

faith claimed. Stephen saw into the other side, and there for him was his Lord in the place of glory. He saw not the Spirit; he saw Christ; but he saw by the power of the Spirit, by the Spirit whom Christ saw descending; he saw Christ as the Spirit does, for he was filled with the Spirit (vii. 55). At Cæsarea the glimpse which specially prepared and expectant hearts got of God's wide and altogether unexpected grace,—they were Gentiles, but 'He,' as Peter preached, 'is Lord of all' (x. 36),—not only convinced them, but roused the most vivid faith with all signs of the Spirit's power. So it was with the disciples of John. They heard what John knew nothing of—the crucifixion, the resurrection, and the ascension of Christ, and the meaning of these; and their faith, accepting salvation personally as from their Lord on high, received the sign of the presence of that Spirit who had blessed them though they knew not; and with that came the irresistible impulse to speak the Christ, who was their blessing, yet not like other men but miraculously, after the manner of the Spirit Himself (xix. 4). The sudden enlightenment of the Pisidian Christians as to their direct nearness to Christ was the means to them, as to the Gentiles of Cæsarea, of receiving this glad, enthusiastic power. Instruction made all the difference in the case of Apollos; from being merely 'fervent in spirit' (*ζέων τῷ πνεύματι*), with unlightened enthusiasm, he became able to declare Christ from the Old Testament, so as to meet the need of his brother Jews whom he met in their synagogues, *i.e.* he

was able to speak Christ suitably and adequately. The enthusiasm in Barnabas—quieter and steady going as suited his nature, and one *πλήρης* rather than *πλησθεὶς*—was due to his spiritual apprehension of those unsuspected possibilities of salvation in Jesus Christ which manifested themselves when he came to fulfil his mission to the young church of Syrian Antioch.

Let me add only one word. To desire the power of the Spirit, as Simon Magus did, is as sinful as desiring the Spirit of power is commendable and commanded. The power comes not as a thing, but as part of the Spirit. And as it cannot be separated from Him, so He cannot be sundered from Christ. He comes for Christ, and He comes by the appreciation of Christ. The man who has learned to trust Christ for everything personal must learn to trust Him too for all connected with service. To be devoted to Christ is to be filled with the Spirit, and to have the power of the Spirit. None of the Spirit's power is wasted when your whole being rings harmony with His as to Christ; it overflows. But the Spirit will not let the power out of His own hands; He must fill and rule you, that it may be used only for Christ. So it is vain to think the power is other than a gift of the moment to the faith of the occasion, though it may be held every moment. The faith which lovingly lays hold on the Lord as its perfect strength and its only hope in all Christian service receives the power of the Spirit to meet the need which drew it out.

The Expository Times Guild of Bible Study.

THE new session of 'The Expository Times Guild of Bible Study' is now commenced. We have chosen the Books of Haggai and Malachi for the Old Testament, and the remainder of the Acts of the Apostles (xiii.—xxviii.) for the New. This completes in each case not merely a portion of Scripture, but a period of Sacred History.

The sole condition of membership in 'The Expository Times Guild' is the promise to study one or both of the appointed portions of Scripture between the months of November and June. That promise is made by the sending of the name and address (clearly written, with degrees, etc.) to

the Editor of THE EXPOSITORY TIMES, at Kinneff, Bervie, N.B. There is no fee, and the promise does not bind anyone who, through unforeseen circumstances, finds it impossible to carry it out.

The aim of 'The Expository Times Guild' is the study, as distinguished from the mere reading, of Scripture. Some commentary is therefore recommended as a guide, though the dictionary and concordance will serve. Recent commentaries on Haggai and Malachi are not so numerous as on Zechariah. But Orelli's *Minor Prophets* (ios. 6d.) could scarcely be excelled for more advanced study, while Dods' *Haggai, Zechariah,*

and *Malachi* (2s.) is more easily mastered and extremely useful. Archdeacon Perowne has a volume on the same prophets in the *Cambridge Bible for Schools and Colleges* (3s. 6d.), and *Malachi* may be had alone (1s.).

Messrs. T. & T. Clark, Edinburgh, have again kindly agreed to send a copy of Orelli direct to any *Member of The Expository Times Guild* on receipt of six shillings.

For the study of the Acts, nothing new has appeared since last year. We may, therefore, again mention Dr. Lumby's volume in the *Cambridge Bible* (4s. 6d.), and Professor Lindsay's in the *Bible Handbook Series*, which is conveniently issued in two parts (Acts i.-xii. and xiii. to end, 1s. 6d. each), and is surprisingly cheap. For those who are ready to work on a Greek text, nothing can surpass Mr. Page's little book (*Macmillans*, 3s. 6d.).¹

As the study of these portions of Scripture advances, short expository papers may be sent to

¹ A new edition in English at 2s. 6d. is recently published.

the Editor. The best of them will be published in *THE EXPOSITORY TIMES*, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

During the past session fewer papers than usual have been published. This is owing, not to any lack of papers or of ability in them, but to their length. Again and again, papers have had to be rejected which would certainly have appeared had they been half their present length. We must recognise the fact, however, that some subjects cannot be adequately discussed within the limits we have to prescribe. We wish, therefore, this session to offer, in addition to the books sent for published papers, ten volumes for the best unpublished papers received during the session which exceed two columns of *THE EXPOSITORY TIMES* in length. And inasmuch as many of the members of the Guild are laymen or ladies, five of the volumes will be reserved for them. The result will be published in the issue for October.

The Resurrection as the Cardinal Feature of Apostolic Teaching.

BY THE REV. PREBENDARY WHITEFOORD, B.D., PRINCIPAL OF SALISBURY THEOLOGICAL COLLEGE.

THE record of St. Peter's sermon on the day of Pentecost presents the reader with the earliest sample of the proclamation of the gospel-message by apostolic lips. Here, then, he may expect to see the foundation-stones of Christian doctrine, and to observe an emphasis duly laid upon its most characteristic features. Fresh from the charge of the Master, St. Peter was bound to bring into prominence those truths of the faith which were of the most supreme and commanding import. The issues involved were no narrow ones, but they were capable of extraordinary concentration in statement. The work of the apostles was, from one point of view, manifold and complex; but from the point of view of their teaching office, it was extremely simple. They were to bear testimony to the risen Christ. This was the great enterprise, missionary and educational, which lay before them. Practically, it was for failure to carry this out that Iscariot had gone to his own

place, and Matthias had already been chosen in his stead. Discipleship and intimate knowledge of the Master's career, from the commencement of His ministry until its triumphant close,¹ such, apparently, was the qualification for succession.

Braced it may well be by the thought that the new recruit not only completed the number of the Twelve, but was a means of restoring to the college its broken harmony and divided aims, the apostles addressed themselves afresh to their lofty undertaking. They must witness to Christ, to His life, work, and death; and last, but not least, to His rising again from the dead. It is this great truth of Easter which from first to last stands out in apostolic treatment with the clearest prominence among Christian doctrines.

A less careful consideration of the facts with which the New Testament makes him acquainted would, perhaps, lead the student to expect that the

¹ Acts i. 22.