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THE LATTER RAIN.

Is the good seed sown to die?
Does the ploughman labour in vain
When the glory fails from the sky,
When the clouds return after the rain?
Nay; pine not for noonday splendour,
Nor fear for the blinding leaven,

Do not even look for His coming, who shall come in secret to
bless.

As yet when He boweth His heaven
There is darkness under His feet,
But the darkness is deep and tender,
And the air is cool and sweet;

And wheresoever He passeth the parchèd fields are green,
Where the ears wax heavy to harvest, while the Sun of righteous-
ness

Shines seldom upon His chosen with a flash that is felt, not
seen.

Though the sky of spring was bright,
And the flowers of spring were gay,
It was only a brief delight,
Ere we tasted it withered away.
But after the blue spring weather,
And the silent summer showers,

The golden corn shall abide, that as many as sow and reap
May comfort themselves for the flowers

In the shorter, brighter days,
And rejoice for awhile together
Till again on the wintry ways

The sower goes to his labour after the harvest mirth,
And One cometh in darkness behind him as the year sinks down to
sleep,

As the rain to a fleece of wool, as the drops that water the earth.

When the tale of the years is ended, and summer and winter past,
When the one great harvest ripens over all the earth at last,
The Sun shall shine like lightning, for ever from east to west,
To gather the sowers and reapers to the everlasting rest.

G. A. SIMCOX.

THE CHRISTIAN MINISTRY.

IN saying that speculations concerning the origin of the Christian ministry have for me only a historical interest, I had better give an illustration which will explain my meaning. The disputes between Charles I. and his parliament gave rise to controversies as to the relative powers of kings and parliaments, which continued to be carried on long after that monarch's death. In these controversies large use was made of arguments drawn from history, and the origin of parliaments was investigated mainly with a view to practical consequences to which the results arrived at were expected to lead. At the present day the investigation of the origin of parliaments has a purely historical interest, and the conclusions which the student may arrive at are not likely to affect in any way his allegiance to the now settled constitution of the country. In like manner I count that the duty on the part of the individual to submit to the settled constitution of the Church is not affected, whatever be the true history of the process by which, in God's providence, the constitution of the Church was established. In any case, it is a sin to rend Christ's body by causeless schisms. I feel therefore quite free to accept any conclusions as to the history of the beginnings of Christianity to which the evidence may lead us, without any apprehension that I shall be thereby forced to alter my position with regard to modern controversies. As Dr.