, all follow the traditional view of Evangelical Christendom. They make no contribution of their own. I venture to remark upon this striking unanimity, that, while strongly averse to novelties of doctrine, in *prophecy* it is exceedingly unwise to assume that the interpretations of those, who in other departments of truth are our trusted teachers, have been invariably correct and unquestionable.

There is another remarkable correspondence. All the writers agree that the New Jerusalem of the future is the Church, but no one of them has attempted to show that the one distinguishing mark of the Church, which, if found, would settle our controversy for ever, is exhibited in any of the features or conditions of the Holy City. The equality of Jew and Gentile in Christ, as fellow-heirs, fellow-members of the Body, and fellow-partakers of the Promise (Eph. iii. 6), is that characteristic. It is the one great fact from which the Church derives her distinctiveness, always insisted on as giving its character to "the mystery which in other ages was not made known unto the sons of men." But where is it found in Rev. xxi.?

Not only is it not there, but the very contrary is made prominent. The old conditions are resumed—Israel and Jerusalem on one side of the "great and high wall," the Gentiles on the other, with liberty of ingress, as tributaries, no doubt, but with nothing more, I trust it is not even now too late to invite your correspondents to reflect upon this remarkable fact.

Again, if Revelation xxi. presents the Church as the Bride and the Wife of the Lamb, it stands alone in so doing. Is it not strange that the Apostle of the Church knows nothing of such relationship? He enforces, as we have seen, on husbands and wives their duties of love and reverence, on the ground that, though twain, in fact they are *one flesh*, and so correspond with the *One-Body* relation of Christ and the Church. But, if he meant to teach that Christ and the Church were Husband and Wife, why does he go out of his way to show that husbands and wives are *one flesh*? But this is the route by which he reaches the conclusion at which he aims. The argument is as follows:

Husbands and wives should behave as Christ and the Church do. But how so? Are Christ and the Church Husband and Wife? You have never taught us so. No, but Christ and the Church are one Body, and the husband and wife are one body, one flesh, and, therefore, the parallel is complete; for, as to husbands, no man ever hated his own flesh, and as to wives, no body ever revolted against its own head. This is the plain sense of Eph. v., which your correspondents one and all seem to overlook.



As to 2 Cor. xi., I have admitted that the purity of the Church is illustrated by that of a pure virgin betrothed to one husband. But, if any go further, and argue that St. Paul is, therefore, teaching that by his act the Church has been espoused to Christ, he confounds things that differ. Paul, greatest of apostles though he was, had no such honour. He is dealing with a local gathering, many of whom owned him "father" in Christ, and he is exercising the responsibility of the spiritual parent in insisting on the pure lives of those whom he has been the means of converting. But Christ is more declared by these words to be the Church's husband, than Paul to be its father. These are mere illustrations of conversion and its reasonable consequences.

Many have, I think, with your correspondents, limited the word "apostle," as if that term everywhere meant the twelve and the twelve only. Where the word occurs in Eph. ii., "Built on the foundation of the apostles and prophets," there is, say they, plain reference to the twelve as such—"the apostles of the Lamb." But if so, Who are the "prophets," may I not ask? But, in fact, it is another company altogether. "The apostles" are those of the Church, among whom possibly Peter, James, John, and Jude may have had a temporary place, but which term includes Paul and Apollos, Timothy and Titus, Silvanus, Barnabas, Epaphroditus, and others—all of whom are in the original called "apostles," though the word is sometimes otherwise translated. (See 2 Cor. viii. 23; Rom. xvi. 7; 1 Thes. ii. 6; Acts xiv. 4-14; 1 Cor. iv. 6-9; Phil. ii. 25). The "prophets" of Eph. ii. are also the prophets of the Church—those, in fact, to whom reference is made in Eph. iv. 11, where, as will be perceived, the gifts are given from heaven by the risen and ascended Christ, not by the Lord Jesus during His walk on earth. (See Alford.) We must in these things seek to "rightly divide the Word of Truth." Only a superficial or careless reader would argue that, because the word "apostle" occurs both in Eph. ii., in connection with the Church's foundation, and in Rev. xxi. in connection with the foundation of the wall of the New Jerusalem, therefore both refer to the same individuals.

