

satisfaction to justice, to law. And of all this we know only through God's Word. But in the sealing of the Spirit we have the Father's gift to His children. His act in this is an act of love, of this we have experience ourselves. As Paul declared to the Thessalonians "as touching brotherly love, ye have no need that I write unto you; for ye yourselves are taught of God to love one another." 1 Thess. 4: 9. It is an inward teaching by the Spirit. And all this is emphasized by the additional fact, that the Spirit is the "Earnest of our inheritance." What is our inheritance? Heaven. What is an Earnest? A foretaste, a pledge. That being the case, the Spirit in our hearts brings *now* the dawning of heaven; the foretaste of its blessings; the beginning of its rest. It gives to the believing and obedient man, clear and certain intimations of the coming glory. It brings the gospel of Eshcol from the land of promise, to Kadesh. It reveals to us the riches of our rest. It is "the Earnest of our inheritance until the redemption of the purchased possession." How grandly this confirms that strong statement: "All the way to heaven is heaven." God does not leave His people in uncertainty then. He gives them sure and indisputable signs of their relation to Him, that they may rejoice always.

[ORIGINAL.]

### Mark's Gospel.\*

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IT is interesting to notice that the Holy Ghost, as is ever His wont, chose a vessel, fitted to the work He wished to perform. The gospel of the Kingdom was written by Matthew, the publican, (Matt. 9: 9; 10: 3,) connected with governmental affairs. The record of the humanity of Jesus, is given by Luke, the beloved physician, (Col. 4: 14.) Here we have a picture of Him who "came not to be ministered to, but to minister," drawn by Mark himself, a servant to Barnabas and Saul, Acts 12: 25; 13: 5.) Of course it would be but natural to expect, that this gospel would be chronologically correct—and it is. Matthew groups events in regard to their moral relation. Mark in the order they actually occurred.

The omissions in this gospel are characteristic. There is no genealogy—no childhood—and there are but *four* parables recorded.

The basis of all true service seems to be suggested in the first verse—*Sonship*—a full recognition of one's relation to God. In the first of the Book of Numbers, when Moses was commanded to arrange the people, taking the sum of those who were able to go to war,

the first requisite was, that they should declare their pedigree. None could go forth to fight Israel's battles, unless he could trace his genealogy as belonging, to Israel. Now this fact, may settle for ever more, as to whether any but Christians should teach a Sunday school class, or engage in any work of the Lord. On the other hand being a Son of God, the entire range of service stretches before one. In John 13: 3, 4, we read "Jesus knowing—that He was come from God and went to God, took a towel and girded Himself, and began to wash the disciple's feet." The truth is simply this, that a realization of the highest relationship, is consistent with the most menial task, indeed the humble toil and wearisome labor God appoints; by that knowledge is dignified and sanctified. Some of the *elements* of service are worthy of consideration, as Mark portrays them in his record of Jesus the perfect servant. Notice first, its *Continuity*—so distinct from that restless activity, which characterizes much of our Christian work; the bustling effort so distracting, so tiresome, so often profitless. Scripture speaks of being "steadfast, immovable, always abounding in the work of the Lord," of this, Jesus was the pattern. Like one of those great engines,—ceaselessly moving—but what more quiet, smooth? Not a jar, one can hardly realize the motion, nor begin to think of the vast accomplishment of the bright, beautiful thing; and so when Mark tells us how Jesus went "straightway," "forthwith," "anon," "immediately" (all the same word in the Greek) we may see just that same even, quiet, smooth working, and *in it* the wonderful secret of successful result. Can we think of Him, being disturbed by hindrances, distracted by circumstances, or excited by interruption? Perhaps we imagine there were none. But Paul says, (Heb. 12: 3) "consider Him that endured such contradiction of sinners." Then let us learn of the calmness, the perfect serenity that immediately adjusted itself, to the circumstances however trying, and like the huge water wheels so constructed, that when the tide comes in they turn one way, do their work, and when the tide goes out, turn the other way, and do their work, just the same. As an important element in service, we are further instructed by Mark's record of the ministry of the eye and the hand. How much may be performed by a look or a touch. The tenderness of manner, added to the teaching of the Word, how impossible to estimate its value and how reasonable to suppose Jesus' habit in these things are given for our learning. His disregard of personal comfort, shunning publicity, are emphasized by Mark, that we may follow His example of unselfishness and willingness to be unappreciated—satisfied fully with God's commendation. "Behold my servant in whom my soul delighteth."—There is a *dispensational* character to Mark's gospel which it is interesting to ponder. It must be acknowledged that Matthew's gospel will have its full and complete application in the coming age, when the kingdom will be manifested. As Mark originally wrote to the Gentile, as Matthew did to the

\* In connection with our "Notes for Bible Study," we offered a prize for the most comprehensive review of the teaching contained in the principal book studied in our Daily Readings. In response to this we received competitive articles from many Bible Students. The above article while not awarded the prize, elicited very marked expression of approval from the judges, who speak of it as a paper which should be published. Mrs. Strain has kindly consented to its appearing in Our Mission. We join with her in expressing a hope that it may be used of God in blessing some souls.