

your part is the very best policy. The schoolmaster, coupled with honesty on your part, will sooner or later drive you to Christ.

But does the past year present itself to you as a perfect picture, a picture which would only be marred could you tack on to any hour of the year more abundant labors for the Master? And do you contemplate the current year without even being tempted to redouble labor in any direction? Then, you know that all this is the outcome of being spiritual, that is, of having obeyed the *living* Spirit every moment of the year; whilst your contemplation of the coming months, without fresh resolutions to do better, is the inevitable result of knowing that simple obedience to the Holy One secures the best possible life in every direction.

We join our congratulations with yours concerning the past, present and future, and, from this common ground, of perfect soul-rest, raise our songs of praise and adoration to Him who is the Author and Finisher of our faith. Thanks be to God for his unspeakable gift.

DID THE APOSTLES FULLY REPRESENT CHRIST?

(CONTINUED.)

THE WRITINGS OF PETER—Peter at the beginning of Christianity was the foremost man of all the disciples of Christ. He was honored above all as the leading personality in ushering in the gospel to both Jew and Gentile. All recognized the propriety of the act when, on the day of Pentecost, he became spokesman for the rest; whilst his right to introduce the same gospel to the Gentiles was established by the Holy Ghost in a public manner, and universally acceded to by the church.

Paul admitted that whilst he, Paul, was the chief apostle to the Gentiles, Peter held a similar relation to the Jews.

Only two epistles, over his presumed signature, have come down to us, but recognizing in them his evident ability as a writer we cannot but wonder that more of his writings have not been preserved. The only way to account for it is that during the first century apostolic writings were not highly valued, and so were easily lost.

We notice these facts in reading over Peter's two epistles, viz., that he deals, in the main, in general thoughts, and assumes that the parties to whom he was writing would understand him because of common knowledge concerning the matters alluded to.

For example, in the twelfth verse of the first epistle he alludes to "these things, which now have been announced to you through them that preached the gospel unto you in the Holy Ghost sent down from heaven." But he nowhere undertakes to imitate this preaching which they had heard, in minute detail. Hence, we have no *data* on which to form a judgment as to what were his definite teachings concerning the meaning of "the Holy Ghost sent down from heaven."

He might here allude to joy in the Holy Ghost, to the gift of tongues, or to divine guidance. Any one of these things, or all, might have been in his mind whilst penning the above sentence, but which, it is now impossible to tell with certainty.

And so likewise of his legalistic precepts. For example, when he tells them to "be subject to every ordinance of man for the Lord's sake" he might have *been simply*, in his thought, emphasizing the fact that, walking in the Spirit as one of its results secured all due respect for authority of every kind; or he might have had in his mind the legalistic thought that they should obey the powers that be, after the pattern of obedience enjoined by Moses. The former thought would have been in harmony with Christ's teaching concerning