

# HELP AND FOOD

FOR THE

Household of Faith.

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1909.

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## Editor's Notes.

**Another Year.** GRACE, loth to close its door, has lingered over this scene another year, and a new one is before us. Its lingering means toward the world of our day what it meant in another day "when once the long suffering of God waited in the days of Noah, while the ark was a preparing, *wherein few, that is, eight souls were saved by water.*" It means that some more are to be gathered in. Shall *I* have a share in this—by my own labor after souls, whether in private or in public; by earnest prayer for those who do; by hearty fellowship with them; by sacrifices to spread the knowledge of Jesus to every corner of the land and to the ends of the earth?

Toward the people of God, the lingering means a little more time given them for "to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"; for to be "fruitful in every good work, and increasing in the knowledge of God." Shall we profit by it? Shall we enlarge our vessel's capacity for the glorious things where we are going? or shall we set our minds on things of earth as do the men of the earth?

May our beloved fellow-workers, whose fellowship and contributions during the past year have been so encouraging to us and confessedly helpful to many, bear these great matters in mind, and with increasing prayer and devotedness still wield their pens to further them.

"Give diligence to make your calling and election sure." It is not that there is anything we have to do to make our acceptance with God more secure.

—2 Pet. 1: 10. "He hath made us accepted in the Beloved" (Eph. 1: 6) and nothing can be added to the value of that "beloved" One before God.

But the people of God have a busy and determined enemy—none less than that crafty "Serpent" who dared to approach even our Lord Himself. What torments may he not cause us if there be with us, through pride, though careless or loose walk, some unguarded part in our moral being. What sad falls, with consequent dishonor to Christ and sorrow to ourselves and others, may we not be found in if we fail to "add" as mentioned in the verses preceding our text.

And yet more: not only he says that by making our calling and election sure we "shall never fall," but he also adds, "*For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ*" (v. 11).

"The end of the commandment" We are told here that "the end of the commandment," that is, the object of the word of God,

—1 Tim. 1: 5.

"is love out of a pure heart, and a good conscience, and faith unfeigned." Swerving from that ends in "vain jangling" and "shipwreck of faith." How solemnly important then that the purpose for which the word of God has been given us should be fulfilled in us.

Love is a pure thing, but the heart is the channel through which it flows. Have I a selfish end? It

is not then love out of a *pure* heart. It ends in disaster.

*Conscience* is God's book-keeper in the soul of man. Make a false entry, a false balance, and all grows dark. So let the child of God from pride, from love of ease, for gain, for popularity, for any cause whatsoever, refuse to balance his walk with his measure of knowledge, and, instead of growing, he moves backward and shrivels away. The lines of truth are no more plain. All grows dark.

*Faith* is taking God at His word, not because we are up to what He says, but *because He says it*. "Unfeigned" faith does this. Arguing with God is no more *unfeigned* faith, and its end is shipwreck.

The Lord grant His people the deepest concern over these great matters.

## Nature and Faith.

WE wept—'twas *Nature* wept—but Faith  
 Can pierce beyond the gloom of death,  
 And in yon world so fair and bright  
 Behold thee in refulgent light!  
 We miss thee here, yet *Faith* would rather  
 Know thou art with thy Heavenly Father.  
*Nature* sees the body dead,  
*Faith* beholds the spirit fled;  
*Nature* stops at Jordan's tide,  
*Faith* beholds the other side;  
*That* but hears farewell, and sighs,  
*This*, thy welcome in the skies.  
*Nature* mourns a *cruel* blow;  
*Faith* assures it is not so.  
*Nature* never sees thee more;  
*Faith* but sees thee gone before.

*Nature* tells a dismal story;  
*Faith* has visions full of glory.  
*Nature* views the change with sadness;  
*Faith* contemplates it with gladness.  
*Nature* sorrows, *Faith* gives meekness—  
“Strength is perfected in weakness.”  
*Nature* weeps, and dreads the rod;  
*Faith* looks up and blesses God.  
*Sense* looks downwards; *Faith*, above;  
*That* sees harshness, *this* sees love.  
Oh! let *Faith* victorious be,  
Let it reign triumphantly!  
But thou art gone! not lost, but flown;  
Shall I then ask thee back, my own?  
Back, and leave thy spirit's brightness?  
Back, and leave the robes of whiteness?  
Back, and leave the Lamb who feeds thee?  
Back, from founts to which He leads thee?  
Back, and leave thy Heavenly Father?  
Back to earth and sin? Nay, rather  
Would I live in solitude!  
I *would* not ask thee, if I *could*;  
But patient wait the high decree  
That calls my spirit home with thee!

ELIZABETH WEBB.

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## WORDS FOR BEREAVED HEARTS.

AT the time we learned of your sorrow, my mind was engaged with the records of the deaths of Sarah, Abraham, Isaac, Jacob and Joseph. I was noticing how, in each case, faith's comfort was in the thought that death does not annul its portion. The believer has lost nothing by death. In death he waits still for that he waited for in life.

He waits for it with clearer vision, too, for to him death is gain. A clog on his enjoyment has been removed—a clog never to be resumed, for the new body will be a spiritual body, and in it promise, hope, will be realized in full fruition.

Those gone on before, we miss—how much! but we are not without comfort as to them—what comfort!"

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YET sweet e'en now to see Thy face,  
And in Thy love to rest,  
All sorrow stilled in Thine embrace,  
And soothed upon Thy breast.

Our grief, bereft of all that stings  
Through Thy sweet sympathy,  
But leaves a broken heart, that sings,  
O Lamb of God, to Thee.

—No. 170, *Hymns of G. and T.*

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"How poor and feeble are any words of human comfort we can offer, and at best they are but the expression of the truth, 'If one member suffer, the other members suffer with it.' There is, however one source of true comfort; that is the word of God. What a glorious light it sheds into this scene of sorrow and death, fixing our gaze on that blessed One at whose coming 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.'"

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## THE GLORY OF GOD.

**M**UCH is said nowadays of the progress of the world, and the glory of man, and of his achievements; but at best it is the progress and glory and achievements of man away from God, and of a world doomed to meet in the end the judgment of God. The day of the Lord will sweep it all aside.

Morally, for the Christian, it has come to an end in the cross of our Lord Jesus Christ. Man's glory and wisdom came to an end there, when he dared to lay hands on "the Lord of glory," and, because He resisted not, nail Him to a cross of shame. The first man, for God and His people, wound up his history, morally, by that act; for what can be expected from a being that could and would do that? Sovereign grace may come in (and has, blessed be God), and save, through that very cross, all that repent and bow the knee to Christ. It makes them a new creation in Him risen from the dead (2 Cor. 5: 17). But man after the flesh, man of the old creation order, is past remedy. There must be a new creation in Christ. We must be linked with a new Head, the last Adam, the second Man. That is, Christ risen out of death, and glorified at God's right hand. A new creation in Him is every believer. They have eternal life in Him. "Ye have died, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3: 3, 4).

This being the case, it is not the glory of man, nor his wisdom or religion, that we are concerned about, but the glory of God. We have been brought to

know Him, and now it is His glory that concerns us. There is an infinity in God for us to learn, and we may well turn away from little, self-important man, and his vain glory, and contemplate the glory of the infinite and eternal God, who needs but to reveal Himself to manifest His glory.

And how has God been pleased to reveal Himself? The searchings of man are vain here. God Himself must reveal Himself if He is to be known. He *has* revealed Himself, and it is our wisdom to ask *how* He has done it.

It must be, of course, by revelation—revelation which He alone can inspire. If He uses men as His instruments, then He must in an infallible way give them those revelations. This we have, blessed be God, in the sacred Scriptures. Faith goes to them as to the revelation of God, given to us by God Himself, whoever may be His instrument.

God's glory is seen and known in various ways. First, in creation; second, in government; third, in redemption.

As to creation, "the heavens declare the glory of God, and the firmament sheweth His handiwork" (Ps. 19). Creation is all alive with its testimony of God and His glory, for "His eternal power and divinity" are displayed therein (Rom. 1: 20). "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line (the extent of their testimony) is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, . . . and there is nothing hid from the heat thereof" (Ps. 19: 2-6).

God has spread out before man a constant testimony of Himself as Creator. Man has only to look up, and around, and he sees the glory of a Creator-God in the works of His own hands. Blind indeed must man be not to see it. But so has sin made him, till he, like

“The owl Atheism, sailing on obscure wings athwart the noon,  
And dropping his blue-fringed lids, holds them close,  
And hooting at the glorious sun in heaven,  
Cries out, ‘Where is it?’ ”

To understand creation and be brought into touch with the Creator, faith must come into exercise; for where was man when, “in the beginning, God created the heaven and the earth?” Was he there? Did he take part in the mighty transaction when God “spake, and it was done; He commanded, and it stood fast”? (Ps. 33: 9.) Was it by his breath, or by the Creator’s, that the “heavens were made, and all the host of them”? (ver. 6.)

If man was not there, and if he had no part in the mighty work, and if it was the work of the Creator alone, then are we surely dependent upon the Creator for an account of how He did it. Thus, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11: 3). That is, it was not evolution, but an absolute creation, calling into being what did not exist before; and calling them into being, not in a protoplasmic condition, to follow the law of endless evolution, but what was created was brought into being in a state of perfection, fresh from the Creator’s hand, reflecting and displaying His glory. “He spake, and it was done; He commanded, and



it stood fast." "Things that are seen were not made of things which do appear." It was absolute, essential creation. "In the beginning God created the heaven and the earth" (Gen. 1: 1).

God's glory then strikes man in the face in the creation by which he is surrounded, "so that they are without excuse" (Rom. 1: 20).

God's glory is also seen in His *government* of the creation. He ruleth in the armies of heaven, and also in the kingdom of men. He is "Lord of heaven and earth" (Matt. 11: 25). "God is judge Himself" (Ps. 50: 6), and He will not surrender His claim as such to another. As such He says, "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear" (Isa. 45: 23). "So then every one of us shall give account of himself to God" (Rom. 14: 12).

And this is right. Every right-minded person owns it to be right. If it were not so, moral chaos would fill the universe. But God is God, and all must be subject, or else subjected, to Him. All must have to do with Him, and come under His authority. God is light; there is no moral obliquity in Him; "a God of truth and without iniquity, just and right is He" (Deut. 32: 4).

And "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccl. 12: 14).

"God is judge Himself." Omniscience is His; the secret counsels of the heart are manifest to Him; all things are naked and open unto the eyes of Him with whom we have to do; and withal, He is omnipotent to put into effect His righteous judgment.

"There is nothing covered, that shall not be revealed; neither hid, that shall not be known" (Luke 12: 2).

His glory as the Judge of all, must and will be maintained, however man, blinded by sin and by Satan, may rebel at it. His glory He will not give to another. No man liveth or dieth to himself, he has to say to God. He must own God's righteous sway.

As Christians we have come to "God, the Judge of all" (Heb. 12: 23). In a day of increasing lawlessness, there is no more wholesome truth for the people of God to remember than that while we will not come into judgment eternal for our sins, yet the fire of His judgment will try our works as His people; and in the light of His righteous judgment it will be seen how we have conducted ourselves while here—whether we have lived to ourselves, or to Him who died for us and rose again (2 Cor. 5: 15; 1 Cor. 3: 13-15).

His glory as "Judge of all," and "Lord of heaven and earth," has been seen on various occasions.

Satan, and the hosts that were involved in his rebellion and wicked aspirations, illustrate that glory. Conceiving sin in his own heart, refusing God as the proper and true centre of the universe, he made himself a centre. Enamored with his creature-beauty, his God-given wisdom, his brightness, his lofty principality, he fell into pride and covetousness, and dragged down multitudes with him (Ezek. 28: 12-19). Therefore the warning of 1 Tim. 3: 6: "Not a novice, lest being lifted up with pride he fall into the condemnation (fault) of the devil." Alas, how many in the Church of God have fallen into that fault!

Satan's awful course will eventually end up as it is stated in Rev. 20: 10: "And the devil that deceived them was cast into the lake that burneth with fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

God's government will take its course, and His glory as the Judge of all shall be displayed.

It was seen in the flood in the days of Noah; again, in the destruction of the cities of the plain; again, in the tower of Babel, and the overthrow of Nineveh, Babylon, and Jerusalem; nation after nation being made to feel that God is indeed "Judge of all"; and at last, when the end is reached, in the judgment of the wicked at the great white throne, when all who have had part in Satan's rebellion, and have not repented, will be cast into the lake of fire (Rev. 20:15; 21: 8).

But it is in Redemption that the glory of God shines out in brightest lustre. It was a new way indeed; a way which God only could have devised; which the universe of redeemed ones will delight in for eternity; of which the cross of our Lord Jesus Christ is the basis.

There was a glory of God "manifested forth" at the marriage in Cana of Galilee (John 2); later on, in the raising of Lazarus. "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Again, "Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God?" (John 11: 4, 40.) Again, when He, creation's Lord, arose from the pillow where He as weary man had lain asleep, and He stilled the tempest and there was a great calm, there

was a glory manifested, and a testimony given as to who He was—"God manifest in flesh," who "is over all, God blessed for ever" (1 Tim. 3: 16; Rom. 9: 5).

But in Redemption, in "the death of the cross," it was not a display of divine power, for our Lord "was crucified through weakness"; it was a moral question, in which the nature and character of God, the judgment of sin, the overthrow of "him that had the power of death," the salvation of His people, and the bringing to pass the great and glorious purposes of God in "the new heaven and the new earth," were involved. This was no mere question of power, but one infinitely deeper, and which involved, for the Son of God, all that the cross meant for Him.

The Son of God who said, "Lo, I come to do Thy will, O God," undertook to do a work by which God could righteously put that "will" into effect. He who did the work was glorified in the doing of it (John 13: 31) and in its accomplishment glorified God in His holy nature and righteous character. So much so that He could say, "I have glorified Thee upon the earth: I have finished the work which Thou gavest me to do" (John 17: 4).

Sin was in question, and the putting of it away. That which had dishonored God and defiled His creation necessitated the "death of the cross." In no other way could sin be expiated. In no other way could God's glory be maintained and the need of man met, and God be just and the justifier of the believing sinner (Rom. 3: 25, 26).

Only One could accomplish this, and that was the Son of God.

It was a scene of darkness indeed. Satan's power was there; man's hatred was there; God's holiness

and righteousness were there; God's judgment and wrath were there; the Divine forsaking was there, and the love of God told out in providing such a wondrous victim to endure and accomplish it all. It was a deep that none but He, the spotless One, could pass through and survive. And in it all the "Son of Man was glorified," and the universe will ascribe to Him universal praise.

God was manifested in Christ; His nature, His heart, His disposition toward man—all were told out in Him who came to reveal God, to break Satan's power, to accomplish eternal redemption, and save poor man who could not save himself.

It was a glory peculiarly its own. *Creation* told of God's divinity and power. *Government*, of His rights as "Judge of all"; but in *Redemption* God Himself, in all that He is in Himself, in His hatred of sin and His love for man, in His tender mercy, but also in His inflexible justice—all is fully revealed.

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3: 16).

What an eternity of glory is connected with this!

And see the result: a universe of bliss; "a new heaven and a new earth, wherein dwelleth righteousness"; God all in all; the tabernacle of God with men, He dwelling among them, they His people, He their God, and tears, sorrow, pain and death, forever gone; "the former things have passed away" (2 Pet. 3: 13; 1 Cor. 15: 28; Rev. 21: 1-5).

God's glory shines out in all this, and with worshiping hearts the redeemed will witness and enjoy that glory forever.

E. A.

# Wings of a Dove.

① HOLY wings that brought Thee down  
Upon that blessed One!  
On Him whom God the Father sealed—  
His Own beloved Son.

O blessed wings, with tidings glad,  
That brought Thee from above—  
A heav'nly guest of this clayhouse,  
To minister Christ's love.

O silvered wings that brought to me  
Redemption's story sweet!  
That brought me all my Savior's love,  
And laid me at His feet.

O glorious wings that shed Thy light  
Upon sad Calvary!  
And showed me that the shadow-side  
Was not the side for me.

O wings of light that scattered night,  
And brought me endless day ;  
O wings that brought me heav'nly peace—  
Drove all my fears away.

Eternal wings, that evermore  
In holy ministry  
Will bring the blessed things of Christ,  
And shew them unto me.

O Holy Spirit, heav'nly Dove!  
Me Thou wilt never leave;  
Teach me to walk with Christ my Lord,  
That Thee I may not grieve.

H. McD.

## CALLING UPON THE LORD OUT OF A PURE HEART.

(2 Tim. 2 : 19-22.)

**I**T has often been noticed that the first epistle to Timothy instructs the man of God as to the conduct that becomes him as belonging to the house of God; while the second epistle is instruction that is to govern him in respect to the confusion and disorder that have resulted from not heeding the apostle's exhortation as to the responsibility of those who had received from him the foundation which, as a wise master builder, under divine guidance and sanction, he had laid. For those who assent to this, I do not need to say the second epistle to Timothy has special importance in connection with the times in which our lot has been cast. But I have sometimes wondered if we have fully seized the mind of the Spirit in the wisdom He has provided for us, in order that we may cope with the difficulties that confront us, and find faith's path—God's path—in the midst of them.

I desire to offer a few thoughts as to it. And, first, I think we need to get a clearer understanding of what the apostle means when he says, "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon" (1 Cor. 3: 10). Was his thought that he, in the first century of the Christian era, had laid the foundation; that the second-century builders would add a story to it; and that in each succeeding century another story would be built, until now

we are building the twentieth-century story? If such has been our conception, we have wholly missed his idea, or, rather, the idea of the Spirit in him. What the apostle really expressed is this: "I have given form to the Church fundamentally. I have, by the truth given me to administer,—the wisdom we speak among the perfect (1 Cor. 2: 6),—formed the Church in its internal character and its external order. I have ordained its government and discipline; I have appointed its internal arrangements. The form and character which I have given to it by the entire range of the truth, of which I have been made minister, abides. No man can lay a different foundation. Others are to carry it on in the form I have given it. They are not to modify either its internal character or external order. They are not to make any change in any of its arrangements. To do this is to add excrescences to it. I have formed it to be 'the epistle of Christ' (2 Cor. 3: 3). Any addition to my foundation—to that character and form I have given to the Church—will be a display of man, not of Christ. It will be work that will be in vain, for only what is of Christ will abide. Let those, then, who are charged with the responsibility of carrying on my foundation 'take heed' how they build in connection with it." This is plainly the apostle's meaning.

In this understanding of the statement, "I have laid the foundation," I affirm that the truth of God with respect to the Church abides; and when we speak of "ruins," we are not to be understood as meaning that the Church, either in its internal character or external order, has passed away. What we mean is this: the *not* minding the exhortation, to take heed to



build in connection with the apostle's foundation, has brought in results which make it difficult to recognize the Church amid all the excrescences that have been built on to it. Paul's ecclesiastical system abides; it has not broken down. Additions have been built on to it. These additions have made confusion. They are disorder. This disorder is what we mean when we speak of "ruins."

We hear it said sometimes that the one body of Christ is a fact subsisting all the time, no matter what human confusion there may be as to it. So, too, it is said the house of God as built by the Spirit is ever a subsisting fact, in spite of the human confusion. Both statements are true, but it is not all the truth. It is equally true, and necessary also to affirm, that the Church's external order—that order given to it by the apostle under divine guidance and sanction—is ever a subsisting fact. Its divine government and discipline is always a fact—a fact always subsisting. This is true even though it is not always recognized—as true as that the one body is ever a fact, recognized or not.

We may now turn to 2 Tim. 2: 19-22. In this epistle we find, as has been already said, the wisdom of the Spirit for our guidance in circumstances which are the result of failure in building in connection with Paul's foundation. Innumerable excrescences have been built on to it. There is difficulty in recognizing the original pattern and form, yet we are told the foundation of God is "firm," and "stands." The house of God abides, is a subsisting fact. It exists, and can have no other internal character and external form than God gave to it at the beginning. Its government—its discipline—abides. All the human ad-

ditions to it have not altered this. The difficulty of recognizing it is great; still, faith will do it, and especially as it has here the apostolic guarantee that it abides, that it remains firm. What a comfort to be assured the foundation of God is firm, and stands! It has not given way, it has not settled, it is intact. The Lord knows His own, and sees them not only as in Christ, but in the collective relationship He has given to them. He knows them as His Church, and as under the internal character and external order He originally established for them. Again I say, What a comfort!

Surely God has not given up His people. *He* has not abandoned the truth He gave to Paul. He is owning it still. Faith then may do so. But if God still holds to the truth as He gave it at the beginning, and faith finds in this fact its justification for holding with Him, are there any responsibilities growing out of this? If the fact that the foundation of God still abides guarantees that the Lord knows His people, and owns them as still having the original internal character and external order He gave them, does that fact make any demands upon us? If it does, what are they? The apostle must tell us. He says, "Let every one that nameth the name of the Lord depart from iniquity." If the foundation of God remains, if the foundation laid in apostolic times still abides, its claim on us is that we should be still carrying it on. We are responsible still to hold and carry out apostolic truth, to act on the truth of the Church as given by the apostles at the first.

But to do this we must depart from iniquity. We must turn away from all the human excrescences

that have been added to the original foundation. We must "cease to do evil" and "learn to do well." Let us seek to realize what is here pressed upon us. If apostolic truth assures us of the faithfulness of the Lord, it demands faithfulness from us. Are we, then, prepared to be faithful to the truth God gave at the beginning? Are we ready to carry out that truth practically? Let us own it is our responsibility. May God give us the purpose of heart to honestly respond to the claims the truth has upon us.

But suppose now we start in to put into practice the truth of God as it was revealed at the first. We are resolved to own the Church in its internal character and external order as this was delivered to the saints by the apostle. We have formed the purpose to maintain the government and discipline the apostle ordained for the Church. Well, will we find any peculiar difficulties—difficulties special to the circumstances in which we are? We surely will. Alas, how much has come in since apostolic times! Not only have unregenerate men been recognized as belonging to Paul's foundation, not only has worldliness been allowed, but clerisy, legality, formalism, ecclesiasticism, individualism, sectarianism, and a host of such-like things, which I need not delay to mention. In the great house—the house as man has built it—there is a great mixture: the saved and the unsaved are associated together; scripture doctrines and the doctrines of men commingle. There are in it, both in persons and things, vessels to honor and vessels to dishonor. "Let every one that nameth the name of the Lord depart from iniquity"—demands of me to separate myself from things as well as persons. It is not alone from unsaved per-

sons I must separate, but also from sectarianism, formalism, ecclesiasticism, individualism, and all such-like things, that are not of the Spirit of God, are not a part of Paul's foundation.

Suppose, then, I start in to separate myself from clerisy, shall I find any beside unregenerate persons identified with it? Are there any real saints connected with it? Alas, how many! But must I separate myself from them? Ah, here is a difficulty peculiar to the circumstances in which we are. Here is an excrescence that has been added on to Paul's foundation, and there are not only unsaved persons, but real saints, involved in it. It has been asked, Where is there any scripture for separation from saints? There is no scripture for separation from saints simply as saints; but if saints are involved in evils, separation from the evils involves separation from them. If this is not so, then one's hands are hopelessly tied to what is evil, to iniquity; and here is a scripture, which the Spirit of God has given us for our guidance, that it is impossible for us to obey. If then there are iniquities that saints are linked with, I must separate from them if I obey "Let every one that nameth the name of the Lord depart from iniquity."

But we are told the word "purge," in the expression "If a man therefore purge himself from these," both here and in the one only case of its use elsewhere in this form (1 Cor. 5: 7), is "a divine call to *self*-judgment, not to judge others." An assertion is not proof. All the facts are against the assertion. In 1 Cor. 5: 7 the word is in the plural, not singular. Then too the apostle is not addressing saints as individuals, he is writing to a company. He is address-

ing them in their collective capacity. Again, the word "lump" refers to the company, not the individual. The leaven is to be purged out of the *company*. The lump, looked at according to what it has been divinely constituted, is holy, therefore it is responsible to see to it that its practical fellowship be holy. The company, divinely constituted holy, in order to preserve itself in its holy character, must not allow unholy ways in those who form the company. Hence they are told to purge out the leaven, to put away the wicked person from among themselves. However necessary self-judgment is, that is not purging the leaven out of the lump: it is not putting away *from among* ourselves the wicked person.

Let us look now at the use of the term "purge" in 2 Tim. 2: 19-22. It is clear the thought of association is in the apostle's mind. Vessels to honor and vessels to dishonor are associated together in the great house; and this is true whether we speak of persons or things, as we have already seen. Now he says, "Let every one that nameth the name of the Lord depart from iniquity." We are gravely told that we must not make iniquity mean the children of God. Who does? Who ever did? Is it denied that any children of God are involved in iniquity? If they are, how can I depart from iniquity in such cases unless I purge myself from them? Are they then vessels to dishonor? According to what they have been divinely constituted, they are vessels to honor, but according to their practice they are vessels to dishonor. Their participation in iniquity makes them practically vessels to dishonor. Obedience to "Let every one that nameth the name of the Lord depart from iniquity" requires that we

should purge ourselves from them. And only so is it possible to preserve the foundation, laid by the apostle, from human excrescences.

Let us illustrate by taking the matter of Church government and discipline. Has not the apostle ordained this? Are we not responsible to own the government and discipline that he ordained? Have not other systems of government been devised? As to this part of the apostle's foundation, have not many additions, many human excrescences, been introduced? Are there no children of God involved in this? Well, what is our judgment of it? Is it not rebellion? Is not rebellion iniquity? Scripture at least so declares. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:23). If then humanly-devised systems of government and discipline for the Church are iniquity, are they to be departed from? Surely. Does not this involve separation from saints if they are participating in these systems of men? It does.

But to return to the term "purge." "If a man purge himself from these." Here it is in the singular, because the apostle is speaking of an individual. But does he mean, If a man judge himself? The context shows he does not. Not that self-judgment is not necessary. Of course it is, but the individual is to purge himself from others. The vessels from which he is to purge himself are not simply in himself: they are those he is associated with. Further, it is a serious mistake to make this separation merely external separation: that is not all the apostle is calling for. "Depart from iniquity" means more than that; and so, "If a man purge himself from these" means more than that. But external separation is

included. Inward submission to "depart from iniquity" may be seriously questioned if it is not accompanied with the external separation. It is not a mere formal separation: it is an actual separation. But it is unreal if it does not include the external separation. It must be both inward and outward separation from unholy associations.

If now I have submitted to "Depart from iniquity," if I have "purged myself from the vessels to dishonor," have I met my full responsibility? Is my path now to be an individual one? No. Individualism is a vessel to dishonor. If I am to be a vessel serviceable to the Master, I must separate from this also. I must look for and find those who "call on the Lord out of a pure heart." I must return to apostolic associations. I must assemble with those who hold to and practice apostolic truth.

But two questions are asked us. First, Are only separated brethren used in ministry? The question is thought to be unanswerable, but the answer to it is simple. Those brethren who have separated themselves from all false systems of teaching on justification, and who teach only the doctrine of Scripture on that subject, are serviceable to the Master in ministry as regards that doctrine; but if they have not separated themselves from false systems of teaching on church government and discipline, they cannot be serviceable to the Master in ministry on this subject. Do we not want to be serviceable to the Master in ministry on every truth? Ought we not to be ready to minister the whole truth—all that God has revealed; every part of that which constitutes the faith He has given us? To be at the Master's disposal in this way, we need to get back to the foundation laid

in apostolic times. We need to free ourselves from all the human excrescences that have been added to it.

Again, it has been asked, "Do not all saints equally call on the name of the Lord out of a pure heart?" As is well known, the word is, "unmixed," or "unadulterated." We should read, then, "unmixed," or, "undivided" heart. Have all saints equally an undivided heart? Alas, how many saints have hearts divided between Christ and Romanism! between Christ and Protestantism! How many hearts are divided between Christianity and some ecclesiastical system! how many between Scripture and theology! No, it is not true that all saints equally call on the Lord out of a pure heart. The human additions to the apostle's foundation have a large place in the hearts of many. It is this that constitutes them in practice "vessels to dishonor." It is this that makes it necessary to separate from them, if we desire to own and practice only apostolic truth.

May God teach us to value His truth! May He work in our hearts the sense of the claims which the truth He has given us has upon our obedience. May it displace in our hearts every other object, every other interest, so that we shall indeed call upon the Lord with single hearts—undivided hearts!

C. CRAIN.

## The Lord's Supper.

1 Cor. 11 : 23-26.

AS we take this bread and wine  
From that loving hand of Thine,  
We would seek, our Lord, to be  
In this act remembering Thee.



Thinking of Thee we rejoice  
That we soon shall hear Thy voice;  
Yet, while waiting, we would be  
In Thy death remembering Thee.

When we think of Thy great love,  
Which alone our hearts could move,  
Thine the face we long to see,  
Whilst we thus remember Thee.

Here with all Thy saints below,  
Who Thy love and goodness know,  
To Thyself we bow the knee,  
Through Thy grace, remembering Thee.

There amidst the wondrous throng  
We shall sing that glorious song,  
Of the love that made us free  
Ever more to worship Thee.

R. J. K.

### A CORRECTION.

MY attention having been called to the fact that a wrong construction might be put upon an expression used in my little book on "THE MYSTERIES OF GOD," I desire to correct it. On page 67, beginning at line 22, I have written, "The wasted, worn Sufferer on the cross is the One who laid the foundation of the earth, etc." In so writing, I, of course, referred to the outward effects of the physical sufferings of the Lord, in connection with the scourging, the crown of thorns, the agony in the garden, etc, all of which led to the result predicted by the prophet, "His visage was so marred more than any man, and His form more than the sons of men."

But understanding that some might gather from my use of the words "wasted" and "worn," the

suggestion of *inherent* decay in that precious prepared body (which I quite refuse), I wish to alter the sentence to read, "The bleeding, anguished Sufferer, etc," which is, I think, incapable of being misunderstood. I will be glad if those possessing copies of my book will make the alteration; and, should a second edition ever be called for, the correction will be made in the plates.

H. A. IRONSIDE.

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## THE BOOK OF GOD A BOOK OF FACTS.

I HAVE been interested lately in this character of the book of God—that it reveals God to us not by description, but through His own actings. From the beginning of the book it is so; and it is a blessed fact. What a different thing we should have if our God had employed prophets to describe Him! What a precious thing we have in seeing God Himself in action! Philosophy seems to delight itself in describing God, thinking to magnify its object by long and learned treatises. But this is not the way of Scripture. Scripture allows God to show Himself by His acts, not undertaking to describe Him.

And what a proof that God reveals Himself to us in action and in personality, not by theological description, is the mystery of the incarnation, with all that it led to in the life of Jesus—His childhood, His youth, His subjection under the law at Nazareth, His ministry in His sayings and doings; His sorrows, temptations, and death; His resurrection and glory! What a witness does all that bear to the great truth that we are here considering together, that God's method has not been to commit the revelation of Himself, who He is, and what He is, to the description of even inspired men, but that He has chosen to show *Himself* to us, lovingly and personally. His own activities bespeak Him, and not the pen of a theologian.

J. G. B.

## ANSWERS TO CORRESPONDENTS.

QUES. 1.—In our Bible class lately we had the fifteenth chapter of John, and I did not quite understand the explanation given. Would you kindly explain in **HELP AND FOOD** the second and sixth verses? I know that when God has saved a sinner, he is saved for all eternity, and I could not have peace with God if I were not sure of this. But these verses seem to cast a cloud over that precious truth, and I will be thankful for light.

ANS.—First of all, let me say that you must never allow a passage which needs interpretation to cast a cloud over those which need none. The eternal security of the believer in Christ is affirmed in a multitude of passages of Scripture, in words which need no interpretation, no explanation of any kind. Nothing can contradict them in Scripture, for Scripture cannot contradict itself. If a passage *seems* to contradict, or is difficult to understand, it is usually because we do not realize sufficiently the *subject* of which it treats. For instance, in the one you now inquire about, the salvation of the soul is not the subject at all. It comes in only as an adjunct. The Lord looks at Israel, which God had brought out of Egypt into the Holy Land, to be there a fruit-bearing people for His enjoyment, and to be His witnesses among the nations of the heathen. He compares them to a vine planted in a vineyard. See Ps. 80. But they brought forth only wild grapes—nothing for God. So now Christ says, “*I am the true vine*”—that is, in Me God is going to get fruit He can enjoy. But a vine bears fruit through its branches, and Christ’s disciples, which were all around Him, were those branches. Some were *true* disciples, such as Peter and John. They would be “purged,” or pruned, as is done to all good vines, that they may yield more and better fruit. Some were *false* disciples, like Judas and others, and as the fruitless branches of the vine are taken off and burned, so would these be taken to the lake of fire.

Your chief difficulty is in the words “in Me”; for is not a man “in Christ” a new creation, and can such be burned? Surely he is a new creation, as 2 Cor. 5:17, and other passages, clearly testify; and surely no one of the new creation can burn. But remem-

her that in such passages as 2 Cor. 5:17 the Lord is seen *as Head of the new creation*, from whom eternal life flows into every one who is of faith. Not so in John 15. There He is seen *as the True Vine*, from whom alone God can get any fruit He loves. Thus "in Christ" is vital if it is Christ as Head of the new creation. "In Me" is not vital if it is Christ as the True Vine, though to be vitally connected with Him is the only condition in which we can be *fruitful* branches. The position in which Christ stands, has everything to do with the character of our relation to Him. As the True Vine, all professing Christians are branches in Him, whether they be fruitful or fruitless; and they will all have their proper places at the end—"They that have *done good* unto the resurrection of life; and they that have *done evil* unto the resurrection of damnation" (John 5:29).

As the Head of the New Creation none are in Him save those who have been born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

QUES. 2.—Of whom does Zech. 13:6 speak? Does it refer to our Lord? If so, who shall say unto Him, "What are these wounds in Thy hands"?

ANS.—Yes, the passage refers to our Lord. It looks to the time (now drawing near) of Israel's restoration to their land, and of their exaltation above all the nations of the earth, according to the declared purpose and promise of God. Then they will learn that Jesus, whom they crucified and slew, was the true Messiah, the King from heaven, who alone can bring on their greatness. When they realize this, "They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son" (chap. 12:10).

They then sleep no more as they do now. They are awake. They confess their guilt and shame. They lovingly ask Him, "What are these wounds in Thy hands?" and He replies, "Those with which I was wounded in the house of My friends." Like Joseph to his repenting brethren, He does not accuse them (Gen. 45:1-15), but stirs love in them and a deeper repentance.

Thus, while it is a Jewish scene, we learn God's way of action to bring about His holy and blessed ends.

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## EDITOR'S NOTES.

**Sin and Love.** Sin put into man's heart the thought of man becoming God. Love put into God's heart the thought of God becoming man. Man's thought culminates in the coming Antichrist—"the man of sin . . . the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God," whose end is to be "cast alive into a lake of fire burning with brimstone."

God's thought ends in Christ, who, after having humbled Himself down, down to death, even the death of the cross, returns upon "a white horse . . . His eyes as a flame of fire, and on His head many crowns . . . and His name is called The Word of God. And the armies of heaven followed Him upon white horses, clothed in fine linen, white and clean. . . . And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Reader, it is better to be filled with God's thought than with man's, even if it bring present humiliation and suffering.

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"This sickness is not unto death, but for the glory of God."

—John 11 : 4.

Yet, Lazarus did die. What then does the Lord mean to convey in that expression? It is this: The dying of Lazarus was not simply to end his life here, but for a special purpose, that of proving that Christ was the resur-

rection as well as the life; that at His presence not only death cannot take place, but the dead must rise. None died in His presence during His ministry here, and the dead to whom He drew near came to life again. He is both the resurrection and the life, and all His dead saints have this special honor put upon them, that they will manifest both these glories of our Saviour, whilst those living at the time of His coming again will only manifest one. It was well worth the pain of going through death therefore.

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“The word of God  
is quick and  
powerful.”

Heb. 4:12.

“I cannot better compare the state I have been in since I left the path of truth and rectitude than to that of the hell-fire which awaits the unrepentant. Every time I opened the Bible, it condemned me. Not even a few verses could I read without coming upon something which threw my soul into torment. The last thing was a psalm which I was asked to read. Two verses in the middle of it smote me in such a fashion that I could not proceed. I ceased altogether to open the book, and even avoided the places where it was used.”

Such was the language recently of one who was unburdening his soul, and seeking afresh the face of God. As we listened to it all, the thought came forcibly to mind, What other book in all the world could do this? What other book is thus alive, and able to speak with power irresistible to the inmost parts of man's moral being? It is *the word of the living God*, which in the end will *break* the man who refuses to *bend* to it in the beginning.

But it does vastly more: When it has subjected the will, it blesses, cheers, feeds the soul; it tranquilizes it, fills it with holy peace, and sets it aglow with love and hope.

O Book of books, before which all other books must bow, either as the angels of light or as the demons of darkness, before the throne of its Author!

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## HAS SATAN POWER TO DELIVER THE KINGDOMS OF THIS WORLD TO WHOMSOEVER HE WILLS?

THE question I have put as the subject of this paper has been asked of me several times of late. Invariably I have answered, "No." I have been told, "It is being taught that the power to dispose of the kingdoms of the world is in the hands of Satan." To this I have replied, "He, no doubt, claims to have the power, but God never gave it to him." This has been answered by replying: "In Luke 4: 5-8, Satan told our Lord that the power and glory of this world had been delivered to him, and that he had the power to dispose of it as he willed. And, further, the Lord did not deny it." But it will not do to argue that because the Lord did not deny what Satan said, therefore what he said is the truth. In vers. 9-12 we find Satan apparently quoting a scripture, but he really misquotes it; and yet the Lord does not tell him, "You have misquoted the scripture." In misquoting, he perverted it; yet the Lord does not say, "You are perverting the scripture." It surely will not do to argue from this that Satan was not misquoting or perverting the scripture.

The answer to this has been, "Yes, but Satan can tell the truth when it suits him to do so; and when he tells the Lord that the power and glory of all the kingdoms of this world have been delivered to him, and that he gives it all to whomsoever he wills, he is not telling one of his lies." To this I answer: Is not this putting over-much confidence in Satan? Is it ever safe to believe him? Can we trust him at any time? Is it not our confidence he desires? If we believe him at any time, or as to anything, have we not put ourselves in his power? Is it not better and wiser to trust implicitly what our Lord said about him? 'In John 8:44 He says, "He was a murderer from the beginning, and abode not in the truth, because there is *no* truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." There is then *no* truth in him—no truth at all. Surely then we may safely conclude he did not tell the truth when he claimed to have power to give to whomsoever he would all the power and glory of the kingdoms of this world.

But it is said, "Our Lord acknowledged him to be 'the prince of this world' (John 12:31; 14:30; 16:11); and he is also said to be 'the god of this world' in 2 Cor. 4:4." True; but in what sense? Is it in the sense that this world has been legally and authoritatively delivered to him? Surely not. Is it in the sense that the kingdoms of this world have been legally and authoritatively put into his hands? No. In what sense then? Let Scripture tell us.

In Gen. 1:28 we are told that God put this world—the air, the sea and the land, and all things in them—into the hand of man. In chap. 3 we find man selling out to Satan; but was God a party to



the transaction? In no wise. The delivering of the world into man's hands in chap. 1 was simply giving it to him as a trust. When man sold himself to Satan, could he sell God's rights? Surely not. What is it then that actually took place when man surrendered to Satan? This: A moral state, or sphere, was introduced into this world to which Satan gave character, and of which he then became prince and god. Of this moral age which then began, Satan has continued to be prince and god. He is still its prince and god. But as regards the things which God gave to Adam as a trust, however much Satan is able to usurp them through having got man into his power, they are God's things. They belong absolutely to God, and He has absolute control. Satan's usurpation of them is only as far as God permits it.

But further: The kingdoms of this world were not formed when Adam surrendered to Satan. They were not formed until after the flood. Now in considering this matter, we must remember that government is a divine institution. God has authorized it. The kingdoms of this world exist as having, not the authority of Satan, but of God, for their existence. Rulers are, in character and principle, ministers of God. Faithful or unfaithful, they are directly accountable to Him. See Rom. 13: 1-4.

It is true that Satan has to a great extent usurped these kingdoms, but only as far as God has permitted it. God is still at the helm, and it is He who is in fact overruling. He says, in Ezek. 21: 27, "I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it to Him." So it is God, not Satan, who puts

down one kingdom and raises up another. Satan, then, can give the power and glory of the kingdoms of this world to none unless God permit. They are not in his hands at all, save to the extent he is permitted to usurp them. Whatever designs he may have, he is limited as to the extent to which he can carry them out. He is under restraint. There is what withholds (2 Thess. 2: 6). The development of evil is limited. It will develop only so far as God suffers it. Satan will never succeed in promoting the wrath of man beyond the limit of what God can turn to His own glory. The rest, whatever may be purposed by Satan, will be restrained (Ps. 76: 10).

Before closing, I wish to touch on another point. It has been represented that Satan is disappointed at his inability to control man and keep him from the depths of degradation to which in many cases he has fallen; that his effort has been, and is, "not to drag men down, but to lift them up." What confidence in Satan's good motives! The simple truth is, Satan is Christ's arch enemy; and such is his antagonism to Christ, that he will go to any lengths in opposing Him, regardless of how men may be affected. In Eph. 2: 2 we learn that in past times, as well as now, men walked according to the course, or age, of this world. It was then the prince of the power of the air that led men. It is the same spirit that is working now in the children of disobedience. Now verse 3 shows that whether then or now, Satan's control over men is through pride and the lusts of the flesh. These have a twofold character—"the desires of the flesh, and of the mind." Satan will satiate men in gratifying either, to lure them on in antagonism to Christ. There is nothing to show

that he cares one bit what the results to men are, whether present or future. He is not moved by any feelings of pity or consideration for men. In some men "the lusts of the mind" predominate; in others, "the lusts of the flesh"; but Satan will use either, according as he sees which will best serve his purpose. This, we know, is to keep men in the blindness of their unbelief.

Satan is not a philanthropist, though he seeks to pervert the philanthropy of men. He is in no sense the friend of men, though he may assume the rôle of "an angel of light." He is a murderer—the murderer of man. He is the liar—the source of all lies. These being his character, his names, he is never to be believed.

What audacity in the murderer and the liar to tell the "Heir of all things" that the power and glory of the kingdoms of this world were in his hands, to dispose of as he willed! The very statement shows to what lengths his desperation had driven him! Think of lying thus to the very "possessor of heaven and earth"!

C. CRAIN.

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## A NEW BEGINNING.

Natural birth in the land of Egypt gave Israel their first beginning, their introduction into a land of *sin, idolatry, and slavery*, as it gives us *our* entrance into a world of slavery to sin and Satan, with death for its end, and judgment following.

God was about to rise up and execute judgment upon Egypt because of their sins and the necessity of maintaining the righteousness of His throne, es-

established in the heavens. He gives us also to know and proclaim that "He has appointed a day in the which He will judge the world in righteousness" (Acts 17: 31).

But **grace** had devised and provided a way of escape from the impending judgment: *a lamb was provided for each house*; and this marked out a new epoch, a new beginning, in their history. That lamb was sacrificed for their sins, and this cleared them from the judgment of God.

To us that lamb is Christ—the Lamb of God. John the Baptist first pointed Him out, saying, "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29). The world knew Him not. His earthly people received Him not; "but *as many as received Him*, to them gave He power to become the sons of God" (John 1: 12). This is **our new beginning**, that of the *new* covenant, which has no ending. This **new beginning** is called **new birth** in the New Testament. It is a *new life*—eternal life—imparted to every individual who receives Christ. Its nature is divine, and it introduces its possessor into a **new creation**, over which Christ is head. Here old things are passed away, and all things are become *new* (2 Cor. 5: 17, 18).

What a change takes place in Israel's history from the time of this *new beginning*—a history with God now—*redeemed* by Him, and *separated* to Him! They were but *types*: with us is the *reality*. Their lamb was but a shadow: Christ is the substance. Their salvation was but temporal and national: ours is *eternal* and *individual*.

The reception of Christ crucified puts us into association with Christ glorified, and we are marked

off and destined to dwell with Him in heavenly glory forever. In this we learn somewhat of "the riches of His grace," and "the riches of His glory."

May each reader delight in the grace and reap the blessings that are attached to this **new beginning!**

A. E. B.

## The Woman who was a Sinner.

(Luke 7.)

**H**ER feet moved onward by attraction great,  
 With alabaster box of ointment sweet:  
 She heeded not the scorn of Pharisee;  
 Her thought but one—a place at His dear feet.

Those precious, weary feet, on which no care,  
 Or common courtesy, had been bestowed,  
 She'll wash with contrite tears, and wipe them with  
 Her hair, the glory of her womanhood.

Five hundred pence she owed, and naught to pay!  
 A sad condition this; but oh, she hears  
 The words of grace falling from His own lips,  
 Which sound like music to her once-deaf ears—

"Frankly forgiven!" Oh, what a wondrous boon!  
 How can she cease to kiss Him o'er and o'er!  
 Though others may neglect, yet *cannot* she;  
 Though others slight, she'll love Him more and  
 more.

Assured of forgiveness and His love,  
 What love and joy now fill her humble breast!  
 Jesus, Thou blessed Saviour, Lord and God,  
 May we, with her, thus value such a Guest!

L. C.

## "THE BIBLE AS IDEAL TRUTH."

A BRIEF REVIEW OF A SERMON PREACHED BY  
REV. F. L. GOODSPEED.

MY attention has been directed to a sermon by Rev. Frank L. Goodspeed, delivered before the San Francisco Presbyterian Ministerial Association, and published, by the request of that association, in the *Pacific Presbyterian*. I take it for granted therefore that it fairly represents the views now considered "sane and safe" by the body of men who minister to the spiritual needs of Presbyterians and others who choose to hear them in San Francisco. It is also fair to suppose the same of the majority of the preachers of that great and venerable denomination throughout America, if not throughout the world. It is therefore worthy of careful attention, as setting forth the present attitude of so many leaders of thought in the Protestant ranks on the important subject of the inspiration of the Bible.

Dr. Goodspeed would likely resent the imputation of being a destructive critic, or indeed of being in sympathy with that wing of the modern church. He is generally considered as being distinctly evangelical, and he is looked upon as one who believes that "all Scripture is given by inspiration of God." Therefore his utterances may well claim our consideration, as those of a blatant opponent of the authority of the word of God would not.

The doctor states his position as to the Bible in the following easily understood terms :

"Plato said that the radiant light was the shadow of God. The highest forms of truth are similitudes

—ideal images, parables, allegories, spiritual resemblances, moral dramas. Behind every symbol there shines a great truth. All truth is true, whether it be fact, or whether it be clothed in literary form and presented as ideal. Doubt has been cast upon the historic reality of some of the Old Testament characters. My object this morning is to show *that it does not matter whether they are historical or not.* Truth is truth. *Their historicity does not affect one way or the other their value in conveying religious lessons.* Around some of the Old Testament books rage the battles of the critics, while all the time there shines from these same books, between the discussions of writers conservative and writers radical, supernal and soul-stirring truth. *Whether these stories are true in the sense of being literal facts is not, for the purpose of religion, relevant.* Are they in accord with the universe as we know it, as ruled over by a righteous God? That is the question." (Italics are mine.)

