

THE  
PRESBYTERIAN QUARTERLY.

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NO. 30.—OCTOBER, 1894.

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I. DR. DRIVER ON THE AUTHORSHIP OF ISAIAH  
XIII. AND XIV.

As shown in the first part of this paper,<sup>1</sup> the validity of Dr. Driver's conclusion as to the non-Isaianic authorship of these chapters hinges upon the validity of the minor premise of his argument. That premise is embodied in the proposition, *the prophecy of these chapters has no intelligible relation to, or bearing upon, the interests of the contemporaries of Isaiah*. We have already noticed one of the propositions laid down by Dr. Driver, presumably in support of this position. We will now ask attention to some others which are laid down, presumably for the same purpose.

I. The first of these is expressed thus: "The circumstances of the exile—while the Jews were still in bondage, and the power of Babylon seemed yet unshaken—constitute a suitable and sufficient occasion for the present prophecy, an occasion of exactly the nature which the analogy of prophecy demands; on the other hand, the circumstances of Isaiah's age furnish no such occasion." Now, in reference to this proposition, there are several points that can scarcely fail to arrest the notice of the thoughtful reader: (1), The first is this: The sting of the proposition, if it has one, is in its tail. In other words, we may admit that the circumstances of the Jews, while still in bondage, constitute a suitable and sufficient occasion for the present prophecy, and the admission will be without prejudice to the position of those who maintain the Isaianic authorship of this passage, and without profit to those

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<sup>1</sup> *Presbyterian Quarterly*, April, 1894.

### III. THE NEW TESTAMENT LAW FOR THE CHURCH'S EFFORT AT PROPAGANDISM.

*“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”* (Acts i. 8.)

These words are sometimes spoken of as being one form of the apostolic commission. They do contain, by implication, a warrant granting certain powers and privileges to, and imposing certain duties upon, the apostles. But they do not constitute formally such a warrant. They are sometimes spoken of as setting forth the apostolic mission. They do set forth that mission—the work to which the apostles were to devote their energies and their lives; but they do so *incidentally* and not of primary intention; *virtually* and not formally. The tenses used in the text are futures, not imperatives; and not futures for imperatives. They are not mandatory, but declarative. There is a mandate in the words, indeed, but it is there by implication alone.

The words are sometimes spoken of as a promise. They undoubtedly carry a promise—two glorious promises with them: the promise of a divine power, and the promise of a future victorious witness-bearing. But they do not constitute in form a promise. In form and in design they are a prophecy. They foretell what shall be.

Being a revelation of God's will in regard to the apostolic church and its work, the words show the apostles and the church the plan with which they should fall in—show them that they have a commission, a warrant, to go about doing the things which the prophecy declares shall be done; show them that their mission is, and is only, the accomplishment of what has thus been prophesied. Furthermore, as the prophecy is of good things, of things which the apostles, and all like-minded with them, desired to see fulfilled,

the words stand to them in lieu of a promise. But in intention and effect they are, first of all, simply and solely a prophecy.

This the Greek tenses of the text and the context show. We shall not enter upon the scholastic discussion of the tenses. What has been said will not, we think, be doubted by any one who knows anything of Greek syntax. But the plain reader may see that the context favors the view which we have taken: The apostles had raised a question about a matter which they had hoped would occur in the future. They had asked the Lord whether he would at that time again restore the kingdom to Israel. They were forecasting. They desired from him a prophecy. Christ told them that they might not know the times and the seasons "which the Father hath put in his own power." He denied their wish, so far as the particular inquiry was concerned, but he gave no rebuke to the *spirit* of forecast. He left their minds for one moment careering in the measureless realms of the future, and then brought forth from the womb of the future something of which it could not be said, "It is not for you to know." He propounded the words of our passage; he foretold the law which was to regulate the spreading of his truth and the establishment of his kingdom to the end of time.

