

HELP AND FOOD

FOR THE

Household of Faith.

1908.

NEW YORK :

LOIZEAUX BROTHERS, BIBLE TRUTH DEPOT,

63 Fourth Avenue.

PRINTED AT
THE BIBLE TRUTH PRESS, 83 FOURTH AVENUE,
NEW YORK.

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NOTES.

**"No man hath seen God
at any time; the only
begotten Son, which is in
the bosom of the Father,
He hath declared Him."**

John 1: 18.

Thus are we wholly shut up to the testimony, the character, life, words, of our Lord Jesus Christ for the knowledge of the true God. Every conception of

God which does not flow out of what was manifested in Jesus is but human and heathenish. In four narratives, therefore, does God hold up for our contemplation the blessed person of His Son here on earth. Each time, He appears in a new character; but in each character, every event, every word, proclaims, "This is the true God, and eternal life." All Scripture flows out of these four Gospels, whether it was spoken before or after them, for Jesus is the centre of all Scripture, holding it all in one as the hub of a wheel is the centre of all its parts, and makes them one united whole. Thus, no man can rightly understand Genesis apart from the Gospels; and what is the Apocalypse but the claims of Jesus of Nazareth made good?

It is the *facts* concerning Jesus in the Gospels which, received in childlike faith, impart eternal life to the soul, transform the sinner into a saint, and constrain the proudest will to fall at His feet, adoringly crying, "My Lord and My God!" And when, at the end, the redeemed are gathered around the throne of God, it will be in the measure in which they have apprehended, valued and loved the glories of Jesus as revealed in the Scriptures that they will know the eternal God who sits on that throne. Lord

Jesus, draw the hearts of Thy people to Thyself, that we may *know* God, and be worshipers "in spirit and in truth"!

"Every place that the sole of your foot shall tread upon, that have I given unto you."

Josh. 1: 3.

THESE were the words addressed to Joshua after Moses the servant of the Lord had passed into his heavenly rest. Joshua takes the command of that great host to lead them into the land of promise. Egypt and the great wilderness were both behind them, and the land flowing with milk and honey lay before them to go in and possess. What a suited word to encourage them this was! Enemies were there to be dispossessed and driven out, as the land could not be possessed without conflict and battle; but Jehovah's promise was, "Every place that the sole of your foot shall tread upon, that have I given unto you." They needed now to add to their faith virtue—*soldier-valor*—and press on. The after-chapters show that for a time they made good progress, but later on their energies relaxed; they did not continue to add to their faith courage; they ceased, therefore, appropriating and enjoying that to which they had the fullest right and title; so, after a long time, when Joshua was well advanced in years, it was said, "There remaineth yet very much land to be possessed" (Josh. 13: 1), and that wonderful leader felt constrained to exhort them in these words: "How long are ye slack to go to possess the land?" (Josh. 18: 3).

These lessons are for us to-day. The heavenly possessions which God has given us lie before us.

They are ours by divine title, and we have but to put our foot upon them. But it takes holy courage to confess and practice the truth in a world of opposition like this. The land flows with milk and honey, for faith; but the prince of this world never ceases to oppose our enjoyment of it. Let us take fresh courage this year, and press on, being assured at each step that "every place that the sole of your foot shall tread upon" shall be ours.

A. E. B.

OUR HOPE.*

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, . . . and be their God."—Rev. 21 : 2, 3.

AS the heavenly saints are the "tabernacle of God," does this scripture teach that their final abode is to be on the earth?

The following considerations have to be weighed. Must not such a scripture be interpreted in the light of the doctrine of the Epistles—like types, parables, and historical events?

The Epistles teach that heaven is our portion, our inheritance, our eternal destiny; while there will also be redeemed ones on earth in the Millennium, and in the eternal state.

* This paper is the last from the pen of our beloved departed brother, who has often been heard through our pages. It reached us about the time of his death, with the request that the extract from the Numerical Bible which follows this be published in conjunction.—*EDITOR.*

Col. 1 tells of the "hope laid up for us in heaven"; and John (chap. 14) gives us the Lord's assurance that the Father's house, where He is, shall be our home. Peter tells us of an "inheritance incorruptible, undefiled, and that fadeth not away, reserved *in heaven* for you"; and in Matthew we are told "great is your reward in heaven." Also, in Eph. 1 the heavenly hope and the earthly are put side by side, and distinguished: "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth."

That the heavenly glory will shine upon the earth, and be in close association with it, is prefigured by the scene on the mount of transfiguration, and also by the "ladder" of Jacob's vision. And so the heavenly Jerusalem will shine upon the earth—but it does not say that it comes to the earth.

If the heavenly saints—"the tabernacle of God," "the new Jerusalem"—are to be brought down to earth for their final, eternal home, then the earth will be God's dwelling-place forever—which, of course, could not be. Heaven is His throne, and His dwelling-place.

Heaven is not the earth, and the earth is not heaven. They are distinct spheres in time and in the eternal state.

Christ was "received up into heaven," and we shall be with Him there "forever."

E. S. LYMAN.

ARE THERE TWO SPHERES OF BLESSING IN ETERNITY—ONE IN HEAVEN, THE OTHER ON EARTH?

BEFORE the face of Him who sits upon the great white throne "the earth and the heaven fled away, and there was found no place for them" (chap. 20: 11). We have now a complementary statement: "And I saw a new heaven and a new earth." It is clear, therefore, that an earthly condition abides for eternity. It is a point of interest, as to which Scripture seems to give full satisfaction, whether this new earth is itself a "new *creation*," or the old earth remodeled and made new. At first sight, one would no doubt decide for the former; and this was the view that at one time almost held possession of the field—the new earth scarcely being regarded by the mass as "earth" at all. Practically, the earth was simply believed to exist no more; and in contrast with it, all was to be heavenly: the double sphere of blessing, earth *and* heaven, was lost sight of, if not denied.

Lately, for many, reaction has set in, and the pendulum has swung past the point of rest to the other extreme. The prophecies of the Old Testament rightly understood as to be literally taken; and delivered from the glosses of a falsely called "spiritual" interpretation, seem to agree with the apostle Peter and the book of Revelation in making the earth to be the inheritance of the saints—the earth in a heavenly *condition*, brought back out of its state of exile, and into true relation with the rest of the family of heaven, not alienated from their original place.

Contrast between earth and heaven as an eternal existence was again, but from the other side of it, denied.

The whole web and woof of Scripture is against either of these confusions: the point of rest can only be in accepting the distinction of earthly from heavenly as fundamental to all right understanding of the prophetic Word. The Old Testament "promises" which have in view the earth as a sphere of blessing, are, as the apostle declares (Rom. 9: 1-4), Jewish, not Christian. The New Testament emphasizes that the blessings of the Christian are in "heavenly places" (Eph. 1: 3); nor can this last possibly apply to the *earth made heavenly*. The Lord has left us with the assurance (John 14) that in His Father's house are many mansions—permanent places of abode; that He was going to prepare a place there for us; and that He will come again to receive us to Himself, that where He is, there we may be also. As well assure us that the Lord's permanent abode is to be on earth and not in heaven as that our own is to be here, not there.

Each line of truth is to have its place if we are to be "rightly dividing the word of truth." The heavenly "bride of the Lamb" is not the earthly; "Jerusalem which is above" is not the Palestinian city; the "Church of first-born ones who are written in *heaven*" are not that "Israel" declared God's "first-born" as to the earth; the promise of the "Morning Star" is not the same as that of the "Sun of Righteousness," although Christ is assuredly both of these. Discernment of such differences is a necessity for all true filling of our place and practical rendering of Christian life.

Let us look now, however, at the question of continuity between the earth that flees away and the earth that succeeds it. At first sight we should surely say they cannot be identical. The well-known passage in the epistle of Peter would seem to confirm this (2 Peter 3: 10, 12). There we learn that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." And it is repeated, and thus emphasized by repetition, that "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Yet, as we look more closely, we shall find reason to doubt whether more is meant than the destruction of the earth as a place of human habitation. In the Deluge, to which it is compared (vers. 5-7), "the world that *then was* perished;" yet its continuity with the present no one doubts. Fire, though the instrument of a more penetrating judgment, yet does not annihilate the material upon which it fastens. The melting even of elements implies rather the reverse, and dissolution is not (in this sense) destruction.

Yet the heavens and the earth pass away—that is, in the form in which now we know them; or, as the apostle speaks to the Corinthians, "the *fashion* of this world passes away" (1 Cor. 7: 31); and that this is the sense in which we are to understand it, other scriptures come to assure us.

A new earth does not necessarily mean *another* earth, except as a "new" man means another man—"new" in the sense of renewed. And even the words here, "there was no more sea," naturally sug-

gest another state of the earth than now exists. This fact is a significant one: that which is the type of instability and barrenness, and condemns to it so large a portion of the globe, is gone utterly and forever. At the beginning of Genesis we find the whole earth buried under it; emerging on the third day, and the waters given their bounds, which but once afterward they pass. Now they are gone forever, as are the wicked, to whom Isaiah compares it: "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." This last is the effect of chafing against its bounds, as "the mind of the flesh" is "not subject to the law of God, neither indeed can be" (Rom. 8: 7).

These analogies cannot fail to illustrate another which the Lord Himself gives us, when He speaks of the millennial kingdom as the "regeneration"—"ye who have followed Me, in the *regeneration* when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 28). Here let us note that it is the Lord's *kingdom* that is the regeneration of the earth. That reign of righteousness which is the effectual curb upon human wickedness, not the removal of it, answers thus to what "regeneration" is for him who is in this sense in the Lord's kingdom now. Sin is not removed; the flesh abides even in the regenerate; but it has its bound—it does not reign, has not dominion. In the perfect state, whether for the individual or the earth, righteousness *dwells*, as Peter says of the latter: sin exists no more. How striking does the analogy here become when we remember that the change, perhaps dissolution, of the body comes between the regenerate

and the perfect state, just as the similar "dissolution" of the earth does between the Millennium and the new earth! Surely this throws a bright light upon the point we are examining.

The new heavens are, of course, only the *earth*-heavens, the work of the second of the six days. They are of great importance to the earth which they surround and to which they minister. More and more is science coming to recognize how (in natural law at least) "the heavens rule." Yet, who but an inspired writer, of the time of Peter or John, would have made so much of the new heavens? And these only, as Peter reminds us, develop a much earlier "promise." This we find in Isa. 65 and 66, a repeated announcement, the second time explicitly connected with the continuance of Israel's "seed" and "name": "For as the new heavens and the new earth which I will make shall abide before Me, saith the Lord, so shall your seed and your name remain." Thus, even in the new earth there will be no merging of Israel in the general mass of the nations. The first-born people written on earth will show still how "the gifts and calling of God are without repentance," as will the "Church of the first-born who are written in heaven." These different circles of blessing, like the principalities and powers in heavenly places, are quite accordant with what we see everywhere of God's manifold ways and ranks in creation. Why should eternity efface these differences, which of course do not touch the unity of the family of God as such, while they are abiding witnesses of divine mercy in relation to a past of which the lessons are never to be lost?

Earth then itself remains, but a "new" earth;

and, as the seal upon its eternal blessedness, "I saw," says the prophet-evangelist, "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and He shall tabernacle with them, and they shall be His people, and God Himself shall be with them, their God." Here is the promise in Immanuel's name made finally good to the redeemed race: and he who is privileged to show us the glory of the Only-begotten of the Father, tabernacling among men when the Word was made flesh, is the one who shows to us the full consummation. Of the new Jerusalem we have presently a detailed account; here, what is emphasized is, that it is the link between God and men; God Himself is with men, in all the fullness of blessing implied in that.

—*Num. Bible* (Rev., ch. 20).

"AS IS THE HEAVENLY, SUCH ARE THEY ALSO THAT ARE HEAVENLY."

1 Cor. 15: 48.

SALVATION is a deliverance wrought by divine power, so as to bring us out of one condition into another.

It is true we are morally changed by new birth; but we want more than that; though whoever has that, will surely have all the rest. But having the new nature, with its desires after holiness, what is the effect? It gives me the consciousness of all the

sin that is in me. I want to be righteous, but I see that I am not righteous, and I bow under the power of sin, and of the knowledge of such holiness, which I have learnt to desire, only to find out that I have not got it. Where can I find a resting-place for my spirit in such'a state as this? It is impossible; and the very effect of having this new nature, with all its holy affections and desires after Christ, brings me to the discovery of the lack of what this new nature cannot of itself impart. I have the cravings of the new nature—all its holy and righteous desires; but the thing craved for I have not. I say, "Oh that I could be righteous!" but then I am not righteous; "Oh that I could be holy!" but I am not holy.

I hate sin; but the sin that I hate is in me. I long to be with God, to be forever in the light of His countenance; but then I have sin, and know that the light of His countenance cannot shine upon my sin. It is then God meets our need, in the cross. In Christ, He gives us not only the nature, but the perfect Object that nature needs, and that *in power*.

We get, as the expression of this, a remarkable thing in this chapter: "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." It is not, there, what we *shall* be in point of glory; for afterwards he adds, "*and as* we have borne the image of the earthy, we shall also bear the image of the heavenly." We have borne the image of the first Adam, in all the consequences of his sin and ruin; and we shall bear the image of the second Adam in glory. But he lays down first this great truth for our hearts, "As is the heavenly, such are they also that are heavenly." *It is what we are now.* Righteous

in Christ *now*. Holy in Christ *now*. Seen by the eye of God *now* in all the perfection of what Christ has done by the cross, and of what He is before Him in resurrection; for Christ is there, the accepted Man for us all, He of whom alone God could say, "Sit Thou at My right hand until I make Thine enemies Thy footstool."

It is this with which God satisfies our longings and cravings. He puts us into *a new position* before Himself, and then makes us judge all that is inconsistent with that. Then, besides that, power is given; not a new nature merely, with cravings after what we have not got, but a new position, with power to judge practically all that is inconsistent with it. There will be that which will have to be judged within me, but I shall judge it in the consciousness of what God has given me in Christ.

There is the first Adam, of the earth, with those that pertain to him—earthy; and there is the second Man, the Lord from heaven. There are these two Adams, and I get in both the pattern and model of all other men that are after their image. I get the first Adam, fallen, wretched, corrupt; then I get the other Adam, that becomes, in a spiritual sense, the head of a race, as having taken that place in glory, according to God's counsels. I say, there is the pattern, and model, and head of that race. It is not merely a truth that the atonement has been made for us, in respect of what we were as belonging to the first Adam; but God *has been glorified* in respect of our sins; and having been glorified, He takes His great power to Himself, raises Christ out of the depths of death, and sets Him at His own right hand in heaven; and all His own are linked

with Him there. Here, then, I have found a positive, actual deliverance; and so truly was this the case, that Christ can celebrate the name of God *in association with others*. "I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee."

He can celebrate that name, in the presence of God His Father, in all the full blessedness of the light of His countenance, after He had taken the full weight of sin upon Him. Power had come in, as is said in Psalm 16: "Thou wilt not suffer Thy Holy One to see corruption." And He did not see corruption.

True, He had there to say, "My God, My God, why hast Thou forsaken Me?" But He trusts Himself to God His Father, and God puts His seal upon Him by raising Him from the dead. Then I get in the resurrection of Christ the coming in of divine power in the very place where we were lying in ruin and helplessness, and where Christ was in grace for us; and it takes Him entirely out of it, and all His own with Him. Now I have the Man Christ Jesus in heaven, after atonement has been made, and after the question of sin has been settled in virtue of His having glorified God about it. I get Him now, in the place of power, as the object of God's counsels. For it is in Christ that all things are to be gathered together in one; and even now God has set Him head over all things to the Church.

The whole question of sin is thus settled in the resurrection of Christ. "If Christ be not raised, your faith is vain; ye are yet in your sins; but now is Christ risen from the dead"; and we are not in our sins. There I find the heavenly Man that has been down here and borne my sins, in power of res-

urrection in the presence of God. He is "the Lord from heaven" too. Mark this. Afterwards the apostle says, in the Ephesians, that the very same power that wrought in Christ when God raised Him from the dead, is exercised in every one that believes. He desires that they may know "what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Exactly the same power that wrought when God took Christ from the dead and set Him at His own right hand, has already wrought in you that believe, and *you have a place with Him there*; and therefore, "as is the heavenly, such also are they that are heavenly." We are in Christ in the presence of God. Now I get not desires only, but the answers to them. I have not merely a new nature, but I have what the new nature wants, because I have Christ. I want righteousness and holiness, and that is what I have, because I am in Christ. I want to be without fear in the presence of God, and I am in it because I am in Christ. God has taken me out of the place in which I was in misery and helplessness in the first Adam, and has put me in the place of the second Adam, before Himself, without a sin upon me, because all was judged in the person of Christ. Such is the condition into which Christ has brought us. The old Adam condition has been judged and set aside, and in the new Adam God has given us a place before Him.

I shall still feel the workings of the old nature, and have to judge it, but I see Christ taking it for

me, and judgment executed upon it in His person on the cross; and now He is out of it all and alive for evermore, and so am I, for I am "in Him."

Abridged from J. N. D.

JONAH, AND THE ELDER BROTHER.

JONAH was a proud man, a selfish man, an impatient man. What numbers of Jonahs there are among the saints of God to-day, alas! He could not bear to have his reputation touched. If he prophesied the overthrow of the city, it *must* take place, so that his reputation should stand. What mattered it to Jonah that one hundred and twenty thousand irresponsible lives would have to be sacrificed to please him! (chap. 4: 11.) The people must not be allowed to repent, and God must not allow Himself the joy of pardoning them and withholding the threatened judgment, in order that Jonah's character should stand! It is really an awful picture as one looks at it.

Then, again, Jonah was a Jew, and a proud one, and he could not bear the thought of mercy being shown to the Gentiles of Nineveh. Were not they (the Jews) the chosen people? Why then should mercy be shown to those heathen? Moreover, he knew that if he carried the message and they believed it, God would not do it, and thus his reputation would suffer; he would therefore run away, rather than carry the message to them. Poor, proud, foolish, self-willed Jonah! Fortune too seemed to favor him; there was a ship all ready, just about to

sail to Tarshish; he would book a passage in her and flee there!

Moreover, he was *independent*; he could pay his fare! Why should he not go? He *would* do it, rather than carry that message for God and imperil his character as a prophet; so "he fled from the presence of the Lord," and went down to Joppa. What a striking word that is, dear brethren, "*he went down*"! The start was easy enough, but the end was sorrow and disaster. He *went down* to Joppa (ver. 3, chap. 1). He *went down* into the ship (ver. 3). He *went down* into the sides of the ship to sleep (ver. 5). He was cast forth over the side of the ship and *went down* to the bottoms of the mountains (chap. 2: 6). Jonah was running away, and God was running after him. Ah, brethren, in such a case it is always "*down*."

What folly to try and flee from God! Far better do His bidding, whatever the consequences. How infinitely better to "serve the Lord with gladness," assured that *His* service is wisest and best, and brings "great reward." If otherwise, then, like Jonah, we find the path is "*down*," and it ends in humiliation and sorrow of heart. See Jer. 2: 17-19.

It was only when Jonah had reaped the sad fruits of his own self-will and tasted death and resurrection, at least in figure, that he was "prepared and fit for the Master's use." Then it is we again hear the command, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (chap. 3: 2). And "Jonah arose, and went unto Nineveh, according to the word of the Lord."

It takes some of us a long time to reach the point where the Lord can be with us and bless us, and use

us in His service. It is sometimes a long road down to death. Yet it is the saint who has accepted death, and seen the end of self in the death of the Lord Jesus, who rejoices in the joy of a new life, energized by the Holy Ghost dwelling in him—in a word, who has learnt *deliverance* in a practical way—that can serve the Lord “with joyfulness, and with gladness of heart” (Deut. 28: 47). It is one thing to speak about it; it is quite another to have traveled the road in our own experience, and reached it. It brings all our pride and selfishness and impatience into the dust of death. It moulds and mellows the heart and affections after a divine pattern, and enables us not only to show grace, but rejoice in every display of it, whenever and however seen.

This murmuring and grumbling at the Lord showing grace to outsiders reminds us of that New Testament Jonah in Luke 15—the prodigal's elder brother. He too could not bear the thought of the Father's heart going out to his prodigal brother. He would limit the affections of his Father to the miserable and narrowed extent of his own; while his pure, unadulterated pharisaism would claim blessing on the ground of human merit, and refuse it to those who, as he thought, could not advance such claim. Ah, the absence of grace within our own hearts soon displays itself in the refusal of it to others. The heart must be “established in grace” to rejoice in its display to others.

The photograph of these twin brothers, if we might so call them, is certainly not an inviting one, and may well exercise our hearts and preserve us from following in their steps. There is another view of them, however, which puts them before us in a

different light, and shows what a change grace can work. The action of these two men, Jonah and the elder brother, is simply the characteristic conduct of the Jews as such, who cannot bear the idea of grace going out to Gentiles. But in psalm 67 how great the change! Grace is at work. Hear it! "God be merciful unto *us*, and bless *us*, and cause His face to shine upon *us*," they say. But why? Is this the miserable, selfish prayer of those who have made self their centre? Far from it. It is the prayer of those whose hearts go out for the blessing of others, but who know that the others cannot get that blessing till they have got theirs: hence their prayer in verse 1, and the reason given, in verse 2—"that Thy way may be known upon earth, Thy saving health among *all nations*."

How delightful to hear them asking the Lord to "Let the *people* praise Thee, O God. . . . O let the *nations* be glad and sing for joy;" and "Then shall the earth yield her increase; and God, even our own God, shall bless *us*. God shall bless *us*; and *all the ends of the earth* shall fear Him." What a contrast is this—praying for their own blessing, but in order that others may get theirs! The Jew *must* be blessed first; then it will be, "Rejoice, ye Gentiles, *with* His people." May we each and all cultivate more the spirit of the Master, and have our affections constantly going out for the blessing of others, till we reach our journey's end, and find ourselves at home forever.

PRACTICAL THOUGHTS ON THE PROPHECY OF HABAKKUK.

CHAPTER TWO (Verses 9-20).

(Continued from Dec., 1907.)

THE woes that follow have their application not only to the king of Babylon, and his cruel, relentless armies, but they declare the mind of God regarding any who are in the same unholy ways.

"Woe to him that coveteth!" The sentence, uncompleted, causes the special sin to which attention is drawn to stand out all the clearer. It was covetousness that drew the hordes of Chaldea to the gates of Jerusalem. Nebuchadnezzar would add "an evil gain to his house" (literal rendering), that he might magnify himself and "set his nest on high." But though he might build a costly and magnificent palace by means of the spoils he should take, the very stones would cry out of the wall, and the beam of the timber would answer, exclaiming, "Woe unto him that buildeth a town with blood, and stablisheth a city by iniquity" (vers. 9-12).

Covetousness is unquestionably the crying sin of the present day. Insidiously it creeps in and lays hold of the people of God as well as of men of the world. Yet it is a sin against which the word of God warns with fearful solemnity. It has proven the undoing of many an otherwise valiant man, and has destroyed the pilgrim character of thousands.

What, then, is covetousness? And how is it to be

distinguished from honorable thrift and a proper use of opportunities whereby to provide things honest in the sight of all men? In our English Bibles four words are used to express the one sin—"covetousness," "concupiscence," "lust," "desire."

The believer is exhorted to be content; as we read, "having food and raiment, let us be therewith content." Covetousness is the very opposite of this. It is the unsatisfied craving of the heart for more than God has been pleased to give. "Covetousness," we are told, "is idolatry"! Then it is plain that the covetous man is the one who puts gain between his soul and God. Anything that turns us from heart-occupation with Him is an idol. By this we may readily test ourselves as to where we stand.

The sluggard and the shiftless are not commended by the word of God, but rigorously condemned, and exhorted to thrift and energy. But to run to the other extreme, and to set the heart upon business and the accumulation of wealth, is equally fatal to spirituality. The happy medium is that laid down by the Holy Ghost, who bids us be "not remiss in zeal, fervent in spirit, serving the Lord." When *He* is served all else will fall into place. I shall then use this world "not disposing of it as my own," but shall hold all committed to me as His steward.

One cannot but feel that, had we a single eye as to this, we should hear less of pilgrims embarking in doubtful (not to say shady) business schemes and speculations, because of possible large profits; the failure of which oftentimes brings grave dishonor on that holy name by which we are called. It may be laid down as an axiom, that no saint should be in any way connected with any business, however profit-

able, that could not bear the searching inspection of Him "whose eyes are as a flame of fire."

If it be otherwise, there may seem to be present success and assured prosperity, but it shall turn out at last as Habakkuk has written, "Behold, is it not of the Lord of Hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?" (ver. 13). Another passage says: "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of My hand; ye shall lie down in sorrow" (Isa. 50: 11). How many, alas, have had to prove this to the full! Laboring in the very fire, they have wearied themselves in the search for vanity; kindling their own fire, and walking in the light of its sparks, they have had to lie down in sorrow, because of their neglect of the word of the Lord.

But however great the apparent triumph of sin in the present time, the outlook is all bright for the man of faith. When the present evil age is passed away, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (ver. 14). Who that has part in the coming day of glory but would gladly surrender all present gain, were it his to live once more a life of faith during the rejection of his Lord and Redeemer! But it will then be too late to be faithful. For all self-seeking we shall "suffer loss" in the time when those who have held all here in view of the coming of the Lord shall have an entrance ministered unto them abundantly into His everlasting kingdom.

The next woe is pronounced upon him that giveth his neighbor drink in order to encompass his destruc-

tion and manifest his shame. It is that wretched hypocrisy that speaks fair, while hatred fills the heart; that unholy dissimulation which leads one to proffer a soothing but brain-intoxicating draught to another in order to accomplish his ruin (vers. 15-17). *Terrible shall be the recompense of Jehovah when He makes inquisition for blood!* To put an occasion of stumbling in the way of another is to draw down judgment on one's own head. He who causes one of Christ's little ones to fall, might better have had a millstone tied to his neck, and be thrown into the depths of the sea!

The final woe is against idolatry, the making and worshiping of the idols in which Babylon boasted. But the idol and its worshiper shall perish together in the hour of Jehovah's fury (vers. 18, 19). He alone is God over all, blessed forever, now manifested in flesh in our Lord Jesus Christ.

"The Lord is in His holy temple: let all the earth keep silence before Him" (ver. 20). When He speaks, it is for man to hear, and to bow in subjection to His word. Thus has Habakkuk heard His voice, and His anxious questionings vanish. His heart is at rest and his soul awed before the majesty of Jehovah's glory. May we too be of the same chastened and humbled spirit.

H. A. I.

(To be continued, D. V.)

A LETTER ON OUR LORD'S TEMPTATIONS.

MY DEAR BROTHER: I received your letter this morning, and I will set down a few thoughts as to your question regarding the nature of our Lord's temptations, and His sufferings in connection with them. There are two kinds of temptation, both of which are spoken of in the first chapter of James—vers. 2, 14. The same word in the original is used for both, and for the reason that it is a *test* in both cases: in the first, the test is from without, and may be rejected; in the second, it is allurements from within, and shows a nature that is evil. That our Lord's temptation was only from without, is instantly seen if we quote James 1: 14—"Every man is tempted when he is drawn away of his *own lust*, and enticed." What horrible blasphemy it would be to say this was true of *Him*!

This confines all His temptations to the trials from without, and which met with no response whatever from Him. The response they meet with from men's hearts is the "lust" of the 14th verse.

And yet He "suffered being tempted." What was the nature of the sufferings?

(1) Was not the very *presence* of evil cause of acutest pain to a nature that had but one characteristic—the love of God. So, for Him, His being in a world away from God could only cause Him pain. Nothing here could give Him joy but faith, repentance and trust on the part of those who had been drawn by the grace of God.

(2) To be personally *approached* with suggestions that were not the will of God, would add to His suffering—just as, in a certain measure, a pure-minded

person would recoil from the near approach of an evil person more than in contemplating him at a distance. The fresh ingredient in *His* sufferings, however, would be the attempt to get Him to depart from the path of God, the very thought of which would be abhorrent to Him. The evil in the world was ever present to His holy mind.

(3) To refuse the temptations offered meant, in a world like this, to go on in the path of suffering. Faithfulness, obedience to God, where everything was unfaithfulness and disobedience, could only mean suffering—deprivation, dishonor, sorrow. To refuse to turn the stone into bread meant, for the time, *hunger*,—and it was a sort of prophecy of His whole path,—poverty: “the Son of Man hath not where to lay His head.” To refuse to cast Himself down from the pinnacle meant to lose the *eclat* of popularity which such a miracle would have brought: not that such popularity had the slightest attraction for Him, but it meant, prophetically, the whole path of rejection, shame, scorn, which, for a nature that was love, would be suffering. He would not tempt God, as if He needed to prove His care. To refuse to worship the god of this world was to ensure the active enmity of the whole world, with the cross at the close. All this only shows that suffering was a *necessity* for Him in a world like this. The very refusal to be anything else than perfectly righteous involved Him in constant suffering, and this was *because* He was perfectly holy. The reason why there is so little suffering now is because there is so little of that which is *like Him*. Yet where there are true-hearted witnesses for Him, there will be the suffering which goes with it.

Every other temptation appeals to the *flesh*, or is the flesh enticing one into an easy path. Therefore the being "touched with the feeling of our infirmities" refers not to our *failures*, or sins, but to the trials of the way. Are we poor? He was more so. Are we despised? He was a reproach of men. Are we exposed to Satan's malice? None was ever so much so as He was.

Patient holiness *must* suffer in the presence of sin. And whatever brought out that perfect holiness would bring out the suffering. For one to *yield* and go on with the evil, even in thought, is to prove himself unholy.

Of course we can enlarge upon such a theme, but I think we have the principles before us. Any suggestion that our Lord had an *inclination* to yield, is blasphemous.

But how feebly do some of us respond to all this, and thus show a nature *unlike* His, who endured the cross! Our Lord was not stoically indifferent to the suffering: it was real to Him. He was a *Man*.

Affectionately, in His grace,

S. R.



CURRENT EVENTS.

IN the midst of the gloom which is fast settling upon Christendom, and the rapid development of the apostasy foretold in Scripture, rays of light still flash here and there; for, thank God, the Holy Ghost is still here, hindering, through the testimony of those in whom He dwells, the full ripening of "the mystery of iniquity" (2 Thess. 2).

One marks with joy every struggle against the encroachments of the enemies of Christ—*and of man*; for if man had ever a friend, it is Christ. Whoever, therefore, opposes Christ, is an enemy of man—of his present and eternal good.

One instance of this comes up through a Prof. Workman, who occupied a chair in the Methodist Theological College of Montreal. He has been dismissed because of his "Higher Criticism." There are yet men, it seems, connected with that institution who value Christ and our inheritance in Him. God bless them, and their faithfulness. In their investigations they have had to meet the slippery character of these destroyers of Christianity, who, while they undermine with an energy worthy of a better cause all the foundations of the faith, would still pretend to be its friends. See an example of it in this Prof. Workman. He is indignant at being accused of denying the Atonement. He does believe in it, he declares. But what is atonement, with him? Why, every one of us, he says, makes atonement as well as Christ; for do we not all suffer, more or less, from the sins of others? Now multitudes may not be able to discern the Satanic craft of this, but Prof. Workman knows well that atonement, as taught in Scripture, and as believed by Christians, means *the putting away of our sins from before God* by the sufferings of Christ on the cross for us; whilst no amount of our suffering for the sins of others can effect this. The sufferings even of Christ from the sins of men during His daily ministry wrought no atonement, for they were inflicted only by *man*. They in nowise hindered His intercourse with His Father. It was on the cross, under the judgment of God which made Him cry out, "My God, My God, why hast Thou forsaken Me?" that alone atonement was made—and made, thank God, "*once for all*."

Another instance comes up from New York, where marked opposition is reported as being made to the Rev.

Dr. R. S. McArthur by his congregation. He advocates the elimination of all reference to Christ and Christianity in the public schools. Some of his views, thus being opposed, are reported as follows: "I would favor a book made up of selections from the Bible, to be chosen by a committee consisting of Christians, Jews, and even atheists. I would also include extracts from the Koran, from Buddhistic writings, or any book of great religious creeds. These selections should teach moral truths, and should be read in the public schools instead of the Bible."

Thus is the Bible being treated by one who, above others, should set it up on high. Can it be to such a one the revelation of God to man? Can Jesus be to him "the true God, and eternal life"? Can he know that every blessing man enjoys, whether physical, moral, or spiritual, comes from His hand—the hand of Jesus Christ; of whom it is written, "Thy throne, O God, is for ever and ever"? (Heb. 1: 8.) If so, how can he advocate the thrusting Him out of the public schools, or of any other public or private place? Dr. McArthur's servants might as well say to him, "We give you permission, sir, to go into the study, but not into the parlor of your house: you may pray and read the Bible there, but not in your dining-room." May the Spirit of God, whose great work is to uphold the interests of Christ here, give courage to the opposers of Dr. McArthur's principles, and of all who seek to blot out the mention of Christ's name from the land.

Again, an immense meeting took place in Brooklyn lately to oppose these Jewish-infidel attacks against the institutions of the land, and stirring words were uttered by the friends of our Lord. They may not be heeded. "The prince of this world" has the upper hand during this day of God's grace, and Christians must possess their souls in patience. But man's day is fast ebbing away, and the day of Christ is dawning.

Then "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13 : 41-43).

ANSWERS TO CORRESPONDENTS.

QUES. 1.—"So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7 : 25).

Is this the state of the believer after deliverance, or is he delivered from this state?

ANS.—It is the summing up of the experience he has detailed throughout the chapter; that is, the experience of a still *undelivered* man. The deliverance follows in the eighth chapter. The statement at the beginning of the verse, "I thank God through Jesus Christ our Lord," may at first give the thought that the part you quote must needs express deliverance, but it is merely an answer to the question preceding, "*Who shall deliver me?*" Of course the answer is, "Christ"; but *how* does Christ effect this we learn in the sixth and the eighth chapters.

QUES. 2.—What is the washing of regeneration, and renewing of the Holy Ghost, in Titus 3 : 5?

ANS.—It is the inward and outward moral cleansing which takes place in every subject of the grace of God—a new state, in contrast with that of verse 3. It is not the work of Christ for us, here, but the work of the Holy Spirit in us. He imparts eternal life; fills the heart with new objects; imparts new motives, new and holy desires, and power for new ways. Besides, unceasingly dwelling in us, He daily renews and sustains the energies of this new though yet imperfect condition until we reach the perfection of the eternal state.

EDITOR'S NOTES.

The Boyertown Visitation. No humane heart, let alone a *Christian* heart, could learn without sorrow what happened at Boyertown, Pa., a few days ago;—how much more when one's affections have become blended with the afflicted people of that community by blessed seasons of labor in Christ among them, and loving Christian fellowship with many of them. Therefore, though at a distance from them, one weeps with them all, and the heart rises up for them to God, who alone can reach the depth of such sorrow as theirs, and give the needed comfort. He alone can meet the need in such a way that it may be said again, "Out of the eater came forth meat, and out of the strong came forth sweetness" (Judges 14: 14).

May all who love the Lord Jesus in sincerity among the afflicted cover themselves well with the shield of faith, that they may "be able to quench all the fiery darts of the wicked (one)," for it is at such times and under such circumstances that the devil plies his wiles with greatest intensity. He would make us question God's love and concern for us in the face of such a calamity. He would suggest, Is not God almighty? Could He not have prevented this? Why then allow it?

† If the heart remains firm in the assurance of His unchanging and unchangeable love toward us who believe (see Rom. 5: 8-10), these questionings are easily and profitably answered. We *know* God is almighty—that He can do *all* things, and prevent *anything*. He were not God if He could not. But the certainty of His perfect and unchanging love, as also of His absolute power, is just what makes the last

question most searching with us: "Why then allow it?" O beloved friends, let the *Why* be serious. Let the desire *to know why* be deep; nor let us be afraid of it even in the midst of flowing tears. The Lord allowed Lazarus to die; then came to the sorrowing friends to bring fruit to the glory of God out of their sorrow. He is at home among sorrowing people, for He knows what sorrow is, beyond any who ever trod this earth. Was ever sorrow like His sorrow, when, alone, forsaken, our load of guilt upon Him, He hung upon the cross, giving Himself up to that for our ransom?

Do you believe, dear friends, that He was also at home that Monday night in Rhoades' Opera House, where, under the plea of furthering His cause, people were seeking their own pleasure? Could you connect such pleasure-seeking with His holy name? "Lovers of pleasure" while "having a form of godliness" is one of the things which God hates most, which mark "the last days," with their "perilous times." See 2 Tim. 3. God bears it in patience with those too ignorant of Him to know right from wrong; but those who have had great privileges have corresponding responsibilities. What dreadful calamities we recall in connection with Sunday-school and church pleasure-making! what dreadful happenings also in connection with the pleasure-making of the openly ungodly! Were they worse than others? Nay, but a warning to all. Christ "died for all, that they which live should not henceforth live unto themselves, *but unto Him* which died for them and rose again." No Christian therefore is in his right place if he is out of that path.

God is patient—amazingly so; He suffers long;

He endures what no created being, endowed with His power, could or would endure. This emboldens the foolish; so in mercy He reminds them from time to time that if He is *patient*, He is not *indifferent*. He asserts He is sovereign, to yet turn fools to wisdom before it is too late to change. He warns His own to awake out of sleep and arise from among the dead, that Christ may give them light, and they may know what the will of the Lord is (Eph. 5). He reminds the ungodly that though He is a Saviour now, He will certainly be a Judge toward those who have despised or neglected His grace.

A double danger attends such seasons of sorrow as this, as Heb. 12: 5, 6 shows: "My son, *despise* not the chastening of the Lord, nor *faint* when thou art rebuked of Him." To make such a visitation a mere accident of circumstances is to "despise" the chastening of the Lord: to murmur and lose courage is to "faint" under it. Neither can produce "the peaceable fruits of righteousness." Such fruits are produced only in those "who are exercised" by the trial.

That the day of the manifestation of all things will reveal that good has grown out of this great calamity we have not the shadow of a doubt. What will be the measure of it, and who they are that will participate in it, depends on the godly exercise in individual souls. God grant a rich measure of it, and thus turn the sorrow of this awful night into the joy of the morning which has no more evening.

'As a man thinketh
in his heart, so is he.'
Prov. 23: 6, 7.

AN unbeliever from India
and scoffer of Christianity de-
clared he had never seen any
Christian converts in India. A returned missionary

from the same country asked him if he had ever seen any tigers there. Oh yes; he had hunted and shot many of them. Said the missionary, "I was in India, and never saw a tiger; but, thank God, I saw many Christian converts. We each saw what we were looking for." And so it is: those who seek for good, find it; and those who seek for evil, find it too; but oh, how vast the difference in the moral effects on both!

Paul knew this when he wrote to the Philippians to *think* on whatsoever things were true, honest, just, pure, lovely, and of good report (Phil. 4: 8).

Solomon knew this too when he wrote, in the words of our text, "As a man thinketh in his heart, so is he."

"And they overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12: 11). HAVING accomplished the work of our redemption on the cross, our Lord has gone on high, and there carries on His priestly work on our behalf—a work without which a holy God could not possibly continue with us, a sinful and erring people; nor we, once out of communion with God, ever be restored. We read, therefore, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8: 34). We have a figure of this in the intercession of Moses in Ex. 32: 7-14.

The past work of our *Saviour* gives us our perfect title to heaven; the present work of our *Priest* enables God to go on with us clear through our wilderness journey, spite of our failures and sins, and, in restoring the soul, renews its communion with God

when lost, as seen in the case of Peter when he denied his Lord.

The devil is now also in heaven, doing all in his power to counteract the work of our Priest; he is "the *accuser* of our brethren . . . which accused them before our God day and night" (Rev. 12: 10).

The effect of Christ's priestly work is to lift up and cheer our souls by applying to them suited portions of the word of God, and also to enable us to confess our sins, if any are upon our conscience. The effect of the devil's anti-priestly work is to shut us up in our pride, to make us morbid at the remembrance of our sins, to discourage us, and to check all joy and fruitfulness. God may see fit sometimes to let him have a measure of power over us (as in the case of his dear servant Job) for our good, for the breaking up of self-will in us, or anything which stands in God's way of blessing and using us; but whatever that measure may be, we have two effective weapons against him—"the blood of the Lamb," which keeps our conscience free and our place before God ever intact and sure; then, "the sword of the Spirit, which is the word of God," and which he cannot resist. With these we overcome. With these the weakest saint is stronger than Satan. Sheltered from all coming wrath beneath the blood of Jesus, whose present activities now at the right hand of God carry us through all the ills of the way, and thrusting at Satan with such words of God as apply to our need, we are ever victorious.

O ye saints of God who may be in the fiery furnace, forget not that God has found in the blood of the Lamb, under which you are, a value which far surpasses all the guilt of your accumulated sins; and

that His Word, changeless as Himself, is His sword in your hand before which your arch-enemy flees as the dust before the wind.

Besides this, "the word of the testimony" of God's people is what keeps up the conflict with Satan, which finally ends in complete victory on our side—his being cast out of heaven, then into the bottomless pit. Let us therefore "be strong and of a good courage" (Josh. 1: 9).

The Seventh Day Question. WE have received several papers of late relating to the significance of the Seventh Day.

Some of them seem to misapprehend the teaching which makes the Sabbath Day the type of the Eternal Rest, and not of the Millennium.

The said teaching holds that *the six working days only* are types of dispensations: that, as in those six days God made all things, so, in the six dispensations which they typify, God will have completed all the work of the New Creation. Then, as on the seventh day, or Sabbath, He rested from the work of creation, so He will rest from the work of the new creation in His eternal rest, of which the Sabbath is the type. The Seventh day not being a working day cannot illustrate a dispensation, inasmuch as every dispensation is a phase of God's *workings* with man.

The leading difference between this teaching and the one which makes the Seventh day the type of the Millennium being clearly seen, we do not think the pursuance of the subject of any further profit. Our contributors will therefore kindly find in this the reason why their articles do not appear.

"Turn not from it (the Word) to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Josh. 1 : 7.

THE whole land of promise lay before the people. It was a free gift to them, and hence the exhortation to be strong and of a good courage, for their future success depended upon their loyalty of heart to the written Word. *Obedience* expresses in a word what the Lord required, and this is expressed in the words "Turn not from it to the right hand or to the left." Great were the privileges of God's people of old, and greater are our privileges now; but the responsibilities are accordingly great; hence the importance of having our hearts continually exercised as to the due place the word of God is to have with us, and our whole-hearted obedience to it. There can be no margin for our own thoughts, plans, or wills. There ought to be no deviation to the one side or the other. God's word was supreme. It is not too large, and we need every part of it. The soul that loves the truth responds, "Order my steps in Thy Word." Oh, how we ought to value such a gift from God as our sacred volume—the peerless word of God! a book that meets our deep need as we go through life, which guides us in a path that honors God, and that opens to us our heavenly inheritance. What earnest Bible readers and students, then, believers ought to be! May our love for it, in all its various parts, be intensified day by day to our journey's end, as well as the path marked out by it for us God's heavenly people.

A. E. B.

"THE GOSPEL OF THE GLORY OF CHRIST."

THE apostle says, "If our gospel be hid, it is hid to them that are lost" (2 Cor. 4: 3);* but observe, he does not say it *is* hid. The gospel shines forth in all its brilliance and clearness; but if men see it not, it is because *they* are blind, not that the gospel is hidden. The sun shines in the heavens for all, but it is only the blind who do not see it; and if men see not the gospel of the glory of Christ, it is because he whom the Holy Spirit calls "the god of this world" has so successfully blinded their eyes that they cannot see it. My friend, have *you* seen it yet, or are you still under that awful Satanic power and blindness?

It is surprising what a small thing will hinder a man from seeing the sun if placed before the eye; and Satan knows, alas, too well, what to use most successfully to blind men's eyes to the gospel of the glory of Christ. The things of sense and time, in one way or another, "temporal things," as the apostle calls them, are used to shut out the things that are "unseen and eternal" (2 Cor. 4: 18).

What a wonderful gospel it is—the gospel, or good news, of the glory of Christ! How few think of it! How few understand it! The Son of God, who was here, a man, and who glorified God on the earth and finished the work He gave Him to do, is now in

* A more correct translation of this passage is, "If our gospel be veiled, it is veiled in them that are perishing." It is hid, or veiled, not *to* them but *in* them—the blinding is in the state of heart of the unbelieving. Ed.

heaven, in the glory of God—a *man in heaven!* Never had there been such a thing before. God, in the grace and goodness of His own heart, had come down to man's sphere in the person of Jesus, "the Word made flesh" (John 1:14), in order to reach man's desperate case and bring him into eternal favor and blessing. But now it is man gone up into God's sphere—man glorified in heaven in the person of the man Christ Jesus as the result and fruit of His obedience unto death. His present place is the divine estimate of His work at Calvary, and the divine answer to His prayer as the beloved and obedient Son, "Father, glorify Thy Son" (John 17:1).

When Jesus was here, He was "the light of the world," and the light shone in the midst of the darkness and exposed the darkness, and men in their sinful state could not stand the light; "they loved darkness rather than light, because their deeds were evil" (John 3:19). Then at last they combined against the light to put it out, and they cast out and crucified the Son of God. And when Jesus lay in that new tomb, "wherein was never man yet laid," the world was wrapped in gross moral darkness, the light was gone—put out by man in his wickedness! What a testimony to the awful moral condition of men; to *your* state and *mine*, dear soul, as sinful and unconverted men! It might well humble us and make us tremble before God.

What a triumph it must have seemed to Satan when he put out "the light of the world"! Ah, how little he knew the wonderful meaning as well as the perfection of the work accomplished by Jesus when He died on that cross!—of His devotedness, even unto death, to accomplish the will of God!—of the

sin-bearing and wrath-enduring of the sinless substitute, so that God was glorified about the whole question of sin once and forever! How little indeed did Satan know of that infinite and perfect work! And was there to be no answer on the part of God to such devotedness and obedience as this? Was there to be no answer given to the prayer of the only One who ever glorified Him on the earth, in the scene where He had been so dishonored! Surely! surely! How could God be silent at such a moment! Nor was the answer long delayed. "Sit Thou on My right hand, until I make Thy foes Thy footstool" (Ps. 110: 1). That was God's reply to it! What a triumph for the rejected, cast-out and crucified One! what discomfiture for Satan!

How blessed to see that Hand that had smitten the Shepherd, Jehovah's Fellow, put down into the grave to take out the devoted and beloved Son! What a sight for angels and men! What must the angels have thought, who had seen Him in the hour of His terrible temptation in the wilderness and ministered unto Him—in His bloody sweat and exceeding sorrow, even unto death, in the garden—in His awful crucifixion and forsaking of God in that supreme moment of His devotedness! What must they have thought as they watched Him risen, ascended, seated and made supreme (1 Pet. 3: 21, 22) in heaven, as the Man Christ Jesus, God blessed forever!

We can almost fancy we hear the cry, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in" (Ps. 24: 7). What a sight for them to see the earth-rejected man ascend up to heaven, and pass up through their shining ranks, through the myriads of

angels, right up to the throne of God, and take His seat there—a *Man on the throne of God!* It must have been to them a wonderful sight. The light of the world, put out on earth, had gone up to heaven to shine *there*: and there faith sees Him to-day. There Stephen saw Him; and there Saul of Tarsus saw Him, in a light brighter than the midday sun—a light which blinded him for life to all else. Well may we sing,—

"Of the vast universe of bliss,
The centre Thou, and sun."

Blessed be God, it is "the gospel of the glory of Christ." Christ as man is now glorified because His work is done. All the power is in His hands, whether in heaven or on earth. "Angels, authorities and powers are all made subject unto Him." Everybody will have to own Him. All must bow to Him and confess Him Lord (Phil. 2: 10, 11). Even the lost souls and the fallen angels, all will have to acknowledge the man Christ Jesus as Lord. God has glorified His Son, and in that fact, and in that act, we see the righteousness of God in placing Him there (John 16: 10).

But if it is Christ in glory, He is there because He has put away our sins forever, and settled the whole question of our sinful state as children of Adam. He has removed the distance that separated between us and God, and brought us nigh now as to our souls' experience, and will bring us nigh by and by in the changing of our bodies, and placing us in the glory where He is Himself, in bodies of glory like His own.

We are in Him, the Second Man, and the last Adam. Faith looks up, and sees our place in Him

there now; and the knowledge of that place and portion, and occupation of heart with Him in it, gives joy and peace and liberty, and produces Christlikeness in our walk and ways on earth (2 Cor. 3 : 18). Nothing else will do it.

It is not a humbled, tempted, suffering Saviour—blessedly true as it all was when He was here; it is the same precious Christ of God in glory, but it is the good news of the *glory* of Christ now; and every one really and truly believing on Him there, is endowed with all the blessings, and invested with the Spirit's power, which spring from Him as the accomplisher of the work that has glorified God and given Him the title to give Christ that place, and who now honors Christ and His work in putting the believer into the same glory He has given His Son.

O dear soul, look up and trust that glorified Saviour, and delight yourself in all these God-given blessings which flow from Him there. They are the portion of all who believe the gospel. Remember, you will not always have the opportunity : embrace it while you have it. Soon the Lord Jesus will rise up from the throne where God has set Him and come forth to receive His own—it may be at any moment. What if He should come and find you unprepared, in your sins and unbelief—one who intended to be ready, but put it off till it was too late! How awful it would be! Your doom will then be sealed; and instead of being up there in the glory with and like Christ, you will be banished from His presence for ever and ever, an eternally lost soul. Look to Him *now*, at once, and be saved!

Thine Own Thou Lovest.

John 13 : 1.

THINE own Thou lov'st, Lord Jesus:
 Thou laid'st Thy glory by,
 And for their sakes Thou camest
 Down from Thy throne on high:
 Cam'st where they were, to make them
 Free from the power of sin,
 And by Thy blood to cleanse them
 And give them peace within.

Thine own Thou lov'st, Lord Jesus:
 Thou barest all their woe;
 E'en in Thine exaltation
 Thou dost their sorrows know.
 Thy heart, how true and tender!
 Thy sympathy, how sweet!
 With joy we bow before Thee,
 And worship at Thy feet!

Thine own Thou lov'st, Lord Jesus:
 On them Thy heart is set;
 What though their hearts oft wander,
 Thou never dost forget.
 And oh, Thy love is longing
 To see Thy ransomed bride,
 With her in bliss forever,
 Forever to abide!

A FEW THOUGHTS ON THE TRINITY.

IT may help the Christian reader to trace through the Scriptures the fundamental doctrine of the Trinity. By the Trinity we mean the three Divine Persons in the unity of the Godhead—the Father, the Son, and the Holy Spirit; three distinct persons in Godhead glory, and, as such, co-eternal, co-glorious, and co-equal. The Father is God, the Son is God, the Spirit is God, but gloriously *one* in Godhead unity.