Now all this sounds very fair, and will doubtless be subscribed to by many well-meaning people who will see in it an easy way out of the difficulties that have confronted them in regard to the divinity of the Scriptures. The position seems to be that the Bible is from God, inspired by Him, and in all things profitable, but that it is quite consistent to believe this and yet to suppose that many of the narratives and biographies contained therein are really not historical at all, or else are simply like the tales often handed to children, "founded on fact," but nevertheless with a great deal of fiction interwoven. As long as these tales present truthful ideals, and serve as an incentive to upright living and devotedness of

heart, it can make little or no difference that they are not true as to fact. "Truth is true," says the doctor, "whether it be fact, or whether it be clothed in literary form and presented as ideal."

In order that his meaning may be perfectly plain, he goes on to speak of doubtful and fictitious characters in mythology and the literature of fiction. It makes no difference whether William Tell ever lived or not, the Swiss have been inspired to deeds of patriotism by his supposed example. Homer's conception of Achilles (if indeed Homer himself was not merely an ideal for the spirit of Greek poetry) is the incarnation of the martial valor of the ancient Hellenes. And so with the creations of modern authors—the characters of Dickens, Thackeray, Hugo, etc. Apply this principle to Scripture, and we are told it need make no difference to a Christian's faith if it be found that the great characters of the Bible are also inventions. They stand for ideal truth, and the ideal is the important thing, not the means of directing attention to it. I purposely refrain here from using the doctor's language, in order to set forth the bald theory, untrammelled with the admittedly elegant phrases of the sermon in question.

Now in the application of all this we are told to consider first "the epic of Eden." Dr. Goodspeed will not commit himself to the view that the early chapters of Genesis are merely poetical and unhistorical. But he undertakes to show that even if this is the case, it has nothing to do with the "ideal truth" therein set forth. On the other hand, the bias of his mind is easy to discern. It is clear that he has swung a long way from the position that these chapters *are* literally true. It is the same with the



story of Jonah, his next illustration. "The book of Jonah," he says, "is one of the divinest in the Bible." This itself sounds badly, for one who is supposed to believe that all the books of that volume are equally God-breathed. If that be so, what place is there for the comparison of one with another as to divine or divinest? "I do not say that the whole story is impossible—nothing is impossible with God," he tells us. "But that is not the point," he adds: "It does not matter whether it is literal history or not. It is fairly crowded with ideal truth." And then he goes on to apply it, and that with considerable intelligence as to its great moral lessons.

The third and last illustration is what he calls "The drama of Job." To the query, "Is Job literal history?" he replies, "I do not know." But he suggests that "very likely at the foundation of the book there was a man by the name of Job, a personal, real, live man." On the other hand he will not, he says, contend for this. "It does not matter. The truth is all that matters." And so again the lesson is drawn that he has been pressing throughout the address.

This then fairly, I believe, represents the standpoint of the sermon I am desirous of considering. So without quoting more at length, I turn to consider the question, *Does it matter?* Does it matter if the Bible characters are merely the creations of a poet's or a novelist's fancies? Does it matter if the story of the creation, of the garden of Eden, of Job, Jonah, Abraham, Daniel, Samson, Moses, and all the other characters and events described in Scripture, are only imaginary? Providing we can detect the "ideal truth" behind the narratives, does it

matter if they are, as to fact, false and unreliable? Well, so far as I at least am concerned, *it does matter*, and that decidedly. For if the doctor's contention is correct, it leaves me with no light as to the future, and no hope as to the present. It leaves me without a Saviour, and bereft of the comfort of the Holy Spirit.

Is this too strong? Then let me give my reasons for saying it. If the narratives of the Old Testament are only fables, then He whom I adore as my Saviour and own as my Lord stands convicted of false witness. If His witness is false, He could not be the Son of God; and if He is not the Son of God, then I am of all men most miserable, for on that I have hung my hopes for eternity. Again, believing in the deity of the Lord Jesus, relying on His omniscience, I have believed that He meant what He said when He promised another Comforter, even the Spirit of Truth. I have therefore accepted the New Testament as what it professes to be, the revelation of that Holy One who of old inspired the prophets, and now has in like manner guarded the New Testament writers from error. But if the statements of Dr. Goodspeed are correct, the testimony of Him whom I have supposed to be the Holy Ghost is not to be credited; therefore all must be a delusion, and for me at least there is no Holy Ghost, and thus I am left in darkness and doubt, like a shipwrecked mariner, with neither chart nor compass to give me any true conception of where I am or whither I am tending.

I have put the case in all its bald, blasphemous suggestion, that the real outcome of this Satanic theory propounded by Dr. Goodspeed may be readily

seen and grasped by the souls of those who are affected.

Now for the proof of my assertions: The Lord Jesus, when here on earth, again and again authenticated the writings of the Old Testament. He spoke unhesitatingly of the Volume as true, and its characters as real. He tells us that *Moses* wrote of Him. Moses then was real, or Christ's witness is false! Abraham, He says, rejoiced to see His day. Does it matter then whether Abraham was a real character, or merely an ideal one? To ask the question is to answer it. He speaks of Daniel the *prophet*, not Daniel the hero of a historical novel! And the record of Jonah He authenticates in language unmistakably clear, declaring that Jonah was three days and three nights in the fish's belly. Does it matter if he was *not*? It does matter, most positively; for it convicts Him of either conniving at a falsehood, or of being ignorant of the facts. In either case I could never trust my eternal destiny to Him, after knowing of His unreliability as a witness. If He tells me of earthly things and I cannot believe Him, I dare not credit Him when He undertakes to tell me of heavenly things.

As to the testimony of the Holy Ghost, I notice only one instance; for if that be false, I need not another. He inspired the apostle Paul to write, concerning the stories of Israel in the early Bible records, “ALL THESE THINGS HAPPENED.” Did they, or did they not? If they did not, you may as well take all the Bible away. It can be of no more value to my soul now, for it is only on a par with other great literary works, emanating from the minds of men, whose ideas may be sublime and grand, but who

differ one from another in a thousand things, and whose *ipse dixit* is no more to be relied on than my own.

The humble, reverent believer will have no difficulty as to whom to trust in the dilemma here presented. Without hesitancy he will accept the testimony of the Christ of God, and the authentication of the Holy Spirit, utterly spurning the unholy suggestions of any who, like Dr. Goodspeed, would by their good words and fair speeches rob us of the word of God, and offer instead only a handful of literary ideals. But it is to be feared his views will be the ruin of many who have never yet learned, or who are unlearning, that all Scripture is given by inspiration of God. He it was who spoke all these words, every one weighed and measured out in such a way as to make known His mind and will perfectly.

I do not undertake to argue here for this truth. Others have done that well, and their writings are easy to obtain. Besides, I remember that He who spoke as never man spoke has given us to know that "if they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

For Dr. Goodspeed, and such as imbibe his poisoned sweetness, an awful awakening is yet to come. If the blind lead the blind, both shall fall into the ditch. Satan is making every effort in these last days to overthrow all confidence in the Holy Scriptures as the revelation of the Holy Ghost to the souls of men. Doubtless, when the doctor preached this sermon, he thought he was helping to save men from giving up altogether any allegiance they ever had to the Scriptures. His cure, however, is no cure

at all. It leaves the soul as truly without the inspired word of God as does the boldest Higher Criticism and the most open infidelity. May the Lord in grace keep His own from endorsing views so destructive of all true faith ! H. A. I.

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## BETHESDA.

### SOME THOUGHTS ON JOHN 5.

THE pool represents the Law. There is no power for life or healing in it. The occasional troubling of its waters answers to the mercy and longsuffering of God connected with the second giving of the Law (see Ex. 34), extending to Israel a chance to profit by this gracious provision, *if they had strength for it*. The successive divine deliverances after failure (as witness the book of Judges) answer to the seasons of angelic ministry which are figured by the disturbance of the pool; but Israel's moral impotence is reflected in the one who at Bethesda had repeatedly tried to get first into the pool, and had failed. His thirty-eight years in that condition answer exactly to the number of years of Israel's wilderness wanderings, after refusing to enter the land at Kadesh-barnea. Jesus heals him by the power of His word, quickening his deadened body, which thus reflects His power to quicken souls "dead in trespasses and sins," such being "greater works" (ver. 20, etc.). This is the characteristic teaching of John's Gospel : life in Christ—its source, and the communication of it to those needing it.

The cure is performed on the Sabbath day, which

greatly angers the Jews—the Sabbath being the seal of the covenant between them and Jehovah. See Ex. 31. The violation of it signifies the broken covenant of which they are guilty, and answers to the breaking of the first tables of stone by Moses at the foot of Sinai; the latter in wrath, however; but this in grace; for “the law was given by Moses, but grace and truth came by Jesus Christ.” Compare with this, other gracious acts on the Sabbath day. Compare Luke 6 : 6–11, proving Jesus to be “Lord also of the Sabbath” (ver. 5). The persecution and murderous spirit of the Jews, called forth by this favor to the impotent man (ver. 16), is meekly answered by Jesus with the words, “My Father worketh hitherto (or until now), and I work (or am working)” ; showing Himself to be in harmony with the Father’s heart in a love that sought the salvation of men from the beginning. There was no independence in His coming and service. As the obedient One, He could “do nothing of Himself” (i. e., independently, ver. 19). As the object of the Father’s love, He was in all the secrets of His ways (ver. 20). All judgment being committed unto the Son (ver. 22), His coming into the world demanded from men equal honor for Him with the Father (ver. 23). By virtue of such authority, coupled with His divine power, He could deliver from coming judgment and impart eternal life to every one hearing His word and believing Him to be sent of the Father. Every such believer “passed from death unto life” (ver. 24). His authority as judge extends to the end of time, when He shall raise the wicked dead and pass judgment upon their deeds done in the body (ver. 29). How good to have such a One for our Saviour,

"who hath delivered us from the wrath to come" (1 Thess. 1: 10)! for there is no higher authority to reverse His sentence. "It is God that justifieth. Who is He that condemneth?" (Rom. 8: 33, 34).

C. E. B.

## WHAT DOES "BABYLON THE GREAT" EMBRACE? \*

SOME time ago, in reading a valuable paper by a well-known brother in Christ, I was struck by his concluding sentence, which ran thus: "We firmly believe that the fifteen hundred sects of Christendom will yet coalesce with popery, and form the great whore of Rev. 17"; and the question was once more raised in my mind, Is this so? Can the writer of that article, or the many brethren who have asserted the same thing for years past, give us Scripture for their thought? or are we simply to take it for what it is worth? My present purpose is to look and see if Scripture teaches anything definite on such an important subject.

I need not occupy space by enlarging on the details of the history of the seven churches: abler pens than mine have done that for those who desire to go into it. All intelligent Bible-students agree that those seven churches were chosen to give us a complete picture of the history of the professing Church on earth, from its commencement to its close. They are evidently divided into three and four. The first three succeed each other, and do not exist together.

\* In several points of this article we differ from the writer, but give it publicity in this magazine as desired, that each may search the Scripture and decide for himself.

The last four "run on to the end," as it is usually put. The use of the words "the end," however, is too indefinite; we need to know what is meant by "the end." The fact is, the sixth, Philadelphia, only runs on to the "rapture," as we call it. The fourth continues *after* the rapture, up to the seventh vial; while the fifth and seventh evidently coalesce, and go on to the appearing of the Lord from heaven. This we shall see more clearly as we proceed.

I take it that the first four churches give us what we might term, and what has been termed, the *ecclesiastical history*. They succeed each other, and do not exist together. The fourth state, however, continues, and will do so up to a certain point still future, as stated above. It is the history of the Church as a professing system, in its outward and visible unity on earth, in contrast to Judaism and heathenism. At the commencement, the Church was a visible whole, a united body of people. There were no open and manifest divisions or sects then, such as exist at the present day, though the Spirit of sectarianism was seen working in the Corinthian assembly in Paul's day (1 Cor. 3: 3, 4). And even though there might have been outward divisions, they were not of such importance as to destroy the outward unity, and the candlestick still remained. The united testimony to the outward and visible unity of the Church, I take to be the candlestick; and *that* light and testimony were borne, and continued to be borne, until Thyatira, the fourth church, when it was disowned on account of the corruptions allowed by her in the midst. God "gave her space to repent of her fornication, and she repented not" (chap. 2: 21); and then, for the first time, *He recognizes an-*



*other company*, addressed as, "the rest in Thyatira," as distinct from the mass (chap. 2: 24). The candlestick was gone. God henceforth disowned the mass in their church position, though it still continues. Judgment on Thyatira was pronounced, though still waiting its execution (vers. 22, 23). The mass were disowned, and a remnant recognized. The candlestick was removed. No longer is it an outward and visible oneness, acknowledged by God, but a true, real and spiritual state, and the Morning Star given to the true saints as their hope in the midst of the corruption (vers. 24-28).

Now, that outward testimony to the unity of the Church is still professedly held and boasted in by Rome. She boasts of being the one true Church, and all else mere schisms. Ecclesiastically this is true, as to mere outward profession. In reality, however, she is disowned by God, and given up to the judgment which awaits her, as I have already stated.

Then chap. 17 gives us fresh light on the history of Rome—"Babylon the Great, the mother of harlots," the woman who sits on the "seven mountains," the Thyatira of chap. 2. She is here seen once more wielding the temporal and the so-called religious power. She is seen "riding the Beast" (17: 3). That is, she dominates the civil power, the Beast, as she had done in the past, until the moment arrives when he throws her off; then *the fall* of Babylon takes place. Observe, however, this is not yet her doom, or destruction, but her *fall*. "She loses her place of active governing, and which involves her moral degradation," as another has said. This riding the Beast is, of course, still future; but even

now events may be seen gradually moving on towards its fulfilment.

I take it that this event—her fall—will take place at or about the dividing of Daniel's seventieth week; for it is only then that the Beast openly becomes apostate. Up to that point he has been controlled by the so-called religious power—Rome; and surely it is self-evident that when he reaches that apostate stage of his career, he will refuse to be governed any longer by the so-called Church; hence her *fall*—she is thrown off. Then subsequently, when the seventh vial is poured out, she is *destroyed* (chap. 16: 19), the agents for the carrying out of her destruction being the Beast that she had dominated and the ten kings, who combine to fulfil God's will (17: 16, 17).

Now let me repeat this; and observe it well. The *fall* of Babylon the Great—papal Rome—is when the Beast throws her off—refuses her authority any longer; about the dividing of the week. The *doom* of Babylon is *after that*, and takes place under the seventh vial, shortly before the Lord appears. The Beast and his ten confederate kings destroy her. It is not a judgment executed upon her by the Lord Himself at His appearing, but *previous* to His appearing, and carried out by the secular power which she had previously dominated, and which God uses to carry out *His* will.

Now let us look at the last three churches. They do *not* give us the ecclesiastical history. There is no candlestick. Sardis, the fifth church, is a fresh start, though it does not date here from the *start* of the Reformation (that event is seen rather in the remnant in Thyatira, I should judge), but from the

spiritual decline of it when it had become an organized system as opposed to the corruptions of popery. It is Protestantism, but viewed as a huge professing mass, having "a name to live, but dead" (chap. 3: 3); and it is *to be treated as the world* when *the Lord appears*. Observe, not by the Beast and his confederate kings *before* the Lord appears, but by the Lord *Himself* when He appears. Thus we see that Sardis goes on *beyond* Thyatira, and continues till the appearing of the Lord when He comes to reign.

Philadelphia—the sixth church—is a state of soul suited to the Lord, and characterizing individuals, but not a system, or company of Christians, as contrasted with others. She is to be kept *from* (not in) the hour of temptation which is coming upon all the world to try them that dwell upon the earth (chap. 3: 10). Like Enoch, who was taken away *before* the flood, so all true saints will be taken away to be with the Lord (1 Thess. 4: 16-18), and thus kept *from* the judgments coming on all the world.

Laodicea is the final and awful state of so-called Protestantism. It is not the corruption of Thyatira, which, while boasting of its ecclesiastical position, is surely awaiting the execution of divine judgment; but it is the pure and unadulterated infidelity into which Protestantism lapses, with the name of Christianity still attached to it. Even now it may be seen marching rapidly on to it in the various movements of so-called Christian Socialism, Christian Science, Higher Criticism, and other such Christless efforts and effusions of the human intellect, apart from the Spirit and word of God. There is not a trace of divine life in Laodicea. The very things which denote it—gold (divine righteousness), white raiment (prac-

tical righteousness), and eyesalve (the Holy Spirit)—are all lacking, and they are exhorted to buy them ere it be too late. Alas, the exhortation falls on deaf ears, and she is “spewed out of His mouth”; that is, total rejection awaits her, and is seen fulfilled when the true Church is removed.

It appears to me—very clearly too—that there are two streams flowing side by side in the so-called Protestant section of the professing Church to-day. First, there is *Ritualism*, affecting at present a great part of the so-called Established Church, and which will eventually carry them all back into the Romish fold, and thus form part of Babylon the Great. The Catholics themselves see this, and the late Cardinal Vaughan once wrote: “The recent revival of Catholic doctrines and practices in the Church of England is very wonderful. It is a hopeful sign. It exhibits a yearning and a turning of the mind and heart toward the Catholic Church. It is a national clearing the way for something more.” This is very striking, coming from such a source. All true Christians, of course, from *all* existing bodies will be taken out at the Lord’s coming for the saints, thank God, as I have said before. Secondly, there is *Rationalism*, affecting every form of so-called Dissent, and all finding their level in the open infidelity of Laodicea. So that the darkness of Sardis develops into the infidelity of Laodicea.

Thus we see that Thyatira—Babylon the Great—Romanism in every form, is judged by the secular power *before* the Lord appears; while Protestantism is rejected as a nauseous thing in Laodicea—spewed out of the Lord’s mouth; and is judged, not by the secular power, but subsequently, by the Lord

Himself, when He comes from heaven, in "flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" (2 Thess 1: 7, 8); thus showing clearly, I think, that the two systems, with their judgments, and the time of their execution, as well as the executioners, are quite distinct in the Word; and that "the 1300 sects of Christendom do *not* coalesce with popery, and form Babylon, the great whore of Rev. 17."

If they do, then the whole of Christendom must be judged by the Beast and ten kings, and not by the Lord; for when He appears, there is no Babylon the Great to judge; it has been destroyed. The whole system of popery is finally broken up and destroyed as a system, root and branch; and infidelity alone reigns supreme as the apostate mass outside of popery. How, then, does *it* receive its judgment? Let 2 Thess. 1: 7-10 reply. Let Rev. 3: 3 reply. While the Romish system, as such, is utterly destroyed, the individuals who may still be left will probably be identified with the apostate mass of apostate Christendom, and meet the fiery judgment from the Lord Himself when He appears in flaming fire.

WM. EASTON.

*New Zealand.*

## ANSWERS TO CORRESPONDENTS.

QUES. 3 — Will you please explain the second verse of John 15? Does this mean mere professors, or true children of God? I know that it does not mean that a sheep of Christ can ever perish; but does it mean that one of His own, dishonoring Him continually, and bearing no fruit, He will take out of the world, that they be

not a hindrance to others? Please explain it simply, as to a little child. I have wanted to understand this so long. God bless you, and reward you, is the prayer of a sister in Christ.

ANS.—Your question reaches us as our February number is about to go to press. It has already been put by another, as you will see, and we trust our answer to it in January number will make all clear to you. We only add that verse 6 of the chapter forbids the explanation you suggest. "They are burned" after being taken away, and this could not be said of children of God.

QUES. 4.—I have been taught that no signs are to be looked for before the rapture of the Church as described in 1 Thess. 4: 14-17; but do not the dreadful catastrophes which happen so frequently of late, increasing in severity,—the most appalling of all now in Sicily,—compel us to think most seriously of such predictions as Matt. 24: 7, where "famines, and pestilences, and earthquakes, in divers places," are given as proofs of the end being near?

Are we not also, in the present "labor" conditions, strangely near the order of things described in Rev. 13: 17, when "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name"?

ANS.—You have been rightly taught. If you read carefully the epistles of Paul, you will find that along with the gospel which brings immediate salvation to the souls of them that believed it, he taught at once those who had believed to look for the coming again of the Lord Himself. See 1 Thess. 1: 9, 10; 1 Cor. 1: 7; Titus 2: 11-13, and a host of others. ;

The Church, which is the body of Christ, is a heavenly thing. She is liable to be removed from the earth and carried up into heaven at any moment of time, without the least warning or sign—just like Lazarus, suddenly raised out of his grave by the voice of the Lord, and, like the Lord Himself, caught up suddenly from the top of mount Olivet. All the signs and terrible happenings are in relation to God's *earthly* people (Israel) and the other nations of the earth, especially the nations of the restored Roman empire.

You cannot fail to see this if you read carefully Matt. 24, throughout which there is not one word applicable to the Church, save the exhortation at the end, which has no less moral weight with us than with them. You can easily see there the *opposite* to

ourselves: Noah, the righteous man, is left for the blessing of earth; the wicked are taken away by the judgment of the flood. With us, the righteous are taken away from this earth into heaven—the home of the Church, the bride of Christ—and the unbelievers left for the awful judgments which follow, and sweep them into everlasting perdition.

But the taking away of the Church from the earth is what brings Israel to the front again. It lets loose the flood of judgments upon the earth; and as God usually has preliminaries to His great doings, so, no doubt, He has in this, and you are therefore quite right in associating in your mind the oft-recurring and appalling calamities of the present time with the judgments of God which are to close the actual dispensation of grace, and usher in the millennial one. As dark clouds betoken a storm, and the shades of evening announce the night, so these famines and earthquakes declare the nearing wrath; the covered apostates which still hide themselves under the names of Christian Science, Higher Criticism, Millennial Dawn, and what not, announce the prophesied open apostasy of Christendom; the “labor” conditions prepare men for that solemn hour when none can buy or sell unless he owns the “beast” as God; and the stir among the Jews to recover their land and nationality heralds the nearing time of their getting them. *The end is surely near.* Eternal joy to us who have submitted to the Lord Jesus! but oh, how dark and dismal the prospects of the rest! How important that our character and ways equally differ from theirs!

QUES. 5.—Will any who now have the gospel preached to them be saved during the space of time between the rapture of the heavenly saints and the appearing of Christ with them in the clouds of heaven? I see that the Jewish Remnant will suffer persecution, and will not deny Christ; but will any of the Gentiles do the same?

ANS.—The passage in 2 Thess. 2:8-12 definitely settles the question. It says that “because they received not the love of the truth, that they might be saved . . . God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” Of course God alone knows who they are in Christendom who have reached such a degree of responsibility. But is not

this already manifested in part in such delusions as we have mentioned in our answer to the question before yours? Who could be carried away with such a delusion as "Christian Science," for instance, but such as have come in contact with truth and have not loved it? Having not loved it, they take up with a lie; and they love that greatly, and do anything to spread it.

Rev. 7: 9-17 shows plainly that a remnant of the Gentiles—"a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues"—will, as well as a remnant of the Jews, refuse the mark of the "beast," and confess Christ.

QUES. 6.—Will you kindly explain the narrative given in Matt. 20: 29-34; Mark 10: 46-52; and Luke 18: 35-43? Were there three blind men, or only two? Luke says, When He was *come nigh* unto Jericho; Matthew and Mark, When He was *leaving* Jericho.

ANS.—We have no doubt at all that the threefold narrative refers to the one and same incident. Matthew mentions two blind men; Mark and Luke, only one of the two—that part only of the incident being used by the Spirit which suits the character of each Gospel. The only difficulty is that in Luke it seems to put the meeting before entering Jericho, whilst the others plainly state it was upon leaving it. A careful reading, however, shows there is no definite statement in Luke. The Lord is on His way to Jerusalem; it is the engrossing subject, from chap. 9: 51. He has now reached the parts of Jericho, and here are the incidents which happened there, regardless of the time when they took place: A blind man is made to see; a Zaccheus is made to rejoice; and a testimony is borne that before the kingdom can appear, the King, rejected by blind Israel, must go "into a far country to receive for Himself a kingdom, and to return." When He returns, Israel, still in the place of malediction, will experience what these incidents relate, and then will the kingdom appear in glory.

It is the *moral* of the incidents we are called upon to enjoy here. The time of their happening is therefore left purposely indefinite.

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## EDITOR'S NOTES.

“Without holiness no man shall see the Lord.” Heb. 12: 14. THIS is Christian *character*. It is not by character that we become Christians, as all who know the truth know, but there is no true Christian without a Christian character. There is no true Christian who does not hate evil and love good; who has not ceased from evil to practice good. This is holiness, and without this none is a true Christian, and none shall see the Lord.

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“There is one body.” Eph. 4: 4. THIS is the statement of Scripture. Just as it says “There is one God,” so it says, “There is one body.” As we cannot therefore acknowledge more than one God, no more can we acknowledge more than one body—“the Church which is His (Christ’s) body.” A man who acknowledges more than one God is false to the true One, so a man who acknowledges more than one body is false to the true one.

Evil doctrines and evil practice have divided God’s people greatly, but this does not change the abiding truth that “there is one body,” any more than the many gods of the heathen can change the truth that “there is one God.”

We cannot again bring the great and many pieces of Christendom together without enclosing with them a vast number of ungodly people as well as dire iniquity with which Christ, who is holy and true, cannot identify Himself.

We could not even bring together all the true members of the body of Christ—the people who have been washed from their sins by the blood of

Christ—without enclosing many evil doctrines and ways with which Christ could not walk, for alas, how many of His own are entangled in evil!

When, then, shall we see with our eyes that one body in its divine oneness? When Christ comes again in glory. Then every child of God will, at the judgment-seat of Christ, have judged with the judgment of God everything in all his ways which grieved the Spirit in his life down here, and hindered the manifestation of the oneness of the body of Christ.

Let all who know that oneness, and who love it, see well to their own ways, that they be no hindrance to its manifestation; and though they cannot restore it, the Lord will not fail "in that day" to credit them for what they have done toward it.

## "WE SHALL SEE HIM AS HE IS."

(1 John 3 : 2.)

**S**PEAKING of the time when the Lord shall appear to introduce that grand era, called the Millennium, the prophet says to Israel: "Thine eyes shall see *the King* in His beauty" (Isa. 33: 17). But to us the Spirit's testimony through the apostle is, "We shall see Him *as He is*." He is now in heaven, the First-born among many brethren; He is also the Head of the body—the Church: He fills the place of Intercessor as our Great High Priest, robed with garments of glory and beauty. The names of all His people are borne upon His heart and upon His shoulders—He represents them before the Father continually according to *His* worthiness.

As He appears then in heavenly glory upon the

Father's throne, He is clothed with human and official glories; and far beyond these is His divine, eternal glory which He had before the world was (John 17: 5). In the midst of all these, "we shall see Him as He is." What will it be, oh beloved redeemed ones, to see, to gaze upon the face of Jesus thus!—glories both human and divine, far, far, beyond what the Queen of Sheba saw when she beheld Solomon in all his glory, "and there was no more spirit in her." She saw but a type of the greater than Solomon which our eyes shall behold. As we gaze upon Him then we shall be able better and in a fuller way to understand the grace that brought Him from heaven to earth to die upon the cross for us, and shall praise Him as we would.

And even after all the present blessedness into which the Holy Scriptures now lead us, in the power of the Holy Spirit (2 Cor. 3: 18; Heb. 2: 9), yet each of us, as we see Him, will doubtless exclaim as did the Queen of old, "And, behold, the half was not told me," for His divine, heavenly, eternal glories will assuredly surpass and excel our highest thought and expectation.

A. E. B.

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## I AM THE LORD'S.

I AM sure you recollect one place in Scripture that speaks of believers in Christ Jesus: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14: 8). That is a blessed truth as it stands; and it is written, "Our life is hid with Christ in God." But I see also a constant use of that word in the sense that we are

the Lord's, as being separated to Him—subject to Him who now is in the glory, and to return. Not only is it a truth, a fact, but it ought to be running always in our minds, till "I am the Lord's" becomes the fixed habit and thought of our soul. It will keep us free and separate in the strivings of the world, or its disturbances; it will keep our eyes from its pleasures; it will keep us from its devices; it will keep us, as it runs in our hearts, lively in duty. So may it prevail more and more in our hearts and minds! We may go here and there, up and down, with this circumstance or that, yet "I am the Lord's" going with us, will keep our paths as becomes the brightness of His coming. Be *careful* about everything, that, because you are the Lord's, you may not fail in anything; but be not *anxious* about anything, making known your requests, great and small, with prayer and supplication, with thanksgiving; and the peace of God, such peace as God has, shall keep your hearts and minds through Christ Jesus.

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### IN A TENT.

**I**N 2 Sam. 7: 1-6 we read that both the king and Nathan the prophet said that which was quite contrary to the mind of God. We know that both David and Nathan were men of God, and that they desired to honor His name in what they said and proposed to do.

We learn, however, that they were not in the current of God's thoughts as to this. They desired to make a permanent house, or abode, for Him in this world, when His mind was to dwell in a tent. He would not have a house of cedar until conditions

were changed by the accomplishment of certain purposes of His; and if they wished for association and fellowship with Him, they too must be content with a tabernacle for the time. The house of cedar would come later, in its suited time. David's lifetime was the period for the tent, and not for the temple, even as this present time is for us Christians a time of tents—not yet the house of cedar. It has been the history of those who in past days have walked with God, and it will be the history of all who continue to walk with Him, until Christ comes again, and sets up His kingdom in more than Solomon magnificence.

"I have walked in a tent and in a tabernacle," said the Lord; and while He did so, all who had fellowship with Him walked in that mind. The eleventh of Hebrews gives us an array of them. "By faith Abraham . . . *sojourned* in the land of promise, as in a *strange* country, dwelling in tabernacles (tents) with Isaac and Jacob, the heirs with him of the same promise." They also "confessed that they were *strangers* and *pilgrims* on the earth"; and although God had said unto Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13: 14, 15). The only land of which Abraham actually took possession was a cemetery lot.

These two things marked his whole life: he was a stranger and a sojourner; for the time of possession and rule was not yet.

O beloved, do *we* know and own our stranger and pilgrim condition in this world, while yet our Lord

is rejected by it, and gone away from it? When He returns in glory, *then* we shall reign with Him. All things are His, in earth and in heaven, and we share all He has. So, when He takes possession and reigns, we too will share the same. "In a tent" now with Him, we shall have the house of cedar also with Him when the time has come. This may take us out of many things with which others mingle, but it will keep us in fellowship with God, and therefore preserve us from the evil, and make us fruitful.

There was only one thing which gave Abraham power to "*sojourn* in the land of promise as in a *strange* country." It was *faith*—that blessed thing which can wait on God till He works out all His purposes, and suffer patiently meanwhile. So with us, faith alone will give us power to look on the glorious issues which follow the coming again of our Lord, and meanwhile enable us to "suffer with Him" and be strangers like Him in this evil scene. May we be found in it patiently "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2: 13, 14).

"Oh, fix our earnest gaze  
So wholly, Lord, on Thee,  
That, with Thy beauty occupied,  
We elsewhere none may see."

This is the prayer from the heart of every true child of God who loves the Saviour's name, who knows His grace, and who values His love. Let it be ours.

F.

## THE THRONE AND THE ALTAR.

(Isa. vi. 1-8).

**I**N this sublime passage of Scripture we notice two prominent objects, namely, the throne and the altar; and, moreover, we perceive the action of these two objects upon the soul of the prophet. The entire scene is full of interest and instruction. May we gaze upon it aright!

“In the year that king Uzziah died, I saw also the Lord sitting upon *a throne, high and lifted up*, and His train filled the temple.” This was a solemn and soul-subduing sight. It is ever a serious matter for a sinner to find himself standing before the throne of God with the unanswered claims of that throne bearing down upon his conscience. Isaiah found it to be so. The light of the throne revealed to him his true condition. And what was that light? It was the moral glory of Christ, as we read in the Gospel of John, “These things said Esaias, when he saw His glory, and spake of Him” (Chap. xii. 41). Christ is the perfect standard by which every one must be measured. It matters not what I may think of myself, nor yet what others may think about me: the question is, What am I as viewed in the presence of Christ? The law may tell me what I ought to be; conscience may tell me I am not that; but it is only when the bright beams

of Christ's moral glory pour themselves around me that I am enabled to form a just estimate of what I am. Then it is that the hidden chambers of my heart are laid open, the secret springs of action are revealed, the real condition is laid bare.

But perhaps my reader may ask, What do you mean by the moral glory of Christ? I mean the light which shone forth from Him in all His ways when He was down here in this dark world. It was this light that detected *man*, that disclosed what he was, that brought to light *all* that was in him. It was impossible for any one to escape the action of that light. It was a perfect blaze of divine purity, in view of which the seraphim could only cry out, "Holy, holy, holy!"

Need we marvel then if when Isaiah saw himself in the light of that glory he cried out, "Woe is me! for I am undone"? Nay; this was the proper utterance of one whose heart had been penetrated to its very centre by a light which makes all things perfectly manifest.

We have no reason to suppose that Isaiah was in any respect worse than his neighbors. We are not told that the catalogue of his sins was heavier or darker than that of thousands around him. He may have been to all human appearance just like others. But ah! my reader, only remember, I pray you, where the prophet stood when he exclaimed, "Woe is me!" It was not at the foot of the burning mount when "the ministration of death and condemnation" was given forth amid thunderings



and lightnings, blackness, darkness and tempest. It was not there he stood, though even there a Moses had to say, "I exceedingly fear and quake"; but it was in the presence of the glory of Christ, the Lord God of Israel, that our prophet stood when he saw himself to be "unclean" and "undone." Such was his condition when seen in the light which reveals men and things just as they are.

*"I am undone."* He does not say, "Woe is me! I am not what I ought to be." No; he saw deeper than this. He stood revealed in the power of a light which reaches to the most profound depths of the soul and discloses "the thoughts and intents of the heart." Isaiah had never before seen himself in such a light—measured himself by such a rule—weighed himself in such a balance. He now saw himself standing in the presence of Jehovah's throne without any ability whatever to meet the claims of that throne. He "saw Jehovah sitting upon a throne, high and lifted up." He saw himself a helpless, ruined, guilty sinner at an immeasurable distance from that throne and from the blessed One who sat thereon. He heard the cry of the seraphim, "Holy, holy, holy"; and the only response which he could send back from the depths of a broken heart was, "Unclean, unclean, unclean." He beheld a gulf of guilt and uncleanness separating him from Jehovah which no effort of his could ever bridge. Thus it was with him in that solemn moment when he gave forth that cry of a truly convicted soul, "Woe is

me!" He was wholly engrossed with one thought, namely, *his own utter ruin*. He felt himself *a lost man*. He thought not of comparing himself with others, nor of seeking out some fellow-sinner worse than he. Ah, no! a divinely-convicted soul never thinks of such things. There is one grand, all-pervading idea, and that idea is embodied in the words, "I am undone."

And be it carefully noted by the reader that the prophet when under the convicting light of the throne is not occupied with what he had done or left undone. The question before his soul was not as to the evil he had done or the good he had left undone. No; it was something far deeper than this. In a word, he was occupied not with his *acts* but with his *condition*. He says, "*I am*" what? Defective in many things? Far behind in my duty? Deplorably short of what I ought to be? No. These and such-like confessions could never embody the experience of a heart on which the bright beams of Jehovah's throne had fallen in convicting power. True it is "we have done that which we ought not to have done, and left undone that which we ought to have done." But all this is merely the fruit of a nature which is radically corrupt, and when divine light breaks in upon us it will always lead us to the *root*. It will not merely conduct us from leaf to leaf or from branch to branch, but passing down along the trunk it will lay bare the hidden roots of that nature which we inherit by birth from our first parents, and cause us to see

that the whole thing is irremediably ruined. Then it is we are constrained to cry out, "Woe is me!" Not because my *conduct* has been defective, but my nature is undone.

Thus it was that Isaiah stood before Jehovah's throne. And oh, what a place for a sinner to stand in! There are no excuses there—no palliating circumstances there—no qualifying clauses there—no blaming of men or things there. There is but one object seen there—seen in its guilt, its wretchedness and its ruin, and that object is SELF, and as to that object the tale is easily told. It is all summed up in that most solemn, weighty, suggestive word, "UNDONE." Yes; self is undone. That is all that can be said about it. Do what you will with it, and you cannot make it out to be aught but a hopeless, undone thing; and the more speedily and thoroughly this is understood the better.

Many take a long time to learn this foundation truth. They have not, as it were, stood in the full blaze of the throne, and as a consequence they have not been led to cry out with sufficient depth, emphasis or intensity, "I am undone!" It is the glory that shines from the throne which evokes the cry from the very depths of the soul. All who have ever stood before that throne have given utterance to the same confession, and it will ever be found that just in proportion to our experience of the *light* of the *throne* will be our experience of the *grace* of the *altar*. The two things invariably go together. In this day of *grace* the throne and the

altar are connected. In the day of *judgment* "the great white throne" will be seen without any altar. There will be no grace then. The *ruin* will then be seen without the *remedy*, and as for the *result*, it will be eternal perdition. Awful reality! O reader, beware of having to meet the light of the throne without the provision of the altar!

This conducts us, naturally, to the second object in the interesting scene before us, namely, *the altar*. The very moment Isaiah gave utterance to the deep conviction of what he was, he was introduced to the divine provisions of God's altar. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Here, then, we have the rich provisions of Jehovah's altar, which, be it well remembered, is seen in immediate connection with Jehovah's throne. The two things are intimately connected in the history and experience of every convicted and converted soul. The guilt which the throne detects, the altar removes. If in the light of the throne one object is seen, namely, ruined, guilty, undone self; then, in the light of the altar, one object is seen, namely, a full, precious, all-sufficient Christ. The remedy reaches to the full extent of the ruin, and the same light that reveals the one reveals the other likewise. This gives settled repose to the conscience. God Himself has provided a remedy

for all the ruin which the light of His throne has revealed. "This *hath touched* thy lips; and thine iniquity *is* taken away, and thy sin purged." Isaiah was brought into personal contact with the sacrifice, and the immediate result was the perfect removal of *all* his iniquity—the perfect purgation of *all* his sin.

Not a single spot remained. He could now stand in the light of that throne which had just detected and exposed his uncleanness, and know assuredly by that self-same light that not a speck of uncleanness remained. The very same light which manifested his sin, made manifest also the purging efficacy of the blood.

Such, then, is the precious and beautiful connection between the throne and the altar—a connection which may be easily traced through the inspired volume from Genesis to Revelation, and through the history of God's redeemed from Adam down to the present moment. All who have been really brought to Jesus have experienced the convicting light of the throne and the peace-giving virtues of the altar. All have been made to feel their ruin and cry out, "I am undone!" and all have been brought into personal contact with the sacrifice, and had their sin purged.

God's work is perfect. He convicts perfectly, and He purges perfectly. There is nothing superficial when He carries on His mighty work. The arrow of conviction penetrates to the very centre of the soul, only to be followed by the divine appli-

cation of that blood which leaves not a stain upon the conscience; and the more deeply we are penetrated by the arrow, the deeper and more settled is our experience of the power of the blood. It is well to be thoroughly searched at the first—well to let the chambers of the heart be fully thrown open to the convicting action of the throne, for then we are sure to get a bolder grasp of that precious atoning blood that speaks peace to every believing heart.

We have seen the complete *ruin* of the sinner; we have seen the complete *remedy* in Christ; let us now look at the *result*, as exhibited in whole-hearted consecration to the service of God. Isaiah had nothing to do for salvation, but he had plenty to do for his Saviour. He had nothing to do to get his sins purged, but plenty to do for the One who had purged them. Now he gave the willing, ready expression of obedience to God when, on hearing that a messenger was needed, he answered, "Here am I; send me." This puts works in their proper place. The order is absolutely perfect. No one can do good works until he has experienced, in some degree, the action of the "throne" and the "altar." The light of the former must shew him what he is, and the provisions of the latter must shew him what Christ is ere he can say, "Here am I; send me."

This is a settled, universal truth, established in every section of inspiration, and illustrated in the biography of the saints of God and of the servants

of Christ in every age, in every condition. All have been brought to see their *ruin* in the light of the throne, to see the *remedy* in the provisions of the altar ere they could exhibit the *result* in a life of practical devotedness. All this is from God the Father, through God the Son, by God the Holy Ghost—to whom be all the glory, world without end! Amen and Amen! C. H. M.

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## The Service of Love.

FATHER, I know that all my life  
Is portioned out for me,  
And the changes that will surely come  
I do not fear to see;  
But I ask Thee for a present mind  
Intent on pleasing Thee.

I ask Thee for a thoughtful love,  
Through constant watching, wise;  
To meet the glad with joyful smiles,  
And wipe the weeping eyes;  
And a heart at leisure from itself  
To soothe and sympathize.

I would not have the restless will  
That hurries to and fro,  
Seeking for some great thing to do,  
Or secret thing to know;  
I would be treated as a child,  
And guided where I go.

Wherever in the world I am,  
In whatsoe'er estate,  
I have a fellowship with hearts  
To keep and cultivate;  
And a work of lowly love to do  
For the Lord on whom I wait.

So I ask Thee for the daily strength,  
To none that ask denied,  
And a mind to blend with outward life  
While keeping at Thy side,  
Content to fill a little space,  
If Thou be glorified.

And if some things I do not ask  
In my cup of blessing be,  
I would have my spirit filled the more  
With grateful love to Thee—  
And careful less to serve Thee much,  
Than to please Thee perfectly.

There are briars besetting every path,  
Which call for patient care;  
There is a cross in every lot,  
And an earnest need for prayer;  
But a lowly heart, that leans on Thee,  
Is happy everywhere.

In a service which Thy love appoints  
There are no bonds for me;  
For my secret heart is taught "the truth"  
That makes Thy children "free":  
And a life of self-renouncing love  
Is a life of liberty.

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## THE DAY OF ATONEMENT.

(*Leviticus chap. 16.*)

THE day of atonement was the most marked and important day in the year for Israel. It was the day when the claims of God were met by sacrifice, and His relationships with His people renewed for another twelve months. It had both dispensational and typical teaching in it, however ignorant



they may have been of it. By it the people were maintained in *outward* relationship with Jehovah; but it needed the great Antitype to give that real, true, and eternal relationship with Him. The Holy Spirit has been pleased to give us His teaching of that wonderful day and its ritual in Heb., chaps. 9 and 10, and there are three things which stand out prominently in connection with it. (1) Sin was not put away (chap. 10:4). (2) The worshipers had not a purged conscience (chaps. 9:9 and 10:2). (3) The way into the holiest was not made manifest (chap. 9:8). A state of things which, while established by God in His *ways*, could never satisfy the desires of His *heart* which waited for that day and that Sacrifice which would meet His throne, and enable Him to people both heaven and earth with sinners saved by grace, who will praise Him forever.

The chapter opens with God prohibiting Aaron from coming at all times into the holiest, "within the veil before the mercy seat, which is upon the ark, that he die not" (ver. 2). And the reason given was, "For I will appear in the cloud upon the mercy seat." God was there; and man could not be there except in God's prescribed way and time. "Once a year" only could Aaron approach, and "not without blood" (Heb. 9:7). God had not yet fully revealed Himself. He was shut in, and man was shut out as unable and unfit to approach Him. The way into the holiest was barred, and the high priest alone could enter, and only in God's way and time.

And these sacrifices never put away sin, they only brought it to remembrance (Heb. 10:3, 11), though by means of them the people were sanctified to the purifying of the flesh (Heb. 9:13), and thus retained

in *outward* relationship. But their *consciences* were never purged (ch. 9: 9). The sacrifices were deficient. They failed to meet God's holy and righteous requirement, and they failed to meet the people's condition. They could not touch the throne of God and uphold it in righteousness, nor make a channel through which the affections of His heart might flow righteously and unhinderedly; nor could they meet the deep and crying need of a sin-burdened conscience.

What a contrast we have to all this in the work of Him who said, "Lo, I come to do Thy will, O God." (1) He was manifested once in the end of the world, for the putting away of sin by the sacrifice of Himself (Heb. 9: 26). That mighty sacrificial work is done now, and is attested by the vacant grave and the occupied throne; but the full, blessed results will only be seen when God brings in "new heavens, and a new earth, wherein dwelleth righteousness." (2) The believer has a purged conscience—"no more conscience of sins" (10: 2). And God has "no more remembrance of sins" (ver. 17). Consequently, now, there is and can be "no more offering for sin" (ver. 18). (3) The way into the holiest is now open, and the believer has boldness to enter in (10: 19-23).

These, surely, are most marvellous results of the death of the Lord Jesus. His offering being perfect and of infinite value, the work accomplished by it must be commensurate with it—perfect and eternal. The believer therefore stands before God, according to God's estimate of the infinite perfections and preciousness of the Person—and in all the infinite value of the work of Him who has done God's will, upheld God's throne, and opened a righteous channel for the

affections of His heart to flow out unhinderedly to the vilest of His creatures on earth.

In looking at our chapter, Lev. 16, we notice that Aaron had to be robed in "the holy linen garments" (ver. 4); not in his high priestly garments for glory and beauty. Now in the robing of Aaron thus, we have him made *typically* what the Lord Jesus ever was *personally* as the holy and spotless One. Aaron looked at alone is always a type of Christ. When his sons are associated with him (ver. 6) it sets forth Christ and the Church; not as the One Body, but as a priestly family, as 1 Pet. 2:5. Atonement is first made for Aaron and his house, before ever the congregation is brought in. We shall see how all this comes out most blessedly in the work of Christ.

There are various and distinct actions on the part of the priest noted in this chapter; but it required them all to set forth the *one* truth of Atonement and what was necessary to make it. Though he went in several times in that memorable day, yet it is looked at as *one* going in—"once a year"—*the day* on which atonement was made.

Observe the first act. The priest kills the bullock which is to make atonement for himself and his house (ver. 11). Though the blood is not yet presented, death has taken place, and death is the basis of every dealing of God with sinful creatures. But notice again, before we can have the *work* of Christ to present to God, we must have His *person*, and so we find Aaron fills his hands full of sweet incense, beaten small, and takes the golden censer full of burning coals from off the brazen altar before the Lord, and puts the incense on the fire and carries it

within the veil (ver. 12). In the incense, we have typified the excellencies and perfections of the person of Christ, brought out in all their sweetness and preciousness by the action of fire—judgment.

Thus we have the priest entering with his hands filled with Christ, so to speak. Then as the incense is put on the fire in the censer he stands in the presence of God who appears in the cloud on the mercy-seat. The cloud of incense covers the mercy seat. God surrounds Himself with the perfections of Christ's person brought out in all their sweetness and fragrance by the action of the fire. He looks at the priest as it were through that cloud, although no blood is taken in as yet. How beautifully typical of Him who could ever stand in the presence of the divine Majesty because of what He is in Himself, and whose perfections and excellencies ever rise up before God as sweet incense, and surround Him like a cloud through which He may look at and deal with others—Jesus needed no blood to give *Him* title to be there. Surely this is very precious for our souls. Christ's holy person first; Christ's precious blood next.

The next thing we notice is, the priest comes and takes of the blood of the bullock and carries it in before God. Having got the Person, he can now present the Work. The action of the priest as seen here is beautiful though very solemn. Slowly he approaches the throne of Jehovah with that which speaks of judgment executed and borne—the blood. With solemn step he nears the ark whereon was the mercy seat, the throne of Jehovah in the midst of His people. What a solemn stillness reigns in that holy place. No voice is heard. No prayer is uttered,

as the living God is approached by the priest bearing the token of death which he sprinkles *once on* the mercy seat, and *seven times before* it. Why only once on it? Surely because once was sufficient for Him whose claims were being met, for He knows the value of that blood. But when it is a question of the believer having a standing before Him, it is sprinkled *seven times*. What wondrous grace!

In the blood taken in by the high priest, whether of the bullock for Aaron and his house, or of the goat for the people, we have the claims of God all perfectly met, so that He can act righteously in grace towards all. How sweet to think of Christ in His sacrifice as thus meeting God, and in such perfection that man, in Him, is not only justified but entitled to the glory. This we see in John 13:31, 32; 17:1, 4, 5. It is not only as having borne our sins there, but of so meeting God that He can bless man, yea, put man in glory.