But one of your correspondents asks, "How can the apostles be in the foundations of both buildings?" Very simply. The four whom I have named are, with the other eight, to judge the twelve tribes of Israel as their promised destiny in the Regeneration, and so are found named in the foundation of the wall, in which the gates or places of judgment are set. They may also be reckoned among those who laid the foundation of the Church, who for a time, in fact, filled the dual position—preaching Christ, that is, as

the risen and ascended Saviour, for the time of their service here, and yet returning hereafter to their proper place in relation to regenerate Israel. The "of" in Eph. ii. 20 is possessive or instrumental.

Two, at least, of your correspondents charge me with arguing that, because the Church is the Body of Christ, it cannot be also called a "city." I did not say this. I said it was never called a city, and that I repeat. I said that this city of Rev. xxi. is called the New Jerusalem, and that that title "excludes the Church." But W. H. B. quotes "fellow-citizens with the saints," and "here we have no abiding city, but we seek one to come," and "I will write on him the name of the city of my God"—to all of which I answer by recalling my words: "Not, be it observed, that the Church is excluded from the city. We know from Heb. xii. 22, that we are come to Mount Zion, the City of the Living God, the heavenly Jerusalem, in the sense of access, enjoyment, and communion; but to have access to the city is one thing, to be the Bride, or to possess the city as our home, is quite another." The objection, in fact, was answered before it was stated.

More than one of my brethren have objected to the thoughts expressed as to the use of the term "the Lamb," and have quoted texts to show that, in the Church epistles, sacrifice was recognised, as if any such absurdity as a denial of this had been committed. But none of them has made any contribution to explain the remarkable fact that in the epistles that title wholly disappears.

If I were to examine in detail all the arguments in these eighteen columns of *The Witness*, your space and your readers' patience would be too much taxed. I prefer to deal only with such larger questions as I have briefly touched. But I add a few notes on particular points:

Over the well-known initials G. A. some strange arguments appear. On Isa. lxi. 10 he says the passage "no more teaches that Israel will be the Bride than that Israel will be the Bridegroom;" while, as to the next chapter (ver. 4 and 5) he says, "The joy of the bridegroom over the bride is simply used to illustrate the joy which Jehovah will have over His land and over His people in a coming day." His comments are mutually destructive. He should look at the italics in Isa. lxi. 10, where the words "himself" and "herself" are insertions.

G. A. also thinks that Rebekah was as really outside the Abrahamic covenant as any Canaanite, but does not explain Gen. xxiv. 3, 4, which destroys his position.

He thinks that the city coming down out of heaven requires, if it be Israel's home, that Israel should first be shown to have been taken up into

heaven. May I ask what he supposes becomes of the saved Israel and saved nations during the destruction of the old earth by fire? The answer will answer the question he raises. But it is in fact the people's city, not themselves, who descend. (See below.)

Dr. Owles and another quote Isa. iv. 5, 6, to show that the city of Rev. xxi. will "hover over" the earthly city in the Millennium. Is not this a mere flight of imagination? The passage simply tells us that over the Millennial City there will hover a "canopy" of cloud and smoke by day and of flaming fire by night—that is, that the well-known signs of God's presence with Israel in the wilderness will be restored to the restored nation in the times of the "restitution of all things." The dark cloud will, as a tabernacle, shield the citizens from heat (verse 6), and afford them covert from storm and rain—a most practical benefit surely; and the pillar of fire will illuminate Jerusalem's streets when the sun has set, rendering unnecessary even the latest inventions of incandescent gas or electric arcs. The passage is perfectly intelligible without the extravagant theory that many have entertained.