But for divine revelation we should be in utter ignorance of God, would be groping in the dark, like the heathen philosophers of old. All such attempts have been, and will be found, futile; but in divine revelation all is plain; we have only to sit down and learn. But in learning we need to tread with unshod feet, and be delivered from all mere carnal thoughts, and exclude all reasonings and deductions of the human mind; for “who by searching can find out God?” (Job. 11 : 7). That was a question that was asked in the days of Job, and man’s inability to answer it fully manifested by the grovellings and absurdities of the pagan philosophers, and the would-be philosophers of our own day.

We are absolutely dependent upon divine revelation for any true knowledge of God, though in creation “His eternal power and divinity” are seen, which leaves men without excuse (Rom 1 : 19, 20).

To that divine revelation—the sacred Scriptures, the word of God—we will turn, and there find

abundant light as to God—the three persons in the unity of the Godhead.

In connection with creation we find the first reference to the Trinity; that is, in the order in which it is stated in the Scriptures, though in later scriptures we are carried farther back, even into eternity, before creation was, to see its different Persons, co-existent and co-glorious.

In creation the three Persons are seen acting in unity to bring into being this great and glorious universe. No more sublime statement do we find than in Gen. 1: 1, where it says, "In the beginning God created the heaven and the earth."

But creation must not be supposed to be "an almost endless process of evolution which began countless ages ago," but rather that God by His creative word spoke into being the creation. "He spake and it was done, He commanded and it stood fast," and as it came into being, fresh from His hand, it displayed the infinite power and wisdom of the Creator. Read Ps. 19: 1-6; Ps. 33: 4-9.

This mighty creation of our God is but the creature of His word. "In the beginning God created the heaven and the earth." And though it was not the revelation of God, (for no created thing could be the revelation of God), yet it was the display of "His eternal power and divinity," so that men might have seen that God was, and that a personal God was behind and the Author of it all, and that no impersonal "natural laws," or "natural forces," (mere creatures of the Creator) could be God, as some vainly suppose. God spake into being, then, this great and glorious creation, and on it was the Creator's stamp of perfection; and in the crea-

tion we see the three persons of the Godhead working in divine harmony and unity.

If not, what is the meaning of, "And the Spirit of God moved upon the face of the water?" and in John 1: 3 and in Col. 1 creation is attributed to the Son of God, for it is written of Him: "Who is the image of the invisible God, the first-born of all creation: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things subsist."

"First-born of all creation" is a relative title of supremacy and headship over all, as He was before, or prior to, creation—Himself the Creator.

Again, when man is to be called into being, what is the meaning of those Divine counselings, if there is but one person in the Godhead? "And God said, Let us make man in our image, after our likeness." The personal pronouns "us" and "our" mean, beyond question, the different persons of the Godhead. So man was created in their "likeness," because created a moral and intelligent being; and in their "image" because he was, under God, placed as head of this world-scene, there to represent Him.

Again, what is the meaning of those words in Prov. 30: 4: "Who hath ascended up into heaven, or descended? who hath gathered the wind in His fist? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name, and what is His Son's name, if thou canst tell?" Clearly then, before the incarnation of the Son, all are plainly and definitely taught

in the revelation God has given us, in connection with His ways in creation, the three persons in the Godhead. We are not left to human speculation on a subject infinitely beyond us, but we have the clear statements of divine revelation. On this, faith takes its stand and proclaims the doctrine of the Trinity—the glorious Three in One, and One in Three.

But when we come to redemption, we have not only the three persons of the Trinity, acting in divine harmony and unity, but we have also a revelation of God Himself.

And in this we are infinite gainers. For redemption supposes that sin has come in, and defaced the likeness of God in man, separated him from God, deprived him of the knowledge of God; so that his condition is described in Scripture as being "lost," "guilty," "dead in trespasses and sins," and "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Luke 19: 10; Rom. 3: 19; Eph. 2: 1; Eph. 4: 18; Titus 3: 3).

And to accomplish this great and glorious work of redemption, infinitely more glorious than the work of creation, the eternal Son, the everlasting "Word, became flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1: 14). And, in the Son of God become man, we have the revelation of God, as we read, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1: 18). So much so that the Lord Jesus could say, "He that hath seen Me hath seen the Father" (John

14: 9); for He was "the brightness of God's glory, and the express image of His person" (Heb. 1: 2, 3). He was "God manifested in flesh" (1 Tim. 3: 16), "who is over all, God blessed for ever. Amen" (Rom. 9: 4, 5).

There are various scriptures which speak of the Godhead as active in the work of redemption. Take Heb. 9: 14: "How much more shall the blood of Christ, who through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God." Here we find three distinct persons—God the Father, God the Son, and God the Holy Spirit—active in the accomplishment of the great and glorious work of redemption. Marvelous truth! God revealed, Satan defeated, and redemption accomplished in this world; so that man, convicted of sin, may turn in repentance to God, and have redemption through the blood of Christ, and in the blessed person of the Son recover the knowledge of God. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 27, 28).

What more blessed for poor man, lost and guilty, and alienated from the life of God, as he is, to come to the blessed Son of God, and find in Him a redeemer and the revealer of the Father? This is rest indeed! Rest from the burden of sin, rest from a guilty conscience, and rest in the sweet and blessed knowledge of God as Father; and as sealed by the Holy Spirit, to cry, "Abba, Father" (Rom. 8: 15).

Again, take the tenth chap. of Hebrews and we have the same display of the Trinity. God who wills the Son coming to accomplish that will in His sacrifice on the cross, and the Holy Spirit witnessing to the believer's heart that his sins and iniquities will be remembered no more, on the ground of the once offered and eternally accepted sacrifice of the Lord Jesus Christ. Read vers. 5-18. "

Again, in our access to God we see the same three blessed persons of the Godhead. "For through Him (Christ) we both have access by one Spirit unto the Father" (Eph. 2: 18).

Again, as to the house of God, we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit" (Eph. 2: 20-22).

Again, as to the proclamation of the gospel, and the warning against neglecting so great salvation, we read: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will" (Heb. 2: 3, 4).

Again, as to the recognition of the Lordship of Jesus it is the same: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12: 3).

Again, as to "diversities of gifts," "differences administrations," and "diversities of operation. the same blessed statement of the three persons the Godhead appears. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God that worketh all in all" (1 Cor. 12: 4-6).

And lastly, we find the same thing in that marvellous greeting to the seven churches which are Asia: "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits (the Spirit of God in His fullness) which are before His throne; and from Jesus Christ, the faithful witness, the first begotten from the dead;" which brings forth that blessed response from the hearts of the redeemed: "Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen." (Rev. 1: 4-6).

Happy is it that such a profound subject, a subject beyond the mind of man to conceive, is in this blessed revelation our God has graciously given us placed within the reach of all, who accept it as a divine revelation. God makes it known; the child of faith thankfully accepts it, and enjoys and confesses it to be the truth. The will of God, the work of the Son, and the witness of the Holy Spirit, are precious beyond expression to the child of God.

Deity then is ascribed to God the Father; Ps. 90: 1, 2; John 1: 1, 2, 18; 1 Tim. 6: 16; Rev. 4: 2, 3; Rev. 5: 7-14; Rev. 22: 9.

Deity is ascribed to the Son; Ps. 45: 6, 7; Is. 9: 6,

7: Micah 5: 2; Heb. 1: 3, 8; Ps. 110: 1; John 1: 1, 2. Acts pertaining to a divine person are attributed to Him; 1st. Creation is ascribed to Him; Col. 1: 16, 17. 2nd. He quickens whom He will; John 5: 21. 3rd. All judgment is committed to Him; John 5: 22. 4th. He will judge the living nations; Matt. 25: 31-46. And He will sit on the great white throne and judge the wicked dead; Rev. 20: 11-15.

Deity is ascribed to the Holy Spirit in Acts 5: 3-11, and the eternity of His being is given in Heb. 9: 14. His personality is stated by our Lord in John 14: 16, 17, 26; John 15: 26; John 16: 13-15.

Much more might be said on this great subject, but this, in brief, is what we gather from Holy Scripture, and with thankful hearts confess it to be the truth of God, and the foundation of our most holy faith. And we are told to "earnestly contend for the faith once delivered to the saints" (Jude 3).

The Lord be praised for preserving it to us, and may we never surrender it. E. A.

THE PERSON OF CHRIST.

John 4: 24.

WE may rest assured that if our thoughts about the person of our Lord are not formed by the Holy Spirit through the Word, they will be formed by the mere natural sequence of cause and effect in the circumstances in which we live. This is Satan's opportunity to see that the influence at work on our minds will be bad enough, with consequent bad thoughts and their attendant evil.

To have God's thoughts, and have them *guide* our lives, means judgment of the flesh—of *self*. In matters of lesser importance, this may not evince so plainly what we are; but when it touches the more vital things of divine life, the case is different. True worship must flow from apprehension of *what* and *whom* Christ is. Here is where one is thoroughly tested. But the very nature of true worship forces the one who will not judge the flesh to form low ideas of the person of Christ. The flesh cannot enjoy God. To worship Him in truth I must not only see in Him every moral and divine beauty and perfection, but I must enjoy Him as thus known. To accommodate my thoughts of Him to what the flesh can enjoy is fatal and awful. In brief, worship must be by the Spirit and in truth.

F. H. J.

THE LANGUAGE OF NATURE.

WATER-CLOUDS.

(Continued from Vol. 25, page 332.)

SCIENTIFIC investigation has lately shown that if there were no dust, or germs of disease, in the air, not a drop of rain or a snowflake would fall on the earth, and no clouds or fog would ever form. The moisture must have something small as a nucleus to start with before it can form into drops, and dust and germs fill this very important place in the economy of nature. This is claimed as modern discovery, within the last fifteen years, but it is stated

in Nah. 1: 3, "the clouds are the dust of His feet"; and that was written over 600 years B. C.

The dust and disease germs that we so deplore and try to get rid of, which lie in the streets and the fields, and which the wind blows in our eyes and into our houses, often carrying disease and death,—this same worthless dust, carried along and upward by the wind until it meets a cooler stratum of moist air, is seized upon by the waiting moisture, which builds upon it, as a nucleus, a drop of water or a snowflake, and sends it back in blessing to the earth, the place of the curse from whence it came.

Dust and moisture are thus fitted for each other, and the need is mutual, as it is imperative. But for the wind, the dust would lie in the street and on the ground forever; so the wind is an important factor. Moisture, or water, is a type of the Word. It was said to Adam, "Dust thou art, and unto dust shalt thou return" (Gen. 3: 19; Ps. 103: 14). Dust, then, is the type of worthless, helpless, insignificant, fallen man—in the streets and lanes of the city, and in the highways and hedges of the country, the places where men are found (Luke 14: 16-24). The two—men and the word of God—are perfectly fitted for each other; and the need, as in the type, is mutual and imperative. The Word is specially fitted for fallen man, adapted to his needs and nature, and addressed to him (Prov. 1: 20, etc.; 8: 1, etc.; 9: 1; Isa. 55: 1); but for the Spirit of God, we would remain forever in our fallen condition, satisfied with the street and the earth—this present evil world (John 3: 19; Gal. 1: 4).

But God has a faithful and efficient servant for just such a work (Luke 14: 17). Only one is equal

to it—the Holy Spirit; and with Him at work no other is needed; so we have but one, the number of supremacy and independence (John 3: 5-8; 14: 16, 17, 26). See also Abraham's servant (Gen. 24: 2-4).

Hydrogen, as a chemical element of water, seems to set forth, as we have seen, the Holy Spirit's part in providing the Word for man; and here, the wind, His active part in behalf of men, bringing them within reach of the Word. As a result of the wind, we have clouds; and what can the antitype be but the people of God gathered up by the Holy Spirit? Look on the day of Pentecost. There was the crowd of men—the dust; a rushing, mighty wind—the Spirit; and the water—the word of God by the mouth of Peter. A heavenly cloud was formed, so full of rain that it could not but "empty itself upon the earth"; there was such a shower of blessing that 3000 were converted that day. That cloud of blessing has been hanging over this world ever since; and however few the showers, and however long the periods of drought have been, still, what would the world have been without it? The only reason for the present spiritual drought must be that God's people are not *filled* with His Word (Ecc. 11: 3).

Clouds belong to heaven. They are made up of very many drops of water, each having for a nucleus a tiny particle of dust, worse than worthless—a germ of disease and death. For example: one such germ, a deadly microbe, on his way to Damascus, breathing out threatenings and slaughter, was met by the word of God; he was taken up, filled, and sent back into the world for blessing (Acts 9; 1 Tim. 1: 2-16).

The particle of dust is so small as to be invisible

to the naked eye in the drop, so blessing to the earth lies in the water, not in the dust; God makes much of His Word; the man who ministers it is used in the measure in which he is little (2 Cor. 12: 9, 10). This is just the reverse of men's thoughts: they make little of the Word, and much of the man; but a little water and much dust make mud, and this accounts for much of the unhappy condition of Christendom. The remedy is also manifest. In keeping with this thought, "Paul," which means "little," was the one, above all others, who ministered the Word for blessing, and the one who said he was less than the least of all saints (Eph. 3: 3-8). T. M.

(To be continued, D. V.)

AN OPEN LETTER TO THE EDITOR.

DEAR BROTHER:—It is on my heart to send you a few words concerning our brother Easton's article on "The Seventh and Eighth Days," in a late number of your magazine.

As to what may be said on the subject on this side or on that, I have nothing to say here, nor has our brother advanced anything we did not know before, and which had not been well considered when different thoughts were put forth.

If any desire to make a fuller examination of the subject, they will find it in "Genesis in the Light of the New Testament," by F. W. G.; also, in a chart and key, and a pamphlet entitled "Sabbath Rest," by A. E. B.

What urges the few words I have to say now is one point in our brother Easton's article which I be-

lieve an unsafe principle: he assumes that the typical application of the creative days must be to "*this*" earth. Why, he does not tell us. I believe it is laying down a principle by which we are denied the application to new creation. Let us carry out the principle elsewhere, and we will deny there is any typical application of the Old Testament to heavenly and eternal things. We could not consent to this.

We assume that natural things typify spiritual things; that the work in the old creation typifies the work in new creation. If the seventh day of Gen. 1 and 2 is taken as typical of the millennial reign, then we do not have new creation work finished: it is left sadly incomplete.

Another thing, we are all familiar with what we call secondary applications. Now I have ever believed in a secondary application of the seven days' work to Israel and the world; but secondary applications never give us the full truth of the passage we are applying. So I believe there is truth in the application of the seven days our brother Easton makes; but it is not the full truth. It does not, and can not, embrace the full mind of the Spirit in the picture He sets before us. Only the primary or fundamental application can do that.

Again, we need the primary application to protect us against an abuse of the secondary. How often secondary applications have been made without regarding the limits within which the application is true! Necessarily, a secondary application is a limited application. It should only be used within its proper limits.

Yours very truly,

In our Lord,

C. CRAIN.

ANSWERS TO CORRESPONDENTS.

QUES. 3.—Can it be right for one to say, "Jesus might have had it easier if He had not had man's nature to fight against, besides His own nature"? Had Jesus two natures?

ANS.—From eternity to eternity Jesus is God, the eternal "I am." At His incarnation He became man as well, He was therefore, is now, and forever will be, both God and man united in one person—a mystery which God alone can fathom, which is deep as eternity, but which is the foundation and delight of faith. As to having "man's nature to fight against," not only it is not right to say such a thing of our Lord, but it is serious error and sin against Him. We have two natures—a sinful one by natural birth, and a holy one by new birth. This causes conflict in us, but not so in our glorious Lord. His incarnation was by the Holy Spirit. It was therefore said of Him, "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 35). To speak of our Saviour as having "man's nature to fight against" is blasphemy. It destroys, moreover, the possibility of His being a Saviour to us at all; for had there been in Him the least taint of sin, His blood would not have been "the precious blood of Christ, as of a lamb without blemish and without spot," and could not have cleansed us from sin.

We would call your special attention to the letter on our Lord's temptations published in the previous number of this magazine. Pass it to your friend who used the painful expression you mention. If he is a Christian, he will sooner or later own his sin. Everywhere now blasphemous and antichristian doctrines are abroad and the Lord's people must "earnestly contend for the faith which was once delivered unto the saints."

QUES. 4.—"A Seeker after Light."

ANS.—We can scarcely here discuss in full the questions which your letter raises. One passage of Scripture, however, answers much of what you ask. It is Jer. 15: 16-19.

Our present times in the Church are much like his were in Israel, and the same ways of God apply. If our eye is single, and we approach God in all our ruin and need, His word moulds and fashions us for Himself, and guides our feet in the path which is

consistent with all truth. It would then be a serious thing, after having been thus guided, to let the loneliness and difficulties of that path tempt us to make compromise. "To him that overcometh" are eternal rewards promised.

Were we where you are, we would identify ourselves without hesitation with a company of God's people who assemble within easy reach of you. The Lord Jesus Christ has His rightful place among them, we believe, and the word of God free from end to end. We have not their address by us just now, but you can easily obtain it from our Publishers. Our heart goes out after you, dear young brother, and bears you up before the throne of grace.

QUES. 5.—How could a guest get in to the wedding without a wedding garment on, as we read in Matt. 22 : 11, 12, since it is the Lord Himself who gives that garment to let them in, as we read in Luke 15?

ANS.—The verses preceding Matt. 22 : 11, 12 show that the gathering of guests is going on now by the preaching of the gospel. All who profess to receive the gospel take their place among the guests. The sifting of the unreal from the real will be at the coming of the Lord, as we see in Matt. 25 : 1-13.

QUES.—What is the meaning of John 6 : 53, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you"?

ANS.—Verse 63, "The words that I speak unto you, they are spirit, and they are life," shows plainly that the Lord's words, of which you inquire, are not to be taken in a material sense. The eating and the drinking of which He speaks is not done with the mouth; nor has it the least reference to the Lord's Supper, where we eat bread and drink wine, though in eating and drinking these we profess to be of those who have eaten the Saviour's flesh and drunk His blood.

It is *faith*, and *faith alone*, which, in the power of the Holy Spirit, can and does eat His flesh and drink His blood. Flesh and blood separated means death. Feeding on the death of Christ by faith is what the poor sinner does when he realizes himself guilty and condemned. The substitutional death of Jesus thus received brings him life. Apart from this, the Lord has said, "Ye have no life in you."

EDITOR'S NOTES.

"Perilous Times." We have received of late several communications from men whose souls are stirred within them at the proofs they see all about them of the actual presence of the "perilous times" which are to mark "the last days" (2 Tim. 3: 1). The "last days" of what? Of *Christianity*, of course; which, after it has fully apostatized, and been swept off the earth by the judgment of God, will be followed by another dispensation altogether different from this.

The "perilous times," then, refer to those things which are the issues of corrupted *Christianity*. Perilous times at sea refer to the dangers to ships and their cargoes. There may be perilous times in finances, in national affairs, in the lives of men through plagues and diseases; but they have to do only with the things of time. Christianity has to do with eternal things, and loss here means loss that can never, *never*, NEVER be repaired. Is it a wonder, then, if men who love, who feel an interest in all Christians, and in all men, should raise their voice when they plainly see the perils resulting from falling away from the truths of Christianity?

One writes, "My mind has been led much lately to 1 Tim. 4: 1: 'The Spirit speaketh expressly that in the latter times some shall apostatize from the faith, giving heed to deceiving spirits and teachings of demons.' How can one be passive in view of the exceedingly frequent appearance of heretical teachings of late, from the aggravated forms of judaizing the gospel in various shades, to the full renouncing

of the truth and substituting heathenism! Prominent among the latter is Theosophy, which raises its head high here where we live, boasting of multitudes of converts, and among them persons of high and responsible places in Christendom. With the Laodicean indifference now so manifest on all sides, and with which, alas, many of the Lord's own are contaminated, one can easily see how soon the triumph of Antichrist can take place. May we cling to the Lord, and watch against 'the dust of evil which settles so easily and without giving alarm, yet quickly dims the mirror of conscience.' We need the Lord's ministry with the water and towel, not only when conscious of it, but also unconscious."

Another correspondent sends us a series of articles by a "Rev. ———," who publishes his views about "The Mission of Jesus," and "The Divinity of Man," and formulates "A Christian Creed"; all of which shows that he knows no more of Christ and His mission than a poor heathen. What is dreadful to think of, however, is that such a man, and a host of others now rising up everywhere, are not poor, ignorant creatures who talk without knowing how ignorant they are. They are traitors; they kiss, only to more easily betray; they yet profess Christ, only the better to destroy Christianity. Jude says of them: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

Rome, conscious that the Scripture condemns it, has kept it out of the hands of the people. These are bolder servants of the devil; the Scriptures condemn them, so they labor to destroy the Scriptures. They affect piety, and thus waylay the simple; they affect superior knowledge, and thus capture the crowd of proud minds; they boldly revolt against God, and rebels flock to them. They teach the people from the pulpit, and the people's children from professors' chairs; they destroy the fear of God, of eternal judgment, of government, of parents, in the masses; and the results are ripening fast. Murder, suicide, fornication, adultery, divorce, robbery, covetousness increase as the teaching of Theosophy, Christian Science, Higher Criticism, Unitarianism, Seventh-day Adventism, Millennial Dawn-ism, and the like, prevail. And why should men restrain their passions, if God is too kind to cast them into hell fire? Why should they repent, if there is no such thing as sin? Why should they be held by the authority of Scripture, if Scripture is so untrustworthy, so full of errors? Why should they submissively flee for shelter beneath the atoning blood of Jesus, if there is no wrath to come? Why should they not enjoy sin in this life, since they are to have another opportunity for salvation in the time to come? Men are not slow to catch at what offers them freedom without repentance—a place in heaven without having bowed at the feet of Jesus, confessing Him "*my Lord and my God.*"

Ye that fear God; all ye that yet value your souls, be afraid of these men, and of lending them your ear. The poor drunkard, the thief, the fallen, are not half so pitiable as those who become imbued

with "modern theology." The burden of their sins leads to the Saviour, but the "advanced" teaching of the day *destroys that Saviour*, as far as man's apprehension is concerned, and the soul of its poor dupe becomes a miserable, hopeless chaos.

Alas for those who have closed their Bibles, and are now "seeking truth" in the absurd and foolish talk which abounds in newspapers and magazines, and many books. Let God's people cling more than ever to their Bibles, exercising sincere faith in every word of it, prayerfully and perseveringly seeking to understand the will of God revealed therein. Stand fast; the coming of the Lord is near.

**"To depart, and
to be with Christ;
which is far better."**
Phil. 1: 23.

A few days ago (Feb. 7), at Plainfield, N. J., our brother R. Hutchinson passed out of our midst to be with Christ.

Through many ups and downs, he had attained the great age of ninety-four years, yet was possessed of all his faculties to a marked degree. Many will remember him as the author of the pamphlet, "Death is Ours," which sheds a bright light on that subject.

Various leaflets of his are also in circulation, one of which, "A Dry Way through Jordan," is among the gems of truth in verse.

Before passing away, he left in our hands various unpublished MSS., some of which will, D. V., appear in future numbers of our magazine.

What a wonderful provision of the grace of God that poor, sinful men who have fled to Christ for their refuge should have, and *know* they have, a home of rest, and peace, and love, prepared for them with God their Father, and Christ their Saviour, in

the glory where they dwell! May we who are still left here use faithfully for our Lord what remains of our days.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night."

Josh. 1: 8.

A VERY valuable lesson is here for us, as well as for God's people of old. We do not get in the passage the lesson of diligence in preaching the Word to others, al-

though that is an important exercise, especially when the great need around us is discerned. This exhortation is rather to be in constant occupation with the word of God, finding in it our present joy and delight. "Thy testimonies are my delight" (Ps. 119: 24). Thus it becomes our daily food. Thus, too, streams of heavenly light are poured into the soul, illuminating both the path of daily life and our future destiny. It "shall not depart from thy mouth." How infinitely better than our own are the thoughts and the words of God! Truth and wisdom are they, with power in themselves to prove whence they come (John 7: 17). They give "understanding of the times," as had the men of Issachar (1 Chron. 12: 32). They furnish the man of God thoroughly for all good works (2 Tim. 3: 16, 17). They enable us intelligently to give an answer to every one that asketh us a reason of the hope within us (1 Peter 3: 15).

Oh that this exhortation might fall upon the hearts of God's people to-day with divine power! Then we would be sanctified, built up and transformed by its influence, and fitted to represent as well as honor and serve Him, our Lord and Saviour.

A. E. B.

Grace upon Grace.

H EIR of Glory! can it be
G od has destined this for me—
 Through the work that Christ has done,
 I, receive the place of son?

Yes, **the** rich One poor became,
 Bore **that** death of pain and shame;
 I, the poor one, thus to be
 Rich **to** all eternity.

Oh **the** riches of His grace
 Thus **to** give me such a place!
 And **to** be in that blest home,
 Heir **with** Him upon His throne.

Then, if such my *future* be,
Now I would be pleasing Thee;
 In Thy ways my steps be found,
 Stedfast in Thy work abound,

Till Thy glorious shout we hear,
 Bidding us from far and near,
 Rise to meet and praise the Lamb,
 He the ever great "I Am."

F. E. M.

PRACTICAL THOUGHTS ON THE PROPHECY OF HABAKKUK.

THE PRAYER OF HABAKKUK.

(CHAPTER THREE.)

(Continued from Jan., 1908.)

THE proper effect of divine ministry is to abase the soul in the presence of God, and to draw out the heart to Him in worship and adoration. It was so in the case of Habakkuk. He had been admitted into the secret counsels of Jehovah. His word had been brought home in power to his soul. The result is that he prostrates himself before Him in the attitude of prayer and worship. His prayer-poem is one of the sublimest portions of the Old Testament. While he is, as it were, overpowered by the sense of the majesty and omnipotence of God so that he trembles before Him, nevertheless he looks up with confidence to the only One who can bring revival and blessing to His chastened people, so rightfully under His rod because of their sins.

The term *Shigionoth* in the introductory line indicates that it was set to music. Blessed is it when all our prayers and supplications are thus made to partake of the character of praise. "Be careful for nothing," we are told, "but in everything by prayer and supplication, *with thanksgiving*, let your requests be made known unto God: and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus"

(Phil. 4: 6, 7). Praise well befits the lips of sinners saved by sovereign grace, however trying and perplexing their circumstances at times may be. David could compose a psalm to the same measure when in deep affliction. Psalm 7 is inscribed as "Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite." Cush is generally supposed to be another name for Shimei, who cursed him as he fled from Absalom his son. Shiggaion is the singular of Shigionoth. The actual meaning is not known with certainty; it is supposed to be "a wandering ode." In this measure, the prophet pours out his heart to the all-glorious One, who from of old had been the deliverer and the support of His redeemed people.

"O Jehovah, I have heard Thy speech," he says, "and I was afraid.

O Jehovah, revive Thy work in the midst of the years,

In the midst of the years make known;

In wrath remember mercy" (ver. 2).

The word of the Lord filled him with fear, as he realized something of the depravity of his own heart and the state of his people. Like Isaiah he could cry, "Woe is me for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." On the ground of merit he has nothing to plead. But as he remembers who it is with whom he has to do, he can supplicate, with confidence and assurance, for revival and blessing.

Because a people are under the hand of God for their failure to carry out His revealed will, is no reason to sink down in despair and conclude that

the candlestick has been removed and all corporate testimony is gone. It is unbelief, not godly subjection, that leads saints to take ground like this. In so writing one thinks of that movement which in these last days resulted from the recovery of much precious truth, which had been treated as a dead letter for centuries. In the practical carrying out of that truth there has been undoubted failure of the most humiliating kind. As a result God has permitted division and strife to take the place of happy unity and holy fellowship. All this is cause for brokenness and humiliation on our part, but not for utter discouragement. Whatever failure may have ensued, God and His truth abide. "That which was from the beginning" is still with us, that we may order our ways thereby. To make failure a reason for further unfaithfulness is to walk in self-will, and to lose the force of the very lesson that our God would have us learn. Like Habakkuk, we have reason to take a very low place indeed; but like him, too, we can count upon God to be with us in that low place.

For revival he pleads; revival which we know God was pleased to grant when the chastisement had exercised His people. The remnant, delivered from Babylon, own the grace of the Lord in giving "a little reviving" in their bondage (Ezra 9: 8). So, may we be assured, will our God delight to give revival now, though the hour be late, if He discerns among us that same spirit of lowly subjection to His will that we see here.

The wondrous way in which Jehovah of old had led Jacob like a flock through the wilderness, when He came from Teman and shined forth from mount

Paran, when His glory covered the heavens and the earth was full of His praise is what the prophet contemplates as he pleads for present mercy. Vividly does he describe the march of the Mighty One of Israel through the desert, spreading terror and consternation among the heathen and filling His redeemed with exultation and rejoicing (vers. 3-6). He who had thus cared for His people before, would care for them still, however the enemy might rage.

Like a glorious panorama the marvellous scene is unfolded before his eyes. He sees the fiery pillar going before to drive out the hostile nations and to find out a path for the armies of the Lord. He beholds the floods rolling back to permit His chosen to pass through their beds. He notes the mystic river rolling from the smitten rock. He takes up the song of the book of Jasher as the sun and the moon obey the word of a man and stand still in their habitation. He hears the shout of the victor and the wail of the vanquished. And as he realizes that the Shepherd of Israel still abideth faithful though so dreadfully dishonored, his inward part tremble and his lips quiver at the voice of the divine Majesty. Rottenness enters into his bones; all self-confidence is gone and he trembles in himself, that he may quietly rest in the day of trouble that is so soon to come upon the land; yea, that has already begun, for the invader had even then come up with his troops (vers. 7-16).

All this is but the proof that in Habakkuk's soul at least, revival had already taken place. Oh, to enter more fully into the same spirit!

The last three verses are the expression of a true

revived man who has learned to find all his springs in God. The apostle speaks in a similar strain in the 4th chapter of Philippians. In fact so closely are his words allied to what we have here that, as noted in the introduction, it would seem that he had this very scripture in mind when writing his epistle.

“Although the fig-tree shall not blossom,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the Lord, I will joy in the God
of my salvation.
The Lord God is my strength,
And He will make my feet like hinds' feet,
And He will make me to walk upon my high places.

Unto the chief singer on my stringed instruments.”

How great the difference in the opening and the closing of the burden of Habakkuk. He begins as a man bewildered and confused, who is filled with questions and perplexities. He closes as one who has found the answer to all his questions, and the satisfying portion of his soul in God Himself. This is most blessed. As we thus are permitted to enter into the varied experiences that this man of like passions with ourselves passed through, till the Lord alone filled the vision of his soul and satisfied his every longing, likewise resolving all his doubts and difficulties, we get some little sence of what may be the sustaining portion of our own hearts if He be but permitted to have His own way with us in all things. Crops might fail, flocks might be

destroyed, fields might be barren, and cattle off; but God would abide, and in Him was dant supply to meet every need. He is the (our salvation. He is the strength of our l What more can we crave?

Happy in this glorious consciousness, Haba and we too, can walk, in faith, on our high f far above the mists and snares of earth. Lil goats of the 104th psalm (ver. 18), we w enabled to mount up to the top of the rock dwell in the high hills. Surely if a child of (the twilight of a past dispensation could so and triumph over all circumstances, we who in the full blaze of the day of grace may w stirred up to a holy jealousy, that continually ing "in the heavenlies," we may daily be overcoming through the power of faith!

The closing line is the dedication, and is unes ably precious. The Chief Singer on the str instruments is, for us, none other than our Jesus Christ; who, as the risen One now lead praises of His redeemed. As His hand sweep wonderful strings of the hearts of His people, strains of heavenly melody greet the ear of our and Father, and salute angelic hosts unnum who are to learn through the Church the mai wisdom of God.

Alas that so many of our hearts are so ofte of tune! Only by constant self-judgment and ful walking in the Spirit shall we be maint in suited condition to add to the sweetness o great orchestra of the Chief Singer!

H. A.

SCIENCE OR REVELATION—WHICH?

IF we are not of necessity moving on to some particular end in life which must be realized; if the measure of our responsibility is only here; if we are not to be concerned about the future—that which is after death; then may we be contented with the conclusions of science. I say not her *facts*, but her *conclusions*. The facts of science ever remain, but not so the often unsound conclusions of her advocates.

If what conduces to comfort and success here is the chief aim; if we are not required to arrive at certainties in matters of another scene; if we need not be troubled with doubts of the correctness of many theories and conclusions, then we need not refuse the wisdom of this world: we can enjoy it or not as it suits our pleasure or profit. If there are no eternal realities, we need not be disturbed by fears of evil consequences, lest, peradventure, their conclusions be false. What matters it if the conclusions of the wise men of the earth are false, if we are nothing more than creatures of time? seeing that neither they nor we are any the worse for the error, since our practical lives are affected neither for the better nor for the worse thereby. Let the nebular hypothesis be true, if it be so that man has no account to render to God. Let evolution be true and the Bible false, if it be that we are not subject to authority. If man does not fear an eternal destiny, and has no account to give of his sins, what matters it what the Bible says, or what the philosophers say? In that case, it matters little indeed.

But suppose we *must* know about eternity, about the consequences of our sins, how to get right with God? Then we feel that it *does* matter what we say. Then we fear to trust the conclusions of science. Then we have no confidence in the wise men of the earth. When we seek knowledge that will leave us with a sense of having arrived at certainty we no longer look to science. We need a voice higher than science, a voice from God Himself. I must rest upon something *certain* for truth of eternity, of my responsibility to God, I find no resting place outside of God. Himself has spoken. And there I find all that my mind and soul require for perfect rest and peace. In the Bible I find what carries conviction with it, and leaves me with a feeling of having found that which deals with certainty and tells me infallibly of God and my responsibility. The conclusions of science leave no convictions on the mind about the very things that are of *chief importance* to me. But the Bible leaves nothing to be desired. When Paul says he was made "a teacher of the Gentiles in *faith* and *truth*," we are convinced that it is so.* The conclusions of science foster distrust and doubt: the Bible produces *faith*—trust—confidence. Science fosters errors about eternal things—things beyond its ken: the Bible presents *truth*. I cannot rest in peace on what the wise men say, but I find perfect peace in resting on the truth of Scripture. The Bible tells me I am a sinner in God's sight; but it also tells me that Jesus died for sinners. It tells me that I am lost if left to myself but it also tells me that by simply trusting in Jesus I am eternally saved. It tells me that I am a child of wrath by nature; it also tells me that by believing

on God's beloved Son I am born again and made a child of God, and the Spirit of adoption in me makes me cry, Abba, Father. Let men "rest" in the uncertainties of scientific conclusions if they will; but faith shall go on meanwhile, resting in the precious assurances of Scripture. Let unbelief drift on—it matters not where. Faith knows that we are facing a future of tremendous importance, that we must be prepared for it, and that only the Bible gives us the infallible information required, and hence that we are not free to choose as it may please us, but that it is a matter of being guided by God's word to life and bliss above; or, refusing its light, to spending eternity in darkness and woe. Solemn things, these!

F. H. J.

SOME THOUGHTS ON THE PARABLE OF THE SOWER.

"**B**EHOLD, a sower went forth to sow." This is the first, the fundamental parable which furnishes the key to the right understanding of all the rest: "Know ye not this parable? and how then will ye know all parables?" (Mark 4: 13). The use of parables is to convey what is spiritual by the ordinary things of this life.

The parable of the sower carries us back to the beginning of life. Just as in nature it is by the sowing of seed that life is first introduced into a barren soil, so it is by the infusion of truth that life eternal is formed in the human soul. In the natural world, sowing is not the first process. The ground in its natural state is not adapted to the reception and growth of seed. It may be covered with a dense

forest, or with tangled growth, which has to be down or rooted out. Stones may cover its surf needing to be cleared away. Marshes may be th requiring to be drained away. Then the plow n follow, making deep its furrows, and breaking up soil in which the seed sown may send its root do ward and its stem upward for a harvest. But it significant circumstance that our Lord does not gin His parabolic teaching with any of these pre; atory processes. The ax of all the holy prop! and godly men of old had done that, and the las them, the Forerunner, had by his baptism comple the work. The time of *grace* had come now. " winter is past, the rain is over and gone; . . . time of the singing of birds is come, and the voice the turtle is heard in our land " (Cant. 2: 11, 12).

It is in these circumstances that the sower g forth to sow; and most beautifully does our Savi in this parable symbolize the character in which Himself, the great Sower, appeared on earth. function of the sower is not *destructive*, but *constructive*. His mission is not to remove anyth from the soil, to destroy anything in it or on it, to cast something into it that it does not in its possess—something that has life and will impart l. And by the development of this seed in the soil wilderness is converted into a garden, the barren s yields a harvest, and the owner of the land has pr and delight.

Thus was it with our blessed Lord. The analc applies to Him in the most perfect way. He ca to impart that which would give life to any who ceived it. "The hour is coming, and now is, wh the dead shall hear the voice of the Son of God; a

they that hear shall live" (John 5: 25). He came not to destroy men's lives, but to save; not to condemn the world, but that the world through Him might have life. Men had become separated from their source of supply, and they must first become livingly connected with Him before they can yield any fruit acceptable to God or profitable to themselves. All man's cultivation of this barren soil, in the absence of truth, was as if the farmer should content himself by plowing and harrowing his field without putting seed into it. Our Saviour came to sow in the prepared, but barren soil of man's heart, the seed of holiness and truth, and it is yielding fruit which delights the heart of God, and will appear in all its beauty in the eternal day.

The function our Lord fulfilled and assigned to His apostles, He assigns to His servants still. They are sowers going forth to sow. To the kings and rulers He has committed the sword—the government of the world. But His people are to be sowers—ministers of *salvation*, not of destruction. They are to contend against evil, not by using the weapons of this world, nor of the cynic and the satirist, but by sowing the peaceable fruits of righteousness. If they confine themselves to protesting against the evil in the world, they will have no fruit. Thus it is always. The effect of destructive means for the accomplishment of good is usually startling, but it is not enduring. Such agencies do not supply anything to occupy the place of that which they take away; and, as nature abhors a vacuum, it hastens to fill up the unoccupied space with the old and habitual. We are told that the common clover of our fields, tender as it looks, is actually rooting out the New Zealand

flax, with its strong, woody roots and fibrous leaves, which the ax and hoe of the settler have failed to do. And so the love of Christ alone, implanted in the soul of a once degraded and barren sinner, can displace the evil, and produce in him that godliness which has promise of the life that now is, and of that which is to come. Oh that we may learn the intended lesson from this feature of Christ's parable, and that, instead of setting ourselves at destroying the tares—at pulling down evil—we may show a more excellent way! See Rom. 12: 21. E. H. V.

(To be continued, D. V.)

SOME LEADING THOUGHTS IN GALATIANS.

THE first part of the epistle to the Galatians is occupied with the independence of Paul's ministry.

It was neither of nor by man. From the apostles he received nothing. The revelations he received and his apostolic authority were immediately from the Lord. But on this part it is not my object now to dwell. At the end of chap. 2 the apostle gives, in earnest and burning words, the whole bearing of the law on the gospel, and how they were related one to another; but of this at the close. I will now show how he sets the law and the gospel over against one another.

Up to the flood, save by the testimony of godly men and prophets, God did not interfere, though the history of man's perverseness was complete in Adam and Cain. That issued in the judgment of the flood. After that, God began anew to deal with man, to

unfold His ways to him in the state in which he was. And they were carried on till the full proof of man's irreclaimable state was given in the rejection of Christ. The first of these dealings, after scattering men into nations and tongues and languages, was His taking Abraham out of them all for Himself, and making him the stock and root of a new family on the earth, both the fleshly and the spiritual: the former, Israel; the latter, the one seed, Christ. Leaving aside for the moment Israel, the seed according to the flesh (to whom the promises will surely be accomplished in grace) we find the promise made to Abram in Gen. 12, and confirmed to the seed in chap. 22. This referred to all nations who were to be blessed in the Seed, the one Seed—typified by Isaac, offered up and raised in figure. On this the apostle insists. The blessing came by promise. This, confirmed as it was to Isaac, could not be disannuled, and (what is more directly to the point) could not be added to. The law could not be annexed to it as a condition. To that there were two parties; but God was only one. The accomplishment of this conditional promise depended on the fidelity of both, and hence had no stability. God's promise depended on Himself alone. His faithfulness was its security, and it could not fail. But the law, coming four hundred and thirty years after, could not invalidate or be added to the confirmed promise. The law is not against the promises of God, but merely came in by the by till the Seed should come to whom the promise was made; it produced transgression—not righteousness. The law was not of faith; its blessing was for those who, being under it, practiced it—which they did not.

Promise and faith in the promised One went together. The law brought a curse; Christ, the promised Seed, was made a curse for those under it, and when Christianity or faith came, they were no longer under it at all. The law was an intermediate, added thing, whose place ceased when the promised Seed came. The law is contrasted with grace, with the promise, with faith, and with the Seed, first for justification. A man under the law was a debtor himself to do the whole of it; and a Christian taking this ground was fallen from grace: Christ had become of none effect to him. A man who looked to the law frustrated the grace of God: if righteousness came by it, Christ was dead in vain.

But the contrast is applied to godly walk. The Spirit is opposed to the flesh. They are contrary one to the other in their nature. We are to walk after the Spirit, having the things of the Spirit before us, to do its works, to produce its fruits; but if we are led of the Spirit we are not under law. Life and power and a heavenly object characterize the Spirit, in contrast with the law which deals with flesh (and in vain) instead of taking us out of it. Thus, as to godly walk as well as for righteousness, the law is contrasted with grace. On one side are grace, promise, faith, Christ, and the Spirit, and, I may add, a righteous standing before God; on the other, the law claiming obedience from the flesh, which does not render it, and out of which the law cannot deliver us. It gives no life. If there had been a law which could have given life, then, indeed, righteousness should have been by the law. It is this full contrast which makes the Galatians so striking.

The result is this. Being led of the Spirit we are not under law. What then is our state? We through the Spirit wait for the hope that belongs to it, that is, glory. How so? Being righteous in Christ, we have received the Spirit, and in the power of that we wait for what it so richly reveals. The contrast of the flesh and Spirit, and the power of the latter, leaves the law functionless as to walk, whether in power or character. Law was a rule for flesh, a perfect one, but not for Spirit. The Spirit reveals heavenly things, Christ in glory, and changes us into His image. This was in no way the law's object.

How, then, is its real use and power stated in the epistle? Peter, when certain came from James would no longer eat with the Gentiles. Paul withstood him to the face—the weakness of one yielding to the presence of Jews; the energetic faith of the other holding fast the truth of the gospel. Peter had left the law as the way of obtaining righteousness, and he was going back to it, building again what he had destroyed; he was then a transgressor in destroying it. Christ had set him free from the law—was Christ, then, minister of sin? What was the effect of the law? Ah! we have, through grace, in the earnestness of a holy conscience, its true work—it wrought death. The law had killed Paul (that is, in his conscience before God). He had been alive without it once. But thereby he was dead to it, now; and this, that in another way, in another life, he might live to God, which the flesh could not do. Had the law been given effect to in himself, it had been curse and condemnation as well as death; but it was Christ who had died under its curse for

him, and he was crucified with Christ—being thus dead, dead to law and to sin at the same time, having done with the old Adam, to which the law applied; he was, nevertheless, now alive. Yet not he (which would have been the flesh) but Christ lived in him.

The law, and condemnation, and the flesh, were (so to speak) gone together as to Paul's position before God, and replaced by Christ and the Spirit, on which last he largely insists in what follows—chap. 3. But there is more; there is the object before the soul. "The life which I live in the flesh I live by the faith of the Son of God,* who loved me and gave Himself for me." This is the great point. That divine person, who has so loved us and given Himself for us (whom we thus know in perfect grace, in love even unto death) is the sanctifying object of the whole life. We live by Him. The law gave no object, any more than it gave life and strength. But grace, filling the heart with love to the blessed One, leads out the heart in confidence in an Object that conforms it to itself. The principle of dealing—grace, life, power, object, are all contrasted with law, which afforded none of these, and could therefore no more produce godliness than it could righteousness before God.

The epistle thus contrasts grace, promise, faith, Christ, the Spirit for righteousness and walk alike, with law and flesh. The law was useful as bringing death on us, that is, on the old man; condemnation

* "The faith of the Son of God" is the *character* of that faith which makes Him (with all the blessed results of His work) the object of its confiding trust. Ed.

being borne by Christ, in whom we have died to law and to sin. A new place, and life, and righteousness, beyond the cross, is that into which we have entered, with Christ in heaven before us.

J. N. D.

DINAH.

"And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land."—Gen. 34: 1.

AN action simple enough, one might say; and no very great moral evil in that; but what awful consequences followed!

A daughter of Israel humbled; two sons of Israel lie and deceive in the name of their religion; murder of innocent people, and robbery and spoiling of those who had not injured them (vers. 2, 13, 25, 29). Surely an awful harvest to reap from the turning aside of one of a separated people to associate with those in the world!

When Eve left her place of dependence, and stopped to listen to the serpent, she never realized the flood of misery, and sin and wickedness which would overwhelm her posterity as a result of her accepting Satan's overtures. When Peter stopped to warm himself with the enemies of Jesus, he knew not of the oaths and cursing with which he would deny his beloved Lord. When Dinah "went out to see the daughters of the land," little did she think it would end in her defilement; in her brothers' deceiving Shechem and Hamor and the men of the land so they could murder them; or in the spoliation of the houses and families of the innocent. Little

do the Lord's people realize, when they associate with worldly people, or have part in their engagements, or meet them on a social and friendly basis, that it means a denial, so far, of the Lord Jesus Christ, and the betrayal of His cause into the hands of the enemy of our souls.

But so it is. The Hivites were characterized by their abominations and idolatry; they were descendants of Canaan, and, as such, under the curse of God (Gen. 9: 25 and 10: 17); and association with them meant not only a turning aside from the path of separation in which God always desired His people to be (Lev. 20: 24), but would eventually lead to idolatry, marriage and serving their gods, as we see actually occurred later in the history of the children of Israel, and these same people (Judges 3: 5-7).

And has it not been so in the history of the Church? When persecution, or famine, or nakedness, or peril, or sword, confronted the chosen people of God, their very sufferings but served to separate them from the evil and sin all about them, and turn them for refuge to their Head in heaven—to Him, indeed, from all that was opposed to God. But when the world grew friendly and companionable, and no longer persecuted the Lord's people, then were they overcome by Satan's device, and fall into his snares.

Friendship with the world is enmity with God: we cannot be friends with the world and at the same time walk in fellowship with the Lord Jesus Christ. This world cast out the Son of God, and put Him to death. This world hates and despises the Lord Jesus Christ as firmly as it did on the day it crucified Him. This world will have nothing to do with the

who are His, except that it may wean them from love to Him and draw them to itself. What fellowship, then, hath light with darkness, or he that believeth with an unbeliever?

Dearly beloved: for a little time, before Satan shall reveal himself in his true character as god of this world and the unrelenting, hating, bitter foe of God and His Christ, he is seeking by every device, and by soft, fair speeches, to draw the Lord's people into entangling alliances with his followers. The cry of this day is for *liberality*; that we should not judge too harshly, no matter how it differs from the word of God; that a man is all right, no matter what he believes, if only he be in earnest; that all mankind are brethren, and that we should therefore associate and affiliate with each other. The idea seems to be that Christians and worldlings can go on together, provided a bloody cross and a thorn-crowned Jesus are not brought too prominently forward by His followers. And alas! many are caught by the bait, and the professing Church is leavened by its association with an evil world, not realizing the awful consequences of such association. The end we find in Rev. 3: 16: "I will spew thee out of My mouth."

What, then, should be our course in it all? "Truly *our* fellowship is with the Father, and with His Son Jesus Christ" (1 John 1: 3); and such being the case, we must absolutely reject any association which is not in keeping with such fellowship. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an in-

fiel? And what agreement hath the temple of God with idols?" (2 Cor. 6: 14-16). Searching questions these for our hearts to ponder, and see that we have no fellowship, communion, concord, part or agreement with that which is opposed to the despised and rejected Son of God.

Our course is to "have *no* fellowship with the unfruitful works of darkness, but rather reprove" (Eph 5: 11). We cannot reprove that with which we are going on in association and friendly intercourse. But, knowing of the judgment of God soon to fall on this Christ-rejecting world, our only right path is to stand aside from its pleasures, its fashions, its ambitions and hopes, its society, its friendship and its interests, warning it of judgment drawing near and of eternal perdition; while we walk in happy fellowship and communion with God our Father and the Lord Jesus Christ. May such be our portion till He come!

F.

ANSWERS TO CORRESPONDENTS.

QUES. 7.—Is it scriptural to have a box, in which voluntary offerings may be made, displayed at the meeting for the breaking of bread?

The scriptures that have governed us are 1 Cor. 16: 1-3; 2 Cor. 9: 1-5; Ex. 35: 4, etc.; 2 Chron. 24: 8-14; Mark 12: 41-44. From 1 Cor. 16 it would seem that the "laying by" was to be done at home, and brought together as occasion arose. The same is true in 2 Cor. 9. In Ex. 35 and 2 Chron. 24 there was also a specific purpose. In Mark 12 it seems as if it might have been to meet current expenses.

We have no such expenses, though we have had a box until a brother came into our midst who objects to it.

ANS.—Other scriptures might be added to show that your practice of having a box was according to God, but those you mention are quite sufficient. The “laying by” in Corinthians could, of course, only be done at home; but why “on the first day of the week”? Was it not because it was their assembling day, and the time therefore to bring together what they had laid by?

In Exodus and Chronicles there was truly “a specific purpose” for their contributions, but is there any lack at any time of specific purposes for our contributions now? We believe that a Christian assembly which has the interests of Christ at heart will never lack an abundance of such purposes, and will need no expenses of its own to dispose of all it has the ability to lay by.

Evangelists, pastors and teachers are laboring incessantly to build up the walls of God’s house, to repair the breaches which the enemy is ever making, to sanctify and adorn it by the truth; and every Christian assembly has both the privilege and the responsibility to further this by its contributions. It would be guilty selfishness—would it not?—if it ministered only to such as minister to it directly.

But possibly the brother who objects links the collection with the idea of *begging*—a thing so prevalent now in connection with the things of God. It is not so in Scripture. Our Lord never begged, nor His disciples—but they who loved Him put their contributions in the bag that was connected with Him. They knew His glory, and that He was not dependent on them; they gave, therefore, *as an act of worship*—of homage paid to their Lord. So Heb. 13: 16 puts it, linking it with the preceding verse. When thus we have learned to put our contribution in that box as an act of homage to our Lord, there will be no difficulty in associating it with sacred things. Nothing, perhaps, tests more the state of our souls than how and what we place in the Lord’s box.

QUES. 8.—What is the “mystery” spoken of in Col. 1: 27?

ANS.—The context shows that it refers to the body of Christ, “which is the Church,” mentioned in ver. 24. Ver. 26 says it had “been hid from ages and from generations”; that is, it had never been revealed before. It is not only a *New Testament* revelation, but in the New Testament it is found only in the writings of the apostle Paul, who in ver. 25 declares himself to be its minister “accord-

ing to the dispensation of God which is given to me for you, to fulfil (complete) the word of God."