Peace, too, is made by the atonement of Jesus. What a wonderful thought! Then we have the reconciliation of all things as in Col. 1:20-22, for the work of Christ touches everything. The holy place—the tabernacle—the altar, are all sprinkled with blood. “The heavenly things themselves” of course must be “purified with better sacrifices than these” (Heb. 9:23). Yea “He appeared . . . to put away *sin* by the sacrifice of Himself”; and the new heaven and the new earth will be based upon, and the everlasting witness to the value of, that same wondrous sacrifice.

Lastly, we have the scape goat brought out and the priest's hands laid on it, and “*all* their iniquities, *all* their transgressions, and *all* their sins” confessed

on it and then sent away into to a land not inhabited (ver. 21). Thus we see clearly set forth in this wonderful chapter what the apostle teaches in Col. 1, as I have said. (1) Peace made. (2) Reconciliation of all things. (3) And you "hath He reconciled in the body of His flesh through death." May our souls dwell more and more on this wonderful sacrifice of God's beloved Son, and with increasing delight, under the illuminating influence and guidance of the Holy Ghost, till we see His blessed face who has fulfilled it all in His great atoning work at Calvary's cross.

WM. EASTON.

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## THE REST OF GOD AND THE WORD OF GOD.

(Heb. 4 : 1-13.)

THE Jewish believers addressed in this Epistle seemed in danger of giving up the Christian conflict, and seeking a rest in the wilderness of this world which their faith did not afford them. This would necessarily enfeeble their spiritual vision and cause them to fall after the same manner of unbelief as Israel of old. Although the rest of the land had been set before them as glad tidings indeed, they turned from it. "The Word preached did not profit them, not being mixed with faith in them that heard it" (ver. 2). So with us, there is no rest apart from faith. "We enter into rest who have believed" (ver. 3, J. N. D.) Therefore while it is called the "To-day" of God's grace we are to "encourage ourselves each day" so "that none of you be hardened by the deceitfulness of sin" (chap 3: 13).

There must needs be constant and unswerving activity of faith, for we are become "companions of Christ" (chap. 3: 14), the great example of faith's activity from first to last, if through this constancy of faith we hold the beginning of the assurance firm unto the end. If there be at the beginning that genuine faith which links us livingly with Christ God looks for that faith to go on in constant exercise with Christ all through to the end. So it was in Caleb and in Joshua. The possibility of not doing this is shown in the warning, "Let us therefore fear, lest, a promise being left of entering into His rest, any one of you might seem to have failed," even as did Israel (chap. 4: 1). They had no faith, and no promise avails apart from faith.

As to the rest which "remains," if Joshua had given it to them by bringing them into the land, God would not later on have spoken by David of a rest still to come. Joshua and his bringing of the people into the land, and into conflict with its powers, is a type for us of our present entrance by faith, and in the Spirit's power, into heavenly blessing. This we may fail to do, through unbelief and hardening by the deceitfulness of sin, as Israel failed. The exhortation is therefore, "Let us *use diligence to enter* into that rest that no one may fall after the same example of not hearkening to the Word" (chap. 4: 11). This means work, and conflict, with suffering in it, for it means to wrestle (not with flesh and blood, of course, but) with wicked and opposing spirits in heavenly places, the types of whom are seen in the nations of Canaan against whom Joshua and Israel had to fight. It is this very work and conflict in connection with our entrance into rest

which shows that it has not come yet in all perfectness. That still remains for the future. "For he that has entered into his rest, he has rested from his work, as God did from His own" (ver. 10) on the 7th day. Thus the full entering of our rest means the cessation of present work. Until that full entrance we are to "use diligence to enter into that rest" through the activity of faith and "hearkening to the word" (ver. 11). This is the conflict of Eph. 6, which is at once the means of progress and of present enjoyment of our rest with all its blessing. It also keeps our feet from slipping; it enables us to hold the beginning of our confidence firm unto the end, and thus be the "companions of Christ." For is He not, Joshua-like, the Leader of His people into the land of promise and to the conflict for possession? Should we not covet therefore to be His companions in this warfare? Think of the battle He fought for us at the cross where He made us who have faith in Him victors over Satan and sin. Shall we not go on now with Him our Leader into the holy fight in taking possession of that inheritance won for us by His death, and which Satan's spiritual powers of darkness would keep from us? Oh to be "companions of Christ" after this sort! How sweet will be the full rest when it comes, and with Him we lay down the arms of conflict to rest forever with Him, and God is all in all. Are we such warriors? May God grant that we all may be so, and in increasing measure.

But for this we need to "use diligence." There is no lack of incentive to it, nor of sufficiency for the conflict, "For the word of God is *living* and *operative*, etc." (vers. 12, 13). It partakes of the



character of God Himself in every phase of His being. It is "living" because He who is "the Life" permeates it throughout. God in every aspect of His being breathes forth from every part, making it a perfect organic whole in which absolute harmony reigns. To add to it therefore, is but to be found a liar (Prov. 30: 6). It is by it God is known. The life which pervades it is now in us who have been born again. If we walk in the Spirit of obedience therefore there will be constant harmony between us and this Word. How blessed a link is thus established between us and our God. How we ought to prize the Word. By its every word we are to live. So Christ lived, and so the words He spoke were spirit and life (John 6: 63). It is like milk to the babe, the only means of growth (1 Pet. 2: 2).

It is also operative—ever active. Life is always this; it is by activity that we know life. The Word received in the heart always becomes operative, working in us and through us that which is of God. By what is seen in our lives will be seen the extent to which we have received the Word of God in our hearts. We are true givers according as we have first been true receivers. Nor is true reception the acquisition of mere knowledge. This only puffs up. True reception assimilates the Word, and it thus becomes woven into the very life and character. This means exercise—the spirit of prayer and fasting.

In its operation with us we will find it sharp like the surgeon's knife. "It is sharper than any two-edged sword." But it wounds only to heal. It cuts only to remove what hinders growth and development. It works to make us men of God "thoroughly

furnished unto all good works." But if it be the Word of Life, it is also the Word of Light. For after all the Life is the Light. Its rays penetrate into the remotest recesses of our being, dividing soul and spirit, that is, manifesting and separating what is merely natural in us from what is spiritual, that we may judge of all according to God's mind. How important to be able to distinguish between things that differ. How easy it is to deceive ourselves, and think we are spiritual when we are only carrying out our natural desires. The word of God searches out all this; it brings us into the presence of His holiness; and self, with all that is of it, cannot abide that penetrating eye, but must with its native corruption, be cast off. This is a painful, but a needful and important process, apart from which there is no spiritual growth, but only disease and decrepitude.

But further, it divides both joints and marrow. The outward form and the essence within are both made manifest and properly distinguished. The joints are that which connect the different parts together and facilitate the proper movement of the whole. The marrow is their strength and active power. So the word of God enters into the innermost recesses of our various relationships and connections in life, and dissects and makes plain the elements that are at work. It may show how much we are out of joint with what we should be the most closely joined, or it may show how hollow and empty is the outward form which seems so fair to the natural eye—show how little marrow is secreted within. Truly it is "a discerner of the thoughts and intents of the heart." We would not, could not, know the awful depravity and evil capabilities of our hearts

were it not for its searching light and penetrating power. Intercourse with that Word brings and keeps us in the place of humility and needed self-judgment. It means the destruction of pride, the abhorrence of self, the exaltation and enthronement of Christ in our practical lives.

“There is not a creature unapparent before Him.” God Himself is so intimately linked up with His Word that the process of revelation effected by it, in making manifest all things, can be spoken of as revelation effected by God Himself. How forcibly, in the use of it, we are often made to feel that “all things are naked and laid bare to His eyes with whom we have to do.” May we submit ourselves to it as we should in godly fear, for herein lies our fullest blessing, our sure and only guide for the path, our strength and sustenance for all the way.

J. B. JR.

## ANSWERS TO CORRESPONDENTS.

**QUES. 7.**—Why in 2 Sam. 7:14, 15 is such a difference made between Saul and Solomon? Saul is cut off for iniquity, while Solomon is chastened but not cut off.

**ANS.**—Because of the difference between the two men—a difference which is made plain in Heb. 12:7, 8: “If ye endure chastening, God dealeth with you as with *sons*; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and *not sons*.”

Solomon was a *son*, and was dealt with as such. Saul was not, and could not therefore be dealt with as such, but was cast off, even as every one will be cast off at the end who has not been born

of God, whatever profession he has made here, and whatever position he may have occupied in the house of God.

**QUES. 8.** Will you please tell me in "Help and Food" what the Scriptures teach about a believer going to law to collect a debt? Is it right for a believer to sue a man of the world to get what is his due? I desire to know what is the right and proper course for me to pursue as a follower of the Lord Jesus Christ.

**ANS.** Chap. 6 of 1st Cor. makes the matter very plain if the difficulty be between two believers. The matter is not to be carried "before the unjust," as this would be saying that justice can not be done in the house of God, and thus put God and His people to shame. It is to be carried "before the saints" where no lack of righteous and wise men is to be found to judge of such matters. And if things should be so low that such are not to be found there, the sense of shame in publicly exposing the sin of a fellow-believer would lead the sufferer rather to bear the loss. He is himself under grace, and that grace will enable him to endure wrong rather than put the saints to shame before a hostile world.

When it is a man of the world who does the wrong, the matter is very different of course, and Scripture in this case has no definite statement, as it has in the other. Such a man will not listen to a judgment which has no judicial power to enforce its penalty, no matter how righteous it is, and the excommunication of the people of God does not concern him. Nor does he care for the judgment of the Lord Himself at the coming day. If the believer is in circumstances, therefore, where righteousness toward others demands that he should have what is his own, he has no human resource save to sue the offender before the power that can compel him to do the right. If there be faith to appeal to God alone, or grace to suffer the loss, if circumstances permit, the believer will surely be the gainer in the end.

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## EDITOR'S NOTES.

"Sorrow upon Sorrow." THE dear servant of Christ, Phil. 2 : 27. in his Roman dungeon, counted it "mercy," and his being saved from having "sorrow upon sorrow," that his loved "brother and companion in labor, and fellow-soldier," Epaphroditus, had been safely brought through a dangerous illness.

God has not seen fit to deal so with us recently. But a few weeks ago He called home our brother F. H. Jeannin. He had but just put on the harness, and it was yet to be proved how he would wear it in a path which is devoid of human praise, and where there is nothing to allure human ambitions. He was not allowed to prove it.

Now, just as we go to press, the news reaches us that the Lord has taken to Himself our brother E. Acomb. He had but just returned home from a long and laborious season of ministry. He died in the harness in which he had patiently, faithfully served for many years. Rich in experience, piety, knowledge, he was so well equipped for the service of our Lord that, at His taking him away from us, one can but fall at His feet in wonder and sorrow. Do we murmur? Nay, nay! He who loved the Church enough to give *Himself* for it cannot err in love or in wisdom in taking His servant home. But we mourn our loss. We weep with the afflicted people of God whom he served, comforted, and edified. We weep too with his sorrowing wife and children. We pray that the sorrow may produce *all* the good which a God of love surely intends for all concerned in such a trial.

The articles from our brother's pen in this maga-

zine have been a blessing to many. Several are yet in our hands awaiting publication, and will, D. V., appear in due time.

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### The Cross.

BLESSED be God, what I *am* is no longer in question. The throne of glory—the “great white throne” where every shade of evil will be detected and judged—can reveal nothing new of what is in me, can detect nothing that has not been detected by the Cross and put away by it. At the cross, God said, This is the fruit and the end of all your sins, from your first breath on earth to your last; not one of them can ever be brought against you; there, they are righteously put away, forgiven, and forgotten. Not only so, but there too what you *are* in Adam—fit only for wrath, and death, and judgment—is ended forever before Me. Your “old man” has been crucified there. All the sin within you, which you justly hate, is as truly gone from My sight as all the sins you have committed.

Oh, wondrous Cross! revealing all sin and putting it away—darkness and woe to Him who hung there, but light and peace to me; death and judgment His, but life and righteousness mine; distance and forsaking His, but nearness and acceptance mine. O Jesus, Saviour, if already here Thy cross so justly endears Thee to the heart, and makes Thee its supreme Object, what will it be when we know as we are known! How blest must they be who are no more in the strife here, but are present with Thee! What a day will Thy coming again usher in!—the eternal day of joyful reaping the fruit of that dreadful night of sorrow.

"The word of God and the testimony of Jesus Christ." JOHN tells us in this passage that he was "in the isle that is called

Rev. 1 : 9.

Patmos, for the word of God, *and* for the testimony of Jesus Christ." Again in chapter 6:9 he says, "I saw under the altar the souls of them that were slain for the word of God, *and* for the testimony which they held."

Having knowledge of the word of God is not all, therefore; and preaching that blessed Word is not all, needful and important as it is. The testimony of Jesus Christ goes further: it includes the *effect* of the Word in myself and in the Church. It takes in the character which truth is intended to form in us, and the path it marks out for our feet; for truth is no mere theory, no barren philosophy, but such a revelation of the living God as necessitates a practical course suited to what He is.

All they of Asia, though turned away from Paul, would no doubt have claimed that they preached the word of God as well as he, and perhaps with much greater natural abilities, yet they were no longer with him in the testimony of our Lord. He exhorts even his beloved son in the faith, and devoted fellow-worker, not to be ashamed of that testimony (2 Tim. 1:8). The truth *practised* has more reproach than the truth *preached*. Many will allow it to be preached, in a measure at least, who would rebel at once against its practice.

A Divine  
Constitution.

THE constitutionality of the Church is no more by "the continuity of the Lord's table" than by "apostolic succession." It is, in the power of the Holy Ghost, by "holding the Head (Christ), from which all the

body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2:19).

Assumption, trickery, hypocrisy, will not be wanting in the maintenance of the first two systems; truth, holiness, love, will mark the other, as indeed they mark every divine institution and principle.

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### THE DUST OF HIS FEET.

NAHUM says, "The Lord hath His way in the whirlwind and in the storm, and *the clouds are the dust of His feet*" (Nah. 1: 3). What more comforting for the tried soul than words like these! Does thy sky seem overcast with clouds, impenetrable and gloomy? Oh, remember, they are but the dust of His feet. Thy Lord is just above them. Does the storm beat furiously upon thy rock-founded house? It shall not be able to work thee any real damage for the Lord hath His way in storm and whirlwind, and He maketh all things work for the good of those who love Him, who are His called and chosen.

H. A. I.

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### AN EXTRACT FROM LIFE AND TIMES OF DAVID.

By C. H. M.

WE are again called to follow David into the valley of humiliation—a deep valley indeed, where grievous sin and its bitter fruits are fully seen. It is really wonderful to trace the checkered path of this remarkable man. No sooner has the hand of love restored his soul, and set his feet again upon the rock, than he is plunged into the depths of



corruption. We have just seen his error in reference to the house of God graciously corrected, and we are now to behold him led captive in the chains of natural desire. Such, alas! is man—a poor, halting, stumbling creature, needing at every moment the fullest exercise of divine grace and forbearance.

The history of the most obscure believer will be found to exhibit, though on a smaller scale, all the roughnesses, inequalities, and inconsistencies observable in David's course. Indeed, it is this that renders the narrative of his life and times so peculiarly, so touchingly interesting to us.

Where is the heart that has not been assailed by the power of unbelief, like David when he fled for refuge to the king of Gath? or by mistaken notions in reference to the Lord's service, like David when he sought to build a house for God before the time? or by emotions of self-complacency and pride, like David when he sought to number the people? or by the vile lustings of nature, like David in the matter of Uriah the Hittite? If there be such a heart, it will find but little interest in tracing the ways of David. But well I know my reader has not such a heart, for wherever there is a human heart, there is also the susceptibility of all that I have been enumerating, and, therefore, the grace that could meet David must be precious to every heart that knows its own plague.

The section of our history on which we are now entering is an extensive one, embracing important principles of Christian experience and divine dealing. The facts of the case are, doubtless, familiar to all; but it will be profitable to look closely at them. David's sin led to Absalom's conspiracy. "And it

came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. *But David tarried still at Jerusalem*" (2 Sam. 11: 1). David, instead of being out at the head of his army, exercising himself in the hardships and fatigues of war, was quietly reposing at home. This was giving the enemy a manifest advantage over him. The moment a man absents himself from his post of duty, or retires from the place of conflict, he renders himself weak. He has taken off the harness, and will, undoubtedly, be pierced by the arrow of the enemy. While at work for the Lord, be the work what it may, nature is kept under pressure; but when at ease, nature begins to work, and feel the action and influence of external things. We should seriously ponder this. Satan will ever find mischief for idle hearts, as well as idle hands. David was made to feel this. Had he been at Rabbah, with his army, his eye would not have rested upon an object calculated to act upon the corrupt principle within; but the very act of tarrying home afforded an opening for the enemy to come in upon him.

It is well to be ever on the watch, for we have a watchful enemy. "Be sober, be vigilant," says the apostle; "because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour." Satan watches his opportunity, and when he finds a soul unoccupied with his proper service, he will surely seek to involve him in evil. It is, therefore, safe and healthful to be diligently engaged in service—service flowing out of communion with God, for we are thus in an attitude of positive hostil-

ity to the enemy; but if we are not acting in hostility, he will use us as instruments for his own ends. When David failed in energy, as the captain of the hosts of Israel, he became the slave of lust. Sad picture! Solemn—most solemn warning for our souls!

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## THE SON OF GOD.

**I**N the faith of our souls we must hold fast the truth of the Person of the Lord Jesus Christ. The importance of it is seen in the way God has guarded it in His Word, and in the way in which Satan seeks to undermine it. Rob us of the truth of His blessed Person, and you have robbed us of all; for if He is not God, as well as man, divine as well as human, then, as a matter of course, we have no sacrifice to expiate our guilt, no blood to purge our conscience and bring us nigh to God. Reduce Him to a mere man—the best of men, if you please—and you have no revelation of God, no shelter from His just judgment. “It is not possible that the blood of bulls and of goats should take away sins”; nor is the blood of a mere man capable of doing more; it required a sacrifice of infinite worth to meet the just claims of a holy God against sin.

But, thank God, we are not left to the imaginings of our own minds on such a subject, so infinitely beyond us; but we have in God's word the fullest and clearest statements of who the blessed Person is, and ever was, whom we, through God's grace, can with adoring hearts call our Saviour.

We will for a few moments consider Him in His own eternal Being and divine glory; in His work as Creator, for it is attributed to Him; and in His hu-

manity and glorious work of redemption, and consequent ascended glory.

Every one who is at all acquainted with the Scriptures must have been struck with the way in which the Gospel of John commences. John, by the Holy Ghost, presents to us the divine aspect of the Person of the Lord Jesus Christ, and therefore in his opening words at once presents to us the divine glory of His blessed Person: "*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).

Who but the Spirit of God could have enabled a man to write such words as these?—the very first clause taking us back into that silent eternity before time and creation were; and there we see, in the eternity of His own glorious Being, the Son of God as the everlasting Word—the uncreated expresser of God.

In the second clause His distinct personality also: "*And the word was with God.*"

In other scriptures we read: "I was set up from everlasting . . . or ever the earth was." "When He prepared the heavens, I was there. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men" (Prov. 8: 22-31). "Whose goings forth have been from of old, from everlasting" (Micah 5: 2). After His incarnation, when here on earth, He said of Himself, "Before Abraham was, I am" (John 8: 58).

In the third clause of John 1: 1 we have a state-

ment which every child of God delights to meditate upon, and by which he refutes the horrible insult of thousands who, because of His voluntary humiliation in becoming a man, to accomplish the counsels of God, would rob Him of His divine glory. Let it stand out in golden letters before the soul—"AND THE WORD WAS GOD."

In the presence of the growing apostasy from the truths of Christianity, may God help us to hold them faster than ever, and "earnestly contend for the faith which was once delivered to the saints."

*"And the Word was God."* God claims deity for His blessed Son. "Unto the Son, He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom;" then, speaking of what He was as a perfect man here below—perfect in all His ways—He says, "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb. 1: 8, 9).

The Holy Ghost too, in Phil. 2, speaking of His voluntary love in His path of self-surrender, commences with Him in the place which no creature could occupy, and traces Him until we see Him in the lowest depth of self-abasement—"even the death of the cross." "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself"—mark that!—"of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

Mark, it was not what He was *made*, but what He *became*, in His voluntary love. He emptied Himself of His divine glory—without ceasing to be divine—which He had with the Father from all eternity, became a man and took a servant's form, and submitted to the death of the cross, so that the claims of the divine glory and our desperate need might be met, and met forever. And what heart but that filled with the poison and enmity of Satan would, because of His voluntary humiliation and sufferings, deny His divine glory? It was because He was divine He could thus stoop; and having accomplished the work the Father gave Him to do, He could ask back the glory that He had laid aside, and which He had shared with the Father from all eternity (John 17: 5).

*"The same was in the beginning with God."* In that beginning, before anything was called into being that has a being, when the Godhead dwelt alone in its divine glory, when no creature existed, *He was with God*. In the bosom of the Father the eternal Son dwelt—in the joy, intimacy and delight of the only-begotten with the Father. He was God's eternal Son.

With unshod feet and adoring heart would one dwell upon a scene like this, infinitely beyond the creature's grasp, and which, but for divine revelation, would be entirely hidden from our view.

In the third verse of John 1 we learn that creation was brought into being by Him. *"All things were made by Him; and without Him was not anything made that was made."* Also Col. 1: 16—"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" (Col. 1: 16, 17). In Heb. 1: 2, 3 we read that He is the maker and upholder of all things by the word of His power. He is invested with creatorial glory. "By Him were all things created."

This glorious Being, the everlasting Word, the eternal Son of God, the creator and upholder of all things, became flesh, as we read: "And the Word was made [or became] flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten with the Father), full of grace and truth" (John 1: 14). Beyond the fathomings of human thought is this blessed and glorious fact, yet that which simple faith receives as the revelation of God.

*"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"* (1 Tim. 3: 16).

He came into this world, born into it of a woman, in fulfilment of that scripture, "This day have I begotten Thee" (Ps. 2: 7). "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 35). His name was to be called "*Emmanuel*, which being interpreted is, *God with us*" (Matt. 1: 23). The prophet had said, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, Father of Eternity, The Prince of Peace" (Isa. 9: 6).

It was a wonderful moment when the Word became flesh, the eternal Son became the Son of man,

born indeed in a stable and laid in a manger. As He lay there an infant, He was none the less the Mighty God, the Father of Eternity. Great indeed is the mystery of it, and infinitely beyond our little minds to comprehend; yet, blessed be God, a glorious fact that faith receives and delights in.

*God is now revealed in the Person of His Son.* In creation, His power, goodness and wisdom were displayed; in providence, His inscrutable ways; and in the law, the principles of His moral government; *but in Christ, God Himself was revealed.* "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). Man by his scientific researches never found out God; for the Scripture saith, "Who by searching can find out God?" But "the only begotten Son, which is in the bosom of the Father, He hath declared Him." Therefore Jesus could say, "He that hath seen Me hath seen the Father;" and, "I am the way, and the truth, and the life: no man cometh unto the Father but by Me" (John 14: 6, 9).

In the light of this, how solemn are the words, "*Whosoever denieth the Son, the same hath not the Father*": let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father" (1 John 2: 23, 24). Let a man live and die in his denial of the Deity of the Son of God, and he will find that he "*hath not the Father*": that he has nothing to do with Him in that relationship, and that he will meet a God of judgment only. Tremendous discovery for those to make who have talked much



about the universal Fatherhood of God, which is a denial of the family of God proper, while they themselves have never been born again, and therefore are not the children of God.

The Cross—the very mention of which touches a chord in the Christian's heart, and fills it with gratitude and praise! Displace that cross, and what have you but the dark and awful judgment of a righteous God? Give it its proper place, the great central place it has in the word of God, and all is changed. God is glorified about sin, the just demands of His holy law met, the imperishable ground of our justification and peace with God laid, and the righteous ground upon which the new creation will rest forever. It was there that divine love provided what divine justice demanded; it was there the heart of God was told out in the infinite depths of its love for poor, sinful man; it was there the heart of man expressed its enmity to God; it was there the power of Satan was broken: it was there that Christ's love for His own was told out, and His perfect love and obedience to God His Father culminated in those infinite sufferings, which reached their climax when the holy Sufferer cried, "My God, My God, why hast Thou forsaken Me?" (Matt. 27: 46).

We shall never forget the cross, nor the sufferings of the One who died there; He and they will ever be before us. Eternal ages will not lessen the sense of His love to us in our souls, nor the feeling of our infinite indebtedness to Him. And as the mind of heaven is one, so our hearts will ever be one in singing that new song, and in our ascriptions of praise to God and to the Lamb (Rev. 5). Everlasting bliss will be ours, but we will never forget that it is the

fruit of the bitter agonies of the cross, and but for those agonies and blood we should never be there.

It is our joy to know that the sufferings of the cross are over, and that the Sufferer is now the risen and exalted Victor. He has exchanged the cross and the crown of thorns for the throne of God and the diadem of heaven; and the mockings and insults of poor, sinful men for the adoration of the assembled hosts above. He sits as man upon the throne of God; but we must not forget that He who sits as man upon the throne of God is nevertheless "over all, God blessed forever" (Rom. 9: 5).

How the true Christian's heart loves to treasure up the precious truth of the Person of the Son of God, and to utterly refuse anything lower than the Deity and spotless humanity of the Lord Jesus Christ—God and man in one Person. "And we know that the Son of God has come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. *This is the true God and eternal life*" (1 John 5: 20).

"And the Word became flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten with the Father,) full of grace and truth" (John 1: 14). "*And of His fulness have all we received, and grace upon grace*" (ver. 16).

"Thou art the everlasting Word,  
The Father's only Son;  
God manifest, God seen and heard,  
The heaven's beloved One.  
Worthy, O Lamb of God, art Thou  
That every knee to Thee should bow."

E. A.

## “Till He Come.”

**M**Y heart is faint with hope so long deferred,  
And yet Thou dost not come, Lord.  
'Gainst adverse winds, like some poor weary bird,  
I've fought and longed for home, Lord,—  
When wilt Thou come?

The footsteps of companions, one by one—  
Less weary, some, than I, Lord,  
Have passed me on the way, the guerdon won;  
And still I'm left to cry, Lord,  
When wilt Thou come?

The night is chill, and denser grows, and dark,  
And I'm so far from home, Lord;  
Yet still I strain my listening ear, and hark,  
That I might hear Thee come, Lord—  
When wilt Thou come?

My weary hand still cleaves unto the shield;  
I know I may not rest, Lord,  
Until I hear Thy call to leave the field  
To mingle with the blest, Lord,  
When Thou shalt come.

My wayworn feet still press the desert-way,  
Which oft-times seemeth long, Lord;  
But while I journey, teach my heart to pray,  
And grant a cheerful song, Lord,  
Till Thou shalt come.

“Till Thou shalt come”—let this be e'er my song  
To cheer me, day by day, Lord;  
Then shall the night not seem so dark or long,  
Though rough or smooth the way, Lord,  
Till Thou dost come.

I soon shall rest forever at Thy feet—  
Thy feet once pierced for me, Lord;

And touch Thy hands, and hold communion sweet  
 Forever more with Thee, Lord,  
 When Thou hast come.

Then shall I see with undimmed eyes Thy face  
 I have so longed to see, Lord;  
 And know, as I have never known, Thy grace  
 Which still shall follow me, Lord,  
 Till Thou shalt come.

Whatever be my path while here I roam,  
 Oh fix mine eyes on Thee, Lord.  
 May I remember, 'tis but "till He come;"  
 Then joy for Thee, and me, Lord,  
 When Thou shalt come.

H. McD.

## THOUGHTS ON LEVITICUS XVI.

### I.

THE article on "The Day of Atonement" in HELP AND FOOD for March, 1909, is interesting. While the view suggested is not new, its presentation invites a re-consideration of the great Levitical type.

The article tells us "there are various and distinct actions on the part of the priest" noted in Leviticus 16, and that "it required them all to set forth the *one* truth of Atonement and what was necessary to make it." Four things are then distinguished: (1) the killing of the bullock by the priest; (2) the priest's entrance into the holiest with sweet incense; (3) the priest's entrance with blood; and (4) the priest's confession of the people's sins on the scape-goat.

One might suppose that the first three things simply present three aspects of the one sacrificial work. But in the article they are placed in contrast. "The priest kills the bullock . . . Though the blood is not

yet presented, death has taken place . . . But notice again, before we can have the *work* of Christ to present to God, we must have His *person*, and so we find Aaron fills his hands full of sweet incense." Again: "In the incense we have typified the excellencies and perfections of the person of Christ . . . The cloud of incense covers the mercy seat. God surrounds Himself with the perfections of Christ's person . . . He looks at the priest as it were through that cloud, although no blood is taken in as yet . . . Jesus needed no blood to give *Him* title to be there . . . The next thing we notice is, the priest comes and takes of the blood of the bullock and carries it in before God. Having got the Person, he can now present the Work."

If I read Leviticus 16 aright, the incense and the bullock's blood were carried into the holiest at the same time, and not on two separate journeys. Therefore, even assuming that the incense represents the person, and the blood the work, the person and the work were presented together.

As a matter of fact, however, does not each of these three things—the slain bullock, the burning incense, and the blood—represent both the person and the work? Does not the bullock assuredly typify Christ's person? and the shedding of its blood for guilt of others picture His sacrifice? The strong but docile yearling, led to the slaughter, figures Christ, a passive victim, taken in judgment. The slaying of the animal by the high-priest represents Christ in priestly activity, Offerer as well as offering, Himself putting sin away by the sacrifice of Himself. The bullock's death under God's command portrays sacrifice under divine judgment. The innocent creature suffering vicariously for a sinful people, sets

forth substitution—the Just smitten for the unjust. All these aspects of Christ's person and work are typified in the bullock and his death.

Now the blood, afterwards to be presented, is simply that which here is shed in taking the bullock's life. Whatever may subsequently be done with it, the blood itself is but a symbol, representing the bullock slain, witnessing that its life has been offered in sacrifice.

Blood, as such, is virtueless. "Without shedding of blood there is no remission;" but uncommanded blood-shedding is an abomination. Scripture nowhere presents a doctrine of "propitiation by blood" merely. There was, indeed, a flesh-purifying propitiation by blood *of bulls and goats*; there now is a conscience-purging propitiation by the blood *of Christ*; but in each case the virtue lies in the sacrifice, which the blood but symbolizes.

Apply this principle to Leviticus 16. Instantly we realize that the bullock's blood is but the symbolical representation, brought within the sanctuary, of the sacrifice offered outside. If the priest enters by virtue of the blood, he enters by virtue of the sacrifice. If he enters to present the blood, it is the sacrifice itself which he presents—symbolically.

Is not this precisely what we find in Leviticus 16: 3? "Thus shall Aaron come into the sanctuary: with a young bullock for a sin-offering, and a ram for a burnt-offering." How shall he enter? Not with blood, not with incense, but with a bullock and a ram, a sin-offering and a burnt-offering! Thus the type interprets itself. Aaron must approach with a sin-offering. How does he do this? By entering with the sin-offering's symbolical representation—

its shed blood. In carrying the blood, symbolically he carries the sacrifice; in sprinkling the blood, symbolically he applies the sacrifice.

But he was to enter with a burnt-offering also. The ram is not taken in literally, any more than is the bullock; nor can it be, for the entire ram is offered by fire on the brazen altar outside, just as the fat of the bullock is consumed there, and the rest of its carcase burned beyond the camp. In the ram's case as in the bullock's, therefore, the Lord's command, to bring the sacrifice into the sanctuary, Aaron can obey only by filling his hands with its symbolical representation.

Again the type interprets itself. The priest is to enter with two things, the sin-offering and the burnt-offering. He enters, and the two things he carries are the sweet incense and the bullock's blood. If the blood certainly represents the sin-offering, from which it has been drawn, the incense, the only other thing taken in, unmistakably represents the burnt-offering.

Incidentally, these conclusions warn us that in its order of procedure the type departs widely from the chronology of actual events in the work of Christ. For example, in the Levitical ritual the priest enters the sanctuary with the symbolical representations of the sin-offering and burnt-offering before the ram is really slain, and before the burning of the bullock's body, figuring the visitation of divine wrath upon Christ, has taken place outside the camp. Moreover, it is notorious that in all these typical sacrifices the infliction of the governmental penalty of death precedes the action of fire upon the victim, whereas at the cross death came afterward, when all the infinite

horror poured out for us in making Christ a curse had spent itself upon our adorable Lord.

Do these differences in type and anti-type suggest that the typical order is barren of significance and may be neglected? Do they not rather urge us diligently to seek a fulness of meaning more broad and deep than lies in any mere detail of procedure in the great work of Christ? Leaving these and other features for another time, if God will, let us pause to gather some of the sweetness of the things before us.

The typical high priest was to "come into the sanctuary with . . . a sin-offering and . . . a burnt-offering." And so "within the veil . . . the Forerunner is for us entered, Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6: 19, 20). "We have such an High Priest, who set Himself down on the right hand of the Majesty in the heavens, a Minister of the holy places and of the tabernacle which the Lord pitched—not man" (Heb. 8: 1, 2). Moreover, "every priest is ordained to offer gifts and sacrifices; wherefore it is needful that this One should have somewhat also to offer" (Heb. 8: 3). Now "into the first tabernacle the priests enter at all times, . . . but into the second the high priest only, once a year, not without blood, which he offers for himself and for the errors of the people . . . But Christ, being come high priest of the good things to come, by the better and more perfect tabernacle not made with hand, that is, not of this creation, nor by blood of goats and calves, but by His own blood, has entered in, once for all, into the holies, having found an eternal redemption" (Heb. 9: 6, 7, 11, 12). "Almost all things, by the law, are purged with blood



... It was therefore necessary that the figurative representations of the things in the heavens should be purified by these, but the heavenly things themselves with sacrifices better than these. For the Christ is not entered into holy places made with hand, figures of the true, but into heaven itself, now to appear before the face of God for us; nor yet that He should offer Himself often, as the high priest enters the holy places every year, with blood not his own, since then He had been obliged often to suffer, from the foundation of the world; but now, once, in the consummation of the ages, He has been manifested for the putting away of sin by the sacrifice of Himself; and since it is the portion of men once to die, and after this judgment, so Christ also was once offered to bear the sins of the many; and unto them that look for Him He shall appear the second time, apart from sin, unto salvation" (Heb. 9: 22-28).

This, the perfect, the God-breathed interpretation of what is before us, illuminates the type by measureless contrasts as well as by eloquent likenesses. No mysterious going into the sanctuary and out again, in the disembodied state, can be depicted in such language, but rather the triumphal, public and official passage through the heavens of our risen Lord, "once;" having first, in resurrection, been saluted of God a Priest, eternal, unchangeable, after the order of Melchizedek.

Aaron passed in momentarily, and passed out again. Our High Priest entered heaven itself, "once for all," at His ascension, forty days after His resurrection; and in heaven He abides, and shall until His glorious second advent to bring complete salvation to His expectant saints. In the one brief mo-

ment of approach, Aaron stood before the mercy-seat. Our great Priest entering, seated Himself on the right hand of the Greatness in the heavens, taking eternal possession as the rightful priestly minister of the holy places and the tabernacle.

Indeed, this reenthronement of God's Son, His sacrificial work accomplished, is the grand theme of the epistle to the Hebrews. Creator, Preserver, Heir of all, as we learn from the epistle's introduction, He, having bent down from the seat of Omnipotence to the depths of the curse to purge and redeem creation, forever resumed His place as God upon the throne of God. "Who, . . . having by Himself purged our sins, set Himself down on the right hand of the Greatness on high" (Heb. 1: 3).

Returning to our main point, we have seen that in the blood and incense carried into the holy places the sacrifices themselves were symbolically presented. Hence if Christ entered the holies once for all, "by," or "in virtue of," His own blood (Heb. 9: 12), it was really by, or in virtue of, His sacrifice. This we fully understand since He entered not for Himself, but "to appear before the face of God for us."

Is this not abundantly confirmed by the interpreting epistle? In one place we have the divine argument that since it is the function of every high priest to offer sacrifice, it was needful for our Melchizedek-Priest also to have such to offer (Heb. 8: 3). It follows therefore that what our Priest presented to God was not blood, but sacrifice. It was necessary, we read again, that figurative things should be purified by "blood" of goats and calves, but the heavenly things themselves with—"better blood"? No, but with "better *sacrifices*" (Heb. 9: 23).

Is this not overwhelmingly conclusive? Can we doubt that the typical making of atonement for the sanctuary, in which the priest sprinkled symbolical blood of slain goats and bullocks, was by Christ fulfilled, not by any literal or mystical presentation of His blood (which, though His, would still be only a symbol), but by the presentation unto God of His entire sacrificial work, in all its infinite efficacy and glorious entirety?

In the type no one can question the touching suitability of the victim's blood to symbolize the sacrifice. "The life of the flesh is in the blood" (Lev. 17: 11), and in shed blood we see life relinquished, life poured out—a sacrifice. So in Scripture the "blood of Christ" ever is the touching symbolism of the life and soul of Christ poured out to make atonement, an emblem of His complete sacrifice, in the fulness of its value. Nor can we fail to see in Heb. 9 the anti-typical presentation of the sin-offering within the sanctuary in the entering in of Christ, "by His own blood," to purify the heavenly things by His "better sacrifice." Do we also find in Hebrews the presentation of the burnt-offering?

While the sin-offering could put away an Israelite's particular sins, sins of ignorance, the "errors of the people" (Heb. 9: 7), the burnt-offering alone availed for the "acceptance" of a sinner's person (Lev. 1: 3, where "of his own voluntary will" should read, "for his acceptance"). Indeed, the burnt-offering combined in one the sin-, trespass-, peace- and meal-offerings, expressing the perfect execution in sacrifice of the whole will of God. How suited, therefore, is the sweet incense of the type to symbolize this fragrant holocaust, the perpetual going

up to God of "sweet-smelling savor," an "odor of rest," in place of sin's dishonoring stench!

By itself, no doubt, the incense figures the preciousness of Christ's person. But in the type we have person and work, or the person in His work, Christ sacrificially offered without spot to God; for the priest presents not incense merely, but incense laid upon burning coals from the altar of burnt-offering—a fire which only draws forth the utmost strength of sweetness, filling the whole house with a cloud of fragrance.

The article we review itself interprets the incense as "the excellences and perfections of the person of Christ, brought out in all their sweetness and preciousness by the action of fire—judgment." But is this the Person, in contrast with His work? Christ under the action of fire—judgment? What is this but Christ sacrificed—the work itself? It is, indeed, the Sacrifice, in the fulness of its efficacy to atone for sin, sweet with infinite preciousness of the person and character of God's Son, redolent of the perfumes of His ardent love, His devotion to God's will, His touching consecration unto death and woe unfathomable—God's perpetual glory, His delight, and His eternal rest!

But does Hebrews interpret for us the priestly entrance into the holiest with this fragrant offering? It does. "He saith, sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God. . . . By the which will we have been sanctified by the offering of the body of Jesus Christ once for all. And every priest standeth ministering daily, and

offering often the same sacrifices. . . . But this One, having offered one sacrifice for sins, set Himself down in perpetuity at the right hand of God, from henceforth waiting till His enemies be made His footstool. For by one offering He has perfected, in perpetuity, the sanctified" (Heb. 10: 5, 7, 10-13).

We reach the climax in one transcendent contrast between the Antitype and its infirm figure. Aaron, commanded to enter in with sin-offering and burnt-offering, could approach only with symbolical representations. But Christ, entering heaven for us, literally carried in His mighty sacrifice—sin-offering and burnt-offering in one!

In His Person all types converge. He Himself is priest and sacrifice, sin-offering, burnt-offering, bullock, goat, and ram. The God of resurrection, therefore, when He raised Christ from the grave, brought up from death and judgment Priest and Victim, Offerer and Offering; and Christ, when He appeared before God's face for us, presented both in His own person—Himself our priest, Himself our sacrifice. Yea, rather, seating Himself beside the Eternal, He began to minister gifts to men on the basis of the sacrifice—Himself, seated there!

This is not propitiation by blood, but propitiation by sacrifice—propitiation by the Person who is the sacrifice. And is it not the explicit doctrine of Scripture? "Herein is love, not that we loved God, but that He loved us, and sent His Son, a propitiation for our sins" (1 John 4: 10). The Person is the propitiation. And are we not again expressly taught to gaze with faith-lit eyes upon the Propitiation for our sins, living, exalted, enthroned in the highest? "My little children, these things write I unto you,

that ye sin not. And if any one sin, we have an Advocate with the Father, Jesus Christ the righteous, and *He Himself* (*αὐτός*) is a propitiation for our sins: and not for our sins only, but also for the whole *cosmos*" (1 John 2: 1, 2, *Greek*)

What a doctrine to hang one's soul upon! The holy Sacrifice for our sins, lifted by our mighty Priest up to God's throne for God's acceptance, there, in all its infinite preciousness and power, everlastingly to abide, eternally efficacious! Gloriously, thus, we see the sin-offering presented in the holiest. What of the burnt-offering?

Recall the lambs of the morning and evening sacrifice, yielding perpetual sweetness day and night, "day by day continually" (Ex. 29: 38-46); then lift the eyes to heaven's "continual burnt-offering": "Lo, in the midst of the throne, . . . and in the midst of the elders, *a Lamb as it had been slain*" (Rev. 5: 6)—filling God's halls with fragrance, God's heart with sweet delight, and the wondering soul of saint and angel with pæans of worshipful rapture!

F. ALLABEN.

(To be continued.)

## ANSWERS TO CORRESPONDENTS.

QUES. 9.—Can you tell me through "*Help and Food*" what this "Watchtower Bible and Tract Society," Allegheny, Pa. is? A man is canvassing our town with three books on "The Plan of the Ages," etc. I have asked my brother, and he warns me against them. I would like to know.

ANS.—We are living in "perilous times," when men can look pious and yet defy the God of heaven and make Him a liar to His face. The Bible teaches that "Jesus Christ is the same yesterday,

and to-day, and forever" (Heb. 13:8). Speaking of Him, it says, "Thy throne, O GOD, is forever and ever" (Heb. 1:8).

The "Watchtower" or "Millennial Dawn" publications declare Him a changeable and changing person. They deny He is, and ever was, God. According to them He was but a spirit-creature of a higher order than the angels before He became Man. Then when He became Man He ceased to be a spiritual being. Then He has gone through another change, for He is now no more a Man. Yet the Bible, looking forward to the coming judgment, says "God . . . 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). But the "Watchtower Bible Society" denies that God has raised "that Man" from the dead. Though the Scriptures never speak of the resurrection of Christ except as applying to His body; though the sepulchre was found empty; though Jesus bid His wondering disciples handle Him and see that He was again among them, and in His raised body; though over 500 witnesses had seen Him at once; though the company with Him on the Mount of Olives saw Him taken up bodily from their midst and carried up to heaven; though God has left no possible ground to deny the resurrection of the body of His Son, these professed teachers of the Bible flatly contradict Him and annul His testimonies. In explanation they tell us that "our Lord's human body was, however, supernaturally removed from the tomb." How they know this they do not say. There is but one who dares contradict God: It is he that said "Ye shall not surely die" when God had said, "Thou shalt surely die." To do this, he transforms himself "into an angel of light," and to do effectively as he does "his ministers" also must transform themselves into "ministers of righteousness" (See 2 Cor. 11:15).

We might say much more, but what we have said should be sufficient to remind us forcibly of Peter's warning, "There were false prophets also among the [Jewish] people, even as there shall be false teachers among you [Christians], who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Peter 2:1, 2).

So this teaching has indeed "many" who "follow" it, and

this for a manifest reason : It promises them another opportunity of salvation after death. This is sweet to the lovers of sin ; they need not worry while enjoying and practising it, for they are going to have another chance in the after-life ; and, besides, if they miss that, there is nothing to be feared, for they are then to be annihilated. Only the "father of lies" is the author of such a gospel.

One's soul mourns at seeing multitudes thus deceived. How insidiously the elements are preparing for the final apostasy of Christendom ! May God's beloved people carefully abide under His shelter.

If you desire fuller and more detailed information concerning this evil sect, our publishers can supply you with it. They have issued several excellent pamphlets.

QUES. 10.—The Scriptures say that "the chastisement of our peace was upon Him (Christ) ; and with His stripes we are healed." He must then have suffered the *full and entire penalty* of our sins, or our salvation would not be a righteous one. But Christ was under the wrath of God upon the cross only for a few hours, whilst the unrepentant are to be in "*everlasting* punishment." Justice must be in this, somehow, for God is just ; but I would be thankful to understand it.

ANS.—If you were set with a bucket at the task of emptying the ocean, how long do you think it would take you ? We hear you say, Oh I could *never* do that, for I have no place to hold the water ; it would go back as fast as I took it out. True ; now let *God* take up the task ; how long will it take *Him* "who hath measured the waters *in the hollow of His hand*" to do it ? The difference in the *person* makes all the difference in the *work*. No mere man could ever suffer the full measure of what sin deserves at the hand of God, for no mere creature can fathom the heinousness of sin nor the holiness of God. Christ, being both God and Man in His person, could fathom both, suffer accordingly the full penalty of sin in a moment of time, and thus empty the cup of divine wrath to the last drop. A man in hell-fire for eternity cannot do this any more than an ounce forever offered can ever make it a pound.

This is one reason why the true Christian can no more yield up the deity of Christ than His humanity. Apart from either there is no salvation, because there can be no true atonement.

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## EDITOR'S NOTES.

"O mama, you forget Jesus!" WHILE in Charleston, S. C., for the word of God, a sweet incident was related to us by those who heard it from the lips of an eye-witness. This eye-witness was a Prussian surgeon, a Jew. While serving in his profession in the Prussian army during the Franco-Prussian war, a wounded French officer was brought to his hospital. He was grievously wounded; moreover he had been overlooked, and had lain a long time without help, in a hidden corner of the battlefield. He was told that the shattered limb must be amputated at once, but that his weakened condition made it very doubtful if he could survive the operation. He bid the surgeons proceed, but, should he die, to inform his wife, whose address he gave (which was near by), and to deliver his body to her. This the surgeons promised, and got to their work. He died during the operation; and a few moments later, while the surgeons were still about the body, the wife, led by a messenger, arrived with a little daughter.

As she realized that her husband was no more, she broke out in a paroxysm of grief, which moved the surgeons to tears. Then turning to her young daughter, she exclaimed, "O my child, our best friend, our protector and beloved is gone, and you and I are left all alone in this world of sorrows!"

Then the gentle child, wrapping her arms tenderly around her mother's neck, said, "O mama, you forget Jesus!" At these words the mother immediately calmed, and said, "Yes, darling, in my grief I had forgotten Jesus."

The power of that Name over the grief-stricken mother was an arrow of conviction which pierced the soul of the Jewish surgeon; nor could it be removed until, falling at the feet of Jesus, he confessed Him, "My Lord and my God." He knew that no mere man or theory could thus assuage such grief, or speak peace in the midst of such a storm.

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**The Outlook.** A FEW weeks ago a request came to us from Pittsburg to criticise an article in the *The Outlook*. We did so, and sent it to that magazine as the proper place for it to appear. The editors have not seen fit to insert it. We therefore publish it here. Our purpose in so doing is that those who value their own souls may judge for themselves whether they are safe under the religious instruction of *The Outlook*.