W. C. thinks the dimensions of the city are mystical; another thinks they prove the materiality of the city. With the latter I agree. It is no vision of a cube; it is a vision of a square-based pyramid, or symmetrical mountain of exquisite glory and beauty. And this celestial Zion will be the home of regenerate Israel in the new-creation earth. It is true that the angel describes the city as the bride—that is the new-born people, though it is their home; but so also the system of corrupt religion was previously described as Babylon the great whore, though chap. xviii. shows that a real city, the centre and metropolis of that system, is in view. There need be no confusion. In one sense the city is the people, in another it is their home, prepared in heaven and brought down to earth to be inhabited.

I will only in conclusion refer to one paragraph of the final letter (from W. C.) of your formidable group of objectors. He charges me with "attributing to the Lord more wives than one," by insisting that Israel is the Lamb's Wife, and admitting that Paul uses the marriage relation to illustrate the experiences—love, submission, purity, &c., proper to Christ and the Church. Is this fair? Why, the whole pith and substance of my interpretations consist in the denial to the Church of the place of wife, and the claim for Israel of that position.

I thank you for permitting the use of your columns for this interesting investigation, and, though I cannot expect by this reply to convince those who have committed themselves in print to a contrary opinion, I hope there are hundreds

and thousands among your readers who, as the result of this friendly discussion, will never again read Revelation xxi. without coming to the conclusion that, whatever that glorious revelation of the future may teach, as to minor details, its character as distinct from the Church is fixed by the title "Jerusalem," which must mean Jerusalem; by the name "Israel," which must mean Israel; by the twelve tribes, who have no counterpart in the Church (for her shameful divisions will have an end); and by the twelve apostles, whose future had been by the lips of the Lord predestinated to be enjoyed in relation, not to the Church, but to the twelve tribes of Israel, from whose ranks they had been taken.

G. F. TRENCH.

(This closes the correspondence.—ED.)

### SEVENTH-DAY ADVENTISTS.

To the Editor of *The Witness*.

I have been requested to write to *The Witness* to acquaint its readers of the endeavour made, by hawking them from door to door, to circulate books containing the doctrines of the "Seventh-day Adventists." A book lately canvassed is called "Patriarchs and Prophets," and is a thick, heavy octavo of 756 pages, containing many illustrations of the matters written upon, but drawn from the imagination of the artist. This book contains some truth, some error, and a great deal stated as truth which is drawn from the writer's imagination. For instance, on page 33 we are told: "Adam was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth." "Eve was somewhat less in stature, yet her form was noble and full of beauty." On page 42 it is stated that the serpent declared to Adam and Eve "that he himself had eaten of the forbidden fruit, and as a result had acquired the power speech," &c. I give one more example of the writer's "adding" to the Word of God (see Rev. xxii. 18). The people of the earth rose up in rebellion against God. One object before them in the erection of the Tower [of Babel] was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the flood, they thought to place themselves beyond all possibility of danger, and as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the flood. The whole undertaking was designed to exalt still further the pride of its projectors, and to turn the minds of future generations away from God, and lead them to idolatry. When the tower had been partially completed, a portion of it was occupied

as a dwelling-place for the builders; other apartments, splendidly furnished and adorned, were devoted to their idols. The people rejoiced in their success, and praised the gods of silver and gold, and set themselves against the Ruler of heaven and earth. Suddenly the work that had been advancing so prosperously was checked. Angels were sent to bring to naught the purpose of the builders. The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base, therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material, or other directions concerning the work. As messages were thus passing from one to another the language was confounded, so that material was called for which was not needed, and the directions delivered were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill, "and lightnings from heaven, as an evidence of God's displeasure, broke off the upper portion of the tower, and cast it to the ground," &c.

This is a fair specimen of the manner in which the writer of this book seeks to "add to the Word" of God. Were all the instances of this addition cut out, the book would be reduced to a very small compass indeed.