Eph. 5: 25-33 gives additional light. In ver. 32 "Christ and the Church" is called "a great mystery." It is called *mystery* because it is the letting out of a secret of unfathomable depth, pent up in the heart of God as a precious treasure until the proper time had come to make it known; by which grace, in its most marvelous form, and the manifold wisdom of God appear: by it, too, the fullness of God's great plan and purpose is revealed; there is nothing more to be added, for all is out; besides, it is illustrated in creation by a mysterious thing too, for why was woman created out of a piece of man's very bosom, so as to make the man say, "This is now bone of my bones, and flesh of my flesh: she shall be called *Isha* because she was taken out of *Ish*"? The mates to other creatures had not been so produced.

As Adam and Eve came last in creation, and complete it, and are placed in rule over all,—everything, in fact, having been made in view of them,—so Christ and the Church in the new creation.

Read, also, Eph. 3: 1-11, where again this blessed "mystery" is mentioned as being revealed "to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." The angels themselves know God as never before through the revelation of this mystery.

May we value the unspeakable grace of being made not only children of God, but also members of the body of Christ. It is a grace dispensed only between the time of our Lord's going away back to heaven and His return from heaven.

QUES. 9.—Was man created on the sixth day, as is mentioned in Gen. 1: 26, 27; or was it only after the seventh day, as mentioned in chap. 2: 7 and vers. 21-24?

ANS.—Chap. 1: 26-31 leaves no possible doubt of the creation of man on the sixth day. What is mentioned in chap. 2 is nothing more than the detail in the *manner* of their creation. We do that ourselves constantly, and of necessity, in relating facts or treating of any subject. We go on with the main thing, then return afterward to take up details.

EDITOR'S NOTES.

"As He prayed." We are told in Luke 9: 29, concerning the transfiguration of our Lord, that "as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering." Reading this in the light of Phil. 2: 5-11, how exceedingly instructive and suggestive to us! All self-abasement, all true acknowledgment in man of his dependence on God, is sure to be answered by corresponding glory.

We are also told of Job, in ver. 10 of his last chapter, that "the Lord turned the captivity of Job when he prayed for his friends." He had been very angry with his friends; and not without cause. But with or without cause, the spirit of anger is not the spirit of prayer. Now they are sent to him that he may make intercession for them. It is a test. A man must *really* forgive to be able to make such intercession for offenders as God can hear. When Job can do this the Lord turns his captivity; that is, He removes all that had been oppressive to him, and blesses him afresh, and more.

How instructive and suggestive, again, this is to us! For who is he, that is a child of God, and especially if he be in earnest to be fruitful, that does not know more or less of Job's experience?

Cain, Balaam,
Core.

THESE are three prominent characters in Scripture. The Old Testament gives their history in full. The New refers to them repeatedly. Jude 11 brings

them together for a final warning. How important that we should understand it well, and heed it!

"The way of Cain" is his manner of approach to God. He puts upon his altar the fruit of his labor, for His acceptance. There is no blood, no death, in that. There is no confession of sin, and guilt, and condemnation. He is, in his own esteem, a worthy man, and he comes to God as such. He is refused therefore, for no man can stand before God in his own righteousness. "All have sinned, and come short of the glory of God" (Rom. 3: 23).

"The error of Balaam" is using the service of God for a mercenary end. He is after "reward"—after *getting*, not *giving*. He is using his prophet-place for selfish ends. This may do in *man's* service, but in God's it leads to disaster. Moses was in a prophet-place too. How did *he* use it? What did he gain by it for himself? He first leaves all rest and comfort behind, to serve God's people for forty years, through suffering, reproach, insult—to serve in the same spirit of grace and love in which God had taken up Israel. Moses was not only in a prophet-place; he was a *true* prophet. Apart from the joy of being the servant of the God of heaven, all he got here was a grave on Nebo. His reward is in another world. And is it not so at all times? "The gospel is preached to the poor" was one of the proofs Jesus gave to John of His being sent of God. It was not so with Balaam. He aches for a place of honor *here*, and for rewards *here*, at the hands of men. He beats around the word of God therefore. It had been plain enough, "Thou shalt not go with them." But his *heart* is lured by what is to be had, and though he dare not trespass too flagrantly at first,

yet he ends in misleading the people of God to reach the object of his pride and of his covetousness. This is dreadful.

Yet there is worse—"the gainsaying of Core." This is apostasy—an open revolt against what God has set up. He had provided Moses to be Israel's savior, and Aaron to be His priest among them. Core and his associates refuse any longer to recognize this. They declare themselves and all the congregation to be the equals of Moses and Aaron. There is to be no more superiority nor authority anywhere. When that comes to pass, the sovereign God must yield, or He must destroy. He never can, never will yield, blessed be His name! So He destroys, as the glory of His throne and the welfare of all demand.

What a lesson for us Christians in all this! Has not the Cain-doctrine of self-righteousness ever been the plague of the Church? Was not the epistle to the Galatians written to combat it? Was not Paul in constant conflict with it? Did not Luther struggle to bring deliverance from it? Is not every fresh movement of the Spirit of God soon again spoiled by its return? It has been all along, and is to-day, the bitter foe of Christ and of His Church.

Then, did not the Church soon become a deeply-coveted flock by the ever-abounding Balaams? Was there ever any lack of men who love to be somebody at any price, and to live upon the industry of others?—to do anything rather than work with their hands to earn their bread? What a fat place the Church was going to be for them when they could establish themselves in it! They would be willing to invent any doctrine or practice, to degrade the people to

anything, if only this secured the wealth and the honors which they sought. How could the institution of the Clergy, the rise of the Pope, of Joe Smith, of Mrs. Eddy, with a host of others, ever have been but for this?

Finally, what is the "New Theology," the "Higher Criticism," of our day, but "the gainsaying of Core"? Moses as savior of Israel represents Christ as Saviour of the Church. He "loved the Church, and gave Himself for it" (Eph. 5: 25). Aaron represents Christ's priesthood. "We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8: 1, 2). What is all this "new" teaching (if such babble can be called teaching) but the daring of proud men to degrade Christ to their own level, that they may exalt themselves? They humanize Him in such a fashion as to deify themselves; and, alas, the crowd loves it, and follows them. Here is "the Rev. Dr. Robert McDonald, pastor of the Washington Avenue Baptist Church, Brooklyn," having found "new truth" in the philosophy and psychology (a supposed improvement on "Christian Science") of "Dr. Worcester and Dr. McComb of the Emmanuel Protestant Episcopal Church in Boston." His gospel therefore is now to consist chiefly of "health talks." How welcome to the multitude, who hate anything that might disturb conscience! There is the rector of St. George's in Montreal, who has discovered a "gospel of the hereafter" which is far in advance, and far more to the taste of sinful men, than that of our Lord Jesus Christ. We have always supposed

that when our Lord said, "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven," He was teaching us that none but Him could give a true witness of the hereafter. But these wise men know better than He. If not, they can follow the reported mind of Bishop Potter, that "it is quite impossible to realize what the meaning of Scripture really is unless there be a turning into modern terms which are at once vivid and clear"—that is, they can darken everything by putting new meanings to old terms, so that nothing means what it says.

What then? "Behold, the Lord cometh with ten thousand of His saints, *to execute judgment*" upon it all. That time draws near. Let all concerned, therefore, be wide awake, and stand aloof, lest they be engulfed in the same ruin. "As it was in the days of Noah" so will it soon be again, with the same results.

PRACTICAL REFLECTIONS ON THE HISTORY OF JONAH.

INTRODUCTION.

AMONG the so-called Minor Prophets, Jonah is the only one which, in the ordinary sense of the word, does not contain any prophecy at all, except his announcement of the threatened destruction of Nineveh within forty days, which was not fulfilled. Yet the book is distinctly prophetic, and as such is twice referred to by our Lord Jesus Christ. No spiritually-minded person can read it without discerning the fact that Jonah's whole history, or at

least that part of it here recorded for our instruction, is in itself a prophecy, setting forth, as it does, the course of Israel, of whom Jonah was a type, or picture, and likewise exhibiting beforehand the wondrous mystery of the Lord's death and resurrection.

Yet this truly sublime and heart-searching book has often been the butt of the ridicule of the worldly-wise rationalist and the puzzle of the unspiritual religionist, who had never learned the importance of bowing to the authority of the word of God. Time was when it was fashionable for men of science, themselves unconverted, to sneer at "Jonah's whale," that could devour a man, on the ground that the anatomical structure of the creature forbade such a supposition. But added light has revealed the fact that even if the Bible had declared the "prepared" fish to be a whale,—which, rightly read, it does not,—still, the sperm whale, which in early ages frequented the Mediterranean, could have fully met the requirements of the case. Thus once more it transpires that rationalism is *irrational*, and the Scriptures in every way worthy of credence.

No child of God could think of questioning the inspiration of a book upon which the Lord Jesus has set His seal in the particular way that He has on this one. Indeed, it is a significant fact that Deuteronomy, the last part of Isaiah, Daniel, and Jonah, have been preeminently the books that the critics have sought to dispute the genuineness of; and these four portions of the word of God have been authenticated in a most remarkable way by Him who could not lie. He, who knew all things, quotes Deuteronomy as the very word of God when meeting Satan in the wilderness; and when He reads from "the great un-

known" in the synagogue of Nazareth, He finds in the words of Isaiah the prophet the message of the Holy Ghost. In like manner He warns of the "abomination of desolation" spoken of "by Daniel the *prophet*," and declares unhesitatingly that Jonah was a sign to the Ninevites after having been in the belly of the great fish. How great is the blasphemy of those who, in the face of all this, sit in judgment on these solemn portions of the God-breathed Scriptures, and profess to be wiser than the Omniscient Himself!

Just when Jonah flourished we have no means of positively deciding. We learn that in the reign of Jeroboam the Second, over Israel, a prophecy of Jonah's was fulfilled; but whether it was made during Jeroboam's lifetime or not, we are not informed. We are simply told that "he restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet which was of Gath-Hepher" (2 Kings 14: 25). But this, though it would seem to indicate that Jonah lived and prophesied at that time, does not necessarily prove it, as he might have uttered his prophecy at an earlier date, only to be then fulfilled. Either way, as God has not been pleased to state definitely the time of his birth and death, we can leave it as, for us, a matter of small moment. But the fact that he was born in Gath-Hepher *is* of moment, refuting, as it does, the self-confident words of the Jewish doctors, "Search and look, for out of Galilee ariseth no prophet." Gath-Hepher was in Galilee, and this is but an instance of how easy it is to carry the day

by mere assumption, when disputing with those ignorant of Scripture, without proving one's position by the word of God. Needful it is to "prove all things," holding fast only to that which is good.

Unquestionably the great theme of this book is the divine sovereignty. The expressions "The Lord prepared" and "God prepared," frequently repeated, would manifest this. Throughout, however man may plan, and whatever he may attempt, it is God who is over all and working all things in such a way as to bring glory to His own name.

With these few introductory thoughts, we turn directly to the record itself.

CHAPTER ONE.

"Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me" (vers. 1, 2). This was a most unexpected and uncongenial mission for an Israelite to be sent upon. Like the nation for whom he stands, Jonah was called to be the bearer of a message from God to the Gentiles. Israel had been separated from the nations, not to dwell in a cold, formal exclusiveness, in utter indifference to the fate of the peoples about them, but to be a light in a dark world, making known the mind of God and manifesting the character of Jehovah to those who were sitting in darkness and in the shadow of death. In Jonah's subsequent history we see pictured their failure in this respect, and the disasters that came upon them because of that failure, as also the foreshadowing of the day when, restored and brought again into blessing, they will once more be entrusted with a

commission from the Most High. For that Jonah was really restored in soul at the end, whatever the unhappy state portrayed here to the last, we can have no manner of doubt; as, evidently, he himself it is who narrates, for our learning, the experiences he had undergone; but in the very manner of the relating of them manifests the fact that it is as a recovered and chastened man he does so. It would not be God's way that he should dwell upon this side of things himself. He simply lets us know something of his own pride and self-will, and the manner taken by the Lord to humble and bring him into touch with Him once more.

For that it was pride and bigotry that was at the bottom of all his wilfulness and waywardness is clear enough. He knew that God was long-suffering, and that He delighted in mercy. He tells us that in the end. He therefore feared for his prophetic reputation; and his thoughts were so far from those of the Lord that he could not endure that grace should be shown to a Gentile power. He knew that, of old, Jehovah would have spared the cities of the plain, had there been found but ten righteous. If He would have so acted then, how could he depend upon His now pouring out His wrath upon Nineveh, if its wretched inhabitants should bow to the word and fall before Him in repentance?

In all this what a picture we have of the deceitfulness of the human heart, even in a saint of God! And how often have we had to reproach ourselves for the same evil propensities being allowed to act. How much easier it is to insist upon judgment of a brother, for instance, if he have in any way hurt or injured *me*, than if it be against others, or against

God only, that he has sinned. My own reputation must be maintained at all cost, and I must be cleared of all imputation of blame, whatever it may mean to others! Have we not seen whole companies of the people of God thrown into sorrow and confusion in order that one self-willed man might have his way and be justified in his course—let others suffer as they might? It is just the working of that same miserable pride of heart that is so strikingly portrayed for our admonition in the book before us.

Rather than go to these Gentiles, and risk the loss of his reputation, "Jonah rose up to flee from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord" (ver. 3). To get away from the pathway of obedience is invariably to go out from the presence of the Lord. That is, so far as the reality of it is concerned in one's own soul. Actually it would be impossible to get where the eye of God was not upon him; but in his own consciousness of communion and enjoyment, the moment that Jonah made up his mind to act in disobedience, he lost the sense of the Lord's presence in his soul.

As he flees, what a lot of *going down* there is! He went *down* to Joppa; he went *down* into the ship; he went *down* into the sides of the ship: and in the next chapter he has to confess, "I went *down* to the bottoms of the mountains"—*down* till he could go no deeper, unless he had sunk into the pit of woe: but that could not be; for whatever his failure, he was a child of God still, and the Lord was about to restore him in a **marvelous manner**.

Oh that we might all lay this to heart! The path of the one who acts in self-will is always a downward one, let the profession be what it may. One may boast of acting for God, and talk of having His approval, but if self is served instead of Christ, the feet will soon slide, and the steps will be down, down, down,—till, humbled and repentant, the soul turns back to God and is ready to own the wrong of his course.

From the next few verses we learn that God loved His poor, failing servant too well to permit him to prosper as he took his foolish and sinful course. "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken" (ver. 4). God has begun to act. Now let man try as he will, he will have to learn that all his power is as nothing when it is with the Almighty One that he has to contend.

All on the ship are at once aroused—at least all save the miserable man for whose sin the storm has come. He is sound asleep, having gone down into the sides of the ship—insensible to the anxiety and distress he has been the means of bringing upon so many others, who had no share in his evil way. What a picture of one who has taken the first wrong step, and, though discipline has begun, is sleeping on in self-complacency, utterly unconscious of the fact that the hand of the Lord has been stretched out against him! This is the hardening through the deceitfulness of sin, concerning which the apostle warns us.

Awakened at last by the ignorant heathen ship-master, who has exhausted every device known to him to appease the fancied wrath of his gods, Jonah

is put to shame before them all. The earnest question, "What meanest thou, O sleeper?" followed by the rousing command, "Arise, call upon thy God, if so be that God will think upon us, that we perish not," brings him to a realization of the terrible circumstances in which all are placed, but does not suffice to open his lips in confession. Accordingly the sailors cast lots, and God deigns to use this means to point out the guilty man. "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16: 33). "The lot fell upon Jonah." But even then it is only in reply to the queries of the affrighted men that "he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land." On his part the confession seems to have been coolly enough made. He knows that his case is desperate. His feelings are no doubt aroused; but there is no evidence as yet that conscience is really in exercise. He is like one who has hazarded all on a false expectation, and now finds that he must lose, and so determines to lose like a man, as people say; philosophically reminding himself that it cannot be helped.

The terrors of the heathen when they realize the true state of affairs might well have gone home to his conscience. "Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them." Even *natural* conscience will view with alarm what a backslidden child of God can survey with a measure of equanimity. This is the awful effect of trifling with God and grieving His Holy Spirit.

In desperation, seeing that all their efforts are unavailing, the mariners inquire of Jonah as to what they shall do, in order that the storm may cease. He accordingly directs them to throw him into the sea, owning that he knows the tempest was sent for his sake. Conscience is evidently rousing now, but to what extent it is hard to say. The men hesitate to carry out his word; but when at last all their efforts to bring the ship to land prove unavailing, they prepare to do as he has directed them. Crying to the Lord not to lay it to their charge, and owning that sovereignty which Jonah had virtually denied ("Thou, O Lord, hast done as it hath pleased Thee"), they took up Jonah and cast him into the sea. Immediately the waters became calm, and "the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." Dark and ignorant though they were, their hearts responded to the mercy of God who had thus granted them so signal a deliverance.

As for His unworthy servant, for him too there was mercy; but nevertheless government must have its way, though the final result shall be that God will magnify Himself in the deliverance and restoration of the wanderer. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (ver. 17). Dispensationally, it is Israel who, because of their failure as God's witnesses in the earth, have been cast into the sea of the Gentiles, but who, despite all their vicissitudes, have been marvelously preserved by the Lord, and are yet to become His testimony-bearers to the whole world.

A FOURFOLD COMPLETENESS.

"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—Col. 4: 12.

THESE fervent prayers were doubtless for the practical completeness of the Christians at Colosse; in other words, that they might be fully conformed to the will of God in thought, word, and deed. In a previous part of this epistle, the apostle assured them that they were already complete *in Christ*. Hence there was no need for prayer that they might be complete in *that* sense; but thanksgivings were very suitable, as in the first chapter—"Giving thanks unto the Father, which *hath* made us meet to be partakers of the inheritance of the saints in light."

We may notice in this rich epistle a fourfold completeness; and oh, may our meditations thereon be sweet and profitable to our souls!

In the first chapter we see in Jesus a *complete Saviour*, as evidenced by His having become the "first-born from the dead." A little previously He is presented in the dignity of His person, being "the image of the invisible God." He was that, when here incarnate. Those who saw Him, saw the Father. In the same verse He is designated "the first-born of every creature," or of the whole creation. I may here say that the term "first-born" is often used in Scripture as expressing title to the first place, without any reference to priority of birth. Jehovah said, "Israel is My son, My first-born." He said of one of the kings, "I will make him My first-born, higher

than the kings of the earth." Thus he was to have the first place among other kings. Solomon had that place, though he might be the youngest of them. The reason assigned why the Lord Jesus, when here in flesh, was the first-born of the whole creation, is, that "by Him were all things created, that are in heaven, and that are in earth." Being the Creator, of course, when He was born into the world, He had title to the first place; for, though He was not the first who was born into the world, yet, when He was born, the first place, of right, belonged to Him, for He did not cease to be the Creator when He became linked with creation by being born of a woman. But He waived all His natural rights. He claimed nothing. He who was rich, for our sakes became poor, so poor that He could truly say, "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head." Also, He was "a man of sorrows, and acquainted with grief"; and besides this, in order to meet our deep need as sinners, and to "reconcile all things," He "became obedient unto death, even the death of the cross"; and, as a sure sign that He had accomplished full atonement in that death, He was raised from the dead by the glory of the Father, thus becoming "the first-born from the dead," that in all things He might have the first place. In view of the empty tomb of Jesus, rendered empty by the power of God, we can say with the fullest confidence that we have in Jesus a complete Saviour. Of course, the Son of God could not do an incomplete work. His resurrection declared His atoning work forever complete—declared that which could not be otherwise. What a Saviour we have in Jesus!

what a provision of grace! Our hearts and lips should be full of praise.

In the second chapter believers are seen *as complete in Christ*. "Ye are complete in Him"; that is, complete in His completeness; and this by being divinely seen as dead with Him and risen with Him. The apostle presents this in a way to meet the special needs of those to whom he wrote. Some false teachers were presenting to them a mixture of Judaism and Grecian philosophy; among other things, claiming that they should be circumcised. The apostle wished them to know that, having Christ, they had all, and needed none of these things. As to circumcision, he would have them know that they had already received a circumcision which was all-comprehensive in putting off, not a part of the flesh, but "the body of the flesh" (R. V.); and this "by the circumcision of Christ." Christian circumcision is through His death. Believers being identified with Him in that, they have at once the *position* of a truly circumcised people. (*Practical* circumcision is taught further on.) In short, they are divinely seen as having died with Him. If so, why circumcise those who are dead?

Besides, the apostle further teaches that true believers are risen with Christ (see 2: 12, 13); for, being dead with Him, it follows that they are risen with Him. How does it follow? In this way: His resurrection was a proof of finished atonement. Believers being dead with Him, are before God in all the value of that atonement, and consequently they must be divinely seen as risen with Him—set free in the freedom of their great Surety. The apostle carries the thought further in his epistle to the Ephe-

sians, and speaks of them as seated in "the heavenly places in Christ Jesus." Such is the position of all true believers, constituting them complete in Him, no matter whether they are new converts, or advanced in the Christian life. Neither does it make their standing otherwise, though they be poorly taught, and see but imperfectly their full identification with Him who died for them and rose again. Yes, each one who is born of God may say, in happy confidence,

"Jesus died, and I died with Him;
Buried in His grave was I:
One with Him in resurrection,
Seated now in Him on high."

Not only so, but, as believers in Jesus, we shall ere long be *complete with Him*. This is stated in the third chapter: "When Christ, who is our life, shall appear," or be manifested, "then shall ye also appear," to be manifested, "with Him in glory." While to be *in* Him is our present standing, to be *with* Him is our blessed hope. And if to depart and be with Him is better than to abide in the flesh, surely to be with Him in our glorified bodies when He is manifested in glory must be very, very far better—yea, exceeding abundantly above all we could have asked, or even thought.

According to the fourth chapter of first Thessalonians, when the Lord comes *for* His saints, those who sleep in Him will awake, or arise, from among the dead; and those who do not sleep will, being changed, be caught up with the risen ones, "to meet the Lord in the air." Then shall we indeed be complete in every way, according to the purpose of God,

who has predestinated His people "to be conformed to the image of His Son" (Rom. 8: 29).

This brings us to what the apostle also dwells upon, namely, *practical* completeness—"complete in all the will of God." And what is it to be thus complete? May we not say that it is walking according to Christ, according to our position in Him, and according to the place we are going to have with Him in glory? In the first chapter, where we see in Jesus a complete Saviour, the apostle prays that those for whose good he wrote might "walk worthy of the Lord, unto all pleasing." And, in practically applying our being complete in Him by being dead and risen with Him, he says, "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?" The apostle uses the truth of being dead with Christ to save these Christians from the special evil to which they were exposed; yet the same truth obviously admits of a wider application, warranting us in saying, If ye have died out of the world, ceased to be a part of it, through the cross, why behave as though ye were still a part of it? The apostle continues the application—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Seeing that He is above, should be enough to induce us to seek the things that are there. The next verse reads, "Let your mind be on the things that are above, not on the things that are upon the earth" (R. V.). And why? For ye are "dead": this being the reason why we are not to have our minds on earthly things. "And your life is hid with Christ in God":

this being the reason why we are to have our minds on things above. Then, after announcing our manifestation with Christ in glory, he says, "Mortify therefore your members which are upon the earth." He further tells us what to put off, as "anger, wrath, malice," giving as the reason "Ye have put off the old man, with his deeds." The "old man" is ourselves in the old, sinful standing; and we have put off that in our having died with Christ, our old man having been crucified with Him: therefore we are to put off the ways of our old man, our former selves. "And," continues the apostle, "having put on the new man," that is, having risen with Christ, and thus got a complete new standing before God, we are to put on the graces, or moral qualities, suited to this new position, as "kindness, humbleness of mind, meekness, long-suffering." "And above all these things" we are to "put on charity," or love, "which is the bond of perfectness"—love being the crowning thing in being complete in all the will of God. Yet, alas, how little we see of all this! Surely the spiritual and faithful are loudly called upon to imitate Epaphras in laboring fervently in prayer that all who are Christ's may be aroused to a deep sense of their responsibility, and may, through grace, yet stand perfect and complete in all the will of God. In God alone have we strength for the way; and in order to do His will it is needful that we shall be filled with the knowledge of His will, and that He should work in us both to will and to do of His good pleasure.

Thus we have in this precious epistle a fourfold completeness—a *complete Saviour in Jesus*,—*believers complete in Him*,—*soon to be complete with Him*; and

now to be practically complete. What a Saviour! What a position! What a prospect! What a path!

The Lord grant that we may know that blessed One so as to be filled with Him, and our position in Him, and our hope of being like Him and with Him forever! Thus may our poor hearts be fully won, and our lives, during the "little while," show that we are truly His. We must be occupied with Him in order to reflect Him. Practical Christianity is a reflection of Himself. We shine in borrowed rays if we shine at all truly. The moon is our type. It receives its light from the sun, and reflects it. We are practically to abide in the Light, that we may give light in this dark scene, and so induce some benighted ones to follow the Light which guides to the bright day whose sun will never go down.

R. H.

THE CHRISTIAN PISGAH.

"Moses went up . . . to the top of Pisgah; . . . and the Lord showed him all the land" (Dent. 34 : 1).

"We look not at the things which are seen, but at the things which are not seen" (2 Cor. 4 : 18).

ON Pisgah's top *we* stand,
And view our portion o'er;
It is a *heavenly* land,
With life forevermore.

No earthly mount avails
From which to see *that* land;
What grace has wrought prevails—
It "shows" the blissful strand.

In grace, through Christ *we* stand;
Our God has called us there;

Faith sees the promised land:
How large! how rich! how fair!

Such is *our* Pisgah-view;
"Things not seen" are in sight;
In Christ all, all is new—
In Him we walk in light.

Our calling is above—
Our hope beyond the sun—
Fruit of God's boundless love,
And Christ the work has done.

His blood has made our peace;
In *Him* we're seen above;
He pleads in fullest grace;
His priestly care we prove.

We wait for Him to come—
Shall meet Him "in the air";
He'll take us to His home;
The Father welcomes there.

All, all is true above—
No wrongs can there be found—
No ill-requited love
The tender heart to wound.

Sad earth will then be blest;
"The Christ of God" will reign;
All, all will be at rest
Till Satan's "loosed" again.

* * * * *

"All things" will God "make new,"
And from His works will rest—
All things be good and true,
And naught can then molest.

We bless the God of grace—
Will laud Him evermore—
Now in the weeping place,
Then on the tearless shore.

R. H.

THE FALL AND RISE OF GOD'S PEOPLE.

INACTION following upon zeal expresses in a few words the history of every era in which responsibility to maintain a divine position has been entrusted to God's people. And, may it not be added, inaction following upon zeal expresses briefly the story of the various revivals which have occurred amongst Christians—those revivals to truth and to Christ, wrought by the Spirit of God, which have taken place again and again since Pentecost!

These movements begin with faith in God, and faith's consequences—spiritual energy, zeal, self-denial, and the spirit of victory. Then, as time passes on, the middle age of the movement develops subsidence into acquired privileges, spiritual sloth, and dependence upon leaders rather than on God. After this follow adhesion to the traditions of elders instead of obedience to the word of God, and holding on to some special creed instead of to God Himself. The spirit of the soldier contending for God's truth on the earth is lost; direct dealing with God departs from the soul, worldliness ensues; and as Israel mingled with the nations around them, so does the rearward of what was once a divine movement become a camp-following, which soon is absorbed in the world. A state of indifference sets in, and a spirit of self-confidence prevails. God not being depended on, the Scripture not being the only rule, the leadings of God's Spirit are neglected, and human complacency abounds. The memories of the past are substituted for the living energy of the present; the feather-bed of religious custom for the hardships of spiritual pro-

gress. Laxity and pretension are near neighbors in the soul. Lukewarmness in the things God loves in His people, and the assertion, "We have need of nothing" (Rev. 3: 16, 17), are the twofold signs of a degenerate spirit.

Recovery from such a state is through the discipline of God's hand, often severe, always solemn. How the anguish of Israel, recorded in the book of Judges, evidences this truth! And it should not be forgotten that that anguish was but the reaping of the fruits sown, as recorded in the latter part of the book of Joshua. God will not permit the inflation, the boast, the unreal state that pride begets, to continue amongst His people. His severe hand of government, inflicting suffering, leads, through His grace, to self-judgment in His people; to humiliation, and its invariable accompaniment, prayer. And then it is, sin and shame being honestly mourned over and confessed, and the sins truly forsaken, God once more becomes the present help of His own, revives their hearts, recovers their strength, and renews their victories. For God is God, and He changes not.

H. F. W.

CORRESPONDENCE.

EDITOR HELP AND FOOD:

I was much gratified to see your remarks as to the offering box at the Lord's table, in answer to Question 7 of the March number of your esteemed paper. For the furtherance of the object you had before you in those remarks, and to encourage the timid or poor in their giv-

ing, permit me to relate what occurred very recently in my own experience.

One Lord's day morning I found myself, when the box came round, with but sixteen cents' change in my pocket. I had also a two-dollar bill, and had to make choice between giving it or the sixteen cents. I thought I could ill spare the two-dollar bill, as I have no regular income of any kind whatever, and during the last few months expenditures in the household had considerably overbalanced receipts. But I had just been recalling the grace of Him who, though rich, had for our sakes become poor, and given up all, even His life, for us. And I thought, Surely sixteen cents would be a mean, a miserably small offering to give immediately after our sweet, symbolical reminder (in the bread and wine) of what everlasting and immeasurable obligations I was under to Him. So, freely, though not without some faint misgivings, the two dollars went to the box. Now, see how the Lord rebuked my doubt and hesitations: The very next morning the first mail brought a letter from a distant land, in which was folded a ten-dollar bill. As I opened it before my wife (who knew what I had done the day before), she exclaimed, "There, see how the Lord has at once restored us fivefold!" The skeptic would, perhaps, smile at this, and say, "Only a remarkable coincidence"; but we who know Christ's tenderness and grace, that condescends even to the weakness and questionings of our wavering minds in reference to the giving of a few cents, less or more, to His cause, can see in it a lovely manifestation of His interest in the collections, who still, as of old, sits "over against the treasury."

ONE OF HIS OWN.

ANSWERS TO CORRESPONDENTS.

QUES. 10.—What shall we do with a son of ours—a boy of sixteen years—who has been accustomed to obey, but who of late has acquired ideas of independence, and refuses to submit to parental government?

ANS.—First of all, “Humble yourselves under the mighty hand of God, . . . casting all your care upon Him; *for He careth for you.*” It is discipline upon yourselves from Him; and this needs to be first of all acknowledged and bowed to. Ask Him also to show you why this is needed. Then show your son that they who refuse to submit to God, He finally casts into the outer darkness; those who refuse to submit to the government of any business house must go out of their employ; and, in the same way, those who desire to live with their parents must of necessity submit to the government of their parents; for a house without government is a house without salt; and a house without salt means corruption.

QUES. 11.—What is “the book of Jasher,” or “upright,” in Josh. 10: 13 and 2 Sam. 1: 18?

ANS.—Does not the name itself, “upright,” show that “the book of Jasher” was a faithful account of historic facts which, though not inspired, was trustworthy, and commended by inspiration? God has put in His Word only what is needful for His purpose. He is, however, quite free to commend anything that is true outside of it.

QUES. 12.—Are the “sons of God” in Gen. 6 and Job 1 the same order of beings, and does Jude 6 refer to Gen. 6: 2?

ANS.—There is much in those Scriptures which might make one say “Yes” to your question. But our Lord’s statement in Mark 12: 25 concerning angels seems to make impossible the thought of connecting Jude 6 with Gen. 6, unless it be by demon possession.

QUES. 13.—Is it devotional to repeat divine names many, many times in prayer?

ANS.—We fear it is not always devotional—too often, habitual; sometimes arguing a want of that deep reverence that should ever characterize the use of His holy name.

Realizing in prayer that we are speaking to God Himself—not to those around who listen to us—will prevent our falling into mere habits of expression.

We have public prayer in Neh. 9; private, in Dan. 9; taught by the Lord, in Luke 11; the Lord's own prayer, in John 17. We may in them learn the manner of utterance in addressing God.

QUES. 14.—Will you please explain the meaning of the 29th and 30th verses of the 5th chapter of Matthew, and Mark 9: 43? Also tell me if a Christian can join the United States Navy, and honor Christ by so doing.

ANS.—In the Lord's "sermon on the mount," it is not the Saviour among sinners, preaching the gospel to them: it is not the grace by which we are saved. It is Christ the *King*, telling His subjects the things which become His kingdom. In it, also, He gives to the Law its full import. So far, it had been applied only to the *actions* of men. Now He makes it to reach the very thoughts and intents of the *heart*. Verses 27 and 28 show this. Then, in verses 29 and 30 He turns its light upon sin in man, and declares the awful consequences of it. If it is better to cut off our members, to pluck out our eye, than to sin by them, what must be the heinousness of sin in His sight! for what is dearer to a man than his members? We repeat, it is not the Saviour here, as in John 4, telling out the grace of His heart to a poor, needy sinner. It is the King telling what suits His presence. It is that which, read in our families, will teach our children what suits God, what solemn consequences sin has, what a need they are in of a Saviour. It is that which, also, will exercise the hearts of those who are saved, in whom Christ ever labors to form in them the character He loves.

Mark 9: 43 is the same line of things.

As to "joining the United States Navy," if a Christian belongs to the world, he may please Christ in joining it; but if he does not belong to the world, as John 17: 14-16 shows, then he cannot please Christ in joining it. Indeed, he must go against all that is dearest to Christ in doing so. The Navy is for killing men, which may be of absolute necessity sometimes in the affairs of state and

of this world; but Christ is not of this world, and He came not to kill, but to save. "Follow Me"¹ He says to His own.

QUES. 15.—Is 1 Cor. 13: 1-3 translated correctly? If so, how is it possible that a man could do all that is mentioned there, and NOT have charity?

ANS.—It is rightly translated. It does not say that a man might do all the things mentioned there and yet be without love. That is not the subject. The subject is, that all those things, great as they are, are nothing apart from love. *Love is what gives them what value they have.* There were some who preached Christ "even of envy and strife" (Phil. 1: 15), and great gifts may be possessed and not always be used in love. "God is love," and all He does is with an ultimate end of good. So love in us labors, not for self, but for others. It is the essence of true Christianity; it will be the essence of heaven when all gifts will have passed away with the need they were intended to serve.

QUES. 16.—What is it to deliver one to Satan, as Paul did in 1 Tim. 1: 20?

ANS.—It is, by one who has authority and power so to do, to put another into the hands of Satan to do to him the evil which Satan aches to do to them who belong to the Lord Jesus Christ. We have an example of it in Job. Only, there it is God Himself who delivers Job to Satan, and in no case does God allow Satan to go beyond the limits which He puts upon him. Men like Paul, who were wholly devoted to the interests of Christ and the welfare of His people, might also have this power to deliver a grievous or hardened offender to Satan.

It has been said by some that when an assembly puts one of its members under discipline for sin, it thereby delivers him up to Satan. We do not believe this; for, alas, too often it has been found that assemblies themselves have greatly erred in their discipline, which shows they have not sought Christ's interests alone. Yet it may be found that such as have been put under discipline by the assembly have, *besides*, been also delivered up to Satan by God Himself. It is a dreadful thing. May we, *each one*, watch, lest we should require to be put through such an ordeal, and be "sifted as wheat."

Its *object* is plain—"that they may learn not to blaspheme." Similarly in 1 Cor. 5 : 5—"to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." "God is love," and all His dealings with His children, severe as they may be, have ends of love.

QUES. 17.—Please explain John 13 : 14 ; also, 1 Tim. 5 : 10, that clause, "If she have washed the saints' feet." Is washing the feet to be taken literally? A neighbor of mine who is an aged Christian thinks it should be. I would like a word on the subject through your magazine.

ANS.—John 13 : 7 plainly shows it cannot be taken literally, but that there is a lesson in it which Peter would know later on : for if it were to be taken literally, there would have been no need to learn afterward what the Lord meant by it. There are certain actions among men which have a moral in them. For instance, when Pilate wanted to show that he was guiltless of the blood of Christ, but merely surrendered to the demand of the Jews in crucifying Him, "he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person."

So the washing of feet has a moral to it : it represents *service*. The Lord *served* us in dying for us. He *serves* us still day by day in our journey through this world. If we sin, He makes intercession for us as He did for Peter, that his and our faith may not fail. If we suffer, He sympathizes with us, and thus comforts and strengthens us. If we are hard and callous, He pierces our conscience by the power of His word. We are ignorant and needy—He sends us His servant, a book, a tract, to convey the truth to our souls. He loves His own "to the end," and ever serves them. This is what the washing of feet means, and it makes plain the meaning of 1 Tim. 5 : 10. To be honored as a "widow indeed," she is to have, among other qualifications, that "she have washed the saints' feet"; that is, that she have kept her house open to the people of God, and served them in their necessities. Rom. 16 : 1-4 gives two lovely examples of this ; and in the midst of declension and growing selfishness, it is most refreshing to find still such women of God here and there.

“My Beloved.”

(Cant. v. 9.)

WH what is thy Beloved?—they oft inquire of me;
 And what in my Beloved so passing fair I see.
 Is it the heavenly splendor in which He shines above—
 His riches and dominions, that won my heart's best love?

Oh no! 'tis not His glories;—He's worthy of them all.
 'Tis not the throne and sceptre, before which angels fall!
 I view with heart exulting each crown His head adorns;
 But, oh, He looks most lovely, *wearing His crown of thorns.*

I'm glad to see His raiment, than snow more spotless white,
 Refulgent with its brightness, more dazzling than the light;
 But more surpassing lovely His form appears to me,
 When stripp'd, and scourged, and bleeding, *He hung upon the tree.*

With warmest adoration I see Him on the throne,
 And join the loud hosannas that His high virtues own;
 But, oh, most blessed Jesus, I must confess to Thee,
 More than the throne of glory *I love that sacred tree.*

I joy to see the diadems upon Thy royal brow,
 The state, and power, and majesty in which Thou sittest now;
 But 'tis *Thyself*, Lord Jesus, makes heaven seem heaven to me—
Thyself, as first I knew Thee, *uplifted on the tree.*

Though higher than the highest, most mighty King Thou art,
 Thy grace, and not Thy greatness, first touched my rebel heart.
 Thy sword, it might have slain me; Thine arrows drunk my blood;
 But 'twas *Thy cross* subdued me, and won my heart to God.

Thy sceptre rules creation; Thy *wounded hand* rules me:
 All bow before Thy footstool; I but the *nail-prints* see.
 Aloud they sound Thy titles, Thou Lord of lords most high;
 One thrilling thought absorbs me—*this Lord for me did die.*

Oh, this is my Beloved! there's none so fair as He:
 The chief among ten thousand, He's all in all to me.
 My heart, it breaks with longing to dwell with Him above,
 Who wooed me first, and won me *by His sweet dying love.*

J. G. DECK.

PRACTICAL REFLECTIONS ON THE HISTORY OF JONAH.

CHAPTER TWO.

(Continued from page 97.)

WHEN the scribes and the Pharisees hypocritically requested a sign that they might know for certain of the Lord's Messiahship, He significantly replied, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the belly of the great fish; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. 12: 39-41). In these solemn words He does two important things for us. He authenticates the story of Jonah, and He unfolds a marvelous typical line of truth set forth in that record, which we might otherwise have overlooked. Jonah's experience is sober history. We have the word of the Son of God for it. Moreover, the prophet's entombment in the great fish and his subsequent deliverance were intended as a sign to the Ninevites, and a type of the death and resurrection of the Lord Jesus Christ. It is true that Jonah found his suffering in the path of disobedience, and in Christ we contemplate with adoration the ever-faithful One who suffered only as He did His Father's will; but this is only a proof of the fact that

God ever causes the wrath of man to praise Him, and what would not do so He restrains. To the Ninevites Jonah was a man who had passed through death. In this he portrays the glorious mystery of the gospel. He who is now set forth as the object of faith, is the One who was delivered for our offences and raised again for our justification. He went into death, but could not be holden of it. In a far fuller sense than Jonah ever knew, He could say, "The waters compassed me about, even to the soul." But God has raised Him from the dead, thereby testifying His satisfaction in the work of His Son. This is the only sign now set before men. All who trust in the resurrected Saviour are forever delivered from wrath and judgment—that judgment so rightfully theirs.

But in Jonah's experiences we likewise have to trace God's dealings with his own soul; and this has a moral lesson of the deepest importance for us. There is also, as previously intimated, the fact that Israel, the unfaithful witness-bearer, refusing the thought of grace going out to the Gentiles, is here pictured. Their present condition answers to this second chapter, as declared by the apostle Paul when he writes of "the Jews, who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost" (1 Thess. 2: 14-16). By and by their deliverance shall come, when they are ready to own that salvation is of the Lord, all undeserved by them. In that day they will become the messengers of the same bound-

less grace to heathen millions, once hated and despised.

But we turn now to trace out, as intimated above, the exercises of the prophet's soul when in his living tomb.

In his affliction he cries to Him from whom he had been seeking to hide. Divine life, like water, seeks its proper level, or sphere. Because, whatever his failings, Jonah is a child of God still, he turns instinctively to the very One he had been grieving in the hour that he is brought to realize that he is the subject of divine discipline. A man is a long way on the road to recovery when he is ready to own the righteousness of his chastening, and when he *sees* that he is under the hand of God. Having already acknowledged to the mariners that such is the case, he now cries to Him who hears him even "out of the belly of hell."

The floods have compassed him about, even to the soul; the weeds are wrapped about his head; all God's waves and billows have gone over him; yet he will look again toward Jehovah's holy temple (vers. 1-5). It is blessed indeed when the soul does not faint beneath the discipline of the Lord, nor yet despise it, but looks up to God and counts upon His grace, however the sense of merited affliction may press upon the conscience.

But for deliverance there must be more than this, and for a time Jonah seems to fail to attain to it. He goes down to the bottom of the mountains, but is able in the anticipation of faith to say, "Yet hast Thou brought up my life from corruption, O Lord, my God." His soul would have fainted within him, but he remembers the Lord, and is assured that his

prayers shall be heard, and shall penetrate His holy temple. He is here in the place that the future remnant of Israel shall be in, in their experience; afar off, yet, in accordance with the prayer of Solomon, looking towards the temple of Jehovah, though in ruins, as in the day that Daniel opened his windows towards Jerusalem (vers. 6, 7).

He exclaims, "They that observe lying vanities forsake their own mercy." He had forsaken his own mercy when he sought to flee from the presence of the Lord. He knows therefore the condition of the heathen by his own experience. Now, however, he is confident that he will wander no more; though, as we well know, his confidence was as yet misplaced. His heart was no more to be trusted in after he had been in the belly of the fish than before. When he cries, "I will sacrifice unto Thee with the voice of thanksgiving"; and when he adds, "I will pay that that I have vowed," there is still no response on the part of God. He is not yet at the end of himself. As in the conversion of a sinner, so is it with the restoration of a saint: he must get to the end of himself before the Lord will undertake his case. The sinner must learn that he is without strength, and the erring saint must learn that in himself he is not a whit better or stronger than other men, ere God can manifest His grace.

So it is here, that after prayers, pledges and vows have availed nothing, the crisis is reached when he simply owns "Salvation is of the Lord"! Then, and not till then, "the Lord spake unto the fish, and it vomited out Jonah on the dry land" (vers. 8-10). Jonah has thus, in figure, passed through death and resurrection. He is now ready to go to the great

and godless city of the Ninevites and declare the word of God to them.

That he has not yet fully done with self is evident later on; but he is now in God's school, and he will have a patient and gracious Teacher.

(To be continued, D. V.)

H. A. I.

THE RESURRECTION OF THE LORD JESUS AND ITS CONSEQUENCES.

ONE of the leading and fundamental truths of Christianity is the resurrection of the Lord Jesus; so much so, that it is written, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15: 17, 18). The living and the dead are left without hope if Christ be not raised. But at the very start we can with triumph say, "But now is Christ risen from the dead, and become the firstfruits of them that slept" (ver. 20).

The resurrection of the Lord Jesus is established as a great historic fact. A great number of competent witnesses are prepared to testify to His actual resurrection. The apostle Paul says in 1 Cor. 15: 3, 4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Were His death and burial realities? If so, then His resurrection was a reality also, for the Scriptures declare all three.

But where are the witnesses? It is instructive to

notice how God has placed on record the witnesses of the Lord's resurrection, for man will question everything in connection with God. Some are active in Satan's service to-day who deny the actual resurrection of Christ. "No one knows what became of His body," they say; "most likely it went off into its different gases," and, as a spirit-being, was "exalted to the divine nature."

But the witnesses are too many, and their testimony too conclusive for any one truly subject to Holy Scripture to accept such blasphemous statements.

1st. "And that He was seen of Cephas."

2d. "Then of the twelve."

3d. "After that, He was seen of above five hundred brethren at once," the most of whom still lived to bear witness when this was written.

4th. "After that, He was seen of James."

5th. "Then of all the apostles."

6th. "And last of all He was seen of me also, of one born out of due time" (1 Cor. 15: 5-8).

So, at least, here are 513 witnesses of the resurrection of the Lord Jesus. Of course, there are many more, such as Mary Magdalene, and others, but these will suffice as establishing the great historical fact of our Lord's resurrection.

In the preaching and teaching of the apostles of our Lord, His resurrection occupied a very conspicuous place for obvious reasons. We read, "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4: 33). As the Holy Spirit filled them, their constant testimony was, "Him, being delivered by the determinate counsel and foreknowl-

edge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2: 23, 24). Again: "This Jesus hath God raised up, *whereof we all are witnesses*. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 32-36). Again: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; *whereof we are witnesses*" (Acts 3: 14, 15).

It was this that brought conviction to the hearts of the listening multitude, and brought forth the cry, "Men and brethren, what shall we do?" (Acts 2: 37.) Three thousand souls accepted the divine testimony, and owned their allegiance to the risen and exalted Jesus. A little later, enough more to make five thousand. With such power did the apostles give witness of the resurrection of the Lord Jesus.

When our Lord was here, the uppermost thought in His mind was the glory of God; and the night before His betrayal, after Judas had gone out, He said, "Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him" (John 13: 31, 32).

The Lord had undertaken the work by which God should be glorified about sin, in putting it away by the sacrifice of Himself. And His resurrection is the proof of God having been glorified, for "He was raised up from the dead by the glory of the Father"

(Rom. 6: 4). "If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." The very glory of the Father demanded the resurrection of Him who had glorified God about sin, and put God in a position where He could righteously act according to the desires of His own heart. That which straitened Him before, was removed by the death of the cross, and now love can have its own way in the blessing of man. To this the Saviour alludes when He said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12: 50). What that "baptism" was we learn in such scriptures as John 12: 27, 28; Luke 22: 39-44; Matt. 26: 45-50. His sufferings were a deep that no creature could fathom. God only could sound the depths of the sorrows of the divine Sufferer, or fully appreciate the work accomplished by Him when under His afflictive hand. One need hardly say, not for His own sins did He suffer, for His manhood was as sinless as His divinity, but He had taken the sinner's place, and suffered because of our sins.

"Oh groundless deep,
Oh love beyond degree!
The Offended dies,
To set the offender free!"

When our Lord rose from the dead, it was a proof to the universe that God was glorified about sin. "And shall straightway glorify Him." His place at God's right hand, as a glorified Man, proves that God has been glorified, and that His nature and character and attributes work in righteous harmony for the blessing of man. God having been glorified is the joy of the Christian's heart.

But more: when Christ came forth from the tomb, when He rose, it demonstrated the fact that Satan was a defeated foe. "Now shall the prince of this world be cast out" had the Lord said in John 12: 31, in view of His approaching death. And the Holy Spirit, commenting upon the incarnation and death of the Son of God, in Heb. 2: 14, 15, says, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of (in) the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

As Goliath had marched up and down the valley of Elah for forty days, terrifying the hearts of Israel, so had Satan for forty centuries held over the consciences of men the terrors of death; and as David went down into the valley of Elah and slew the giant, and with his own weapon cut off his head, and came up out of the valley with the head of the giant in his hand, so did our Lord enter the dark domain of death, Satan's last stronghold, and with his own weapon, death, overcame him—destroyed, or annulled, him who had the power of death, and rose, the mighty Victor, "and delivered them who through fear of death were all their lifetime subject to bondage." Glorious victory! Blessed and eternal deliverance! To Him be the praise and glory forever! His resurrection then is the proof of Satan being a defeated foe, and that death is no longer "the king of terrors" for the humble believer, but falling asleep in Jesus and waking up in Paradise. How mighty the change! Now it is "to depart and be with Christ, which is far better" (Phil. 1: 23); "ab-

ent from the body, and present with the Lord" (1 Cor. 5: 8); and, "Blessed are the dead which die in the Lord" (Rev. 14: 13). "Death is ours," and waits upon us, and becomes the door of exit from his pain-stricken body, and the door of entrance into the presence of our Lord and Saviour Jesus Christ. "There is not a smell of death here," said a dying and suffering saint. "There is no dark over here," said another dying saint. "Are you not afraid to die?" was asked an aged, dying saint. The character of God is between me and all fear of death," was her happy reply. She was in the present good of the victory gained by her Saviour on the cross. "What is your passport into heaven?" was asked of another dying saint. "Victory through the blood of the Lamb," was his immediate and blissful reply. He was enjoying the fruits of the victory of a once dead but now risen and glorified Redeemer.

We should always remember that Satan is a defeated foe, and that Christ risen and glorified is the roof of it. We have only to look up into the face of that glorified Man at God's right hand to be assured that Satan is defeated, and that we are delivered from the fear of death. The risen and glorified Christ has the keys of hades and of death (Rev. 1: 7, 18).

But more; when our Lord was here, He met all the hatred and rejection of a hostile world. He was "a Man of sorrows, and acquainted with grief," "He was despised and rejected of men." "His visage was so marred more than any man, and His form more than the sons of men" (Isa. 52: 14; 53: 1-4). He could say, "They that hate Me without a cause

are more than the hairs of My head." "Because for Thy sake I have borne reproach, shame hath covered My face." "They that sit in the gate speak against Me; and I was the song of the drunkards." "Thou hast known My reproach, and My shame, and My dishonor: Mine adversaries are all before Thee. Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink" (Ps. 69: 1-21).

Yet man took advantage of His voluntary humiliation, of His patient, unresisting, lamblike character, to persecute and afflict Him. He not only "saw no beauty" in Him, who in God's estimation was the expression of every perfection, but the hostility of his heart toward God was awakened, and vented itself upon Him who had come from God to bear witness of Him. "He was despised and rejected of men." Sad exhibition of man's nature, that had through sin become polluted and alienated from God! And yet man, in spite of his treatment of the Son of God, can speak of his goodness, and "go about to establish his own righteousness!"