These words, every one sees at a glance, were spoken of the church of the apostolic age—of the church in which the apostles themselves were to be the chief witnesses. But he is a very superficial reader who does not see, as clearly, that they contain the law for the church's propagandism to the end of time. They have a twofold content. They set forth the principle or law of the church's propagandism, and foretell the first great instance of its outworking in the actual life of the Christian church. In other words, instead of announcing the abstract principle which is to condition the spreading of the church, they predict a concrete embodiment of that principle. In regarding the instance we must not overlook the more important thing, the principle, which will be worked out over and over again. We must remember the canon for the interpretation of prophecy, announced by Bacon: "Prophecy hath springing and germinant accomplishment." In proportion as the rapidity and soundness of the church's growth

increase, in that proportion it will be discovered has the law which governed the spread of the church in the apostolic age been made the law again of the growing church.

We have, then, in Acts i. 8, God's preannounced plan of the church's effort at propagandism throughout the apostolic age and to the end of time. And it is fair to conclude, *a priori*, that a proper study of this plan would yield many valuable indications as to *how* and *where* the church of God of to-day should bear its witness; and as to *when* it shall bear it somewhere else.

We propose, accordingly, to briefly consider these words for the light which they throw on *the* problem before the church of God of every age, the *evangelization of the world*. We shall first study the fulfilment of the prophecy as wrought out in apostolic history, study the plan as therein illustrated, and then draw lessons bearing on the problem before the church of to-day. In the study of the outworking of the law, of the church's effort at propagandism, in apostolic history, we shall ask "Why?" at every step. Why wait at Jerusalem? Why bear witness first in Jerusalem and in all Judea? Why bear witness, second, in Samaria? Why bear witness, last, to the Gentiles? What is the core and heart of this prophecy for us? What is the principle which the church should apply over and over? How will God secure the accomplishment of his plan? If our inquiry is answered by only a very moderate amount of light, it will be something to have set our minds going on the subject.

There are four periods in the life of the apostolic church—all marked in the Acts, and all, likewise, distinguished in the text: 1, the period during which the disciples waited, according to Christ's bidding, in Jerusalem; 2, the period of witness-bearing among the Jews; 3, the period among the Samaritan people; and, 4, the period amongst the Gentile nations.

To take up these periods in their order:

1st. *Why the period of waiting?* To the apostles themselves the command to wait in Jerusalem until they should receive the promise might well have seemed contrary to human wisdom. The disciples were few in numbers. They were obscure, despised and timid. They made next to no impression on the world. It was

a time of weakness. It might easily have seemed that there was danger of their being crushed utterly in case of their not allowing themselves to be parted from Jerusalem, in case of their waiting there for the promise of their departed Lord. Or, escaping annihilation, it must have seemed that there was great danger of the utter disheartening of the disciples by holding them in Jerusalem, waiting. It must have seemed that if they were to do anything for Christ, it behooved them to proceed to work at once; for as the days passed would not all the devils of doubt tear at them?

But Christ had said, "Don't be parted from Jerusalem. Wait here for the promise: 'Ye shall receive power, after that the Holy Ghost is come upon you.'" Though we may not fathom all his reasons, we are pretty safe in naming the following:

*First*, He proposed to *develop the quality of courageous faithfulness* in the apostles, and to *prepare them for the reception of a larger amount of truth*. He would enlarge their fidelity to himself. He had a most self-abnegating life in view for them. He desired in them men who would do anything which his cause required, men who would ride through any moral Balaklava for him; and so he put them through this spell of waiting. He knew that it makes a man, as well as takes a man, to stand still on a sinking Victoria merely because the order to "stand still" has been given. He knew that, in consequence of the great strain thus to be brought to bear on these men, they would come through with iron in their courage for him; and that by thus sticking to himself through those days, like brave soldiers of a forlorn hope, they would get far along towards being invincibles at the end of the test. Moreover, he had, at the end of the days of waiting, much truth to open to them.