The "Seventh Day Adventists" especially proclaim—

I. *That Moses' law must be kept; the Sabbath day the seventh, instead of the first, the Lord's day. They throw contempt upon the first day of the week, ascribing the origin of its observance, instead of the seventh day, to the Papacy.*

II. *They teach the annihilation of the wicked.*

III. *They tell us that the souls of all men, including those who "die in the Lord," sleep, as well as their bodies, until the resurrection, so that Paul, who said, "To depart and to be with Christ is far better," has been fast asleep for more than 1800 years!*

I regret to find that many of the children of God have been led to buy this book, partly from its handsome appearance and pictures, and partly, perhaps, from the facile tongue of the canvasser. The book is stated to be published by the "International Tract Society, 59 Paternoster Row, London." A former work was published by the "Pacific" Company, and is in the form of question and answer, so that the errors of this new American sect are much more decidedly stated than in "Patriarchs and Prophets."

G. F. MABERLY.

## Questions and Answers.

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

REPLIES ARE INVITED TO THE FOLLOWING:—

TWO RESURRECTIONS.—Please explain Daniel xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

CHRISTIAN WARFARE.—Please explain 2 Tim. ii. 4: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

"THIS CUP," AND "THIS HOUR."—What is the CUP to which the Lord alluded? (Matt. xxvi. 39-42; Mark xiv. 36; Luke xxii. 42); and what is the HOUR alluded to (Mark xiv. 35; John xii. 27)? Was the prayer answered, and how?

SHARES IN JOINT-STOCK COMPANIES.—Is it contrary to the teaching of Scripture for a Christian to take shares in a joint-stock company of which most of the shareholders are unsaved?

## MEANING OF THE WORD "EVERLASTING."

QUESTION 551.—Everlasting God (Gen. xxi. 33); everlasting mountains (Hab. iii. 6); everlasting Gospel (Rev. xiv. 6). Does the word "everlasting" mean the same in each case?

Answer A.—Of God, it is evidently absolute, whether applied to His Being or His attributes. Of mountains, it may be relative. As compared with mundane matters generally, ever changing, the mountains remain the same from age to age, and so are used to represent the *everlasting*. As compared with God they are finite (Hab. iii. 6; Isa. liv. 10). Rev. xiv. 6 seems to mean that even in that time of judgments, God, "whose mercy is everlasting," still calls on men to fear Him, and thus escape His wrath. The message differs in form from the "gospel" now preached, but only as suited to the time and the need. "Everlasting life" is in contrast with this short life, as in Matt. xix. 29, or a present possession in the sense of death judicially having passed on our Surety, and thus placing us on the other side of it (John v. 24).

In no case does a possible limit to the word when applied to earthly things warrant our so regarding it, when applied to what lies beyond. "Eternity" is incomprehensible to the human mind. God alone can fathom it, and to Him we have to leave the fulfilment of His own word when He speaks of everlasting happiness or woe in the future. Some, because they cannot understand it, deny it. But they cannot thereby escape its truth. w. c.

Answer B.—The words in the original, *olam*, *adolam* (from "concealed"—Heb.) and *anionis* (lit., "for the age"—deriv., *aion* (Greek)—both mean eternal. There has been much cavilling as to the force of *aion*—lit., the age—the Greeks having probably no idea of eternity as distinct

from time—their *aeon* included all time. But when the translators of sacred Hebrew into Greek came to that most emphatic use of the Hebrew *olam* in Psalms xc. 2, they could only fall back on this very word. They also used it *twice* in Dan. xii. 2, as by our Lord in Matt. xxv. 46. It is derived from two words, meaning “always” and “being.” Some allege that an adjective form of the word for “always” (occurring only Rom. i. 20 and Jude 6), admitted unquestionably to mean “for ever,” might have been used, but in Jude it does *not* mean “for ever.” Excepting this *cognate* word, no plainer one could have possibly been used.

But, as seen by question, these words have been used of things which are temporal or have passed away. *Aionos* then indicates duration which continues as long as the object of which it is affirmed, or of which it forms a part, exists—a modified eternity. Thus, the “everlasting hills,” so little subject to decay, are hills that endure “as long as ever the earth or the world remaineth.” Applied to future things, an “everlasting kingdom” will abide as long as the “King Eternal” abideth. Similarly, “everlasting punishment” will endure as long as the victims on whom it is inflicted continue to exist.