*To the Editors of The Outlook:*

DEAR SIRS,—In your number of 6th March, page 539, in the article, "Salvation and Character," it is assumed by your correspondent that because Christ offered salvation to men before the Cross, and He was, of course, honest in so doing, therefore salvation must have been intended apart from the Cross. Then follows the teaching by yourselves that it is indeed so; that the Cross is simply martyrdom at the hand of man; that there is in it no judgment of God against sin; that "it was made necessary by the sin of man, not by the love of God."

What means then such a passage as 1 John 4 : 10, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the *propitiation* for our sins" ?

What means Isa. 53: 5, written long before the Cross, "But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed"?

What of the still more ancient writing of Job 33, "He looketh upon men, and if any say, I have sinned, . . . then He is gracious unto him, and saith, Deliver him from going down into the pit: I have found a *ransom*"?

Furthermore, what of our Lord's words in John 12: 24, uttered before the Cross, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"?

Sirs, if salvation could have been without the cross, what then is the meaning of Christ submissively going there when twelve legions of angels were at His disposal to prevent it? Why "*must*" He be lifted up? Why that vast system of incessant bloodshedding, called Judaism, ordained of God to foreshadow the salvation which is for us by the once-shed blood of Jesus? (Heb. 9 and 10.)

To your irreverent correspondent let me say, No, Christ was not acting out "a part in a prearranged play," but at infinite pain and sorrow was fulfilling "the determinate counsel and foreknowledge of God" in laying down His life for fallen and guilty men, to clear their way into the presence of God. Nor does this diminish in the least the guilt of man in the part he took in that greatest of all his crimes.

It is easy enough to assume that "salvation is character," but who among us has the "character" required to give him title to stand before a holy

God? It matters little what "conventional theology" may teach, but if God has revealed to men in His word that Christ "by His own blood . . . has obtained eternal redemption for us" (Heb. 9: 12), is it not a most serious thing, dear sirs, to contradict Him in supplanting the fathomless sufferings of His Son on the cross by the faulty character of man? An error in politics is serious enough if it plunge a whole nation in distress for many years; but what of an error in the tremendous and eternal issues which encircle the Cross of Christ!

Yours sincerely,

PAUL J. LOIZEAUX.

Mrs. Frances Bevan. MANY of our readers will be interested to learn that the Lord has recently taken to Himself Mrs. Frances Bevan. She died at Cannes, in the south of France, at the advanced age of 82 years. Her books, "Three friends of God," "William Farel," "The Quiet in the Land," &c., &c., and her delightful translations of hymns are precious legacies to God's people.

## A Word to Ritualists and to Romanists.

"WHY should *Peter* be the one to tell us that all Christians are 'a holy priesthood' but in view of those who should misuse his name in aftertimes? or why should he be the one to announce to us that we are born again by the word of God, which is preached in the gospel, thus with two blows destroying ritualism to its foundations? or why should Mary never prefer a request to her Son and Lord but to be checked for it, save as an after-rebuke to those who should think to avail themselves of the Virgin's intercession?" From "*The Revelation of Christ*," by F. W. G.

## TWO ACCOUNTS OF GENESIS.

*Translated from the French by E. L. Bevir.*

THERE are evidently two accounts of the birth of the universe—that is, of *Genesis*.

1. The first account says that the world exists because God created it, and that the Author of the universe possesses power and life without measure. This account declares that the laws of nature, the harmonious whole of all cosmic and organic functions, with the evolution of all beings, is simply explained by the activity of one Will, and that this organizing power has both begun and sustained its work up to this moment. It also declares that the laws of nature evince intelligence rather than chance, and that life gives evidence of a *source of life* rather than of nothing. This account is summed up thus: "In the beginning God created . . ."

But the second account explains the formation of the universe without God. This is how it proceeds:

2. In the beginning heaven and earth *made themselves*. There was nothing! Imperceptibly the world appeared, for nothing was at work! Thus out of nothing, something was made, and chance accomplished this miracle! This was the first step in *Genesis*. It is true that primæval (initial) matter was very little removed from nothing, and differed but little from an absolute vacuum. It was an imponderable substance, infinitely light and subtle, and composed of such attenuated atoms that thousands of millions of cubic yards of it would hardly have weighed the tenth part of a grain!

Outside of this there was no kind of existence; no

matter, living or dead. There was nothing! But progressively matter began to give itself that which it did not possess. Being uniform, it generated variety; and though inert, gave itself force and motion! The atoms, which were next door to nothing, and could borrow nothing anywhere, endowed themselves spontaneously with hidden powers of so prodigious a nature that the vast universe, life and intelligence, came forth from them! In the meantime there was nothing but a tumultuous mass of blind energies which chance was kneading into shape.

Chance, however, brought order into this chaos, just as nothing had made something out of nothing. Unconscious disorder did, by a miracle, exactly what an intelligent and reasonable power would have done. It distributed forces, organized matter, so that the nondescript whirlwind of cosmic atoms had the extraordinary good fortune to become *one vast harmony of inviolable laws*, like a gigantic orchestra. Just as a type-compositor by shaking up a bag of type would bring out an epic poem; or a man, born blind, running his brush at haphazard over the canvas, would give you at the end a Rubens or a Rembrandt. It was just thus in the combination of atoms and equilibrium of the universe. A question of centuries, of millions of centuries—yes, but that is nothing! And this was the second grand period.

Led by chance, the atoms, the work of nothing, performed greater miracles than ever! You have seen the strange shapes of clouds projected in shadow on the sands, uncertain and flitting forms: they soon disappear as the wind blows. Well, the atoms of a happier or cleverer kind, after having made different kinds of bodies—liquid, solid, or gaseous—managed

to mix in such a manner, to combine so marvellously, that life arose from this combination.

Modern scientists, who have analysed the elements of living bodies and found out the proportions in which these elements combine, cannot even produce one cell animated with life. They have made great numbers of experiments and shown that life does not occur spontaneously in the midst of inanimate matter. This would require a miracle which modern science denies; yet this very miracle of which it is incapable and which it denies, has been performed by chance!

Oh, a miracle a hundred times over! Let us believe it without understanding it! The mixing of inanimate atoms by blind chance has produced beings gifted with the mysterious power of growing, of exchanging matter with the surrounding medium, of feeding, digesting, organizing and reproducing themselves, obeying a kind of interior consciousness and will! This is how *life* appeared! Matter was its author—matter in which life did not exist and which could not get it anywhere!

No doubt the first forms of life were very elementary. There was between it and dead matter the smallest possible difference, the shortest distance. But just as some huge mountain crevices with the narrowest orifice conceal prodigious depths, so this slight distance—between elementary life and death—revealed an abyss in the form of “spots floating on the surface of the tides and multiplying.”\* But this is only another miracle to be put to the account of “chance and atoms.”

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\* This is a quotation from a book, “The World Without God,” Mangasarian, 1904.

This was the third step in creation.

The accidental combinations of living molecules brought forth new prodigies. Caring not much for natural laws, the first animated cells were able to transmit the life that they had received from nowhere, and in a more and more complex form. These were the higher steps of the growth of the universe! Chance went on with its work on primitive matter, hatched out of nothing, and formed organisms more and more perfect.

Being judicious, though unconscious, chance *brewed* the elements steadily for millions of centuries during which it never belied itself, until superior animals, man, intelligence, conscience, will—these being the far-off descendants of almighty nothing, that is of the original and productive void—appeared at the surface of eternal nature!

Thus the universe expanded, miraculously in bloom as a rich flower with no roots, or a river without a source.

Is there any room for a third theory as to Genesis? No! You must choose between a creation caused by *the accidental* meeting and mixing of atoms, and that which declares that *God* created everything. According to many of the learned, and not the least, this organization by chance is more than a miracle; it is *inconceivable*. But still we are told to shut our eyes—not in this case to what is mysterious, but to what is incoherent and absurd—and to believe this fable!

Which of the two accounts of Genesis is the more reasonable?

E. CAUSSE.



## “Wits’ End Corner.”

**A**RE you standing at “Wits’ End Corner,”  
Christian, with troubled brow?  
Are you thinking of what is before you,  
And all you are bearing now?  
Does all the world seem against you,  
And you in the battle alone?  
Remember—at “Wits’ End Corner,”  
Is just where God’s power is shown.

Are you standing at “Wits’ End Corner,”  
Blinded with wearying pain,  
Feeling you cannot endure it,  
You cannot bear the strain—  
Bruised through the constant suffering,  
Dizzy, and dazed, and numb?  
Remember—to “Wits’ End Corner”  
Is where Jesus loves to come!

Are you standing at “Wits’ End Corner,”  
Your work before you spread,  
All begun, lying unfinished  
And pressing on heart and head,  
Longing for strength to do it,  
Stretching out trembling hands?  
Remember—at “Wits’ End Corner”  
The Burden-Bearer stands.

Are you standing at “Wits’ End Corner,”  
Yearning for those you love,  
Longing, and praying, and watching,  
Pleading their cause above,  
Trying to lead them to Jesus,  
Wond’ring if you’ve been true?  
He whispers, at “Wits’ End Corner,”  
“I’ll win them, as I won you!”

Are you standing at "Wits' End Corner?"

Then you're just in the very spot,  
To learn the wondrous resources  
Of Him who faileth not!  
No doubt to a brighter pathway  
Your footsteps will soon be moved,  
But only at "Wits' End Corner"  
Is "the God who is able" proved!

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## The Scriptures of Truth

are a grand triumphal arch, spanning the interval of time between two eternities. Of this arch, Christ is the Key-Stone. Take but this support away, and the whole structure collapses; the entire universe, with its freight of angelic and human life, sinks into hopeless ruin; life, light and immortality have forever fled; nought remains save darkness and chaos.

But, blessed be God, we are not shut up to such dire forebodings of evil. Christ, the central stone, is also the Living Stone. It can never be moved. "Forever, O Lord, Thy word is settled in heaven."

Every blow aimed by the wily foe at this Stone only causes it to send forth scintillations more and more intense in brilliancy, and the Precious Stone itself shines with a lustre all its own.

"Thanks be unto God for His unspeakable Gift"!

"What glory gilds the sacred page!

Majestic, like the sun,

It gives a light to every age;

It gives, but borrows none.

Let everlasting thanks be Thine

For such a bright display,

As makes a world of darkness shine

With beams of heavenly day."

## WALKING WITH THE LORD.

“And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him”—  
John 8 : 29.

THEY who fight the Lord's battles must be content to be in no respect accounted of; to be in no respect encouraged by the prospect of *human* praise.

If you make an exception, that the children of God will praise you, whatever the world may say, beware of this; for you may turn them into a world, and find in them a world, and may “sow to the flesh” in sowing to their approbation; and you will neither be benefited by them, nor they by you, so long as respect for them is your motive. All such motives are poison and a taking away from you the strength in which you are to give glory to God. It is *not* the fact that all that see the face of the Lord do see each other. It is not the fact that the misapprehension of the world is the only misapprehension the Christian must be contented to labor under; he must expect even his brethren to see him through a mist, and to be disappointed of their sympathy and cheers of approbation.

The man of God must walk alone with God; he must be contented that the Lord knoweth—that God knows. It is such a relief to the natural man within us to fall back upon human countenances and human thoughts and sympathy, that we often deceive ourselves and think it “brotherly love,” when we are just resting in the earthly sympathy of some fellow-worm! You are to be followers of Him who was

left alone, and you are, like Him, to rejoice you are "not alone" because the Father is with you, that you may give glory to God. Oh! I cannot but speak of it, it is such a glory to God to see a soul that has been accessible to the praise of men, surrounded by thousands of his fellow-creatures, every one of whom he knows how to please, and yet that he should be contented, yea, pleased and happy in doing, with a single reference to God, that which he knows they will all misunderstand! Here was the victory of Jesus! There was not a single heart that beat in sympathy with His heart, or entered into His bitter sorrow, or bore His grief in the hour of His bitter grief; but His way was with the Lord—His judgment was with His God, His Father, who said, "This is My beloved Son in whom I am well-pleased."

This was the perfect glory given to the Father by the Son, that in flesh and blood such a trust in God was manifested; and this is what you are called to; you are not called to it as He was, but you are called to see God in Him. God has come near to you in Christ, and here you have a human heart—a perfect sympathy—the *heart of God* in human nature, and to this you are ever carried. Feed upon it, and remember you are thus to walk in the world—not hanging upon one another.

O Jesus, Master! take my fevered hands in Thine, and keep me with Thee, with Thee, walking above the worthless din of human praise or disapproval. Then shall it be in my ear the empty sound which it is in Thine; and I shall walk in sweet unconsciousness,—too far for some, not far enough for others—but with Thee; putting my whole weight into that which in Thine eyes is service; no longer offering

Thee the blind, the lame, the maimed desires of a spirit dreaming of the great things which it would do, but my waking, rejoicing energies.

Lord! shine upon Thy poor plant,—say unto me with power,

“ARISE! FOLLOW ME.”

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## THE LANGUAGE OF NATURE.

### SUNSET.

CLOUDS are formed upon dust once belonging to earth, now to heaven: so with the Church, once dead in trespasses and sins, now raised up and seated in the heavenly places in Christ Jesus, and thus associated with the character of the glory with which the Father has crowned Him by placing Him on His throne—the greatest honor He could give to man—the most sublime spectacle in the universe to-day, or that ever will be. Do we realize the wonder and the glory of it? It seems natural that sunset—the most brilliant scene in nature—should be the type of this.

The Church is the witness of this glory now to a world that is in darkness, and whilst the Lord is absent. So in the type it is only when there are clouds in the sky, *and the sun has set*, that sunset is seen at its best. We are looking for the Lord's return; but many of us may be called home before He comes. It may be through lingering illness, or intense suffering, or by sudden accident with but a few seconds' notice before we pass into the immediate presence of the One who loves us; but even then

this blessed thought may fill the soul and lift it clean above all fear: for not only have we the assurance that "underneath are the everlasting arms," but the next moment we shall open our eyes on the face of the Lord Jesus on the Father's throne in glory.

This present glory of our Lord eclipses His millennial glory, when He will be seated on His own throne, in the measure that honor from the Father eclipses and outclasses all human and angelic glories. To see Him thus will much more than offset the trial of passing through even the most painful death. We shall exclaim,—

"It were a well-spent journey  
If seven deaths lay between."

Paul saw it, and he says, "It is not lawful for a man to utter" what he heard. But we should not, and need not, wait till death to enjoy what is now the portion of the saints in light.

Notice, not the inheritance merely for the future, but our present portion up there even now, while yet down here—of course, only for *faith* now. The thought of this, Christ thus glorified, is able in the most trying moment to rescue the soul from the confusion around, and not only remove all the terror of death, but fill the heart with victory in the midst of it all. If we tarry till He comes, we shall escape death; but if not, we shall be with Him in that "excellent glory."

May every sunset speak in power to our hearts of our Saviour's present glory—and our own as identified with Him.

Sunset belongs then to the night, in contrast with the rainbow which is seen only when the sun is in

the heavens. This seems to fix the application of it to the Church, and that of the rainbow to Israel and earthly blessing promised in the Millennium. Israel is connected with the earth as the scene of blessing, and with the Law (a glorious Law, reflected on Moses' face) and with judgment, though followed by blessing.

#### THE RAINBOW.

The rainbow is a semicircle whose centre is on earth; while the sunset has the absent *sun* for its centre, below the horizon. The bow is seen only on a storm-cloud, and while the rain is falling; it is absent in Revelation, where the Church is the subject, but seen around the throne, in chap. 4: 3, when God takes the earth in hand for judgment and blessing after the Church has gone.

The sunset is in contrast with this: there is no sign of judgment here, for the Church is linked with Christ in glory. Again, the bow is a mathematically accurate semicircle, perfect and invariable in size, shape, breadth and color, quite in keeping with the principle of law and order. The ten commandments, the ceremonial law, its worship—all was according to rigid rule.

Not so with the sunset, which we might call a freehand sketch. There is nothing of law or rigidity in the arrangement of the clouds, their formation or color: the scene is not laid out by rule and compass, but changes every moment. This is in harmony with the liberty in Christ Jesus, free from law: and as to worship, whatever the Spirit of God lays upon the heart according to our measure is free to overflow naturally toward God without any rules or regulations but that of the same Spirit. To bring

in rules like those of Judaism would be like attempting to paint a sunset by the square and compass; all well enough for a rainbow, but a miserable failure for a sunset. This contrast is emphasized in the epistle to the Hebrews.

FAIR AND FOUL WEATHER.

(Matt. 16: 1-3.)

If a king, out of pure good-will, should send his only and well-beloved son to one of his colonies in a far country, where an enemy had stirred up revolt, to reconcile his subjects and vindicate the king; if, through great hardships, he should gain signal victory and accomplish his mission; when he returned, his father would receive him with public honors, in which all departments of the government would join. A public festival would celebrate the event, and signal acts of mercy and good-will, as the pardoning of guilty ones, would be in order; but no king would allow such an event to be marred by the execution of his enemies. This would be put off, that the triumphant joy might not be marred. And is not this just what God has done? Since the triumphant return home of Jesus nearly two thousand years ago, the Father has been holding a great festival, in which all in heaven have joined in willing worship to the Victor (Phil. 2: 9-11). Along with this, He has sent out a proclamation of pardon to all His enemies on earth who will submit and in sincerity bow their knees to the Victor.

This proclamation of grace from God in honor of His Son is announced in Matt. 22 and Luke 14. What else could He do in keeping with such a victory as His beloved Son had won by the cross—a



victory which secures eternal salvation to every rebel who lays down his arms and bows the knee to Him, and which reconciles him to God forever? No! the feast shall not be marred by judgment. The moral complement of Christ on His Father's throne is a day of grace on earth, and a feast of love. A glorious sunset *must be* accompanied and followed by *fair weather*.

Any act of treachery or insult offered to the Victor during such a time would be considered a double outrage, and also a public insult to His Father and to the government, though punishment would be postponed till afterward (Heb. 10: 28-31; 2: 2, 3). Thus, after the festivities of Christ's present glory and resulting grace have closed, the next thing morally in order is judgment on those who have despised this, and have been offenders against it. Acts 17: 31 declares the Judge appointed is the same Man who has been despised, even Jesus.

As surely as the sun sets, so surely will that same sun rise again; as surely as Christ was rejected, so surely *must He* come again in judgment: and this is what a glorious sunrise heralds—"foul weather." How wonderful that even the weather is governed by moral principles!

The red morning clouds announce the returning sun; evidently this is the Jewish remnant after the Church has been caught up. Matt. 24: 14; Rev. 6: 9-11, and other scriptures, show that such a testimony will go out just before His advent as the Sun of righteousness; Rev. 6. 12-17 and Jude 14, 15 give us the "foul weather."

The sunset fades away into darkness: this is but the history of the Church's testimony. The sunrise

grows brighter till the sun appears; just as the testimony of the Jewish remnant will. The foul weather will be fierce (Matt. 24: 21, 22), unparalleled in history, but brief, and followed by a day of a thousand years "without clouds."

#### THE ASCENSION AND ADVENT.

Christ having been rejected by the world, all who receive Him now constitute this heavenly company pictured by the cloud of Acts 1: 9; to it are added the martyrs of the Jewish remnant, the gleanings of the first resurrection (Rev. 6: 9-11; 11: 3-12; 14: 12, 13; 20: 4). In the Lord's case a cloud *received* Him; He was the Centre; while the two witnesses ascended up *in* a cloud; they were but part of it. All these shall come with Him and reign with Him.

#### FOG.

In contrast with the sunset-clouds, we have fog. This is exactly the same thing as a cloud; only, instead of being up on high in view of the sun, it clings to the earth. Instead of reflecting the glory of the absent sun, it only hinders or obscures the vision. Nothing is seen distinctly, if seen at all, and it is the cause of many wrecks. Is not this a picture of worldly Christians who have their minds set, not on things above, but on things on the earth—its pleasures, its honors, or its affairs? It is impossible for such to reflect the glory of Him who does not occupy the first place in their hearts and thoughts. Does not this mislead and befog others as to the value and reality of eternal things, and is it not the cause of the shipwreck multitudes are making for all eternity?

Awake, awake, and arise from among the dead,

ye sleeping children of God! "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you" (2 Cor. 6: 17). How can the world believe your words when they see little or no difference between your pursuits and theirs? T. M.

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## THOUGHTS ON LEVITICUS XVI.

### II.

*(Continued from p. 110.)*

IN considering a complex type like that of the day of atonement, the mind easily glides into subtle processes which mix the shadow with the substance. We may interpret many elements in terms of the Antitype, yet spoil the consistency of the whole by carrying one feature, uninterpreted, into the result.

Is it not so with the mercy-seat in connection with Leviticus 16? Israel conceived of ark and mercy-seat as God's throne; of Aaron within the veil as appearing before God on His throne. In some of our interpretations, Aaron becomes Christ; the blood of bullock and goat, Christ's blood; while ark and mercy-seat remain only what Israel esteemed them—God's throne. Thus we have but a half-method. Do not all agree in the ark's interpretation elsewhere, that the beauteous union of acacia wood and gold are the human and the divine in Christ? Then the law-tables within, the golden pot of manna, the priestly rod that budded, is not all this Christ—God over all, incarnate? This is simple enough; but attempt now to reconcile with it the idea of Christ entering heaven to make propitiation by some dealing with

His blood, and see what a lame, ill-conceived thing follows. We have Christ the priest, entering with blood of Himself—the sacrifice; standing before Himself—the ark; and sprinkling His own blood before and upon Himself—the mercy-seat!

But let us seek absolute assurance in our interpretation. Is it certain that the mercy-seat figures Christ? The ark, of combined wood and gold, doubtless symbolizes our divine-human Lord. But was not the mercy-seat of pure gold (Ex. 25: 17)—the glory of pure deity? Even so. Nevertheless, that we may not go astray, the New Testament explicitly names Christ as mercy-seat, or propitiatory.

The Hebrew, *kapporeth*, rendered "mercy-seat" in our English version of Exodus and Leviticus, is throughout the Septuagint translated by *ἱλαστήριον*, "propitiatory." Twice this Greek substantive appears in the New Testament, designating the "mercy-seat" in Heb. 9: 5, and applied to Christ in Rom. 3: 25—"Christ Jesus, whom God hath set forth, a propitiatory, through faith, by His blood." The mercy-seat of Leviticus 16 is "the propitiatory" of Hebrews 9, and Christ Himself is that propitiatory.

Twice only in the New Testament, the closely related substantive, *ἱλασμός*, "a propitiation," appears (in 1 John 2: 2 and 4: 10—passages we have had before us). Combining these texts, we have the doctrine that Christ, in person, ascended and glorified, not merely is "a propitiation" for our sins, and for the whole world (*cosmos*), but also is "a propitiatory"—the mercy-seat.

What shall we say of a view of atonement which rests its startling peculiarity wholly or principally

on an alleged interpretation of Leviticus 16 in which such important features as ark and mercy-seat are left (necessarily, must we not think?) uninterpreted?

But let us gather our fruits. The ark is Christ; so is the mercy-seat. This being so, let us see what holy beams are shed by it upon the type.

God and man in one person—glorious truth! It is the ark of acacia wood and gold. But more. On the ark rests the mercy-seat of solid gold. So of Him who is “the image of God” (2 Cor. 4: 4), “the effulgence of His glory and expression of His substance” (Heb. 1: 3), we read, “In Him dwelleth all the fulness of the Godhead”—Father, Son and Holy Spirit—“bodily” (Col. 2: 9).

And now another glory: the mercy-seat receives the blood of atonement. Is the mercy-seat’s pure gold interpreted in the mighty fact of Godhead-fulness finding its permanent abode in Christ? A like doctrine illuminates the blood upon the solid gold propitiatory. “For in Him all the Fulness was pleased to dwell, [or “to take up its lasting abode,” the verb expressing permanence], and through Him to reconcile all things unto itself, having made peace through the blood of His cross—through Him, whether the things upon the earth or the things in the heavens” (Col. 1: 19, 20).

Let it be noticed that this reconciliation of all things was effected not by blood of propitiation presented in heaven, but by “the blood of *His cross*” (Col. 1: 20). This bold figure carries us to Calvary, not to heaven, and to another striking contrast—the fact that the antitypical sprinkling took place without, and not within, the sanctuary.

If literal blood may at all intrude among these

spiritualities, must we not indeed say that not in heaven, but on the cross, the mercy-seat was sprinkled, when, the Roman spear piercing that dead Body, it stained itself with its own crimson life? And when our risen Lord gloriously entered heaven, not alone did our Priest go in, not merely did He present the sacrifice for our sins, but in His own person He carried in the blood-sprinkled mercy-seat, and set it in its place forever in the midst of the throne of God!

Christ's entrance into heaven for us I would emphasize, because our divine commentary on Leviticus 16, the epistle to the Hebrews, emphasizes it. But our adorable Lord's great sacrifice awaited not His ascension for its presentation and acceptance. When, commending His spirit to the Father, He expired, I believe His wondrous work of atonement, finished, divinely perfect, was in all its infinite, eternal, unfathomable value, sacrificially offered up to God in an instant of time, and as instantly accepted; the rending temple-veil bearing witness to this. In our Lord's resurrection, God issued the public proclamation of His acceptance. And even as thus Christ "was raised again for our justification," so likewise afterward did He publicly ascend through the heavens to appear before the face of God for us; and in His mighty person He carried all in with Him.

Mr. F. W. Grant somewhere has truly said that the tabernacle, in Exodus and Leviticus, figures not conditions before the cross, but heaven as we know it now, with Christ enthroned, exalted. Must not such vast differences, conditioning type and anti-type, inevitably burst in upon interpretation, transfiguring allegorical likenesses in the vivid light of still more glorious contrasts?

Before incarnation, the acacia wood was not, nor yet the tabernacle. But "the Word became flesh and tabernacled amongst us." His person comprehended all—beautiful curtains, veil, ark, mercy seat, censer, golden altar, table of showbread, lampstand! But not yet were the ramskins dyed red, nor was the veil rent, nor were the mercy-seat and other furnishings sprinkled with His blood. His cross accomplished this, sprinkling the mercy-seat, as in Leviticus 16, and "both the tabernacle and all the vessels of the ministry" (Heb. 9: 21); and His ascension set all the blood-marked "heavenly things" eternally in place in the veil-rent holies. By His ascension He thus fulfilled His promise, "I go to prepare a place for you" (John 14: 2). The place was "prepared" when, in His person, the glorious furnishings were all set at God's right hand.

How much we should lose by clinging to a literal posthumous presentation of Christ's blood! It compels us to conceive of sanctuary and tabernacle, in Leviticus 16, as a picture of the heavenlies before Christ's death, the precious "things in the heavens" thus necessarily remaining mere vague "things" amid which the disembodied Christ appeared to present His precious blood!

But the "things in the heavens" of Heb. 9 are known. They are "the things which God hath prepared for them that love Him"—unseen, unheard, unimagined indeed by the heart of man, but revealed unto us by God's Spirit (1 Cor. 2: 9, 10); "the things above," which we are to "seek," on which we are to set our minds (Col. 3: 1, 2).

For where, "above," are these things? "*Where the Christ sitteth*, at God's right hand" (Col. 3: 1).

Jesus enthroned, He is "the things"—ark, propitiatory, sacrifice, priest, perpetual incense-censer, golden altar, presenting and perfuming my little praises; showbread-table bearing me up in communion with the Godhead; golden lampstand, whence from His own face the light of the knowledge of the glory of God shines into my heart for ever!

One word in closing this part of our subject. We have cited Col. 2: 9 and 1: 19, 20, because these scriptures beautifully interpret the solid gold of the mercy-seat, and the blood of atonement upon it, by linking the fulness of the Godhead with the person and work of Christ. We may add, however, that Hebrews 9, although approaching from a different standpoint, gives a closely analogous doctrine. In Colossians we see the Godhead-fulness "reconciling" all things unto itself by the sacrifice of Christ. In Hebrews 9 we see Christ purging the heavens by His sacrifice, which "puts sin away."

By the rendering, "heavenly things," in the last clause of Heb. 9: 23, most translations conceal a delicate distinction—one of the lights and perfections which abound in Scripture. In contrast with the old covenant figures "of the things in the heavens" (τῶν ἐν τοῖς οὐρανοῖς τοῦτοις), purged by blood of goats and bulls, the text does *not* say that "the things in the heavens themselves," or "the heavenly things themselves," needed purging by better sacrifices, but that "the heavenly *places* themselves" (αἰτὰ δὲ τὰ ἐπουράνια)—or, literally and better, "the heavenlies themselves" (*epourania*, with the article, precisely as in Eph. 1: 3, 20; 2: 6; 3: 10; 6: 12)—required such purification.

As we have seen, "the things in the heavens" of



Hebrews 9, figuratively represented by the tabernacle furniture, are Christ Himself in glory, as identified with His people. In the shadow, the *types* of this needed purging; in the fulfilment, not their Antitype, Christ, but His dwelling place, "the heav-enlies," require it.

In the universe, anywhere, does one unjudged sin abide? Then "the heavens are not clean in His sight" (Job 15: 15)! And if, to-day, one evil yet abides, unatoned for, do not the heavens still remain polluted?

But into the heavens Christ entered, to appear before God's face *for us* (Heb. 9: 24). Could He enter them *thus*, without first purging them? Immediately, therefore, we have what alone could effect such purgation—Christ's sacrifice of Himself to "put sin away" (Heb. 9: 26). Mighty atonement! By it the heavenlies have been made pure as He whose glory fills them; and in *such* heavenlies we sit "in Him!"

F. ALLABEN.

(To be continued.)

## ANSWERS TO CORRESPONDENTS.

QUES. 11.—There is some difficulty among some of us here in reference to the passage in Rom. 8: 13: "For if ye live after the flesh, ye shall die." Does this mean eternally lost?

ANS.—Yes. To "live after the flesh" is the course of the unconverted, whatever their profession may be; just as "If ye, through the Spirit, do mortify the deeds of the body" describes the course of the children of God. The 14th verse shows that it is a question of being, or not being, "the sons of God."

QUES. 12.—Please explain the parable of the unjust steward—Luke 16. I do not understand the 8th and 9th verses.

ANS.—When God had made all things (Gen. 1 and 2), He placed man as His steward over them. Man fell, and thus became an “unjust” steward. As God had warned him, he would now die, and thus be brought to an end of his stewardship. In view of this end, if he is wise, he makes use of the time yet left him to make himself friends for the time afterward; that is, we, the Lord’s disciples, use the earthly things in our hands in this life to make ourselves friends with them in the life to come. Everything of earthly value which we may bestow on what belongs to the other world will surely meet and welcome us up there. The end of the 8th verse shows we are too slow in this—slower in seeing *our* real interests than the men of this world are in seeing *theirs*. How quick they are in catching at a good opening for investment! They are of the earth, and love the earth. We who are of heaven, and love heaven, how easily, alas, we miss opportunities to invest for heaven! May our hearts be more keenly set on the things which give needed intelligence for this!

How marked is the order of these chapters: salvation provided in the 14th, embraced by the prodigal in the 15th, then stewardship in the 16th.

QUES. 13.—Please explain 1 Tim. 4:10—“Who is the Saviour of all men, specially of those that believe.” Are all men to be saved?

ANS.—“Saviour” here is not as that of our souls, but as our daily Preserver—the One who does not overlook even a sparrow, but cares for all His *creatures*; for all men therefore, and especially for those who are believers.

QUES. 14.—Please explain 1 Cor. 7:14—“Else were your children unclean; but now are they holy.” In what sense are the children holy, when some of them are profligates, scorners, and blasphemers?

ANS.—The apostle has just been discoursing on marriage, and its relations. He has now come to a new feature in it—a believer and an unbeliever finding themselves, by the conversion of one of the two, bound together. This condition had, thus far, been left unprovided for by Scripture, as the expression, “To the rest speak I, not the Lord,” shows. The apostle provides for it now. The marriage tie remains inviolate. The believer sanctifies the unbeliever, and their children are holy. Not holy, of course, in the *practical* sense, but in the *positional* sense. The household is, before God, linked with the *believing* one. He is free therefore to

identify them with himself in all household worship—prayer, praise; to disciple them; that is, “teach them to observe all things whatsoever I have commanded you.”

It is henceforth a *Christian household*, under Christian training and government. Nor has God left this without promise, as verse 16 plainly shows. Law would cast out the unclean one and the children (Ezra 10); grace—the precious grace of God—identifies them with the holy, and declares them holy.

If you are not clear in the difference between being *positionally* and *practically* holy, see Heb. 10:10 for the first, and 1 Thess. 4:3 for the second. The ungodly course you speak of could not exist in a Christian household, under Christian government, whatever one might become after he has left it.

QUES. 15.—Please let us know through “*Help and Food*” to what the words of Col. 2:21, 22 apply: “Touch not; taste not; handle not; which all are to perish with the using.”

ANS.—In reading the previous verses carefully you will see that it is a question of observing Jewish, religious ordinances which consisted in “meat, drink, holy days, new moons, sabbaths,” all of which were but “a shadow of things to come”—the things which we now have in Christ.

When Christ came and died, all those ordinances which pointed to Him and His cross ceased. We, Christians, start from that cross. Our past ends there. Christ rises, and the faith which links us with Him gives us the same place: we are risen too. Our all is now therefore in the eternal realities which are in Him: He, Himself, is our meat, our drink, our perpetual holy day, our new beginning without an ending, our eternal sabbath of rest.

Very well, then, says in substance the apostle, if that is so, why then are you yet subject to such ordinances as touch not; taste not; handle not; things which concern the stomach and not the soul? Why do you allow yourselves to be brought thus under the commandments and doctrines of *men*? It may look very plausible and very pious, but it is only *will* worship.

Alas for God's dear people who are under such things. They cannot “grow in grace,” nor increase in the knowledge of God.” They remain spiritual dwarfs.

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Dear Mr. Editor,

I have been asked to answer the following questions in “*Help and Food*,” and accordingly send them on to you. C. Crain.

**QUES. 16.**—Does Scripture teach that a soul starting out in divine faith in Christ and His work has eternal life, and can never perish?

**ANS.**—It does, most abundantly—John 10 : 27–29 very clearly so. But I would call special attention to 1 Peter 1 : 23. We are born again of the incorruptible, imperishable seed of the word of God. If a person once born again could ever cease to have eternal life, the seed of the word of God implanted in his soul by the Spirit of God would perish in him. This is impossible.

**QUES. 17.**—Does the epistle of Jude teach that a man may have divine faith, and afterwards lose it?

**ANS.**—No; but it teaches that men—unbelieving men—may creep into Christianity, professing the grace of God of which it is the revelation, and abuse it. They are “ungodly men,” and “walk after their own ungodly lusts,” and not in the “truth which is after godliness.”

**QUES. 18.**—In the Lord's words to Martha (John 11 : 20–27) is there anything more than the resurrection of the body? We know Christ is the resurrection and the life for the soul primarily, and then for the body, but can the second clause of verse 25, and verse 26, be applicable to anything but what takes place at the Lord's return? that is, the resurrection of the body alone.

**ANS.**—John 11 : 25, 26 might be expressed thus: “I am the annulment of death and corruption. He who believes on Me, even if he has died, shall have incorruptibility. And he who lives and believes on Me has the annulment of death and corruption.” Our Lord is speaking here only a few weeks before the cross, and as in its shadow—as anticipating it. He was personally the annuler of death and corruption, and would therefore not only bring back from death and corruption the believer who has seen them, i. e., has died, but would also abolish them for him who lives believing on Him. It is now true that He has “abolished death and brought incorruption to light.” See 2 Tim. 1 : 10. Faith, under the light of the gospel, lives in the realities beyond death and corruption—in what, therefore, death and corruption cannot touch. To such, death and corruption are behind them. In this sense they will never die. To them death is a nullity. Properly speaking, death is penalty, but it is not so now to the believer.

C. CRAIN.

## EDITOR'S NOTES.

An Incident of      In the course of our journey-  
"Christian Science." ings, we came to a friend's  
house whose daughter was a great sufferer from a  
complication of ills. A lady friend of theirs, once  
intimate in the family, had been a "Scientist"  
healer, and was edging her way to "give treat-  
ment" to the sick one. With the word of God in  
our hand, we exposed her antichristian doctrine be-  
fore the whole household. The father, who was a  
sincere Christian, then turned to the "healer" and  
said, "Madam, will you kindly, upon returning  
home, read the second epistle of John, and find there  
the reason why I desire this to be your last visit at  
my house?"

Soon after this the suffering daughter went to a  
distant place where it was hoped her health would  
be restored. The family here, where she took up  
her abode, were "Christian Scientists," and in their  
house frequent meetings were held by that people.

The change of climate, instead of restoring health  
to the young lady, brought on much worse symp-  
toms, and the end hastily came. Two or three days  
before the end, she wrote to her father. She con-  
fessed to him that she had resented his dismissal of  
the "healer"; that she thought he lacked consider-  
ation for her, as she had hoped by that means to re-  
gain health and comfort.

But now she thanked him for his faithfulness; for  
since coming where she was, she had from her bed  
in the adjoining room been a listener to their teach-  
ing; and, "My dear father," she said, "though near  
my end, which may take place before this letter  
reaches you (as it did), were I certain that these

people could heal me, I would not accept it at their hands. I have heard their blasphemies concerning our Lord Jesus Christ; and if such people have power to heal, their power is not from God. Far better it is to die and go to be with the Lord, than deny Him and be well here."

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**The Scientists and Higher Critics.** IN a letter of the Hon. S. H. Blake to the Chancellor of Victoria College, Toronto, in which he exposes the clandestine way of Higher Criticism in that institution of learning, the following extract occurs:

"Which of the scientists are we to follow? And the scientists of which period? It is said that a scientific library of seven years ago is only fit to be relegated to the dust heap, because of the changes in the views of the scientists of to-day, as compared with the earlier period. Is it the volumes of seven, fourteen, or forty-nine years ago by which we are to mould and alter our Bible? A scientist leaving a meeting of wise men, in passing home picks up a shell which upsets the conclusion at which they had just arrived, and so proclaims to the public. Another scientist who rejected the deluge, wandering on a mountain, enters a cave in which the various bones collected convince him of the truth of that which he had absolutely denied. You will remember the time that contemptuous laughter was poured out upon those who believed that Moses wrote certain books of the Bible, because, as they affirmed, writing at that period was unknown. You will remember the ridicule that was passed upon those who believed the statements made in the second and third verses of the first chapter of Genesis. Impos-

sible, said they, and we pledge our scientific reputation to the fact that there could not have been light until the creation of the sun. The more learned man of to-day says that the second verse of the first chapter of Genesis, which has stood for over three thousand years, teaches all men, learned or unlearned, that motion gives light, and that therefore the supposed wisdom of the early scientist was but "the oppositions of science falsely so called"—foreseen by the apostle over eighteen hundred years ago. It is a cruel thing to fill the minds of our students with these vagaries and crudities which century after century disappear and are relegated to the paradise of fools, leaving the word of God the same impregnable Rock that the humble, unsophisticated man, not stifled with the wisdom of the world, will ever find it to be.

No, my dear Chancellor, I abhor the thought that our Toronto University should aid in the work of shaking men's confidence in the Bible as being the word of the living God, and so take from them that splendid and all-powerful weapon absolutely needed in fighting aright the battle of life."

\* \* \* \* \*

We mourn, with all lovers of the word of God, such as the Hon. S. H. Blake, over the dreadful work of these so-called scientists. True science is beautiful: it is the unfolding of the wonderful works of God, and of the magnificent code of laws by which He governs them: how can a true Christian but love that? But these men are not scientists. They are apostates, covering their tracks with the word "science" and the cloak of religion; Judas-like, keeping outward company with Christ, while waiting for the

proper moment to betray Him; Caiaphas-like, professing to guard the people from imposture, while they seek false witnesses to convict Him.

They will succeed. Judas succeeded. Caiaphas succeeded. So will they. Scripture has prophesied their dismal work, and that it is to end in a dreadful night—a night of moral degradation and apostasy, when that wicked one (the Antichrist) shall “be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thess. 2: 8–12).

It is evident Christendom is fast ripening for these conditions and the following judgment at the hands of our coming Lord; and this noisy brood of “Scientists,” “Higher Critics,” and what-nots, are but the bell-sheep leading the crowd with them to their doom. It were less pitiable if men died of thirst in the midst of a burning desert; but thus to die, amid living waters, who will pity them?

But those who oppose and expose them are, after all, their best friends, for they are the ones who yet hold back the tide they are pushing on—their testimony, in the power of the Holy Spirit, hindering the progress of evil and delaying judgment.

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## THE ARK AND THE LEVITE.

THE setting in which an incident is found in Scripture must always be taken into account. Fourteen times the words "*At that time*" occur in Deuteronomy.

Let us turn to two instances in chapter 10. It begins, "*At that time* the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto Me in the mount."

In chapter 9 we have a proof that man at his best never answers to the claims of God. Israel had been sheltered from judgment, delivered from Pharaoh, fed with manna; they had drunk water from the smitten rock, been borne upon eagles' wings, separated as God's peculiar treasure, a kingdom of priests, a holy nation. No people had ever been brought thus near to God; and yet no sooner has Moses gone into the mount to receive His law which they pledged themselves to keep, than they break out into open rebellion against God, and dance before the golden calf.

Moses is hurried away to pronounce judgment on them; the two tables of stone were broken before their eyes; *all was over* with them on the ground of responsibility, or obedience of law.

What was now to be done? God ever had a resource, a "Man of opportunity," that Man whose name was in the volume of the book—"Lo, I come to do Thy will, O God"—and it is just here we find Christ presented to us as the *one and only Man* who could magnify the law and make it honorable.

Moses is told, in answer to his intercessory prayer,

to come into the mount again; but this time he was to make an "*ark*" to receive the tables of stone which he was to hew out and bring with him.

After forty days he descends again, but this time *not to give the tables to the people, but to put them into the ark.*

This ark is Christ, who in His prepared body came to do the will of God. He is here set before us in the ark; He is the only one whom God could entrust with His will—the only Man who could perfectly and completely answer to all the claims of God. Nay, more: He not only came to do God's will, but in the *way* He did it *delighted the Father's heart*. There was a heavenly charm surrounding Him, a sweet incense ever ascending; for was He not the true meal-offering, with its odor of a sweet smell, affording pleasure to God, drawing out the approbation and appreciation of the Father in His every act and word?

Once and again Heaven opened to declare there was One here who was fulfilling all its good pleasure—one perfect, blessed Man in whom it could be well pleased—the only one among men who could look up into the Father's face and say, "I do *always* those things that *please* Him"; "I *have* glorified Thee on *the earth*."

It is this blessed One who is set before us in the ark. How good then to learn, in the utter breakdown of man, there is One who never has failed, and never can fail—Jesus, of whom David wrote, "Thou spakest in vision to Thy Holy One, and saidst, I have laid help upon One that is mighty"; "My covenant shall stand fast with Him; His seed shall endure forever, and His throne as the sun before Me."

*Yes, He remains the resource of God in every crisis and at all times.*

In the next occurrence of the words "At that time," they tell us that it is God's will that others should share His delight in the Son of His love, enter into association, nearness and communion with Him in His thoughts of His "beloved One."

We therefore read that "*at that time* the Lord *separated* the tribe of Levi." They were to take the place of the "first-born." Hitherto God had claimed the first-born in every family; but the whole nation had failed, and consequently we get a further unfolding of the divine mind. It was in the thoughts of God to have a people in priestly nearness to Himself, with whom He could make a "covenant of life and peace," who should be the "messengers of the Lord of hosts." They were set apart for three things:

To carry the ark;

To minister to the Lord;

To bless in His name.

We know well how they failed to carry out all this, and as a consequence were set aside, having refused, rejected, crucified Jesus the true ark.

Heb. 12 reminds us that *we* have taken their place: all believers to-day form part of "the first-born ones." Just as the tribe of Levi took the place of the first-born in every family, so we Christians are God's "first-born ones."

Are we then among those who "*bear the ark*"? Are we shining as lights in the world, holding forth the Word of life? The ark sets forth Christ in the only way He could be seen by the world. The ark, with its *cloud*, also indicated *where* they were to go;

wherever *it* journeyed, they were to journey; where *it* stayed, they remained.

How this would settle a thousand questions as to *where* we shall go, *what* we shall *do*! Our sole business is to follow Christ, to walk in His footsteps, to exalt Him. Their occupation was to carry that which typified Christ through the world; their privilege and responsibility, to *uphold Him*. Every Christian is a "first-born" one, and thus responsible to carry Christ shoulder-high through this world. This answers to "confessing with our mouth the Lord Jesus." If we are found in association with anything that closes our mouth so that we cannot "confess" Him, we have failed in our mission to "bear the ark of the covenant of the Lord"—that new covenant in which our sins are remitted, remembered no more, and under which we "know the Lord."

Then they were to "stand before the Lord," and

"MINISTER TO HIM."

God delights to have His people near to Himself; He finds His joy in the adoring worship of their hearts, as they speak well of that beloved Man of His good pleasure, the very mention of whose name is as "ointment poured forth."

We are thus reminded there is a ministry Godward; we are to know what it is with full hands to stand *before the Lord*; in His very presence to enter into the Father's delights in the Son, and the Son's delights in the Father; for our fellowship is with the Father and with His Son Jesus Christ. We are consciously to enter into all that Christ is to God; to utter His praises, to celebrate His worth in the very

holiest, to praise and bless His holy name forever.

Then the priests, the Levites, were to

BLESS IN HIS NAME.

The nature and character of this blessing we may gather from the close of Num. 6.

They were to announce to His people Israel the delight of God to bless, to tell of the grace of His heart, the peace He delights to impart, the shining of His face, the power of His hand to keep those He blessed, and other precious attributes bound up with His *name*.

It is suggestive that the place and "time" of this separation of the Levites is connected with Jotbath. They had traveled from Beeroth, which means "wells," to Jotbath, which means "rivers." They were to be "rivers of waters," streams of refreshing, now.

This surely is what we are to be in this world—out of our belly "rivers" are to flow to the parched and weary hearts all round us. We start at the wells, we drink of the fountain—Jesus; and coming to Him, He so fills and satisfies us, that there is an overflow. A river is the outcome and overflow of the spring: so, as the Spirit of God is ungrieved in us, He makes us channels of refreshment and blessing to others.

The gospel is not only "I will bless thee," but I will bless thee so fully that thou shalt "*be a blessing*." We are to show forth the virtues of Him who has called us out of darkness into His "marvelous light," to make known among men the unsearchable riches of Christ, to proclaim the love of God, the glories of the person and work of Christ, to declare

there is blessing for man bound up with the name of Jesus—blessing for “whosoever will.”

To bless “*in His name*” is our happy service.

To “*bear the ark*,” our daily responsibility.

To “stand before the Lord and *minister to Him*,” our abiding privilege.

It is well also to notice that these “Levites” had no resources *here*, no inheritance. The Lord was their inheritance; all their portion was to be found in Him; apart from what they possessed in Him, they were poor indeed.

Paul was a true Levite, “having nothing, yet possessing all things”; he found an unfailing treasure-house in God for all his needs for time and eternity.

The more simply and truly we learn that all our blessings are in the Lord, outside the world, the more God becomes our everlasting portion, we shall be in a spiritual condition to worship God in the Spirit, become witnesses for Christ, and exponents of the heart of God to men, *blessing in His name*.

H. N.

## ADONIJAH—A SAD HISTORY.

(1 Kings 1.)

THERE are three things that stand out prominently in this history of Adonijah, namely, his person, his pride, and his doom; and there are lessons which both parents and children may well lay to heart and take warning from, and profit thereby.