Mr. Frederick W. Robertson calls obedience "*the organ of spiritual knowledge*"; and our Lord, himself, teaches that "if any man will do his will, he shall know of the doctrine, whether it be of God." Obedience to God's known will fits for a larger apprehension of that will. A great growth was designed to go on in the disciples while they were waiting; and did go on. The event which separates this period from the next, viz.: the out-

pouring of the Holy Ghost, was so great, did so much to bring about the change in the attitude of the disciples toward the world, that we are in danger of forgetting the preparation for the change which had previously been going on in the hearts of the disciples. We do well, however, to inquire whether, without the preparation, those vessels would have been able to receive the gifts in such measure as was poured out into them. A hogshead of water cannot be put together in a gallon bucket. Nor can there be poured all at once the greatest wealth of spiritual gifts into a shrunken soul. There was a movement from both ends of the line about the time of the Pentecost: God poured out, from above, the heavenly gifts of the Spirit; but they fell upon men, who, by their hard obedience to himself, had been lifted up and made able to receive his gifts. Now, this uplift in power to follow Christ fully, and this enlargement of capacity for the reception of heavenly gifts, were most important reasons for Christ's bidding the disciples to *wait* till the Pentecost.

*Second*, The disciples were bidden to wait because Christ saw that *the effect of the outpouring would be greater at Pentecost than at an earlier time*. There are nicks of time that are all-important. There were to be present at that feast representatives from almost every civilized nation under the sun. News of the great event was to be carried widely over the world, and make in many directions for the spread of Christ's kingdom.

*Third*, They were to wait because, again, they could not work with effect until God had sent down upon them the Holy Spirit; until God had made them forever certain that he was with them, and had made clear forever to their minds the true nature of Christ's work. The outpouring of the Holy Ghost at Pentecost was a blessed rain that washed out the atmosphere. It was the glorious sunlight chasing away the darkness and enabling the church to *see the truth and that it had the truth*. It was somewhat more, but chiefly this—a filling with the truth.

The first period was, therefore, a period of great importance: The disciples were not only enabled to begin their witnessing under external conditions the most favorable, but they were lifted in character, were filled with a certainty as to what the truth is, and filled with the truth.

The outpouring of the Holy Ghost at Pentecost made the first epoch. The equipment of the apostolic church for witnessing was thereby so far completed, that the church was to proceed to the work of testifying at once. "And ye shall be witnesses unto me both in Jerusalem and all Judea."

2nd. *Why was the witnessing to be first of all in Jerusalem and in all Judea? Why first of all to the Jews?* Among the reasons which can be seen we note:

*First, That men might have assured evidence of the resurrection of Christ.* The disciples of Christ began their testimony to his resurrection from the dead, not in remote Galilee, but in the town in which he had suffered, and in the hearing of those who had nailed him to the cross. The mediæval miracles were generally first affirmed in places and in times remote from those in which they were said to have occurred. The same is true of the "miracles of Mohammed." But the greatest miracle of Christ, his own resurrection from the dead, his disciples witness to in the weeks succeeding its occurrence and under the eyes of his murderers. This fact adds to the comfortable certainty of the Christian world till to-day.

*Second, God would magnify his mercies to the children of Jacob.* Therefore, the witnessing was to be first to the Jews. The children of Jacob had strong race prejudices, and if they were to be converted the change would be attended by less friction before their Gentile brothers should be led into the Christian fold. The previous acceptance of Christianity by the Gentiles would have made it vastly more unacceptable to the Jewish race. A Jew's embracing Christianity under such conditions had involved his taking openly into fellowship the uncircumcised and swine-eating Gentile. It is plain that the witnesses of Jesus were in the best condition for testifying effectively to the Jews concerning Jesus before they had, according to Jewish thought, contaminated themselves by preaching among the Gentiles. Not to have worked among the Jews first would have been to have treated them with less kindness than the Gentiles.

But God would fulfil his promise of a Saviour to Israel, which of old he had called out of Ur of the Chaldees, which he had

brought up out of Egypt with a high hand and an outstretched arm, which he had brought back from Babylon, which he had ever kept in the hollow of his hand. He would multiply his mercies upon Israel. He had already sent the Saviour even to death. But the people had not generally recognized him up to the time of his crucifixion. The crowning proof of the Messiahship was Christ's resurrection from the dead; and that Israel might have unimpeachable evidence that the Saviour had been sent, it was fitting that they should have the fact of the resurrection substantiated beyond a doubt. God proved to them, therefore, under circumstances which permitted the freest examination of the evidence, that Christ had risen from the dead. He made the disciples witness to the resurrection first to the Jews.