Nor was this the case with Israel only; but the whole world was involved in the matter. "God . . . who by the mouth of Thy servant David hast said, Why did the heathen (nations) rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy servant Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered to-

ether, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts 4: 4-29). "The princes of this world crucified the Lord of glory" (1 Cor. 2: 7, 8). Oh, how sinful and depraved the condition, how desperately wicked his heart, and how opposed to all that God is, when man, because He resisted not, could nail to the cross of wood the Son of God, the Lord of glory, the rightful Heir of all, and send the answer back to heaven, 'We will not have this Man to reign over us"! (Luke 19: 12-14).

But what has God done with the One that man so deeply dishonored? Has He not vindicated Him? Yes, indeed. If the cross of shame was man's estimate of God's Son, the highest place in glory is God's estimate of Him. If man put upon Him all the shame, contempt and ignominy that his wicked heart could devise, exulting in His shame, sorrow and suffering, God took Him from the tomb where man put Him, and exalted Him to the right hand of His Majesty. As He ascended to heaven, God said to Him, "Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Ps. 110: 1; Acts 2: 32-35).

Thus the resurrection and exaltation to the right hand of God is God's vindication of the Lord Jesus; all power, and all things, and all judgment, being committed to His hand (John 5: 17-29). Man put upon His blessed brow the crown of thorns. God has put upon it the crown of glory. All this shows how matters stand between man and God, and where they will end if man does not repent and believe the gospel. How awful will be God's retribution in the day that is fast hastening, when the earth-rejected

One will take to Himself His great power, and reign!

The question of the believer's justification is settled by the resurrection of the Lord Jesus Christ, as it is written, "He was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 4: 25; 5: 1).

To any who are troubled, and cannot see that they are justified, this is of the greatest value. Was He delivered for our offences? Yes, blessed be His name, He was. Then it is equally true that "He was raised again for our justification." A risen Christ is the proof that every believer is justified. Could we have a more striking proof? Look at a risen and now ascended Christ, and you have the proof of your justification. The glory of God shines in His face, and shows that your sins are gone, and gone forever. The stone was rolled away from the sepulchre, not to let the Saviour out, but to let us in to see that He was risen. "He is not here, but is risen," said the angel. "Come, see the place where the Lord lay" (Matt. 28: 5, 6). An empty tomb and an occupied throne in heaven prove beyond question the believer's justification. On the ground of Christ's death and resurrection God declares Himself "just, and the justifier of him which believeth in Jesus" (Rom. 3: 26). He is gloriously consistent with His holiness and justice in justifying those who trust His beloved Son. See Acts 13: 38, 39. The Holy Spirit says, "And their sins and iniquities will I remember no more" (Heb. 10: 17).

E. A.

(To be concluded, D. V., in next issue.)

NEARING THE SHORE OF THE HOMELAND.

SO near the shore, I strain my ear
 To catch the accents sweet
 Of one dear voice I long to hear
 And hope ere long to greet.
 That voice more sweet indeed to me
 Than anything of earth could be.

So near the shore, I strain the eye
 For e'en a distant sight
 Of one Face which shall welcome me
 With grace and glory bright.
 A Face once marred; but glorious now—
 Not thorns, but vict'ry, on His brow.

So near the shore that ne'er was touched
 By sorrow, death, or sin;
 So near the place His love prepared,
 His death for me did win:
 So near my loved eternal home,
 From whence I look for Him to come.

So near the real, so near the true,
 My heart's eternal rest,
 Of which the sweetest joys of earth
 Are shadowy forms at best.
 O blessed Lord, Thou art to me
 The haven of reality.

Earth's shadows pass before mine eyes,
 But Thou art e'er the same;
 Thy promises are all my hope,
 I glory in Thy name.
 I've waited long, am waiting still,
 The purpose of Thy holy will.

Possess my heart still more and more,
And hold it captive, Lord;
And brighten every step I take
With light from Thy blest Word,
Until I reach the homeland bright,
With no more sea, and no more night!

H. McD.

Feb. 1st. To R. H., who departed to be with Christ Feb. 7th,
94 years old.

THE THREE CROSSES.

ALTHOUGH the poor thief had no longer the use of his hands and his feet—so indispensable to a religion of works—his heart and his tongue were free; and these are the very things that are called into exercise in a religion of faith, as we read in that lovely tenth of Romans, “With the *heart* man believeth unto righteousness; and with the *mouth* confession is made unto salvation.”

Precious words! How suited to the thief on the cross! How suited and seasonable for *every* poor helpless, hopeless, self-destroyed sinner! And we must all be saved in like manner as the thief on the cross. There are no two ways to heaven. There is not one way for the religionist, the moralist, the Pharisee, and another way for the malefactor. There is but one way, and that way is marked from the very throne of God down to where the guilty sinner lies, dead in trespasses and sins, with the footprints of redeeming love; and from thence back to the throne by the precious atoning blood

of Christ. This is the way to heaven—a way paved with love, sprinkled with blood, and trodden by a happy holy band of redeemed worshipers gathered from all the ends of the earth, to chant the heavenly anthem, “Worthy is the Lamb that was slain.”

We have said that the heart of the thief was free; yes, free under the mighty action of the Holy Ghost, to turn toward that blessed One who hung beside him—that One whom he had just been reviling, but on whom he could now fix his repentant gaze, and to whom he could now bear the noblest testimony ever uttered by men or angels.

But it is most instructive and interesting to mark the progress of the work of God in the soul of the dying thief. Indeed the work of God in any soul is ever of the deepest possible interest. The operations of the Holy Spirit *in us* must never be separated from the work of Christ *for us*; and, we may add, both the one and the other are founded upon, and inseparably linked with the eternal counsels of God with respect to us. This is what makes it all so real, so solid, so entirely divine. It is not of man. It is all of God, from first to last—from the first dawning of conviction in the soul until it is introduced into the full-orbed light of the glorious gospel of the grace of God. The Lord be praised that it is so! Were it otherwise—were there a single atom of the creature in it, from beginning to end, that one atom would neutralize and destroy the whole, and render it not worth having.

Now in the case of the penitent thief, we discern

the first touch of the Eternal Spirit—the very earliest fruit of His sanctifying work, in the words addressed to his fellow, “Dost thou not fear God?” He does not say, “Dost thou not fear punishment?” The sanctification of the Spirit, in every case, is evidenced by the fear of the Lord, and a holy abhorrence of evil for its own sake. “The fear of the Lord is the beginning of wisdom.” There may be a fear of judgment, a fear of hell, a fear of the consequences of sin, without the smallest particle of hatred of sin itself. But where the Spirit of God is really at work in the heart, He produces the real sense of sin and the judgment thereof in the sight of God.

This is repentance; let the reader ponder it deeply. It is a grand reality; an essential element, in every case. “God commandeth all men, everywhere, to repent” (Acts xvii. 30). There is no getting over this—no setting it aside. Some may seek to do away with man’s responsibility on the plea of his inability to do anything right or good. They may seek to persuade us that it is useless, yea unsound, to call upon men to repent and believe, seeing that men can do nothing of themselves. But the question is, what is the meaning of the words which we have just culled from the apostle’s address at Athens? Did Paul preach the truth? Was he sound in the faith? Was he sufficiently high in doctrine? Well then Paul declares, in the clearest and most emphatic manner, that “God commandeth *all* men, *everywhere*, to repent.” Will any turn round and say they cannot? Will any venture to deny man’s responsibility to obey a divine command? If so,

where are they? On very dangerous ground. If God commands all men to repent, woe be to those who refuse to do so; and woe be to those who teach that they are not responsible to do so.

But let us devote a few moments to the examination of this great practical question in the light of the New Testament. Let us see whether our Lord and His apostles called upon men—"all men, everywhere, to repent."

In the third chapter of Matthew's Gospel, we read, "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand."

It will, perhaps, be said that John addressed himself specially to Israel—a people in recognized relationship with Jehovah—and hence this passage cannot be adduced in proof of the universal and abiding necessity of repentance. Well, we merely quote it here in order to shew that man, whether Jew or Gentile, is responsible to repent, and that the very first voice which falls upon the ear, in the time of the New Testament, is heard calling sinners to repentance. Was the Baptist right or wrong? Was he trespassing upon the domain of sound doctrine when he summoned men to repent? Would some of our modern theologians have called him aside, after he was done preaching, and taken him to task for deceiving men by leading them to suppose that they could repent? We should like to have heard the Baptist's reply.

But we have the example of a greater than John the Baptist, as our warrant for preaching repentance, for in Matthew iv. we read, "From that time, Jesus began to preach, and to say,

Repent; for the kingdom of heaven is at hand." Dare any one turn round and say to the divine Preacher, "We cannot repent. We have no power. We are not responsible!" Ah, no! men may argue and reason, and talk theology; but there stands the living record before us—Jesus called upon men to repent, and that, too, without entering, in any way, upon the question of man's ability here or there. He addressed man as a responsible being, as one who was imperatively called to judge himself and his ways, to confess his sins, and repent in dust and ashes. The only true place for a sinner is the place of repentance; and if he refuses to take that place in the presence of divine grace, he will be compelled to take it in the presence of divine judgment, when repentance will be too late. "God commandeth all men, everywhere, to repent."

Passing on to the opening of the Acts of the Apostles, we are privileged to hearken to Peter's address on the day of Pentecost—the most fruitful sermon ever preached in this world—crowned with the glorious result of three thousand souls! And what did Peter preach? He preached Christ, and he called upon men to repent. Yes, the great apostle of the circumcision insisted upon repentance—self-judgment—true contrition of heart before God. "Then said Peter unto them, Repent, and be baptized *every one of you* in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). And, again, "Repent ye therefore and be converted, that your sins may be blotted out" (Chap. iii. 19).

Was Peter right in calling upon men to repent and be converted? Would any one be justified in

saying to him, at the close of his preaching, "How can men repent? How can they be converted? They can do nothing." We should vastly like to hear Peter's reply. One thing is certain, the power of the Holy Ghost accompanied the preaching. He set His seal to it, and that is enough. "God commandeth *all men, everywhere*, to repent." Woe to all who refuse.

We have already referred to the preaching of the blessed apostle of the Gentiles, and the great teacher of the Church of God. He himself, referring to his ministry at Ephesus, declares in the audience of the elders, "I kept back nothing that was profitable, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 20, 21). So also, in his pungent address to Agrippa, he says, "I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

Thus we have a body of evidence, drawn from Scripture, such as cannot be gainsaid, proving the universal and abiding necessity of repentance. "God commandeth *all men, everywhere*, to *repent*." There is no avoiding this. Let men beware how they set it aside. No system of theology can be sound that denies the responsibility of the sinner to repent and turn to God, and do works meet for repentance.

(C. H. M.)

OUR LORD'S USE OF THE SCRIPTURES.

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord."—Deut. 8 : 3.

WHILE reading "Christ and the Scriptures," by the late Adolph Saphir, blessed thoughts came to mind, how in our Lord's entire earthly life, and even in His dying agonies, His never-failing thought was to honor the Scriptures, and that His every act bore on this as well. How often does the Lord, in His teachings and interviews with all classes, raise the question, "What saith the Scripture?" "How readest thou?" Or He states, "It is written," etc. Then His acts are constantly referred to as in fulfilment of Scripture. Let us look a little at a few of these instances, and notice His love and reverence for them.

At the early age of twelve He would impress upon His mother the one purpose of His life: "Wist ye not that I must be about My Father's business?" (Luke 2 : 49). Can there be a doubt of its being the Scriptures which were the subject of questions and answers with the doctors of the law in the temple? (Luke 2 : 46, 47).

He meets and binds Satan in the wilderness solely by Scripture, three times quoted (Luke 4 : 1-13).

In the early part of His ministry we find Him in the synagogue of Nazareth on the Sabbath-day, standing up to read from the book of the prophet Isaiah (Luke 4 : 16-21). He finds the place *where it is written*, "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up

he broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord" (Isa. 61: 1, 2). He closes the book, saying, "This day is *this scripture fulfilled* in your ears."

When His disciples inquire as to His speaking to the people in parables (Matt. 13: 10), He replies that He speaks in parables *in order that that may be fulfilled which was spoken by Isaiah the prophet*: "Hear ye indeed, but understand not; and see ye indeed, but perceive not," etc. (Isa. 6: 9, 10.)

He appeals to the multitude (Matt. 11: 10) for recognition of John the Baptist's mission, claiming "This is He of whom *it is written*" (Mal. 3: 1).

How did He vindicate His disciples (Matt. 12: 3, 4) as they plucked the ears of corn to satisfy their hunger on the Sabbath-day? By the *Word*, recalling to them David's conduct (1 Sam. 21: 1-6).

In Matt. 12: 16 He charges the people whom He has healed "that they should not make Him known: *that it might be fulfilled* which was spoken by Esaias the prophet, saying, Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased: I will put My Spirit upon Him" (Isa. 42: 1).

Concerning His ride into Jerusalem (Matt. 21: 1-9) we are told, "All this was done, that *it might be fulfilled* which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, sitting upon an ass, and a colt the foal of an ass" (Zech. 9: 9).

In John 12: 37 and 15: 24, 25 we are told that, "though He had done so many miracles before them, yet they believed not on Him, that the saying of

Esaias the prophet *might be fulfilled*; "Lord, who hath believed our report?" etc. (Isa. 53: 1.) The Lord speaks of their hatred and rejection of Him, adding, "But this cometh to pass, that *the word might be fulfilled* that is written in their law, They hated Me without a cause" (Ps. 69: 4). In John 17: 14 the Lord mentions the Father's *word* as the great legacy He has given His disciples.

He enters the temple at Jerusalem (Matt. 21: 12), and casts out the traffickers there, saying, "*It is written*, My house shall be called a house of prayer for all people" (Isa. 56: 7).

He corrects the Sadducees who come to Him, tempting Him as to the one true husband out of seven which a certain woman had, saying that they do err, "*not knowing the Scriptures*, nor the power of God" (Matt. 22: 23-29). Then He adds, in ver. 31, "As touching the resurrection of the dead, have ye not read that which *was spoken unto you by God*, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Ex. 3: 6).

To the Pharisees, who could not endure the affirmation of His deity, He quotes Ps. 110: 1, "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool"; and asks them how it was that Christ is David's Son, since David in spirit calls Him Lord. By this question He completely silences them (Matt. 22: 41-46).

How carefully He distinguishes between the teachings and the lives of the scribes and Pharisees, as those who "sit in Moses' seat"; telling the people, "Whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say,

and do not" (Matt. 23: 3). Their works were evil, but the word of God which they taught was good.

To the lawyer who, tempting Him, asked Him what he must *do* to inherit eternal life, Jesus replied taking him on his own ground of works), "*What is written* in the law?" To the lawyer's scriptural answer Jesus replies, "*This do*, and thou shalt live" (Luke 10: 25-28).

In His narration of the rich man and Lazarus, the rich man entreats Abraham to send Lazarus to his brethren on the earth, "that he may testify unto them, lest they also come into this place of torment"; but Abraham replies, "They have *Moses and the prophets*; let them hear them . . . if they will not hear Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16: 27-31).

When he warns the people (Luke 20: 16, 17) that the Lord of the vineyard, whose husbandmen have been unfaithful, will come to destroy them, they reply, "God forbid." He then immediately asks, "What is this then that *is written*, The stone which the builders rejected, the same is become the head of the corner?" (Psalm 118: 22.)

At His betrayal He saith, "The Son of Man goeth as *it is written* of Him" (Matt. 26: 24).

With the eleven, on the mount of Olives (Matt. 26: 31), He declares, "All ye shall be offended because of Me this night; for *it is written*, I will smite the Shepherd" (Zech. 13: 7); and when Peter would smite with the sword, the Lord prevents him by saying, "How then *shall the Scriptures be fulfilled*, that thus it must be" (Matt. 26: 54).

Just before Peter's denial and Judas' betrayal

(Luke 22: 37), He tells His disciples that "this that *is written* must yet be accomplished in Me: He was numbered with the transgressors" (Isa. 53: 12); "for the things concerning Me have an end"—soon all that was written in the Scriptures concerning His humiliation and sufferings would be finished.

In the distribution of His raiment (John 19: 23, 24) Scripture *must be fulfilled* (Ps. 22: 18).

In Jno. 19: 28, "Jesus knowing that all things were now accomplished, that *the Scripture might be fulfilled*, saith, I thirst" (Ps. 69: 21).

A soldier must pierce His side (John 19: 34) to *fulfil Scripture*—"They shall look upon Me whom they have pierced" (Zech. 12: 10).

To the two disciples on the way to Emmaus, whom after His resurrection He met, "beginning at Moses and all the prophets, He expounded unto them *in all the Scriptures* the things concerning Himself" (Luke 24: 27).

Then Jesus comes into their midst at Jerusalem, and tells them, "These are the words which I spake unto you . . . that *all things must be fulfilled*, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke 24: 44-46).

May the Lord bless this brief survey of our Lord's mind in relation to the Holy Scriptures, that His dear people may live of and in them more! They vivify; they sanctify; they link us with Him, and with our home above.

Let us who believe cleave with full purpose of heart to the whole word of God in this evil day, when Higher Critics are all agreed to undermine and destroy, so far as in them lies, the "Book of books."

ANSWERS TO CORRESPONDENTS.

QUES. 18.—What were the Nicolaitanes, whose deeds and doctrines are referred to in Rev. 2 : 6, 15 ?

ANS.—There is nothing said about them in Scripture under that name, nor have we anything reliable in Church history concerning them as a people known by that name. But Scripture furnishes, we believe, the key to what they were in the name itself. Its meaning is, *Conquerors of the people.*

According to the teaching of the word of God, the *whole* Church is "a holy priesthood," and "a royal priesthood" (1 Peter 2 : 5, 9); but as soon as the Church fell away from her first love and spirituality, it gave the opportunity to ambitious men to assume the place of spiritual superiority and greater nearness to God. By this they gradually conquered the people, and became their "clergy."

At first, as you see in verse 6, evil comes out only in *deeds*; but deeds unrebuked breed the doctrine that suits them; and in verse 15 it appears that in Pergamos the evil had gone further: it had become a *doctrine*.

Thus "the clergy," which has no place in the Christianity of Scripture, has become a recognized institution in a corrupted Christianity. That which Christ had given to feed and serve His flock (Eph. 4 : 11-16) has conquered that flock and made it to serve its own ends.

In Protestant circles and countries, the light from an open Bible has modified in a measure the evils of this institution; but where Romanism rules without opposition one readily sees its true character, and *why* God hates both the deeds and the doctrine of the Nicolaitanes.

QUES. 19.—What is the meaning of 1 Cor. 15 : 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

ANS.—The three verses following explain it largely. Some among the Corinthians, like professing Christians in our day, denied the resurrection of the dead. The apostle argues away their darkness. In verse 14 of the same chapter he tells them that if the dead rise not, then, of course, Christ Himself is not risen; and if Christ is not risen, our faith is vain, and we are yet in our sins.

In the passage you quote, and the following verses, he argues further, What is the use of keeping up this great Christian conflict, in which many are constantly yielding their lives, if there is no resurrection of the dead? My own life is in jeopardy day by day, he says, I stand ready to lay it down at any time for Christ's sake, in view of the resurrection; and as fast as one soldier falls in the army of Christ He baptizes another in his place to keep up the conflict. What would be the use of all this if there is no resurrection? Why suffer so? Thus "baptized for (or instead of) the dead" has the sense of bringing in new recruits to fill up the depleted ranks.

QUES. 20.—Should believers baptize their children?

ANS.—If they can believe in promises such as are found in Acts 2: 39 and 16: 31, about their children; if they can bring them to the Lord as did the friends of the palsied man in Luke 5: 18-26, we most assuredly believe they are entitled by Scripture to baptize them.

It confers no inward grace, as all who truly know the grace of God are well aware; but all through Scripture God shows His delight in linking with the men of faith what belongs to them, and putting His mark upon it.

EDITOR'S NOTES.

Let your conversation be without covetousness."

Heb. 13 : 5.

THE word translated "conversation" means *behavior*—our *manner of life*.

Our manner of life then is to be without covetousness. But what is covetousness? Scripture characterizes it as *idolatry* (Col. 3 : 5; Eph. 5 : 5); and idolatry is an "abomination" in God's sight—one of the most heinous of the sins of men. How important therefore that we be clear as to what covetousness really is. Many limit it to the desire after what belongs to the neighbor. It is by no means its limit, though it surely ever trespasses against the neighbor in some form or other.

The clause which, in the same verse, follows the one we have quoted above, plainly defines covetousness by contrast: "Be content with such things as ye have." A man who is *content* with what he has is not covetous. It is the craving after more which is covetousness; and as money procures everything that human passion desires, money is the thing craved for until it becomes *the god of the heart*. Even under pretense of doing good with it, it absorbs the mind and takes place above God. So dangerous is this, and so ready to infect us, that we are warned against making it even a subject of talk. "But fornication, and all uncleanness, or covetousness, *let it not be once named among you*, as becometh saints" (Eph. 5 : 3).

Under the frightful development of covetousness of late years, earning an honest living is becoming

more and more difficult, which is liable to excite covetousness in God's people too. Our dear Saviour sought not after money, nor His followers, though they needed daily food as other people. Judas did, and we know his end. Let us choose to suffer rather than be found in any spirit or way of covetousness.

But what precious promises are throughout the Scriptures for those who seek not money, but God! Let such as truly trust Him, and are faithful in their appointed path, read what He says in Luke 12: 22-31: they will feel safer with it alone than with a great bank account alone; and a bank account acquired in covetousness is alone indeed; it has not God with it.

To the *world* we leave its great money-makers and money-lovers to emulate *their* ambitions, and thus to gratify their love of power or of pleasure. *We* have, to emulate *our* ambition, the path our Saviour trod here, and the end He has reached up there. May we follow after that as earnestly as the men of this world follow after the other! Nor will this hinder in the least our faithful labor in every worthy and useful avocation, with the measure of success which accompanies faithfulness. Idleness and shiftlessness are no Christian virtues.

"If Thy presence go
not with me, carry
us not up hence."

Ex. 33: 15.

IN Luke 17 there are ten lepers cleansed by the Lord, but only one out of the ten "returned to give glory to God."

The nine were satisfied with the blessing, and thought little of the Blessor; the tenth appreciated the *grace* of the blessing, and turned back to the Blessor,

whose company was more to him now than all else. Such was Moses. God had threatened to leave the people because of their wilful ways, and to send His angel to guide them instead of His presence. Moses cannot endure this. To him, blessing without the company of the Blessor is nothing. He must have *Jehovah Himself*; he must be *sure* that His presence is there: without this, blessing is nothing, success has no charm, Canaan has no attraction, life is not worth having. What makes Israel the object of his affections is because they have been chosen by God, that they belong to God, that God is among them, and that what He is is linked with their destiny.

Oh for more in our day of that single eye which can enjoy nothing apart from communion with God which will not move without the assurance of His presence. What freedom it would give us from the sorrows, shame and toil caused by proud and restless men who ever seek something *for themselves* among the flock of Christ, and ever find a response in them who are like them.

The Scriptures.

WHENCE but from heaven could men unskilled in
arts,

In several ages born, in several parts,
Weave such agreeing truths? Or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.

DRYDEN.

PRIVATE DEVOTION.

THE Lord Jesus, in that greatest sermon that ever fell on mortal ears, enjoins, "*Thou, when thou prayest, enter into thy closet;*" and by His oft-repeated example enforces the admonition. Often were His footsteps traced to some secluded spot—the declivity of the mountain, the garden, the wilderness—for the purpose of private prayer. So Isaac was wont to retire to meditate in the field at eventide. David communed with his own heart, and his spirit made diligent search in the night; "seven times a day do I praise Thee." Daniel knelt three times a day in his private chamber. Peter retired to the housetop to be alone with God, about the sixth hour. Mark the lives of men of God, and you will find them often on their knees before their Maker in their closets.

The object of these stated seasons of retirement is communion with God, reading His Word, and self-judgment. Secluded from the world and its cares, with no eye upon us but that which seeth in secret, the inspired volume with the searchings of the Holy Spirit spread before us the secret sins of the heart, and the presumptuous faults of the life are brought to our view; we unburden our souls with supplications and tears, seeking forgiveness and grace with filial freeness and fulness, through the merits of our glorified Redeemer, saying, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Secret prayer should be attended *at regular seasons*. In maintaining a close walk with God, few will

be satisfied with less than two seasons of retirement for each day. Regularity in this duty is as necessary to the health of the soul as regularity in meals to that of the body. Let the habit become so fixed by custom that the consecrated hour cannot pass unimproved without awakening the deep-toned remonstrance of the conscience.

But the duty enjoined is strictly *private*, and therefore *liable to be neglected*. Provided you pay a decent regard to those religious observances which meet the eye of the world, you may not lose your reputation for piety, even though you should neglect your closet. Here is a temptation. Moreover, the active, bustling habits of this age are hostile to the meditative, unostentatious, retired exercises of the closet. Take care that you do not become so absorbed in any of the exciting enterprises of the day, however important they may be in themselves, as to neglect *your own heart*, and *your communion with God*. Be assured that such enterprises as have in view the advance of Christ's kingdom will, under the blessing of God, succeed in accomplishing their ends only as they are controlled and guided by such as seek for wisdom and grace daily in secret places.

Professed followers of Christ, to you let me say, the interest you feel in your secret devotions stands before you as the thermometer of your spiritual state. Other motives than the love of Christ may carry you abroad, and give you the tongue of an angel, or zeal to pour out your treasures like water for the relief of the poor or the spread of the gospel; but be assured that the seclusion of the closet is the last place where the applause of men or a lifeless formality will lead you. If you are found here stately

and punctually, what brighter evidence can you have that your heart thirsts for God, and that you are hastening to a more permanent communion with Him in heaven? O ye who have opened your mouth unto the Lord, draw around the sanctuary of your secret devotions a barrier so strong that no vain pursuits, no secular cares, no social engagements, no business pressure, shall intrude themselves. As you go out to mingle in the busy scenes of the world, how can you keep a conscience void of offence towards God and man; how can you govern your temper, control your appetite, keep under your body, and have your conversation always "seasoned with salt," unless you go forth under the subduing fear of that all-seeing Eye before which you have just knelt in secret?
—*Anon.*

PRACTICAL REFLECTIONS ON THE HISTORY OF JONAH.

CHAPTER THREE.

(Continued from page 118.)

IT is of all importance, in studying the typical characters of the Old Testament, to distinguish between a man in his individual and in his official aspect. In other words, one may be a type of the Lord Jesus, if looked at officially, who, if viewed morally, may be a most marked failure. This is strikingly illustrated in the case of David. As the anointed of the Lord, he is preeminently a type of the true King, the Anointed of Jehovah, yet to be set upon the holy hill of Zion; but actually there is much in his life that is altogether opposed to the ho-

liness and perfections of Him who was truly the Man after God's own heart. In the present instance the same principle applies. Jonah's history is, as we have seen, sad and sorrowful in the extreme; but grace delights to take up just such as he: and so we find the Divine Expositor Himself declaring that His own death and resurrection were set forth in symbol in the experiences that the prophet from Galilee passed through. It is as the one who has thus tasted death, but triumphed over it, that Jonah becomes the bearer of Jehovah's message to the Ninevites.

All his waywardness had not altered the thoughts of God as to his being sent to preach to these impious people. The servant might fail, but he is a servant still, as in the instances of Abraham and Job. The former was to intercede for Abimelech, "for he is a prophet"; though he had just denied his wife. The latter, restored in soul, no doubt, prays for his friends, though he had justified himself rather than God. There is a solemn and serious lesson here for those put in trust with the gospel, or who have a special ministry to the people of God. They are judged of the Lord, not merely as saints, but as servants. Nor does failure relieve them of responsibility to serve, but calls all the louder for self-judgment, that they may be in a right state of soul to minister in holy things. In so writing, I have no thought of countenancing clerical pretensions, or making of servants of Christ a special class, who are supposed to be above the frailties common to men, and even to saints. But I only press what Scripture frequently insists on, that he who serves should do so because called of God to his particular ministry; and when so called, he has a most grave

responsibility to walk accordingly. A *one-man* ministry is rightly rejected by many as unscriptural. An *any-man* ministry is equally so. He who runs unsest has failed even in his very start.

Jonah had been called of God to his mission. He is given the command the second time to "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." In response there is apparently no hesitation now, for we read, "So Jonah arose, and went unto Nineveh, according to the word of the Lord." His obedience now is as conspicuous as his former lack of it; but we know from the next chapter that he had not yet judged the point of departure from God. It is a serious thing to realize that people may become outwardly correct in their demeanor and zealous in the work of the Lord after a failure; so that none may realize that they are not yet restored in soul while in reality the evil remains unjudged. The root of the matter is unreached. Certain *acts* may be confessed, and the confession may be real and genuine, so far as it goes; but the state of soul that led to these acts has not been faced in the presence of God. This was the great lack here, and a vital one. But God will have His own way of exposing the true state of His servant to himself, and of restoring his soul.

"Yet forty days, and Nineveh shall be overthrown," is the burden of his message to the voluptuous city. The result is just as he had feared. For himself, he had gladly proven that "salvation is of the Lord." The people of Nineveh shall prove the same; but so perverse is the human heart, even though it be the heart of a saint, that it fills Jonah with anger to see mercy going out to the repentant

city. In a few graphic sentences the story of the great awakening is told. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast herd nor flock, taste anything: let them not feed nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" (vers. 5-9.)

It is an open question if all the annals of revival-history could furnish a scene to parallel this. From the greatest to the least all are crying to God. It is noticeable that it is not to the Lord—that is, *Jehovah*—that they direct their prayers, nor of whom they speak. Here, as in all Old Testament Scripture, *Elohim* (God) and *Jehovah* are used with scrupulous exactness. Foolish men may stumble at the use of the two names; but it is because they are blinded by the god of this age, and thus they fail to see that *Jehovah* is the covenant name that links God with His people in known relationship, while *Elohim* speaks rather of sovereignty, and Creatorship. Hence the sailors of chapter one rightly use the broader title, or name, until, instructed by the erring prophet, they cry to *Jehovah* not to hold them accountable for his blood. And so, too, these Nine-

vites address their petitions to Elohim; and, as a result, we are told that "God saw their works, that they turned from their evil way; and God repented Him of the evil, that He had said He would do unto them; and He did it not" (ver. 10). Would any find a difficulty here? Let them know that He with whom judgment is a strange work is ever ready to repent Himself, and manifest His grace upon the least evidence of a breaking down before Him, and contrition of heart because of sin.

"His is love, 'tis love unbounded,—
Without measure, without end.
Human thought is here confounded,
'Tis too vast to comprehend."

Alas, that Jonah was in no condition of soul to enter into and enjoy such love and grace! His is the spirit of the elder son in the parable, as the next chapter makes manifest.

H. A. I.

(To be continued, D. V.)

5. "THIS WORLD" AND "THAT WORLD."

"The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20 : 34-36.

THERE are two "worlds" contrasted in the foregoing scripture, and the contrast is strengthened when we see that the original word is really *αιων*, and is better rendered "age," as in the margin of the R. V.

It is not one dispensation contrasted with another, or one period of time as opposed to another; but one sphere, possessing certain moral features, in contrast with another sphere, possessing moral features entirely different: this will be more clearly seen as we look at the word in its various connections.

The word "*αιων*" is first used in Matt. 12: 32, in the following passage: "Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this *age*, nor in that which is to come."

Here it is evident that our Lord has a distinct sphere before Him, which He calls "this *age*," and also that He has another sphere as distinctly before Him, which He calls "the coming [one]."

It is true the word *αιων* itself is not used in the latter case; it is unnecessary, since it is implied in what is said.

In Matt. 13: 22, we see that it is "the care of the *age*" which hinders the good seed from bearing fruit: while, in vers. 39, 40 and 49; 24: 3, and 28: 20, we are led on to the "completion of the *age*" (as it should be rendered).

An attentive consideration of the last passage cited will throw not a little light, to the Spirit-taught mind, upon the meaning of the word "*age*." If the completion of one "*age*" be the beginning of the other, then the Lord's being with His own "until the completion of the *age*," is to be with them through the scene that is wholly against them, until He introduces them to the scene that shall be wholly *for* them.

Mark 4: 19 is the same as Matt. 13: 22; but in Mark 10: 30 we have "this *time*" (*ναιπω*) contrasted with "the *age* to come": whence we learn that if

entrusted with "a hundredfold now in this time, houses, brethren, sisters, mothers, children, and lands, with persecutions," such are not to be held in connection with "*this age*"—so accurate is Scripture; a similar expression occurring in Luke 18: 30. In Luke 16: 8 we read, "For the sons of *this age* are more prudent than the sons of light"; where the contrast is between "sons of *this age*" and "sons of light," showing that the difference is a moral one, and not merely a difference in time.

In Rom. 12: 2 the Christian is admonished "not to fashion himself to this *age*, but be transformed"; while in 1 Cor. 1: 20 "the disputer of this *age*" is shown to have no standing in the things of God.

In 1 Cor. 2: 6 it is clearly shown that the wisdom of God is entirely apart from *this age* and its rulers, at the same time conclusively proving what has been already advanced, that the distinction between "*this age*" and "*the age to come*" is a moral one, ver. 8 showing that the "rulers of this *age*" had not the wisdom which pertains to "*the age to come*." Of so little account is the wisdom of this *age*, that "if any one thinks himself to be wise in this *age*, let him become foolish that he may be wise," according to chap. 3: 18.

2 Cor. 4: 4 shows in a most startling way that the enemy of souls is "the god of this *age*"; thus emphasizing its character, and showing how he keeps people from getting out of it, while Gal. 1: 4 shows that it is a "present evil *age*," and how deliverance from it is effected.

In Eph. 1: 21 we see that Christ's name is to be preeminent above "every name named, not only in this *age*, but in the coming [one]."

Eph. 2: 2 is better read, "according to *the age* of this world" (*νοσμος*), affording solemn proof of where the world is in God's estimate, with all its boasted wisdom and advancement.

The "rich in the present *age*" are charged not to hope in the uncertainty of riches, but in the living God, who gives richly (1 Tim. 6: 17); but, alas, even in the apostle's day, there were men who "loved the present *age*," as Demas (2 Tim. 4: 10). How deplorably prevalent is such love to-day! Paul instructs Titus (2: 12) that we "should live piously in the present *age*," as waiting for the Lord to take us out of it.

The word we are looking at occurs once more, in Heb. 6: 5, teaching that if those fall away who "have tasted the works of power of *the age to come*," it will be "impossible to renew them again unto repentance"; but the apostle is persuaded "better things" of those to whom he writes, and "things connected with salvation" (ver. 9), so that "tasting" of a thing, which is not after all swallowed, is not necessarily accompanied with salvation.

Thus it seems plain that "this *age*" is a term applied to a sphere which is away from God, at enmity with God, and subject to His just judgment.

How, and when, "this *age*" assumed this character, we may discuss in a subsequent paper: let it suffice now to say that every child of Adam, every human being, is by nature in this sphere until taken out of it, and there is no possible way out of it but by death. If that death be borne by a proper Substitute, well and good; if not, then the death which removes one from this scene is but the prelude to the "lake of fire, which is the second death" (Rev. 20: 14).

And "this *age*" has its god, who is by no means the repulsive monster he is pictured to be in men's minds, but assumes the rôle of "an angel of light," and his dupes and emissaries "ministers of righteousness" (2 Cor. 11: 14, 15).

God, in His goodness, has provided a sufficient and available Substitute for all in "this *age*," so that none need perish; and this is the theme of the gospel (glad tidings), which He is publishing far and wide, but which "the god of this *age*" is blinding unbelievers' eyes to (2 Cor. 4: 4), and doing it with light, twentieth-century light—blinding men's thoughts with ideas of science, learning, progress, anything to divert their thoughts from God and the responsibility to heed the word of "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will *by no means clear the guilty*" (Ex. 34: 6, 7).

How near must be the "end of the age," if the appalling velocity acquired by the "New Theology," "Higher Criticism," "Christian Science," and Spiritism, during the last five years, be continued! and who dare predict that it will not rather increase?

May those who know the truth awake from sleep, and arise from among the dead, that Christ may shine upon them! (Eph. 5: 14.)

J. B. J..

THE RESURRECTION OF THE LORD JESUS AND ITS CONSEQUENCES.

(Continued from page 126.)

BUT the great truth of justification must not be confined to the question of our sins; it must also be seen in connection with what we are as children of the first Adam. Death alone is God's remedy in this connection. "Christ died for our sins, according to the Scriptures"; but it is equally true that "He was made sin for us, that we might become the righteousness of God in Him" (2 Cor. 5: 21). Our *state* was in question, our *evil nature*—the *tree* as well as its fruit. All must, and did, come into judgment when Christ was made a sacrifice for sin. "Our old man was crucified with Him." "Sin was condemned in the flesh." "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ." "I am crucified with Christ" (Rom. 6: 6; 8: 3; Col. 2: 11). The cross, for God and for faith, has severed the link that connected us with the first Adam; our death with Christ broke that link, never more to be joined, and by a new life are we connected with the Second Man, the last Adam, Christ in resurrection. So it is written, "He that is dead is freed (or justified) from sin" (Rom. 6: 7). God's judgment has been executed upon all that we were, as well as upon all that we had done. We have died and are risen *with Christ*, and are "become the righteousness of God in Him" (Col. 2: 12, 13; 2 Cor. 5: 21). God, as it were, says, "I forgive you what you have done, and no more impute to you what you are."

When the soul in truth apprehends this, great is its peace.

The fact is true of *all* believers, but not in their apprehension of it always. It is for them, if earnest enough, to appropriate and enjoy it. "Ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be *free indeed*" (John 8: 32-36).

In fact, the apprehension of the truth of God is with us all a growing thing. In the family of God you meet with every stage of spiritual growth and every degree of apprehension, and it ill becomes those who think they are beyond their fellows to despise them, forgetful of the fact that they are debtors to the grace of God for this very thing.

Much harm has been done in certain quarters in thus acting, and a spirit of self-righteousness has been fostered which, in the sight of God, is very offensive, and which, if persisted in, can only leave them in the dead condition which pride ever begets.

To turn away from the sheep and lambs of Christ's flock because they do not, as we suppose, "see the end of the first man," is not only very offensive, but contrary to every thought and feeling of the good and great Shepherd, who loved one as much as another, even unto death.

As has been said, the truth is there for our appropriation, for it is the common property of all the people of God. One as much as another has "been made accepted in the Beloved: in whom we have redemption" (Eph. 1: 6, 7). Now it is for each one to appropriate and enjoy it, and to grow up in the Lord in all things.

But further: this poor world speaks of progress,

and dreams of a future illumined with its own glory, not knowing that the judgment-cloud hangs over it, only awaiting the expiration of the day of grace to empty itself upon it. It stands guilty of the murder of the Son of God, and for two thousand years has rejected the testimony of the Holy Spirit concerning Him. When God has accomplished His purposes of grace, He will not forget the insult put upon His own Son. His patience may be great, His lingerings long, but retribution must come at last. "The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness" (Isa. 5: 16).

The great proof of this is the resurrection of the Lord Jesus Christ. They have not seen Him since they sealed Him up in the sepulchre, and set a Roman guard about it. The next time they see Him will be when Rev. 1: 7 is fulfilled: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." What a sight that will be for a guilty world, when they see the once humiliated and crucified Nazarene coming in the clouds of heaven with power and great glory! Matt. 26: 63, 64; Mark 14: 61, 62.

God has fixed the day for this world's judgment, and the appointed Judge is the earth-rejected Jesus, exalted to be both Lord and Christ. In view of that, God commands all men everywhere to repent. Failing this, judgment must take its course. "And the times of this ignorance God winked at (or passed over); but now commandeth all men everywhere to repent: because He hath appointed a day, in the

which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17: 30, 31).

Repentance is the only fitting thing, in view of man's awful sin and God's impending judgment. "Repent" is the old gospel word, and it is well to ring it out with clarion voice in these ease-loving days. "Repent ye, and believe the gospel" (Mark 1: 15).

When the Lord rose, and "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it; his countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men" (Matt. 28: 2-4). Solemn picture of the world's terror when they see the Son of man coming in the clouds of heaven to execute the judgment written. Read Rev. 19: 11 to end, where you get a description of the judgment of a hostile world. The resurrection of Christ is the proof that God will judge the world by the Lord Jesus. Its doom is sealed, and nothing can avert it. Swift will its judgment be, and eternal its results. Then the rightful Heir will take possession, and from pole to pole will reign with illimitable sway.

In the day of His glory He will not forget His ancient people Israel, nor the promises made to Abraham, Isaac, and Jacob. They may have failed, and for centuries have been under His chastening hand, but He hath not cast off His people which he foreknew. No; He will restore and bless them according to His own promises; but not apart from their repentance, and owning that Jesus, their rejected Messiah, is both Lord and God (Isa. 25: 9).

Having passed through the great tribulation, the time of Jacob's trouble (Jer. 30: 7), they will be ready to recognize their national sin, and fill the land with their mourning. In their distress they will cry, as they tell God of their desolation, "Let Thy hand be upon the Man of Thy right hand, upon the Son of man whom Thou madest strong for Thyself" (Ps. 80: 17). Read the whole psalm. A risen and glorified Christ will be their only hope. The confession of who He is will be wrung from their lips.

Grace will operate this in that day. Saith the Lord, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born" (Zech. 12: 10). How deep that repentance will be we learn from vers. 11-14. Then will the fountain be opened for sin and uncleanness to the house of David, and to the inhabitants of Jerusalem, as we read in Zech. 13: 1.

The veil that has been upon their heart so long will be removed, and gladly will they own the once-crucified Jesus to be their true Messiah, and both Lord and God.

Grace will accomplish this in them, as it accomplishes it in any sinner in our day. The grace of repentance, as the grace of life, is from God. We are debtors to mercy alone.

Lastly, the time of our full glory is at hand. We are saved in hope *of being made like Christ*. To His eternal glory has our God called us (2 Tim. 2: 10;

1 Pet. 5: 10). Our bodies are to be raised, or changed to be fit tabernacles for our redeemed spirits to dwell in. "This corruptible must put on incorruption, and this mortal must put on immortality"; "death shall be swallowed up in victory," and "mortality swallowed up of life" (1 Cor. 15: 54; 2 Cor. 5: 4, 5). We shall be "conformed to the image of God's Son, that He might be the first-born among many brethren" (Rom. 8: 29). We are predestinated to this very thing.

"But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming" (1 Cor. 15: 23).

Christ the first-fruits. He was the first to rise to die no more. Death had no claim on Him; but having become man, it was possible for Him to die for us; which, blessed be His name, He did, and made a full atonement for our guilty souls, and then "rose the victor from the dark domains," and became "the first-fruits of them that slept," the blessed earnest of the resurrection of all the saints of God, and of their having bodies of glory like His own. 1 Cor. 15 is what the Holy Spirit unfolds to us of this blessed subject. And what a rich and blessed unfolding it is!

At the coming of our Lord all this will be accomplished. "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4: 16-18; 1 Cor. 15: 51-58; Rom. 8: 11; Phil. 3: 21).

Thus the resurrection of our Lord is the blessed

proof of God being glorified about sin, of Satan being defeated, of God's vindication of His insulted and rejected Son, of the believer's justification from "all things," of the world's judgment, of Israel's future restoration, and the blessed earnest of the resurrection of the saints of God.

Of the reality of His resurrection we have only to read Luke 24: 36-48. That it is the same Jesus who ascended that will come again we learn from Acts 1: 11 and Zech. 12: 10-14; 13: 6. In Acts 7: 55 we read: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus (not a spirit) standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man (a real man) standing on the right hand of God."

It is the same Jesus, who used, when on earth, to speak of Himself as "the Son of man," that is now enthroned in glory. His resurrection proved Him also to be the Son of God with power (Rom. 1: 4).

God, as well as man, surely. Of whom it could be said, "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; taking a place so much better than the angels, as He inherits a more excellent name than they" (Heb. 1: 3, 4). For, who but One who could claim equality with God (Phil. 2: 6) could take such a place as that? He did this after His work on the cross had been accomplished. The name that He inherits is a revelation of who He is.

Resurrection then is the ground on which God acts in the accomplishment of His purposes. The res-

urrection of the Lord Jesus is the blessed earnest of all that is to follow. Blot that out, and all is gone; bring that in, and all is assured; God's glory, the blessing of the saints of God in all ages, and the establishment of the new heaven and the new earth wherein dwelleth righteousness and God is all in all. A universe of bliss, when God shall rest in His love, and surrounded by myriads of His ransomed people, will be the blessed result of the death and resurrection of our Lord Jesus Christ. He shall then see the travail of His soul, and be satisfied, having, as the fruit of His own work on the cross, presented them faultless before the presence of His glory with exceeding joy (Jude 24).

To His name be eternal praise and glory !

E. A.

LANDMARKS AND STUMBLINGBLOCKS.

"Thou shalt not remove thy neighbor's landmark, which they of old have set in thine inheritance" (Deut. xix. 14).

"Take up the stumblingblock out of the way of My people" (Isa. lvii. 14).

WHAT tender care, what gracious consideration, breathe in the above passages ! The ancient landmarks were not to be removed; but the stumblingblocks were to be taken up. The inheritance of God's people was to stand entire and unchanged, while the stumblingblocks were to be sedulously removed out of their pathway. Such was the grace and care of God for His people ! The portion which God had given to each was to be enjoyed, while, at the same time, the path in which each was called to walk should be kept free from every occasion of stumbling.

Now, judging from recent communications, we believe we are called upon to give attention to the spirit of those ancient enactments. Some of our friends have, in their letters to us, opened their minds very freely as to their spiritual condition. They have told us of their doubts and fears, their difficulties and dangers, their conflicts and exercises. We are truly grateful for such confidence; and it is our earnest desire to be used of God to help our readers by pointing out the landmarks which He, by His Spirit, has set up, and thus remove the stumblingblocks which the enemy diligently flings in their path.

In pondering the cases which have lately been submitted to us, we have found some in which the enemy was manifestly using as a stumblingblock the doctrine of election *misplaced*. The doctrine of election, in its right place, instead of being a stumblingblock in the pathway of anxious inquirers, will be found to be a landmark set by them of old time, even by the inspired apostles of our Lord and Saviour Jesus Christ, in the inheritance of God's spiritual Israel. But we all know that *misplaced* truth is more dangerous than positive error. If a man were to stand up, and boldly declare that the doctrine of election is false, we should without hesitation reject his words; but we might not be quite so well prepared to meet one who, while admitting the doctrine to be true and important, puts it out of its divinely appointed place. This latter is the very thing which is so constantly done, to the damaging of the truth of God, and the darkening of the souls of men.

What, then, is the true place of the doctrine of

election? Its true, its divinely appointed place, is for those within the house—for the establishment of true *believers*. Instead of this, the enemy puts it *outside* the house, for the stumbling of anxious *inquirers*. Harken to the following language of a deeply exercised soul: "If I only knew that I was one of the elect I should be quite happy, inasmuch as I could then confidently apply to myself the benefits of the death of Christ."

Doubtless, this would be the language of many, were they only to tell out the feelings of their hearts. They are making a wrong use of the doctrine of election—a doctrine blessedly true in itself—a most valuable "landmark," but made a "stumblingblock" by the enemy. It is very needful for the anxious inquirer to bear in mind that it is *as a lost sinner*, and not as "one of the elect," that he can apply to himself the benefits of the death of Christ.

The proper stand-point from which to get a saving view of the death of Christ is not election, but *the consciousness of our ruin*. This is an unspeakable mercy, inasmuch as I *know* I am a lost sinner; but I do *not* know that I am one of the elect, until I have received, through the Spirit's testimony and teaching, the glad tidings of salvation through the blood of the Lamb. Salvation—free as the sunbeams, full as the ocean, permanent as the throne of the eternal God—is *preached* to me, *not* as one of the elect, but as one *utterly lost*, guilty, and undone; and when I have received this salvation there is conclusive evidence of my election. "Knowing, brethren beloved, your election of God; for our gospel came not unto you in

word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 4, 5). Election is not my warrant for accepting salvation; but the reception of salvation is the proof of election. For how is any sinner to know that he is one of the elect? Where is he to find it? It must be a matter of divine revelation, else it cannot be a matter of faith. But where is it revealed? Where is the knowledge of election made an indispensable prerequisite, an essential preliminary, to the acceptance of salvation? Nowhere, in the word of God. My only title to salvation is, that I am a poor guilty, hell-deserving sinner. If I wait for any other title, I am only removing a most valuable landmark from its proper place, and putting it as a stumblingblock in my way. This, to say the least of it, is very unwise.

But it is more than unwise. It is positive opposition to the word of God; not only to the quotations which stand at the head of this paper, but to the spirit and teaching of the entire volume. Harken to the risen Saviour's commission to His first heralds: "Go ye into *all* the world, and preach the gospel to *every* creature" (Mark xvi. 15). Is there so much as a single point, in these words, on which to base a question about election? Is any one, to whom this glorious gospel is preached, called to settle a prior question about his election? Assuredly not. "All the world" and "every creature" are expressions which set aside every difficulty, and render salvation as free as the air, and as wide as the human family. It is not said, "Go ye into a given section of the world, and preach the gospel to a certain number."

No; this would not be in keeping with that grace which was to be proclaimed to the wide, wide world. When the law was in question, it was addressed to a certain number, in a given section; but when the gospel was to be proclaimed, its mighty range was to be, "All the world," and its object, "Every creature."

Again, hear what the Holy Ghost saith, by the apostle Paul: "This is a faithful saying, and worthy of *all* acceptation, that Christ Jesus came into the world to save *sinners*" (1 Tim. i. 15). Is there any room here for raising a question as to one's title to salvation? None whatever. If Christ Jesus came into the world to save sinners, and if I am a sinner, then I am entitled to apply to my own soul the benefits of His precious sacrifice. Ere I can possibly exclude myself therefrom I must be something else than a sinner. If it were anywhere declared in Scripture that Christ Jesus came to save only the elect, then clearly I should, in some way or another, prove myself one of that number, ere I could make my own the benefits of His death. But, thanks be to God, there is nothing the least like this in the whole gospel scheme. "The Son of man is come to seek and to save that which was *lost*" (Luke xix. 10). And is not that just what I am? Truly so. Well then, is it not from the standpoint of a lost one that I am to look at the death of Christ? Doubtless. And can I not, while contemplating that precious mystery from thence, adopt the language of faith, and say, "He loved *me*, and gave Himself for *me*?" Yes, as unreservedly and unconditionally as though I were the only sinner on the surface of the globe.

ANSWERS TO CORRESPONDENTS.

QUES. 21.—What does Paul mean in Philip. 3 : 11, when he says, "If by any means I might attain unto the resurrection from among the dead" ?

ANS.—The epistle to the Philippians is preeminently that of the Christian *race*. A race is run for a *prize*, and the prize is at the *end*, and at the end *only*.

The third chapter presents the Christian, in the person of Paul, in the fullest energy of the race. The prize is to "*win Christ*"—to reach heaven not for heaven's sake, not for its rest and happiness and glory, but to have *Christ* there. A part of this will be to be found there not in our "*own righteousness*," for that would be something we could boast in of ourselves; but "*that which is through the faith of Christ, the righteousness which is of God by faith*"; for this will be to the praise of *Christ*, the prize we are running for.