We have no elaborate and detailed history as to the person of Adonijah; it is simply a short sentence of eight words, but it contains much, and suggests more to the thinking mind. It says, “And he *also*

was a *very goodly man*." Then we are told, "And his mother bare him after Absalom" (ver. 6). Thus we learn he came next to Absalom in the family of David, and partook very largely of the handsome and attractive appearance of his half-brother, and evidently was highly conscious of it, and traded on it. His self-will was as great and unbounded as his pride, and he knew how to trade on the patience of a weak and doting father. Such is Adonijah as we see him march across the stage—very handsome—very vain—excessively proud and self-willed.

A very sorrowful testimony is given of David his father in a brief sentence in the same verse. It reads, "And his father had not displeased him at any time in saying, Why hast thou done so?" Oh, how that short sentence tells its own tale of David's special weakness, and sets the wise king and valiant soldier before us in a new light! What mixtures men are of wisdom and folly, strength and weakness; of preponderating vices or virtues! Earth has seen only one man that was perfect; in whom no one quality preponderated over another—the man Christ Jesus. In view of David's general character as a warrior and a king, how little one would expect to find in *him* the weakness and failings of a doting father! And yet, when once we see that trait in his character, we soon find there are more instances of that kind in his history than we had thought of—the greatness of the public man overshadowing the failings of his private life.

David could *command* his soldiers or his servants, but he could not command his children! He was an indulgent father, who could not say No to *them*. He let them do just what they pleased, and never

said, "Why hast thou done so?" What a lack of moral strength does this manifest! How different the word spoken of Abraham in Gen. 18: 19: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The contrast between the two men is indeed a striking one.

Alas, how David had to suffer from his family through this great failing of his! How far better would it have been for him to have kept them under restraint, even at the expense of being stigmatized as hard and severe to his children! How well for him had he acted on the wise counsel of his wise son, set forth in Prov. 13: 24; 29: 15; 23: 13, 14, when it was necessary! All his trouble in this case was caused through his own weakness and neglect. He had himself to blame for the way he had allowed Adonijah to grow up. Alas, how many Davids there are in these days of boasted enlightenment, whose Adonijahs will cause them many a tear, many a bitter pang, and many a sore heart, before they reach the end of the journey! How one is constantly witnessing such cases! What a beacon for the saints of God! How well for them if it warns them and turns them ere yet it be too late!

Adonijah had now reached that stage of his self-willed career when he determined to aim at a high place. He aspired to nothing short of the throne. Hence we read, he "*exalted himself*, saying, *I will be king*," and prepared accordingly (ver. 5). He knew he had no right to the position, and doubtless was well aware of his father's will and intentions as to who was to sit on the throne. But self-will, then as now, cared not for *right*. It wants *might*.



It is evident too that he had laid his plans with some measure of skill, for he privately and secretly made himself sure of the support of the commander-in-chief of the army, and of the high priest, ere he made his public effort. How sad, we may well say again, to see these aged and experienced men, Joab and Abiathar, so deluded as to be carried away by this proud, rebellious youth! How true is that word, "Great men are not always wise; neither do the aged understand judgment" (Job 32: 9); and here we see an illustration of it.

Adonijah "exalted himself." Better would it have been to let God do it for him, if it had been His mind, than to climb so high only to be cast down so low. It is "he that humbleth himself that shall be exalted." "I will be king," he said; but he was reckoning with his will only. God had *His* purposes about that throne (2 Sam. 7: 12-16), and who was to sit on it. It was simply Adonijah's pride and self-will that said, "I will"—not "If God will." Alas, the man who aspires to get so high has a long way to fall, and the more awful the crash when he does slip! How little like his father David Adonijah was in this matter!

It is refreshing to turn away from all this wickedness, if even for a moment, and let the mind and eye rest on true and loyal men at such a time, and in such a crisis. Thank God, there *were* such; and thank God, He will always have such, however great the darkness or difficulty, till we reach the end. And so we read, "*But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah*" (ver. 8)

They had clung to David in his adversity, through all his wars and successes, and their hearts remained true to their king, and they had no desire to be found in the train of the would-be rising star. It is in times like this, that the heart is tested and true loyalty is seen. How good to think of those who are true to great David's greater Son—our Lord Jesus Christ—and refuse to follow with that or those who seek to displace Him in any way; who are "overcomers" where all is in revolt! They *hold fast* His Word, and *deny not* His name (Rev. 3).

But, to return. It was not the hasty action of an ignorant enthusiast. It was a deep-laid and well-planned scheme. Adonijah "slew sheep and oxen and fat cattle . . . and called all his brethren the king's sons, and all the men of Judah the king's servants" (ver. 9). "*But*"—ah, that "but"!—"Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, *he called not*" (ver. 10). All those who were likely to be influenced, and favorable to his designs, were invited and feasted; while all those likely to be adverse to them were overlooked. Ah, these feasts of designing people, how much they have to answer for in turning men away from the truth, even in these modern and ought-to-know-better days! What tales the judgment-seat of Christ will unfold of the corruption of otherwise honest hearts by the teas, and dinners, and feasts, and gifts, of the party-makers, to gather and consolidate followers to their cause! Truly "a gift blindeth the eyes of the wise."

What an illustration we have of that word in Job 20: 5-9 "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.

Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever." It was not long ere the tidings of Adonijah's rebellion reached the king's ears. David was reminded of his promise and oath to Bathsheba, that her son Solomon should sit upon the throne, and he says, "Even as I swear unto thee . . . even so will I certainly do this day" (ver. 30); and Solomon is taken, anointed and made king in his father's stead, while the people rejoice and shout, "God save king Solomon!" (ver. 39). How sweetly that reminds us of the certainty of God's promises to us in Christ! They are all "yea, and in Him Amen.

But what of Adonijah and his deluded followers? They had been tardy in their action, and overindulging themselves at their feast, till startled by the sound of the trumpet and the rejoicing shouts of the people at the coronation of their lawful king. Then, when the truth is forced home upon them,—for the time comes when it will be forced home on men whether they will or not,—then we read, "And *all* the guests that were with Adonijah *were afraid*, and rose up and went every man his way" (ver. 49). Their feast was spoiled. Their mirth as well as their hope is brought to a sudden end. Silently each traitor slips away, and leaves the proud, rebellious, self-willed young man to himself!

It makes us think, what will it be by and by for all those who set themselves against God's King? What can it end in but utter confusion and disaster? The forbearance of Solomon might allow Adonijah to live a little longer, if perchance he would redeem his character, and "show himself a worthy man," though even that failed in his case; but for those

who set themselves against Christ, there is no altar for them to flee to—no forbearance, and no one to stand by them to the bitter end. They must face the awful and eternal consequences *alone*—each one for himself. Oh that men would be wise, and repent, and turn themselves to Christ, in this the day of grace! “Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him” (Ps. 2: 12). And seeing God’s King is God’s Son, to whom all *must* submit, how well for each and all to do it *now*.

Well might Adonijah fear, and flee to the altar, when he found himself deserted by his so-called friends, and left to face the wrath of the king alone. Fear had seized on each of *them* when they found that Solomon was established as king; and we behold their contemptible conduct as we watch each one steal away, solicitous for his own safety only, and leave the poor, terror-stricken usurper to shift for himself. But even God’s altar is no place of security for presumptuous sinners, as we see in the subsequent history of Joab (chap. 2: 28–34). Righteousness will take presumptuous sinners even from there (Exod. 21: 14). And so Adonijah, in his terror, fled, and laid hold on the horns of the altar, and begged for mercy from the one he had sought to injure. What else could he do? His only hope lay in the mercy of Solomon. Guilt, high-handed rebellion, called for judgment on the culprit. Fear and terror compelled him to cry for mercy; while grace on the part of Solomon spared his life for the time being. If he showed himself a worthy man, he would live; if wickedness further showed itself, he would die.

Alas for the human heart! it is incurable. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart" (Jer. 17: 9, 10). How we see the truth of this statement in Adonijah's case, and daily in our own and the hearts of those around us! Baffled and defeated, yet spared from the doom he so richly merited, poor Adonijah manifests that his repentance had not been real, and he falls under the righteous judgment of Solomon and meets his doom (chap. 2: 25). Nothing will change the human heart but the grace of God. "Ye must be *born again*"! Men must experience a *new birth*, or else the *second death*; and that new birth is only effected by the soul's look of faith to the Saviour on the cross (John 3: 14, 15).

What a sad, sad history! we may well say. Sad, as we look at the father's side; sad, as we look at the son's side; sad on every side; and the only bright spot in it is the faithfulness and loyalty of the devoted men who had followed David, and are found true to David's son Solomon, the true king. What solemn lessons for all weak and doting parents who allow their children to do what they please without correction, like Absalom and Adonijah! What a warning to all self-willed children who think they know better than their parents and elders! How it says to each one, "Children, *obey* your parents in the Lord"; "*Honor* thy father and thy mother"! And how it says to all parents, "Bring up your children in the nurture and admonition of the Lord"! May these lessons be learnt by all!

WM. EASTON.

## THOUGHTS ON LEVITICUS XVI.

### III.

(Continued from p. 187.)

SOME regard the scapegoat in Lev. 16 as a figure of the element of substitution in Christ's sacrifice, and as the only "full type of this" to be found in Scripture. Starting from this mistaken premise, as we believe it to be, conclusions of great moment are reached and maintained.

"Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat: . . .* and the goat shall *bear upon him all their iniquities unto a land not inhabited,*" or "cut off" (Lev. 16: 21, 22). Surely such language pictures nothing less than sins so removed from the people as effectually to save them. But is substitution at the cross the thing here portrayed? If so, the Substitute died only for those who will be saved, and we must embrace the doctrine of a strictly limited atonement.

In that case we must abandon the view that propitiation and substitution are simply two aspects of atonement: propitiation expressing its efficacy to maintain God's righteousness in passing over sins, and substitution expressing the truth that Christ bore sin's penalty for others. For while our Lord is a propitiation for the whole world (1 John 2: 2), a substitute for the whole world He cannot be if the scapegoat pictures substitution; for, were sins re-

moved from all mankind, like Israel's upon the scapegoat, would not the whole world be saved?

So too, if the scapegoat typifies substitution, we must deny that "atonement" in the Old Testament is the equivalent of "propitiation" in the New.\* For since atonement includes substitution, and propitiation, being for the whole world, cannot include it (if, indeed, the scapegoat represents substitution), atonement and propitiation necessarily are different. And, by the same logic, we must believe that, "atonement," which looms up everywhere in the Old Testament, dominating the book, is not once mentioned in the New!

Indeed, once concede that the scapegoat pictures substitution, and at every turn a cramped and limited view of Christ's work is before the mind. Impressed by the far-reaching efficacy which Scripture seems to attribute to the cross, would we fain regard our Lord's infinite sacrifice as a fragrant atonement for all evil? We may not do so: the yawning brink of universalism threatens! For does not "atonement" include scapegoat-substitution? and does not this necessarily save? One died for all—but this is not atonement! Christ gave Himself a ransom-price for all—it cannot mean atonement! He tasted death for everything—but not atoningly! He is a propitiation for the whole world—but did not make atonement for its sins! All things are reconciled by the blood of His cross—but not through atonement! He came to put away sin by His sacrifice—but not

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\* Notwithstanding the fact that in the Septuagint version "atonement" is rendered by substantially the same Greek forms which the Spirit of God subsequently employed for "propitiation" in the New Testament.

by atonement! He sits on high, having effected purification of sins—but this was not atonement! Behold God's Lamb that takes away the sin of the cosmos—but do not imagine that this is by atonement!

But *does* the scapegoat figure substitution? Surely not! The type itself decisively refutes the thought.

1. What is involved in substitutionary sin-bearing? Is it not the bearing of sins' penalty—death and judgment? But in the type, the scapegoat is precisely that which bears *no penalty*. It does not die—does not endure judgment. It is the *escape*-goat, the goat which *goes free*! Substitution without death—without penalty-bearing? A living goat, “let go,” the special figure of sin-bearing by a dying Christ? Is this interpretation?

2. Aaron is said to “*have made atonement*” for himself, his house, Israel, the tabernacle, the sanctuary, and the altar (Lev. 16: 14–20), before he comes out to the scapegoat. “When he *hath finished making atonement*, . . . he shall present the live goat,” (ver. 20). This atonement was made by sacrificing the bullock and Jehovah's goat, with the rams, anticipatively represented in the burning incense, as if already offered. In accepting these sacrifices, God acknowledged their efficacy; hence every feature of atonement, including substitution, must have been present to His complete satisfaction.

All agree that “atonement” cannot be made without substitution. Since it *was* made, according to the text, by the sacrifice of the bullock, Jehovah's goat, and the rams, must these not have been substitutes? Who, indeed, can question it? Were not these inno-



cent victims vicariously offered for the guilt of others?—and this is substitution.

Again, upon these victims typically fell both items of the penalty in sin-bearing—death and judgment. They were slain for guilt of others; for others' guilt they were consumed by fire. And the scapegoat was "let go," because Jehovah's goat died thus, bearing judgment, to "make an atonement *for* it" (ver. 10, Heb.).

All the sacrifices in the Old Testament typify substitution. They died, not for themselves, but for guilty man. But the scapegoat was not sacrificed at all. It removed sins without incurring death. Of what, then, is it a type? We shall see presently.

3. Ver. 27 speaks of the blood of the bullock and of Jehovah's goat as "brought in to make atonement *in* the sanctuary." Hence the service of the scapegoat, which took place afterward, and outside, is not included in atonement. Yet since atonement must include substitution, it follows that the blood which could thus "make atonement in the sanctuary" was blood of substitution, and, therefore, that the victims which shed it were substitutes.

And let us weigh the fact that the presence of the blood "in" the sanctuary was regarded as making "atonement." This proves that the blood symbolically represented the complete sacrifice; for, assuredly, not a single element of the sacrifice could be absent from that which "makes atonement." \*

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\* In a preceding paper we reached the conclusion that the blood is, symbolically, the sacrifice, from Lev. 16:3; because the explicit command that Aaron must enter the sanctuary "with the sin-offering" is wholly disregarded if it be not observed in his entrance with the victim's blood. Heb. 13:11 sets its seal upon this

Furthermore, the blood "in the sanctuary" is said to "make *atonement*" (not propitiation). Who can reconcile with this the view, professedly based upon this very scripture, that "propitiation," and not atonement, was made by the presentation of Christ's blood in heaven? Indeed, we are first told that "atonement" in the Old Testament is not the same as "propitiation" in the New; and then, in proof that propitiation, as distinct from atonement, has been made by blood in heaven, we are turned to the very dealing with blood in the sanctuary in the type before us, which Scripture expressly and repeatedly says, "makes *atonement*"! Truth may not walk upon the unequal legs of the lame; and only one consistent interpretation is possible here. What really makes "atonement," throughout the type, is the sacrificial death of the victims—slain outside the sanctuary; and the different acts of blood-sprinkling, "to make atonement *for*" the various things linked with the tabernacle, do not picture a new work, nor divide atonement into parts, but simply show its efficacy to purify the figurative representations of the heavens and the earth from the people's sin and sins, judged upon the victims.

In God's sight, the tabernacle was purged the instant the sacrifices were offered up. But that Israel might realize this, symbols of the sacrifices were carried in and applied. For God, the entire universe

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interpretation. "For of those beasts whose blood, as sacrifices for sin, is carried into the holies by the high priest—the bodies of these are buried outside the camp" (Greek; compare the Revised Version and the New Translation). This, held in mind and logically applied wherever the blood is mentioned in Lev. 16, of itself corrects many misapprehensions.

was purged from sins (Heb. 1: 3) and sin (Heb. 9: 26) the instant Christ died.\* But for "*our* justification," that we might know this, Christ risen appeared to men on earth; and as our Representative, in entering heaven to appear before God's face "for us," He ascended publicly, in the sight of men and angels.

4. Lastly, all the figures of Christ, represented as "atoned for" in view of Israel's sins (as the brazen altar, the tabernacle, the sanctuary and its furniture), are all figures of Christ in heaven now, with His sacrifice completed, and its value perpetuated in and applied through His Person (Heb. 7: 24, 25). The scapegoat, another figure of Him, as all agree, likewise was "atoned *for*" (ver. 10, Heb.). Does not the scapegoat, then, figure the glorified Christ's present work, in actually *remitting* and removing sins, rather than His work at Calvary, in bearing their penalty?

The type gains a new significance the moment this interpretation displaces the incongruous view that a goat which dies not, bears no penalty, but goes free, figures sins' judgment upon a dying Christ!

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\* Contrary to the thought that "sin" is not atoned for, the type (ver. 16) explicitly states that the sanctuary (God's presence) received atonement in view of Israel's "uncleanness" (sin), as well as in view of "their transgressions in all their sins." And so was it with "the tabernacle, which dwelleth among them in the midst of their *uncleanness*." With "sins" not only atoned for, but removed by the scapegoat, "sin" still remained in Israel, and, as necessarily abiding still in the midst of this, the tabernacle required atonement. In Scripture, a competent dealing with "sins" involves a full dealing with "sin." God never separates a tree's fruits from its roots—from the tree itself; but regards the one as manifesting the other.

First, we face the literal fact. A year's accumulated sins of the priests and nation of Israel were atoned for, and this atonement applied to the cleansing of sanctuary, tabernacle, and altar, *without removing these sins from the guilty people themselves*. This last required another thing—the service of the scapegoat. What would God teach by it?

If we make the work of the scapegoat an element in atonement, we reach the unscriptural view that substitution necessarily saves all for whom Christ died, even though they should remain hardened rejectors of the Substitute and His work. But if the scapegoat figures the risen Saviour, it brings into our type the doctrine of Scripture elsewhere, that although God has been glorified by complete atonement for evil, the eternal consequences of sins are lifted from none who reject God's terms of pardon.

Next, we interpret our chapter as a type. Israel's sins become the world's. Christ atones for them, and heaven and earth are purged. Does universalism follow? Alas, no. How happy had been "the Father of spirits" had the spectacle of His Son's cross broken the heart of fallen man and angel, and brought them both, repentant, at Christ's feet! Would either have been cast out? But, no; of itself the sacrificial work removes not one sin from one guilty soul. To accomplish this God must do a further work, *in souls*—the antitype of the scapegoat's service.

Let the Christian apply this to his unsaved years. Had not Christ made atonement before your birth—before your sins existed? Was He not your substitute? If not, He never can be; for, thank God, He dieth no more! Yet with substitutionary atonement

wrought for you, were you not still unsaved, with unpurged conscience, "condemned already," God's wrath abiding on you, as completely lost as if no substitute had died? *If substitution lifts not one sin from the elect, apart from faith and repentance, why should it save a wilful world still unbelieving and unrepentant?*

Apply the type to Israel. Was not the Messiah their Substitute? Did He not make vicarious atonement—die for that nation? Did not Jehovah lay on Him the iniquity of them all? And are their sins gone, or still left?—a horrible weight, upon their souls! With substitution effected, atonement made, what means this heartbreaking procession of eighteen weary centuries of hopeless Jewish generations?

Alas, the fault lies not with Israel's compassionate Priest! "How often would I!" He cried, "And ye would not!" He did not fail to fulfil the first part of Lev. 16. True Antitype of bullock, goat, and ram, He gloriously atoned for Israel's sins, purging the universe from their defilement. But Israel will not put out its hands to Him, confessing its sins. The stiffnecked Jew rejects the Priest, rejects the glorified scapegoat. Jesus patiently awaits one motion of faith, that from the souls of Jacob's seed He may remove their awful burden; on the basis of His sacrifice casting their sins behind Him into a land of forgetfulness, while ministering sweet and gracious words of everlasting pardon, "Your sins and iniquities will I remember no more!" In God's time the typical picture will be fulfilled, "and so all Israel shall be saved" (Rom. 11: 26).

In a picture of Christ's work so elaborate as Lev. 16, is it not fitting that God should somewhere show

how the sins atoned for may be remitted to the guilty? And the voice of Scripture is one in its doctrine of remission. Christ's sacrifice is the mighty foundation on which salvation rests. Therefore we are "justified in [Gk., *ἐν*, "in virtue of," or "in the power of"] His blood" (Rom. 5: 9). But is any one saved by or through it until faith and repentance are wrought in the soul?

Not the past work of substitution, but a present work of new birth, on the ground of faith in the Sacrifice once offered, introduces into God's kingdom. Present faith in the soul justifies—not the fact that substitution has been effected for us, *apart from faith in us* (which alone would involve universalism). Remission of sins is conditioned on repentance; not on whether the work of substitution included those to whom we preach. It *did* include them; yet they shall perish, if they repent not. God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, "if we confess our sins." But Christ's offering to God of a substitutionary sacrifice confers on us no forgiveness, so long as we flout the Substitute that died, and the God who waits to forgive. *Until we believe*, instead of saving, the substitutionary sacrifice utterly condemns—multiplies our guilt by adding the rejection of God's love and gift to our other sins.

An error of translation in our common version (Lev. 16: 10) applying to the scape-goat the words, "To make atonement *with* him," may lead one, just because he is subject to God's word, to frame his views in accordance with the supposed scripture. And though the error be corrected, the misapprehensions begotten by it still shaping the thought,

may barricade the mind against the sweetest truths.

We do not misread the type of the two birds (Lev. 14: 4-7). All see a risen Christ ascending, as the living bird flies heavenward, stained with the slain bird's blood. And since we now know that Lev. 16: 10 (Heb.) declares that "the scape-goat shall be presented *alive* before Jehovah, to make an atonement *for* him [not "with"], *to let him go*," shall we not apply this type to the present, all-important, heavenly work of our glorified Saviour?

The type refers not alone to Israel, and to a coming day. On the ground of His atoning sacrifice, offered up at the beginning of this dispensation, day by day and century after century since His cross, Christ in glory has been removing sins from millions of repenting sinners—casting their iniquities behind His back into the "cut-off" land of God's eternal forgetfulness! Could God have made the type and its interpretation plainer, unless, by a special miracle performed on each recurring day of atonement, He had raised the slain goat from the dead, instead of using two?

F. ALLABEN.

(To be continued.)

## ANSWERS TO CORRESPONDENTS.

QUES. 19.—There are none here, where I am, with whom I can have much fellowship in the things which I have learned out of the word of God, though there are earnest Christian people who belong to churches, and who seem to be anxious to secure the salvation of others. What advice would you give as to identifying myself with them?

ANS.—Our hearts should be ever open to all the people of God, wherever they may belong. "Faith in Christ Jesus, and love to *all the saints*" (Col. 1: 4), is the chief mark of the true Christian,

We should also express our fellowship with them in everything that is of God, both in their doctrines and in their ways. As to identifying yourself ecclesiastically with any of the various denominations of Christendom, you will find two things continually facing you :

1. The impossibility of holding, preaching and practising the *whole truth*. The word of God in its entirety is not free in any of them; a portion of the truth must be suppressed here, and another there, or offense is given. It is a serious thing for a Christian to be found where things continually clash against some part of the word of God; it hinders his growth and fruitfulness, inasmuch as it grieves the Spirit of God.

Thus, to love *all saints*, even if found in abominable Romanism, is right, and of God; but to be identified with an order of things which is not of God is ruinous, and contrary to His revealed mind (2 Cor. 6 : 14-18 ; 2 Tim. 2 : 15-22).

2. You will be liable to encounter "Higher Criticism" at any time, for the schools are now, almost without exception, training the young men into it; and this is not merely error, or ignorance of truth; *it is apostasy*;—the destruction of all truth.

Do you think it would be love to God to countenance what He hates? or love to His people to encourage them in what either robs them of their blessings or destroys all their hope? It may cost one much to be faithful. It always does. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3 : 12). The conditions in the Church to-day are no better than they were in Israel in Jeremiah's day. See his sorrow, his position, his reproach, and God's promise to him, in Jer. 15 : 15-21. It is great profit to the soul *now* to suffer with Christ. It will be no mean glory to reign with Him after a while (2 Tim. 2 : 12).

To most professing Christians it looks like denying all about the Church to stand outside all denominations. This is because they do not know what the Church of God—the "one body"—really is. They cannot therefore know the blessedness of membership in it by the baptism of the Spirit (1 Cor. 12 : 12, 13) and the power of the ecclesiastical tie between all those who confess this membership and refuse all other.

The Lord give you grace to be faithful to all you possess of the truth. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3 : 11).

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## EDITOR'S NOTES.

“The Law is not of Faith” (Gal. 3: 12).

It is to be regretted that many who have clearly apprehended the difference between law and grace, between Judaism and Christianity, have not so clearly seen the principle of faith working in those who, spite of being dispensationally under law, and in Judaism as God's system for that time, were nevertheless of the household of faith, and, as such, the subjects of God's workings in grace.

“The law is not of faith,” but those men were of faith. A cloud of them is mentioned in Heb. 11. They lived, and walked, and hoped, in a sphere far beyond and above law. Their vision was limited by the measure of revelation given them, and their portion was defined by the purpose of God; but they were His children, being of faith, walking in communion with Him according to their measure of light, looking “for a city which hath foundations, whose builder and maker is God” (Heb. 11: 10). It was not law that made David say, “For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise” (Ps. 51: 16, 17). It was not law that taught Isaiah the lesson of the sixth chapter of his book, nor Job to say, “But now mine eye seeth Thee.”

They were not of the Church—the body of Christ; for the Church was not yet begun (Matt. 16: 18). They were not *indwelt* by the Spirit; for the Spirit had not yet come (John 16: 7). They were not in the *place* of sons as we are, and could not enjoy the same freedom that we do therefore (Gal. 4: 1-7). All that faith in them looked forward to concerning

the death and resurrection of their and our Lord, the same faith in us now looks back to, and enjoys its blessed fruits; but as to the glories which were and are yet to follow, they "all died in faith, not having received the promises"—as we do still while waiting for our Lord from heaven, and confessing thus with them that we are "strangers and pilgrims on the earth" (Heb. 11: 13).

Abiding,  
Not Progressing.

2 John 9 is a very important word, especially in this day of boastful progress. It says that "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." The word "transgresseth" should be rendered *progresseth*, or, *goeth forward*: it stands in contrast with "abideth." That is, the idea of *improving*, as men say, in the things revealed means infidelity—one who "hath not God." For instance, people say that everlasting punishment is a doctrine of the past; religion is improving—is progressing—and such a doctrine is no longer to be held or preached. This would mean that Christianity is not a divine revelation, but a human invention, to be therefore improved and perfected by man as he improves and perfects a piece of machinery. This is the destruction of all truth—it "hath not God." As well might we say that while two and two made four in time past, they make five now; or, that while the day had twenty-four hours in the dark ages, it has twenty-five now.

Man changes in his ways because he is an ignorant creature, who progresses in knowledge; but God is not so. What He does, is forever; what He says, is never recalled, nor altered. The man who wants to

improve on the revelation of God is a man who "hath not God." It is "he that *abideth* in the doctrine of Christ" who "hath both the Father and the Son."

"Sects."

A "sect" is departing from the thing established and forming a party by it, while professedly remaining in the thing established.

In Christianity it is introducing some doctrine subversive of Christianity, forming a party by it, yet professing Christianity still. For instance, Unitarianism is a sect. It denies the deity of Christ, which is the very root of Christianity, and yet it still professes Christianity.

The teachers of Acts 15: 1 were sectarian, for they introduced that which in the end destroys Christianity—the legal system combatted in Galatians, which has prevailed throughout Christendom, and is leading it to apostasy.

We might mention a host of sects more or less destructive in their effects, but one and all departures in greater or less degree from the revelation of God in Christianity. If any man desires not to be sectarian, he must be sincerely subject to all the word of God; not to this or that portion which he selects, but to *all*. If he is truly humble, the Spirit of God will lead him in such an understanding of it as will make it one harmonious whole, filling his heart with peace, and love, and worship, and separating him from all that is sectarian. Such a man may not have an easy path amid prevailing conditions, but he will have the approval of a good conscience here and of the Lord Jesus "in that day" when He makes all things manifest.

## "FIVE SMOOTH STONES OUT OF THE BROOK."

**A**FTER we are converted to God and saved by His wondrous grace, we get into the school of God, and become subjects of His disciplinary ways, in order that we may become instruments ready to His hand, to accomplish His purpose with regard to others, and that we may be well-pleasing to Him as His people here.

We are saved, it is true, and redeemed to God by the precious blood of Christ, and without fail our God is going to bring us to His eternal glory; but in the mean time we are not only the subjects of His ceaseless care, but also of His ways as Pruner, Refiner, and Potter; so that He may get fruit from us, see His own likeness in us, and we be altogether according to His own mind. As we read, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen" (1 Peter 5: 10, 11).

In the "five smooth stones out of the brook" that David chose, we have an illustration of this. These five stones lay a long time subject to the action of the water before they were ready for the hand of David, and for use in the destruction of the great adversary of Israel.

A long time ago they were rough and jagged stones, quite unfit for such a purpose; but now they are smooth—made such by the constant action of the water—and ready for the use of the already

anointed king of Israel. There were many other stones in the brook, but David chose "five smooth stones out of the brook." The others were passed by as unfit, and the five were chosen. These were David's choice, and with them he went forth to victory.

There is a lesson in all this for the people of God to-day. Does our God want instruments to do His work? He looks for those fitted to His hand: those who have been under His training, been in His school, learned of Him; who have been under the action and power of His Word, of which the water is a figure; in whom the flesh is refused, the will subject—fit instruments to accomplish His purposes.

The Master chooses these. They are fitted by Himself, and fit for His service. They may have lain in the water a long time, the action of the word of God has been going on, it may be, for years; but now He reaches down His hand into the brook and takes them up and uses them. He is sovereign in this, and yet there is a moral fitness in those whom He chooses. Others, whom man might deem more fit, are passed by, and these are used mightily for His glory.

How often do we see this illustrated in the word of God—Moses, for instance. How unfit when he thought himself fit! and how unfit in his own estimation when God had really fitted him. Forty years at the backside of the desert was a long time to wear off the jagged edges and make him a "smooth stone," "the meekest man in all the earth," and fit to bear the burdens that rested on him as the chosen deliverer of God's people. So with Joshua, "the young man that departed not from the tabernacle." David

was another case. What secret training had he as a youth! and all along his pathway he seemed to be under the disciplinary hand of God, "the water of the word" seemingly ever flowing over his soul. It is the way of God. How much were the prophets of old kept in retirement, waiting for the "word from His mouth." So with the apostles, and, last of all, the apostle Paul. Those three years in Arabia, if they were allowed to speak, would doubtless tell the story of secret training with his God, to fit him to brave the storms that met him, to enable him to suffer as he did for his Master, and at last joyfully to die for His sake. See Phil. 2: 17.

There is much human training going on to-day. Much stress is laid on education, ordination, human credentials, and the like; but how often we are made aware of the fact that God moves outside of all this, and has His eye on the "smooth stones of the brook"; and when the time has come, He reaches down His hand and takes one up, and uses it to the astonishment of many that thought they were fit. One need not cite illustrations of this; they are too numerous. The long rows of names burdened with titles conferred by man are passed by, and some obscure miner, some unlettered clerk, some one who has been in secret training with God—a stone fitted to His hand—is taken up and used sovereignly and mightily to do His work.

This is humbling to the pride of man, to all his boasted attainments in an educational way; but it is the way of God; and we have to learn that "the foolishness of God is wiser than men; and the weakness of God is stronger than men" . . . "that no flesh should glory in His presence" (1 Cor. 1: 25, 29).

Much is made of a man's presence, his eloquence, his enunciation, his education, his titles, his ancestry; but what are these to God? The "five smooth stones," as they lay in the brook, were the expression of weakness. What could they accomplish? Nothing, only as the hand of David took them up and used them. So with any of us. We are absolute weakness in ourselves, the expression of ignorance and nothingness; but when the mighty hand of our David takes hold of us, when the Spirit of God works in us and through us, then we are strong to accomplish the work of God. God will be no debtor to that which exalts the first man; those stones are not smooth enough for Him; He passes them by, and uses whom He pleases.

An obscure monk once shook the papal throne, and wrested from the grasp of Romish superstition multitudes of souls. At the Diet of Worms, how mighty he was in the hand of his mighty Master! How smooth the stone had become through those years of secret training with his God! and so, when slung by the hand of the true David, how it smote the Goliath of superstitious unbelief and laid him low, letting the precious truth of the gospel shine out in its heavenly beauty!

"When I am weak, then am I strong"; "If any man seem to be wise, let him become a fool, that he may be wise" (2 Cor. 12: 10; 1 Cor. 3: 18), are lessons to be learned in God's school.

The time is fast approaching when it will be seen that God has not used the flesh at all, nor that which exalts man; that He has moved outside of it all; and that which has been done, which will abide, has been done by the mighty energy of His Spirit,

through instruments prepared and chosen by Himself, who were willing to be nothing, so that He might be glorified.

God is at work in this world, and He has His own way of working. Instruments He uses, but they are instruments fitted by Himself, who have learned that "power belongeth unto God," and that God's work is not accomplished by the might and wisdom of man, nor in the energy of mere nature, whether refined or unrefined, educated or uneducated, but by the Spirit of God, as it is written, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." In this way only can the mountain become a plain and the work of God be accomplished, with shoutings of "Grace, grace unto it" (Zech. 4: 6, 7).

The prophet was "waked, as a man that is wakened out of his sleep," to see and know this (Zech. 4: 1). And is not this the important lesson that needs to be learned to-day by those who undertake the work of God, so as to do it in a way that shall manifest that it is the power of God that is at work, and that it is for the glory of His grace?

E. A.

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### John Wesley wrote:

"I beg leave to propose a short, clear and strong argument to prove the divine inspiration of the Holy Scriptures:

"1. The Bible must be the invention of good men or angels, bad men or devils, or of God.

"2. It could not be the invention of good men or angels; for they neither would nor could make a book and



tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

"3. It could not be the invention of bad men or devils; for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity.

"4. Therefore I draw this conclusion—that the Bible must be given by divine inspiration."

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## LUKE AND DEMAS:

### THE FAITHFUL AND THE FAITHLESS.

"Luke, the beloved physician, and Demas, greet you" (Col. 4: 14).

"There salute thee . . . Demas, Lucas, my fellow laborers" (Phile. 23, 24).

"Demas hath forsaken me, having loved this present world (age), and is departed unto Thessalonica. . . . Only Luke is with me" (2 Tim. 4: 10, 11).

**T**HERE are solemn lessons, particularly for those who essay to serve the Lord in the ministry of the Word, in the manner in which the Holy Ghost, through the apostle Paul, links the names of Luke and Demas in the three passages quoted above.

A careful reading of the Acts would seem to indicate that Luke, the writer of the book, joined himself to the apostle about the time that he, having been forbidden of the Spirit to preach the word in Asia, or to go into Bithynia, went down to Troas, and thence to Macedonia. In Acts 16: 10, after relating the vision of the man of that country who prayed Paul, saying, "Come over and help us,"

Luke writes: "And after *he* had seen the vision, immediately *we* endeavored to go into Macedonia, assuredly gathering that the Lord had called *us* for to preach the gospel unto them." The use of the plural pronoun in the first person makes it evident that the writer was one of the company, heretofore composed of Paul, Silas, and Timotheus.

From this point on, the faithful physician-evangelist is ever linked more or less closely with Paul. With him he shares hardships to which his early training could scarcely have inured him; with him he enters too into the joys of spiritual conquests as he beholds the power of the name of Jesus made manifest among Jews and Gentiles.

Occasionally we miss the familiar yet unobtrusive "we" and "us," as Luke remains here or there, evidently for the further establishment of some whom Paul had to leave abruptly, owing to persecution or lack of time; but everywhere Luke is the dependable, steady-going, devoted servant, who, perhaps more than any other, understood and could care for the physical needs of the great apostle of the nations. He *never* vaunts himself, nor mentions his departure on special missions, his remaining in this or that place, nor his rejoining the company. In chap. 20: 4, seven helpers are mentioned; but the name of Luke does not appear. Only the "us" in the 5th verse lets us know that this scholarly doctor of medicine was along as "he that serveth."

He seems to have spent some days with the brethren at Troas on his return, but he makes no mention of a special welcome to what may have been his home-assembly. He is ever the hidden one (vers. 6, 7). Leaving Paul to finish his ministry,

he was with those who "went before to ship and sailed unto Assos," where Paul joined them after the breaking of bread on the first day of the week.

He is intimate enough to plead earnestly with the apostle, beseeching him not to go up to Jerusalem; but when the journey is decided on, he is one who says, "The will of the Lord be done"; and from this time to the end he is ever with Christ's honored servant, even to sharing his imprisonment.

In all the record of the Jerusalem and Cesarea imprisonments we see no sign of his characteristic "we," or "us"; for one figure alone engages our attention there. But in chap. 27: 1 again we get it. "And when it was determined that *we* should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius," etc.; and thus we learn that Luke is still with Paul, possibly as his physician and body-servant; for it was evidently voluntary on his part.

He accompanied the apostle to Rome, was with him in his first imprisonment; and when he was re-arrested, and awaiting martyrdom, he is still the same faithful, unswerving companion, and Paul writes from the depths of the Mamertime dungeon, "Only Luke is with me!"

Blessed, faithful man! Thy lowly life, so like thy Master's, speaks loudly to us all, calling away from self-seeking and indifference to Christ; calling away from paths of ease and comfort; calling from personal independence and worldly glory, to a life of toil, of rejection, of devotion to Christ and His truth! Not once named in all the book of Acts, which he penned himself, or in his Gospel either,—there is *another book* in which his name shall shine

as in letters of gold when he gets his Lord's approval "in that day."

But he is, as we have noticed, thrice mentioned in connection with another servant, of whom, alas, we have a different story to tell, for the warning of all who venture, without counting the cost, on the path of discipleship and service.

"Luke and Demas," "Demas and Lucas": thus are the two names connected. Once Luke takes precedence. Again, it is Demas. How closely were these two men linked in their effort to serve the Lord, and to minister to His apostle! And how strange that in the book of the Acts no mention is made of Demas at all! It is idle to think of party feelings causing the omission of his name. God's Spirit inspired the holy record. He would not permit the name of Demas there, among the list of those devoted to His service. In the Epistles he is mentioned, but in such a way as to speak most solemnly to us all.

"Demas hath forsaken me, having loved this present age, and is departed"! What a tale of a heart never weaned from the vanities of earth—or, that has fallen back into them! How long it took to reveal the true state of affairs we know not. When he joined and when he left the apostolic company we cannot tell; but several years at least must have elapsed between the writing of the letters to Philemon and the Colossian gathering, and that to Timothy. And Demas, who joined in loving greetings in the former two, has "departed," and is stamped a lover of this unholy age in the latter.

Unhappy Demas, how many imitators hast thou

had since!—how many who once fought well and promised fair but who turned back when came the crucial trial!

God's truth ever tests those who profess to hold it. It makes claims on one that will not be denied. "Buy the truth, and sell it not"! Its cost may even be tears and blood; but the judgment-seat of Christ will prove that it was cheap at any price! The flesh would ever seek an easier way than the word and Spirit of God mark out as the path for the man of faith; but every such road leads to ruin and defeat at last.

Where will Demas be for eternity? Was he truly a child of God, but lured away from his post by the glitter of earth's baubles? So one would think; but he passes from our sight beneath a dark and sombre cloud, and we dare not pronounce with certainty. The day will declare it. Meantime he stands a monument of unfaithfulness, who may yet serve as a beacon to us, reminding us of the folly of self-pleasing in so serious a scene as this, where Christ our Lord is still the rejected One, to whom we have gone "outside the camp, bearing His reproach," which to the devoted soul is sweeter far than all this present age has to offer.

May reader and writer travel ever in company with "Luke the beloved physician," and walk humbly and softly, that we may be preserved from the path of poor Demas, who lost all the days of his Nazarite-ship by becoming defiled by the dead when he turned aside for a perishing cluster of the grapes of folly! (Num. 6: 12.)

H. A. I.

## THOUGHTS ON LEVITICUS XVI.

### IV.

*(Concluded from p. 167.)*

THE scapegoat, correctly interpreted, becomes the key to the understanding of the order of procedure in Lev. 16. The atonement made by sacrificing the bullock and Jehovah's goat and presenting their blood and the burning incense within the sanctuary—why should this be separated, by the intervening work of the scapegoat, from the offering upon the brazen altar of the rams of burnt-offering and the fat of the sin-offering, and from the burning of the bodies of the bullock and goat outside the camp?

Because the type figures much more than the making of atonement. It pictures faith's acceptance of the work, and shows how the value of the Person and sacrifice of Christ are by God put to the account of a believing people.

In other words, the work of Christ is presented in two distinct aspects in Lev. 16. First, Christ's sacrifice is viewed as an offering unto God, glorifying Him by atoningly covering in His sight all sins and sin, so purging the heavens and the earth : it being the necessary demand of His nature in view of the creature's sin, irrespective of whether the creature himself be saved or lost.

Secondly, thus done, the work is offered as a perfect refuge for the guilty creature, if he will have it, becoming the righteous basis of the reckonings of faith in the believer, who regards all that he was as

a sinner by nature and practice as crucified "with" Christ in the judgment at the cross, and himself now as a new man, quickened and risen "with" the risen One, and "alive unto God *in* Christ," through a divine work of new creation.

But let us briefly trace the order of the type, observing its beauty and significance.

1. The sacrificial death at the high priest's hand of the bullock and goat of the sin-offering and the rams of burnt-offering,\* pictures Christ's sacrifice, Himself Priest and Victim, upon the cross: the endurance of death and curse by the incarnate Son of God—true God, true Man—whose infinite suffering for sins and sin, under an infinite outpouring of divine wrath, has by a righteous God been accepted at its true value, as a complete and glorious atonement for all evil.

The bullock, goat, and rams, themselves innocent, were slain in the judgment of the sin of guilty

\* In perfect accordance with what has been said, the sin-offering, peculiarly linked with the claims of God's nature, is prominent in the first part of the chapter; while the burnt-offering, characteristically for man's "acceptance" (Lev. 1:3, *Heb.*), is conspicuous in the latter part. Yet in each part both sacrifices appear, joined together. Since Scripture does not state when the rams actually were slain—whether with the bullock and goat, or just before the rams were offered on the altar, as from verse 24 we might assume—this point is immaterial. But the text is explicit in linking the rams with the bullock and goats (vers. 3 and 5), so as to associate every aspect of the fragrant death of Christ with this part of the ritual; and Aaron was expressly commanded to enter the sanctuary with the ram as well as the bullock (ver. 3). He entered not alone with the bullock's blood, but with incense laid on coals from the altar (ver. 12), representing the burnt-offering as "an odor of rest."

men, and thus figure the feature of substitution in the death of Christ. He, holy as these were innocent, died for the sins of His creatures.

2. Aaron's entrance into the sanctuary with the sacrificial blood and burning incense is doubtless typical of two things. It sets forth the immediate acceptance of Christ's sacrifice in the moment of His death ; the sprinkling of the blood, to "make atonement" for the tabernacle and other things connected therewith, expressing the instantaneous efficacy of our Lord's work in purging the universe from sin. Secondly, Aaron's entrance into the holiest also figures, amid inevitable contrasts, Christ's entrance into heaven, after His resurrection, in the value of His sacrifice "to appear before the face of God for us" (Heb. 9: 24).

3. Aaron necessarily came out of the sanctuary again to confess Israel's sins upon the scapegoat. But Christ fulfils this part of the type by His work as glorified and enthroned Saviour. For, atonement accomplished, He entered heaven, in virtue of it, as the great Melchizedec-Priest and Minister of the tabernacle, to dispense the eternal redemption He had secured, with its wealth of blessing. And this is what the scapegoat pictures—the removal of sins from guilty souls who, in faith, repentance, and confession, "come unto God by Him." If Heb. 9 gives us the doctrine of Christ's entrance into the heavenlies, having first purified them by putting sin away through His sacrifice (vers. 23-26), in Heb. 10, following, we have the doctrine of the purged conscience and the remission of the sins of the worshipers (vers. 1-4, 14-18); just as in the type, the sacrificial death and application of the blood of the vic-



tims, with Aaron's entrance into the holy places, is followed by the scapegoat service in removing sins from the people.\*

#### 4. Following the removal of the people's sins by

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\*In passing we may note the difficulty of some who correctly interpret the scapegoat as a picture of the removal of Israel's sins in a coming day, but question the application of the type to Christians. It is said, that for Aaron's house, figuring the holy priesthood of heavenly saints, there was no scapegoat.

But, surely, Aaron included his own and his sons' sins in his confession of Israel's iniquities upon the goat. Had the priests' sins been excluded, in the removal of sins to the "cut off" land, the entire ritual would have broken down in its most vital point—the purging of the priesthood, which stood between God and the people. But this could not be, as a careful scrutiny of the inspired text makes clear.

In Lev. 16:17, when the atonement made for Aaron and his house is distinguished from that for the rest of Israel, the people, apart from the priests, are styled the "congregation" of Israel. But in verse 19, where the altar is sprinkled with the blood, both of the bullock (the priests' offering) and of the goat (the congregation's offering) it is said to be hallowed from the uncleanness, not of the "congregation," but of the "children" of Israel, a term embracing *all*. Now on the scapegoat (verse 21) were confessed the iniquities, not of the "congregation," as excluding Aaron's house, but of "the *children* of Israel," explicitly including all, priests and people.

The true guide to interpretation, therefore, is not found in excluding Aaron's house from the service of the scapegoat, but in noting that the priests had no *special* scapegoat. Hence we infer that the special dispensational application of this feature is, indeed, to Israel, in a coming time, when God will "remove the iniquity of that land in one day" (Zech. 3:9)—a collective application. In the present dispensation the application is not collective, but strictly individual, as each soul believes. And indeed, as we have just seen, Israel's new-covenant-blessing, of sins removed and remembered no more by God (Jer. 31:33, 34), is expressly applied to Christians in Hebrews 10.

the scapegoat, Aaron offers up the fragrant burnt-offerings upon the brazen altar, to "make an atonement for himself and for the people," and burns upon the altar "the fat of the sin-offering" (Lev. 16: 24, 25). So is it in God's dealing with souls. The instant there is faith and repentance, God not merely remits sins, as figured in the scapegoat, but puts to the soul's account the full value of the sacrifice and person of Christ.

In Heb. 10, accordingly, we not merely find the blessing of remission, but also what answers expressly to the altar and rams upon it in the type: Christ come into the world (the Word become flesh, the copper and acacia wood of the altar) to accomplish God's will through sacrifice—the burnt-offering aspect of the cross (vers. 5-10). Moreover, it is our side—the burnt-offering presented to God for our "acceptance," or, more strictly, viewed as the working of God's will in accomplishing blessing for us righteously, that is, through sacrifice. "By the which *will* we are sanctified, through the offering of the body of Jesus Christ once" (ver. 10).

Again, the altar, with its "continual" burnt-offering, especially figures Christ's sacrifice as, in His person, a perpetually abiding value before God; and this too, we find in Heb. 10: 11-14. "For by one offering He hath perfected, in *perpetuity*, them that are sanctified." This, in principle, embraces the entire body of judicial reckonings, through identification with Christ in His judgment, death, quickening and resurrection, to which faith is entitled the moment it turns to Christ.

Briefly epitomizing what we have just looked at, notice how closely the interpreting epistle to the

Hebrews follows the order of the type. The heavens are atoningly purified (Heb. 9), as were the tabernacle and sanctuary. Remission of sins and a purged conscience (Heb. 10) answer to the service of the scapegoat. The sanctification and perfecting of the worshipers (Heb. 10) corresponds to Aaron's service at the altar of burnt-offering.