*Third*, Jesus bade his disciples bear witness first of all in Jerusalem and in all Judea, *that he might secure a missionary host with which to speedily take the rest of the world.* Of all the peoples in the world at that time, the Jewish people were, perhaps, the best fitted to make Christians of a high order of usefulness in the further spread of the truth. They were eminent for civic and moral virtues. They had higher notions of the inviolability of truth, duty, and of God. They were capable of nobler enthusiasm and stronger devotion. Such qualities in the first converts were matters of no inconsiderable importance, if the gospel was to become widespread. God does not, as a rule, make Christians of the same power out of natural men of unequal power. The engines are of different sizes. God may fill each *full* of the fire and water of life; but the engines are not thereby brought to the same power. The witnessing was first to the children of Abraham, that that superior race once Christianized might become the source of mighty instruments for the further spread of the truth.

*Fourth*, Jesus bade the witnessing first among the Jews, *that economy of force might be used in the preaching of the disciples.* The witnesses were all in Judea. The simple principle of the economy of force and time dictated that the land in which the witnesses were, all other things being equal, should be the first arena of witnessing. Every unnecessary change of place involves a loss of precious time.

*Fifth*, *the disciples themselves had need of being baptized into*



*universal Christianity before they could witness to others than Jews.* The question which the apostles had asked Christ, about the establishment of his kingdom, shows somewhat of their circumscribed views. Their after history makes it plain that they were sadly warped by the narrowest prejudices. Before God could use them in their whole personalities in the spread of his truth among the Gentiles, he had to lift them to a plane clear above the childish and confined one on which they stood on the day of ascension. They had to take in the truth which months before Christ had announced to the woman of Samaria, when he said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshiper shall worship the Father in spirit and in truth." The early church had to be weaned from the juvenile pap of Judaism before it could witness abroad.

The foregoing are at least some of the reasons which made Judea and Jerusalem the most proper field of labor for the apostolic band and church during the second period of apostolic history.

Acting, so far, on Christ's plan, the disciples, by the Spirit's aid, won for Christ a great body of followers among God's chosen people. Chapters ii. to vi., inclusive, of Acts, show that the progress of the Christian movement in Judea during this period became like that of a swelling river. At length the time came when the levees which confined this beneficent stream to Judea should have been cut by the disciples, that vivifying channels might have been carried into the arid wastes of the non-Jewish world. The work in Judea had reached the stage at which the witnesses of Jesus should have begun to go into the regions beyond. The truth of the resurrection had been amply confirmed. God had sufficiently magnified his mercy to the seed of Jacob. A host to work as missionaries had been secured. The economy of force now demanded the removal of a portion of the laborers to another part of the vineyard. The liberalizing of the Jewish converts had been going on, as the speech of Stephen shows. Everything pointed to the fact that the time had come for the church

to widen its mission, the time to take into the scope of its endeavor some more of the whole world which Jesus had commissioned it to disciple. But God's kindlier pointings of providence, as well as his repeated commands, were not respected. The Almighty has often had to touch his people to remind them that he has spoken. He had to quicken the apostolic church at this point. Up to this time God had been holding in check the enemies of the church and mightily confirming the disciples' testimony by granting signs and wonders to be done, leading Joseph like a flock. Now he unleashes the hounds of persecution.

The stoning of Stephen and the persecution that followed, recorded in the seventh and eighth chapters of Acts, make another epoch. The witnessing well done among the Jews, while not discontinued there, is to be done now in Samaria; and God sent the disciples there, though it took a persecution in Judea to do it.

3rd. *Why was the witnessing next in Samaria?* As we have seen, during the previous period of witness-bearing the minds of the disciples had been in a constant state of preparation for wider work. The spiritual nature of Christ's kingdom had taken a fuller hold on them. They had come to regard heaven as the throne of God, the earth as his footstool, and no house or place as large enough to contain him. Their absolute confidence in the support and guidance of the ascended Christ had been made firmer. Their likeness to him in his universal love for man had become more thorough-going. They were more able to feel his love for all men, Jews and Gentiles as well. Their personal devotion to Christ had been deepened. But though freed, in a degree, of prejudice, the minds of the disciples were still biased. They were still Jews, with much of the Jews' sense of superiority to other peoples, and most of the Jews' horror at the life of the uncircumcised. And it was manifest that if a people existed outside the pale of Jewry with whom an affiliation was more easily possible than with any other, it was the Samaritans. This was, perhaps, the chief reason why the gospel was to be carried next to the Samaritans. *The Jewish Christians could mingle with the Samaritans with comparative ease.* The Samaritans were circum-

cised, and would submit to any Jewish rite which the older church in Jerusalem might impose.