Another part will be to have formed special acquaintance with Christ in our walk with Him through this life; to have trod the path of obedience and devotedness in which we have learned His powers as our risen Lord—in the new creation—and the life of suffering which was His through this world, the same world through which we are passing. The results of *such* an acquaintance will be seen only at "*the resurrection from among the dead*." "Very well then," cries the Spirit-energized racer; "it matters not what I need to pass through to reach that blessed hour; I am willing to go through it, even if it is by "*being made conformable unto His death*," that is, like my Lord, suffering death at the hands of men," which Paul actually did. Then, and then only, shall we have apprehended "*that for which also I am apprehended of Christ Jesus*."

All this is reached at the end of the race only; it is the divine incentive to the Christian's daily life; it fills it with *holy* energy and fruitfulness.

There is perhaps not a godly soul who has not found difficulty in reconciling this with what faith actually possesses in Christ, but a patient waiting on God will, we believe, "*reveal even this*" to

them. It is indeed the enjoyment of our present possessions in Christ, having Christ already dwelling in our hearts by faith, which sets us running in the race to "win Christ."

QUES. 22.—Is the baptism in Gal. 3 : 27 water or Spirit?

ANS.—It is water—the external, official putting on of the name of the Lord. It should read *unto* Christ, not *into*.

QUES. 23.—Is it according to Scripture to say that I am saved, spirit, soul, and body, or must I wait until the resurrection before my body is saved? Is not my body saved NOW, but will be glorified, or changed, at His coming?

ANS.—Is not Rom. 8 : 24 the divine answer? "The redemption of our body" is the subject in question, and He says it is a matter yet of "hope."

In verse 10 of the same chapter it is stated "the body is dead because of sin." Sin is yet in it. It waits yet, therefore, for redemption; not with uncertainty surely; for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (ver. 11). From the standpoint of faith all is done already, for faith rests in the *purpose* of God; but from the standpoint of fact and experience we can go no farther than what is already accomplished in us. In *fact*, in *experience*, we have yet to keep our bodies under, to subdue them by prayer and fasting, lest they allure us into the satisfying of their evil passions. As to our *souls*, we who believe "are saved" already (Eph. 2 : 8). As to our *bodies*, we are waiting for their redemption (Rom. 8 : 23). As to the circumstances and snares into which we are liable to fall day by day, we "work out our own salvation with fear and trembling" (Philip. 2 : 12, 13).

EDITOR'S NOTES.

"He wist not."

Ex. 34 : 29 ; Judges 16 : 20.

MOSES had been with God on the Mount forty days, and when he came down his face shone in such a fashion that it made the people afraid to come near him. It reflected the light in which he had been. So it always is. God is light, and God is love. Communion with Him makes us like the One with whom we commune. And what is exceedingly beautiful is this: "Moses wist not that the skin of his face shone." Intercourse with God and occupation with the holy and blessed things which He communicates to men, takes us out of ourselves. It leaves us unconscious of self. The more we realize and enjoy the glories into which the cross of our Lord Jesus Christ has introduced us, the less we will think of self or of any attainments we may have reached.

But we read of another who "wist not." It was Samson when asleep upon Delilah's knees. "He wist not that the Lord was departed from him." *Born* a Nazarite, he is a figure of the true Christian. In his affections for that attractive but deceitful woman he pictures the Christian who is attracted by this world and plays fast and loose with it. He imbibes some of its principles, enjoys some of its pleasures, keeps some of its company, forgets that his strength as a Christian is in heartfelt separation to Christ, and almost unconsciously he finds himself asleep in the world's lap. He awakes only to wonder that his strength for prayer, for service, for worship, for enjoyment of the word of God, of His grace and love, for the interests of Christ

and of His people is gone from Him. "He wist it not;" but now some special occasion has come, and it has manifested it. Blessed be the God of all grace who is able to restore us out of such a state.

IN 1 John 2:18 we read, "Many Antichrists." "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." The true Christ is Jesus, the Son of God, also by incarnation, the Son of David, heir to David's throne, and therefore King of the Jews—the One promised throughout the Old Testament as the only Hope of Israel, as also of the Gentile nations. All rulers have failed to govern the earth according to God, so He has appointed Jesus as Christ, or Messiah, to do it, with Israel as His special, head nation.

When He came and offered Himself to Israel, they would not have Him; they crucified Him. But God raised Him from the dead and took Him back into heaven, since which time He has been saving sinners in all parts of the earth, and making of them "one Body"—"the Church"—which is to reign with Him when He returns to reign, but must share His rejection while He is rejected.

The devil is a revolted creature in heaven whose ambition is to have supreme authority. Christ has that, and Christ is therefore before his jealous, envious eye continually. Having caused man to revolt on earth as he did in heaven, he uses man against Christ, and when the time has come for Christ to return and take the rule over the earth the devil will have produced a man who will claim

to be the Christ. He will be "the Antichrist." He is described in 2 Thess. 2: 3, 4.

Meanwhile everything which, sheltering itself under the name of Christ, is really in opposition to Christ, is called by Scripture an antichrist. It testifies that in Christendom "there are many antichrists." For instance, "Christian Science," Mormonism, Unitarianism, Seventh-Day Adventism, Spiritualism, "Millennial Dawn"-ism, every one of which is a destroyer of Christianity while decking itself with its mantle. Openly or with subtlety they all set aside the deity of our Lord Jesus Christ, and if Jesus is not as truly God as He is man, we have no true Christianity left.

Of these antichrists the most subtle is perhaps the last mentioned. Others may be too gross and vulgar or silly to attract a true Christian, but "Millennial Dawn" puts on a pious face at the start, only to lead more easily and, if possible, more fatally into the ditch. We earnestly warn against it all who value their souls. If any have been ensnared by it, and desire to know why we speak so strongly about it, let them address us personally and we will send them what will show abounding reasons from Scripture for it.

Christendom is rapidly becoming apostate, as prophesied in Scripture. The once "Orthodox Denominations" are fast becoming leavened by these "many antichrists," and God's beloved people need to be wide awake lest they become confused in mind and spoiled in heart. To the night-watcher the hours toward morning are the most trying, but the coming of our Lord is near and our long watch will be over forever.

PRACTICAL REFLECTIONS ON THE HISTORY OF JONAH.

CHAPTER FOUR.

(Continued from page 150.)

THE Holy Spirit has declared that "the carnal mind is not subject to the law of God, neither indeed can be." It is a most humiliating truth, but experience and Scripture everywhere corroborate it. It is not that the carnal mind in an unconverted person merely is so hopelessly evil; but this wretched principle is as unreliable and vile in the greatest saint as in the worst sinner. Indeed, it is when we see the working of the flesh in one who is an example of piety that we appreciate its incurable iniquity as never before. No child of God dare trust the flesh. It will betray him into unholy thoughts and ways every time it is permitted to have control. I say *permitted*, purposely, for no Christian is of necessity subject to its power. Rightly viewed, it is a foreign thing, that should not have place for one moment. The believer is called upon to refuse its sway, and, in place of yielding his members unto it as though it had a necessary authority over him, he is called upon to make no provision for the flesh to fulfil its lusts. He is to reckon himself dead to it, and to yield himself unto God as one alive from the dead. Let it be otherwise, and defeat is certain—the triumph of the flesh is assured. But if we walk in the Spirit, we shall not fulfil the lusts of the flesh.

Now in Jonah, here, we see a saint under the power of the flesh, though we cannot doubt that he was en-

abled to judge his failure at last, while commanded by God to put the record of it in the form it here bears in order that it might prove an admonitory lesson to thousands. No one doubts that it was the flesh that led to his fleeing from the presence of the Lord. It was the same power that was controlling him when he sat down outside the city, after delivering his message, to see what the Lord would do. Instead of his heart being filled with joy because of the repentance of the Ninevites, he was filled with anxiety as to his own reputation.

Probably few of us realize what a strong place self has in our affections till something arises that touches our own personal dignity. It is then that we manifest what spirit we are of. There is more of the Jonah disposition about us than we like even to admit to ourselves. Yet to own failure is one of the first steps to deliverance from it.

When all heaven was rejoicing at the repentance, not of one sinner, but of a vast multitude, we are told that "it displeased Jonah exceedingly, and he was very angry." His state is most wretched, yet he is altogether unconscious of it. Puffed up with a sense of his own importance, the weal or woe of so many of his fellow-creatures is as nothing compared to his own reputation. Yet so utterly unconscious is he of the wretchedness of his state of soul, that he can turn to God and express his shameful failure as though he had not failed at all; or even as though the failure, if there were any, was on the part of the Lord Himself.

"He prayed unto the Lord, and said, I pray Thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish;

for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil. Therefore now, O Lord, take, I beseech Thee, my life from me; for it is better for me to die than to live." It seems almost unbelievable that a servant of God could be in such a dreadful state of soul; but, alas, it was but an aggravated form of that insidious disease, pride, that so readily finds a congenial place for growth and expansion in the breast of any saint out of communion.

The tender question of the Lord might well have broken Jonah down, had he not been so thoroughly self-occupied. "Then said the Lord, Doest thou well to be angry?" There is no reproach: just the serious and solemn question that ought to have awakened him at once to his true condition of soul.

How often He would press a similar question upon us when cherishing unholy thoughts or feelings, or walking in our own paths and neglecting His ways! "Doest thou well" to be thus pleasing thyself and dishonoring Him? Surely not! But it is amazing how slow one can be to own how ill he is doing when he has become hardened by the deceitfulness of sin.

On Jonah's part there is no response in words, but, acting in self-will and wounded vanity, he goes outside the city, and, after building a booth, sits under its shadow, to see what would become of the city, and of his prophetic reputation.

In grace God prepared a gourd, which, growing very rapidly, soon overshadowed the petulant prophet, and thus sheltered him from the fierce rays of the almost tropical sun. Because it ministered to

his comfort, Jonah was exceeding glad of the gourd. This is the first note of joy on his part that we find recorded, and is in fact the last as well. His gladness was as truly from selfishness as was his sorrow.

But God now prepares something that is to blast that joy. A worm is permitted to destroy the gourd, and then a vehement east wind is likewise prepared by Him who has His way in the whirlwind and in the storm. The sickening heat almost overcame Jonah, so that he fainted; and in his chagrin and wretchedness he wished once more that he might be permitted to escape his trials by dying, saying, "It is better for me to die than to live."

Again God speaks: this time to inquire in tenderest tone, "Doest thou well to be angry for the gourd?" Gloomily the offended prophet answers, "I do well to be angry, even unto death." It is the callousness that comes from allowing sin to go unjudged till all capacity to discern between right and wrong seems to have gone.

The reply of Jehovah is an opening up of His grace that evidently accomplishes its end; for Jonah has no word of self-vindication to offer. He permits God to have the last word, and closes his record abruptly, as though what followed were of too sacred and private a nature for him to publish it abroad. The Lord said, "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" The question is unanswerable. Jonah grieved for the loss of

the gourd because it had ministered to his comfort. Jehovah yearned over the sinners of Nineveh because of the love of His heart! How opposite were Master and servant! But we must leave the history where God leaves it. The rest we shall know at the judgment-seat of Christ. Meantime may we have grace given to daily judge in ourselves aught that, if left to develop, would lead us as far from Himself as Jonah wandered!

H. A. I.

“FOR WHO HATH DESPISED THE DAY OF SMALL THINGS?” (Zech 4:10.)

WE see in Nehemiah a heart that *habitually turned* to God, that sought its strength in Him, and thus surmounted the greatest obstacles. The time in which Nehemiah labored for the good of his people was not one of those brilliant phases which awaken the energy of faith, and even the energy of man, imparting to it their own lustre. It was a period which required the perseverance that springs from a deep interest in the people of God, because they are His people; a perseverance which, for this very reason, pursues its object in spite of the contempt excited by the work, apparently so insignificant, but which is not the less the work of God; and which pursues it in spite of the hatred and opposition of enemies, and the faintheartedness of fellow-laborers (Neh. 4: 8, 10, 11); a perseverance which, giving itself up entirely to the work, baffles all the intrigues of the enemy, and avoids every snare, God taking care of those who trust in Him. It is also a beautiful

feature in Nehemiah's character, that in spite of his high office he had all the detail of service so much at heart, and all that concerned the upright walk of God's people . . . This history shows us, first of all, how, when God acts, faith stamps its own character on all who surround it. The Jews, who had so long left Jerusalem desolate, are quite disposed to recommence the work. Judah, however, is discouraged by the difficulties. This brings out the perseverance which characterizes true faith when the work is of God, be it ever so poor in appearance. The whole heart is in it because it is of God. Encouraged by Nehemiah's energy, the people are ready to work and fight at the same time. For faith always identifies God and His people in the heart. And this becomes a spring of devotedness in all concerned.

Let us remark, that in times of difficulty faith does not show itself in the magnificence of the result, but in love for God's work, however little it may be, and in the perseverance with which it is carried on through all the difficulties belonging to this state of weakness; for that with which faith is occupied is the city of God and the work of God, and these have always the same value, whatever may be the circumstances in which they are found.

Extract from "Synopsis."

EXTRACT.

WHAT is important is not "The Brethren," but the truth they have. . . . God could set them aside, and spread His truth by others—would, I believe, though full of gracious patience, if they

be not faithful. Their place is to remain in obscurity and devotedness : not to think of Brethren (it is always wrong to think of ourselves), but of souls, in Christ's name and love, and of His glory and truth only—not to press Brethrenism, but to deal with each soul according to its need, for Christ's sake. . . . Unworldliness, nonconformity to the world, self-denial, abnegation in love to others, is what is called for. . . . Let them walk in love, in the truth, humble, lowly, unworldly, and also for Christ; as little (and content to be little) as when they began, and God will bless them. If not, their candlestick may go (and oh, what sorrow and confusion of face it would be after such grace!) as that of others . . . doing the work of evangelists, making full proof of their ministry, lowly, devoted, and simple; because devoted in heart, and separated to Christ. As regards also the activity outside them, it is one of the signs of the times, and they should rejoice in it. . . . But it does not give their testimony at all. . . . I do not believe attacks on anything to be our path, but to be superior, and for *the truth*, in grace. . . . Self-defence is every way to be avoided. The Lord will answer for us if we do His will. . . . God has no need of us, but He has need of a people who walk in the truth, in love and holiness. "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Jehovah." . . . The gospel we may, and must, rejoice in, yet it only makes the testimony of Brethren outside the camp more necessary than ever; but it must be real. . . . If Brethren fall in with the current Christianity inside the camp, they would be another sect with certain truths.

J. N. D.

Rest.

[Lines found under the pillow of a soldier who was lying dead in a hospital near Port Royal, South Carolina.]

I LAY me down to sleep
 With little thought or care
 Whether my waking find
 Me here or there:

A weary, aching head,
 That only seeks to rest
 Unquestioning upon
 Thy faithful breast.

My good right hand forgets
 Its cunning now :
 To march the weary march
 I know not how.

I am not eager, bold, or strong,
 All *that* is past;
 I'm ready not to do,
 At last, at last.

y *half*-day's work is done,
 And this is all my part,
 I give my patient God
 A patient heart :

And grasp His banner still,
 Though all its blue be dim :
 These stripes, no less than stars,
 Lead after Him.

"OUT OF" AND "INTO."

IN a previous paper we were looking at the terms "this age" and "that age," and saw that the expressions applied, not to mere dispensations or periods of time, but to moral spheres: one away from God and at enmity with Him; the other where He has His rightful place, and man in reconciliation enjoys His presence and love. It is of immense importance to see this, for eternal issues depend upon our relation to one or the other of these two spheres.

We may now look at some other terms which are applied to them, and we shall doubtless find that, although the names differ according to the line of truth being unfolded in the context, yet the spheres are the same two, ever in sharpest contrast with each other.

In Matt. 13: 38 we have at one glance the world and the two spheres in it, composed of "children of the kingdom" and "children of the wicked one," where the former will be easily recognized as belonging to the "coming age," their characteristics being detailed in the "Sermon on the mount" (chaps. 5 to 7).

There is a similar contrast in John 8: 23, "Ye are from beneath; I am from above, ye are of this world, I am not."

In John 5: 24 we have the terms "out of death unto life," where death is but another name for "this age," so-called, because in John's Gospel Christ's presence among men as "the Life" shows all else to be dead. "Except ye eat the flesh of the Son of

man, and drink His blood ye have no life in you" (John 6: 53).

In Acts 26: 18 we have "from darkness to light," from "the authority of Satan to God." If *death* characterizes "this age" as under sentence from God, *darkness* characterizes it no less as separated from God, who "is light." In the very beginning of man's history as a fallen creature, he departed from God and submitted to Satan,* hence the apostle's mission "to turn from darkness to light, and from the authority of Satan to God": agreeing with Eph. 6: 12, "For we wrestle not against flesh and blood, but against principalities, against authorities, against the world-rulers of this darkness, against spiritual powers of wickedness in the heavenlies" (R. V.).

Rom. 5: 12-21 affords another contrast, "In Adam" and "In Christ." "In Adam" is death and condemnation—but another mode of expressing what is true of "this age." "In Christ" is life and righteousness.

Rom. 8: 5-9 gives still another, "In the flesh" and "In the Spirit." "In the flesh" is to be "*unable* to please God," "not subject to His law, nor indeed *can* be," and "in the flesh" all certainly are who are not Christ's (ver. 9). Hence "in the flesh" is but another term for "this age." "In the Spirit" is the other sphere, where all are who are Christ's; where the Holy Spirit, dwelling in each individual,

* This formed the two spheres, of which, in the one, Satan is the god (2 Cor. 4: 4) and the prince (John 14: 30), and in the other Christ is the centre, and life, and hope. In the one or the other we all are. If unsaved, under Satan as our god and prince in the one; if saved, under Christ the true God and true Prince in the other,

makes known the riches of the grace which is in Christ Jesus.

2 Cor. 6: 14-16 plainly applies to the two spheres—to wit; "believers," "unbelievers"; "righteousness," "lawlessness"; "light," "darkness"; "Christ" "Belial"; "temple of God," "idols."

Eph. 2: 2, 3 is another instance: "children of wrath," "sons of disobedience," designate the class of "this world," whilst "we" who are "saved by grace" designate the other.

"Old man" is another term, used in Eph. 4: 22, to express that which formerly characterized one as belonging to "this age," now "put off" and another "put on," corresponding to the new creation inside.

Chap. 5: 8 is in the same line, "sometimes darkness, but now light in the Lord: walk as children of light."

In Col. 1: 13 we have: "Who delivered us from the authority of darkness, and hath translated us into the kingdom of the Son of His love." This is far more than mere contrast, since it shows that these believing ones, once under "the authority of darkness," had not only been delivered from such authority but placed in the light under other authority, *i. e.*, the authority of the One who, as man, was the perfect expression of light (John 1: 4), and of the love of God, who is both "light" and "love"; brought now into this "kingdom," where "light" and "love" have their full development; and praise goes up, even now, to Him who has taken them out of the one into the other.

James ever looks at the practical side of things, and in chap. 4: 4 he shows the enormity of being still linked with the world; it is nothing less than

"enmity with God"! Alas, that this is so lost sight of to-day, even among the people of God. In 1 Pet. 2: 10 the primary reference no doubt is to the sentence "Lo-ammi" ("not My people") passed upon God's ancient people in Hosea for their sins, but that sentence was passed upon them, because, with all their religiousness, their Bibles, and all God's gracious dealings and pleadings with them, they remained but a part of "this age," hence He will not allow that they are a people at all, until they have accepted Christ, when they will not only be "a people," but "*God's* people."

Thus it is plain that there is and has been from the beginning, before God, a sphere which is utterly at variance with Him, at *enmity* against Him, having its origin in a daring attempt to dethrone Him, and that sphere includes all who of the human family stand in mere fallen nature. Close our eyes to the fact we may; educate, cultivate, make strides in art and science we may, but the stern, cold fact remains that "all have *sinned* and are short of God's glory" (Rom. 3: 23). Savage or civilized, rich or poor, old or young, moral or immoral, the sovereign upon his throne or the slave in his cabin, all belong to "this age" who have not been taken out of it. None can enter the "coming age" without being washed (see Rev. 1: 5, 6). No way of escape but by the blood of Christ. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17: 11).

The sentence of death is upon "this age" and all who belong to it. The death of a Substitute is the only gateway out of it and into "the coming age."

The skin-covering God put upon our first parents is an acknowledgment of this; it is the proof that death has been gone through on their behalf, and for them ended the old status. The fruit of that death covers them. Abel owns this by presenting himself through a slain lamb. Cain refuses it; and in them the awful chasm between the two spheres we are considering is clearly marked.

To Noah and his house, and all the world of their day, the ark was the dividing line between the two spheres. The Deluge figures the awful baptism of judgment our Saviour passed through on the cross. It saves all within the ark, but it is the sure condemnation of all who are without.

Abram was the first man called upon to carry out the distinction between these two spheres in practical life, being called to "get out of thy country, kindred, and father's house." Hence he is to put the badge of condemnation upon his flesh and upon that of his household. Therefore they call him now "the Hebrew," *i. e.*, "he who has crossed over."

When Jehovah came down to execute judgment upon all the gods of Egypt and deliver His people, every house had to do with death—the houses of Israel as well as the houses of the Egyptians. In each case it was the *representative* of the house which was slain. Among the Egyptians it was the first-born; in Israel it was an innocent substitute. Death was against the Egyptians, so that they exclaimed, "we be all dead men." Death saved Israel, and its sign was put upon the *house*. In this connection, how the enormity of Moses' sin in not circumcising his child comes out! (Ex. 4: 24-26.) He the leader, the lawgiver, would lead God's people to liberty, with-

out the badge upon his own child of the only principle upon which deliverance was possible.

How beautiful and simple is Christian baptism in view of what we have been looking at! The Christian puts the badge of the same thing upon himself and his house; only of course it goes as much farther than circumcision as Christianity goes beyond Judaism. The full truth as to man's condition is out now. The promised "Seed" came and "died for all;" therefore "we thus judge, that if one died for all, then were all dead" (2 Cor. 5: 14). Thus *all*, by that death, proved to be dead, *burial* is now in order; not self-entombment, nor burial to one's own death, but to *His* death—"buried with Him by baptism unto death" (Rom. 6: 4).

Peter, "the apostle of the circumcision," familiar with Old Testament types and the lessons they were designed to teach, saw clearly the connection between the ark of Noah and baptism. "The like figure also now saves us, even baptism" (1 Pet. 3: 21, 22). Baptism is the fitting symbol of putting out of sight the "first man," and all that springs from him, and at the same time the badge of the new sphere whose Head has "gone into heaven, and is on the right hand of God: angels and authorities and powers being made subject unto Him." God is not cultivating any other ground; He is long-suffering, but He is not looking for fruit from any source save from the "True Vine." There must be connection with Him for fruitfulness, and there can be no link with Him save on the other side of death. "Except a corn of wheat fall into the ground and die, it abideth alone." "Yea, though we have known Christ after the flesh, yet now from hence-

forth know we Him no more. Therefore, if any man be in Christ, he is a new creation" (2 Cor. 5: 16, 17); and baptism is the badge of this new sphere. "As many of you as have been baptized unto Christ, have put on Christ" (Gal. 3: 27), in figure now introduces to that new sphere where the distinctions mentioned in ver. 28 are obliterated. And if the promise to the believer be, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," he puts this badge upon his household, in acknowledgment that salvation is for them, not because they are his household, but because of the death of Christ—the only hope for them, as for any. "Therefore we are buried with Him by baptism unto death" (*His* death).

Beautiful badge, showing the full testimony of God as to man's lost estate, and God's remedy. Christ's death—precious death—the only ground of blessing. But those who believe need to realize that their sphere is one not yet manifested. It cannot be manifested until "the Lord the Spirit" of it is manifested (compare 2 Cor. 3: 18, literal, and Col. 3: 1). It is yet "the kingdom and patience of Jesus Christ" (Rev. 1: 9). In whatever measure we are eized with the glory and blessedness of what is eally ours, to be entered upon and enjoyed by faith ow, in that measure the glare of "this age" will shrink up into its own nothingness, and the heart go out in deep pity for those who are of it, and have only sorrow beyond it.

J. B. J.

A FEW REMARKS ON 1 PETER 3: 19, 20.*

TO many this passage offers real difficulty. Others, apparently taking advantage of its obscurity, have made wrong use of it. But the obscurity of this passage does not lie so much in the inspired language as in the difficulty of getting a translation that correctly conveys its true meaning. Our English Bible commonly used in this country (which has, due to its many undoubted excellences, won a warm place in the heart of English-speaking Christians) completely falsifies the sense of this important passage. And the Revised Version only strengthens the erroneous reading.

Men do not like a *present* responsibility, and consequently welcome anything that offers itself as an excuse for setting it aside. A hope after death is that which, of all things, soothes a guilty conscience, and encourages the wicked to continue in their evil course and finally perish in sins—without God and without hope. It is hard to overstate the bad effects of this idea upon the conscience of the unsaved. The effect of error is to deaden the conscience and (which is its final end) blind the soul to every claim of God upon it. The truth of God's living word is powerful to effect just the opposite—arouse the conscience, and make it feel its responsibility to God.

Knowing then something of the evil of error and

* With the doctrine of this article the Editor is in full agreement, believing it surely to be what this passage of Scripture teaches. The translation of the Greek is another matter.

the value of truth, let us look with care at the passage before us.

"Quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah," is not what the passage says, as we shall show. As read above, "*which* sometime were disobedient" refers to "the spirits in prison." Now this is entirely incorrect. For this to be the thought, it would be τοῖς ἐν φυλακῇ πνεύμασιν . . . τοῖς ἀπειθήσασιν ποτε, which is not the sense. The construction is this: τοῖς ἐν φυλακῇ πνεύμασιν . . . ἀπειθήσασιν ποτε, which is to be translated "to the spirits *when* they were once disbelieving," etc., not "*who* were once disbelieving." The difference is that in the first it says He went and preached to the spirits when in prison, while in the second it says that He went and preached to them when they were disbelieving, or disobedient, in the days of Noah. He preached by the Holy Spirit in Noah; ἀπειθήσασιν ποτε, and not τοῖς ἀπειθήσασιν ποτε, is clear and decisive.*

The passage then should read, "In (or, by) which (Spirit) also having gone to the spirits in prison when they once disbelieved, preached, when once the long-suffering of God waited in the days of Noah,

* For those who are able to look the matter up for themselves, I refer them to their Greek grammars, merely stating that the rule under which this passage is grouped is that the article is often repeated after its noun to introduce some attributive word or phrase, and that when the defining clause is a participle, with the article it qualifies the noun, and when without the article it implies a predicate. I do this to avoid undue references to the Greek which could not edify, but may confuse.

while the ark was preparing," etc. This is not only the correct translation of this passage, but it brings out its truth, as the other does not.

Had these spirits heeded the preaching of Noah, they could not now be in prison. Noah preached a faithful testimony of God's long-suffering patience and of His righteousness, but it was disregarded; it fell upon deaf ears and contumacious hearts. They died in their sins, and are now in prison, awaiting that awful day of wrath. After death is the judgment (Heb. 9: 27), not repentance. Now is the time to repent (Acts 17: 30). The time to have repented was when Noah was proclaiming by the Spirit of Christ the goodness of God that leadeth sinners to repentance. No, my reader, there is not one word in Scripture giving the slightest ground for hoping to be saved after death if you perish in your sins. None can entertain such a hope from God's faithful word. It is a fatal delusion of Satan. It would be senseless to preach to persons after death if judgment, and not repentance, is the lot of spirits in prison.

The passage rightly understood brings out the grace of God to sinners—yes, to those very ones who are morally guilty of the death of His Son. When man's wrath and hatred to God were at their greatest, God's love and grace shone brightest.

This is indeed encouragement at the present time, so much like the days of Noah. And we may rest assured that God will be glorified in the faithful proclamation of His patience and grace to sinners. Christ cannot be truly preached without unfolding that precious grace which freely forgives and blesses. The Holy Ghost who preached in Noah is

He who now preaches to a world that has not changed one particle for the better; and if it pleased God to have made known His goodness then, it pleases Him to have it declared now.

Every stroke of Noah's hammer told off a few precious moments never to be regained, and brought the rebellious nearer that awful prison mentioned in 1 Peter 3: 19. Should not these solemn thoughts stir us all up to our responsibilities toward the lost around us on every hand?—cherishing the hope that some will heed the gracious message, and assured that in any event God will be eternally glorified in the making known the riches of His grace through Christ.

F. H. J.

THE CROSS.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6: 14.

THE cross of our blessed Lord may be viewed under different aspects, or in different lights. It is so viewed in the sacred writings.

It may be looked at first as *that which man, sinful man, gave the blessed Son of God*. It was said to the men of Israel, on the day of Pentecost, "Him ye have taken, and by wicked hands have crucified and slain." Gentiles also took part in the wicked deed. And why did they thus treat Him? He gave them no cause. He could say, "They hated Me without a cause." He was perfect goodness. He was love, "full of grace and truth." In short, He was what God is. The moral glory of God shone out in Him. In this sense, those who saw Him saw the Father.

Therefore, in hating Him they hated what God is. They might not, through their wilful blindness, know who Jesus was; for surely, had they known who He was, they would not have dared to crucify the Lord of glory. But, as we have said, they hated what He was; and in hating what He was, they hated what God is. Hence they really hated God: thus proving, at least in their case, that "the carnal mind," the mind of the flesh, "is enmity against God."

And what was manifestly true of them, is really true of all. Some of us may remember the time when we heard or read of the way Jesus was treated, that we said in thought, and perhaps in word, "If we had lived then, we would not have so treated Him; we would not have preferred Barabbas to Jesus; we would not have joined in the cry, "Away with Him, away with Him, crucify Him." And yet, while thus saying, we were preferring anything and everything to Him. We were virtually saying, "Away with Him"; thus proving that we are "by nature the children of wrath"—that, as the word of God says, "As in water face answereth to face, so the heart of man to man." "There is no difference, for all have sinned"—all away from God, with a mind enmity to Him. "None righteous; no, not one." "Every mouth stopped." "All the world guilty before God."

But the Cross is to be viewed as *God's gracious provision for the meeting of man's need—his deep need as a sinner*. Though the Lord Jesus was taken, and by wicked hands crucified and slain, yet we are assured that He was "delivered by the determinate counsel and foreknowledge of God"; and also that

"He was delivered for our offences." Thus the Cross is the gospel of the grace of God. The Lord having said to Nicodemus, "Ye must be born again," said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," signifying death by crucifixion; see John 12: 32, 33. And for what purpose was He lifted up on the cross? He answers, "That whosoever believeth in Him should not perish, but have eternal life." The apostle Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." The apostle Peter says that Christ "His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed."

Thus man's hatred to God, and God's love to man, met at the cross,—met face to face, and both at their highest point of activity,—man by his hatred telling out his deep need, and God in His love meeting that need—sin thus abounding at the cross, and grace at the same time much more abounding. While we were yet "sinners," "ungodly," "enemies," and "without strength," God loved us, and the Son of His love put Himself in our place, and died the death of the cross as a sacrifice for sin. And as a proof that the atoning work was done, that divine righteousness was fully and forever satisfied, He was raised from the dead by the glory of the Father; so that God can righteously receive all who avail themselves of this provision of grace. Yes, He is just in

justifying the vilest one of Adam's race who believes in Jesus. Poor, weary, burdened soul, trust this moment in the blood of the cross, even in that blood alone, saying from a full heart,

"In my hand no price I bring,
Simply to Thy Cross I cling";

and, as God and His Word are true, thou art accepted and saved.

It seems suitable, next, to think of the Cross in *the relation which believers sustain to it, and the present happy effects of that relation*. God's part in the Cross, as we have seen, was a gracious one. And believers are identified with that; and their identification therewith is taught as being most intimate, especially in Paul's writings. He says, in his epistle to the Romans, "Knowing this, that our old man is crucified with Him." Our old man is ourselves in the old sinful standing; so that the meaning is, *we* are crucified with Christ. He adds, "Now *if we be dead with Him*, we believe that we shall also live with Him." He says, in his epistle to the Galatians, "I am crucified with Christ; nevertheless I live; yet not I,"—he would not own the old "I," that being gone through the cross; and every true believer might say the same. In writing to the Colossians, he regards them as "dead with Christ"; and "risen with Christ." He says, "Ye are dead, and your life is hid with Christ in God." In his second epistle to Timothy, he says, "If we be dead with Him, we shall also live with Him."

The following words by *Gregory of Nazianzum*, born 347, and died 390, serve to show that the above expressions and thoughts of the apostle continued to

have a place for some time after the apostolic age: "Floods of tears flow from mine eyes, but they cannot wash away my sin. . . . The paschal lamb of the Jews was a type of that of Christians. We have escaped the tyranny of Pharaoh. Crucified with Christ, we are also glorified with Him. He died; we die with Him. He rose; we rise with Him. Let us sacrifice everything to Him who has sacrificed Himself for our redemption." But soon these inspired words of the apostle dropped out of use, and their deep and blessed significance was lost. And how little we find as to believers being dead with Christ and risen with Him in the theological writings of Christendom, since the Reformation! But God has used some who were fully with Him to bring these precious things, and others, to light; and no one was ever gladder in discovering truth than the writer of this was in seeing that, as a believer in Christ, he has died with Him and is risen with Him.

"With Him upon the cross I died,
With Him I there was crucified."

(To be continued, D. V.)

R. H.

CORRESPONDENCE.

DEAR BROTHER:

I have read "The Gates of Jerusalem," by Mr. E. I think the fundamental error of the tract is the expression quoted from another: "The idea creates the organization, the organization destroys the idea." I think also that probably the author of the expression used it in a sense quite different from that given to

it in this tract. The truth is, that, failing to realize the unity of the Spirit, organization has been resorted to as a means of securing unity, the result being an outward unity—a human form of unity—not the unity of the Spirit. No human organization is needful to maintain the truth that all saints possess a common life. And to make that fact the principle of practical communion is unholy. To refuse practical fellowship to a brother who in practice is attaching an unholy character to the common life is a holy necessity, if practical fellowship is to be maintained consistently with the character of the fact of a common life. Exclusion from practical fellowship of those who falsify the character of a common life is not a denial of the possession of a common life.

The reasoning of the tract on the difference between Paul and John is simply giving up "the form of sound words" as given by the Spirit through Paul. Is it true that there are to be no Timothys now to hold and maintain Paul's teaching and practice? The point in Mr. Darby's advice, "Let not John's writings be forgotten while insisting on Paul's," is missed altogether. He did not advise to give up Paul for a misunderstood John. Mr. Darby's thought was that occupation with "the display" (Paul), unbalanced by occupation with "the thing displayed" (John), tended to pride and self-importance. It is one thing to glory in what we are through grace, quite another to glory in God Himself. It is one thing to have ourselves and our wonderful blessing before us, quite another to be unconscious of ourselves in the sense of what God is.

C. CRAIN.

ANSWERS TO CORRESPONDENTS.

QUES. 24.—Rom. 1 : 18, the last part, "Who hold the truth in unrighteousness." What class of people are these?

ANS.—They are the people whose practical life is in opposition to the light which they possess. Such were the Gentiles under the light of *creation*, as seen in what follows the verse from which you quote. The works of God all about them proclaimed, in the heavens above, the glory of God, and in the earth beneath, His goodness and benevolence and marvelous wisdom. They turned their backs to all this, and betook themselves to the worship of creatures lower than themselves, and objects carved or cast by their own hands. They sinned against their light. Their philosophers could write finely on virtuous living while deep moral degradation marked their ways.

The Jews had more. They had a *revelation* added to the light of creation, and their practical ways were so bad that it is said of them (chap. 2 : 24), "For the name of God is blasphemed among the Gentiles through you." Their scribes and Pharisees and doctors could preach well to the people, but "they say, and *do not*," said the Saviour of them.

And yet worse of Christians who, to the light of creation and of the revelation which God had given to the Jews, have the added light of the New Testament—a light that shines as the noonday sun! So contrary to that light has the general practice of Christendom become, that its final character is described as "*Mystery, Babylon the Great, the mother of harlots and abominations of the earth*" (Rev. 17 : 5), and its doom exhibited in Rev. 18.

It is a deadly thing to walk behind one's light, in whatever degree it may be done, and in whatever relations toward God.

EDITOR'S NOTES.

"I have commanded
the ravens to feed
thee there."

1 Kings 17: 4.

There is nothing which delights an upright mind like being trusted, and there is no greater reward for sincere love than unquestioning confidence. That is why *faith* has such an immense place in the Scriptures. It is what man owes to a God who has surrounded him with every proof of uprightness, of love, of wisdom, and of power equal to any emergency. In creation and in redemption, all this about Him, and much more, has been revealed. He therefore now looks for man's confidence in Him—for that faith which questions not one word of His lips.

Whoever looks to Him in that implicit confidence is blest of Him. Whoever gives Him that honor which exalts His judgment over any mind of our own, which closes our mouth and bows our heart the moment He speaks, cannot fail to experience that the pleasure of the Lord is with him.

But that confidence will be put to the test sometimes. Our text is one of those instances. Elijah, whose heart yearned for God's just claims in Israel, has just delivered a solemn message, and now God sends him in a desolate path away from all human succor. It is "there" God wants him, and *there* He will take care of him, even if it is the ravens who are to be His ministers.

Thus the man who seeks to restore God's rights among His people acknowledges those rights first upon himself. He obeys, he is cared for, he glorifies God. "Blessed is the man that endureth temptation: for when he is tried (has been found true

by trial) he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1: 12).

Sanctification.

Sanctification is twofold. It is first *positional*, and then *practical*. God's people are called *saints*, not because of the degree of practical holiness which they have reached, but because of the holy place and relationship in which they stand in Christ Jesus. Had God but forgiven us our sins, it would be great mercy indeed, and it *is* great mercy; but He has done much more: He has set us in a new place before Him, just as the people of Israel were put in a new place by the crossing of the Red Sea and of Jordan. They were taken out of the old, and placed into the new. So we, by the death and resurrection of Jesus, with whom faith has identified us, have passed out of our old place, "in Adam," "in the flesh," and have been put into a new place, "in Christ," "in the Spirit." It is a God-made and a God-given place, to which no sin, no guilt, no death, can ever attach. It is a *holy* place; and being put in that place, we are a sanctified people, separated to God, His sons and daughters.

Our being holy in practice springs from that. Since we are in a holy place, and in a holy relationship, let us be practically holy, according to what we are, and *the place* we are in. Since we are the sons and the daughters of God, let us be holy, as becomes the holiness of God our Father.

We *are* saints by virtue of being called of God; we *ought to be* saintly in our daily life by virtue of what we *are*. Thus has sovereign grace its blessed place, with our responsibility flowing from it

"That Christ may
dwell in your hearts
by faith."

Eph. 3 : 17.

It is evident from all Scripture that there is no place God delights in so much for His habitation as the human heart. He has by creation so constituted man that He can say, "My delights were with the sons of men" (Prov. 8 : 31). Sin has alienated man from God, yet God yearns for his *heart*. "My son, give Me thy heart," and to win it our Saviour came and suffered all.

As many as have received that blessed Saviour are reconciled to God. His precious blood has removed their sins. They love Him therefore. He dwells in their hearts.

But how slow we are to give Him the whole place there! How much of it is taken up by self and the things of self! Therefore is much discipline required to help us get rid of what hinders thus in us the object of the Holy Spirit. He (the Spirit) dwells in us to enthrone Christ in our hearts, and to form in us a character answering to that of Christ. He values our service for Him, but far, *far* more His image produced in us.

Let none therefore faint in the trials which beset their path. We are living in a day when men deny sin and its terrible effects in us; when they set aside the holiness of God and His great hatred of sin; when they would have it that all is lovely, and no discipline required anywhere; but the word of God changes not, nor His manner of forming His people for His own blessed ends. If He has called us to reign with Christ by and by, we must suffer with Christ now.

May we all be "strengthened with all might, according to His glorious power, *unto all patience and*

long-suffering with joyfulness" (Col. 1 : 11). Thus shall we grow, and thus will our text be fulfilled.

TAKE CARE; WARD IT OFF AT THE BEGINNING!

I KNOW right well the deep abyss of gloom that, like an atmosphere, surrounds the human heart; and I know, too, how often even physical weakness lets one drop into it, and how hard it is to shake it off. Our strength is gone, and oft we "wist it not"; so that I always say to myself, "Take care; ward it off at the beginning!" If one gives way, one drops deeper and deeper into it; into the thing, of all others, most fallen, most afar from God—a dark, brooding human heart. The Lord is very pitiful to such a one—very tender and gracious; but if, as has been said, I have *all* the grace of Christ, I have no business to give way as if it were not "sufficient." What oppresses me to-day will be gone to-morrow; but a glimpse of Christ—the felt answer of His heart in the moment of oppression—will last until to-morrow, and the next day, and forever, and forever. Shame on the heart that can go down so low for the worry of the moment, and rise so little to the realities that are forever!

WIGRAM.

"OH, what a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished. Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy

without anything else. They imagine that if such a dear friend were to die, or such and such blessings were removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case: God has been depriving me of one blessing after another; but, as every one was removed, He has come in and filled up its place; and now, when I am a cripple, and not able to move, I am happier than ever I was in all my life before, or ever expected to be. And oh, how terrible does it appear to me to sin against this God—to set up our wills in opposition to His! and when we awake in the morning, instead of thinking, ‘What shall I do to please my God to-day?’ to inquire ‘What shall I do to please myself to-day?’”

PAYSON.

NATURE has circumstances between itself and God. Faith has God between the heart and circumstances.

J. N. D.

TEMPTATION.

AND now as to the word temptation. To be tempted is another thing from having a lust to sin—the carnal mind.

Temptation is used in Scripture not for internal sin at all, nor in connection with it, save when it is the *actual giving way* to the temptation by reason of the sin—“drawn away of our own lusts, and enticed.” “Tempted” there is the giving way to the trial. But temptation otherwise is just the trial of what is in the person so tried; and this may be very various. God in this sense may be tempted. We

know from His very nature, and by the Word, that He cannot be tempted of evil; yet "they tempted God in the desert." They tempted, and were destroyed of the destroyer. God was put to trial as to what He was; and this was just their sin. In Him, it need not be said, absolute, essential perfection was found. Neither can God tempt any man in the way of evil, or lust. Yet God did tempt Abraham; He put Abraham to trial, and proved the grace which He had given him, saying thereon, "Now I know." Exhibition of grace was the result of the trial—of the temptation here.

So we pray, "Lead us not into temptation"—clearly, not into lust, or evil, but into a place of trial of what is in us, we knowing our weakness, and therefore adding, "but deliver us from evil," or the evil one. But the Spirit of God did lead Christ into temptation (Matt. 4; Luke 4); not, surely, into any exercise of an evil nature, but into Satan's trial of what He was. The first Adam, confessedly innocent, and having no sin, yet was tempted, and so tempted that he fell into sin; so that, clearly, here temptation does not imply existing evil, or a sinful nature; for there may be temptation so as to fall into sin where there was no evil nature at all. He was tried, and fell; weakness and fallibility being there, though not sin. We are tempted—what is in us is tried; and in our case evil continually is found. . . . The sinful nature is distinct from the temptation, though discovered by it. So Christ was tempted, tried in all points according to the likeness of His brethren; but the result was, there was nothing found in Him but perfectness.—*Extract from J. N. D.*

The Church to her Beloved.

(Gen. 24.)

THINE the beauty and the glory—
 Heir of all things, Son of God,
 Shining round me, and before me,
 Lighting all the desert road.

Camels girded for the journey,
 Kneeling, laden, set for home;
 Ah! my heart is gone already,
 Centered there, no more to roam.

Roll afar, thou proud Euphrates!
 Nought can hold me from my bourn,
 Where my mighty Guardian came from,
 There, with me, will He return.

Buried in Chaldea's city,
 I had perished with my race:
 But the Steward, sent to get me,
 Met me in His Master's grace;

Asked me for "a little water,"
 Let me quench His camels' thirst,
 Saw in me Bethuel's daughter—
 Her He prayed for at the first.

Oh, the errand that He told me,
 Of the Living One who died!
 Of the Father's love and counsel,
 Taking unto Him a Bride!

Nothing, I remember nothing,
 But that Sacrifice and choice:

Never music filled my spirit
Like that penetrating voice!

Could I hear Him that true Servant,
And for Isaac not be won?
Oh, the Father loved and sought me,
Sent and claimed me for His Son.

Let the token on my forehead,
Let the bracelets on my hands,
Prove me now the chosen daughter
Of the Lord of all the lands.

I will go—I would not tarry,
Object of that heart's delight!
He was unto death obedient,
I would walk with Him in white.

Jewels, raiment, gifts, the Servant
Brought for me from Isaac's hand,
Precious things that else had never
Shone in any foreign land.

I shall see Him in His beauty!
He Himself His bride will meet;
I shall be with Him for ever,
In companionship complete.

Thoughts of Him are strength and gladness.
What man comes there forth our way?
" 'Tis my Master." 'Tis the Bridegroom—
Veiled—the Bride is caught away . . .

And the Servant telleth Isaac
All the things that he hath done!
And Rebekah reigns in Hebron:
Wife of the once-offered One!

THE BIBLE AND SCIENCE: ARE THEY FRIENDS, OR FOES?

Substance of an Address to Young Men, by H. P. Barker.

"O Timothy, keep that which is committed to thy trust, avoiding . . . oppositions of science, falsely so called."—1 Tim. 6 : 20.

WHAT a name to conjure with is "Science"! With many it has become a positive fetish, before which everything else must bow and cringe. "Thus saith Science" is to them an end of all controversy, and no one must say a word after she has spoken.

But what is this thing that so imperiously insists on our submission? Is it infallible? Does it never contradict itself, and never throw its followers into confusion? And why speak of it in connection with the Bible? Why raise the question as to whether it is a friend or foe?

In answering, let it be said that science simply means "knowledge," more especially the knowledge of things in nature. As generally employed, the term denotes the sum of human learning and discovery in the great realm of God's material creation.

But, not content with *facts*, the "science" of to-day deals largely in theories, speculations, and inferences. These are often found to be erroneous, and have to be abandoned. Others take their place, and in their turn are discredited and dis-

proved, and cast into the limbo of exploded theories.

Now, amongst those who claim to speak in the name of "science," there are some who say that their conclusions clash with the statements of the Bible, and they demand that a "Thus saith science" shall have precedence over a "Thus saith the Lord." Thus the question is raised as to whether, in point of fact, the Bible and science are at variance. And it is of no avail for the believer in the Holy Scriptures to shirk the issue, and to refuse to look facts in the face.

Here let me say that the Scriptures are not to be regarded as a literary storehouse from which men may derive knowledge of the facts of nature. If they are God-given and God-inspired writings, as we most assuredly believe them to be, we shall certainly not find in them anything that contradicts what nature teaches. But the Bible treats of far higher and more important subjects. Its theme belongs to eternity, and it reveals that which no human intellect could ever discover. It brings to us the knowledge of God Himself, as revealed in Christ, for the unspeakable blessing of those who receive that revelation.

All this is, however, called in question nowadays. It is asserted that we cannot give full credence to the Bible because its statements do not tally with the pronouncements of modern science. But the reader shall judge for himself as to the nature of the "science" which the Bible contradicts, whether it is *true* science—that is, true and accurate *knowledge*—or "science falsely so called."

I.

Sir Charles Lyell, the famous geologist, studying the mud-deposits at the mouth of the Nile, reckoned that it must have taken some thirty thousand years for such an accumulation to have formed. In these deep beds of hardened mud a piece of pottery was found at a great depth. Here was a discovery indeed! If deposits covering that piece of pottery had taken thirty thousand years to accumulate, then the man who made it must have lived thirty thousand years ago! That is *quite* clear, is it not? Yet the Bible teaches that man has existed on the earth for only about six thousand years. Here then was a plain contradiction between "science" and the Scriptures, and, of course, the Scriptures were pronounced wrong, because this precious piece of pottery and Sir Charles Lyell's calculations had now *proved* that man had existed for all those thousands of years!*

This wonderful discovery naturally enough aroused much interest, until the fragment of pottery was recognized by an expert as a specimen of rather modern *Roman* workmanship, and therefore could be only a few hundred years old.

It is not with this kind of "science" that the Bible agrees.

II.

"Evolution," as taught by Darwin, is largely answerable for placing "science" in antagonism to the Scriptures. This famous doctrine, how-

* Collett's "Scripture of Truth," 4th edition, page 201.

ever, is largely losing its hold upon the scientific world of to-day. It was at first supposed that facts would be brought to light that would support the theories spun by Darwin and others. But the facts have not been forthcoming, and the theories are being fast thrown to the dogs.

Not altogether, though, for there are pulpit orators who still wear the old discarded clothes of the scientists. *They* hold, tenaciously enough, to the effete speculations which so flatly deny the account of the creation in Genesis. Many clergymen, with others, yet believe that man has gradually advanced from a primitive, apelike ancestor to his present more perfect condition. And if one asks the advocates of this degrading theory for something in the nature of *proof*, they give the old, well-worn reply, "*The coccyx!*"

This coccyx, be it known, is a small, bony appendage to the human spine. They say it serves no useful purpose, but is only a rudimentary relic of the time when man was an ape.

There is one fact, however, which militates against this very naïve supposition. If our ancestors were primitive, apelike men, we should expect that in ancient, fossilized human skeletons, such as have been found in various parts of Europe, this rudimentary feature would be much more developed than it is in the present generation. *But such is not the case.* Besides all that, the coccyx is by no means a useless part of the human body, but, as every anatomist now knows, gives firm attachment to certain ligaments and muscles.

A further disproof of the doctrine of the 'grad-

ual evolution and improvement of the human race is found in the ancient skeletons already referred to, and which are evidently the remains of men who lived before the deluge. Describing one of these, Sir J. W. Dawson says :

“The skull proper, or brain-case, is very long—more so than in ordinary modern skulls—and this length is accompanied with a great breadth; so that *the brain was of greater size than in average modern men*, and the frontal region was largely and well developed.”

Thus the “science” that set itself against the accuracy of the Scriptures, and which numbered its votaries by tens of thousands, has been proved to be no true science at all. Teachers of religion, with those who love to have it so, may cling to it, but we who believe God's word can thank Him for the way that science itself has, in this matter, now come into line with the inspired Word.

III.

The representatives of modern science have yet to explain how it is that *Holy Scripture is abreast of the most recent discoveries in physics, in geology, in astronomy, and in other branches of knowledge.* The teaching of other ancient books is hopelessly out of date. One searches them in vain for a single statement, the truth of which is confirmed by the discoveries of the past fifty years. But with the Bible it is not so. It contains statements which have in bygone days been ridiculed as “unscientific” and “antiquated,” but which are *now* seen to be perfectly true.

Let us consider some instances of this.