Two beautiful consequences follow. There could be "no man in the tabernacle" until Aaron had completed the work of atonement (Lev. 16: 17). But with the tabernacle purged, their sins removed upon the scapegoat, and the burnt-offering from the altar ascending to God for their "acceptance," Aaron's sons might freely enter the holy place and perform their priestly service through another year. And so, in just this connection, we find the exhortation in Heb. 10: 19-22: "Having therefore, brethren, boldness to enter into the holy places by the blood of Jesus [the sacrifice], by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh [His person, of which both altar and veil were types], and having a high priest over the house of God [in type, Aaron], let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water"—answering to the service of the scapegoat.

The other thing is linked with the altar. This, with its offering upon it, was the gathering centre of Israel and their meeting-place with Jehovah. The fire upon the altar never went out, and the rams offered on the day of atonement were followed by lambs each morning and evening, so that the service at the brazen altar for the people's "acceptance" on

the day of atonement was, in a sense, continued "in perpetuity." And "there," God had said, "I will meet with the children of Israel" (Ex. 29: 43).

And so is the glorified Christ—Himself the living memorial of His sacrifice—the meeting-point and gathering centre of His people, not in heaven alone, but on earth. The golden altar, within the tabernacle, pictures Him in heaven, the Sanctifier of His people and of all their gifts, identifying Himself with them and upholding them in their approach unto God in the holiest. But He is also the gathering Centre of His people on the earth, is "in the midst," and is the Sanctifier of them and their gifts. "As He is, so are we *in this world*" (1 John 4: 17). It is of course, the same truth, in its earthward aspect, and represented by the brazen altar, with its sacrificial "odor of rest," in the outer court where the people gathered. And this, too, we find in Hebrews (13: 10, 15): "We have an Altar . . . By Him, therefore, let us offer the sacrifice of praise to God continually."

5. Lastly, in the type (Lev. 16: 27), we have the burning outside the camp of the bodies of the bullock and goat, the sin-offerings. Altar and burnt-offering figuratively link our acceptance by God—sanctification, and judicial perfection with the sweet savor of Christ's person and sacrifice. But in the burning of the bodies of the sin-offering outside, found in this place in the type, we see how God puts to our account, for faith's appropriation, the substitutionary aspect of the cross—Christ made sin for us, and we crucified with Him.

This total consumption of the sin-offering by fire pictures an eternal abiding under God's judgment. In the judgment at the cross, Christ alone could

emerge from divine wrath, for He only, being infinite, could exhaust it. But all that for which He stood, the evil judged in the judgment of Him for it, Scripture views as still left upon the cross, forever condemned, eternally crucified.

This is Scriptural substitution. Of itself, it slays, condemns, crucifies—does not save. “One died for all, therefore all *have died*” (2 Cor. 5: 14, *Gr.*). If, by substitution, “our old man” were saved to live and torment us for ever, instead of being eternally crucified, where would we be? or how should “the body of sin” have been “annulled” (Rom. 6: 6, *Gr.*)? And what substitution does for me, as a child of wrath by nature, it does also for the whole world: “The cross of our Lord Jesus Christ by which the world is crucified unto me, and I unto the world” (Gal. 6: 14). This effect of substitution is far indeed from universalism!

On the other hand, we who *believe*—not the “world”—are indeed risen with Christ. But *what* is risen? That which is “quickened” with Christ, newborn of God, made partakers of the divine nature, a new creation in Christ Jesus! *We are* this new thing; and it becomes a boundless joy to learn that the cross has infinitely separated us from what we were, by the very fact that it has left “our old man” (our old self) under God’s judgment forever; whereas “we” (the new man “in Christ”) are eternally before God’s presence “unreprovable, in love.”

But the cross which separates us from our old self and all its ways, separates us from “the world,” religious or irreligious, by the same “gulf.” This is the full lesson of the burning of the bodies of bullock and goat in the type; and this, again, we find in

Hebrews (13: 11-13): "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest as sacrifices for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

This "sanctification" is our eternal separation from our old selves and the world by the cross of Christ. Crucified to all the evil, He is risen, apart from it all. *"Let us go forth therefore unto Him, without the camp, bearing His reproach."*

F. ALLABEN.

## "THE GLORIES OF MARY."

As it is becoming a fashion with some Protestants to court the Romish Church, we here give some extracts from the Roman Catholic book of devotion bearing the above title. The said book bears the sanction of John, Archbishop of New York, and is published by the Excelsior Catholic Publication Company, New York City:

1. "It is the will of God that all graces should come to us by the hand of Mary." Page 3.
2. "To honor the Queen of Angels is to gain eternal life." Page 6.
3. "All who are saved are saved only by means of this divine Mother." Page 8.
4. "As many creatures as there are who serve God, so many there are who serve Mary; for to thee (Mary) belong dominion and power over all creatures." Page 12.
5. "The Eternal Father gave the office of Judge and Avenger to the Son, and that of showing mercy and relieving necessities to the Mother." Page 14.

6. "We believe that she opens the abyss of the mercy of God to whomsoever she wills, when she wills, and as she wills; so that there is no sinner, however great, who is lost if Mary protects him." Page 16.

7. "Let us fly to thy feet, and always fly to the feet of this most sweet Queen, if we would be certain of salvation." Page 10.

8. "We can say of Mary that she has so loved us as to give her only-begotten Son for us when she granted Him permission to deliver Himself up to death." Page 34.

9. "Thou hast all power to change hearts: take mine, and change it." Page 43.

10. "My only hope, Mary, behold at thy feet a miserable sinner. Thou art proclaimed and called by the whole Church, and by all the faithful, the refuge of sinners; thou hast power to save me." Page 60.

11. "He falls and is lost who has not recourse to Mary." Page 67.

12. "God has placed the whole price of redemption in the hands of Mary, that she may dispense it at will. Thou, O Mary, art the propitiatory of the whole world." Page 85.

13. "Thou art the only advocate of sinners." Page 95.

14. "But now, if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him." Page 98.

15. "The only hope of sinners." Page 102.

16. "I worship thy holy heart; through thee do I hope for salvation." Page 105.

17. "Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary, and call on the name of Jesus our Saviour." Page 112.

18. "Many things are asked from God, and are not

granted: they are asked from Mary, and are obtained. And how is this? It is because God has thus decreed to honor His Mother." Page 113.

19. "'To thee does it belong,' says St. Bonaventure, 'to save whomsoever thou wilt to be saved.' O, then, help me, my Queen! my Queen, save me! O, salvation of those who call upon thee, do thou save me!" Page 116.

20. "In vain shall we seek Jesus unless we endeavor to find Him with Mary." Page 138.

21. "Mary cooperated in the salvation of man." Page 141.

22. "Mary was made the mediatrix of our salvation." Page 128.

23. "The way of salvation is open to none otherwise than through Mary. No one is saved but through thee." Page 143.

24. "Our salvation is in the hands of Mary; he who is protected by Mary will be saved; he who is not, will be lost; our salvation depends on thee." Page 144.

25. "There is no one, O most holy Mary, who can know God but through thee." Page 145.

26. "She is the whole ground of my hope." Page 175.

27. "Mary is the whole hope of our salvation." Page 148.

28. "All power is given to thee in heaven and on earth, and nothing is impossible to thee." Page 154.

29. "By right she possesses the kingdom of her Son." Page 214.

30. "It is impossible for any sinner to be saved without the help and favor of the most blessed Virgin." Page 197.

31. "Thou art omnipotent to save sinners." Page 251.



32. "She effected our salvation in common with Christ." Page 293.

33. "We are all God's debtors, but He is a debtor to thee" (Mary). Page 252.

34. "There is no one saved but by thee; no one who receives a gift of God but through thee." Page 354.

35. "Moreover, as she is the universal advocate of all men, it is becoming that all who are saved should obtain salvation by her means." Page 570.

36. "Our salvation is in her hands." Page 576.

37. "At the command of Mary all obey, even God." Page 155.

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Suffice it to say that not one of the foregoing doctrines of the Church of Rome is to be found in the Bible, either Catholic or Protestant. In the light of Scripture, these statements are but idolatry, and blasphemy against God.

## ANSWERS TO CORRESPONDENTS.

QUES. 20.—Please explain the latter clause of Rom. 11 : 22. Has it any reference to eternal life?

ANS.—Not at all. It is not a question of *individual* souls here. It has a dispensational application. God gave His testimony to Israel *as a people* at first. (See chapter 9 of this epistle.) They failed to keep it. So He passed it to the Gentiles; and they too have failed to keep it. Christendom is largely plunged in idolatry and legality, and is fast going on to apostasy. God is about to cut it off therefore, as He before cut off Israel.

The Gentile (Christendom,) is represented as speaking of Israel in verse 19 of this 11th chapter. The reply to this is from verse 20 onward.

But mark this well; the cutting off of Israel as God's vessel of testimony on earth, which took place about thirty years after our

Lord's return to heaven, in nowise hinders *individual* Israelites from salvation. Nor will the impending cutting off of Christendom as God's present vessel of testimony on earth hinder in the least any *individual* Gentile from salvation, except they be of the class described in 2 Thess. 2: 8-12. Indeed, verse 15 of our 11th of Romans shows plainly that when Christendom is cut off and Israel restored again to favor, a wave of blessing heretofore unknown on earth will be experienced.

Well may faith sing, though in a scene of sorrow, as indeed she does in the closing verses of this chapter; for she has learned that the failure of man has but displayed "the depth of the riches both of the wisdom and knowledge of God."

QUES. 21.—Please explain Heb. 10: 26-29.

ANS.—It must be borne in mind, to understand Hebrews aright, that "sin" here is not at all the same as in 1 John 2: 1, for which there is an Advocate. In Hebrews there is no Advocate, for the reason that the sin there is the rejection of Christ Himself. Some were turning back to Judaism, after having professed Christianity. But Judaism had only the *shadows*. Christianity had the *realities*. Turning back from the realities to the shadows was sinning wilfully, with open eyes, with knowledge of the truth. It set aside the only sacrifice which avails for sins, and so there was no more sacrifice, no more possible hope. They who *despised* Moses' law died without mercy. How much worse the end of those who despised Christ after having professed Him! for they trample under foot, not a law, but the Son of God.

They had been positionally sanctified, that is, separated from the ungodly world by the blood of Christ, in whom *they professed to believe*: just as Israel in Egypt had been separated from the Egyptians by the blood of the lamb on their doors, whilst in many of them there was *no real faith* in God, and they perished by the way.

This is doing despite to the Spirit of grace, whose mission here is to exalt the grace of God *as displayed in Christ*.

QUES. 22.—What is Predestination, as taught in Scripture?

ANS.—It is what the children of God are to be in eternity—the destiny which God has prepared for them: "It doth not yet appear what we shall be: but we know that, when He shall appear,

we shall be like Him" (1 John 3 : 2). Rom. 8 : 29 explains it in a few words: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son."

It should not be confounded with Election. Election has to do with God's sovereign grace in making us children; Predestination, with His sovereign grace in the glory which He has purposed for us in eternity.

QUES. 23.—What is the meaning of 1 John 3 : 8, 9 ?

ANS.—A double line of truth may be intended by the Spirit in these verses.

1st. The life implanted in the believer: "His (God's) seed remaineth in him." It is as impossible for this "seed" to produce sin, as for our fallen nature to produce righteousness. The root of a grafted tree is still wild, and if allowed to grow can produce only wild fruit. But the implanted graft is from a good tree. It cannot produce wild fruit, but, in greater or less perfection and quantity, only fruit like that of the parent tree. But that graft, not the root, is now really the tree; the new nature implanted in the believer is what constitutes the man now, and so it is said of the child of God, "He cannot sin, because he is born of God."

2d. It is also true in the *practical* life of the child of God. He cannot walk any more in the paths of sin in which he walked before. He can be happy only in the practice of righteousness. If in this sense he fails in detail here and there, he has "an advocate with the Father, Jesus Christ the righteous" (chap. 2 : 1); but he cannot live in sin; it cannot be the practice of his daily life any more. Indeed, it is by this that men see the change which has taken place within him.

This, we think, will also explain what difficulty you may have in chap. 5 : 18 of the same epistle.

QUES. 24.—In 1 Cor. 12 : 9, 28, 30, "the gifts of healing" are mentioned. Are those gifts still in existence in the Church? If so, would you kindly say who has them?

ANS.—We know of none. In all the years of our Christian journey we have never seen any. Those we have met who claimed to possess them were manifest deceivers, and represented generally the most wicked religious systems in existence.

Some who would not claim to have the *gift* of healing as we see it in the disciples at the first, when God was establishing Christianity on the earth, claim, nevertheless, to "heal by faith." Now we know that God ever answers the prayer of faith; and we are thankful for it; but, among the various kinds of "faith-healers," we have seen so much deception, such a horde of antichristian doctrines, such a love of money, and *at best* such a hindrance to the interests of the soul by undue occupation with the comforts of the body, that we are convinced Satan has much more to do with it than Christ.

Such persons utterly disregard the blessed use the Lord makes of sickness, as is seen in the cases of Job, of Timothy, of Paul, of Epaphroditus, and others.

The Church belongs not to earth, but to heaven. Let us not love the earth and crave for its comforts, but rather love Christ and suffer patiently the discipline we all need, to make us "partakers of His holiness."

**QUES. 25.**—On what scripture is the practice based of licensing young ministers to preach, and yet not to administer the Lord's Supper?

**ANS.**—There is scripture for neither the one nor the other. It is all a part of that order of things now found in Christendom which has arisen from ignoring the presence and place of the Holy Ghost in the dispensation we are now in. See John 7: 37-39 and chap. 14: 15-20. It has led to human organizations much after the pattern and character of things in Judaism. It has formed a "clergy" and a "laity," in direct opposition to our Lord's words in Matt. 23: 8, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."

There are, no doubt, many excellent men found in false positions; but that does not justify the false, nor will they find it to have been profitable when all is manifested "before the judgment-seat of Christ."

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## EDITOR'S NOTES.

“The coming of the Lord draweth nigh.”  
(James 5 : 8.)

As a falling rock travels faster and faster as it nears the bottom, so do events as the dispensation draws near its end, which is to inaugurate God's great purpose. The return of the Lord Jesus to this the scene of His sorrows and reproach; His supreme exaltation here on earth, where he humbled Himself as none ever did; His reigning and judging in righteousness in the very place where He was judged and condemned in unrighteousness—this, and vastly more, is God's determined purpose from before time began. The fulfilment of that purpose, being near at hand, is just now receiving a fresh and marked proof.

All who rightly read the prophecies of the Old and New Testaments know how intimately the restoration of the Jewish people to their own land, and to nationality, is linked up with the return of our Lord. All who love His return, therefore, watch with eager eye every movement in relation to that wonderful people. Our own portion—the Church's rapture and glory—is reached then too. Indeed, our being taken up all together to heaven is the very preliminary to all the rest. With what delight, therefore, one sees the advances being made to the Jewish people by the “Young Turk party” now in power in Turkey. Turkey, which possesses all the territory unconditionally promised of God to Israel, has all along oppressed the Jews, limiting their return to their land, and treated them as enemies; and it is well known that the great hindrance to the Zi-

onist movement has been the apparent hopelessness of moving Turkey to give them again their land.

Seeing their anxiety to revive their nationality, other nations have offered them territories here or there; but none of this could prosper, for if it is God who is moving the dead bones of Israel (Ezek. 37) to come together, His place of assembling them is their own land, which He gave with unalienable rights to their fathers Abraham, Isaac, and Jacob.

Now comes a remarkable speech from Ahmed Riza Bey, who is the President of the New Turkey Chamber of Deputies. Addressing himself to the Jewish rabbi who was being presented to the Sublime Porte, he said:

“Of all the elements of which the empire is composed, the one on whom we rely most for the regeneration of the country is the Jew. His sentiments of fidelity to the fatherland, his fraternity with Muslims, which has been put to the proof on several occasions, are above suspicion. We consider the Jews as real brothers. This being the case, we must work hand in hand to raise the condition of our country. Your nation is the first in everything—sciences, industry, commerce, finance, etc. We have need of your help. Submit proposals to me: they will have my best consideration. I am well aware that you have relations with eminent Jews in the West: write to them what our sentiments are. Write to the Alliance Israélite Universelle, and intervene also with Baron Rothschild in Paris, who is so deeply interested in colonization work. Inform the great Jewish associations that we are all disposed to receive with open arms, in every part of the empire, Jews from Russia and Roumania: let them

come with their capital, in order to devote themselves to agriculture and industry. We have fertile lands, extremely rich, such as Mesopotamia, where there are only five inhabitants to the kilometer. In a word, we have need of the cooperation of your co-religionists, and we rely on you to bring about what we require. I hope you will often come to see me, in order that we may talk about the Jews, that noble nation, which I admire so greatly."

Who, a while back, would have dreamed of such approaches by the Turks themselves? How near the realization of our "blessed hope" must be when, in so short a time, events have so followed each other as to bring the Jews in full view of the land where their once-rejected Messiah will descend from heaven to greet them afresh, and when, from the depth of "the great tribulation" in which they will be, they will welcome Him with, "Blessed is he that cometh in the name of the Lord" (Matt. 23: 39)!

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### The New Birth.

There is not one proper inquiry in the soul of man which Scripture is not able to satisfy. It sheds light on all that is dark, and dispels the darkness. On the other hand, it defies all human systems. The focus of God's thoughts lies beyond the reach of man. Man must therefore abide a simple *believer* until the time appointed of God when he will know as he is known.

A few passages from the Scriptures will, we believe, satisfy every mind subject to God concerning some recent inquiries as to the new birth.

John 1: 13 states the *fact* of the birth. It is those who receive Christ that are born of God, and that

possess the right therefore of being children of God. Only those born of a certain man have the right to be recognized as the children of that man. So only those who are born of God have the right to be recognized as the children of God; and it is those who receive Christ who are that.

John 3: 5 mentions the *instruments* of that new birth—"water and the Spirit." What "water" signifies is plainly told in Eph. 5: 26; and 1 Pet. 1: 23 with Jas. 1: 18 add to the witness. It is the word of God—the gospel of Christ preached to men—which, by the sovereign power of the Holy Spirit, produces the new birth.

John 20: 31 gives the *time* of the new birth: "and that *believing ye might have life* through His name." It is upon believing that we receive life eternal.

Here are plain and simple scriptures. If we have built no system of our own, they will give us all the light we can ask for on the subject.

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**Bishops and Deacons.** At the beginning of Christianity the apostles ordained bishops and deacons among the Christian assemblies (Acts 6: 1-6; 14: 23). Titus was authorized by the apostle to do the same thing (Titus 1: 5). There are now neither apostles nor apostolic delegates to do this, but the word of God does it. Bishops are well described in Titus 1: 7-9, and 1 Tim. 3: 2-7. Deacons are also well defined in 1 Tim. 3: 8-12. We have no need therefore of their being ordained by any one; for if we do not recognize men of such characters among us, and submit ourselves to them,



neither would we if they were ordained by an apostle in person.

Bishops, or elders, are for the guidance of the flock of Christ—as shepherds guide and feed the sheep (Acts 20: 28). Deacons are for whatever services are required among the people of God. Stephen, a deacon (Acts 6: 5), "used his office well, and purchased to himself a good degree" (Acts 6: 8; 7: 59, 60).

If God's people allow self-willed men to rule and lead them, they will surely go astray, as there is abundant evidence on every hand, and as the apostle warned the Ephesian elders (Acts 20: 29, 30). But if they fail to recognize and submit themselves to such as seek to lead them according to God, they will surely be losers, and suffer from it, for they neglect, or despise, what the Lord Himself has provided for their good.

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## "SHE IS NOT DEAD, BUT SLEEPETH."

(Luke 8: 52.)

"But I would not have you to be ignorant, brethren, concerning them which are ASLEEP, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which SLEEP IN JESUS will GOD bring with Him."—1 Thess. 4: 13, 14.

Oh, call it not death—it is life begun,  
For the waters are passed, the home is won;  
The ransomed spirit hath reached the shore  
Where they weep, and suffer, and sin no more.  
She is safe in her Father's house above,  
In the place prepared by her Saviour's love:  
To depart from a world of sin and strife,  
And to be with Jesus—yes, this is *life*.

Oh, call it not death—'tis a holy sleep;  
 For the precious dust the Lord doth keep.  
 She shall wake again—and how satisfied!  
 With the likeness of Him, for her who died.  
 As He rose again, she shall also rise  
 From the quiet bed where now safe she lies:  
 Then cheer ye, fond mourners, who sadly weep,  
 For happy are they who in Jesus *sleep*.

Oh, call it not death—'tis a glorious rest;  
 "Yea, saith the Spirit," for all such are blest;  
 "They rest from their labors," their work is done,  
 The goal is attained, the weary race run;  
 The battle is fought, the struggle is o'er,  
 The crown now replaces the cross they bore;  
 The pilgrimage path shall no more be trod,  
 "And *rest* remains to the people of GOD."

Oh, call it not death—it is true, indeed,  
 The soul from the shackles of earth is freed;  
 'Tis true that dissolved is the house of clay,  
 And the spirit unchained hath passed away.  
 'Tis true too the loved one hath gone before,  
 The home how darkened, that knows her no more!  
 He chides not your grief, for Jesus too wept,  
 O'er the grave where His friend, a Laz'rus, *slept*.

But call it not death—a few short days o'er,  
 Ye shall meet her in glory, to part no more;  
 What a "blessed hope," lo, Christ shall appear  
 For "the restitution of all things" here;  
 Then (if not till then), ye'll see her again,  
 When brought by the Lord with His glorious train,  
 Those "*sleeping in Jesus*" shall be restored,  
 And so shall we ever be with the LORD.

E. E. H.

"Wherefore comfort one another with these words."

## IS QUICKENING, OR NEW BIRTH, APART FROM FAITH?

**I**T has been maintained that new birth is the sovereign act of God, apart from faith. It is said the time when God quickens a soul is a secret with Himself; that when He imparts life, it remains dormant in the soul until it hears the gospel; that hearing the gospel is what rouses the life already communicated into exercise, and that this, the first movement of the life, is faith.

Is this truth from God? Has God revealed such a doctrine? Does Scripture teach it? Or, is it a human definition of new birth? When we attempt to define divine things, we need to be very careful. Unless we have positive Scripture for our definitions, we may be far astray, and by them do souls incalculable harm. We should naturally expect, if the statements we have referred to are the truth, to find them in the word of God. But they are not there. And, besides, save a simple passage, the true force of which we shall consider in due time, no scripture is given. The word of God does frequently speak of new birth. The quickening into life of those who are dead in sins is indeed one of the subjects of which it treats; but nowhere is the statement found that new birth is apart from faith.

In John 3: 5 we find our Lord says to Nicodemus, "Except a man be born of water and the Spirit." That new birth is by the Spirit will, I suppose, be conceded. The Spirit is the divine agent in the work of the impartation of divine life. Those who are born of God are born by the Spirit. But is no agency employed? Does the Spirit work without means? Is new birth the fruit of the putting forth

of divine power merely? These questions are clearly answered by our Lord in the statement He made to Nicodemus, which we have quoted. He connects being born of the Spirit with being born of water. Water here evidently is used as a symbol of the word of God. New birth then is not an act of the Spirit of God apart from the word of God. Taking this statement as an authoritative declaration on the subject, as we are bound to do, we must say quickening into life is a sovereign act of the Spirit of God *by* the word of God.

Now 1 Peter 1: 23 declares the same thing. "Being born again, not of corruptible seed, but of incorruptible, *by* the word of God!" Here the divine worker in the work of imparting life is not mentioned. From John 3: 5 and other passages we know who the worker is. It is the Spirit of God. But here, as in John 3: 5, His work is *not* apart from the word of God.

We must then maintain that no soul is ever born of God without the word of God. This must be insisted on as firmly as that no soul is ever born of God apart from the Spirit of God.

But if we are quickened into life by the Spirit and word of God, then we become children of God by *faith*. If new birth is by the Spirit and the word, only those who believe are born of God. Not all to whom the word of God is addressed are born of God, but only those who receive it—those who believe it.

Now this is what is affirmed in John 1: 12, 13. Under law the children of God even were not given the right, or privilege, to be practically the children of God. They were treated as servants. They had

to take the place of servants; they were not given liberty to take the place of the children of God. But after Christ came there was initiated a great dispensational change. Those who received Him, who believed on His name, were given the right, or privilege, or liberty, to be practically the children of God. Those born of God are now privileged to take the place that belongs to them as being God's children, i. e., to be practically children; not now practically servants, as was the case under law. This is the plain, self-evident meaning of the passage.

It has been sought to use the 13th verse as if it were intended to teach that those who now received Christ and believed on His name had been born of God *before* they received Him and believed on His name; but that is not the purport of the verse. The mind of the Spirit in the verse is that those who received Christ and believed on His name are those who are born of God. It expresses the characteristic class that have the right to be practically the children of God—the liberty to take that place. It is not at all the object of the Spirit to explain how it happens that they receive Christ; or to show that they were first born of God, and then, consequently, when the gospel was preached to them, they believed it. To take it so is to import into the passage what is not there, and to oppose it to such plain and definite passages as we have already looked at. But rightly understood, however, it is in perfect agreement with them.

We do not feel that it is necessary to pursue the subject further. We have seen that Jno. 3: 5 and 1 Pet. 1: 23 definitely link faith with being born again. These two passages sufficiently establish the fact of

the link.\* In their light the assertion that new birth is the act of God, independently of faith, cannot be maintained. It must be refused, as lacking the support of Scripture.

C. CRAIN.

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## A WORD ON 2 CORINTHIANS 1.

I DO not pretend to say that every Christian is practically in the state in which Paul was when he could say, "Death worketh in us, but life in you" (chap. 4). Paul held himself as dead—dead as regards the world, and all that is in it; therefore Christ only was working in him. The life of Christ was unhindered in him. As the Christian holds himself dead, so the life of Christ is displayed in him. It is important our hearts should understand what *practical* Christianity is. It is not merely gracious effects produced in man passing through the world as not belonging to it. The Christian does *not belong to it at all*, no more than Jesus did. Jesus was not of the world (John 17).

*All* that is of the world is not of the Father. Was there ever the smallest link between the heart of Christ and the world? *We* are brought into the same place of separation. Our wills must be broken, lusts judged; and then fulness of divine consolation is poured into the soul. Paul was a vessel into which the direct flow of comfort could be poured. He knew what relationship with the soul and God is: tribulations were only the occasion of bringing it out. He could thus "glory in tribulations"; he could "glory in infirmities," etc.

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\*See also John 20 : 30, 31.—[Ed.]

They only brought him into more direct communion with the blessed source of strength. Then we prove the blessedness of what God is, and it can flow out to others. In verse 8 we read, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." The occasion brings before him the distinct consciousness of what life and death is. There was no hope as to natural life. How does it find him?

With the sentence of *death* in himself, Paul takes Christ's cross into his heart; he reckons himself dead; he holds himself as living in Christ who had already died, he therefore trusts in Him *who raiseth the dead*. Here we get the expression of Christ in his soul. It isn't merely one passing through the world with the wheels a little better oiled, but every link with the world broken. The *sinner* has to do with God *as a Judge*.

The sprinkled blood in Egypt saved the Israelites *from* God, who was executing judgment; but when they had passed the Red Sea (type of death and resurrection), they get a place *with* God—the full salvation of God—Egypt done with. When the world put Christ to death, the sentence of *death* was put upon all that is in it. God raised Him from the dead, and seated Him at His own right hand, giving us a new place where Christ is. We are accepted in the Beloved. The children of Israel were brought out TO GOD; so are we. If a Christian, I am dead to the world. I am alive in Christ, and Christ only. It severs me from the world. It links me with Christ in heaven. God did not create the world as

it is. He created paradise, but sin came in, Adam was turned out, and this world has grown up to what it is. God has opened heaven to us in virtue of the work done for us. Christ is there, and it is there we belong. As *sinners*, our place is in the *world*; as accepted ones, our place is in *heaven*. We are not of the world; we are *in Christ*. If I speak to a sinner, I can say there is salvation for the vilest. To the believer I can say, "*You are in Christ* before God." To realize this practically, we must reckon ourselves dead. All links with the world are broken. But we have the consolations of Christ abounding, the blessed inflowing of divine favor.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (4: 8, 9). The poor vessel may be troubled, but not in despair, for *God is for him*. It may be persecuted, but not forsaken, for *God is with him!* "Always bearing about in the body the dying of the Lord Jesus." In the death of Christ was there *one* link with the world left? Not one. "He looked for pity, but there was none"! He might have looked for justice; but the judge washes his hands and gives Him up! The priests cry, "Away with him"! His very garments were taken from Him! There was not one ingredient wanting in the death of Christ to make His cup bitter! Paul could say, "Always bearing about in the body the dying of the Lord Jesus, that the *life* also of Jesus," etc. There was no more link between him and the world than there was in the cross of Christ.

There are things, and circumstances, which God uses to write the cross upon our wills and nature.



How wonderful to be permitted to walk through the world and be the epistle of Christ! We are called to manifest the character, ways, spirit and temper of the Blessed One who is *perfect*. If self is not crucified, that cannot be. I am put before God in all the perfectness of Christ Himself, and Christ in all His perfectness is put before me. Do we shrink from this? I do not ask, Do we realize it? Paul could say, "Not as though I had already attained," etc. But how often is the language of the heart, "Spare a little nature;" as much as though it were said, "Do not let me have *all Christ*." How then can we know the *power* of joy, if we are thus making terms with God? (I do not say we would own to this, but do not our ways speak thus?) Paul could say, "This one thing I do." He had no other object. It did not cost him much to give up "dung and dross"! God disciplines us that we may be emptied of self and find everything in Christ, and Christ everything to us, but He begins the lesson with the assurance, "*I love you perfectly!*" I bring you into the desert to learn what I am, and what you are, but it is as those *I have brought to Myself*."

The discipline of the way teaches us what Christ is, and what we are; but if He, in His love, strikes the furrows in the heart, it is that He may sow the seed which shall ripen in glory. Are you content to be in the wilderness with nothing but the manna? Or, are you saying, "We see nothing but this light food"? If we want it for our *journey*, we shall find it every morning, and find it enough; but if we want to settle down, it will never satisfy us! Have we so tasted the love of a dying Jesus, and the glory of a risen Jesus, as to wish for nothing else? He creates

a void in order to fill it. May the Lord give the distinct consciousness that we are redeemed out of the place of sin and condemnation, and that we have *a place with God! That is peace.* Then we shall have the joy of communion. We are as "white as snow." "Accepted in the Beloved." "We shall be like Him"! It is *perfect love!* I know that love, though I cannot measure it. I cannot measure eternity, but I know I shall never come to the end of it. So with God's perfect love. We learn, and prove, this love *in the wilderness*, in a way we never can in heaven. Our very need brings it out to us.

This world is a terrible house to live in, but an excellent school to learn in. W. K.

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### "Like Him."

"We shall be like Him; for we shall see Him as He is" (1 Jno. 3: 2).

AND shall *I* be like *Him*?  
*I*, who, until He washed me  
 From all my scarlet sins,  
 In His most precious blood, and cleansed  
 Me from my guilt,  
 Lay in the dunghill, contented there,  
 Nor knew but that I sat among the princes—  
*I*, who from my youth went e'er astray,  
 Nor deemed that the path I trod  
 Would lead to aught but good:  
*I*, who in that Light that lighteth every man  
 Was darkness only; blind, who thought I saw.  
*My robes like His?* that suffered never stain,  
 But, as in the holy mount, effulgent shone  
 Whene'er His will so willed?  
 Mine were rags, and filthy rags:  
 I deemed them gorgeous robes,  
 Nor thought but that they covered me

From every eye, nor knew  
 That darkness was to Him as light,  
 Nor thought that I was wretched, poor, and blind.  
 Like *Him*? the Christ of God, God's darling One,  
 Who ever did His will, nor thought to grieve Him,  
 But in His paths took infinite delight!  
 Like *Him*? whom angels praise,  
 The Conqueror of death and hell!  
 Oh wondrous thought! nor thought alone  
 That wastes its strength in vain desire,  
 But certainty divine, the truth of God!  
 I *shall* be like Him: ever like Him:  
 No more to grieve nor slow to learn  
 The lessons of His grace and love:  
 To seek for beauty but in Him:  
 Nor love but His.  
 I *shall* be like *Him*:  
 For I shall see Him as He is.  
 O blessed, wondrous Lord! one sight of Thee  
 Shall make me as Thou art  
 Forevermore: such the glory and the power  
 Of Thy great Being and Thy love!

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**J**ESUS! Thou art my hiding-place  
 From what my sin demands;  
 I cling to Thine amazing grace,  
 Thy feet, Thy side, Thy hands.

Jesus! Thou art my hiding-place  
 In storm and tempest here;  
 Though weak, I know Thy love's embrace,  
 And cast away my fear.

And Thou wilt be my hiding-place  
 Should death be hov'ring round:  
 Thou wilt bestow sufficient grace  
 To make my hope abound.

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## AN ADDRESS BY A. E. B., ON Eph. 3: 14-21.

AT the opening of our conference, as we have gathered together for prayer, I thought it would be well to read the apostle's second prayer, as recorded in the epistle to the Ephesians. His first prayer is given in chap. 1: 15-23, and is also one full of richest instruction. This one in chap. 3 appears in the centre, comes in between the two parts, of the epistle, the doctrinal and the practical. The great doctrine of this letter to the saints at Ephesus is given in the first three chapters; and at the close of this part the apostle bows his knees unto the God and Father of our Lord Jesus Christ, and lets out the breathings of his heart to God for those saints. Then follows the practical part, which covers the remainder of the epistle.

There are four things in this prayer that I desire to say a word upon:

*First.* Paul prayed that the saints might be "strengthened with might by His Spirit in the inner man" (ver. 16). Now, beloved, let us ask ourselves at the beginning of our conference, For what did we come here at this time? Let there be some heart-searching among us at this meeting. I see that there are many young people gathered. Thank God for such; for in a day like ours, when such a large premium is given for the presence and company of the young, to have them in a gathering such as this bespeaks the marvelous grace of God. But let us all ask ourselves, now that we are here, What are our intentions in these meetings? Men of the world gather at this season of the year for merry-making. Let it not be, with any of us, merely to have a so-

cial time—blessed as it is for us to enjoy fellowship when gathered together; but we need more than that now, and shall we not turn to God this evening and say we desire more? And will not our earnest, heartfelt prayer be for God to come in and give us a spiritual awakening, a ministry of the Spirit that will quicken us and give us more spiritual power? I feel this to be the great need to-day with our young people in the little gatherings throughout the country. The apostle prayed that the saints might be strengthened by the Spirit in the inner man. Let us turn to the Father of our Lord Jesus Christ, and sincerely ask Him this for ourselves. If we ask in faith, we shall be richly supplied; we shall separate after our conference with that which will enable us, each one, to be a better witness for the Lord; and we shall thus carry away blessing to the different communities where we belong.

The apostle prays for this blessing for the saints at Ephesus, and adds, “according to the riches of His glory.” Let me read it, rather, “*wealth* of His glory.” In this we learn that there is no stint with our God; there is untold wealth with Him; all is to be found in Christ glorified in the heavens, and God desires to distribute this for our hearts to appropriate it now. Our reception of it will all depend upon the condition of our souls at this time.

See the case of Joseph in Egypt. All the corn of the seven plentiful years had been gathered up and placed in store, and all this abundance was under Joseph’s control. When the time of need came, and his brethren sought food, they had to turn their faces to Joseph. When they went to Pharaoh, his answer was, “*Go to Joseph.*” Transfer this to our

day, and put it in New Testament language. Do we ask our God this evening for "corn," for *food* to build us up and nourish us in the inner man, that we may be strong in this world for Him? If this is the burden of our prayer, I assure every one that we shall not be disappointed. Joseph's brethren, both for themselves and others, brought *empty sacks*—the suited thing for needy ones. Have *we* brought our empty sacks at this time? If so, the promise is, "He will fill the empty with good things." When they came, sack in hand, and expressed their need, Joseph turned them over to the steward of his house, and asked him to supply it. This steward is to us the Holy Spirit. Their empty sacks were filled *full*. May our coming together work with us like results! Let us pray for the ministry that will lay before us the very corn of heaven, the old corn itself; then we may expect among us a spiritual awakening.

I feel more than anxious that God may come in at this time and help us; for I have felt often, along with others, a lack of power when we have come together like this. The social has too much absorbed the spiritual. This is to be overcome. It denotes a lack of devotedness, which others, with less light but more self-denial, manifest. Let it stir us up to self-judgment, to the end that devotedness, prayerfulness and self-denial may abound with us. If we follow the Lord and His guiding, we may find it needful to take the sharp knife and cut off various things which we have allowed, but we will get a fuller view of God and His beloved Son now in glory.

An old brother in the West, a few years ago, arose at the close of a meeting (where rich blessing had

been enjoyed by all gathered), and said that as he had been getting a blessed view of his portion in Christ in the present, and of what the future would be for him with our Lord on high, this world had been made to appear to him as a *very little thing*. May the Lord at this time work in the same way with us, open up to us the glories into which Christ has gone, the fulness and sufficiency that are to be found in Him; then this world which offers us many attractions, especially to the young, will stand out before the vision of our souls as but *a little thing*.

*Second.* The next desire of the apostle was, "That Christ may dwell in your hearts by faith" (ver. 17). This desire naturally follows that of being strengthened by His Spirit; for the Spirit brings us face to face with our Lord, whose glory fills the heavens. If such is His place in heaven, the Spirit would have it in the believer's heart too. If we have not been giving Him this place in the past, open up to-night the heart-door, and let Him who is the King of glory enter in and take the place which belongs to Him.

The question may be asked, How can Christ dwell in hearts like ours? The answer is given in our verse—By faith. Faith opens all to Him, as the bride in Canticles said, "Let my Beloved come into His garden, and eat His pleasant fruits." When such a desire is expressed to our Lord, immediately He responds by saying, "I am come into My garden, My sister, My spouse: I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk: eat, O friends; drink, yea, drink abundantly, O beloved." This answers to the apostle's desire in Eph. 3—Christ dwelling in the heart by faith.

In one of the French wars during the time of Napoleon there lay a soldier wounded on the battlefield. As the surgeon probed for the bullet, the poor man cried, when he reached the region of the heart, "Be careful, be careful now; you are getting near to Napoleon." Napoleon lived in the *soldier's* heart. Christ lives in the *believer's* heart.

*Third.* The apostle desires that they, "being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." This is a full desire; for when Christ's love in its unfathomable depths is apprehended, He gets that place in the heart which enables us to lay hold of all revealed truth. We can then take in such things as these great revelations of Eph. 1, 2, and 3; and what was previously a mystery, is now apprehended and enjoyed. May we be enabled by the Spirit to take in and to retain the blessings thus given.

At a time like this, of Satanic activity in divine things, we need to have our hearts stirred often to Bible study. As we search the Scriptures prayerfully and thoughtfully, the Spirit of God gives us increasing apprehension of the great wealth of truth revealed therein. Rest assured, it has a breadth, a length, a depth and height that none of us has ever yet fully taken in.

*Fourth.* The apostle desires that they "might be filled with all the fulness of God" (ver. 19). Beloved, is not this a wonderful thought—*filled with God's fulness*? We believe the fulness of God is all in the person of Christ. Years ago, while sitting beside the Mississippi river, with the immense ful-



ness that it contained before me, I read this passage, and it opened up to me with increased beauty. Suppose that I drew near to the edge of that great stream and drank from its fulness until I was filled, would that slacken or lower that immense fulness? No; the river would abide the same, yet I would be full, filled from its fulness. This is the idea. So millions in the past have drunk, have been filled from the fulness of God, and millions more may yet drink; yea, we shall drink forever from the river of His pleasure, yet the fulness abides. It is infinite, fathomless. May we, beloved, bow down low at this time, and drink of what is there—the pure stream, be refreshed, and, with the supply thus gathered from the fulness of God, go forth in the power of the Spirit, and carry a blessing to our homes, our assemblies, our communities—a blessing which will be to His eternal praise.

If such results follow our coming together at this time, we shall not have come together in vain. May God grant that it may be so, for His name's sake!

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## JESUS, "THE RESURRECTION AND THE LIFE."

"Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."—JOHN 11: 25.

**H**OW much there is contained in these few words—how full of blessing to the soul of every one who receives them!

It is as the One in whom is the very source of life that He speaks here, though "found in fashion as a

man." That wondrous incarnation, that union of the human with the divine found in Him who is the speaker here, is the foundation on which is laid the work of the Cross. It is the "altar that sanctifieth the gift."

When the Lord Jesus says, "*I am the resurrection and the life*," we naturally think of His *power* to raise the dead; a power that is His own,—not derived, as was that of Elijah and Elisha, and of Peter and Paul (1 Kings 17; 2 Kings 4; Acts 9: 40; 20: 9, 10).

But it would seem as if the Lord were speaking, not only of His *power* to raise the dead, but of His *own resurrection*; and the expression, if carefully weighed, shows this. He does not say exactly, "I am the *raiser*" (of the dead), but, "I am the *resurrection*."

It is as if He said, not "I am the builder," but, "I am the house"; and if we compare the statement with other scriptures bearing on the subject, it seems clear. To the Corinthians the apostle Paul says, "But now is Christ risen from the dead, and become the *first-fruits* of them that slept."

The word "first-fruits" takes our thoughts back to that which was spoken by the Lord through Moses concerning the "feast of the first-fruits," which followed that of the "Passover," as the resurrection of Christ followed His death; and what is said to the Corinthians is the divine commentary on Lev. 23: 10.

Thus we see that the Lord's words to Martha implied that He was *to go into death*. The true "corn of wheat" must "fall into the ground and die"; but by so doing it would no longer "abide alone," but

bring out of death an abundant harvest. But if we could see what resurrection really implies, if we would see its true meaning, we must look at the *risen One*. He says, "*I am the resurrection.*" Not only could He call Lazarus forth from the grave, but by going into death Himself He has manifested His power over it, not *alone for Himself*, but for *all who believe on Him*. "*I am the resurrection and the life: he that believeth on Me, though he have died, shall live.*"

And this brings us to the consideration of another thought. It is not enough that He has power to raise the dead (as the Son of God the power is His own); but how can He raise those who believe on Him to enjoy eternal life with Himself? How can He clothe them with a body like His own, and do it righteously? How can He change those who are His, and are still alive when He comes for His own, and not override righteousness? (for "*it is appointed unto men once to die, but after this the judgment.*") The answer is found in *His* resurrection. He is *justified* in raising those out of death who have believed on Him. He can *righteously* set aside death for those who are yet in their bodies when He comes to claim those that are His. In neither event can death claim them as its victims, for their *penalty* has been *carried by Him* who has "*died for our sins according to the Scriptures,*" who has been "*buried, and who rose again the third day, according to the Scriptures.*" Thus in the *risen One* we behold Him who has *power* to raise the dead, as the One who has endured death and judgment for us, so that he can deliver righteously all His own—all who believe on Him; who *Himself* as the *risen Man*, the "First-

fruits of them that slept," exhibits resurrection, not only as to what it is to Himself, but as the illustration, or the archetype, of what it will be to *all* who are His.

To the *believer*, then, death is no longer that which is "appointed unto men." To view it as such is to deny that Christ has met its penalty for us. It may be a chastisement from the Father (1 Cor. 5: 5; 11: 30). In any event, it is the occasion for the display of the glory of Christ (as the One who has already met and annulled its power), *both* in those who "sleep" and those who are "awake" (1 Thess. 5: 10) when He comes. Read carefully 1 Cor. 15: 51-57. *All* are changed, and *all* exult over death. Finally, as touching the resurrection "of the unjust," which is "unto judgment" (John 5; Acts 24), it is manifest that even this solemn event is based on the death and resurrection of Christ. In the first place, "the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father." Plainly, this is because the Son, though equal with the Father, has, for the sake of man, become the Son of man, so that He might "taste *death* for every man." Compare John 5: 22-27; 12: 32, with Heb. 2: 6-9. He who is the Judge, and who has to say what every man's eternal destiny will be, is the One who has Himself endured death and judgment. What an appeal this is to men to hear *His* voice, and to believe the testimony of God who sent Him, that by so doing they might have life eternal as their portion assigned them by the Judge whose sentence can never be repealed! Oh that men everywhere would listen to *His* voice as it

sounds forth from the bitter throes of the cross, endured for them; from the dark depths of the tomb; and now, as the mighty Conqueror, and the appointed Saviour and Judge of men! "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. *Believest thou this?*"

W. H.

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EXTRACT FROM A LETTER ON MARK 11: 22-26.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea: and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

I have found Mark 11: 22-26 of great benefit to myself and others in this connection. Here we have:

1. Faith—the "faith of God"; that is, faith that takes its character and strength from God as its object—faith that brings God into the difficulty. There is a mountain to be removed. God only can lift a mountain up and throw it into the sea. But He is greater than the mountain; and if you can bring Him into the matter, the mountain must go.

2. Prayer is our proper attitude—what expresses our dependence on God; but the prayer of faith only is effectual.

3. There is a condition; that is, this prayer of faith is conditional on a certain state in us, and that is the spirit of forgiveness. "When ye stand praying, forgive, if ye have aught against any." It is not here going to one who has wronged you, and telling him you forgive him. In such a case the word is, "If he repent, forgive him." But here it is the state of our hearts toward our brethren when we are in the presence of God. Suppose I am praying to God, who has forgiven me ten thousand talents in absolute grace, and am holding something against one who may have wronged me, God will not hear me. I am not in communion; my state is wrong; I am not in the current of God's thoughts, and will not be able to exercise faith.

A person says, "I cannot feel right toward Mr. A." That is, he has hard feelings toward Mr. A. But can I think of God in this way? Can I speak of Him as having "hard feelings" toward any one? Never. When we were enemies, He gave His Son. Now, my heart is to be in the same state as His: that is, my feelings and desires are to be formed by what flows down in communion through the Word from His heart into mine. And if this is my state when I pray, I will forgive if I have anything against any one, and my heart will be free in God's presence; and however my brother may have erred, I will be able to seek his blessing and restoration.

In case of personal difficulties among saints, if this state is reached in God's presence, it is wonderful how soon difficulties melt away, because it is God Himself coming in to act in grace.

A. H. R.

## ANSWERS TO CORRESPONDENTS.

QUES. 26.—Is it proper and in keeping with Scripture to introduce the singing of a hymn at the Lord's Supper *between the passing of the bread and that of the cup*?

ANS.—We do not believe it is. It grates against Christian feeling; for at that moment we are before the sorrow and reproach of our Lord; we are meditating upon what our sins brought Him to, and weeping becomes us *then* more than singing. Nor are we aware that Scripture teaches otherwise anywhere. The bread and the cup are ever immediately together, keeping us in the presence of our Lord on the cross. In Mark 14: 26 it is said, "And when they had sung a hymn," etc.; but this is *after* the Supper, and when the Lord had already spoken of drinking it "new in the kingdom of God"; that is, the *fruit of His cross* was before the mind—not the cross itself.

QUES. 27.—What is the difference between "by faith" and "through faith" in Rom. 3: 30?

ANS.—The apostle has just been laying bare the condition of both Jews and Gentiles—all alike guilty sinners before God, and unable therefore to stand before Him by their works. Then He has shown that it is by the work of Christ on the cross they can stand before God. By that, all that *believe* are justified. The Jew, though he may be superior in his morals, can be justified only "by faith"; that is, *on the principle of faith*, not of law; and the Gentile, more deeply degraded morally, is justified "through faith" as well as the Jew. In a word, it means that the Jew has no other way of salvation than faith in Christ, and the Gentile is equally saved in the same way. (See also J. N. D's. translation.)