A *second* reason why the gospel was to be carried next into Samaria after its carrying into Judea, was the consideration that *the Samaritans had some truth, and were thus prepared to receive more.* They had the books of Moses, and from them an approximately correct notion of God. They had shared in the belief in a coming Messiah. There were probably many earnest and devout spirits among them. They had received and profited by some wayside teaching of our Lord while engaged in his earthly ministry. Their receiving the first witnessing outside of Judea was but an example of the general principle, "To him that hath shall be given."

Reasons analogous to some of those which dictated the evangelization of Judea first, might be added as among those that determined the evangelization of Samaria second. But the suggestion is enough for the reader. Thus the cords of Zion were lengthened and her stakes strengthened without exciting grave Jewish prejudices. She was enlarged where the work would be easiest, among a people to whom God had been pleased to show particular mercies in the past.

In following God's plan as to the work in Samaria, the disciples had taken a long stride towards universal Christianity. They had opened their doors to a multitude which no man could number, which was certainly not found in Samaria. They had taken down the great wall of partition that cut off the blessed light from the non-Jewish world. The Jewish Christian church had split its shell and prepared for a higher stage of life. In taking in the Samaritans the *whole Jewish church in Christ* had made ready for the final step into universal Christianity.

Meanwhile God had prepared two men, under whose leadership Jewish Christianity was to make the final step of transition into this universal Christianity. God had said: "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." The church may lag, but God works! He had prepared Paul and Peter. "The blood of martyrs is the seed of the church." The fruit of the mar-

tyrdom of Stephen was, in part, the Apostle Paul. Saul was allowed to continue for a time his persecutions, but at length, under God's further providences toward, and miraculous grace upon, him, he took up the work which had cost Stephen his life.

Peter had heard the great commission from the lips of his Lord, *to preach the gospel to all the world*, and the solemn words of the text, and much more to the same purport. But men are slow to learn, even inspired men and apostles, and God was under the necessity of teaching Peter again by providence and miracle. Accordingly, by the vision of the unclean which had been cleansed, by the commission to go to the house of Cornelius, and by the outpouring of the Holy Spirit upon the household of that devout centurion, God had taught Peter to receive the Gentiles into his church.

Thus had God prepared men to lead his church into broader views of Christianity. Meanwhile, certain obscure Christians had begun to work in the regions beyond Judea and Samaria. Thank God for the good that obscure Christians have done and can do.

Some obscure Christians, who had been driven away from Jerusalem and had gone as far as Antioch, had preached there to the Gentiles. The church of Jerusalem had sent Barnabas to take care of the converts and help on the work. Barnabas soon called in Saul of Tarsus to help him.

The fourth period of apostolic history was now begun. Christianity had doffed its Jewish dress. Under the moving of the Holy Spirit the church sends picked men, among them Barnabas and Saul, to the Gentiles beyond.

The mighty missionary conquests of the apostolic age were pushed with Napoleonic vigor and seraphic devotion by Paul and his helpers. Asia Minor, Macedonia, Greece, Italy, and Spain, perhaps, were overrun by this band of the army of Christ. Acts, chapters xvi.-xxviii., gives us only a part of the course of Paul. The most reliable traditions indicate that what Paul was doing in one direction the other apostles were doing in other directions. Now and again the church had to pause to fortify herself in positions already taken. Such a pause was the council of Jerusalem, to stop the putting Christianity back into its Jewish dress, which

it had continued to wear as long as the converts were all Jews. But the pauses were brief. The world was *hers*; and Christianity, the world religion, went forth to conquer the world to its uttermost part.