Gen. 1. has been contradicted because it states that while the sun was formed on the fourth day, light was called into existence on the first. "Science," on the contrary, has taught that "the sun is the source of *all* light," and that there could be none apart from it.*

But *later* science is not so bold. It is now known that *motion* can be translated into light. This is thoroughly in accordance with Gen. 1: 2, 3. "The Spirit of God *moved* upon the face of the waters. And God said, Let there be light: and there was light." The Spirit of God caused light to break forth at His word when He had *moved* upon the waters, and this in a way quite in harmony with science in its most recent findings.

IV.

It is amusing to read, in old books on astronomy, the various computations as to the number of the stars. Each observer of the stellar heavens had his own idea on the subject, and figures are given of the approximate estimate by one and another. With improved instruments, hosts of fresh stars have become visible. The "thousands," of ancient astronomers, have become "millions" to-day. But with the application of photography to astronomical science, the stars are seen to be what the Bible twenty-five centuries ago declared to be the case—absolutely innumerable! No one in the scientific world guessed the truth as to this, but there it stands on the inspired page: "The host of

* See "The Heavens," by Guillemin, edited by Prof. Lockyer, F. R. A. S.

heaven *cannot be numbered*" (Jer. 33: 22). Who could have put that there? It is a fact which scientists could not and did not discover until they had in their hands the most perfect modern instruments. Yet all the while the fact was in the Bible! Who put it there?

V.

In Job 26: 7 we read: "He stretcheth out the north over the empty place."

For many a long year scientists have railed at this passage. Skeptical astronomers swept the northern skies with their telescopes, and found no "empty space." They declared that "Job knew nothing about the geography of the heavens" when he uttered these words. Theologians could offer nothing in the shape of a reply, save a futile suggestion that "Job evidently referred to the north pole"! And "science" mocked.

But recently Prof. Loomis, of Yale University, has thrown some light on the matter; and the Scriptures, as usual, are fully vindicated. Dr. Munhall quotes him as saying, in the course of a conversation :

"By the use of the largest telescope in the northern hemisphere, in the Naval Observatory at Washington, a great vacuum, corresponding to the empty space of which Job wrote, has been discovered in the depths of the northern heavens."

And science, falsely so called, has had again to eat its own words, and to yield the palm for accuracy to the Scriptures.

VI.

We are most of us familiar with the ancient theory as to rain. It was taught that the evaporated water accumulated in great clouds, till they became too heavy to hold up any longer, and fell, by sheer force of gravitation, as rain upon the earth. An improvement upon this theory was that the vaporous masses were attracted by mountain ranges and condensed by contact with them into water.

That great master of electrical science, the late Lord Kelvin, has, however, taught us differently. He ascertained that rain falls as the result of electrical action in the air. The explanation of this would be too technical for a paper of this sort. But it is interesting to observe that the Bible was first in the field with this statement. Psalm 135: 7 tells us, "He causeth the vapors to ascend from the ends of the earth; *He maketh lightnings for the rain.*"

It was only the other day that Lord Kelvin taught his class at Glasgow University that lightning produced rain, but that fact was recorded hundreds of years ago in the Bible. I ask, *by whom*, if not by the God of truth Himself?

VII.

I would still further turn your attention to the two great stock objections on the part of "science" to the accuracy of the Scriptures. I refer to Jonah being swallowed by the whale, and the sun "standing still" at the command of Joshua.

It is objected that Jonah could not possibly

have been swallowed by a whale, for the whale's gullet is too small to allow of a man passing through it. Theologians used to meet this argument by pointing out, truly enough, that the Bible does not positively assert that it was a *whale*. In the book of Jonah we read that "the Lord prepared a *great fish*"; and in Matt. 12, where the Lord Jesus Himself authenticates the narrative, the word translated "whale" might just as well be rendered "sea-monster."

But, after all, it is highly probable that the great sea-monster which swallowed the prophet was a whale. There are, however, more kinds of whales than one. No less than sixty species have been counted; and of these, *only one kind*, the Greenland whale, is incapable of giving passage to the body of a man through its throat. "Scientists" being more familiar with the Greenland whale than with any other, argued from their knowledge of *it*! They were really arguing from the exception rather than the rule.

The sperm whale, for instance, has a gullet of very different capacity. Cuvier, in his *Regne Animal*, describes this kind of whale as frequenting the Mediterranean Sea—the very sea upon which Jonah embarked upon his voyage. And Beale, a surgeon who wrote a book on the natural history of the whale, states that it has a throat quite capacious enough to allow of its swallowing a man.

The following testimony will be still more convincing. Frank Bullen, in his well-known book, "The Cruise of the Cachalot," describes the capture of one of these huge sperm whales. He says that they have a habit, when dying, of ejecting

the contents of their stomach. In the case of the captured whale, he observed these ejected masses of partially-digested food floating about. They were of enormous size, and on measuring one of them he found it to be two feet longer than a tall man, and equal in breadth and depth to the bodies of several men rolled into one! What kind of "science," then, must that be which affirms the impossibility of a whale swallowing a man?

In stating these facts, I have no wish to cast doubt upon the miraculous element in Jonah's narrative. If it was no miracle for the whale to swallow Jonah, it was a miracle that kept him alive for so long in its belly. This is no difficulty at all to the man who believes in the *Almighty God*. The incarnation, resurrection and ascension of Christ are the greatest of all miracles. If we believe *these*, it is easy to believe in the wonderful preservation and deliverance of Jonah.

VIII.

Now as to the question of the sun standing still, I quote from an able book, "The Scripture of Truth," by Sidney Collett, fourth edition, page 285 :

"No man really knows *how* this long day of Joshua's was accomplished; but it must have been accomplished somehow, for astronomy demands that something of the kind must have happened, while history declares that it actually took place.

"Prof. Totten has studied this subject from an astronomical point of view, and has published the result in an elaborate mathematical calculation, with the following remarkable conclusion, that by taking the equi-

noxes, eclipses, and transits, and working from the present time backwards to the winter solstice of Joshua's day, it is found to fall on a *Wednesday*; whereas, by calculating from the prime date of creation onwards to the winter solstice of Joshua's day it is found to fall on a *Tuesday*; and he argues that by no possible mathematics can you avoid the conclusion that *a whole day of exactly twenty-four hours* has been inserted into the world's history.

"The statement, too, in Josh. 10: 14, that 'there was no day like that before it or after it,' is equally accurate; for there is no room mathematically in the world's history for another such long day. Prof. Totten affirms that 'not before or since . . . has there been a date which will harmonize with the required relative positions of the sun, moon, and earth, as conditioned in the sacred record.'"

On page 287 Mr. Collett further states :

"It is well known that the three great record-keeping countries of the world were Greece, Egypt, and China; and *these, together with Mexico, have all had the record of a long day.*

"Herodotus, 'the father of history,' who lived 480 B. C., himself a Greek, has left it on record that the priests of Egypt told him of a time when 'the sun had four times risen out of his usual quarter, that he had twice risen where he now sets, and twice set where he now rises.' This is believed to be a reference (though distorted and exaggerated) to Joshua's long day. . . .

"Lord Kingsborough, in his great work on the American Indians, . . . states that the Mexicans have a record that the sun stood still for one entire day in the year known to them as 'Seven Rabbits,' which corresponds almost exactly with the year in which J6shua was conquering Palestine!"

A similar, and still more striking, tradition is to be found in the ancient Chinese records.

Thus both modern science and history, and traditions current in places so far apart as China and Mexico, unite to confirm the truth of the wonderful narrative in Scripture. To doubt it nowadays is really to brand oneself as unscientific and unhistorical. Yet, alas, even Christians have wavered in their allegiance to the truth of divine inspiration with regard to this passage, and have spoken of it as a mere poetic figure of speech.

It is *necessary* sometimes, though not our highest or most precious work, to expose the fallacies of "science, falsely so called," which sets itself against the Scriptures, and finds unholy pleasure in undermining the faith of weak and unestablished souls. We may be sure that no *true* knowledge, no *real* science, will lift up its voice in opposition to any statement in the Bible. Let us then be true and loyal to this God-given book. Let us read it diligently, believe it whole-heartedly, obey it implicitly. Instead of criticizing it, let it criticize *us*; and may its holy pages be the means of deepening the communion of our souls with God!

APPENDIX.

With reference to the supposed "Evolution" of man, the following quotations, given by Mr. Collett, in "The Scripture of Truth," are most instructive :

"Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data!"—*Prof. Tyndall*.

"It must be admitted that the factors of the evolution of man partake largely of the nature of *may-be's*, which have no permanent position in science."—" *Ideals of Science and Faith*."

"The plain truth is that, though some (professors of science) agree in this and that, there is not a single point in which all agree. Battling for evolution, they have torn it to pieces ; nothing is left—nothing at all, on their showing, save a few fragments."—*Times Literary Supplement, June 9th, 1905*.

"Professor Post . . . visited the British Museum of Natural History in 1885, and being in company with the late Mr. Etheridge, who was esteemed as one of the foremost experts in that great institution, . . . asked Mr. E. to show him, in that museum, some proofs of Darwin's evolution theory; and he was astonished when so great an expert said: 'In all this great museum there is not a particle of evidence of transmutation of species. . . . It is not founded on observation and facts. The talk of the antiquity of man is of the same value; there is no such thing as fossil man. I have read all their books, but they make no impression. This museum is full of proofs of the utter falsity of such views.'"—*Forlong's "Inspiration of the Bible."*

THE CROSS.

(Continued from page 194.)

BUT what are we to understand by these expressions, "crucified with Christ," and "dead with Christ"? We all know when and where He was crucified, or died. Believers, according to apostolic teaching, are divinely seen as crucified with Him—as having died with Him. Now if we think for a moment what is meant by substitution, we need not be at a loss as to the mind of the Spirit in these expressions. Supposing, in a time of war, a person is drafted. He procures a substitute. The substitute goes into battle and is killed. The one who was drafted is, or should be, regarded as having died in his substitute; and the authorities would have really no further claim on him for such service. This, I believe, has been taken into court, and has been so decided. However, this is only to illustrate a precious truth which is not doubtful. Christ in love put Himself in our place—became our substitute, and laid down His life for us. Those who believe, thus avail themselves of this provision of divine love, and are free forever. The value of His death is by God appropriated to them. Hence they are reckoned as crucified with Him—as having died in His dying. Of course, this is not counted to souls till they believe; but as soon as they do believe, they are seen as identified with Him in His atoning death.

And what are the present happy effects of this intimate relation to the Cross? Of course, those who are before God in the value of Christ's death are free

given their sins. All true believers may say in the fullest confidence, "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace." "I write unto you, children," says John, "because your sins are forgiven you for His name's sake." Blessed to know that our sins are forever gone from before God, through the Cross, and that He remembers them no more!

But not only are those who are identified with Christ in His death forgiven their sins—their whole condition of sin is met. Not only did Christ die for our sins, but "He died unto sin" (Rom. 6: 10); that is, our sin—the sin in which we were conceived (Ps. 51: 5). We are "by nature the children of wrath" (Eph. 2: 3). He atoned for what we are, as well as for what we have done, in the death of the cross. So that believers are not only justified from their *sins*, or what they have done, but they are justified, cleared, discharged from *sin*, or what they are (Rom. 6: 7, see margin). This is what is meant by being "dead unto sin," that is, freed from its condemnation, it being the result of Christ dying to sin. Hence, though believers are not delivered from the presence of "sin in the flesh," yet they are fully delivered from its condemning power. "There is no condemnation to them which are in Christ Jesus." They "are justified from *all* things." So that, though they may be often reminded that they have as yet a sinful nature, yet it need not trouble them; for all they have to do is not to allow it to act, by keeping the reins in the hands of the new nature; for being born of God, they are "partakers of the divine nature"; and being led by the Spirit, which is their blessed privilege, they do not fulfil the de-

sires of the flesh, any more than a person can go to opposite ways at the same time.

Again, those who have died with Christ are thereby delivered from the law, and are under grace. They have died out of the sphere, or standing in which the law has a claim. The design of the law is distinctly stated in the fifth chapter of Romans. After the apostle has informed us of the entrance of sin into the world by one man, and of the far-reaching effects of "the one offence," he adds, "Moreover the law entered that the offence might abound." In the third chapter he says, "By the law is the knowledge of sin." This is all that the law can do for a sinner. The law is a legal demand made on those who are bankrupt, those who have nothing with which to meet the demand; "because the carnal mind is not subject to the law of God, neither indeed can be." And the design of the law is to bring out this fact. And this was in love, showing man, ruined man, has need of grace, and of Christ. The apostle, in the next chapter, states what grace has wrought through the Cross, and that those who bow to grace are crucified with Christ and thereby have died out of the standing in the flesh to which the law applies. This being the case, the announcement is made, "Ye are not under the law, but under grace."

In the next chapter, that believers are under grace and not law, is given more fully. The apostle says, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?" Mark the expression "as long as he liveth"; but he is teaching that believers are dead. He next takes an illustration from

the law of marriage. "For the woman who hath a husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. . . . Wherefore, my brethren, ye also are become dead to the law by the body of Christ;"—dying in our stead—"that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Here the law is regarded as the first husband, and Christ as the second. But believers are seen as having died, so that they "are not in the flesh," where the law has dominion; and they are in a new life beyond death, in which it has no voice, the tie being broken by death; therefore they are in a position to be united to another, even to Him who was raised from the dead. And what for? "That we should bring forth fruit unto God." "Shall we sin," says the apostle, in the previous chapter, "because we are not under the law, but under grace?" God forbid, he directly answers. Should law have more power with a child of God than grace? Did not God's people, Abel, Enoch, Noah, Abraham, and others, live holy lives long before the law was given? Surely, then, may not we who have died out of law's sphere, and are alive in Christ and united to Him and have the Holy Spirit to help our infirmities, live holy lives as well as they?

But it may be asked, seeing that believers are not under the law, have they no rule or measure of walk to guide their steps? Oh yes; for the same apostle says in another place, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature,"—or, a new creation,— "and as many as walk according to this rule, peace be on

them, and mercy, and upon the Israel of God" (6: 15, 16). What is the "rule" as here given? is "new creation." Believers are a new crea in Christ, and they are to walk according to t This "rule" or measure of walk is developed in the practical teachings in the apostolic epistles.

Also, those who have died with Christ are not dead to sin, and the law, *but to the world*; tha they have ceased to be a part of it. As the bloo the paschal lamb, sprinkled on the lintel and d post of the houses of the Israelites, severed tl from the Egyptians, so the blood of the true Pas Lamb severs those who believe from the wc His blood was shed for this purpose. He gave H self for us that, as the apostle says, "He might liver us from the present evil world, according to will of God and our Father." So that He can sa His own, in speaking to the Father, "They are of the world, even as I am not of the world." E py for us if we so enter into this truth, realizing immense meaning and importance, as to be abl sing from the heart,

"We are but strangers here, we do not crave
A home on earth, which gave Thee but a grave;
Thy cross has severed ties which bound us here,
Thyself our treasure in a brighter sphere."

Well would it be if all who utter such words really think what it cost to deliver them from doomed world, for then they would not be so m conformed to its spirit and ways. Child of C gaze on the dying agonies of that blessed One, let thy path through this scene of evil be gover by that sight. "Be not conformed to this world

We may add another thought under this head, namely, those who are identified with Christ in His death have through His precious blood a place in heaven. The Cross, which put away sin, rent the veil and opened heaven, so that, as the apostle says, we have "boldness," or liberty, as the margin reads, "to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." The apostle says to the Ephesian Christians, "In Christ Jesus ye who sometimes were far off are now made nigh by the blood of Christ." Mark the expression "*made nigh*"; not only forgiven through the Cross, and dead to sin, and the law, and the world, but brought nigh, brought to God, even seated in His presence "in the heavenly places in Christ Jesus." All true believers are there in Him who shed His blood to bring them there. They are now there in Him. This is their present standing. Soon they will be *with* Him there, which is their hope. They may sing :

"O Lord, we adore Thee !
For Thou hast redeemed us;
Our title to glory
We read in Thy blood."

O blessed be Thy peerless name! May the poor heart be fully and abidingly with Thee!

Such is the intimate relation which believers sustain to the Cross, and the present happy effects of that relation.

R. H.

(To be concluded in our next, D. V.)

ANSWERS TO CORRESPONDENTS.

Ques. 25.—In 1 Peter 4 : 6, who are the dead ? and how are they judged according to men in the flesh ? and how do they live according to God in the Spirit ?

Also, concerning your answer to question 20 in the May number. What is the promise in Acts 2 : 39 ? Dear Brother, I find it strange that if God wants me to baptize my child, I cannot find it in His holy Word. Why is it so hard to get, if it is there ?

Ans.—The “dead” are those who have passed out of this life. While they lived on earth the gospel was preached to them, and one or the other of two results : That they might receive it, and “live according to God in the Spirit,” that is, “cense from God,” or, refusing it, “be judged according to men in the flesh,” that is, be judged after death as men in Judaism had been judged during their lifetime.

Jews, to whom Peter was writing, were familiar with the government of “the quick”—that is, the government of God upon the living here during their life in the flesh. Their history was a free exhibition of this. But Christianity reveals definitely the government of “the dead” as well; that though men have passed out of this life, they are not dead toward God, but subject to His government after death as truly as when they lived in the flesh.

The burden of the passage then is, that men passing out of this life are in nowise removed from under the government of God, who will judge them according to their actions and the privileges which they have enjoyed during their life here.

Now concerning your other questions : The promise spoken in Acts 2 : 39 is *salvation* ; see verse 38 ; Luke 24 : 47 ; Acts 16 : 31. As to your being unable to find household baptism in the Word of God, you know there are many Christians who are not sure they possess eternal life, in the very face of Scripture which promises it to the believer *has* it ; nor can they see that our Lord’s coming may occur at any moment ; and there are other things, so plain and plain to you and many more, over which, nevertheless, a multitude stumbles. Why is it ?

Let us only be patient and lowly, that the truth in all its fullness may find entrance into our hearts, and we will learn as we go

EDITOR'S NOTES.

"Would to God we had been content."
Josh. 7 : 7.

There is nothing more pathetic in Scripture than Joshua's out-pouring of heart to God upon Israel's defeat at Ai. He realizes the very existence of the nation is in danger; and, what is more, that Jehovah's great name is linked up with it. His own heart is linked up with both, and he is in anguish. If the nation goes down, the glory of God is involved, for God has made it plain to the eyes of the whole world that Israel is His own.

In this sore moment he regrets their having crossed over Jordan. He exclaims, "Would to God we had been content, and dwelt on the other side Jordan!"

How natural this is—how *painfully* natural! The Jordan side in which they now are is *God's purpose* for them. That is where He plants *His* tabernacle, where His *Presence* is to be enjoyed, where the people must follow if they would learn His grace and respond to all that is in His heart toward them. It is where He will in due time place His feet in *glory*.

It is, therefore, where the enemy is going to give battle most determinedly, and where an Achan in the camp will bring defeat and sorrow; for where God's *presence* is no sin can be allowed; and there it is where Satan will labor to introduce it.

"On the other side Jordan," at a distance there from the presence of God, such a small matter as Achan would have made no trouble, and there would have been no such defeat as that of Ai, and no such distress as now in Joshua.

How true to the core all this is still! How many,

like Joshua, fear the near place, and turn their eyes "on the other side Jordan," for ease! How many, *unlike* him, actually turn back to it, yielding back to Satan the blessed possessions which others with more faith and devotedness of heart had fought to wrest from him! "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

"The Former
Days."

Heb. 10: 32.

How sad that there should be need of referring to days of the past to stir up present faithfulness! But the love that brought our Saviour here to make us His own and win our hearts never changes nor grows indifferent, and He *so desires* our hearts that He will use every means to rekindle in them the love that is waning.

So He appeals to the Hebrews by the mouth of His servant, reminding them of what they once suffered for Christ's sake, and how they had compassion on him in his trials for the same cause. What power of love was in them then, when they took *joyfully* the spoiling of their goods, knowing they had in heaven a better and an enduring substance.

Is there no need of such pleadings now?—any proofs that we are not what we once were?—any usurpation in our hearts of the place which Christ once occupied?—any seeking to lay up treasures on earth, rather than in heaven?—any following after our pleasure, instead of His will? Oh, then, let the pleadings of love concerning "the former days" reach our hearts, and melt them in responsive love! That, and that alone, will make us overcomers in an evil day.

OUR JOY IN HEAVEN.

(Luke 9 : 28-36.)

LET us look a little at this scripture, as showing what our joy in the glory will consist of. We have the warrant of 2 Peter 1 : 16 for saying that the scene represents to us the power and coming of our Lord Jesus Christ. And this is what we wait for. Our souls are not in a healthy state unless we are waiting for God's Son from heaven. The Church is not regulated in its hopes by the word and Spirit of God unless it is looking for Him as Saviour from heaven (Phil. 3). And this passage, as disclosing to us specially what will be our portion when He comes, is important to us in this respect. There are many other things in the passage, such as the mutual relations of the earthly and the heavenly people in the kingdom. These it might be very instructive to consider, but it is not our present purpose, which is to consider what light is here afforded on the nature of that joy which we shall inherit and from the coming of the Lord. Other scriptures, such as the promises to those who overcome in Rev. 2, 3, and the description of the heavenly city in Rev. 21 and 22, give us instruction on the same subject; but let us now particularly look at the scene on the holy mount.

"And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening." It was when Jesus was in the acknowledgment of depend-

ence—"as *He prayed*"—that this change took place. This, then, is the first thing we have here—a change such as will pass upon the living saints when Jesus comes.

"And, behold, there talked with Him two men, which were Moses and Elias." They were *with Him*. And this will be our joy—we shall be *with Jesus*. In 1 Thess. 4, after stating the order in which the resurrection of the sleeping, and the change of the living, saints will take place, and that we shall both be caught up together to meet the Lord in the air, all that the apostle says as to what shall ensue is, "and so shall we ever be *with the Lord*." But in this passage there is not only the being with Christ, but there is also familiar intercourse with Him. "There talked with Him two men." It is not that He talked with them, though that was no doubt true; but that might have been, and they be at a distance. But when we read that *they talked with Him*, we get the idea of the most free and familiar intercourse. Peter and the others knew what it was to have such intercourse with Jesus in humiliation; and what joy must it have been to have this proof *that such intercourse with Him would be enjoyed in glory!* And then it is said, "they appeared in glory." But this is secondary to what we have been considering. We are told that they were with Him, and then that they appeared in glory. They share in the same glory as that in which He was manifested. And so as to us: "When Christ, who is our life, shall appear, then shall we also appear with Him in glory." "The glory which Thou gavest Me, I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may

be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

But there is another thing still. We are not only told that they were with Him, that they talked with Him, and appeared in glory with Him, but we are also privileged to know the subject of their conversation. They "spake of His decease which He should accomplish at Jerusalem." It was the cross which was the theme of their conversation in the glory—the sufferings of Christ which He had to accomplish at Jerusalem. And surely this will be our joy throughout eternity, when in glory with Christ—to dwell upon this theme, His decease accomplished at Jerusalem. We then read that Peter and they that were with him were heavy with sleep. It shows us what the flesh is in contrast with the glory of God. Peter made a great mistake too; but I pass on.

"While He thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is My beloved Son: hear Him." Peter tells us that this voice came from the excellent glory. "For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased." Now Peter and the others had entered into the cloud; and thus we get this wonderful fact that in the glory, from which the voice comes, saints are privileged to stand, and there, in that glory, share the delight of the Father in His beloved Son. Not only are we called to the fellowship of God's Son, Jesus Christ;

we are called to have fellowship *with the Father*. We are admitted of God the Father to partake of His satisfaction in His beloved Son.

“And when the voice was past, Jesus was found alone.” The vision was all gone—the cloud, the voice, the glory, Moses and Elias—but Jesus was left, and they were left to go on their way *with Jesus, knowing Him now in the light of those scenes of glory* which they had beheld. And this is the use to us of those vivid apprehensions of spiritual things which we may sometimes realize. It is not that we can be always enjoying them and nothing else. But when for the season they have passed away, like this vision on the holy mount, they leave us alone with Jesus, to pursue the path of our pilgrimage with Him in spirit now, and with Him in the light and power of that deepened acquaintance *with Him*, and fellowship of the Father's joy *in Him*, that we have got on the mount; and thus to wait for the moment of His return, when all this, and more than our hearts can think of, shall be fulfilled to us for ever. * * *

EPIGRAM.

THE ungodly man but *once is born*;
But when he feels the life-strings sever,
Then *twice he dies*, and angels mourn
A spirit lost, that dies forever.

Twice born, the godly *die but once*,
The second death enduring never:
His life through endless ages runs;
He dies to live, and lives forever.

Just as Thou Art.

JUST as thou art, O child of God,
 Thy wandering steps retrace;
 For though thy Father use the rod,
 He will not hide His face.
 Yea, bare thy heart—
 Just as thou art.

Just as thou art, thy wrong confess:
 He will not turn away.
 He knoweth well thy soul's distress;
 Then haste, make no delay.
 He'll take thy part,
 Thou weary heart.

Just as thou art—for His dear sake,
 His glory, and His name—
 He'll still thy heart's persistent ache;
 He'll fan its feeble flame.
 Come as thou art,
 Thou broken heart.

Just as thou art: oh, do not wait
 To make thyself more meet,
 But rid thy soul of this great weight;
 Thy Lord will wash thy feet,
 And soothe the smart
 Of thy poor heart.

Just as thou art, He will restore,
 And by the waters still
 He'll lead thy willing feet once more;
 And thou shalt take thy fill
 With Him apart,
 Thou poor starved heart.

Just as thou wast, thy sin-bound heart
 Thou gav'st Him, long ago.
 Then, as a wayward child, why not
 Come to Him now—just so?
 Though cold thou art,
 He craves thy heart.

Just as thou art: He pleads His love,
 His cross, His care for thee,
 The place He has prepared above,
 His coming soon to be.
 Just make the start;
 He'll warm thy heart.

Just as thou art—'tis not too late,
 Although the little while
 Doth hasten on, there still doth wait
 His loving, sad, sweet smile.
 Just as thou art,
 Come home, dear heart.

H. McD.

FAITH is believing the *word*; trusting is believing the *character*. I don't ask a person I love to give me his word, because I trust it (or, rather, *him*). Faith is connected with *power*; trust, with *love*. The thing that makes me trust in power, is *love*.

J. B. S.

DEEDS alone beget deeds, and only life kindles life. The parent who would successfully teach, must BE the great lesson and spirit of all lessons: he can teach love only by loving.

THE BIBLE AND RECENT DISCOVERIES.

Substance of an Address to Young Men, by H. P. B.

(Read Jeremiah 36 : 14-25.)

MY object on this occasion is to deal with the way the Scriptures have been criticized and attacked on the one hand, and gloriously vindicated on the other. But I shall be sorry if our talk has no further result than to remove doubts and difficulties from your minds. That in itself is a great thing, but something more is to be desired. For a man may believe the Bible in a general way without necessarily being a true believer in Christ. No one by the mere acknowledgment that the finger-post is right can reach the place it indicates. One may talk about a finger-post, and be willing to defend it, but the object of the finger-post is not attained unless the man who seeks direction from it *treads the road to which it points*.

And the Bible is like a finger-post. We may have to defend the accuracy of its statements, and contend for the truth of the revelation that it brings to us, but let us see that we not only admire it and defend it, but follow its directions, and turn to the blessed Saviour to whom it bears witness from beginning to end. Unless our faith in the Scriptures leads us to living faith in Him who is their theme and topic, our belief will have been in vain.

II.

We are not now concerned to combat the infidel notions of the Paines, Voltaires, Ingersolls, and Bradlaughs. Views such as are commonly associated with their names do not prevail to-day to nearly so great an extent as they did fifty years ago. Their arguments may still appeal to a certain set of ignorant people, but, on the whole, those who read and think do not need to be warned against the blatant and blasphemous assertions of rank atheism.

On the other hand, attacks upon the Bible, and upon Christianity itself, are to be found not only in the secular press, but in religious journals and in the writings of "reverend" professors and divines. Pulpits, once the strongholds of orthodoxy, are now the high places of an anti-christian propaganda. Their occupants (wolves in sheep's clothing) are doing far more to undermine the faith of men than all the wild talk of the Paines and Ingersolls.

King Jehoiakim, of whom we have read, may be called the leading "higher critic" of his day. There was much that was distasteful to him in the roll that Baruch had written at Jeremiah's dictation, so, seizing the document, he cut it to pieces with his knife, and finally flung it into the flames. There were not found wanting men who besought the king to treat the word of God with more reverence. Let us mention their names with respect: Elnathan, Delaiah, Gemariah; but their entreaties were of no avail.

There are many Jehoiakims in our day, who

cut and slash at the Scriptures. It is not difficult to discern the reason. The Bible is like a mirror. In it the portrait of men is seen, drawn by an unerring hand. It shows them the blackness of their hearts, and tells them plainly what is going to become of them if they do not turn to God in repentance. This is more than they can tolerate; so, as they cannot destroy it, they cry, Impugn it! Criticize it! Deny its accuracy! Affirm that it is only the work of erring men! Anything to get rid of its unpalatable statements!

Depend upon it, there is a *moral* reason for the persistent efforts to detract from the force and value of the Scriptures.

III.

Sometimes it is asked: "Why may we not treat the Bible as we treat any other book? It comes to us just as Homer, or Virgil, or Shakespeare, or any other classic, ancient or modern; comes to us, with certain claims as to its authorship, etc. Why not subject the Bible to the same canon of criticism? Why not make it run the gauntlet of competent investigation as other books have to do?"

I do not think we could object to that, however sorry we might feel for those who sit down to criticize the word of God instead of letting it criticize them.* But let us ask the critics their

* In Heb. 4:12 we read that the word of God is a *critic* (κριτικός) of the thoughts and intents of the heart. That is the best kind of criticism! Let it criticize us!

own question. Why do they *not* treat the Bible as they do other books? Why vent their venom upon it so persistently? Why judge the Bible by a different criterion? The usual principles of literary and historical research are fair enough. Why, then, should they not conduct their examination of the Scriptures in accordance therewith?

IV.

There are three parts of the Bible which more than any others have been made the subject of desperate and repeated attack. They are, the Pentateuch (i. e. the first five books), Daniel, and Jonah. In former days the New Testament came in for its share of opposition, but on the principle of "once bitten twice shy," it is now comparatively unassailed. Having burnt their fingers severely, the critics leave it well alone. The Gospels, Epistles, etc., have been shown to stand upon a foundation, as to their genuineness and their authorship, that cannot be overthrown. So in recent years it is the Old Testament that has become the battle-ground, and my desire is now to show how wonderfully the spade of the excavator and the discoveries of the explorer have come to our help. The critics have been beaten on their own ground; their sophistry and ignorant assertions have been exposed, and the testimony of Scripture has been confirmed in an altogether unexpected way—indicating that God's hand has been in it.

It is worthy of remark that these discoveries have been made *at the right time*. Why were

not the tablets and cylinders, the sculptures and inscriptions, which have done such valiant service in the cause of truth, brought to light long years ago? Why were they not unearthed in the eighteenth century, or the seventeenth? Why did not men discover them hundreds of years back, when those eastern lands were nearer the centre of civilization, and therefore more accessible to the explorer than they are to-day?

We may surely trace the hand of God in this. For it is only during the last century that the school of criticism has arisen, basing its inferences and deductions upon imaginary history. The archæological relics of bygone times in Babylonia and Assyria would have been mere subjects of academic interest if they had been discovered two hundred years ago. But now they are *weapons*, effectual to the pulling down of the strongholds of rationalism and unbelief. Is it not wonderful that God, in His providence, should keep all this invaluable evidence buried beneath the surface of the ground, and cause it to have a marvellous resurrection *just when it can be of most use?*

V.

There is another very noteworthy fact. The three parts of the Old Testament most bitterly assailed are the three parts most emphatically confirmed and authenticated by Christ Himself in the Gospels!

Take the writings of Moses, the books known to us as Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. It is sometimes asked:

"After all, what does it matter whether Moses wrote these books or not? Suppose that some scribe wrote them a thousand years after Moses had died, what difference does it make? The books are in our hands, and they bring us their message all the same, whoever wrote them. Why make all this fuss about their authorship?"

There is a very grave reason, however, for laying stress on the Mosaic authorship of the Pentateuch. The Lord Jesus Christ, speaking of Moses, distinctly said, "*He* wrote of Me" (John 5: 46). If Moses did not write the books ascribed to him, then the omniscience and deity of Christ are at once impugned.

Of course, the force of this argument has been felt. To weaken it men have invented the blasphemous doctrine of what they call the *Kenosis*.* They say that the Lord voluntarily curtailed His knowledge and spoke from the standpoint of an ignorant Galilean peasant, often saying that which was incorrect and untrue. See to what lengths the theories of "higher criticism" lead! You cannot give them a place in your mind without derogating from the glory and majesty of the person of Christ.

The book of Jonah also is authenticated by the Lord Himself. Skeptics ask: "How could

* The term is derived from the word *ἐκένωσεν* (Phil. 2: 7), translated "made [Himself] of no reputation," or "emptied [Himself]." But this refers to the Lord's divesting Himself of the outward majesty of the Godhead, and appearing in humility as man. It affords no basis for the profane assumption that He laid aside any of His inherent qualities such as omniscience.

Jonah be in the whale's belly for three days and nights? Impossible!" But the Lord Jesus emphatically says: "*Jonah was* three days and three nights in the great fish's belly" (Matt. 12: 40). Who are these men who dare to discredit what is so distinctly affirmed by the Lord Jesus Christ?

So, too, with Daniel. None can call that book in question without casting a slur upon Christ. For *He* calls him "Daniel the prophet," and quotes from the book that bears his name, stamping it as the genuine writing of that self-same Daniel (Matt. 24: 15).

VI.

Now we come to the subject of the recent discoveries in the East, and the way they confirm the accuracy of the Scripture records.

Upon what do the adversaries of the Bible base their assertion that the Pentateuch was not and could not have been written by Moses?

To put their reply in a nutshell, it is this: At that early stage of the world's history when Moses lived, fifteen hundred years before Christ, the art of writing had not been invented, or, at all events, had not attained such perfection as would make the writing of the Pentateuch possible. The Israelites of that day, they tell us, were a mere horde of illiterate nomads, and could neither read nor write. And if there were no writers and no readers, it is clear that Moses could not have written the books that bear his name. They must have been the production of some scribe hundreds of years later,

When all this was affirmed, as if it were established fact, believers in Christ and in the Scriptures hardly knew what to say. They knew it was all wrong. They would rather believe the Lord Jesus Christ when He said that Moses wrote these books than all the learned professors of the day. But they could not say people *could* read and write fifteen hundred years B. C.

Ah! but we can say so now. Recent discoveries have brought to light a world of scribes and readers, of books, libraries, and schools, which stretches away into a past that was already remote in the days of Abraham. The world into which Moses was born has proved to be one of high literary culture, and the wonder would be, *not* that he should have known how to write, but that any one in his position should not have been able to do so.

M. de Sarzec, a French excavator, has discovered at Tel-loh, in Southern Chaldea, a whole library of tablets, more than thirty thousand in number. This library dates back hundreds of years before Moses. The inscriptions upon these tablets are in the most ancient language known to men, and they show conclusively that even in the remote past almost everybody could write and read. There are letters written by soldiers and merchants. Others were written by women. Even boys and girls could write; they went to school and had clay "copy-books."

In the light of all this, what becomes of the assertion that writing was the invention of a much later age?

Moses did not, of course, live in Chaldea, but in Egypt. The Egyptians did not write on baked clay like the Chaldeans, but on papyrus, a much more perishable material. In spite of this, however, certain very ancient Egyptian writings have been discovered. One of them is a treatise on mathematics dating from the age of Abraham; there is also a collection of model letters, and a description of a traveller's adventures in Palestine, written in the time of Moses!

Yet learned professors, who ought to be ashamed ever to show their faces again, have sought to shake the faith of believers in the Holy Scriptures because, forsooth, nobody could write or read so long ago as the days when Mose lived! Recent discoveries have amply and finally refuted such wild statements. But what of those who have been robbed of their confidence in the word of God thereby?

VII.

What have the Jehoiakims of to-day—the gentlemen who cut and slash—to say about the book of Daniel?

They tell us, first of all, that it could not possibly have been written by Daniel. It may have been written by almost anybody else that you like, and at any later date that you please, but it could not have been written in Daniel's day.

When we ask why they make these assertions, they give us several reasons which *seem* to be very convincing. But the violence of their hos-

tility makes us suspect that Daniel is particularly obnoxious to the critics.

And such is, indeed, the case. The reason is not far to seek. Of all the books of the Bible, Daniel contains the most detailed and minute prophecies, not only of times yet future, but of events which were near at hand when the book was written. These latter prophecies in due time were fulfilled to the letter. So evident is this that Porphyry, an anti-Christian writer of the third century (A. D.), declared that Daniel was history and not prophecy; that is, that it must have been written after the events prophesied of had happened. Certainly the prophecies and the subsequent history fit into one another like a hand into a glove.

"Oh," cry the critics, "nobody could foretell things in such a marvellous way. It would be a miracle!" Now, miracles these learned gentlemen will by no means believe in. Nor do they credit such a thing as inspired prophecy. How, then, can they account for the wonderful accuracy of the predictions in Daniel, save by *assuming* that the book was written at a date subsequent to the events referred to? So they fixed its date at about 160 B. C.—that is, about two hundred years after Malachi, the last of the prophets. Thus they eliminate prophecy and have history in its place.

Unfortunately for these fine theories, they do not square with certain well-established facts. The reader probably knows that, unlike most other books in the Bible, the book of Daniel was written in two languages. Broadly speaking,

half of it is in Hebrew, the sacred language of the Jews; the other half is in Aramaic (otherwise known as Syriac, or Chaldee). There are spiritual lessons to be learned from this fact; but it is with the fact itself that we are now concerned, as affording a very clear refutation of the theory that would date the book about 160 B. C.

We have scriptural proof that *prior to their captivity* in Babylon the Jews did not understand the Aramaic language. For when Rabshakeh shouted out his abusive words in Hebrew, in the ears of the people on the wall, he was requested to desist, and to speak in Aramaic (or Syriac), which certain nobles could understand, but which was unintelligible to the people generally (2 Kings 18: 26).

Scripture also shows that *after their captivity* in Babylon the Jews had lost to a large extent their own language, Hebrew, and for the most part only understood Aramaic. When Ezra read the law in the hearing of the assembled people certain Levites had to interpret it. The sacred Hebrew had become a dead language to many of the Jews who had returned from Babylon (Neh. 8: 7).

Now, the book of Daniel, though full of instruction for us, was written primarily for the comfort and encouragement of God's people who lived in his day. If it had been written, as the critics affirm, about 160 years B. C., then it would have been written at a time when about half of it would be quite unintelligible to many who were intended to profit by it. The only date in the whole of Jewish history when the

book of Daniel could be read in its entirety by the Jewish people was the period of their captivity before they had lost their own language, and after they had begun to speak the language of their conquerors. Thus the fact of the two languages being used proves the book to have been written during the Captivity; that is, *at the time when Daniel lived.*

VIII.

The two chief objections to Daniel on the part of the "higher critics" are in connection with what they call (1) the Belshazzar difficulty, and (2) the musical instrument difficulty. Modern discoveries, however, have utterly overthrown and discomfited the objectors.

The "Belshazzar difficulty," briefly, is as follows: The Bible states that on the night when Babylon fell, its king, Belshazzar, was slain (Dan. 5: 30). "But," say the critics, "we know Babylonian history well enough to say that no king named Belshazzar ever reigned over Babylon. The fall of the city is an historic event, but when it took place the reigning king was Nabonidus, not Belshazzar. Moreover, he was hundreds of miles away from Babylon, and we read of him afterwards as a prisoner in the hands of the Persian conqueror." Here was a clear case of conflict! Christians knew not what to say. They could only wait. Nor have they waited in vain.

In 1854 Sir H. Rawlinson discovered in the ruins of the ancient city, Ur of the Chaldees, some terra-cotta cylinders containing an inscription by that very King Nabonidus, who was reigning at

the time when Babylon fell. In this inscription he speaks of "Belshazzar, my eldest son." This proves two things :

(1) There was a royal person named Belshazzar.

(2) He was son of Nabonidus,* and therefore lived at the very time that Daniel says he did.

In 1876 Sir H. Rawlinson discovered more than two thousand tablets upon the site of Babylon itself. One of these contained an account by the Persian King Cyrus of the invasion and capture of Babylon. Nabonidus is mentioned as having fled and been made a prisoner. Mention is also made of *a certain night when "the king" died*.

It appears, then, that there were actually two persons who at the same time were kings of Babylon. Nabonidus, the supreme monarch, was absent from his capital city, and it seems that he had left his eldest son, Belshazzar, in Babylon as a deputy king, or regent, during his absence. So that in very truth Belshazzar was "the king," *the only king* that could possibly have been slain on that terrible night of Babylon's capture.

This fact throws light on a statement in the Bible which otherwise is somewhat difficult of explanation. It was not uncommon in ancient times for signal services to be rewarded by exaltation of the man who rendered them to a place in the kingdom second only to the king himself. Thus Joseph was rewarded by Pharaoh, Mordecai by

* He is called in Scripture the son (or grandson) of Nebuchadnezzar. There is ground for believing that Nabonidus married a daughter of Nebuchadnezzar. In that case Belshazzar would be rightly spoken of as son, or grandson, of Nebuchadnezzar, though actually the son of Nabonidus.

Ahasuerus, Daniel by Nebuchadnezzar. But in Daniel 5:29 Belshazzar commands that Daniel should be, not the *second*, but the *third* ruler in the kingdom. Why the third? Sir H. Rawlinson's discoveries enable us to answer this question. Belshazzar himself, though king in Babylon, was only the second ruler; Nabonidus his father being the first. Hence the highest place that he could offer Daniel was that of *third* ruler.

How accurate, then, is the language of Scripture! How the attacks of the critics recoil upon themselves! How the book of Daniel comes unscathed and triumphant out of the ordeal to which it had been subjected! May God give repentance and self-judgment to the men who have set themselves to discredit and belittle His word!

IX.

There yet remains the question of the musical instruments, upon which the critics have laid great stress.

When Nebuchadnezzar set up his golden image in the plain of Dura, all kinds of musical instruments are said to have been employed (Dan. 3:5). "But," say the critics, "four of these instruments—the harp, sackbut, psaltery, and dulcimer—were of *Greek* origin, and could not have been in use in Babylon at such an early date. This shows that the book of Daniel is the production of a much later age." So reason Dean Farrar and others of the rationalistic school.

Unfortunately for their theories, Strabo, a geographical writer who lived at the beginning of the Christian era, distinctly states that two of these instruments, the harp and sackbut (*κithαρις* and

σαμβύκη), were not Greek, but Asiatic, in origin. The pages of Strabo were as accessible to Dean Farrar as to any one. He could read Greek with facility. What excuse had he for remaining in such ignorance of the subject upon which he wrote?

But what about the other two instruments, the psaltery and dulcimer? They are very possibly Greek in origin, as is asserted. But about fifty years before the time of Daniel, the great Assyrian monarch, Assur-bani-pal, built a huge and splendid palace for himself. This palace, with the sculptures upon its walls, has been laid bare by the spade of the excavator. In one of the designs there has been found a representation of one of those very Greek instruments which we are told could not possibly have been known in Babylon until five hundred years later!

The fact is, it is conclusively proved that a brisk trade was carried on between Greece and Babylon long before Daniel's time, and opportunities were abundant for instruments of music to find their way from one country to the other.

So, once again, the critics are convicted of bearing false testimony; and the Scriptures are cleared of the aspersions which have been cast upon them.

It is impossible to acquit the "higher critics" of the charge of showing bias and prejudice in their handling of the sacred writings. Their methods deserve the sternest condemnation. Nor are they to be commended who condone their conduct by remaining in church-fellowship with them.

The path of the Christian, who desires to be loyal to Christ and the Scriptures, is clear. He is not to bid God-speed to any who bring not the doctrine of Christ. He is to have no manner of fellowship with such, and is not even to receive them into his house (2 John 10, 11).

My earnest counsel to you is never to sanction by your presence the preaching of any "higher critic," no matter how great his name. Retain no link with congregations who tolerate them in the pulpit. Contribute to no societies which accept their patronage. Be clear, at all costs, of this great evil. You may find yourself in a small minority. Never mind. Better to be few in number and loyal in heart than to march shoulder to shoulder with traitors in the ranks of the majority.

To any reader that has fallen under the influence of anti-scriptural theories let me say a word in closing. Do not believe that the critics have a monopoly of learning. Men as learned as they have considered their theories, and have deliberately cast them aside, not only as unscriptural, but as unhistorical and unphilosophical. Men of the greatest scholarship have been, and are, devout and enthusiastic believers in the verbal inspiration of the Bible. If *they* find no difficulty in this, why should you or I?

"The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" (Jer. 8:9)

THE JUDGMENTS OF THE LORD.

"**T**O God the Judge of all" have we come (Heb. 12: 23). This is a wholesome way to think of God, and to know that "the Judge of all the earth" will do right. This is immense rest to the soul, and settles a thousand and one questions that fill the minds of men to-day. "God is judge Himself" (Ps. 50: 6). Into no other hand will He allow it to pass. "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He" (Deut. 32: 4).

All along God has asserted Himself in an unmistakable way as the "Judge of all the earth." The angels that rebelled have realized the same awful fact, and their abode in the lake of fire will demonstrate its awful verity, as we are taught in Jude 6 and Rev. 20: 1-3, 10.

The prophetic books of the Old Testament are full of His judgments. Man himself, driven forth from the garden of Eden, was an expression of that judgment. The flood in the days of Noah, and the blotting out of Sodom and Gomorrah, demonstrate the same. The destruction of the Assyrian, Babylonian, Grecian, Roman, and other empires, as well as cities in detail, declare that God is Judge Himself, and has not given up His claim as such, however much man may have forgotten Him. And in our own time what proofs we have of this! Who can deny that the earthquakes, volcanic eruptions, and tidal waves, that have swept away their thousands, are the judgments of the Lord, though brought about in what may be called a natural way? Could not He who permitted them have restrained them,

if they had not been sent as expressions of His judgments? And still yet more terrible will be His future judgments, for He will "arise to shake terribly the earth." He will yet assert His claim as the "God of the earth"; and those who dispute His claim will be made to realize the terribleness of His judgments. The judgment of the living nations, as set forth in Matt. 25: 31-46; Rev. 19: 11-16; and lastly, the judgment of the wicked dead in Rev. 20: 11-15, shows what that judgment will be, and the inflexibility of the holiness of Him who will execute that judgment. "The Lord of hosts shall be exalted in judgment, and God, that is holy, shall be sanctified in righteousness" (Isa. 5: 16).

Thank God, the true believer "will not come into judgment, but is passed from death unto life" (John 5: 24); that judgment having been borne by his divine Substitute, who will soon come and take His people to the Father's house, to be forever with the Lord (John 14: 1-3; 1 Thess. 4: 15-18). Yet, notwithstanding this, He will enter into the judgment of their ways, and reward them accordingly. "Every man's work shall be tried by fire" declares that fact. "If a man's work abide which he hath built thereupon, he shall receive a reward. If a man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3: 13-15). There are also the crown of life (Rev. 2: 10), the crown of righteousness (2 Tim. 4: 8); the crown of glory (1 Pet. 5: 1-4), given as rewards for special service and suffering here. There are also rewards spoken of for the overcomer in Rev. 2: 7, 11, 17, 26, 27; 3: 5, 10, 12, 21. Also, Matt. 25: 19-23; 2 Cor. 4: 5. How, then, we should endeavor, that whether

present or absent, we may be agreeable to Him in our ways, for in that day all will be manifest, and a righteous Lord will judge according to His unerring wisdom, and then each shall receive His praise of God. Blessed will it be "in that day" to get from His own lips the "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25: 23).

Thus, while salvation is by grace through faith, and not of works, lest any should boast; yet rewards, and places in the kingdom, when our Lord reigns, will be according to the measure of our devotedness here. The Lord, the righteous Judge, will see to it that every act of devotedness, every expression of self-surrender, every bit of service, prompted by love to Him, shall meet its reward in the day of His manifestation and glory. Everything then should be looked at in the light of the day of manifestation, when the fire will try every man's work, of what sort it is, and the Lord's judgment alone will prevail. May our service be to Him, and in the light of that day when the secret counsels of the heart shall be manifested and each shall receive his praise of God!

E. A.

ANSWERS TO CORRESPONDENTS.

QUES. 26.—Does Satan incite to every act of lust, or are his temptings confined principally to spiritual, or doctrinal, wickedness?

ANS.—James 1: 14, Mark 7: 14-23, and many like scriptures, conclusively show that lusts come from *within* us, from our own evil hearts. By the fall lust is as natural in man as weeds are in

the field. "Every man," saint or sinner, "is tempted when he is drawn away of his own lust, and enticed"—enticed by that lust the gratification of which gives him pleasure. No man therefore can blame Satan for any evil action he may do. It comes from the lust within himself, which, instead of abhorring and repelling in suffering, he has allowed and enjoyed and carried out in practice.

Satan's activities are to a very different end. *Supremacy* is his burning lust. He covets Christ's place, and he labors with that in view. Indeed, we doubt not he is most anxious that his subjects be men of lovely and attractive demeanor, while he loves to see God's people give way to lust. Everything is his delight in which he can oppose God and discredit His name. Now that God is at work to fill heaven with redeemed men, he is opposing that, as Eph. 6:10-18 clearly shows. When the heavens are furnished, and God now turns to the *earth* to fill it with redeemed men and with His glory, Satan will use his power *there*, as Rev. 12 teaches.

Our flesh is not an intelligent thing, but an evil principle within man, which sinners love and gratify, and saints hate and refuse. But Satan is an intelligent, ambitious, proud creature; a bitter enemy of God, envious of Christ, and ready ever to make use of anything to oppose Christ, especially by *imitation* of the things of Christ. His great role is that of a *counterfeiter*.

QUES. 27.—Should not the phrase "in like manner," in Jude 7, refer to the judgment of the fallen angels, as in the A. V., rather than to make these angels participants also in the sins of Sodom and Gomorrah, as in the R. V.? The J. N. D. Version follows the A. V., while the Numerical Bible punctuates as the R. V.

ANS.—The punctuation in the A. V. would make the clause "in like manner" appear to refer to Sodom and Gomorrah; that is, that the cities about them acted as they did. It is evident from the differences in punctuation that the various translators have found difficulty to understand the exact meaning in the text. And that is the crucial point. If a translator is not sure of the *thought in the mind of the author*, he cannot translate intelligently. A literal translation would often be without sense.

EDITOR'S NOTES.

"One Anna."

Luke 2: 36-38.

WHY so many details about a lone woman, of whom we hear no more? The reason is simple. God was the centre of all the aspirations of her soul, so she abode where He dwelt. God therefore takes marked interest in everything which concerns her.