QUES. 28.—I am sending you a booklet, "*Baptism: Is it for the remission of sins?*" Will you kindly say if you consider it a true exposition of Scripture along the lines it takes up?

ANS.—The booklet in the main teaches the truth, but it fails in the application of it. For instance, it recognizes the difference between the "Gospel of the Kingdom" and the "Gospel of the grace of God," which is quite right; but it makes the gospel preached to the Jews in the first chapters of Acts the same as that preached further on, chiefly by the apostle Paul. The only differ-

ence it makes is that the remission of sins to the Jews was through baptism, while to the Gentiles it was through faith alone.

But remission of sins through baptism is the "Gospel of the Kingdom"; is administrative, that is, in the hands of man acting for the King (Matt. 16: 19); it is not remission for heaven, for eternity, but for admission into that kingdom set up on the earth, not in heaven, though from heaven.

Peter was given its keys—*baptism* and *teaching*—"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching* them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20). This is not the eternal salvation, but subjection and allegiance to the King, though wherever there is faith it goes on to eternity.

The "Gospel of the grace of God," as especially committed to Paul, is altogether in view of eternity, and is not connected with baptism, but with faith alone. It does not annul the kingdom; it recognizes it; but its sphere is beyond the kingdom, in heaven, not the earth. Remission here is final and eternal; is not administered by man, but by God only, though He uses man to preach it.

Every human being baptized of water in the name of the Father, the Son, and the Holy Spirit, is in the kingdom; is a *disciple* of Christ; and disciples may be true or false; they may go on for a time, then draw back and be lost forever. Only those who are of *faith* abide forever. Such never go back, though they may stumble here and there on the way.

In a word, baptism of water marks disciples; new birth marks the family of God; the baptism of the Spirit (peculiar to the present dispensation) marks the Church, which is the body of Christ. Many Christians are not aware of this, that the Old Testament is full of promises especially to the Jews, but also to the Gentiles, of a kingdom set up on earth under a King from heaven—a King who, after the earth has long suffered from misrule, will rule it in equity. This King is Jesus. John announced His coming, and sought to prepare the Jews for it, but the Jews refused Him, and the Gentiles crucified Him. He is coming again, and will then take the kingdom, spite of His enemies. He will then judge His enemies, and establish in His kingdom on the earth all who are subject to Him. It will then be a kingdom of glory; now it is a kingdom of truth, waiting in patience for that coming kingdom.

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## EDITOR'S NOTES.

"Take therefore no thought for the morrow" (Matt. 6:14). The calling of the Church is a high calling indeed. She is "the fulness (complement) of Him that filleth all in all" (Eph. 1:23). She is "blessed with all spiritual blessings in heavenly places in Christ (Eph. 1:3). As she shares His cross and rejection now, she is to share His throne and glory when He returns. She is so truly identified with Him and united to Him that He calls us "members of His body, of His flesh, and of His bones" (Eph. 5:30). How near, how dear this declares us to be! How passing sweet to be thus related to, and cherished by, the Lord of glory, the Son of God! It lifts the soul far above earth and earthly things, and carries it to where our Lord is.

At Pentecost the disciples did not yet know this high calling, for it was not yet revealed; but they had just received the Holy Spirit from heaven, who had baptized them all into one body (1 Cor. 12:13), and that Spirit of truth knew what it all meant; and though they had not yet the intelligence of their calling, He had given them the power and spirit of it: "They continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all, as every man had need" (Acts 2:42-45).

The grace of our Lord Jesus Christ had won their hearts; it commanded their faith, and they proved it in their practical daily life on earth. They took no thought for the morrow, for the Lord who loved

them would be there. They knew by His grace bestowed on them that they could trust Him at all times, for all things, and in all circumstances. The words He had spoken to them while with them were all dear to them, and they practiced them in truth. Earthly goods, instead of being accumulated, were distributed. Covetousness had received a deadly blow.

Ruin soon set in; and nowhere perhaps is covetousness now more manifest than in Christendom. May God's true people in the midst of it so enjoy their heavenly calling as to show their identity with the *beginners* of it, and not the enders! What holy freedom for doing all the will of God it gives if, of a truth, and by virtue of our confidence in Him, we take no thought for the morrow! It frees from many unholy influences which drive the people of God and the servants of Christ to unprofitable paths. May we not use high talk, with an earthly walk! Our eyes, though high up, despise not our feet that are way down, but seek out the good way for them.

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Submission and  
Responsibility.

I may well submit patiently to all manner of unrighteousness from the rulers, governors, courts and powers of this world, for I form no part of them if I am a Christian (John 17: 14), and am in nowise responsible for their actions. Like my Master before Pilate, therefore, I submit to all.

Not so, however, in the Church. I form a part of *that* if I am a Christian, and unrighteousness practiced *there* makes me responsible to have it removed or to depart from it if it cannot be removed (2 Tim.

2:19). To submit to unrighteousness there is to give up a good conscience. Where may not Christians drift when they have done that!

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**Bible Dictionaries.** In our last issue we were referring to the progress of Jewish events as proof of the nearing return of our Lord; for the restoration of that God-chosen nation to their God-chosen land is one of the chief events which mark the Lord's second advent.

We now call the attention of our readers to another event which takes place simultaneously, a painful event indeed—the apostasy and downfall of Christendom. What could give stronger proof of the rapid march toward this awful end than the recent appearing on the book-market of three different Bible dictionaries, two of which are in the full current of “modern theology.” There must be demand for such books, for publishers who are destroyers of the Bible do not publish for love; and what must be the demand, when so many books of the same nature are published simultaneously! Thus is God at work to revive Israel, and the devil at work to destroy Christianity. They will cross each other's path at the coming of our Lord; and who that has ever fought against God has not fallen?

Along with this, think of the New York Presbytery, unable to shut out of its pulpits young graduates of their schools who question the virgin-birth of our Lord, the resurrection of the body, and kindred foundation truths! Think of the Baptist body in Chicago, unable to expel from its ministry a professor of the university there who denies the deity

of our Lord! Think of London, the old centre of Christendom, having a "Bureau of Communication" between the living and the dead through spiritist mediums!

The word of God discredited and denied; the talk of demons accredited and desired! Think you, reader, that God's patience can endure much longer?

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## THE POWER OF HOME PIETY.

A CURLY-HEADED little fellow lay on the operating table in the royal infirmary, Edinburgh. His right foot was to come off. He glanced at the gruesome trays of knives and saws, the awesome bottles, and then at the living wall of students which rose, tier upon tier, to the very ceiling.

Suddenly pushing aside the chloroform towel, He looked into the eyes of the surgeon bending over him, and his shrill voice piped out, "Will ye no pray first?"

Glancing from the surgeon to the wall of faces beyond, and back again, he fixed his eyes wistfully on the face, palest of all, above him. A tear trembled on each of the young lids, and again the distressed little voice was heard, "Can ye no pray?"

The surgeon wheeled round on his heel, saying, "Now, you mission lads, show your mettle."

There was a dead silence; then a tall, dark figure in the third row stood up and prayed, "Our Father in heaven, bless the little man on the table, and bring him safely through; and bless the efforts of Thy skilful servant. For Thy name's sake. Amen."

Then Curly-head on the table smiled and fell asleep, and the operation proceeded.

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## REPAIRING THE BREACH AND RESTORING THE PATHS.

“They that shall be of thee shall build the old waste places : thou shalt raise up the foundations of many generations ; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in ” (Isa. 58 : 12).

THE 58th chapter of Isaiah contains much that is of deep interest and importance to the people of God at the present moment. It is ministry of a searching and serious character, but likewise full of comfort and encouragement for those who are in the place of self-judgment and brokenness before God, who *feel* the conditions of things among His people, and have their welfare and His glory at heart.

The spiritual state of Israel could scarcely have been at a lower ebb than when Isaiah was directed to cry aloud and spare not, but to lift up his voice like a trumpet, and show the Lord's people their transgression, and the house of Jacob their sins (ver. 1). This is never a happy service, save in so far as the servant of God seeks to have but One before him, and then speaks and acts with a view to His approbation alone.

It was hardly to be expected that Israel would honor and delight in one whose ministry necessarily meant the condemnation of so much that they had set their hearts upon. But he sought lovingly, yet faithfully, to show them the true state of affairs, with a view to rich blessing if they laid the word of God to heart.

His exhortation was a call to *reality* ; and we ever need such stirring messages. It is so easy to be-

come self-satisfied and formal, content that outward ceremonies are maintained in accord with the letter of Scripture, while the heart is away from God and the ways loose and unbecoming.

In Israel there was careful attention to the appointed fasts, and the solemn feasts, but unrighteousness flourished unjudged; hence all was obnoxious in the eyes of the Lord, who ever looks for that which springs from devotedness of heart to Himself (vers. 2-4).

It is easy to go on with the breaking of bread, meetings for prayer, ministry and Bible study, thus outwardly conforming to what is in accord with the Book, while all the time the power of the world is getting a stronger hold on the heart and life. This will be manifested by covetousness, human business principles that would not stand the searching test of Him whose eyes are as a flame of fire, intimate association with unspiritual men, entering into unequal yokes, and a host of other evils; while, all the time, much is made of "separation truth," and even the highest ecclesiasticism maintained with a great appearance of devotedness to that truth.

. In fact, the further one drifts in self-pleasing paths, the more pretentious often will be the claims made.

Only lately, one whose testimony even the world despised because of unspiritual ways, was calmly setting before some brethren (who were exercised before God as to the rent and divided state of His people professedly gathered to His name) the following simile, in order to hinder any exercise of soul in the matter:—God had raised up a special testimony in the last days. Certain "brethren" formed

that testimony, which might be likened to a biscuit. In the course of time, pieces of the biscuit had been broken off. All who refused to own that assembly-judgments were bound in heaven (whatever their character), were such broken pieces. But, "thank God," was the self-satisfied wind-up, "*we* remain the middle of the biscuit!" Could conceit and spiritual pretension go further?

What must be the mind of God in regard to such unholy claims, which, if true, would make the Lord Jesus Christ Himself the minister of sin? Surely it ought to be plain to any godly believer that nothing is *bound* on earth or in heaven but what is in accordance with the word of God.

"The righteous Lord loveth righteousness," and He looks for integrity of heart and uprightness of behavior in every individual saint and collective company called by His name. It has been said, "An unrighteous act does not put a gathering off divine ground." This is true—for gatherings, like individuals, may fail even where the thought was to glorify God. But when the acceptance of an unrighteous act is made a test of fellowship, and saints refusing to bow to it are cut off in heartless indifference while the glory of Christ is pleaded as necessitating such unholy conduct, then such gatherings have utterly given up divine ground, and degenerated into the most sectarian position.

To many of God's dear people the words of Isa. 66: 5 may well apply: "Hear the word of the Lord, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, *said, Let the Lord be glorified*: but He shall appear to your joy, and they shall be ashamed."

Again, God has said, "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these" (Jer. 7: 4). And He calls upon His people to "execute judgment between a man and his neighbor," and not put "The temple of the Lord" before righteousness.

If for "temple" we substitute the word "table," we have what answers to all this pretentious boasting in our own day.

God, I repeat, looks for reality. So Isaiah called upon Israel to "loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke." Compassion was enjoined, and that grace which would lead them to deal their bread to the hungry, to "bring the poor that are cast out" into their house, to cover the naked, and not to hide themselves from their own flesh (vers. 6, 7). Then would their light break forth as the morning, and their health be revived. Then should righteousness go before them, and the glory of the Lord be their rearward (ver. 8).

What a voice has all this to every exercised soul! Coldness and indifference to fellow-saints; unconcern about gospel effort, which is indeed dealing out bread to the hungry; casting out the simple and the poor in intelligence because of inability to discern ecclesiastical quibbles—how markedly have all these things followed in the train of that carnal, worldly spirit which has wrought division and sorrow in the name of Him who prayed "that they all might be one"!

Surely it is time to abase ourselves before Him to seek His face for revival and blessing. Already



He has begun to work in many places, drawing together in loving unity saints long divided.

The moment is a most solemn one, and brings with it great responsibilities. Oh for grace to answer to them, and to seek to be lowly and broken in His presence, that thus He may lift us up!

To Israel He promised guidance, satisfaction in Himself, and refreshment of soul "like a watered garden, and like a spring of water, whose waters fail not," if there were but a turning to Himself and owning the rod that had smitten them, followed by care for His people and godly concern about walking in His ways (ver. 11).

Then the precious promise was given, "They that be of thee shall build the old waste places: thou shalt raise up the foundation of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (ver. 12). Precious titles are these, and blessed service is that here commended.

There have been so many breach-makers, and so many breach-wideners! Oh to seek to be true *repairers* of the breach, engaged in the happy service of seeking out the scattered ones and making peace in a godly, righteous way, between saints who should never have been divided.

Notice there must be individual exercise *first*, and individual self-judgment for worldliness, pride, and contention, ere there can be a true repairing of the breach according to the mind of God.

Then, alas, there has been so prolific a growth of ecclesiastical traditions among us that not merely repairing of the breach is needed, but a restoring of paths to dwell in. If our exercises result in bring-

ing us back more and more to the Book, in stirring our hearts to faithful searching of the Scriptures, to the banishment of mere theories, and the submission to the authority—not of the assembly! but—of the word of God, then there will be both repairing and restoring. Breaches will be healed in a godly way. The old paths will be trodden in lowly subjection to the Lord Jesus, the Head of the assembly.

A mere “letting bygones be bygones,” and “beginning anew,” for which some plead, is very different from this. It is a solemn facing of conditions in the presence of God, judging all that in the past has dishonored Him, and thus repairing the breach and restoring paths to dwell in.

May the Lord grant us to follow Him, and discern His mind in these things, for His name's sake.

H. A. I.

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## A NEEDFUL LESSON.

(Joshua, chap. 22.)

THIS was our morning chapter in our studies of the book of Joshua. As we dwelt upon its various parts, we experienced the truth of “Whatsoever things were written aforetime were written for our learning” (Rom. 15: 4); and “all these things happened unto them for ensamples” (1 Cor. 10: 11) is a warrant in the application of the various lessons to ourselves, and for our day. Israel under Joshua's leadership were the people of God, and typical of ourselves now.

If the first twenty-one chapters of Joshua be studied with a prayerful spirit, in the light of the above

New Testament scriptures, we will find each chapter freighted with wholesome and helpful lessons. Israel's very history, their achievements, as also their failures, are *written for our learning*.

The book opens with a view of the whole twelve tribes, under Joshua, entering the land of promise, and taking possession of what was theirs as the gift from Jehovah their Saviour-God. In this stage of their history we see them a *united people*. Weakness and defeat may be observed here and there, but they were *united* under the powerful influence of Joshua, following the mind and purpose of God step by step. Individuals may have sinned, as did Achan, but the whole camp is united in the discipline that the Lord had marked out for the evil of which Achan had been guilty. All this is very beautiful in a people favored of God, and brought near to Himself. This grace is seen in them until they are largely in possession of the land west of the Jordan, from south to north. Their warfare lasted many years, and was all against outside enemies—nations that were hostile to God and His people. God being with His people, the enemies were defeated one by one, until finally they “rested from war.” This covers the first twenty-one chapters of the book.

After all this progress, Joshua called the two tribes and a half, whose territory was on the east side of Jordan, and commended them for their service with their brethren on the west side. Then he sent them back to their own possessions on the east side, which they had previously chosen; and as they return, they carry Joshua's blessing with them. All this is very beautiful (chap. 22: 1-6). But at no time can the

Lord's people say they are safe. Therefore the need of a *prayerful* and *watchful* spirit. Prayerfulness and watchfulness give a spirituality that will preserve from what would grieve the Holy Spirit, dishonor the Lord, and work havoc among the people that are to Him as the apple of His eye. Oh that God's people were always before us as a people so dear to Him!

At no times are we in more danger of failure, however, than when the Lord's favors and blessings seem to be enjoyed in profusion. The enemy (ever watching for entrance) gets his opportunity when the knowledge of our *blessings* fills the mind, rather than the grace of Him who bestows them. If he succeeds in this way, he turns our hearts from the One who alone is our spiritual strength, and who gives us true spiritual discernment in all things. This lesson appears again and again upon the pages of Scripture, and we all have learned it from our own history just as often.

In our chapter the lesson appears plainly. When the two and half tribes returned to their possessions, they built an altar, "a great altar, to see to" (ver. 10). As yet we are not informed what their *object* was in doing so, and the wise and spiritual way would be to wait until that is made known. But the tribes on the west side "heard say" about this altar (ver. 11): and here we pause to take home to ourselves to-day the needed admonition from Israel's failure.

It is written, "He that believeth shall not make haste." When the nine and half tribes "heard say" about this altar, we observe with them an evil altogether too common in our own day, i. e., undue

haste, evil surmisings, etc., etc., and all this before an investigation has taken place to find out the reason for what has been done. Had they not been warned as to how to proceed in cases of supposed evil on the part of any of the tribes? (Deut. 13: 12-14.) But the circumstance finds them off their guard, and thus a part of the Scriptures of truth is neglected. As a result, fleshly zeal marks them instead of godly investigation—*fleshly* zeal, we repeat, for they “gathered themselves together at Shiloh to *go up to war* against them” (ver. 12).

How sad to see such a quick change from the previous chapters! The wars then were against their common enemies; now there is a warlike spirit against *their own brethren*. Many might say that this was zeal for the Lord and His honor in the midst of the nation. “Come and see my zeal for the Lord,” said another at an after date. But was it in either case real zeal for the *Lord*? The history of both will suffice to show that the zeal was a blind, disobedient one, which has so often since wrought dishonor and mischief among God’s people. Their preparation for war was all based upon *suspicion*—“heard say.” We need well to be admonished concerning the evil of haste in all matters of Christian life, and very specially in matters which concern the assemblies of the Lord’s people—the unity and peace of a redeemed people.

In this case we observe God’s merciful intervention, preventing an unrighteous conflict and painful disaster. Phinehas and the princes are sent across the Jordan by the rest of the tribes—*not* for *investigation*, which was the course marked out by the Scriptures already given them as their guide, but

rather to *chide* with the two and half tribes, and *reprove them* (vers. 13-20).

To reprove and rebuke is a needed ministry at times, when it is clear that such is necessary; but there ought to be always the full knowledge of the evil, and the need of such a service; otherwise it may be a ministry misdirected and misapplied. Much may be said and done under the plea of faithfulness, of zeal for the Lord and His truth, of care for holiness, which at the judgment-seat of Christ may not prove to have been a ministry by the Spirit of God. Let us once more be admonished by the words, "He that believeth shall not make haste." Even a word of *warning* is not for the weak or feeble-minded, but rather for the unruly.

In this history we see, first, the wrong of the haste of the ten tribes (ver. 12); second, the misapplied ministry of the ten princes—their premature admonition when they reach the two and half tribes. True, it would have been wrong for the two and half tribes to erect an altar to offer *sacrifice* upon. Such would have been the gravest departure from the Lord, and would have merited severe punishment. But all such surmisings were untrue, and *inquiry* is God's safe method of procedure; it guards from the evil of punishing the innocent—an evil only too frequent among God's people even in our day, with all these past lessons before us. With all the light we possess, what a revelation the judgment-seat of Christ will be! When every act then is seen in its true light, what self-judgment will be required—what loss suffered!

But the haste on the part of the ten tribes was, happily, not met with haste by their brethren, even

after the unscriptural and unnecessary reproof which was given. This part of the history is very sweet and refreshing amid the dangers that lay before them. It was a very critical moment, but the trial found them in a condition most commendable: "A soft answer turneth away wrath." This is sufficient proof that *God was in their midst*, and that He Himself was directing the two and half tribes in their answer, and their explanation why the altar was erected—the "great-altar to see to." We commend the whole answer to every reader (vers. 21-29).

The answer reveals the fact that, instead of *rebellion*, *independency*, and *departure* from the Lord, which merited punishment, the two and half tribes had the interests of the Lord and the whole nation as much at heart as the other tribes; and their state, and the spirit displayed, showed a sweeter and more lovely character. It commands, indeed, our admiration as we pursue it now almost four thousand years after its occurrence. As already said, it declares God was there. Trials and difficulties are not a proof that God is not with His people; but it can be rightly said He is never with a *wrong*, never indorses an unrighteous act, whether it be in an individual or in a company, no matter what the assumption of the individual or of the company may be. The Lord directed the answer of the two and half tribes; it annulled the hasty, warlike spirit of the ten tribes, and thus bloodshed, division and sorrow were averted. How adroitly the enemy sought then to divide God's people! Again, later on, in the early history of the infant Church, as seen in Acts and Corinthians! And in our own day, how, alas, God's people have been off their guard, and repeated

over and over again the haste of the ten tribes! Their soft answer turned away wrath; for when Phinehas and the princes heard the explanation of, and the full intent of, the altar, "it pleased them" (ver. 30), and they said, "This day we perceive that the Lord is among us" (ver. 31).

They then return to their brethren, who were awaiting the tidings on the west side of the Jordan, already prepared for war\* (ver. 12); they communicated to them the result of the conference on the east side; they gave them the true meaning of what was sought by the great altar; they understood that the altar was meant to be a witness of their *unity*, and to guard against the very evil of independency of which they were falsely charged.

All this "pleased the children of Israel" (vers. 32, 33), and thus the breach was healed, division averted, and unity preserved. Moreover, they now understood each other better than before, and God once more makes the wrath of man to praise Him. How appropriately Ps. 133 falls into line here! They could say, as the whole nation will yet say it, and as the Church in her heavenly sphere will say, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The altar then was called "Ed"—that is, a "witness"; "for it shall be a witness between us that Jehovah is God." See vers. 10, 24, 27, 34.

With what fears we begin the chapter—division

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\* An apparent contradiction appears in ver. 33—"and the children of Israel blessed God, and *did not intend to go up* against them in battle." The New Translation (J. N. D.) reads, "and *no more spake of going up* against them in battle." This gives a complete harmony with ver. 12.



is in the air! but with what relief and joy we close it! Peace and unity are preserved among the people of God. Let us all be warned and admonished by the evil of haste in matters that relate to the honor and glory of God; let us beware of a mistaken zeal in professing to seek the welfare of God's beloved people, whether of individuals or of assemblies.

The Lord Jesus came not to destroy. He was the true Shepherd. He loved His sheep, and loves them still. Woe be to such as beat and scatter them! Blessed will it be if, in the day now near at hand, we get from His lips the precious words, "Well done."

A. E. B.

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## AN EXTRACT.

WHAT is faith but dependence upon—occupation with—reception from, Another? Self is never faith's object, clearly. Thus, for the "new man, renewed in knowledge after the image of Him that created him," "Christ is all."

If it be testimony to Christ and fruitfulness in the world that is in question, the accomplishment of it is in this way: "If any man thirst, let him come unto Me and drink; and he that believeth on Me, as the Scripture hath said, out his belly shall flow rivers of living water." The precepts of the New Testament must be read in the light of passages such as these. If I were to say to a person, "Get yourself warm," he would scarcely think I meant it to be by exercise if he saw my finger pointing to the fire. Thus do

the Scriptures point unceasingly to Christ in whom  
"dwelleth all the fulness of the Godhead bodily."

F. W. G.

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## THE PRAYERS OF SAINTS.

"AND when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints" (Rev. 5: 8). That latter clause is very peculiar, as connected with the grace of God in His own proper eternity. There are things His people suffer from, and that He never forgets. All their prayers are treasured up before God; their tears are put in His bottle, and treasured up. What! the sorrow I have forgotten, has God *put that down*? Is that one of the things that will shine? He can use all for His glory; but can the prayers and groans of a saint be kept and have a special place, be an odor of a sweet savor to God? The sinner does not know this; but a poor broken one can say, "Not only does God remember my prayer, but He puts it by on His own throne, like the pot of manna which He liked to be laid up, to be remembered as a trophy of the way He carried His people through the wilderness." And so will their prayers tell *there* what their special need of His presence was *here*. "Golden vials." *Gold* marks the divine character of that by which they are kept; the odor, a fragrant incense going up—the fragrance ever the same. Is that said of the prayers of saints? Yes; not one of them is lost. The Lord Jesus knew them all; they were ever before God.

G. V. W.

## THE LOVE OF CHRIST TO THE CHURCH.

**T**HE love of Christ is a deep that knows no fathoming. It passeth knowledge, and telling too, but, thank God, we can know it, and speak of it too, according to our capacity.

But let it be understood that we could never have merited it. There was nothing in us but defilement and alienation from God. Therefore, if we are the objects of such love, it is wholly because it was in Him to love us. And if we do love Him, it is because we have known His love, and have been begotten of God, who has given us a life and nature to love.

There are three aspects of the love of Christ, according to Eph. 5: 25-33. Let us ponder them for a little.

1st. "Christ loved the Church, and gave Himself for it."

At this time, where was the Church? All in the future, and its members sunk in sin and distance from God. Yet He loved the Church, and gave Himself for it.

Looking through the glass of God's purpose, He saw where the Church was, and would possess Himself of that Church, and would lift it up into union with Himself. But that was a stupendous work, which involved all the horrors of Calvary's cross, of which the sorrows of Gethsemane were but the dark foreshadowing.

In Gethsemane He was in communion with His Father; but on the cross, during those dreadful hours of darkness, He was having to do with God

about sin, and hence the bitter cry, "My God, My God, why hast Thou forsaken Me?"

Did He love the Church? would He redeem it? would He possess it for Himself? would He bring it into eternal union with Himself? would He share His glory and kingdom with His Church? Then all this must be endured. There was no other way. The deep waters of death—and that the death of the cross—must be passed through before all this could be brought about.

So, alone He entered the darkness and conflict of that awful scene, which caused nature itself to veil its face in the presence of the death of its Maker. There was not a wave that did not pass over his sinless soul; there was not a cloud that did not burst upon His head; there was not a stroke that did not fall on Him; there was not a drop in that cup of woe that He did not drink; until expiation for sin was made, the mighty work of redemption accomplished, and eternal peace brought in by the expiring words of the divine Substitute, "It is finished," and He bowed His head and died.

Who can tell the greatness of that work? who can measure the unmeasurable extent of that work? who can speak forth the eternal consequences of that work? Who can fathom the love expressed in it all?

Oh, let it be written in gold across the sky of eternity, "*Christ loved the Church, and gave Himself for it*"!

But He is risen. The glory of the Father claimed Him from the tomb. The One "crucified through weakness liveth by the power of God," and as Victor has ascended and set Himself down at the right

hand of the Majesty on high. God greeted Him, and said, "Sit Thou on My right hand, until I make Thine enemies Thy footstool" (Ps. 110: 1). So He sat down, expecting until His enemies are made His footstool (Heb. 10: 13).

But has He forgotten His Church in all her toils, and needs, and defilements, as she sojourns here in this the land of her pilgrimage? Ah, no; that could not be. What He endured for her on the cross forbids the thought that He could ever forget her, or the least one that forms a part of her.

Hence it is written, "That He might sanctify and cleanse it with the washing of water by the Word." This is His present ministry of love for His Church—He "nourisheth and cherisheth it." He has not forgotten or forsaken the Church, and He assures us in Matt. 16: 18 that "the gates of hell shall not prevail against it."

His great work now is to sanctify the Church which He has redeemed for Himself by His precious blood. Down here she is in the midst of evil; contamination abounds on every hand. She is in danger of association with the world, of allowing the flesh to act, of Satan's wiles, of doctrinal evils; therefore the need of His present ministry as High Priest and Advocate. His great work is to sanctify the Church, to keep it morally clean, to purify it from every pollution, so that it might enjoy its privileges of communion and worship (Heb. 10: 19-22), and fulfil its responsibilities as His representative and witness in this world.

This ministry of love will go on all the while the Church is here. And what a ministry it is! It is not a hard, righteous ministry, but what is set forth

in John 13. Having loved His own, He loves them unto the end. During supper He lays aside His garments, and takes a towel and girds Himself, and then pours water into a basin, and proceeds to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. How beautiful! How gracious! Yea, how divine! Grace shines in every act of the blessed Lord in this remarkable scene. It all speaks of what He is doing on high for His wayworn and often defiled saints as they wend their way through a scene altogether hostile to them. They are not of the world, therefore the world hates them; and Satan's great object is to break up, and besmudge, every bit of testimony for Christ. Hence his craft, his subtlety, to lead the people of God into unholy associations, to allow the flesh, or tolerate evil doctrine—anything that will bring in the sense of distance between their souls and God, that will becloud their communion, and darken their testimony. Alas, how often he succeeds!

But the present ministry of Christ's love is to purify, to sanctify, to remove all such by the wholesome exercise and self-judgment of the saints, and the application of the water of the Word. As in Peter's case, so in the case of each one. This is real work. Ps. 51 speaks of the experience of a saint away from God; Peter's bitter tears also. Restoration to God from failure is no parrot work; it goes down deep into the depths of one's moral being, as the sin is seen in the light of God's holiness, and especially in the light of that love that led the Saviour to that cross of shame to put it away.

Into what depths of darkness have not saints of God had to pass because of their failures! and noth-

ing but the all-prevailing intercession of their great High Priest, and the grace of their Advocate, sustained them as they cried, "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (Ps. 51: 12, 13).

But soon all this will be changed, and the day will come of which it is written, "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5: 27).

In Eve's being presented to Adam we have a faint picture of this (Gen. 2: 21-23). Adam's sleep points to the death of Christ. The Lord God forms the woman out of that sleeping man's bones and flesh, and then presents her to Adam. Our Lord died for us. He rose again; He has communicated His own life to us; He has made us "one spirit" with Himself—a very part of Himself; and now He awaits the time when we shall be presented to Him, the last Adam, and presented in all the beauty and glory that He will put upon us, and all as the fruit of His own ministry of love on the cross, and now in heaven.

What more blessed than this, "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"? As freed from all the imperfections that characterize her now, how glorious the Church will be in that day! There will be no sign of defilement or old age, but, holy and without blemish, she will be suited to the eye and heart of her beloved Lord and Saviour.

Exceeding joy will fill His heart as she is presented before the presence of His glory; and chastened joy will fill her's as she finds herself presented to Him who loved her even unto death. What thoughts of gratitude and praise will fill her heart as she remembers what she once was, and what she is then, and all the fruit of His own love to her told out in such a remarkable way!

If the Lord's present ministry of love is to nourish and cherish the Church, what an example for us in our dealings one with another! But, alas, how little we know how to lay aside our garments (all that is official), and in the instinct of holy love get down to wash one another's feet! The desire would fill our heart—if in communion with our Lord—to remove from each other all that which clouds communion with God, brings in the sense of distance, and hinders our fellowship with each other.

If one of the members of our body gets hurt in any way, every other member in the body seeks to nourish and cherish that member, and they rest not until it is restored to health. So should it be with the members of the Church of God. To revive, to recover, to restore, to strengthen, should be the object before the mind, and not to crush, and bruise, and dishearten. The look of love the Lord gave to Peter, after he denied Him, broke his heart, and sent him out to weep bitterly. It was a look of love.

Oh for the ministry of love among the saints of God! *holy* love surely, but love that seeks the good and not the hurt, the uplifting and not the crushing of the fallen one; that nourishes and cherishes according to the example of our blessed Lord.



Well it is to remember that while everything else may fail, "Love never faileth" (1 Cor. 13: 8).

E. A.

## ANSWERS TO CORRESPONDENTS.

**QUES. 29.**—I enclose herewith a tract which is being distributed in our section. It seems to me to strike a serious blow against our Lord, and to bring Him down to the level of a common man. If you will kindly read it, and make comments on it in your magazine, you will greatly oblige, yours, etc.

**ANS.**—It has been a painful task to read this tract you have sent us. The authoress, Mrs. F. L. Saxton is a fresh proof of the old saying, "A little knowledge is a dangerous thing." She has some notion of dispensational truth, and with it she throws dust in the eyes of the ignorant. Thus she denies New Birth to the Old Testament saints. The Lord said that *without it* none would see the kingdom; and Scripture abounds with proof that they will see the kingdom (Matt. 8: 11).

She confounds the evil nature in man with the devil, and thus makes every man a demoniac.

She reasons foolishly about Eve's fall, and then, by her evil teaching about our Lord's human nature, she denies the scripture, "That *holy* thing that shall be born of thee shall be called the Son of God."

She knows nothing of the atoning sacrifice of our Saviour. She therefore carefully excludes the first goat from her remarks on Lev. 16, and what she says of the second goat is worthy of the notorious Mrs. White of Seventh-Day Adventist fame.

She calls the blood of Christ the Holy Spirit, and so Christ "sheds it still, and will continue to shed it until the last believer is safe home in glory."

If Mrs. Saxton had heeded the apostolic injunction, "I suffer not a woman to teach," she would not thus have dishonored our Lord, nor herself, nor defiled others. She commits no ordinary wickedness in seeking to make Rom. 8: 3 responsible for her doc-

trine, when she says, "So Jesus in His 'sinful flesh' (Rom. 8:3) bore our old man," etc.

If people love such teaching, they love not the truth. The truth exalts Christ, humbles man, and makes him glory only in the Lord (1 Cor. 1:30, 31). This teaching degrades Christ, and makes man well pleased with the wonderful perfection he feels within himself.

QUES. 30.—Kindly explain Mark 10:28-30. It speaks of those who have forsaken various things for Christ as receiving a hundred-fold *here*—houses, etc. Yet we do not see men devoted to Christ getting riches.

ANS.—Our Lord's words are figurative, as you can see by His including "mothers." No man literally ever gets more than one mother. But whatever he forsakes on account of Christ, for it he receives already in this life a hundred times its value. In this sense "persecutions" are included as one of the rewards, for persecution has present effects of great value, as well as of eternal results.

QUES. 31.—What is the proper form of distributing the bread and wine at the Lord's Supper? I see a scholar makes Matt. 26:26; Mark 14:22, and Luke 22:19, read differently from what appears in our common version.

ANS.—Never mind "scholars." Follow simply what those passages say, just as they read, and you will not err.

QUES. 32.—How can a Christian find out, in the present scattered condition of God's people, the place where he may truly please God?

ANS.—We once asked the same question practically at a meeting for the study of Scripture. We were on 2 Tim. 2:22, and were considering together the admonition, "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." We asked, "How can one find out those who call on the Lord out of a pure heart?" Some one replied, "If one is himself that, the Lord will soon find the right company for him." To this our soul consented at once, for He who cares for a sparrow is surely interested, and that most deeply, in the path of His people,

especially since that path is so intimately linked with their growth and development, and eternal reward. In Ps. 32, after expressing the grace of His heart toward the repentant sinner, He says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee *with Mine eye*." Human influences, natural ties, prejudice, selfish motives, love of ease, ambition, and many other things, may hinder our seeing the way His eye points; hence our multiplied difficulties; but "if thine eye be single, thy whole body shall be full of light."

We do not, however, forget that "in the last days perilous times shall come," and that those perilous times are sure to increase our difficulties. Therefore the greater need to watch and pray, and keep *very near to the Lord*.

QUES. 33.—We sometimes hear speeches which expatiate on such trivial matters that it seems to me the majesty of God is lowered. For instance, Job says, "Thou numberest my steps" (chap. 14: 16). He feels the searching eye of God, who from His glory looks upon him, and sees the sin of his steps. This is full of majesty, and searches one's soul. But now to expatiate upon such a passage, and to bring God down as if He were busy counting the steps we take—it is this which seems to me out of place. What is the remedy?

ANS.—First of all, *patience*; the range of mind in some of God's people, as well as in others, is not large; if ours is larger, we are more responsible. Then, *prayer*; how much may be corrected, improved and enlarged in one and the other through the earnest prayers in secret of those who may suffer from others' faults and weakness, but who *love*. Then, if called for, a word of *exhortation*: Heb. 3: 13 shows this to be God's way of helping one another.

QUES. 34.—Please explain Matt. 20: 1-16.

ANS.—The Lord utters this parable to illustrate the last verse of chapter 19. He had just answered Peter's question, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" He had told Peter what reward each would get. But to this He added a warning: "Many which are first shall be last; and the last first." This warning He illustrates in the verses you ask about. He shows there that it is not those who work

for a reward, those who make the fairest show in the eyes of men, who are first at last. Indeed, it is those who have come in at the eleventh hour, those who have made no conditions, but receive all as of grace, who at last turn out to be first (see verse 8). The others do like the elder son in Luke 15—they murmur; they do not know what *grace* is; they are not in the current of God's thoughts; they have never read His heart.

Every one will at the end receive his just reward at the hand of a just God; but the reward of the thief on the cross for his eleventh-hour toil in the vineyard may be more desirable than that of many a lauded life of good works. *All depends on what actuates the soul.*

QUES. 35.—Please state when the five forms of government existed that ruled Rome previous to the Emperor which was in John's day.

ANS.—The five forms of government Rome had, prior to John's day, were *Kings*, B. C. 753; *Consuls*, 509; *Dictators*, 498; *Decemvirs*, 451; and *Consular Tribunes*, 444. John wrote the Revelation in the 6th form of Roman government, the *Emperors*, which began with Caesar Augustus, in the time of our Lord.

Morrish's Bible Dictionary (\$4.50) would give you all such information and much besides, and valuable helps in all lines of truth.

QUES. 36.—Do these two Scriptures point to the same thing? "Until the fulness of the Gentiles be come in" Romans 11: 25. "Until the times of the Gentiles be fulfilled" Luke 21: 24.

ANS.—Rom. refers to the ingathering of the Gentile *believers*—the Church of God—in this dispensation of *grace*, the close of which must precede somewhat Luke 21: 24 which speaks of the close of Gentile *rule*, when Christ the "stone cut out without hands," smites the great image upon its feet, breaks it in pieces, and "fills the whole earth" (Daniel 2: 31–35).

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## EDITOR'S NOTES.

**Communion.** "Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1: 3). What a favor this is! what grace that *men* should be admitted to it!

Communion is having things in common. It is a true mark of friendship when two persons can sit down together and enjoy the same things, especially if one be much the greater. It is no small matter for a poor, sinful creature to be brought to God in such a fashion as to be able to sit down with God and enjoy communion with Him. There are two great lines of communion with God: First, about His purposes, and then about His character. He has unfolded His purposes to us in His Word. We can sit down with Him and there enjoy all He has been pleased to reveal to us of them. It makes us wise; it makes us intelligent about all that is now going on among men: it lifts the veil of the future, and enables us to read clear into the eternity ahead of us. It fills us with delight at the prospect of what is awaiting all who are subject to Him and His ways; it turns us with holy fear from all which opposes Him, for we know well that nothing opposed to Him can finally succeed, but must fall, to the eternal shame and dishonor of those who have persevered in it.

Then, by the revelation of His purposes and ways, He makes His character known to us, and we learn to love it; we fall in with it; we admire it; we are awed by the awful justice of His unerring and unfailing government; we are won by His prompt forgiveness of any and every repentant offender; we

are captivated by the grace which He exercises so richly without transgressing in the least against His other holy attributes; we nestle in His bosom as, in Christ, we learn He is love and our Father.

Who that thus sits down to commune with God does not delight in the wonderful plans and purposes of His will, and does not long to be like Him in character—"followers of God as dear children"?

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**The Power of the  
Name of Jesus.**

While laboring in the gospel a few years ago in a little village of Ontario, the lady at whose house we were entertained proposed a visit to an afflicted family six miles away. On our way there she pointed to a cottage by the roadside, and said, "An aged Scotchman lives in that cottage; he loves the children of God, and I am sure he would enjoy a call from you." So we alighted at his door and went in.

Judging by the deep furrows of his face, he must have been at least eighty years of age. Addressing him, we said, "The Scriptures say, 'We know that we have passed from death unto life, because we love the brethren.' This lady tells me you love brethren; and as I am one of them, I have come in to see you."

His face fairly beamed with joy, and he expressed himself thankful for a visit on such a principle.

"Have you known the Lord very long?" we asked.

"Well, there is a story to that," he replied. "I belonged to the kirk from quite a young lad; but whether I belonged to the Lord, He alone knows;

I canna tell. But I came to Canada, and was steward in a gentleman's house in Kingston, when a poor penitentiary convict killed his guard in trying to escape. He was sentenced to be hung, and during his days of grace was converted through the ministry of an evangelist then preaching in Kingston. This evangelist wrote a little book telling about his conversion. I read the book; and ever since that time *I know I belong to the Lord*, and no doubt about it; and I tell ye it's a mighty different thing to belonging to the kirk."

"I am very glad to hear my little book has helped you."

"Na!" he cried.

"Yes, I wrote the book."

"Na, it canna be!" he cried again, in much excitement.

"Yes, it was I who was preaching then in Kingston, and ministered to that poor convict, and wrote the book."

Convinced at last, he rushed to me, grasped me in his arms, and for a long while sobbed aloud.

Christian reader, this is God's way of uniting His people. Jesus, the Son of God, the Son of man, who died for our sins, who rose again, who sits on the right hand of God, who loves the Church, who is coming again to take us where He is: what that blessed Jesus is, and has done for us, and is doing, and is going to do, is the only worthy tie that binds the children of God together. When the power of His glorious name ceases to be in our souls, we are like a flock of sheep without a shepherd, at the mercy of every prowling wolf. Good, precious and *needful* as sound doctrine and correct living are, they will not

keep us if the power of Jesus' name is gone from us. It is the power of His blessed name held in the soul which unites and which preserves us from all that is contrary to it. If it has lost its hold upon us, let us not deceive ourselves, nor lie to Him. He knows it; He loves us still in spite of it; He longs for our hearts, for love like His must have love in return. Let us hide nothing from Him then, and He will yet make us to know the prevailing power of the tie that is in Him. Why should He bid us repent from the loss of first love if there were no recovery from it.

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"He that glorieth, let him glory in the Lord" (1 Cor. 1: 31).

It is wonderful height to which God has exalted His people of this dispensation, that they should be "the Church, which is His (Christ's) body, the fulness of Him that filleth all in all" (Eph. 1: 23). It is wonderful grace to live during the present age, when the Spirit of God *indwells* His people, and gives them a place, a relationship, an understanding of His purposes, and a capacity to commune with Him which others in other ages have not had. All indeed is wonderful height; but if we glory in our height of blessings, instead of *in the Lord*, we will soon be made to know that pride ill becomes poor worms of the dust taken up and thus exalted by infinite grace.

The cloud of glory did not rest over the great honor put upon Israel, and their supremacy over the nations of the earth; it rested over that marvelous central Tent where was the ark of gold and shittim wood—the Source and Secret of their glory.

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## PRAYER AND WORSHIP.

"SEEK YE MY FACE . . . THY FACE, LORD, WILL I SEEK."

*Psalm 27: 8. See also Psalm 105: 4.*

**I**N prayer, I have not only to ask for things, but to realize the presence of Him to whom I speak. The power of prayer is gone if I lose the sense of seeing Him by faith.

Prayer is not only asking right things, but having the sense of the Person there. If I have not that, I lose the sense of His love and of being heard.

When the Holy Spirit leads us into real spiritual worship, it leads into communion with God, into the presence of God; and then, necessarily, all the infinite acceptability to Him of the offering of Christ is present to our spirit. We are associated with it. It forms an integral and necessary part of our communion and worship. We cannot be in the presence of God in communion without finding it there. It is, indeed, the ground of our acceptance, as of our communion. Apart from this, then, our worship falls back into the flesh, our prayers (or praying) will form what is sometimes called "a gift of prayer," (than which, often, nothing is more sorrowful)—a fluent rehearsal of known truths and principles, instead of communion and the expression of our wants and desires in the unction of the Spirit; our singing—pleasure of the ear, taste in music and expressions in which we sympathize—all a form in the flesh and not communion in the Spirit. All this is evil; the Spirit of God owns it not; it is not in the Spirit and in truth . . . The Lord keep us nigh to Himself to judge all things in His presence, for out of it we can judge nothing. J. N. D

## REPENTANCE AND FAITH.

**W**E are truly thankful for the awakening that appears in many quarters concerning this subject, and we hope the same will produce fruitful and glorious results for eternity. We have suffered great loss, we are persuaded, because there has been lack of wisdom and exercise in giving repentance its right place; and the wonder now is that so many of us have in measure neglected it, when the Word of truth gives it so prominent a place, and leaves us in no uncertain way as to the order of proclaiming it.

Whether in the past or present dispensations,—before law, under law, or now under grace—ever since the fall of man (Gen. 3), men have become a prey to sin. All like sheep have followed their own way, but God's call has been loud and long to men on every hand. The light of His word, wherever it penetrates, leads distinctly, and with no uncertain sound it cries, "Repent, repent!" This was the voice of the Spirit in the prophets of old; it was the special mission of John the 'Baptist; and when the Saviour Himself appeared, His call to men was, "Repent ye, and believe the gospel" (Mark 1: 15). Later on when He sent out the twelve, they went out and preached that men should repent (Mark 6: 12); and His answer to those who spoke to Him concerning the dreadful end of the Galileans was, "Except ye repent, ye shall all likewise perish" (Luke 13: 1-5).

Now let us note the order in which the Holy Spirit presents that truth to us. "Repent ye, and believe the gospel," was the divine order in which the Lord Himself presented it; and if Scripture is closely

followed, this is the divine order always. At the threshold of this subject let us state however that repentance is not the gospel. We need to distinguish with care, yet not separate the two themes. We verily believe that this is where mistakes have been made; many true servants have thereby been greatly trammelled, and the deep, searching, penetrating effect of the word of God has been hindered and clouded; all this by not rightly understanding and giving repentance its true place in preaching.

Repentance is the loud and faithful call of a righteous God to His disobedient and sinful creatures—*responsible* creatures. He has entrusted the preaching of it to the evangelist as he goes forth among the masses of mankind. It is a message sent to *sinners*. "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). This is where God's work begins in souls, and is that breakdown of the sinner which prepares the heart and the conscience to receive the gospel,—on the same principle as the plough prepares the ground for the seed. The one precedes the other, and the same hand that holds the plough also sows the precious seed which produces new life with its golden harvest. The plough and the seed basket are not one and the same thing. They are to be rightly distinguished, but not separated. To use one without the other would be fatal; there would be no harvest. The ploughman keeps the sowing in view; the sower, the harvest.

As is God's order in nature, so, we believe, is also His order in spiritual things. Repentance comes first; that the work be solid and abiding, and that souls be not deceived or led into too free a way of con-

fessing Christ, the conscience must be plowed. We have often heard the expression, "I believe in the Lord," and with yet no apparent conscience about sin. Of this danger we would be warned, and seek also to warn others. We would warn everyone who preaches the Word, as also Sunday-school teachers and parents—look for exercise of heart and conscience in every case of professed conversion, because it is written, "God commandeth all men everywhere to repent" (Acts 17: 30).

Repentance, let us repeat it, is the work of the Holy Spirit in sinners. It may be deeper with some than with others; it will grow deeper in all as they go on with God, but let us accept nothing as genuine apart from manifest repentance.

But what is repentance? We have already quoted from the words of the Lord Himself that it is sinners who are called to it, hence it is a work of the Spirit of God with *sinners*. It is the breakdown of the responsible man before God, and the confession of what he is, as very strikingly illustrated in the case of the publican in the temple (Luke 18: 13). When man is brought into God's presence by the Spirit of God, and gets a right view of himself and his sins, there will be conviction, and confession too,—the soul gives in, and is conquered. This is repentance; and now is seen the great struggle with the enemy of souls who ever seeks to hinder men from it. It is the time when the preacher needs to be especially alive,—needs to be of a specially prayerful spirit. When the cry is heard, "I have sinned," the answer is readily given, "Deliver him from going down to the pit; I have found a ransom" (Job 33: 24). New birth now introduces the soul into a new relation-

ship with God; the man is no more a sinner, but a child of God; forgiveness of sins and salvation are his. God, who is sovereign in all His works, may use various means to produce this—to reach the conscience and heart of man—but whatever means He uses, all can be said to be His *goodness*, for it is “the *goodness* of God that leadeth thee to repentance.” It may be an earnest warning of the judgment to come, an appeal as from God’s love, the holding up of the cross and the work wrought there by the Son of God, the second coming of the Lord, or any other part of the truth, to subdue man’s spirit. Whatever it may be, the Spirit uses it as He wills, but all to get at the heart and conscience of man, and lead him to repentance.