But, generally, when applied to express limited time, it is time of *unknown* limits, thus keeping pointed reference to original ideal meaning, and thus shadowing forth things eternal.

In all languages words have in process of time deviated from their original acceptance, and become accommodated and limited to particular purposes and meanings. They are also used sometimes both in a wide and restricted sense, and that without regard to derivation. Our own word “everlasting,” which, like “eternal,” is from roots akin to *aion*, is at times applied to hills of earth, and even to perennial flowers. It is the general use of a word, however, that decides its meaning, and any Bible student may from it soon decide that the words referred to indicate in general infinite duration.

As to Rev. xiv. 6 “an (not “the”) eternal gospel,” the words, “Fear God . . . worship Him that made the heavens and the earth,” &c., expressing the glory of God as witnessed in creation, have been from the beginning, and always

will continue, a standing fundamental truth. In face of the creature worship of the beast, it will then, however, be brought into greater significance.

J. H. H.

### FAITH AND WORKS.

QUESTION 552.—James ii. 14. Is a man saved by faith in the blood apart from works according to Romans v. 9, or do faith and works go together as a necessity?

*Editor's Note.*—The statement of the Apostle Paul in Romans iii. 28 is absolute: “Therefore we conclude that a man is justified by faith without the deeds of the law;” and again, iv. 5, “But to him that *worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.”

Three things are in these early chapters of Romans spoken of concerning justification. It is “by grace” (iii. 24); “by faith” (v. 1); and “by blood” (v. 9). The prepositions differ in each case, and perhaps it would give clearness if rendered thus: “By grace” (the source), “through faith” (the channel), “in His blood” (the righteous ground).

Works are excluded from any place in justification as to its source, channel, or ground. But Paul adds in Gal. v. 6, “Faith which *worketh* by love.” Here work is brought in, but in its proper place as the fruit and evidence of faith. The faith by which a sinner is justified is a vital operative principle, and cannot but be evidenced by corresponding works. Abraham’s obedience in offering up Isaac was not the ground of his being reckoned righteous, but the result of his faith and the evidence of its reality. Rahab’s receiving of the spies and sending them out another way simply witnessed to the genuineness of her faith. A faith that is not evidenced by corresponding works “is dead.” It is not the true faith which is divine. Again, in Eph. ii. 9, 10, we read: “Not of works . . . but created in Christ Jesus UNTO good works.”

Works mixed up with faith as part of the ground of justification are *deadly*. Works which are the outcome and evidence of faith are pleasing to God. *Evidentially*, “he that doeth righteousness is righteous.”

### During 1898—The Twenty-Eighth Year of “The Witness”—we purpose inserting:

A series of Papers on CHRIST AS PRESENTED IN THE EPISTLE TO THE HEBREWS, Chapter 3, onward, as well as original articles, by the Editor

Original Notes on THE PARABLES OF THE LORD JESUS, “The Rich Landowner,” onward, by Thomas Newberry, Editor of *The Englishman's Bible*

SHORTHAND NOTES of Addresses by Dr Neatby, Alex Stewart, Hy Heath, James Wright, Robert C Chapman, George Muller, J R Caldwell, J G. M'Vicker, and others

Articles on VARIOUS SUBJECTS of interest by Messrs

We shall be thankful for the prayers of all who love the Lord Jesus, for wisdom and grace to continue this service, and for increased blessing thereon

W H Bennet (on Psalm 119, &c.), Dr Case, Wm. Collingwood, T Newberry, George Adam, Wm. Shaw, George F Trench, J Hixon Irving, Max Isaac Reich, Colonel Molesworth, and others.

As well as REVIEWS of profitable books by Alex Marshall, POEMS by A W. P. Strong, M M. Davis, J. A. Wilson, J W. M'Lure, T. Robinson A O Molesworth, &c., ANSWERS TO QUESTIONS on a variety of Subjects, INTELLIGENCE from all lands; Missionary Reports, Correspondence, Bible Notes, &c

J. R. C.