The law of missionary endeavor in this period among the Gentiles continued to be: To bear witness as filled with the Holy Spirit, first, to Jews, and then to Samaritans, and then to Gentiles. The witnesses went first to Jews, and then to the proselytes, and then to the Gentiles: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The latter half of these words has more than a geographical significance. Their order is significant. The gospel was to be preached, first, in one place, then in the other, and then in the other. The words contain, in part, the plan of God for the church's testifying, the divine law of its propagandism. It may be difficult to state the law well. Possibly the following statement brings out a large part of its content: *The church, filled with the Holy Spirit, shall in its efforts at propagandism seek to witness where its witnessing will result in the most efficient additional army of witness-bearers.* Perhaps we would do best to leave the law as set forth in its living concrete form as in the words of Holy Writ.

Having seen how our prophecy was wrought out in the apostolic age, it now remains to draw some lessons bearing on the great problem before the church of to-day: How to take the world for Christ:

*First,* The church should know the truth and be faithful to it. Why were the disciples bidden to wait in Jerusalem until they should receive the outpouring of the Holy Ghost? In part, that their fidelity might be tried and strengthened. The church would be better off with fewer men and more Christian manhood. In part, that the Holy Ghost might work in them a power of knowing the truth and living it. The Holy Ghost made to them unmistakably plain that the *truth was theirs*; that they bore the torch of truth, the instrument of regeneration, sanctification, and redemption. He made more clear to them the truth they already

had. He communicated other truth to them. And one of the things which the church of this age needs, is to get hold, by consecrated effort and the Spirit's help, of the truth, that truth which the Holy Spirit gave the apostles, is to *know the truth we seem to preach, know it and live it faithfully*. It is the *sine qua non* to genuine growth in every worthy congregational and denominational enterprise. O Lord, give thy church the power of *conscious truth* in apostolic measure! If the church could preach the truth with apostolic certainty, and live the truth with apostolic fidelity, it would soon do its part in winning the whole world for Christ.

Hence, *second*, the church should preach Christianity as a religion accredited by genuine miracles. Why did the apostles linger at Jerusalem to witness first there? In part, to make the stronger testimony for the resurrection of Christ; to make themselves the better able to preach a religion vindicated as divine in its origin by miracles. It is fashionable to-day in certain quarters of our country to instruct young missionaries to make nothing of the miraculous side of Christianity. They are instructed to call attention rather to its superior moral code, "as the world does not receive the miraculous readily." Now, we are to be discreet in presenting religion, of course. But Christianity unevangelized has to do with miracles, and can be ultimately proven to the spiritually unenlightened only by miracle. Jesus of Nazareth bound up his system with the claim of miraculous powers and miraculous acts in such a way that, on the one hand, miracles are a part of his teaching, and, on the other, his system cannot be proven true if his miracles are denied or disused. The church should faithfully preach the gospel, not *a la Russel*,<sup>1</sup> not bereft of the miraculous element, though it may be foolishness to the Japanese and a stumbling-block to the Chinaman.

*Third*. The church should learn adequately the religious condition of the world, so as to know where it can most effectively push its witnessing for Christ, and should push it there.

If we have been even approximately right in giving the reasons why the witness was to be first in Jerusalem and in all Judea, then in Samaria, then in the Gentile world, *then this duty of the*

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<sup>1</sup> Recently Professor of Biblical Theology in Yale Divinity School.

*church of to-day must seem very plain.* The church cannot otherwise follow the plan of God. It cannot distinguish the Jew, the Samaritan, and the Gentile. It cannot witness to the best effect, cannot witness so as to make to-morrow's host of witnesses most effective.

Are our people, our elders, our ministers, earnest enough in acquainting themselves with the relative opportunities in the different parts of the *home fields*—the relative opportunity in the Black Belt in Virginia, say, and in Arkansas—and the relative needs in the great regions beyond? Do they ask, as they should, where they can work the work that will count most for Christ? Or, are there in missions case after case of zeal without knowledge—of blind hitting out, if, perchance, something may be done? Are there other cases where selfish considerations are all-determining, *e. g.*, the desire to work up a little corner in one's own Presbytery because it is one's own? Is not *blind* Sampson a good image of the church of to-day as it works? Thank God, the church is doing great things! But is blind Samson better than Samson with his eyes, and looking equally to God, would have been? How much we lose by reason of want of circumspection! Who now does not believe that the ninth decade was the decade in which the Christian church should have taken the Japanese for Christ? The hour passed and Japan was not taken.