Would that it were so with us all! that as she "departed not from the temple," so we might live more constantly in the word of God, where we imbibe His mind, learn in our own souls what He is, what we are, and the true judgment of everything. This is not looking after new things, though we shall ever find enough to draw our souls along; it is dwelling in the atmosphere of His presence, instead of that of this world; our minds being formed by His thought instead of the thoughts of man—man in ourselves and in others.

Here in a fallen, revolted world whose mind is ever against God's, we have need of that walled protection which shuts us off from the one and shuts us in with the other.

"Christ loved the Church."

Eph. 5: 25.

NOWHERE in Scripture does divine love express itself with such pathos as in relation to the Church. It is evident it has made a nest for itself there above every other. The plain teaching of the epistles, especially that to the Ephesians, as well as the various types of the Old Testament which refer to it, plainly show this.

What a loss, therefore, to the people of God it must be to miss the apprehension of it, with its sanc-

tifying effect! What a loss to limit the gospel to the salvation of the individual, as is so largely done, and pass by lightly, if not wholly, that precious part of it which shows what the Spirit is forming with the individuals that are saved!

The holy joy of this made Paul most solicitous for the welfare of the *assemblies* of Christ, for in each one of these assemblies he saw an expression of "the Church, which is His body," and their first and chief object is *for Christ's own delight*. With such a thought in mind, what care would he not bestow upon them—what labor, what trials, would he not endure? It secured the blessing of the saints too, for the greater ever includes the less.

None could be a more earnest evangelist than he, none more self-denying in fishing after the souls of men; but Christ's delights had the uppermost place in his soul; therefore he did not shrink from declaring *all* the counsel of God—whatever be the responsibilities involved—whatever be the forsaking of men, even from among the brethren.

THOUGHTS ON PSALM 62.

THIS psalm sets forth the true condition of soul in which the believer should be found—the state which the blessed God would have all His people in—"Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us"—a condition of soul we may well earnestly covet to be in. Consider it, my soul, and seek to have something like a due sense of its importance, and of its blessedness—of the joy and

blessing flowing from it to the soul; and how God Himself finds occasion, when the soul is waiting only on Him, to manifest Himself in delivering grace. Thus God is known through practical experience, and thus the saint grows in the knowledge of God Himself.

Waiting upon God is the subject of the psalm. Now there cannot be waiting upon God apart from subjection of will to the will of God, dependence on Him, and confidence in Him. Saul in 1 Sam. 13 is a striking and instructive instance of self-will at work, recorded for our instruction, and as a beacon warning us of the danger and sad consequences acting in independence. Samuel had pledged his word in chapter 10 that he would come down to Gilgal, and, as the prophet of the Lord, would offer burnt-offerings and sacrifices—sacrifices of peace-offerings—giving Saul the injunction that he was to tarry seven days till he (Samuel) should come down and show him what to do. Now this was a commandment of the Lord—"Thou hast not kept the commandment of the Lord, which He commanded thee" (ver. 13). Saul had gained a glorious victory over the Ammonites, recorded in chapter 11. He had been anointed to be captain over the Lord's inheritance, and, now the testing time had come, he could not wait.

This is the first crisis in Saul's history, and what clearly indicates the absence of faith. He blew a trumpet throughout the land, saying, "Let the Hebrews hear." But though the Spirit of God records the word used by Saul, not so does *He* call them, but according to their distinctive name which He has given them—"and all *Israel* heard." Saul looks

at them as his people, and fails to recognize the relationship into which God had brought them as His people Israel.

How instructive it is to note the names in Scripture. We read, "Some of the Hebrews went over Jordan to the land of Gad and Gilead." As Hebrews they had crossed over; for that is the meaning of the word Hebrew—"crossed over"; and they were now Israel—the people of the Lord; but having abandoned that ground, they forfeited that precious name. What a solemn lesson for our souls! How it shows the deep need of having the sense sustained in our souls of the new names that we bear—saints by calling; children of God by new-birth tie! We can only answer to the relationship in which, in infinite grace, God has placed us, according to the measure of our enjoyment of it.

The sad consequence of Saul's failure is recorded in 1 Sam. 13: 14: "But now thy kingdom shall not continue: the Lord hath sought (margin, *found*) Him a man after His own heart, and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee." Such is the result of acting in independence of God, in insubjection of will! How solemn to think that one wrong step may cripple any child of God for life! How true that word, "Happy is the man that feareth always"!

And now, what is implied in "waiting upon God"? And how does the Holy Ghost produce this blessed and much-to-be-coveted condition, and the blessing flowing from it? First, there must be subjection of will—a broken will. How slow we are to learn the force of that word, "He that trusteth in his own heart

is a fool"! and, failing in having a sense of this, our will acts, and there is but a feeble, or it may be a total, absence of exercise about or reference to the will of God. What a striking instance of subjection to the will of God we see in the case of Job! The blessed God, in His purpose of infinite love, permitted Satan, though carried out by others, to bring about that dire disaster when Job not only lost his asses, oxen, sheep, camels, and property, but his sons and daughters as well; yet he fell on his face and worshiped, saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Other instances might be cited; but what eclipses them all is found in the Lord Jesus Himself, who came down from heaven, not to do His own will, but the will of Him that sent Him, yet at the same time keenly susceptible and sensitive to the rejection He experienced from those among whom He had performed His mighty works. How one covets more of His spirit in that way! See Him in that 11th of Matthew, feeling, as it were, "I have spent my strength for naught, and in vain"; yet He could utter those precious words, "Even so, Father, for so it seemeth good in Thy sight." How beautiful! how precious!

Then Gethsemane! What absolute subjection! far beyond our comprehension—feeling so intensely, though only in anticipation, what it would be to take our place and bear the penalty due to our sins—to take Calvary's cup and drink it! Well may we sing:

"Death and the curse were in our cup—
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop,
'Tis empty now for me."

Yet even then He said, "*Thy* will be done."

Then, connected with this subjection to God's will, there will be *dependence* upon God—"Trust in Him at all times." The constant tendency of our hearts is to go down to Egypt for help instead of depending on God: like Abraham when *he* went there; or Isaac during the second famine, when he went to Gerar. On the other hand, just notice what a precious unfolding there is of blessings which flow to those who depend on God, set forth in Jer. 17:7-9!

How well may we trust our Father and God who spared not His own Son, and who will, with Him, also freely give us all things!—whose observant and minute care over us is taught us in those precious words of Jesus that a sparrow cannot fall to the ground without His notice, and we are of more value than many sparrows. What an example of unwavering dependence is seen in the Saviour Himself in the wilderness! Though sensitive to and feeling the pangs of hunger after forty days' fasting, yet He would not be tempted to act in independence of God. How perfect, and how beautiful!

Then the third element implied in all true waiting upon God is surely *confidence* in God.

The above is an unfinished article found among the papers of our dearly beloved brother John Graham, of Masterton, New Zealand, who went home to be with the Lord on July 7, 1908, aged 71 years.

W. EASTON.

"Behold I come quickly: hold that fast which thou hast that no man take thy crown" (Rev. 3: 11).

“Jesus All-Sufficient.”

LONELY ? No, not lonely
 While Jesus standeth by.
 His presence always cheers me;
 I know that He is nigh.

Friendless ? No, not friendless,
 For Jesus is my friend.
 I change, but He remaineth
 True, faithful to the end.

Tired ? No, not tired
 While leaning on His breast;
 My soul hath full enjoyment
 Of His eternal rest.

Helpless ? Yes, so helpless !
 But I am leaning hard
 Upon the arm of Jesus,
 And He is keeping guard.

Waiting ? Oh yes, waiting;
 He bids me watch and wait.
 I only wonder often
 What makes my Lord so late.

Happy ? Yes, so happy,
 With joy too deep for words;
 A precious, sure possession,
 A joy that is my Lord's.

* * *

WORK OUT YOUR OWN SALVATION.

A YOUNG sister writes thus of her instructor in college : “ Our principal is a very good man, and he frequently quotes the Bible to us, especially the verse, ‘ Work out your own salvation with fear and trembling.’ He tells us *we* must work out

our own salvation, and that if we lead honorable, upright lives we need not be afraid of what comes after death. But I know that is not the right application of this verse; because salvation is 'not of works, lest any man should boast'; but I do not know what it really does mean."

It is not unlikely that there are many young Christians into whose hands this paper may fall who are in the same difficulty with the writer of the above. Therefore it may be profitable to notice a few things in connection with the passage in question.

And first, it may help greatly to realize that the apostle Paul addressed the exhortation, "Work out your own salvation," not to unconverted souls, ignorant of God's way of peace and blessing, but to earnest, devoted Christians who had known the Lord for a number of years, and of whose ultimate salvation to eternal glory he was absolutely assured. This, the first chapter of his letter (Philippians) makes plain. He was confident that He who had begun a good work in them would perform it until the day of Jesus Christ (ver. 6). The salvation of their souls was a settled thing, and of the salvation of their bodies he was likewise assured. See chapter 3: 20, 21.

What, then, was the salvation they were to work out with fear and trembling?

This is one of the many instances in Scripture where the context needs to be carefully weighed in order to prevent a misconception as to the subject spoken of. Let us, then, read verses 12 and 13 of chapter 2: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out *your own* salva-

tion with fear and trembling: for it is God which worketh in you both to will and to do of His good pleasure."

These verses, carefully weighed, will be seen to have a far different subject in view than salvation from hell—the salvation of the soul. The apostle had labored at Philippi for some weeks. See Acts 16. When there he sought to care for each young convert as a father cares for his children. His loving and wise counsels had been valued and obediently followed by them. As a result they had been saved from many mistakes and pitfalls which might have greatly hindered their progress in the ways that be in Christ. Could he have always remained with them, how invaluable would have been his pastoral care, as *he* thus worked out their salvation from so many snares and difficulties.

But this might have caused them to depend too much upon him, and too little upon God. So he is taken away from them. Still, he can guide them in measure by his advice and admonitions. But now he would cast them more directly upon God, so he bids them work out *their own* salvation—not in their human strength, but in reliance upon Him who worketh in them to will and to do of His good pleasure.

He is not telling them to work *for* salvation. That would be to contradict all his previous instruction. But they are not to depend upon him as children on a father, but to act for God as mature saints, getting His mind from His word, and thus growing in grace and in knowledge, to work out deliverance for themselves from the hindrances and snares that beset the feet of all saints in their journey through this evil world.

The college professor was clearly ignorant of the gospel of grace, and evidently had no insight into the things that are spiritually discerned. Blind leaders, alas, are still, as of old, the ruin of many. Well was it for the young sister alluded to that she had been instructed by parents who knew more of God and of His Word than the principal of the college. Thus was she preserved from error. Thus, too, was the way paved by one truth for another, making the path of the just to shine brighter and brighter unto the perfect day.

H. A. I.

“THE GRACE OF OUR LORD JESUS CHRIST.”

DEELY affecting is the scripture from which the above words are taken: “Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich” (2 Cor. 8: 9). It is something the Christian knows, though the depths are beyond all human fathoming, and with spiritual delight he loves to trace this “grace of our Lord Jesus Christ,” as it is seen displayed in His wondrous pathway from the glory of God down to “Calvary’s depth of woe.” And with a heart filled with the sense of this blessed grace, he goes on his way, ever delighting in Him who was the rich and full display of it; for “the law was given by Moses, but grace and truth came by Jesus Christ” (John 1: 17).

This grace of our Lord Jesus Christ did not come to make demands on the sinner, but to fully meet

his need and bring him into the place of everlasting nearness to God. "Grace and truth came by Jesus Christ": grace to meet man's need, and the truth about God and all else; for His coming into the world, being what He was, "God manifest in the flesh," revealed everything; as "the light of the world," there was, on the one hand, the exposure of what man was; and, on the other, the revelation of God: God in grace come down to espouse man's cause, and to deliver him from sin's thralldom and Satan's power. In coming He reveals God, accomplishes atonement, and becomes man's Deliverer.

But let us see how that grace was manifested.

"Though He was rich." How rich? Rich as one with God, coequal and coeternal with God, and one with the Father in the unity of the Godhead. God head glory was His, not as acquired by acts after He became man, but what belonged to Him by right, and which He had with the Father before the world was (John 17:5). Nor was He a created spirit-being, as some* blasphemously teach, but "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2). Nor was it grasping something that was not His, which it would have been had He been only a created spirit-being, but "who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6).

In the foregoing scriptures we have the eternity of His being: "In the beginning was the Word"—His distinct personality: "and the Word was with God"—His absolute deity: "and the Word was

* The "Millennial Dawn" people.—[Ed.]

God"—His equality with God: "thought it not robbery to be equal with God"—sharing Godhead glory with the Father from all eternity: "the glory which I had with Thee before the world was."

He was rich, then, in Godhead glory as one with the Father; as He Himself said, "I and My Father are one."

Again: How rich was He?

He was rich as God's eternal Son, the only-begotten of the Father, the object of His supreme delight. Prov. 8: 22-31 gives us a view of Him as such. Also: "who is in the bosom of the Father" (John 1: 18). As another has said, "He is *πρωτοκος*, or first-begotten, in several senses—and we have companionship with Him: *πρωτοκος*, or first-born among many brethren. But He is also the *μονογενης*, or only begotten; and there He is alone."

Rich indeed was He: rich in the enjoyment of divine affections, as the object of the Father's delight.

Again: How rich?

He was the creator of the universe: "All things were made by Him; and without Him was not anything made that was made" (John 1: 3). This universe owes its existence and sustainment to the word of His power. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. 1: 16, 17).

Can we wonder at the seraphim covering their faces with their wings—holy beings as they were—in the presence of His creatorial glory? But be it

remembered that this glorious Being, whose holiness the seraphim proclaimed, was none other than the Jesus of John 12: 35-41. In the one scripture we witness the homage and obedience of seraphic beings; in the other, the blind unbelief of poor fallen man, who, while seeking his own glory and the praise of men, could not discern the moral glory of the person of Him who had come from Godhead's fullest glory to reveal God to man, and deliver him from Satan's power.

Thus we see how rich He was of whom our scripture speaks.

But mark: "Yet for your sakes He became poor."

"For your sakes." That was grace indeed! His glory was laid aside, or veiled behind the lowly form of the manhood He took, in order that the love of God might be manifested and expressed in and to a world that had lost the truth that "God is love."

Ah, but how poor did He become?

So poor as to be born in a manger.

The Being upon whom we have just been gazing as God, as Son of God, and as Creator, now become man, commenced His career in a stable. From the eternal throne to the manger is a long distance—great leap toward poverty. The virgin mother, poor woman of Galilee who, when they "brought Him to Jerusalem, to present Him to the Lord" (Luke 2: 22-24), could only bring the offering that was prescribed for the poorest offerer (Lev. 12: 8)—His supposed father a poor carpenter.

Surely He made Himself of no reputation. Mark, He *made* Himself that. "Who being in the form of God, thought it not robbery to be equal with God, yet made Himself of no reputation, and took upon

Himself the form of a servant, and was made in the likeness of men." Such was His self-abnegation, and such was His marvelous grace! From infinite riches to deepest poverty; from the position of upholding all things by the word of His power, to that of a lowly, dependent babe; from One who commanded the worship of heaven, to that of a servant of all; and all this without ceasing to be what He had been from all eternity. Such is the mystery of the incarnation! Hallowed ground indeed for us to tread; and with unshod feet should we tread it, with a becoming worshipful spirit.

Again: During the days of His ministry, how poor He was! No house or home did He possess. And when tribute was demanded of Him, He had naught to meet it with; but, as creation's Lord, He could command the fish of the deep to produce the needed money. "Give it to them for Me and for thee." Thus His poverty was the means of the outshining of His divine glory from behind the veil of His humanity. The creatures of His hand had resting-places: He, none. "And it came to pass, that as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest. And Jesus said unto him, Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" (Luke 9: 57, 58).

Such was His grace, and it was for our sakes. May we never forget it; and may the constant remembrance of it endear Him to our hearts, and make us cleave to Him in devoted affection!

Would He ride into Jerusalem, in fulfilment of Zech. 9: 9? He had no ass on which to ride; but as Lord of all He could, and did, send two of His disci-

ples to fetch one from the appointed place; and if the owners objected, they were to say, "The Lord hath need of him" (Luke 19: 31). He was Creator and Possessor of all, but for the present He must tread the path of deepest poverty, for He had been sent to fulfil a marvelous purpose of divine grace toward us, and no other path could lead to it.

And now the final scene closes in upon Him, telling of a poverty which has, and can have, no equal: Gethsemane, Gabbatha, Golgotha—scenes sacred to the memory of every Christian's heart. Gethsemane witnessed the conflict of the Saviour's soul as the hour had come to yield Himself to the dreadful work for our redemption. Gabbatha tells of the crushing unrighteousness of the rulers of this world in their judgment of this poor but righteous Man. What use is there in His answering more? They will not do justice. At Calvary His life itself is given up. He is "obedient unto death, even the death of the cross."

On the cross He was not only the object of man's hatred, but also of God's wrath, *as taking our place and bearing our sins*; and from His soul, now "made an offering for sin," came forth that awful cry, "My God, My God, why hast Thou forsaken Me?" And yet, be it said, never was the Son more precious to the heart of God, or pleasing to the Father, than when He gave Himself up to the drinking of that bitter cup. By it all the holy attributes of God were preserved, and the blessing of His people secured.

The manger, the pathway, the cross, the tomb, tell forth alike the deep poverty of Him who became poor, though possessor of all, that He might make good His grace and enrich His people forever.

God has raised up and glorified His Son, who so fully glorified Him (John 13 : 31, 32). Now, how blessedly true it is "that we through His poverty might be rich"! How deep the poverty, and how unspeakable the riches!

We are made rich in divine forgiveness; rich, as being justified and having peace with God; rich, as having in Him redemption through His precious blood; rich, as being taken into favor in the Beloved; rich, as having life and righteousness in Him; rich, as being the objects of God's love; rich, as being His dear children; rich, as being the members of His body; rich, as having the "gift of grace," the "gift of righteousness," and "justification of life"; rich, as being made one with Christ in glory; rich, as having "obtained the salvation which is in Christ Jesus, with eternal glory"; rich, as having received a kingdom which cannot be moved; rich, as heirs of God and joint-heirs with Jesus Christ; rich, as being among the many sons God is bringing to glory, as being "all of one" with the Sanctifier and those He is not ashamed to call His brethren; rich, as having died with Him, and now a new creation in Him; rich, as blessed with all spiritual blessings in the heavenlies in Him; rich, in the privilege of serving Him here, and in the prospect of being like Him at His coming; rich, too, in the prospect of reigning with Him as His companions in His kingdom and glory.

We are, praise His blessed name, enriched with His riches, and as the fruit of His unspeakable poverty.

With what moral beauty does this portion of God's word shine out! "For ye know the grace of our

Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8: 9). And, as enriched through His becoming poor, what more proper than that we should abound in praise and thanksgiving to Him who loved us so well, and stooped so low, that we might be raised up from our degradation to a place so high, even to be associated with Him in His glory and glorious kingdom!

Then, how great the honor and privilege of serving Him here! It surely should not be thought a duty, but a privilege, to serve and represent Him in and to a world that would not have Him. Oh for greater zeal in His blessed service!

E. A.

THE CROSS.

(Continued from page 223, and concluded.)

THE Cross may be next viewed in *its bearing on the great, the eternal future*; and this both as to persons and things.

It is the basis of all that for which saints are hoping. The liberty of glory, as well as the liberty of grace, will be through the Cross. Says the apostle, "If we believe,"—seeing that—"we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. 4: 14). In the next chapter His death alone is presented as the basis of hope. He exhorts believers to "put on for a helmet the hope of salvation; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that whether we wake or sleep, we should live to—

gether with Him." He has mentioned in the previous chapter those who sleep, or have died in the Lord, and also those who are awake, or alive, at His coming; and in the passage just given he teaches that Christ died for us, that whether awake or asleep—that is, whether found among the righteous dead or the righteous living when the Lord returns—we shall be raised or changed, and "so shall we ever be with the Lord."

But while the Cross is thus the basis of all blessedness forever to believers, it will be the very opposite to unbelievers. They will be held responsible for rejecting Christ, as well as for their other sins. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing, and hath done despite to the Spirit of grace?" Though this passage has a special application, yet it supplies us with the fact that the unsaved will have to give an account to God for despising and rejecting His Son; yea, even for neglecting the great salvation procured by the shedding of His precious blood. He will say, in effect, "I sent My Son into the world to seek and save the lost: how did you treat Him?" They may say, "We kept His birthday: Christmas was a great day with us." The reply might be, "You thus own that He was born into the world; where is He? What have you done with Him? *where is He?*" They will have to own that they killed Him and cast Him out of their world. We read that the blood of Jesus "speaketh better things than the blood of Abel." It does, for it was

shed for the remission of sins. Peace with God is offered through that blood; but if it be slighted, then, in the end, it will speak the same thing as Abel's blood, only it will speak more loudly, and God will hear, and avenge the blood of His Son on His enemies. While the Cross will be the theme of praise and thanksgiving in the regions of bliss forever, it will be a dark fact forever in the regions of the lost. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

The Cross not only affects persons, but *things*. The apostle informs us that "by Him (the Son) were all things created, that are in heaven, and that are in earth. . . . And having made peace through the blood of His cross, by Him to reconcile all things . . . whether they be things in earth, or things in heaven" (Col. 1: 16-20). Thus it would seem the things to be reconciled through the blood of the Cross are coextensive with the things which He created. In writing to the Hebrews he says "the first testament, or covenant, was not dedicated without blood; that "Moses took the blood of calves and of goats, with water, . . . and sprinkled both the book and all the people. . . . Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb. 9: 18-23). Thus not only were the people sprinkled with blood, but the tabernacle, and all the vessels of the ministry. The tabernacle, with its accompaniments,

formed "the patterns of things in the heavens," and these were purified by the blood of calves and goats; but "the heavenly things themselves with better sacrifices than these"; that is, with the blood of the all-comprehensive sacrifice of Christ.

In the second chapter of the same epistle, where the writer is teaching that "all things" are to be put under Christ, we see that His death affects things as well as persons. In the 9th verse we have the words, in the Authorized Version, "That He by the grace of God should taste death for every man." But there is nothing in the original answering to the word "man"; and the word rendered "every" is in the neuter gender. So the word supplied might correctly be *thing*. While we are assured in Scripture that God laid on His blessed Son the iniquity of us all, yet, in the passage under consideration, that for which He tasted death is so stated as specially to embrace things. So that it might be correctly rendered, "So that by the grace of God He should taste death for every thing." Mr. Darby thus translates it. This accords with what we have already given from the epistle to the Colossians.

The same apostle, in his epistle to the Ephesians, tells us when all this will be carried out in power. In stating the divine purpose in the matter, he says, "That in the dispensation of the fulness of times He might gather together in one all things in Christ," that is, head up all things under Him, "both which are in heaven, and which are on earth; . . . in whom also we have obtained an inheritance. . . . in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased

possession" (Eph. 1: 10-14). The purchase was made on the cross, the price paid, but redemption by power is yet to come, when the "joint-heirs with Christ" will "inherit all things."

Thus, in view of the Cross, God can not only take up us poor sinners, and present us faultless in His presence, but He can pick up the blighted creation, the heavens and the earth, and wipe away the curse, the sin, the stain, and restore all things to vastly more than their original beauty, glory, and blessedness, never more to be defaced by sin or visited by the powers of evil; for those powers will be in "everlasting fire prepared for them," and "God will be all in all." Who would not desire to have a part in this bright scene? "He that overcometh shall inherit all things."

Finally, the Cross may be looked at in *the practical influence it should have on believers*. One can read the New Testament, and especially the apostolic epistles, without seeing that the Cross, with bright results, is the great incentive to holiness and devotedness of life. I give a sample or two. Saith the apostle Paul, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." In another place, after treating of believers as being "dead to sin," through Christ having "died to sin," he says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive

from the dead, and your members as instruments of righteousness unto God." The apostle Peter, writing to believers, says, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy . . . forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Much more might be given from the word of God, but this should suffice.

Yes, the Cross most loudly calls for holiness and devotedness. While it says, "Go in peace," it says, "Sin no more." While it says, "Be happy," it says, "Be holy." As we look to that blessed One who hung on the cross as our Saviour, so we are to be in submission to Him as our Lord and Master. Oh, who can think of Him in His dying agonies, and have one thought of going on in sin, or of withholding any part of the heart or life from Him? Beloved, let us be out and out for Him. He is worthy. "He suffered without the gate" that He might sanctify us with His own blood. "Let us go forth therefore unto Him without the camp, bearing His reproach; for here have we no continuing city, but we seek one to come."

The Lord grant that we may enter so fully into the deep meaning of the Cross, or dying, of the Lord Jesus, that the life also of Jesus may be made manifest in our body! waiting for the moment when He who is our life will come, and we shall be manifested with Him in glory.

R. H.

CONTRASTS FOR TIME AND FOR ETERNITY.

THE seventy-third psalm gives clear light on some of the deepest questions which meet mankind. It gives us the key to the present and future of the righteous and the wicked, of the man of faith and the man of unbelief. It is by no means all of the righteous who really have to say as the psalmist does of his affliction, and it is true of by no means all of the wicked that they are in such prosperity on every hand as is stated here; but these contrasts are as striking at times in this life as they are made here, while the contrasts for eternity are always true. All the wicked do not always prosper, nor are all the people of God always chastened; but the most extreme cases are taken that the eternal results may be the more striking.

But the key to the seeming enigma is found in this, that the man of God has God with him in time and in eternity, while the man of the world never knows God. That is the secret of the difference. It is the having God with us and for us, the knowing and loving and trusting Him; or it is the opposite, the being wilfully ignorant of Him, that makes the immense difference, a difference as wide as heaven and hell. It is God known, loved, enjoyed, now and forever; or God rejected, hated, disowned, cast off, now and forever.

But the psalm gives light on more than this. One may be the Lord's and yet for a brief time lose sight of Him, may get into a wrong state of soul, and thus become worried and anxious and disturbed. In the beginning of the psalm the words are, "My feet

were almost gone; my steps had well-nigh slipped." But at the end he can say, "I am continually with Thee: Thou hast holden me by my right hand." There was no cessation of God's care of His servant; it was the servant losing communion, getting the eyes off from God. He got to thinking of the prosperity of the wicked, instead of the goodness of God. When we look at things as men look at them, we get into confusion. To see clearly, we need to see things in the light of God. The prosperity of the wicked is nothing to envy. It is that which really destroys them. They are hardened by it. Having more than heart could wish, they feel secure. They have no need of God, no felt need. What a picture the words of this psalm make of just what is seen all about us at the present day! The words might have been written now instead of thousands of years ago. They picture man away from God in every age of the world. He is always the same. Men everywhere are seeking after success—worldly prosperity—laboring and toiling for it; and yet, if they gain it and forget God, it destroys them. "The careless ease of fools shall destroy them" (Prov. 1: 32, R. V.). We need to have the lessons of this psalm before us in these days of wealth and forgetfulness of God. It is so easy to fall into the ways of the world's thoughts of things, to estimate according to mere human appearance. We need to dwell in the sanctuary of God in order to see things in their true light.

When we consider the latter end of the wicked in the light of the Word, there will be no place left for being envious at the foolish, when we see the prosperity of the wicked. All their riches and earthly

prosperity are but for a moment, as it were—for a brief lifetime; but to live without God, and then die and pass into eternity without Him—to be forever without Him, banished from Him—the awful darkness of it passes our comprehension. “Surely Thou settest them in slippery places : Thou castedst them down to destruction. How are they become a desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when Thou awakest, Thou shalt despise their image.” What a terrible contrast to their pride and satisfaction while on earth! There are few scriptures which so vividly picture the contrasts of time and eternity for the men who will not have God. To ponder these solemn words is a very great help in guarding our hearts against the being envious at the foolish when we see the prosperity of the wicked. This prosperity is all around us; we see it on every hand. Men make a god of it; they seek after it, bend all their energies to secure it; and yet, when they get it, it destroys them.

How blessed the contrast: “I am continually with Thee: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.”

Here is the secret of the matter. God is the portion of His people. To have Him with us and for us, to know His love, to know what Christ has wrought for us, to be guided by His counsel, and afterward received to glory—all this is true riches,

durable riches ; it is eternal prosperity. And to think that it is all the free gift of God, purchased for us by the death of Christ on the cross, given to whosoever will have it, without money or price ; and how sad that so many are losing all this blessing, spending their lives in vanity, laying up for themselves treasures of wrath and destruction ! Who that feels these things can but cry,

*"Oh that the world might taste and see
The riches of His grace !
The arms of love that compass me
Would all mankind embrace."*

Was the psalmist right in saying, "All the day long have I been plagued, and chastened every morning" ? His words are rather the result of his state of mind than actual experience. He was listening to the tempter, and it seemed thus to him at the time. If we turn to such scriptures as 1 Peter 1: 6, 7 ; James 1: 2-4 ; and Heb. 12: 11, we find that trials and chastening by no means fill up the believer's life. When needed they are sent, and many of them may come ; but if we are walking in communion with Him, we shall be able to "rejoice evermore, pray without ceasing, and in everything give thanks." When we are conscious that God is holding our right hand, it makes a great difference about the effect of trials upon us. It is when a believer loses that consciousness, that everything looks bad and the soul is discouraged. When there is a vivid consciousness that God is the strength of the heart, and our portion forever, then we can rejoice in tribulation. We must see this to get the real lesson of this precious psalm.

J. W. NEWTON.

ANSWERS TO CORRESPONDENTS.

QUES. 28.—Were the tree of life and the tree of knowledge of good and evil one and the same tree?

ANS.—Surely not. The tree of life is Christ in type—God's *grace*; while the tree of knowledge of good and evil is our responsibility, our obedience—God's *government*.

QUES. 29.—God put a flaming sword to keep Adam and Eve from eating of the tree of life, lest they should eat and live forever. He had given them liberty to eat of all the trees except the tree of knowledge of good and evil. Does that imply that they never ate of the tree of life while they were in the garden, before they ate of the prohibited tree, and fell?

ANS.—Scripture is silent as to whether or not they ate of the tree of life before they fell; nor does it say whether their living forever depended on their eating of it continuously or only once, though the form of the reading seems to teach they would have become immortal in the flesh by eating once. But Scripture is busy with other thoughts, and of far greater importance. For man to live forever in his fallen condition would have made his redemption impossible, and barred out God's eternal purpose of grace and glory in Christ Jesus, which is through death and resurrection.

QUES. 30.—Is Acts 1:11 the Lord's coming for His saints, or with them?

ANS.—It is not the Christian hope here, but still the Jewish, and therefore not the rapture, but the appearing.

QUES. 31.—In 1 Thess. 4:14, "Them also which sleep in Jesus will God bring with Him": when will God bring *them* with Him?

ANS. At the moment spoken of in ver. 16. The whole passage seems evidently to be a question of resurrection. As Jesus was brought out from among the dead, so will God bring with Him all who are asleep in Him. Then follows the revelation of the rapture together, both of those raised and of those who are alive at that time.

QUES. 32.—Did Judas Iscariot ever partake of the Lord's Supper? There are some here who seem to think that he did, and I greatly desire to know the truth of Scripture as to this.

ANS.—It seems quite plain from John 13:30 that Judas was not there when the Lord instituted His Supper, which took place only at the end of the Passover Supper. The sop was given while the Passover Supper was going on.

In the account of Matthew, chap. 26, Judas' exit would be between verses 25 and 26; in Mark, chap. 14, between verses 21 and 22. Luke alone presents a little difficulty by speaking of Judas (chap. 22:21) after mentioning the Lord's Supper (verses 19, 20). There need be no difficulty, however, as in all kinds of narratives certain details which occurred between the great facts are often mentioned at the end only, when all the facts themselves have been told.

We may therefore conclude from John 13:30 that our Lord's words in Luke 22:21-23 were uttered somewhere during the Passover Supper, before He instituted the remembrance of Himself in what is called "the Lord's Supper."

We would add, in warning, that some have sought to place Judas at the Lord's Supper as a precedent for the unholy, yet sadly frequent, practice of allowing evil men to partake of that Supper. All Scripture condemns this; 1 Cor. 5 deals expressly with it; Christian holiness revolts against it. Besides, even if it could be shown that Judas participated in the Lord's Supper, it would be no precedent for this evil practice, for Judas was not yet manifested, and it is when *manifested* the Lord requires expulsion of the evil out of His house.

QUES. 33. "Help and Food" for Aug., 1908, page 208, beginning twelfth line from bottom of page is one statement referring to fossilized man. On page 217, fifth line from bottom is another statement apparently contradicting the first one. As both appear to be from eminent authority, will you kindly explain *why* so contradictory?

ANS. The "fossilized human skeletons" spoken of on page 208 refer to bodies preserved from the most ancient times known—the *historic* fossils, which abound everywhere.

The "fossil man" referred to on page 217 is the "*pre-historic*" fossil—the attempt to prove that man existed before the Adam of Genesis I. Of this there exists none.

EDITOR'S NOTES.

"None righteous."
 (Rom. 3 : 10.) To be righteous among men is to possess such a blameless character as gives a place of honor and acceptance among them. To be righteous before God is to possess such a character as would make us suitable for acceptance with God. God, who knows every secret thing in man, says "there is *none* righteous; no, *not one*." Who then can be accepted of God? for none but righteous people can come into God's presence. But as human righteousness gives us a standing among men, so only divine righteousness can give us a standing before God.

"Christ Jesus . . .
 made unto us . . .
 righteousness."
 (1 Cor. 1 : 30.) Some people say that our sins were imputed to Christ (which is true), and Christ's righteousness was imputed to us (which is not true). Christ *Himself* is by declaration of God made unto us righteousness, as our text says. To become our righteousness He had to suffer the righteous judgment of God against all our sins, and our sinful condition. Having suffered God's wrath and judgment for our sins, and our sinful Adamic condition being ended, in God's sight, by His death, God has raised Him from the dead and set Him at His right hand in His throne, displaying thus in Him His righteous character in dealing, and having dealt, with sin. Thus is He God's righteousness, which God, in infinite grace, makes over to all that believe on Jesus. It is not,

therefore, in Christ's righteousness that we are accepted, but in *Christ Himself*, through faith. This is a righteousness that can never be marred nor spotted.

"That we might be made the righteousness of God in Him."

(2 Cor. 5 : 21.)

In such a righteous and divinely perfect manner has the question of all our sins and our nature of sin been brought to an end before God through our Lord Jesus Christ; and so satisfied is every claim of the holiness and glory of God, that in us who believe, the righteous character of God is displayed and exalted *in accepting us in His Son Jesus Christ*. We thus are "become the righteousness of God in Him." What an unshakable foundation for our eternal security, and our present assurance and happiness!

"Who hold the truth in unrighteousness."

(Rom. 1 : 18.)

This is professing one thing, and doing another. To the Gentiles, under *natural conscience*, it is expressed thus:

"Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1 : 32).

To the Jew, under *law*, thus : "Thou that makest thy boast of the law, through breaking the law, dishonorest thou God? For the name of God is blasphemed among the Gentiles through you?" (Rom. 3 : 23, 24).

To the Christian, under *grace* and the full revela-

tion of *heavenly* things, thus : "Brethren, be followers together of me, and mark them that walk so as ye have us for an ensample. For many (professing Christians, of course) walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind *earthly things*" (Philip. 3 : 17-19). Paul held the truth in righteousness, while these held it in unrighteousness.

Nothing inflicts greater injury upon the truth itself than holding it in unrighteousness, in whatever measure it may be done.

Our Strength as our Day.

"Thy shoes shall be iron and brass, and as thy days, so shall thy strength be" Deut. 33. 25.

THOUGH trials may thy path environ,
Though rough the road thou'rt called to pass,
Fear not, thy shoes shall be of iron;

Yea, shod with iron, shod with brass,
Go forth and tread the roughest ways,
With strength according to thy days!

S. R. M.

PRACTICAL REFLECTIONS ON THE PROPHECY OF OBADIAH.

IN one chapter God has embodied for us such part of the ministry of Obadiah the prophet as He foresaw would be for our admonition and edification. Brief as it is, its twenty-one verses are fragrant with instruction, and may well be laid to heart by each saint of the Lord.

Who Obadiah was, where he was born, of what tribe and family in Israel, his occupation, and the exact time in which he lived—all these are matters which God has not been pleased to reveal. There was an Obadiah in the court of King Ahab, of whose care for the persecuted prophets of the Lord we have knowledge; but he is not to be confounded with the writer of the little book now before us. Other Obadiah's are briefly mentioned in 1st and 2d Chronicles; but whether any of them is identical with the prophet we have no means of determining. Nor is it at all important that we should know. It is the message, not the bearer of it, that God would occupy us with.

The first sixteen verses are concerned with the sin and the doom of Edom. The last five verses set forth the deliverance that is to come to the house of Jacob when the house of Esau should have fallen to rise no more.

Many important lessons are connected with the history of the two sons of Isaac and that of their respective houses. Before either child was born God made choice of Jacob, saying, "The elder shall serve the younger." It was electing grace, and wondrous

grace, surely! For who so unworthy as cowardly Jacob; and who, from certain worldly standpoints, more to be admired than the apparently brave and magnanimous Esau? But God *chose* Jacob, and thus manifested His purpose of grace. Let the reader be clear as to what is here spoken of. It was not a question of selecting Jacob for heaven and reprobating Esau to hell. Theologians have so dreamed; but not in this way does Scripture speak. God chose Jacob to inherit the blessing of Abraham, and to be the conservator of the promise. In so doing He made Esau subject to his brother. It was the carrying out of a principle often noticed in the book of Genesis—the setting aside of the elder and the giving the birthright to the younger; thus reminding us that God ever sets aside the first man to make the Second Man first. For “that is not the first which is spiritual, but that which is natural; and afterwards that which is spiritual.” This mystery is told out in the cases of Cain and Abel, Ishmael and Isaac, Esau and Jacob, Reuben and Joseph, and of Manasseh and Ephraim.

In full accordance with this, Esau and the race that bears his name figure in Scripture as typical of the flesh. Jacob is the new man learning to overcome by discipline. When, in the last book of the Old Testament, God sums up, as it were, concerning the two families, He declares, “I have loved Jacob, and hated Esau.”

In reading the prophecy of Obadiah we may trace throughout a typical as well as a natural bearing. What is said of Edom coalesces with the condemnation and final doom of the flesh, that hateful thing which ever vaunts itself, even in the breast of the

believer, against all that is of God, but which at last shall be utterly destroyed and become as though it had not existed. The future triumph of the house of Jacob in the day of the glory of the kingdom bespeaks the final enlargement and blessing when the flesh is overcome forever, and the man according to God alone remains.

From the Lord a report had come concerning Edom, as a result of which an ambassador was sent among the nations, with a view to raising up their armies against the mount of Esau. Though once all-powerful, he was to be made small among them, and greatly despised.

Edom had ever been the enemy of Israel, even as the flesh lusteth continually against the Spirit. When calamity came upon the house of Jacob, Edom had rejoiced. But now upon him judgment unsparing is to fall. This, no doubt, goes on to the time of the end; for it is just before the kingdom is established that Edom's power is to be utterly broken. There will be a people of his lineage dwelling in Idumea in the day of the last great coalition against Israel, but they will be overthrown; and when the rest of the world is brought into blessing under Messiah's rule, they will be blotted out from under heaven.

As with the flesh, so with Edom; his pride was insufferable. Dwelling in his Idumean heights and rocky fortresses, he considered himself invulnerable, and secure against all attack. But Jehovah declares, "The pride of thy heart hath deceived thee. . . . Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down" (vers. 3, 4). No power can avail

when the Lord's set time for his destruction is come. Edom has fallen into the condemnation of the devil, exalting himself, and seeking his own glory. On the part of the creature this is rebellion against God, and cannot go unpunished.

Nor will his desolation come as though thieves had broken in to steal, for having enough they would have left something remaining; but in the day that Esau's hidden things are searched out, there shall be no gleanings left. His destruction shall be complete (vers. 5, 6). Deceived by his own allies, and betrayed by those in whom he had trusted, the wise shall be destroyed out of the mount of Esau, and the mighty men of Teman shall be dismayed. None shall be spared, but every one cut off by slaughter (vers. 7-9).

His violence against his brother Jacob has well merited such stern dealing. When Israel came out of Egypt, no ties of relationship served to cause the heart of the king of Edom to be kindly-disposed to the Canaan-bound pilgrims, but they were forced to compass his land, thus adding much to the toil and weariness of their journey. From that day on, they had ever been the inveterate enemies of Jehovah's favored people.

When the hour of Jacob's calamity struck, Edom stood complacently to one side, delighting in the ignominy to which his brother was subjected. The desolations of Jerusalem caused him, not grief, but joy. He joined with the Babylonians in casting lots for a division of the spoil (vers. 10, 11). All this Jehovah's eye had seen, and it was an offence to Him, as being the very opposite of that love which rejoiceth not in iniquity, but rejoiceth with the truth.

His sentence is, "Thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of My people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity; neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress" (vers. 12-14). Because of having acted so contrary to every brotherly instinct, he should reap as he had sown, and judgment unsparing would soon overtake him, until of Edom it could be said, "They shall be as though they had not been" (vers. 15, 16). When other nations, such as Egypt, Assyria, and even Sodom and Gomorrah, are restored and brought into blessing in the millennial kingdom, Edom shall have fallen to rise no more.

In this how suited a picture we have of the carnal mind and its final destruction! Ever the enemy of the new life imparted to the children of God, because not subject to His law, as in its very nature it cannot be; rejoicing in impiety and lifting up its haughty head in defiance of all that is holy—how much sorrow and secret anguish has its presence cost every conscientious saint! But soon it shall be cast down to rise no more; soon the bodies of our humiliation shall be made like unto the body of Christ's glory; and then shall the flesh and sin have vanished forevermore.

There are those who idly dream of a present destruction of the carnal mind, or a short cut to Canaan across the land of Edom; but it is all a delusion. Esau's doom comes when Christ appears to reign, as the end of the flesh in the believer will come at the redemption of our bodies when made like Himself.

Synchronizing with the fall of Edom shall be the salvation of Israel, when "upon Mount Zion shall be deliverance, and there shall be holiness (or, it shall be holy)." Then shall Jacob come into his rightful inheritance, and shall devour the house of Esau as fire devours the stubble, till "there shall not be any remaining of the house of Esau; for the Lord hath spoken it" (vers. 17, 18). In that day the lands of all their former enemies, who had been for so long as thorns in their sides, shall become Israel's possession, "and the kingdom shall be the Lord's"! (vers. 19-21).

So may the believer look on with eager, glad anticipation to the hour when the flesh and all that now disturbs and distresses shall be overthrown forever, and Christ alone shall be exalted. "Even so, come, Lord Jesus."

H. A. I.

THE ADVOCACY.

VERY many souls are apt to confound two things which, though inseparably connected, are perfectly distinct, namely, advocacy and atonement. Not seeing the divine completeness of the atonement, they are in a certain way looking to the advocacy to do for them what the atonement

has done. We must remember that though as to our standing we are not in the flesh but in the Spirit, yet as to the actual fact of our condition we are in the body. We are in spirit and by faith seated in heavenly places in Christ; but yet we are actually in the wilderness, subject to all sorts of infirmities, liable to fail and err in a thousand ways.

Now it is to meet our present actual state and wants that the advocacy, or priesthood, of Christ is designed. God be praised for the blessed provision! As those who are in the body passing through the wilderness, we need a great High Priest to maintain the link of communion, or to restore it when broken. Such a One we have, ever living to make intercession for us; nor could we get on for a single moment without Him. *The work of atonement is never repeated; the work of the Advocate is never interrupted.* When once the blood of Christ is applied to the soul by the power of the Holy Ghost, the application is never repeated. To think of a repetition is to deny its efficacy and to reduce it to the level of the blood of bulls and goats. No doubt people do not see this, and most assuredly they do not mean it; but such is the real tendency of the thought of a fresh application of the blood of sprinkling. It may be that persons who speak in this way really mean to put honor upon the blood of Christ, and to give expression to their own felt unworthiness; but, in truth, the best way to put honor upon the blood of Christ is to rejoice in what it has done for our souls; and the best way to set forth our own unworthiness is to feel and remember that we were so vile that nothing but the death of Christ could avail to meet our

case. So vile were we that nothing but His blood could cleanse us. So precious is His blood that not a trace of our guilt remains. "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

Thus it stands in reference to the very feeblest child of God whose eye scans these lines. "All sins forgiven." Not a trace of guilt remains. Jesus is in the presence of God for us. He is there as a High priest before God—as an Advocate with the Father. He has by His atoning death rent the veil—put away sin—brought us nigh to God in all the credit and virtue of His sacrifice, and now He lives to maintain us by His advocacy in the enjoyment of the place and privileges into which His blood has introduced us.

Hence the apostle says, "If any man sin, we have"—what? The blood? Nay, but "an Advocate with the Father, Jesus Christ the righteous." The blood has done its work, and is ever before God according to its full value in His sight. Its efficacy is ever the same. But we have sinned; it may be only in thought; but even that thought is quite enough to interrupt our communion. Here is where advocacy comes in. If it were not that Jesus Christ is ever acting for us in the sanctuary above, our faith would most assuredly fail in moments in the which we have in any measure yielded to the voice of our sinful nature. Thus it was with Peter in that terrible hour of his temptation and fall: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted (or restored), strengthen thy brethren" (Luke xxii. 31, 32).

Let the reader note this. "I have prayed for thee, that"—What? Was it that he might not fail? Nay, but that, having failed, his faith might not give way. Had Christ not prayed for his poor, feeble servant, he would have gone from bad to worse, and from worse to worst. But the intercession of Christ procured for Peter the grace of true repentance, self-judgment and bitter sorrow for his sin, and finally complete restoration of his heart and conscience, so that the current of his communion—interrupted by sin, but restored by advocacy—might flow on as before.

Thus it is with us when, through lack of that holy vigilance which we should ever exercise, we commit sin: Jesus goes to the Father for us. He prays for us; and it is through the efficacy of His priestly intercession that we are convicted and brought to self-judgment, confession, and restoration. All is founded on the advocacy, and the advocacy is founded on the atonement.

And here it may be well to assert in the clearest and strongest manner possible that it is the sweet privilege of every believer not to commit sin. There is no necessity whatever why he should. "My little children," says the apostle, "these things write I unto you, that ye sin not." This is a most precious truth for every lover of holiness. *We need not sin.* Let us remember this. "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God" (1 John iii. 9).

This is the divine idea of a Christian. Alas, we do not always realize it! but that does not, and cannot, touch the precious truth. The divine na-

ture, the new man, the life of Christ in the believer, cannot possibly sin, and it is the privilege of every believer so to walk as that nothing but the life of Christ may be seen. The Holy Ghost dwells in the believer on the ground of redemption, in order to give effect to the desires of the new nature, so that the flesh may be as though it did not exist, and nothing but Christ be seen in the believer's life.

It is of the utmost importance that this divine idea of Christian life should be seized and maintained. People sometimes ask the question, Is it possible for a Christian to live without committing sin? We reply in the language of the inspired apostle, "My little children, these things write I unto you, that ye sin not" (1 John ii. 1). And again, quoting the language of another inspired apostle, "How shall we, that are dead to sin, *live* any longer therein?" (Rom. vi. 2.) The Christian is viewed by God as "dead to sin"; and hence, if he yields to it he is practically denying his standing in a risen Christ. Alas, alas, we do sin, and hence the apostle adds, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the whole world."

This gives wonderful completeness to the work on which our souls repose. Such is the perfect efficacy of the atonement of Christ that we have one Advocate with us in order that we may not sin, and another Advocate with the Father if we do sin. The word rendered "Comforter" in John xiv. 16 is rendered "advocate" in 1 John iii. 1. We have one divine Person managing for us here, and we have another divine Person managing for us in

heaven, and all this on the ground of the atoning death of Christ.

Will it be said that in writing thus we furnish a license for committing sin? God forbid! We have already declared, and would insist upon, the blessed possibility of living in such unbroken communion with God—of walking so in the Spirit—of being so filled and occupied with Christ—as that the flesh, or the old man, may not appear. This we know is not always the case. “In many things we all offend,” as James tells us. But no right-minded person, no lover of holiness, no spiritual Christian, could have any sympathy with those who say we *must* commit sin. Thank God, it is not so. But what a mercy it is, beloved Christian reader, to know that when we do fail there is One at the right hand of God to restore the broken link of communion! This He does by producing in our souls by His Spirit who dwells in us—that “other Advocate”—the sense of failure, and leading us into self-judgment and true confession of the wrong, whatever it be.

We say “*true* confession,” for it must be this if it be the fruit of the Spirit’s work in the heart. It is not lightly and flippantly saying we have sinned, and then as lightly and flippantly sinning again. This is most sorrowful and most dangerous. We know nothing more hardening and demoralizing than this sort of thing. It is sure to lead to the most disastrous consequences. We have known cases of persons living in sin and satisfying themselves by a mere lip confession of their sin, and then going and committing the sin again and again; and this has gone on for months and years, until

God in His faithfulness caused the whole thing to come out openly before others.

All this is most dreadful. It is Satan's way of hardening and deceiving the heart. Oh that we may watch against it, and ever keep a tender conscience! We may rest assured that when a true-hearted child of God is betrayed into sin the Holy Ghost will produce in him such a sense of it—will lead him into such intense self-loathing, such an abhorrence of the evil, such thorough self-judgment in the presence of God—as that he cannot lightly go and commit the sin again. This we may learn from the words of the apostle when he says, "If we confess our sins, he is faithful and just to forgive us our sins, and"—mark this weighty clause—"to cleanse us from all unrighteousness." Here we have the precious fruit of the double advocacy. It is all presented in its fulness in this part of the first epistle of John. If any man sin, the blessed Paraclete on high intercedes with the Father, pleads the full merits of His atoning work, prays for the erring one on the ground of His having borne the judgment of that very sin. Then the other Paraclete acts in the conscience, produces repentance and confession, and brings the soul back into the light in the sweet sense that the sin is forgiven, the unrighteousness cleansed, and the communion perfectly restored. "He restoreth my soul: *He leadeth me in the paths of righteousness* for His name's sake" (Ps. xxiii. 3).

C. H. M.

IMPORTANT DIFFERENCES.

I AM fearfully and wonderfully made," wrote the Psalmist of the material body (Ps. 139: 14). "God's most wonderful creature," wrote an eminent servant of God. Surely man is; and when, in our consideration of his complex organism, we take in account the various moral and spiritual elements encompassed in the individual we each call "I," we are lost in a morass of inextricable confusion, aside from the word of God. Every natural man has body, soul and spirit, flesh, mind, conscience, instinct. If he be converted, we must add divine life, with its new nature, and the Holy Spirit dwelling in him. Upon this wonderful being light pours from the pages of Scripture, if we "rightly divide the word of truth." We then begin to understand this "I," who speaks in a circle—"my" spirit, "my" conscience, "my" soul, "my" body. But our purpose is not abstruse questions: others have searched them out. We would now only consider briefly a few differences which may perplex, but which the Bible makes very plain.