To some the demand that the church should get a good outlook on the condition of the world so as to judge intelligently as to where to strike for Christ may seem very large; but is not God wont to make big demands of us? And does he not demand the use of every power? And has he ever granted to the man of business the right to wrap himself in secular affairs so as not to be able to study to see where *he* can do most to forward the kingdom of God? Has he given a right to any preacher to preach on, where he happens to be born, without asking where he can serve God best?

The passage before us teaches that there should be the wisest circumspection—the fields of effort chosen with the greatest care, and chosen with the simple view of forwarding the kingdom of God. It makes a demand for no inconsiderable knowledge on the

part of the people in general. It makes a demand for a commanding knowledge on the part of the ministers and leaders of the church. No system of theological education can be complete which does not give the student at least some hold on the religious condition of the world; which does not set before him with some precision the great problem in the solution of which he is to pour out his life; which does not begin to answer for him the question as to where there is the greatest need of workers in order to the proper forwarding of the work. To hold any other position is to avow one's self a trifier. Especially should our secretaries of the work at home and abroad know the field and where the harvest is ripe. They, of all men, should never forget that the missionary is to search not for captives, but for recruits in the army of witness-bearers in which they are captains; that the church is hunting for the most effective additions to God's servants. Nor should *they* forget that they are to consult the economy of force and time, whether that economy demands concentrating of force on a given field, or scattering the force; and that they are to consult the currents of race prejudice and a host of such like things.

*Fourth.* The church should select its instruments for the several parts of its witness-bearing according to their several kinds and degrees of fitness. This is implied in the foregoing points, but deserves specific statement. It was illustrated in apostolic history.

Under the guidance of the church courts and the Holy Ghost, Paul was sent to the Gentiles. Why? Because by the breadth of his intellect and heart he was the fittest Christian of the day for the work. Previously, the Holy Ghost had sent Peter to receive, by baptism, the first uncircumcised converts into the Christian church. Why? Peter was the man for such a bold innovation on seeing that it was right.

The Holy Ghost reveals not his guidance in such miraculous wise in the present. But he speaks through the church when he willeth. The church courts may act under his guidance. And the church through her courts should choose all her special agents carefully. *The voluntary element has had too large a place in missions at home and abroad, as it has had in determining who*



*shall be ministers.* It has too large a place now. The courts should *pick* the men for all the places, especially for the hard places. The Lord prefers to win his great victories by the three hundred chosen according to his own test, rather than by ten thousand simple volunteers, though they be men of courage. To illustrate, if our courts had picked with sufficient care, our home missionaries, that work would be better supported; if they had picked with sufficient care our foreign missionaries, there had been fewer returned missionaries, and with larger results, perhaps.

*Fifth.* Inclusively, the church should study day by day to secure the most efficient additional army of witness-bearers. It should study to know God's plan, and should fall in with it. God says to the Christians of this age: "Ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me in Jerusalem and in all Judea, in Samaria, and unto the uttermost part of the earth." Ye shall witness in that order which shall result in the most effective increase to the army of our Lord Jesus Christ. The Lord give his church the grace to do this great thing which he has commanded!

In conclusion, the church should consider whether God may not make it suffer if it lags in the outworking of his plan. If his plan is such as has been represented in the preceding pages, the church, working according to any other, must have a relatively feeble growth. No plan can be so good for God's church as his own. The adoption of any other plan is, that far, apostasy moreover, and the apostate always suffers. Out of fear of the sons of Anak the Israelites would not enter Canaan according to God's plan. Their bones strewed the desert. They tired of God's rule over them in the time of Samuel; they got an earthly king, but he became possessed of an evil spirit. The history of the people of God is a proof, the most convincing, that they should follow his plan, even if it does seem difficult.

THOS. C. JOHNSON.

*Hampden-Sidney, Va.*