I. The Difference between Nature and the Flesh.

It is very great; for nature is in itself quite good and right, whilst the flesh is wholly evil.

Hunger, thirst, the family and its natural affections, are right and good, and there is no sin in gratifying them in the limits of God's appointment. All that has been created is good, and every institution of God in nature is good. "Without natural affection" is a sign of man's deepest downfall. "Forbidden to marry" is one of the signs of the apostasy. Nothing reproach on the use of anything which God

s created for food is proof of "departing from the
th, and giving heed to seducing spirits, and doc-
nes of devils." What is of nature in man, there-
e, and in all the creation around him, in which
od has made provision for all his natural needs, is
od in itself: indeed, it all testifies of the goodness
God. Had not man's fall led him into all manner
abuses, what a lovely life his would be here, in
e hallowed gratification of the various senses given
n, for which God has made such varied and abun-
nt provision in creation! What variety for sight,
hearing, for smell, for taste, for touch!

But he is fallen; he has corrupted himself;
d by so doing he has made his every member
instrument of unrighteousness. Experience
oves this from one end of the earth to the
er, and Scripture affirms it plainly and fully in
e first chapter of Romans. His highest and no-
est instinct, which would have made him turn to
e blessed God, his Creator and Benefactor, led him
w to make himself gods which suited his passions,
it is, idols. "Wherefore God also gave them up,"
d down he went into the revolting depths de-
ibed in the word "against nature."

There is no corruption, no violence like that which
nes from perverted instinct; and its vices eat out
everything naturally noble. If a man steals because
is hungry, he sins; but he is not despised, for he
es no violence to nature; but even fallen man, if
t a heathen, revolts at unnatural sins. Thus Ro-
ns teaches us negatively what we are taught posi-
ely in 1 Cor. 11: 14: "Doth not even nature itself
ch you?" From Romans we learn that to sin
ainst nature is to be outside the pale of civiliza-

tion—a dark, benighted heathen. From Corinthians we learn that children of God are not to ignore the instincts of nature, but to respect her when she speaks; for though her claims be natural and not spiritual, yet are they not evil, but good.

The difference between nature and the flesh is great. Nature teaches affection between parent and child. The flesh is “without natural affection” in either. Nature teaches modesty—the *covered* place—to women; to men, the open, public, ruling, protective place. The flesh denatures both. Nature teaches reverence for higher powers, for age, for special merit. The flesh puts everything down to one common level.

Yet though nature is to teach us, and her instincts are to be obeyed; though sins against her be the blackest of all sins, grace may rise above nature, and set aside her most imperious demands. The apostle Paul was both hungry and thirsty, naked and cold, for Christ's sake, and the gospel's. He could say, moreover, “I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake.” I know some now who deny themselves the ordinary comforts and necessities of life to seek after the souls of their fallen and degraded fellows. The Church of God will be forever indebted to one known to many of us, who, for the Lord's sake, refused the ties and comforts of domestic life. And the Scriptures speak of fasting; but these mortifications of the lawful and natural deeds of the body must be “through the Spirit,” in order to life. Self-will may renounce all it please, and a strong will may renounce much; but if renunciation is not “through the Spirit,” one becomes a Pharisee,

and, so far, a Papist. The flesh is very subtle, and never more deceptive than when it becomes religious. It can be excessively pious when it plays the pious rôle.

There is being "dead to sin" in Scripture, but no being dead to nature, though, as we have seen, a power is brought in which is above it, and out of its sphere. Dying to it is utterly unscriptural and false. It is what God owned, and what He still maintains and owns, as of Him. He asserts it, and even denounces as of Satan what does reject it as created by Him. "Every creature of God is good"—wine and water, meat and marriage; "for it is sanctified by the word of God and prayer" (1 Tim. 4: 4, 5).

II. The Difference between the Body and the Flesh.

"It is a most important truth," said Mr. Darby of this; yet there is the greatest confusion in the minds of many in regard to it. We learn from Col. 2: 23 that we owe the body a certain honor. Men taught the Colossian Christians to treat it harshly, and this the apostle condemned. "The tendency of bodily austerities, instead of being to really subdue and mortify the flesh, is to satisfy and exalt it. Supposing I were to fast seven times a week:—well, I think myself better than the man who does it only six times: it is satisfying the flesh. Supposing it is prayer:—I need not say prayer is the most blessed privilege a man has; but if he says so many prayers, the one who says five is better than the one who says only three: it is satisfying the flesh, though neglecting the body." (J. N. D.) We are to present our bodies "a living sacrifice, holy, acceptable unto God;" for, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye

have of God, and ye are not your own?" (1 Cor. 6: 19). On the contrary, the evil principle called "the flesh" is not to be honored in any way, and it is to have "no provision" made for it. Instead of presenting it to God, we are told, "they that are in the flesh cannot please God" (Rom. 8: 8); and, far from being a temple of God, "*no* good thing dwells in the flesh" (Rom. 7: 18). "The body may be sanctified to God—may be nourished and used for God—may glorify God; the flesh, never. The body may be the servant of the spirit; not so the flesh, for it is essentially opposed to God." This does not contradict what Paul said, "I keep under my body" (1 Cor. 9: 27). Whatever offended conscience in another he was ready to abstain from. He could deny himself anything for the sake of blessing to others. Such a mind must needs lead to great control over the body, and prevent all tendency to making it an idol.

III. The Difference between Flesh and the Flesh.

We must distinguish also between the two meanings of the word "flesh," for the same word is used in Scripture for the evil principle dwelling within us (Rom. 8: 7-9), and for the body (John 1: 14). "The Word became flesh," we read, "and dwelt among us." "God sending His own Son in the likeness of sinful flesh;" and "of whom, as concerning the flesh, Christ came." "To abide in the flesh," wrote the apostle, "is more needful for you" (Phil. 1: 24). This is the outward man, "our earthly tabernacle-house" (2 Cor. 5: 1), to which moral qualities do not attach, but is a condition which passes away. Our Lord partook of this (Heb. 2: 14). It is therefore needless to say there is no sin in it.

In the following verses—"They that are in the

flesh cannot please God" (Rom. 8: 8); "make not provision for the flesh" (Rom. 13: 14); "ye shall not fulfil the lust of the flesh" (Gal. 5: 16); "the flesh lusteth against the Spirit" (Gal. 5: 17); "when we were in the flesh" (Rom. 7: 5)—the word "flesh" refers to that principle of evil within which was once the governing principle of our lives, but which governs them no longer (Rom. 8: 9). Its whole entity is most loathsome.

In it dwelleth no good thing (Rom. 7: 18).

With it the law of sin is served (Rom. 7: 25).

Its lusts war against the soul (1 Pet. 2: 11).

Its works are corruption and violence (Gal. 5: 1).

Its harvest, corruption (Gal. 6: 8).

To continue in it is to die (Rom. 8: 13).

To be in it is to be in the standing of the Adam; but by grace, through faith, we are tak out of it and given a new standing in Christ. The flesh remains in us "as the old stock in the grafted tree, as a thing hostile to the Spirit, for exercise and humbling profit, so that we may overcome, and have our senses exercised to discern good and evil." It was this, and not wine (which our Lord in the days of His flesh made and drank), that caused Noah's intemperance, and all intemperance since Noah's day (John 2). It was this that made Cain murder Abel; and it is this that has caused every murder since. It was this that *sanctioned* dishonor to parents, not in children, but in men (Mark 7: 10-13). Every form of evil lies at its door.

IV. The Difference between the Old Man and the Flesh.

We must distinguish also between the flesh and the old man; for, while both are irremediably bad,

the flesh remains in us, while the old man we have put off. The Greek word "old" is the same as in Luke 5: 37. Old bottles are for old wine, and the laws and ceremonies of the old dispensation were for the old Adam—man in his old estate. But now there must be a new man in Christ to receive that which He brings. The word "old" means worn out, ancient, fit only to be put off and thrown away. Every little babe born into the world, with the exception of "that holy thing" born of the virgin Mary; every babe from Cain down to the newest baby, is a reproduction of the first Adam. This ancient Adam, this old man, repeated and repeated down through the centuries, is always the same: "Adam . . . begat a son in his own likeness."

"The old man corrupts itself according to the deceitful lusts" (Eph. 4: 22). He is to be put off, and the new man is to be put on. This brings us to

V. The Difference between the New Man and Christ.

The new man is not Christ, though Christ is said to dwell in our hearts by faith; for this "new man . . . is *created*" (Eph. 4: 24). It is a new beginning "in righteousness and holiness of truth." "If any man be in Christ, he is a new creature"—a new creation.

Let me illustrate: In the city of St. Louis, in August, 1894, a young man disappeared. Suddenly, without warning, he ceased to be seen in any of his accustomed places, by any of his familiar friends. He had been a pleasant, popular young fellow, and his disappearance caused consternation and regret among his gay companions. He had been very fond of the theatre, but he was never seen at the theatre any more—not even on first nights; not when his

favorite player came to town; not on Sundays or week-days; not on holidays; not at matinées; not in the evening. His seat was empty, or filled by some one else. He never came any more.

He had been a convivial young gentleman, but now he could not be found in his old haunts. His friends sought for him; but seek as they would, in all the familiar places, they could never find him. He had disappeared as completely from his old associates and old rendezvous as if he were literally dead.

Just at this time a new young man appeared at the meeting-place of an assembly of Christians. A new young man was making inquiries about Christian walk and the word of God. A new face was seen at the gospel meeting, and a new voice was raised in testimony, prayer, and praise. It was as if a man had suddenly been added to the earth full-grown, and had placed himself in association with this company of Christians.

This was the same individual, body, soul and spirit; but when his soul was saved, he put off the old man with his deeds, and put on the new man which had been created in Christ Jesus. He entered upon a wholly new sphere of existence. A man was lost to the wine-room, the card-table, the music-hall; a man was gained to the fellowship of worshipers, to the gospel meeting, to the prayer-meeting. "But," you say, "suppose a Christian were to go to a wine-room, were to play cards, to attend the theatre. Is not that the old man come back?" No; he cannot come back. If a man is a Christian, he has put off once and forever the old man with his deeds (Col. 3: 9). But a Christian may, alas, get out of communion with God, and allow again the flesh in

him to act; and we know that the flesh in the Christian is the same as in the unbeliever. It will take pleasure in the same things, whether the individual in which it is be saved or lost. But there is this great difference: there is in the child of God a new nature, a desire for holiness, a love of the Father, a life that is not happy and at home away from God. So when the flesh is allowed to act, the believer is not at rest; his conscience is uneasy, his spirit is disturbed; he is sad at heart, the Holy Spirit is grieved; and, after a longer or shorter time in sin, and perhaps painful discipline, he is restored to God.

An unconverted man is at home and happy in the world—worldliness never disturbs *his* conscience. He may acknowledge that covetousness is unphilosophical, but only a Christian judges it as a sin to be classed with idolatry and drunkenness (1 Cor. 5: 11).

With the old man we are to put off its deeds—anger, wrath, malice, blasphemy, vile language, and lying. With the new man we are to put on its deeds too—mercies, kindness, humbleness of mind, meekness, long-suffering, and charity. We are to be transformed (Rom. 12: 2); and our transformation is by the renewing of our mind: "We all, looking on the glory of the Lord with unveiled face, are transformed according to the same image, from glory to glory" (2 Cor. 3: 18).

"I am always the conscious 'I' forever; yet an I which does not think of I, but of God, in whom its delight is. It is a wonderful perfection—an absolute delight in what is perfect, but in what is perfect out of ourselves, so that self is morally annihilated, though it always is there personally to enjoy."

E. V. W.

LACK OF POWER.

WE often complain of lack of power; we seldom, as a rule, seek to find out the cause of it; yet how needful to do so, in order to prevent its recurrence! A forcible illustration was brought home to me some little time ago. We had been to a meeting, and on our return made our way to the trolley to take the car for home; but, to our surprise, all was dark and silent—no cars were running. Something had gone wrong at the power-house, and every here and there, as we walked home, we passed cars standing there in darkness and helplessness. The whole system was disarranged and helpless simply because something had gone wrong at the power-house. It was not the fault of the cars, it was something wrong at *the source* of power—the power-house.

We could not help remarking, "Thank God, nothing can ever go wrong at our power-house." There need never be such a sight as a stranded, dark and helpless Christian in this world; for nothing can ever go wrong with *our* source of power—never! *We* may get the trolley-pole off the wire, as it were, and lose the connection for the time being; but that is *our* fault: the power is there all the same. All power for praise, for worship, for service, and all emergencies, is ever there: nothing can go wrong with the Holy Spirit. How blessed this is! and He is the power for us and in us.

The Holy Spirit dwells in each one of the Lord's people (1 Cor. 6: 19), and we are told, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4: 30). Alas, that is

just what is so often done! We are to be "strengthened with might by His Spirit in the inner man" (Eph. 3: 16), and "strengthened with all might, according to His glorious power" (Col. 1: 11). The point is, do we cherish this power? or, careless in our daily life, do we grieve the Spirit who gives it? If a believer is in the dark, or helpless, it is because he has lost touch with Christ; and the Holy Spirit being grieved, He cannot operate through him. Confession is needed to get into touch again. How necessary, then, to be in constant touch with that glorified Christ on high, ever abiding in Him! and then, and then only, can we be lights in the darkness, and a power in the midst of the weakness and sin around us. Christian, keep the trolley-pole on!

New Zealand.

WM. EASTON.

In Obscurity.

(Rom. 12: 16.)

WE do not crave a shining sphere
 In which to win the world's applause:
 We crave that loyal love sincere
 Which swerves not from a righteous cause:
 In all our conscious need we ask
 For fitness for our daily task.

Where self expires, true life begins:
 From dying seed comes golden grain:
 Unselfish love the victory wins;
 And those who serve are those who reign:
 For each day's task we therefore plead
 To have the fitness that we need.

T. WATSON.

ANSWERS TO CORRESPONDENTS.

QUES. 34.—When does “the marriage of the Lamb” take place? Is it *before*, or *after*, the saints “appear before the judgment-seat of Christ?”

ANS.—It is no doubt *after*. Rev. 19 : 6-9 is where we find “the marriage of the Lamb.” Immediately following it is the appearing of the Lord in glory with the armies of heaven. This would seem to leave no room for the judgment-seat of Christ between the marriage and the *appearing*, at which time the saints will surely have received their rewards. But Rev. 22 : 12 leaves no doubt as to it : “Behold, I come quickly; and *My reward is with Me*, to give every man according as his work shall be.” The passing our lives in review will likely be well-nigh simultaneous with the *rapture*. As the sun, rising in the east and shining upon the scene, reveals everything as it really is, so the presence of the glorious Lord shining upon every one of us and all our pathway from end to end, will in a moment of time declare and fasten His judgment upon every action and detail of our individual history. How conscientious and careful we ought to be, therefore, that our daily life be acceptable to the Lord! How thankful we ought to be too that, sheltered by the blood of the Lamb under which we have fled for refuge, no question of *guilt* can be raised against us in that day!

Did we realize how solemn that day will be nevertheless, how obedient we would be to all the word of God! which is indeed the judgment-seat of Christ already set up among us. All true and honest obedience to it here, will be approved there; as also every disobedience and violation now, be disapproved then.

QUES. 35.—Will you kindly say what “immortality” means in these texts : 2 Tim. 1 : 10 ; 1 Tim. 6 : 16 ; 1 Cor. 15 : 53 ; Rom. 2 : 7?

One has argued with me, about the immortality of the soul, that souls are not immortal at birth, for Jesus holds out the gift of immortality ; and if we had it already, we should not need it to be given.

ANS.—In 2 Tim. 1 : 10 and Rom. 2 : 7 the word in the original is not *immortality* (athanasia) at all. It is *incorruptibility* (aphtharsia). It is the same word rendered *sincerity* in Eph. 6 : 24 and

Titus 2 : 7. It has no reference to immortality. The idea, therefore, that Jesus is holding out immortality to us, which annihilationists have invented and foisted upon the ignorant by means of this faulty rendering, has no Scripture foundation whatever.

In 1 Cor. 15 : 53 and 1 Tim. 6 : 16 the word is *immortality* (athanasia). In the first it is purely a question of the *body*, which we know is sown in corruption, and is mortal, but is going to be raised in incorruption, and immortal. To bring in the soul here is to "corrupt the word of God" and do it violence, as all annihilationists do.

In the second (1 Tim. 6 : 16) the subject is God in His essential nature. *Essentially* He alone has immortality, and He is the only Potentate; men and angels have immortality and are potentates only *derivatively*—as bestowed upon them by God. To deny by this passage that man has an immortal spirit would as well deny the same of angels, as also that there are any potentates among men or angels, which Scripture affirms in many places, and demands that we recognize (Rom. 13 : 1).

QUES. 36.—What is the meaning of Rom. 2 : 7, especially the last clause, "eternal life"? also, Rom. 6 : 22?

Also, is there any difference between John's teaching and Paul's concerning eternal life?

ANS.—The two passages about which you inquire place eternal life at the *end* of the Christian course, and as the result of that course. It is the sphere in which all true Christians are going to dwell when they pass out of this one.

If you will consider a few passages in John's writings, such as John 3 : 15, 16, 36 ; 5 : 24 ; 10 : 28 ; 1 John 5 : 11, 12, 13, you will easily see that it is the actual present possession of every believer in Christ. It is, in fact, that which makes us children of God, and without which one is no child of God at all.

Thus, as in Paul *eternal life* is generally used for the hope of the saints—the promise of God to those who walk with Him here—so in John it is generally used for the life which Christ communicates to the sinner the moment he turns to Him in simple faith (John 20 : 30, 31). It is a new, a divine life, "the gift of God" at new birth; its nature, therefore, is holy, and makes its possessor shrink from sin, enabling us to love God and all His people, and is our very link with God as our Father, and with Christ as Head of the new creation.

DEPARTED TO BE WITH CHRIST.

AFTER two years of gentle ailing from complications difficult to define, Celia Adelaide Sanderson, wife of Paul J. Loizeaux, entered her eternal rest on the 4th of November, 1908, at the age of 66 years.

Eighteen months before, she had joined her husband in Canada, where open doors in the gospel were holding him. She would not have him disturbed from such work, but she loved to be at his side, and to perform various little services which a loving wife can best render; and though ailing already, and reluctantly let go by her loving children and "beloved physician" at home, she went, and for seven months shared, for the last time, his pathway in all its ups and downs. Her ailments increasing, and her husband realizing that his mission was fulfilled, they returned home to Plainfield, N. J., where, under the tender and assiduous care she received, it pleased God to preserve her through several strokes of paralysis, and to restore to her a good measure of health and comfort. During the last six months she was absent but a few times from the table of her dear Lord. She knew what His death meant, and she loved above all things to remember Him according to His request. When even her friends would have advised her not to venture out, she listened not, but, seated in a wheel-chair, she made her way to her loved place in the company of worshipers.

She was born at Athens on the Hudson, in 1842; was converted in her teens in Milwaukee, Wis., under the ministry of Dr. Pyper, a faithful Baptist

minister. She afterward attended the Abbot School for Young Ladies, in New York (1860-2), where she formed strong friendships, and where she, by witness of all, maintained a devoted Christian character.

In 1866, soon after being bereaved of both her loved father and mother, finding it impossible to reconcile existing conditions in the various denominations of Christendom with the word of God, she left the one she was in to identify herself with a few in Milwaukee who were gathered to the name of Christ alone, and on this principle, that there is but one church, one body—*the body of Christ* (Eph. 4: 4). There she faithfully and joytully stood to the day of her death.

One of the many incidents in her life tells of her faith:

When she pledged her hand to Paul J. Loizeaux, he was in a prosperous business in New York. When he resigned it for the path he has been in since, though she was pressed by some of her friends to break her engagement with him, she remained unmoved, and became his wife in 1868. One year after, her husband was laboring in the gospel at Plainfield, a small town in Iowa, where he was finding a harvest of souls. But as she was in a delicate state of health, he broke away from the work, and, returning home to Vinton, Iowa, found her in want of the various necessities of life. He had brought with him what would relieve all this, and soon her skilful hands had prepared as cozy a tea-table as two who loved each other could sit at together.

But a strange letter had come from New York that day, and was awaiting his return. It said that the chief of the establishment there with which her hus-

band had been connected was failing in health, and that it was an important establishment, and prosperous; that he knew no one so well fitted to manage it as her husband; would he not therefore return to it, and carry it on? He passed this letter to his dear wife as they sat together at tea, at the same time putting to her the question, "What am I to answer, my dear?" As she read, her cheeks flushed, and, looking up, she said, "Is there any more than one answer to this?" "Yes, it asks a direct question, which may be answered by a 'yes' or a 'no': which shall it be?"

Her husband knew how deep her attachment was when, spite of the great change in his circumstances, she had become his wife. She had in that one year of their life together seen what his path was, and what was involved in following it. So he was anxious that she should now be the one to decide what answer should be given to the letter in hand. To say "Yes" to it meant a life of ease and luxury in keeping with her past; to say "No," meant poverty and much self-denial. Her faith rose to the need of the hour. Casting her large, tender eyes full into his own, she said, in sweet, gentle tones, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." How deep then the fellowship between them! They were partners indeed in the holy affairs of the Lord Jesus Christ and of Eternity.

The forty years which have elapsed since have proved how real was the step which she had now deliberately and knowingly taken, and she never complained of its difficulties. She ever encouraged and sustained her husband. A few days before her end

he was finding encouragement in the gospel in the parts of Fredericksburg, Va., and, knowing he was anxious not to be away from her too long, she wrote him, "I hope you are not leaving the work in Virginia too soon."

Her hospitality was indeed "without grudging"; there was with her no favoritism: while able to enjoy the most refined, her door was ever open to all, and "the brother of low degree" was as sure of a cheery welcome as any. Some, homeless, came there to die; others, to be cared for in times of need or affliction.

The mother of eight children, all now grown to manhood and womanhood, her incessant effort was to instruct them in all the word of God; and her importunate prayer was that they should be found humble and devout worshipers at the feet of Jesus. We believe we speak aright in saying that her chief suffering in life was not to have seen this in each and every one of them before her end. Repeatedly she said to her husband, "Pray on, my dear; for if, for some good reason, the Lord does not answer my own prayer, He will answer *ours* yet some time." May we not, in that confidence which, in Christ Jesus, we have one toward another, ask those who have loved her in sincerity, now to add their prayers to those she has poured out to God to that end, while not forgetting to praise Him for what goodly measure of it she already realized in life?

On the Lord's day morning (Nov. 1st) previous to her death, she was, as usual, at her wonted place in the assembly of His people. She wrote to her husband of the excellent remarks which had been made on the words of John, "Behold the Lamb of God," and of a most enjoyable visit she had had from two

dear brethren in the afternoon. On the day of her death she was not feeling as well as usual, yet in the afternoon she wrote a long, affectionate letter to her husband, saying in it that she hoped to be herself again by the time he returned home. In the evening she refused her usual meal, and retired early. Being prepared for the night by one of the loving daughters who constantly waited on her, she walked to her bed, was gently assisted to her usual position for sleep; then, in an instant, showed signs which alarmed the daughter. She called the others, but they had only time to see her turn her head toward them, hear two gentle breathings, and she had left their loving arms for the loving breast of her Saviour and Lord.

Beloved people of God, these details would be kept for the bosom alone of her family circle, or sent you privately, but your letters of love toward her, pouring in from all sides, and her path in life making her your property too in a way, are sufficient apology for putting them in public print. None could shrink more than she did from being placed in public view.

She was buried on Lord's day afternoon (Nov. 8th). Her friends had assembled from far and from near; also all her children, save one who is in California. We had asked that Christ might be exalted in this last service we could render her, and we believe "that day" will show that He was—as also the sorrowing hearts comforted. Prayers drawing us all to the throne of grace; hymns so elevating; an address from Rom. 8 : 28-39, with 1 Thess. 4 : 13-18 forcibly recalling to our hearts the rich grace of God by which we are eternally saved, and the blessed hope before us.

Another, from Rev. 20: 6, while ministering rich comfort indeed to bereaved hearts, remembered pointedly and affectionately those who might not be yet of the company of whom it is said, "Blessed and holy is he that hath part in the first resurrection."

At the grave, prayer and an address of rich comfort was given from 2 Cor. 12: 2-4, showing the actual state of departed saints; and the singing of Hymn 323 in the Little Flock Hymn Book filled our hearts with sweetness in leaving the sacred spot.

To the God of all grace be glory and honor for making it possible for poor, fallen man to have such a future before him in our Lord Jesus Christ, and to have already here, in this scene of darkness and death, the light, and peace, and comfort, of it all by the power of His Holy Spirit.

Her friends all over the land will accept the grateful thanks of her husband and children for such proofs of their love and sympathy as reach them from day to day. They will kindly accept them in this form, as it would be beyond their power to reply to them individually, much as they would delight to do so.

REST OF THE SAINTS ABOVE.

REST of the saints above,
Jerusalem of God;
Who, in thy palaces of love,
Thy golden streets have trod

To me thy joy to tell?
Those courts secure from ill,
Where God Himself vouchsafes to dwell,
And ev'ry bosom fill!

Who shall to me that joy
Of saint-thronged courts declare—
Tell of that constant, sweet employ,
My spirit longs to share?

That rest, secure from ill,
No cloud of grief e'er stains;
Unfailing praise each heart doth fill,
And love eternal reigns.

The Lamb is there, my soul!
There God Himself doth rest
In love divine—diffused through all
With Him supremely blest.

God and the Lamb! 'Tis well;
I know that source divine
Of joy and love no tongue can tell,
Yet know that *all is mine*!

"PEACE UNTO YOU."

(John 20 : 19.)

WHAT a suited, solid word for trembling, fearful hearts! A word coming from the lips of the blessed Son of God, who has been down into death, and under the judgment of God against sin, but who now, being risen, is triumphant on the other side of death. He imparts to His own who believe in Him the virtue of His victory over Satan, death, judgment, and the grave. He introduces them into a new order of things—into a new sphere (John 20 : 19); brings them into complete oneness

with Himself in resurrection in every way, making them to be sharers in all that He is brought into Himself (chap. 17).

While the precious blood of Christ is the basis and foundation of the believer's peace and joy, God would not that we should stop short of resurrection-life being known as a blessed reality, and as a divine fact in the soul. Christ having made peace by the blood of His cross (Col. 1: 20), God directs us to that cross as the ground of our peace, that cross where all our responsibilities as sinners were met, and where every claim that a holy and righteous God had against us was satisfied. Faith owns and accepts this; and looking up, sees on the right hand of the throne of the Majesty in the heavens the Vindicator of God's righteousness and the Purger of our sins (Heb. 1: 3)—the One who "was delivered for our offences, and raised again for our justification." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 4: 25; 5: 1); and, more than this, we have the consciousness of present divine favor (ver. 2). What a wonderful thing! not only peace of conscience about our sins, but peace with God as God is, and where Christ is.

How blessed the portion of those who have received Jesus the Son of God as their Saviour! They have passed from death unto life. He is their righteousness, their life, their redemption, their present and future portion.

"To you therefore which believe He is precious"
(1 Peter 2: 7).

WR.

ASKING AND RECEIVING.

IN a letter recently received from a young Christian I find the following paragraph, which, as I believe it expresses a difficulty felt by many, I reproduce here with the purpose of making it the text of a short paper on the question that perplexed the one referred to :

“The faith question is what troubles me. I have hardly any faith—I mean, in asking and receiving. The Lord saith that if we would ask in faith, believing, we should receive, and that whatever we should ask in prayer, believing, He would give. Now I believed in Jesus, and was saved, and I believe every word in the Bible; and yet, when it comes to praying for certain things, I don't seem to have faith that it will always be answered. This thought comes to me so often: ‘Well, if you don't believe, you doubt; and surely you can't doubt Christ. If you believe Him in regard to salvation, why can't you just take Him at His word, and *pray, believing?*’ I pray for Sister — to be made well and strong, and then this comes up. I pray over it, and reason with myself. I don't doubt Christ, and yet why is it that I don't have more faith?”

The difficulty here expressed is a very real one; and there are few, if any, Christians who do not at some time feel perplexed and troubled by it. Yet a careful attention to the very words of the Lord Jesus in the Gospels, and of the Holy Spirit in the Epistles, ought to make all clear and simple.

The bald statement, apart from particular condi-

tions, that we may ask the Lord for anything in faith and we will get it, is not found in Scripture. This is just what many fail to note. People go to God in prayer for all kinds of things, and in all kinds of condition of soul; and often they pray earnestly, and they try to exercise faith that they will receive what they ask; yet there is no answer visible to sight.

It is of all importance that we realize the following three great principles in regard to prayer:

1st. None have a right to expect an answer to prayer who are conscious of any controversy with God, however slight, unjudged in their hearts.

2d. No prayer is certain to be answered in the way we might desire unless it is indited by the Holy Spirit.

3d. Prayer that springs from selfishness or covetousness will not be answered, unless it be to our sorrow.

Now the first of these propositions is often utterly overlooked. David said, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66: 18). But how often do we go to God in prayer, hoping to receive from Him, when all the time there is some unjudged evil hidden away in our hearts! I cannot pray "in faith, believing," if this is the case. To attempt to reach God while unconfessed sin is on my conscience, would be like trying to telephone without being connected with the party I desired to speak to. Sin instantly breaks the line of communication between my soul and God. I cannot pray, in the scriptural sense, if I am disobedient, or indifferent to evil. This is the secret of many of our unanswered petitions. God has never pledged Himself

to hear the voice of those who do not hear *His* voice, nor to open the windows of heaven to those who refuse to bring *all* the tithes into the storehouse.

The second proposition is equally true, and it really involves the third; so they may be treated together. Jude exhorts the saints to pray "in the Holy Spirit." He is the source of all real prayer. When He indites my petition, it is certain to be answered. Now I cannot always pray for the healing of the sick in the energy of the Holy Spirit, for I cannot know certainly that it is the will of God to raise up the sick one. "There is a sin unto death; I do not say that he shall pray for it," is a case in point. While "Confess your faults one to another, and pray one for another, that ye may be healed," gives the other side. Sickness may be needed discipline which I cannot confidently ask God to remove. But if assured the healing of a sick one is in accordance with the mind of the Spirit, I can then pray in faith, nothing wavering.

Manifestly I cannot so pray if actuated by selfish or covetous motives. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [or, pleasures]" (James 4: 3). This or verse gives the secret of many of our unanswered prayers. We are thinking of our own comfort, fretting against discipline, trying to evade trial, and we get no relief, for God would teach us that it is better to be sustained by His grace in the path of affliction than to be delivered from it altogether. Paul prayed thrice to be freed from the thorn in the flesh. Instead of that, the Lord revealed Himself as able to sustain in the trial, saying, "My grace is sufficient for thee." How much better for the apostle to enter

into the blessedness of such abounding grace than to have had his prayer answered in the way he would have chosen !

Sometimes God gives people what they ask for, but gives it in judgment. Of Israel He says, "I gave them a king in Mine anger," and their king was but a troubler of the people. Likewise, when in the wilderness, He "gave them their request, but sent leanness into their souls." Surely the example of our Lord Jesus may well be followed by us, who prayed, "Nevertheless, not as I will, but as Thou wilt."

Thus far we have been looking at our subject chiefly negatively. Ere closing this paper I wish to say a little on the positive side, as to prevailing prayer.

The believer is encouraged to "be careful (or anxious) for nothing, but in *everything*, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Many times we may not be sure if it is His mind that certain things be given us, but that need not hinder our praying for them, always with the proviso, "Thy will be done."

When clear in conscience before Him, i. e., possessing a good conscience and a heart that condemns us not, we may boldly bring our petitions to Him, assured that He delights to have us do so, and "if we ask anything *according to His will*, He heareth us."

He has said, "Delight thyself also in the Lord, and He shall give thee the desires of thy heart." This is the high ground on which prayer is treated in the Gospel of John. The communion of the soul with God is taken for granted, and hence He can say,

"Whatsoever ye shall ask the Father in My name, He will give it to you" (John 16: 23). To ask "in His name" implies that I am so truly in touch with Him that I can speak on His behalf, assured that my prayer is according to His mind. Thus He says in the previous chapter, verse 7, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

The very fact that we know so little of prevailing prayer is the indication that we are often strangers to that holy intimacy with the Lord which He desires we should enjoy, but which we can only enter into as we are walking before Him in the path of self-judgment and the Spirit's power. May reader and writer thus learn of Him *how* to pray!

H. A. I.

THE LITTLE CITY AND THE POOR WISE MAN.

GOD'S book is a wonderful book. It is a concentrated essence of divine and human wisdom.

A little goes a long way. It only needs to be mixed with devout meditation to reap the full benefit of any little we take. "Mine eyes prevent the night watches, that I might meditate in Thy Word" (Ps. 119 : 148), said the Psalmist of old; and, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4: 15), was the advice of Paul the aged to the youthful Timothy.

In this chapter before us (Eccles. 9 : 13-18) w

have a miniature picture of human wisdom, penciled in such a way as to enable us to see Him who is "the wisdom of God," as well as "the power of God" (1 Cor. 1: 24), but penciled in such a manner as to leave the unfilled outline ready for *us* to fill in when we have found the poor wise man, and learned to spell in the depth of our moral being that mystic name, JESUS.

A little city, with few inhabitants, and a great king with a besieging army investing it, leaving no way of escape, so that either fight or flight is impossible. Then a poor wise man is found in it—probably unnoticed and unknown before; and he, by his wisdom, does what all of them put together could not do, either by strength or strategy—he delivered the city. Such is the picture. How he managed it we are not told. How he was treated after it we are not allowed to forget; for it is recorded, to the everlasting shame of that city, that "no man remembered that same poor man." Alas!

One thing we cannot help seeing, however—the poor man *loved* the people among whom he dwelt. He realized their danger, and set himself to deliver them. He could not *buy* that deliverance, for he was poor; but his wisdom devised a way to effect it, and "he delivered the city." Love guided by wisdom can do wonders; and it did it there, for it delivered them. As I have already said, we are not told *how* he did it; but the outline is sketched in such a way that we can fill in the *how* when we have found out *who* the poor wise man is, that was found in that "city of destruction," and the *love* that brought him *in* to get us *out*.

Now turn to 2 Samuel, chapter 20. There we get

another picture, penciled with more detail, of a similar nature to this. This time it is "a wise woman." Another city is besieged, and the army is battering down the walls to reach the man who has dared to "lift up his hand against the king" (ver. 21). The city is in danger, but it is only one man they seek to reach: they want the offender; the rebel must die. And the city that shelters a rebel must suffer the rebel's fate, or show their loyalty and give him up.

The question is, Can that fate be averted and the city saved? Surely it can; and the wise woman finds out the way. As soon as she knows the reason for the siege, she at once meets the difficulty by taking off the offender's head and throwing it over the wall to the besiegers. It was a swift way of ending their danger, and "short shrift" for him who was the cause of it; but it was effectual. There was *no love* seen, however, in that act. It was cold, hard, unbending *righteousness*, though wise and needful if the city was to be saved.

It was a serious matter to lift up the hand against the king! How much worse—infinately worse—to set oneself against God. It might have been possible to escape the king's wrath, but it is utterly impossible to escape God's wrath, by either human wisdom or strength. Like the rebel Sheba the son of Bichri, shut in and surrounded in the city of Abel; so sinful men, guilty and rebellious, are hemmed in on every side in this doomed world. There is no escape from "the King of Terrors"—no breaking through that cordon—no bribing that officer, nor release from meeting that appointment (Heb. 9: 27) which brings the sinner face to face with an insulted God and eternal judgment.

How easy would it have been for God to act in righteousness and sweep the guilty rebel, man, from off the scene! He did it once before, and saved only a few in the ark. He could easily do so again, and save none. Ah, but He would not be God if He did that! There would be no *love* in that, and God is a God of love, as well as a holy and a righteous God. There was no love seen in throwing Sheba's head over the wall, however wise and righteous it may have been. It is only *Divine wisdom* that can devise means to combine both love and righteousness, and save the guilty rebel. Blessed be God, *He has done that!* The glorious gospel of the blessed God declares to us *how* He has done it. He has displayed Himself in the activities of His grace towards poor, guilty sinners, and now "grace reigns through righteousness unto eternal life through Jesus Christ our Lord" (Rom. 5: 21).

As I before remarked, we are not told *how* the poor wise man delivered the city; but when we have found *Him*, we soon find out *how* He did it. And who can answer to such a character and description but "the man Christ Jesus, God over all, blessed for ever"—"the Son of Man," yet God's Son, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4, 5); who, "though He was rich, yet for our sakes became poor, that we through His poverty might become rich": so poor that while foxes had holes, and birds of the air had their nests, "the Son of Man had not where to lay His head." What deep, deep poverty was His!

But He was *wise*, if poor; and the officers sent to take Him said, "Never man spake like this Man."

And "they wondered at the gracious words which proceeded out of His mouth" (Luke 4). He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so opened He not His mouth." He knew when to be silent, and when to speak. He knew the claims of God, and could meet them all. Is not this then the poor wise man? Surely it is! Well may we sing—

"Stricken, smitten, and afflicted,
See Him dying on the tree:
'Tis the Christ, by men rejected;
Yes, my soul, 'tis He, 'tis He."

How came He to be found in that city of destruction? we might well ask. "God so loved the world that He gave His only begotten Son," is the answer (Jno. 3: 16). Wondrous grace indeed! Amazing love! The very God against whom we had sinned provided the substitute to bear the penalty which His righteousness demanded; and that substitute His own beloved Son become man. He was Divine, and could bear the judgment; He was human, and could die. Wonderful, divine and fathomless mystery! Jesus has died, "died for our sins according to the Scriptures" (1 Cor. 15: 3). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13); but Jesus died for His enemies, for sinners—not His friends.

Is it not wonderful! Divine *love* provided the Substitute; divine *righteousness* meted out the penalty which the Substitute bore; and now that it has all been borne, and God is satisfied, He has raised His Son from among the dead, and taken Him up into glory, and is now proclaiming salvation full and free to any and all who will receive it. "Whosoever

believeth in Him shall not perish, but have everlasting life" (John 3 : 16). This is God's wisdom, to save men by the cross of His Son. He will reject and judge every man who refuses His Son. Men must agree with God as to the person and value of the work of His beloved Son.

When Joseph interpreted the butler's dream in the prison in Egypt, he said to him, "Think on me when it shall be well with thee"; but the butler "forgot him" (Gen. 40). How sad and how ungrateful and like the men of the city who forgot the poor wise man, though they enjoyed his deliverance! Jesus has made it "well," and well forever, for all who believe, and His loving request is, "Do this in remembrance of Me" (1 Cor. 11). Shall we be ungrateful, unthankful, and forgetful? Rather let us feel, and say, and act it out in our lives, for

"Love so amazing, so divine,
Demands our soul, our life, our all."

WM. EASTON.

SERVICE.

CONNECT your service with nothing but God—not with any particular set of persons. You may be comforted by fellowship, and your heart refreshed; but you must work by your own individual faith and energy, without leaning on any one whatever; for if you do, you cannot be a faithful servant. Service must ever be measured by faith, and one's *own communion with God*. Saul even may be a prophet when he gets among the prophets; but David was always the same, in the cave or anywhere.

While the choicest blessings given me here are in fellowship, yet a man's service must flow from himself, else there will be weakness. If I have the word of wisdom, I must use it for the saint who may seek my counsel. It is : "Bear ye one another's burdens, and so fulfil the law of Christ." But, also, "Let every one prove his own work, and then shall he have rejoicing in himself alone, and not in another." There is no single place that grace brings us into but is a place of temptation, and that we cannot escape, though we shall be helped through. In every age the blessing has been from individual agency; and the moment it has ceased to be this, it has declined into the world. 'Tis humbling, but it makes us feel that all comes immediately from God. The tendency of association is to make us lean upon one another.

Where there are great arrangements for carrying on work, there is not the recognition of this inherent blessing which "tarrieth not for the sons of men." I don't tarry for man, if I have faith in God. I act upon the strength of that. Let a man act as the Lord leads him. The Spirit of God is not to be fettered by man.

All power arises from the direct authoritative energy of the Holy Ghost in the *individual*. Paul and Barnabas (Acts 13) were sent forth by the Holy Ghost, recommended to the grace of God by the church at Antioch; but they had no communication with it till they returned; and then there was the joyful concurring of love in the service that had been performed. He that had talents went and traded. Paul says : "Immediately I conferred not with flesh and blood." Where there is a desire to

act, accompanied by real energy, a man will rise up and walk; but if he cannot do this, the energy is not there, and the attempt to move is only restlessness and weakness.

Love for souls sets one to work. I know no other way.

J. N. D.

"WHEREIN DWELLETH RIGHTEOUSNESS."

A GLORIOUS vista stretches out before the faith of the child of God, a scene of surpassing blessedness, where God shall be all in all, when God shall tabernacle with men, with no evil occurrent, and "wherein dwelleth righteousness." Much is said about righteousness in God's holy word; but not until the eternal state, when "the former things" shall have "passed away," do we read, "wherein dwelleth righteousness." And it is this that our souls, with less or more spiritual intelligence, anticipate as we read, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3: 13).

As taught of God, we could not crave anything short of this. A scene with the least evil present, where righteousness has to be in conflict with evil, where God is in the slightest way opposed, could not satisfy either God or those whom He has begotten to Himself. Nothing short of the glorious fulfilment of John 1: 29 will meet the mind of God; and when that scripture is fulfilled, and not till then, will God rest, and the redeemed of the Lord rest, in a scene where not a single element of evil is to be

found, nor one thing contrary to the nature and character of God. It will be a universe of bliss, where God will be all in all, and righteousness will dwell undisturbed forever.

Thus the eyes of the saints in all ages have looked forward and onward to what is perfect and abiding; for they have had, whatever their measure of light, an instinctive feeling, born of that spiritual nature that God has given them, that He could not rest in a scene at all polluted by sin.

Adam in Eden was not set up in righteousness, but in innocence, as a responsible being, to obey his Creator, and to remain in happiness with Him as long as he obeyed. It was life, retained on the ground of obedience; or death, as the result of disobedience. Alas, we know what happened. He did what no creature should do; that is, listened to suggestions that impugned the goodness and character of God. He listened, and lusted after a place not the creature's, even as he had done who now tempted him. He disobeyed and fell, and death ensued. A ruined world was the consequence. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5: 12).

If we look at the antediluvian world, we see the opposite of righteousness—man's "heart evil continually"; and in the short space of about 1600 years he had filled the scene "with corruption and violence." "All flesh had corrupted his way upon the earth," and instead of righteousness dwelling, righteousness had to sweep the scene in judgment, saving only eight persons in the ark from the awful overthrow.

From Noah onward we see man corrupting his way again, and filling the earth with false gods, and bowing down to stocks and stones, deifying the creature and worshiping it instead of the Creator.

From Abraham to Moses we see failure and sin manifesting itself; and from Moses to Christ the rankest form of disobedience breaks out in the very presence of the power and goodness of Jehovah. The law given at Sinai, was the measure of creature responsibility, but the nation to whom it was given, and who undertook to keep it soon proved themselves to be a nation of transgressors, their sin culminating in the crucifixion of their long-predicted Messiah, with their consequent long night of sorrow and rejection.

If we look at the present period of grace, and the building of the Church, on man's side we see the greatest failure, the saddest breakdown, in spite of the abundance of light and privilege vouchsafed of God, until the Lord has to say, "I will spew thee out of My mouth," and then it is given up to judgment; while, of course, what is of God is taken to heaven at the coming of the Lord.

Passing over the great tribulation, the time of Jacob's trouble, out of which he will be saved, we dwell for a moment on the millennial reign of Christ, when Israel shall be restored, and the nations, saved from the judgment of the living nations, are enjoying the earth, with Jerusalem as the great earthly metropolis. Satan will be bound in the abyss, Christ as King will reign over all the earth, and all will go up to worship the King year by year at Jerusalem. While this is a scene of great comparative rest and blessedness, it is not yet the end that God has in view,

for righteousness will reign then, not *dwell*. The King shall *reign*, in righteousness, which implies there *will be* existing elements still opposed to righteousness. In fact, we know there will be individual cases of rebellion (Isa. 66: 24), and Zech. 14: 16-19 implies that nations themselves may manifest a condition which will be met by the judgment of the Lord.

It will be a reign of righteousness, blessed in its way, but not the great end in view, for all must be subdued: "Then cometh the end, when He (Christ) shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith, All things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. 15: 24-28).

Thus the millennial kingdom gives place, when all has been subdued, to that eternal state that is to abide forever. Righteousness will *dwell* there, and God will be all in all. This is shown briefly in Rev. 21: 1-8. The "former things" will have passed away, and a universe of bliss will take their place, and God's eternal sabbath will have come, of which it is written, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful" (Rev. 21: 3-5).

Then evil is confined in the lake of fire. Satan, and all who have followed him, "shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 20: 10-15; 21: 8). This is the sad and awful contrast of what we have in 21: 1-6. The awful "But" of verse 8 shows the difference, in place and portion, of those who have rebelled against the authority and word of God and followed Satan, and those who have "trembled at His Word" and trusted His blessed Son, and been redeemed by His precious blood. Praise surely should fill the hearts and lips of God's people who know that they have escaped "the second death, which is the lake of fire," and through infinite mercy have gained a place in that "new heavens and new earth wherein dwelleth righteousness."

In that wondrous universe of bliss one object stands out before us in great prominence, viz.: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." In 21: 9, 10 we learn that this is "the Bride, the Lamb's wife." In Rev. 19: 6-9 we have all heaven celebrating the marriage of the Lamb—"for the marriage of the Lamb is come, and His wife hath made herself ready." In chap. 21: 9-27 we have, under the figure of the city, the Bride reigning with Christ. God and the Lamb dwell there, and are the temple and

light of it, and from it the earth is governed during the millennial reign of Christ. It has the glory of God, and "her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." "The street of the city was pure gold, as it were transparent glass." It had twelve gates and twelve foundations, and its "wall was great and high." "The glory of God did lighten it, and the Lamb is the light thereof." As another has said:

"The city was formed, in its nature, in divine righteousness and holiness—gold transparent as glass. That which was now by the Word wrought in and applied to men below was the very nature of the whole place. (Compare Eph. 4: 24.) The precious stones, or varied displays of God's nature, who is light, in connection with the creature (seen in creation, Ezek. 28; in grace, in the high priest's breast-plate), now shone in permanent glory, and adorned the foundations of the city. Her gates had the moral beauty which attracted Christ in the Assembly, and in a glorious way. That on which men walked, instead of bringing danger of defilement, was itself righteous and holy; the streets, all that men came in contact with, were righteousness and holiness—gold transparent as glass.

"There was no concealment of God's glory in that which awed by its display—no temple where men approached but where they could not draw nigh when God was hidden. The Lord God Almighty and the Lamb were the temple. They were approached in their own nature and glory, surrounded only by that fully displayed. Nor was there need of

created light here: the glory of the divine nature lighted all, and the Lamb was the light-bearer in it."

In Rev. 21: 1-5 we have the eternal state after the reign of Christ is over, when all has been subdued, when Satan and the wicked are turned out, and death and hades are cast into the lake of fire. Quoting from the same writer, we read: "But there was a new heaven and a new earth, but no more sea—no separation, nor part of the world not brought into an ordered earth before God. Here we do not find any mediatorial kingdom. The Lamb is not in the scene. God is all in all; no sorrow nor crying more; no earthly people of God distinct from the inhabitants of the earth. These are God's people, and God is with them Himself, but withal His tabernacle is with them. This is the holy city, new Jerusalem. The Assembly has her own character, is the habitation of God in a special way, when the unchanging state comes, and all is made new. God is the end, as the beginning. Him that is athirst now God will refresh with the fountain of the water of life; the overcomer shall inherit all things. The world, for the Christian, is now a great Rephidim. This is the twofold portion of his final blessedness: he shall have God for his God, and be His son. Those who feared this path—did not overcome the world and Satan, but had walked in iniquity—would have their part in the lake of fire. This closes the history of God's ways." (*Synopsis: Rev. 21.*)

God has indeed dealt graciously with us in first making us His "dear children," and then communicating to us the counsels of His heart. In His Word He has opened up to us all His ways in connection

with the time-condition of things, and carried us beyond all this into that "unchanging state," to see our portion in that scene where "God is all in all," where "mortality shall be swallowed up of life," and "death in victory," and righteousness dwell, and the redeemed of the Lord shall, as the objects of His love, enjoy His presence forever. To His Name be eternal praise !

E. A.

ANSWERS TO CORRESPONDENTS.

QUES. 37.—I have been brought up to believe that it was wrong to pray for the dead; but having come face to face with the question, I am unable to give an answer from Scripture. Would you kindly give in *HELP AND FOOD* what is taught in Scripture on the subject ?

ANS.—First of all, Scripture is absolutely silent as to praying for the dead. It says much about prayer, as we all know who know the Scriptures; it invites us, it urges us to it; it gives us innumerable instances of its use by the saints of God in every age—by our Lord Himself in His pathway here: those instances cover every need of man in every sphere of his dependence upon God; yet in all this array *not a syllable is heard about praying for the dead, either in doctrine or practice.*

This is the negative side, sufficient of itself to close every mouth that is ruled by the word of God, as to prayer for the dead.

Now as to the positive side :

In *doctrine*, the Lord puts these words into Abraham's mouth when the dead rich man was pleading for comfort in his place of torment: "Besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16: 26). If things are *fixed* when once we are passed out

of this life, what use can there be in prayer? Prayer can only be in relation to the scene where things are *not* fixed, but may be changed.

"It is appointed unto men once to die, *but after this the judgment,*" says the unerring word of God. They are all liars therefore who give hope for a change after this life, and, as a consequence, room for prayer. It is a money-making scheme, or a forlorn hope offered and entertained by such as have no faith in God's way of salvation and the revelation He has given us. 1 Pet. 3 : 18-22 has been used in defence of praying for the dead, but it no more teaches preaching to the spirits which *were then* in prison than Matt. 16 : 19 gives the keys of heaven to the prelate of Rome.

In *example*, we have David at the death of his child (2 Sam. 12). He pleads while the child is alive; but once dead, he rises up and ceases. All is *fixed* now.

In the 16th of Luke—the case already cited—the dead rich man does pray, but his prayer is refused: his doom is fixed. He would fain disturb Lazarus to bring him comfort, or to return to earth to warn his careless brothers; but Lazarus' bliss is as fixed as the rich man's doom, and the prayer is useless.

How solemn all this is! How solemn and decisive for all eternity it makes the use of the present life! It is but a span; it has eternal, unchangeable issues: eternal misery to those who die in their sins; eternal peace and glory to those who die in the Lord. Eternal loss to the children of God for whatever measure they have lived here for self or the world; eternal reward for whatever measure they have lived unto Him who died for them and rose again.

Therefore, instead of praying in self-will for what is irrevocable, let us set all our energies in this the scene of our responsibility for what we would love to reap, for ourselves and others, in the scene of rendering of accounts.