The soul is thus made ready for the good seed of the gospel; and when this gospel message is received by faith into the heart, life—new life—and salvation follow. Hence the Scripture order is repentance first, and remission of sins second (Luke 24: 47); repentance and conversion (Acts 3: 19); repentance unto life (Acts 11: 18); repentance towards God and faith towards our Lord Jesus Christ (Acts 20: 21); also repentance to salvation (2 Cor. 7: 10). Repentance is a divine *work*, and must not be confounded with divine *life*. Repentance is connected with the conviction of sin, divine life with new birth. One is the closing up, or the end, of the old life and history; the other, the beginning of the new. In every soul where God works we must not separate those two important truths, though we must carefully *distinguish*.

Oh that we were everywhere alive to the necessity of such work as this! A servant of Christ remarked

sometime ago, after this truth of repentance had been preached, "I see my mistake. I have preached the gospel, but it has been like sowing seed upon the unbroken soil of the prairie. I have not been using the plough, and there has been no breaking up—hence no fruit." Let these words carry weight. Let us, in all our service, be definite, and more decided in our appeals to men. Let us yearn over sinners, plead with them, and warn them. Let the compassions of Christ fill our hearts. Let His tears run from our eyes, His love constrain us, and remember in this earnest work that preaching is not teaching, nor mere expositions of Scripture, but, with the Scriptures in hand, a heart-to-heart contact with men. When souls are broken down it is an easy matter to unfold the gospel; the heart is ready then, the soil is prepared, and the precious seed of the gospel has but to be sown, when *life*—new life, *birth*—new birth, follows.

The need of man is twofold—life and forgiveness; for the sinner is dead in trespasses and in sins. If dead, then life is needed; if sinners, then forgiveness is needed. But moral death, like the natural, is not the extinction of the responsible man, but a condition of separation or alienation from God: into this condition man fell when he sinned (Gen. 3). When the soul is brought under conviction on account of sin, and the cry for deliverance is heard, "What must I do to be saved?" the *plow* has wrought in that dead sinner; it has prepared the soil. The heart is ready for the good news, "Believe on the Lord Jesus Christ, and thou shalt be saved." This gospel is the incorruptible seed, the word of God (1 Pet. 1: 23), which, received into the

heart by faith, imparts, through the power of the Holy Spirit, the new life—spiritual, eternal life (John 20: 31). All that belongs to the new creation is on the principle of faith (Gal. 3: 2-5 and 26). This stage of God's work in the soul being reached, we find not a divine work merely (for conviction is a divine work) but a divine life as well; the soul is born anew. Eternal life is the possession of all that are born of God. Relationship as a child in the Father's family is established, and established forever.

But this is only one side of the twofold need which is met—life, by new birth, given to one previously dead. But they were not *merely* dead; they were dead in *sins*: hence *forgiveness* was needed also. Can we imagine a soul born again, a child in God's family, a possessor of this new life, and yet not forgiven, not yet cleansed by the blood? We can readily understand how one, brought thus far, born again, quickened by the Word and the Spirit, not yet having the *intelligence* of these blessings, and needing the light of Scripture to enter into the *conscious enjoyment* of what is given them; but *the fact itself*, that is, God's forgiveness being the portion of every soul born of God, who can question it? (Acts 13: 38, 39; 1 John 2: 12.) The water (that is, the Word) cleanses from our defiled state, and gives new life; the blood cleanses us from all sin—removes all guilt. The blood of atonement removes all that was against us—puts our guilt forever away (1 John 1: 7).

But return to the other side again: What is it that is given to us? What is imparted to those who are forgiven? What is the positive side of our turning to God, as well as the negative side? The negative

side gives us what is put away from the person. The positive side gives us what the person has received. We repeat, every soul who receives the word of life by faith is born of God, is forgiven, is a child in God's family, and hence possesses eternal life. The knowledge of these things will surely, as with any other beginning, at first be very limited, the apprehension more or less vague. Growth, development, intelligence, will all follow; and grace, relationship, our privileges and responsibilities, will all be better understood as the soul goes on with God, and searches the Word of Truth. We are all babes at first, young men in time, and fathers when we become matured Christians; but our relationship with God is established at new birth; for eternal life is what every one born of God receives in the new birth.

We believe this wonderful truth of new birth, with all the blessedness of its relationships, the endearment and the nearness to the Father's heart and to every one that bears the marks of it, has been greatly undervalued, misunderstood, and misrepresented. Some sign of exercise or conviction about sin has been placed at times as a substitute for it. This degrades new birth, and deceives the subject. We read in Scripture, as God's order, "*Repent ye, and believe the gospel.*" It is guilty sinners who are to repent, and repenting sinners who are to believe the gospel. Again, "*Repentance and remission of sins.*" It is evident that repentance is not remission of sins, but prepares for it. Further, "*Repent, and be converted.*" Repentance, therefore, is not conversion, but precedes it. Again, "*Repentance unto life.*" We see here how these two things are distin-



guished. Repentance is not from life possessed, but "unto life" needed. Again, "Repentance toward God, *and faith* toward our Lord Jesus Christ." Here is a clear distinction between repentance and faith. Repentance, to use the words of another, "is the soul's view of self, confessed to God; faith, the soul's view of Christ." Once more, "Repentance *unto salvation*." Here again, repentance first, salvation following. In all these references from the Scriptures, the order is always the same.

"Repent!" is the preacher's loud trumpet-call to careless, thoughtless, sinful men—not his message to anxious inquirers. Christ came "not to call the righteous, but *sinner*s to repentance," and "there is joy in heaven over one *sinner* that repenteth, more than over ninety and nine just persons, which need no repentance."

We verily believe this responsibility which God has laid upon all men, upon *sinner*s, has been sadly overlooked; chiefly by two classes: First, those *who are indifferent as to the value of immortal souls* (oh that we were everywhere stirred from this sloth and slumber!); second, those *who shape everything by schools of doctrine and preconceived ideas*. For instance, we are frequently met, when man's responsibility is presented, with the question, "But you wouldn't ask sinners, dead in trespasses and sins, to repent, would you?" To this we readily answer, "Decidedly we should, for this is the very reason why we call upon men to repent, and warn them of the fearful danger in which they are." "For God has commanded *all* men, everywhere, to repent." Death, the state of the unconverted, does not mean that they are not living, responsible creatures. It

does not mean that they are mummies. No! they are active in sin, though dead in their affections toward God. We are more and more impressed with the thought that many of us have let men off easily in our preaching, and do not seek enough to break up the fallow ground with the loud call of God to men on account of their sins, and in view of their eternal doom. Death here means moral separation from God—the condition Adam fell into in Gen. 3, and in which all are now by natural birth. Hence, as the child grows, it is as natural for it to do what is wrong as it is for the sun to shine. It is natural for the born sinner to sin, and hence God says, “Dead in sins.” Similarly, *physical* death is also separation—separation of the soul from the body, for “the body without the spirit is dead.” Then, again, the lake of fire is declared to be “the second death”—separation from God forever. In no case can death be interpreted to mean the extinction of man or his responsibility. With God’s responsible creature—man—death is never a state of irresponsibility, wherever applied. It is a separation in the relations which had existed.

Now here is where the evangelist finds his material; this is where he meets his subjects; and from the word of the eternal God he presses their condition—he himself being a subject of grace, who has been delivered from the pit. Awful are the dread realities of eternity for the lost! With this before his heart and mind, and the value of precious souls, he goes abroad with a heart filled with love, and the glory of God in the salvation of men, both upon his heart. He preaches to men: his preaching may vary according as he believes the need calls. At one

time he declares "God is light," and all that it means for men; at another, he declares that "God is love," and what that means for men. At one moment he uses the plow to prepare the soil; at another, he is unfolding the gospel, telling of God's love and righteousness bound up in that gospel. In every case the object in view is to reach the conscience and heart of men, in order to win them for the Lord: if careless, to reach their conscience and lead to conviction and repentance; if under conviction, to show them the way of life and salvation.

Let us all consider this part of divine truth more earnestly, and let us look, as the apostle did, for "works meet for repentance" in those who profess conversion. That is the true evidence and sign that the conscience has been reached, that sin has been judged, and proof given of a new life received. A mother once said to me that all her boys were the Lord's. I asked what were her reasons for thinking so. Her answer was, "They all say they *believe*." "But," I continued, "have you ever discerned any exercise about their sins?" "Why, no," she answered. I then stated that children may learn as parrots to say, "I believe." Reader, be not deceived about such a vital question, and do not deceive others: *the devils believe* and tremble, but they do not *repent* and believe. Let parents, teachers, Christian workers, one and all, be more alive to a thorough work in people's souls about the issues of eternity!

"Except ye repent, ye shall all likewise perish," said our Lord when here on the earth. This work, we grant, is deeper in some than in others. By some the sense of sin is more keenly felt, and more fully judged before God. With others there may not be

the same apprehension, and hence not the same depth; but we insist that the fact itself must be there. Where rock bottom has not been reached in the soul, or the fallow ground has not been turned over, there may be professions; but, like the stony-ground hearers, they will wither away, because there is *no root* (Luke 8). In the 8th of Acts, Simon affords us a serious lesson in this respect. Three things are said of him: First, "himself believed"; second, "was baptized"; third, "continued with Philip"; but the after verses show us how far the man was from God and His truth.

John the Baptist, the man who so powerfully brought men's consciences into God's presence, is the man who preached repentance. His ministry of repentance preceded that of the Lord—a necessary work to prepare men's hearts for the Saviour whose characteristic theme was the glad tidings; for it is the gospel itself which is "the power of God unto salvation."

We thoroughly believe we are in the time when God is giving His last call to those in Christendom who have been so long privileged with light. His word to Sardis is, "Repent" (Rev. 3). The coming of the Lord draweth nigh! Souls are asleep everywhere, and many are deceived by a false profession. We need a general awakening among all classes, and we need the Spirit to begin with us, as God's people. The first love of many Christians has departed; and the Lord, who is ever true, speaks, "I have somewhat against thee. . . . Repent, and do the first works" (Rev. 2). When Christians are thus in the freshness and power of God's things individually and collectively, God will be true to what is of Him-

self, and we shall have abundance of rain, even if it is "the latter rain." The gospel spirit will fill our hearts, and we will go forth with the old-time warmth and joy. The Lord's words in Mark 1, "Repent ye, and believe the gospel," will be the burden of our message to the world; "Feed My sheep . . . Feed My lambs," will take the place of scattering them, and loving pastoral care over those saved by the Word of Truth will bless our assemblies. Are we ready for His call? Are we ready to arise? Are we ready to say, "Here am I, Lord; send me"?

Thus we shall grow according to God's mind and purpose. As the new-born child grows in every way, so shall we; the sense and hatefulness of sin will deepen; self-judgment will become characteristic of the whole life; the indwelling Spirit will unfold through the Word the beauties and perfections of Christ, His person, His work, and His glories: as these things are taken in, all in and around us that is not according to God will be mortified, judged, and the graces, the heavenly graces, of Christ be manifested in our daily life.

A. E. B.

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It is not the *presence* of sin in me which hinders in the least my communion with God, for "our old man has been crucified with Christ." It is the *allowance* of it, for then it is still the love of it, and of my will, which are at work.

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In quoting Scripture against an adversary, it is better to use it to strengthen our own soul than to silence him.

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## ENCOURAGING WORDS IN THE EPISTLE TO THE HEBREWS.

MANY of the truths in the epistle to the Hebrews are described by the Spirit of God as Great, Eternal, Living, Better, Perfect, and New. And this is necessarily so, because it is connected with Christ's person, atoning work, and present priestly intercession on behalf of all those who come unto God by Him.

Hence we are not called upon to consider ourselves or our experiences, even as Christians, but to consider Him, the Apostle and High Priest of our confession. Therefore, in considering Him as Apostle and Priest, we consider and are occupied with perfection; for that which He inaugurates as Apostle and maintains as Priest must be perfect; and it is in relation to those who believe in Him, in every detail. And this is Christian perfection. Everything in connection with Christ's sacrifice and priestly intercession is perfection. If any believer, then, desires a book on Christian perfection, let him or her read again and again the epistle to the Hebrews. All is ours, through faith, by virtue of His death.

Christianity, then, flows not from *us*, but from *Christ*; and we pass from all connected with ourselves to what God presents to us as having come to pass in Christ as our Apostle and Priest. And surely, beloved children of God, it is only in the measure in which we are thus occupied—Christ-occupied—and divinely instructed that there is a corresponding answer in our walk and ways in this world. For have we not all in some degree learned that occupation with objective truth in Christ, the crucified, glorified

and coming Saviour, alone can produce, by the indwelling Spirit who thus occupies us, a corresponding subjective state? The more clearly we see by faith what is true of us in Christ, the deeper will be the subjective work in us by the Holy Spirit, thus showing forth the virtue, the heavenly life of Him who has called us out of darkness into His marvelous light.

This is the way the Spirit of God operates. He glorifies Christ to us, and thereby produces a life in conformity to that which He occupies us with. We all, looking on the glory of the Lord with unveiled face, are transformed according to the same image (2 Cor. 3: 18). This verse explains exactly the office of the Holy Spirit and occupation of the saint as contemplated in Hebrews. The glory of the Lord is fully unveiled, and the veil is off the heart of the saint to gaze upon the glories of the Lord. And it is this that brings about the transformation from what is described in chapter 3: 8-17, to the heavenly disposition and ways described in chapter 13—love, hospitality, undefilement, gracious conversation, the end of which is Jesus Christ, the same yesterday, and to-day, and forever—association with Christ outside the camp, continual praise, doing good, obedience, and prayer. What a transformation! It is the special ministry of the Holy Spirit to the saints.

Let us trace, now, how the Spirit of God uses the striking words before mentioned to designate the truths in this epistle.

#### I—GREAT.

Everything in this epistle is "great," in contrast to what had been, and still was, linked up with Ju-

daism. In chapter 2 the salvation is a "great salvation." Surely those who through misteaching think that anything in or of themselves can affect their salvation, have not the enjoyment of God's great salvation; for the salvation which is by and through Christ is a *great* one; the ups and downs, shortcomings or attainments of believers cannot touch it, nor affect it in the least. Yet we would be careful to say that the indifference of believers to the Lord's claims upon them, a life of coldness or indifference, what form soever it may take, will affect their joy and apprehension of it. The believer's enjoyment of this great salvation is often broken by self-pleasing, self-gratification, or a path of self-will. How often do we need to pray, like the Psalmist, "Restore unto me the joy of Thy salvation"! (Ps. 116.) As believers, we are privileged to joy in God through our Lord Jesus Christ, through whom we have received the reconciliation—a Spirit-given joy in Christ; and we are bidden to "rejoice in the Lord always."

In chapter 4 the Lord Jesus is presented as our "great" High Priest, in contrast to Aaron, because Aaron's priesthood was not permanent, whereas Christ has an unending priesthood. Then in chapter 12 the cloud of witnesses with which we are encompassed is a "great" one, a great cloud of witnesses to encourage us to run the race set before us—the race from earth to heaven.

Finally, in chapter 13 the Spirit bears witness to the glorious fact that our Substitute who went into death is risen, and is now the "great" Shepherd of the sheep; so that, in view of this, may we not say, not only, "The Lord is my Shepherd," but the Lord



Jesus being our "great" and "chief" Shepherd, He must have preeminence and priority over all others, and our earnest prayer should be one with the Spirit's in this passage, that He lead us to do His blessed will, working in us that which is well-pleasing in God's sight—the paths of righteousness for His name's sake. Truly we may say it is great! Everything is "great." May the greatness of what Christ is, and has done, eclipse everything here, and command our hearts!

## 2—ETERNAL.

Everything also in Hebrews is "eternal." The *throne* is eternal, in chapter 1. The *salvation* is eternal, in chapter 5. The *judgment* of Christ's rejecters is eternal, in chapter 6. This last is plain. For if the salvation is eternal, the judgment of the despisers, neglecters and refusers—the three classes of unsaved in Hebrews—is and must be eternal. Satan, through his ministers—think of it, Satan's ministers changed as professed ministers of righteousness!—are deceiving souls with the wicked idea of a cessation of judgment, and a hope beyond the grave. Doctrines of demons they are, but the word here is plain—"Eternal judgment."

At the close of this chapter, by way of strong consolation to those who have fled for refuge to Christ, the counsel of God in regard to them in Christ is *eternal*, immutable.

Then Christ's priesthood, in chapter 7, is said to be "for ever"—*eternal*; "unchangeable"—intransmissible.

In chapter 9 the redemption is "eternal," and likewise the inheritance; and, in chapter 10, by one

offering He hath perfected "for ever (eternally) them that are sanctified."

Lastly, in chapter 13 the covenant ratified by His blood is an "eternal" covenant. Yea, all we have in Him, blessed be God, is *eternal*.

### 3—LIVING.

Now we have everything as pertaining to life in resurrection, beyond the power of death. God is the "living" God in chapter 3. Then His word is a "*living*" word (see J. N. D.'s translation), and so the hour has come when the dead hear the voice of the Son of the living God, and they live.

In Luke, chapter 7, the procession of life meets the procession of death at the gates of the city of Nain (pleasant). This pleasant world is now the scene of death and desolation. The Son of God, who has life in Himself, says, "Young man, arise." The word was "living" and operative. It is so now when it reaches the conscience.

In chapter 7 our Priest "ever liveth" to make intercession for us. His intercession for us is unfailing, and will continue as long as His people need it; and while His cross saves us as sinners, His intercession insures the salvation of a saint through all the exigencies of the way. In chapter 10 the way into God's presence is a "living" way. In Psalm 16 it is said of Christ, "Thou wilt show me the path of life," etc. That path is beyond death, and through death He opens to us in resurrection the living way into God's presence even now.

The city is said to be the city of the "living God" in chapter 12; and in chapter 13 Jesus Christ, the author and completer of our faith, is the same "yes-

terday, and to-day, and forever." How these glorious things should fix our gaze and occupy us!

"I have heard the voice of Jesus,  
Tell me not of aught beside;  
I have seen the face of Jesus,  
All my soul is satisfied."

#### 4—BETTER.

All that we have in Him is said to be "better." As compared with the old covenant, everything in Christ is "better." Our hope of glory is called a "better hope" (7: 19). The covenant is a "better covenant" (7: 22), and the promises are "better promises" (8: 6). The precious sacrifice of our Lord Jesus is a "better sacrifice" (9: 23). And in view of a "better" substance in heaven, the believing Hebrews could surrender things here. Our future home is called a "better country" (11: 16); and in contrast to an earthly deliverance from suffering, for the truth's sake, the saints looked forward to a "better resurrection" (11: 35). With such joys before us in Christ, can we not sing—

"O worldly pomp and glory,  
Your charms are spread in vain!  
I've heard a truer story,  
I've found a truer gain.  
Where Christ a place prepareth,  
There is my blest abode;  
There shall I gaze on Jesus,  
There shall I dwell with God."

#### 5—PERFECT.

Here we find *perfection*. All that flows from Him, the fruit of His death, of the corn of wheat going into the ground, is *perfect*. What a relief to turn

from everything connected with self—perfection in the flesh in its many subtle forms—to everything connected with Christ!

First, we are called to “go on unto perfection” in chapter 6. In chapter 7 Christ is said to be a Priest “perfected” (margin) for evermore. Then if the Old Covenant, which was connected with an imperfect priest, Aaron, were faulty,—“for the law made nothing perfect,”—it is plainly seen that the New Covenant is faultless, and therefore *perfect*. All that we have in Christ is by virtue of His atoning death, without fault—perfect; and this line of truth is unfolded in chapter 10. If the law did not make the comers perfect, the offering of the body of Christ once for all to God for us does make us “perfect”; it gives us a purged conscience before God. “For by one offering He hath perfected forever them that are sanctified.”

Lastly, in chapter 13 the God of peace will “perfect” us in every good work.

Thus we can plainly see that everything in Christ for us is *perfection*. Let us know of no other perfection, that we may be able to help those deluded ones who are floundering about in the quagmire of perfection in the flesh.

#### 6—NEW.

All things in Christ too are “new,” in contrast to the old, or what went before. A “*new* covenant,” a *new* “sanctuary,” and a “*new* way”—chapters 8, 9, and 10.

These then are some of the characteristics of the truth presented to us in Hebrews. It is the truth of Christianity opened to believing Jews, and therefore

belonging to us who are Christ's—truth connected with our Apostle and High Priest—things called by the Holy Spirit “good things to come,” but already brought to light for our joy and delight, and of which Christ is now the minister (chapter 8).

May He Himself and these things be the constant occupation of our hearts! Oh, what things for saints to talk about when meeting together! They allow no waste of time in quibbling over trivialities which help none, stumble the weak, and produce but starvation and poverty. But these precious things nourish the sheep and the lambs by sound teaching and godly example. “My meditation of Him shall be sweet: I will be glad in the Lord” (Ps. 104: 34).

D. C. T.

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## THE FORERUNNER.

THERE is a beautiful figure of speech employed in the closing verses of the 6th chapter of Hebrews, that is often lost sight of, for lack of knowing that the word rendered “Forerunner” was frequently used by the Greeks as a nautical term.

Most of the Grecian harbors were separated from the sea by a dangerous bar. At low tide a large vessel could not pass over this bar, but it was customary to send over a rowboat called “the forerunner,” which bore the anchor of the ship into the harbor, and there dropped it. Outside, the large boat might be tossing on the billows, but the anchor held inside the bar, and when the tide rose the vessel was drawn over the obstruction into the smooth and safe waters of the bay. So, writes the apostle, though we may now be exposed to storm and danger, we have

strong consolation "who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedek."

H. A. I.

### ON GUIDANCE.

*"If I have no motive but my Father's will, how astonishingly it simplifies everything. If you never thought of doing a thing, except because it was God's positive will that you should do it, how many things of your life would at once disappear; not in a constant struggle against one thing and another, but in the quiet consciousness that the grace of God has provided for everything, that you do not take a step but what His love has provided for."*

### JEHOVAH JIREH.

*(The LORD will provide.)*

There is nothing *too small* for His care.  
 There is nothing *too great* for His power.  
 There is nothing *too wearing* for His love.

*"Is anything TOO HARD for the Lord?"*

—Gen. 18: 14.

*"HE CARETH FOR YOU"*—1 Pet. 5: 7.

## ANSWERS TO CORRESPONDENTS.

QUES. 37.—Would you kindly take notice of the pamphlet I send you, and say if you find in it anything contrary to the Scriptures?

ANS.—The pamphlet you send us—"The Greatest Thing I Know"—has this in it, which is most attractive to the Christian heart, that the author has found what the Church, the Body of Christ, is. He has learned its special calling and relation to Christ; the difference between the Kingdom and the Church; between the ministry of the Twelve and that of Paul; between earthly and heavenly things. It is therefore no wonder he should call it "The greatest thing I know," and expatiate upon it, for there is heavenly delight in learning our membership in the Body of Christ—that which is "the fulness," or complement, "of Him that filleth all in all." It is surely the heights of God's grace. Along with this, of course, he has learned the New Creation, and our place in it; justification in a risen Christ; our being dead and risen with Him, and thus our unchanging and unchangeable place before God in Him.

It is wonderful delight to the soul to enter into this revelation of God's rich grace, especially if we have been much entangled in the legalism of the Christianity which now of a long time prevails, and which is little else than a baptized Judaism, offering an eternal and heavenly portion to man on the same terms as the Law offered a temporal and earthly one to Israel.

It is refreshing to see that the author has seen the distinct character of Paul's ministry, in whom alone we find the full revelation of what Christianity is; who is indeed *the* minister of the present dispensation—*our special apostle*. Would God His people were willing to learn these precious and wonderful things, and thus a heavenly character be formed in them, and a heavenly path trod by them, through this present evil world.

It seems difficult for man, however, to keep the balance of truth, as other things in this pamphlet show: For, having seen the heavenly character of Paul's ministry, and the Church as the great central part of it, he proceeds to set aside the Kingdom altogether during the present time. The parables of Matt. 13, and others, which present the Kingdom in its present form, during the absence of the King have no place at all under this kind of teaching.

Baptism of water is by it set aside, and the responsibilities which attend its sphere. Because the Gospels and the Acts, and other books of the Bible, do not reveal the Church, they are not for us therefore. Our place as *disciples* is nullified; our place as members of the body is the only one; we are not even sheep in the flock of which Christ is the Shepherd; the body of Christ did not even begin at Pentecost, when the Holy Spirit came; it only began some time during the course of Paul's ministry—when the truth of the Church had been revealed. This, and more, is on the lines of a doctrine of our day, That we have nothing until we realize we have it: I have no lungs, no nerves, no stomach, till I know I have them; I am not born till I realize I am; and so, in this pamphlet, the Jewish and Gentile sheep of John 10 "did not become of the body of Christ only as their individuals accepted the teaching of Paul." What a one-sided teaching! What legalism is again introduced if I am to reach such relationship by the progress of my soul! It is no more grace, but acquirement.

It is evidently certain that the Jerusalem saints had not the least idea that they were being formed into a body where the Jew has no superiority over the Gentiles; but just as evidently were they, nevertheless, "all baptized by one Spirit into one body," even as a multitude of believers now, who, if they knew in their souls their membership in that body, would rejoice, and cease to be sectarian.

In his application of the wrath of God in Rom. 5 : 9, we hope we only find a false application, and not a denial, of everlasting punishment. It is hard to conceive how the wrath of the great tribulation can be made that from which we are justified by *the blood* of Christ, unless it is to deny the *eternal* wrath.

We have never heard of justification by the blood of Christ from *temporal* judgment, save at the lips of deniers of eternal punishment.

May the Lord keep His beloved people from error, so abounding in our day; keep them from one-sidedness; from losing the flood of light which dispensational truth gives us; and also from dispensational-ism which dries up the soul. Excesses are never truth, but always lead to error.

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## EDITOR'S NOTES.

"But these sheep,  
what have they  
done?"

(2 Sam. 24 : 17.)

How sweetly the Shepherd character of David shines out here! Israel was in a bad state, calling for God's disci-

pline. It shows itself in the king whose pride leads him to number the people, that he might glory in the magnificent army at his command. The prophet Gad is sent to David to ask him to choose one out of three different kinds of judgment to come upon him for his sin, and upon Israel for their state.

In the execution of the judgment, "David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let Thy hand, I pray Thee, be against me, and against my father's house."

What moral lessons for ourselves we find in these Old Testament histories! 1 Cor. 11: 26-32 views the people of God in our day in just the same circumstances. If a nation, as such, was chosen out of the rest of the nations, as Israel was, to be in special nearness to God on earth, and to be the depositaries of His oracles, they must prove that He is holy, and that they therefore must be holy too. How much more a people chosen out from among sinners, to be in nearness to Himself *in heaven*, and to be the depositaries of His *eternal counsels*, must prove that He is holy, and that they must be holy in a far deeper sense than Israel!

Oh, to be pastors—true pastors—among such a people! Such must learn to weep; they must suffer patiently; they must go to the roots of evil in their own selves, and hate it; they must love the sheep

for their own sake and for that of their Owner; they must not be sectarian; they must not be self-willed; their task is not mean, nor small; their reward is great.

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"And they shall be Mine . . . in that day when I make up My jewels" (Mal. 3: 17).

This is the last of Old Testament history. It closes with the promise which has filled its pages from Genesis on: "The Lord, whom ye seek, shall suddenly come to His temple: . . . behold, He shall come, saith the Lord of hosts" (ver. 1). And when He comes, "all nations shall call you blessed: for ye shall be a delightful-  
some land" (ver. 12). "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord" (ver. 4).

But what different circumstances they are in now! Judgment upon judgment; discipline follows discipline; days of clouds, and rains, and storms; and yet so much more do they deserve for their evil ways and stubborn course that the voice of Him who smites them is heard to say, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (ver. 6). He cannot call them sons of Abraham, for faith does not characterize them; He calls them sons of Jacob—that crooked man who, but for God's unconditional promises and sovereign grace, would have been cast off.

This discipline, which is far short of what they deserve, discourages them. Instead of recognizing the grace of God in not consuming them, instead of judging themselves, they say, "It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before

the Lord of hosts?" (ver. 14). They are indeed in sorrow, and there is some compliance with outward ordinances, but the heart is not right. So they "call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered" (ver. 15). What a picture! In the place where the true followers of the One who is meek and lowly in heart should be loved and recognized, the proud and the evil-doers are in the lead.

Amid all this, here are a few who fear the Lord, who recognize His righteous hand yet His rich grace, who value the fellowship of those of a like mind, and therefore "speak often one to another." If they are faithful, they are not haughty, for they fear *the Lord*; if they have to be apart from much, they are not independent, for they feel the need of each other. Of them *the Lord takes notice*. (Oh, what can be compared with this!) Their needs, their cries, their confessions, their secret exercises with Him, are all heard and noted down, and kept before Him. *They* do not call the proud happy; *they* do not say it is vain to serve God; though cast down, they are not discouraged, for they keep the long-delayed yet certain promise before their souls, "The Lord, whom ye seek, shall suddenly come to His temple"; and this keeps everything that God loves alive in their souls. Then, at that day which is hourly approaching, "they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth His own son that serveth him" (ver. 17).

Who that drinks into His present grace would not seek to be of that blessed company!

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## WHAT IS THE CAMP?

(Hebrews 13: 12, 13.)

IN this last chapter of the epistle, the Spirit of God, speaking of the fact that "the bodies of those beasts whose blood is brought into the sanctuary by the high-priest for sin are burned without the camp," goes on to say, "Wherefore Jesus also, that He might sanctify [set apart] the people with His own blood, suffered without the gate. *Let us go forth therefore unto Him without the camp*, bearing His reproach," etc.

Many are at a loss to know what is referred to by the term "camp," yet it is very important to understand it, because those who love the Lord Jesus Christ are exhorted to *go forth* from it, unto Him.

In order to learn what is meant, then, (as is our duty to do) by this expression, we should first of all find out to whom the epistle is primarily and specially addressed, and with God's blessing it will soon be made plain. The epistle to the Hebrews was written to professedly converted Jews (chap. 1: 1), who had been born and trained up under the law given by God to Israel at Mount Sinai when *in camp* in the wilderness, where and when a system of worship was ordained of God for this nation in the flesh, which was perfect in its place, but which did not suppose or require that the worshipers should be born again, and under which system they, as a nation, utterly failed.

Next, we must get clear on what the Spirit of God calls "*the camp*" when this was written.

The ninth chapter tells us that there were ordinances of divine service, and *a worldly sanctuary*, con-

sisting of a tabernacle made with men's hands, and pitched on earth (afterwards, when in the land, it was a temple at Jerusalem), which was their place of worship.

Then they had an ordained priesthood—men of a certain family set apart to come between the worshipers and God, of whom Aaron was the high-priest. And this man was the minister of this sanctuary, without whom the worshipers could not worship.

This high-priest offered up an atonement for these people's sins once every year, besides the other sacrifices that were offered up continually.

And, as already noticed, these worshipers did not require to be converted people, though some of them were so, but were a company of believers and unbelievers mixed together; all of them on the ground of *law-keeping for righteousness, i. e.*, under the law. Now this system embraced as worshipers all the nation of Israel then in camp, and was then going on at Jerusalem when this epistle was written. The Spirit of God calls that "*the camp*," out of which the "holy brethren, partakers of the heavenly calling," were to go forth.

I learn, then, that Judaism, or this system of worship in the flesh, was, in Paul's day, "*the camp*." And, dear Christian reader, is it not clear at a glance that *any system of worship of a Jewish nature and character*, and in consequence, a system that the flesh and sight—the world, in fact—can naturally join in, is *the camp* in our day? We know, as revealed by the Son of God Himself, that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth"—a thing impossible for the flesh to do. It requires men to be born of the Spirit. In

John 4: 21, our Lord says, "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, *nor yet at Jerusalem*, worship the Father." The time had come when places of worship on earth—mountains, and temples made with hands—should be done away with. Men in the flesh had been thoroughly tested, and proved to be utterly incapable of obeying God's law, or worshiping Him either, and now a new order of things comes in: men born of the Spirit, indwelt by the Spirit, worshiping in spirit and in truth, not in a temple or tabernacle on earth, but in *the holiest*, that is, heaven itself—the only worshiping-place now,—having boldness to enter there by the blood of Jesus.

Therefore, if any system of worship exists now which has a worldly sanctuary—a temple made with hands, with an ordained priesthood, or class of men set apart to take a special place between the worshipers and God, without whom they cannot worship; where unconverted people are admitted as worshipers—that is indeed "*the camp*." It is Judaism, in *nature* and *character* as a system of worship, though true Christians be in it, and the gospel be still preached more or less faithfully by some in it.

It is the Holy Spirit—it is God—that says, through the apostle, to any of His dear children who are in any kind of system such as this, "Let us go forth unto Him [Christ] without *the camp*, bearing His reproach."

"But," say some, "why not stay inside and do all the good you can where you are?"

Because "to *obey* is better than sacrifice, and to harken than the fat of rams" (1 Samuel 15: 22).

Because God will not have Christianity and Judaism mixed together. It would be new wine in the old bottles.

Because God will not have the world and the Church unequally yoked together (2 Cor. 6).

Because Jesus Christ has come a High-Priest of good things to come, by a greater and more perfect tabernacle, not made with hands. He has been cast out by worshipers in the flesh (Jewish worshipers), and suffered outside the gate, on Calvary; proving that worship in the flesh is not a real thing, for if they had loved God, they would have revered His Son. Yea, though these worshipers in the flesh could point out in the Scriptures where Christ was to be born to the wise men of the east, not one foot did they go to find Him, but were troubled and distressed at the very thought of His being come.

And now risen from the dead, He has entered into the holy place made without hands, even into heaven itself; not with the blood of bulls and goats, "but by His own blood," "having obtained [not redemption for a year only, but] eternal redemption for us." So now, the Man in the glory is our High-Priest; the Man in the glory, the God-Man, is our Minister—"a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8: 1, 2; 9: 11, 12, 24).

And though it is true that God at sundry times and in divers manners spake in time past unto the fathers by the prophets, He has more highly honored us in these last days, says Hebrews 1: 2—He hath spoken unto us *by His Son*. Here, the Spirit of God puts God's Son above and before all other prophets.

Again, though Moses was the apostle of that dis-

pensation (and was faithful in all his house as a servant), and Aaron was God's chosen high-priest for this nation of worshipers in the flesh (Israel), we Christians are to consider the Apostle and High-Priest *of our profession, Christ Jesus*; thus exalting Christ above and before Moses and Aaron (Heb. 1: 1, 2; 3: 1-6). Under the law, it was commanded and instituted by God Himself that sacrifices of bulls and goats should be offered—a shadow of better things to come; but now, Christ has offered *Himself*, and risen and gone in and presented *His own blood* to God for us, having thus by one offering perfected forever them that are sanctified (chap. 10). Thus Christ's sacrifice is put above, and in the place of, all these other sacrifices which could never take away sins. The Substance has come, and taken the place of the shadows.

Again, though perfectly true that God told Moses to make the tabernacle, and Solomon the temple, for a place of worship on earth under the law; now, He has opened *heaven* to us, and we have boldness to enter into *the holiest* by the blood of Jesus,—*heaven itself* taking the place of the tabernacle, and temple at Jerusalem, as the Christian's worshiping-place (Heb. 8: 1, 2; 9: 24).

Then, though God made a covenant with Israel at Mount Sinai, giving them the law (a covenant of works, under which they failed) the Christian is not under law, but under grace—though under responsibility to obey, *as a child*. Christ has delivered us from the law and its curse, having been made a curse for us; "for I through the law am dead to the law, that I might live unto God" (Gal. 2: 19; Heb. 8: 9-13).



Then, indeed, conversion was not required to be of the congregation of worshipers under the law; but now, He who is a Spirit, must have worship in spirit and in truth. Who can do so? Those, and those only, who, converted and sealed by the Spirit of God, have the power and heart for it.

In short, *Christ* and *Christianity* has taken the place of, and is in direct contrast to, *the law* and *Judaism*; and God will not allow us to mix the two, or rather, I should have said, try to do so.

So the word is, "Let us go forth *unto Him* *without the camp*, bearing His reproach," etc.

Now, my reader must take notice that this is not a question of salvation—it is not that many souls inside the camp may not be saved; but it is a question of worshiping God *according to the principles of Christianity*,—surely, a very important thing in the eyes of those who love the Lord Jesus Christ in sincerity.

When the epistle to the Hebrews was written, there were many thousands of Jews that believed, and they were "all zealous of the law"—the apostle James, who says so, one of them. See Acts 21: 20. If we compare dates too, we shall find that God, in long-suffering goodness and mercy, allowed the believing Jews to remain in "*the camp*" for perhaps thirty years after Pentecost, and so Christianity and Judaism were mixed together for some years. But now that, through the apostle Paul, the unique character of Christianity is fully made known, God's command is to break entirely with Judaism, for the one is the destruction of the other.

We are to "go forth *unto Him* *without the camp*." Where, outside the camp, shall I find Him? and in

what special way is He to be found there? Christian brother and sister, the special place, "outside the camp," where the Lord vouchsafes to be, and to manifest Himself to faith is "where two or three are gathered together unto My name, *there* am I in the midst of them" (Matt. 18: 20). The place, then, is the two or three, or twenty or thirty, or two or three hundred, gathered together *unto His name*; and the special way and manner He vouchsafes to manifest Himself there *to faith* is not to be described in words. It is to be *felt* and *enjoyed* by those who believe and obey His words. Oh that all His dear people believed it!

I would add that this does not do away with ministry—*divinely appointed ministry*—in the Church of God. There is a ministry; there are gifts given to men; there are *evangelists*, *pastors*, and *teachers*, "for the perfecting of the saints, for the work of the ministry, for the edifying of [not a sect, but] the body of Christ." But these gifts are not given to lead Christians in worship; they are as the members of one's own natural body—for the service of the whole body. Christ is the Head of His body, the Church, of which all true Christians are members (1 Cor. 12: 12), and it is He who leads by His Spirit in all acceptable worship.

He places the members of the body as it pleases Him; uses evangelists, pastors, and teachers when and where He chooses to do so; they looking to Him for guidance where to go, and how long to remain; to whom they are alone responsible for the use of their gift or gifts.

But in worship, we come together, not to hear a gospel address, not to be taught by a teacher,

not to be exhorted by a pastor, but to give, as led by the Holy Spirit, *praise, adoration, thanksgiving*, to God our Father, and to our Lord Jesus Christ. This is something that requires no special gift in any one, but something which every true Christian walking with God has got in him, and which God is alone worthy to receive, *i. e.*, worship.

It may be one or another who will, in turn, be led to be the mouth-piece of all present; but it will not be so because he is more gifted than others.

This system of worship will never be done away with. It has begun on earth; in weakness and faultiness, true; but it has begun never to cease.

J. D.

## Silver Trumpets.

"The Lord said unto Moses, Make thee two trumpets of silver . . . And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies."

—Num. 10: 2, 9.

"Put on the whole armour of God . . . praying always."

—Eph. 6: 11, 18.

**T**HROUGH Israel's camp there sounds a battle-cry:  
And while, the dread opponent to defy,  
In warlike haste they gird themselves withal,  
Hark! there awakes a silver trumpet-call!

Is it to summon to the dubious fight  
Each faint or terror-stricken Israelite?  
Ah no, it is an urgent message clear  
That's speeding upward to Jehovah's ear!

Up through the glorious courts of paradise  
A little silver trumpet's sound doth rise;

Nor can its penetration quenched be  
By floods of Heaven's immortal melody.

Now as His people's piercing plea ascends,  
With listening ear the God of Israel bends,  
For has He not decreed—"When this ye do  
I will remember, and deliver you?"

A simple act, ere entering on the fray,  
Secures the highest pledge of victory  
When challenged weakness, for its sole defence,  
Leans on the bosom of Omnipotence.

Then as the bold advancing enemy  
Blindly confronts the power of Deity,  
One moment lays his brilliant banners low,  
And sudden ebb succeeds yon pompous flow:

Like midnight shades before the morning light  
Horseman and steed take ignominious flight,  
While many slain upon the field are found,  
Like blighted blossoms scattered on the ground.

'Tis meet triumphant Israel should proclaim  
The glories circling round Jehovah's Name:  
The mighty God, who over-ruleth all,  
Touched by the tremor of a trumpet-call!

Down through the ages He has still revealed  
Himself to be His people's Sun and Shield:  
The feeblest arm may of His strength take hold,  
And, clinging, claim the victory as of old.

Strangers and pilgrims in this world, 'tis ours  
To combat with a host of unseen powers,  
And thus, as wrestling "not with flesh and blood,"  
To buckle on the armour of our God.

Wondrous protection! 'tis His gracious will  
To clothe us now with might invincible,  
That we in calm security may stand,  
Equal to every wile the foe has planned.

E'en as our girdle let us therefore prize  
The precious truth which saves and sanctifies;  
While righteousness in every deed confessed,  
Preserves the hidden life within the breast.

And oh, "how beautiful" our quickened feet!  
Prepared as messengers this world to greet  
With tidings of the troubled soul's release:  
No angel-footsteps can thus publish peace!

Above all else, without faith's stable shield  
Our keenest weapons we in vain should wield:  
When pois'nous darts o'erwhelm on every hand  
We conquer still, if but by faith we stand.

The soul-inspiring hope of triumph sure  
Our helmet of salvation makes secure:  
Then boldly we'll unsheath the two-edged sword,  
Whet by the Spirit, God's prevailing Word.

All these are numbered on the holy page,  
But what is this that seals its closing stage?  
'Tis "praying always"! Here at last is found  
The secret of the silver trumpet's sound!

Ah! without this our armour's incomplete.  
Neglecting it, we only court defeat:  
Even as yon dependent Hebrew host,  
Estranged from God, the victor's palm had lost.

Striving for Him, how sweet to sound the alarm  
Which links our weakness to "His holy arm"!  
Tuned by a breath, the silv'ry notes of prayer  
Wake the responses of a Heart up there!

Picture that scene in Artaxerxes' hall  
Where Nehemiah raised the trumpet-call:  
On wings of prayer it sped so swift and light—  
No human ear could mark its sudden flight.

The king, who with a comprehensive glance  
Had seen on his cupbearer's countenance

Traces of woe, did graciously inquire,  
"What is thy grief? and what thy heart's desire?"

Straight from the counsels of the God of heav'n  
Was Nehemiah's answer sought and given;  
And hearing his divinely-framed request,  
Divinely moved, the monarch acquiesced.

The captive sons of fall'n Jerusalem  
Rejoiced to see her gates restored to them,  
Her pillars raised secure within her wall,  
The sequel to a soul-breathed trumpet-call!

How many a saint has braved "the evil day,"  
Knowing that Love and Power combine to say,  
"Before they call I'll send an answer clear,  
And while they are yet speaking, I will hear."

See Daniel, kneeling at the window-sill,  
Daring to sound "the silver trumpet" still,  
Though watched by enemies whose jealous mind  
Would e'en in this an accusation find.

Sure as awakes the tinted dawn of day,  
It is his soul's delight to rise and pray;  
And in the languor of the noonday heat  
The sanctuary is his fond retreat;

Then when the fading light of sunset pours  
Its streams of gold on Babylonian towers,  
Who passes by that open window sees,  
Once more, devoted Daniel on his knees.

And since (unwittingly) the wrath of man  
Perfects with praise God's own mysterious plan,  
The blind revenge that urged the fixed decree  
Only completed faith's sure victory.

His envious foes who thought the day their own,  
With one appalling stroke were overthrown  
When he, who feared not the reproach of men,  
Emerged victorious from the lions' den.

Well might the king make haste to blaze abroad  
 The dread supremacy of Daniel's God:  
 While mighty acts His sovereign power declare,  
 He condescends to hear and answer prayer!

Of old, God's loving-kindness freely flowed,  
 But now, (oh, mystery of love bestowed!)  
 His Spirit sent to bring the lost ones nigh  
 Begets within the "Abba Father" cry!

In Jesus' Name lie those pure depths of love  
 We'll never fathom; no, not e'en above,  
 For love divine, that deep and shoreless sea,  
 Rolls o'er the bosom of eternity!

J. M. G.

## BRIEF THOUGHTS ON THE EXODUS AND THE WILDERNESS.

EGYPT, both in its geographical position and physical condition, is a striking picture of the world as Scripture reveals it. It is bounded by deserts whose arid winds only burn, instead of bringing rain. Thus death lurks all about, and life would be extinct but for its great natural feature *the Nile*, with its phenomenal yearly overflow. This holds back death, and fosters productiveness and life. And so too is this world a place over which the ban of death hangs, held back from its full destroying power alone by the Creator's goodness and mercy.

On its religious side, Egypt is a worshiper of the creature, rather than of the Creator, fulfilling Rom. 1: 23, as history fully attests. And is not this the moral state of every unconverted man in the world?

In Egypt Israel was downtrodden and oppressed. Pharaoh, its prince, feared them, and sought to enfeeble them. So Satan, the prince of this world, the

adversary of Christ and of His people, ever oppresses those "heirs of salvation" whose consciences are awakened, and in whose hearts is wrought the apprehension of being under his dominion. It is to such God manifests Himself as Deliverer. The men of the world, like the Egyptians, have no sense of this, though they are as really Pharaoh's slaves as Israel.

With the appearing of Moses we have a very instructive type of the Lord Jesus as the Deliverer. But our present desire is to consider what directly applies to the experiences of the individual Christian: so we will pass on with only a brief remark as to the signs and plagues, in which the moral condition of the world and God's judgment of it is made manifest.

The sign of the rod shows *whose* power rules in the world—Satan's.

The river turned to blood tells how God's mercy is turned to judgment because of their *independence* of Him.

The frogs show how man, refusing God, is given up to all manner of uncleanness, for which he uses the very mercies given by the Creator.

In the dust becoming lice we have a lesson of the loathsomeness of *death*, the condition of man before God as creeping dust, and God's ban upon men—which none can dismiss, but all must own as the finger of God.

In the swarms of flies is shown man's condition of confusion, and ensuing conflict, as a result of being away from God.

The pestilence upon the cattle tells that the judgment of God, because of man's condition, reaches



also to all that He has ordained to minister to his very necessities. What an appeal to his conscience!

In the ashes and boils we see how God does and will make man's own devices of ministering to himself, as suggested in the furnace, bring out the corruption of sin. It is the *outward* expression of the *inward* condition.

The thunder, hail and fire testify that a world in revolt against God is subject to His judgment.

In the locusts, called "His army," it is nature and its laws, created to serve man, now (because of man's rebellion) contrary to him, though still in obedience to God. This begets a groaning creation.

Finally, the thick darkness shows where man is in his alienation from God.

All this told out, God now announces the judgment which is to fall upon it;—the first and best of all, typified in the first-born, is to be smitten. And if the best is under judgment, what of the rest? It is from this that those who are heirs of salvation are to be delivered. To this end the passover is instituted, the beautiful and impressive type of Christ our Passover sacrificed for us. Thus alone is peace with God in righteousness established, and deliverance from judgment effected.

As a result the saved people are separated from Egypt, and God leads them toward the Red Sea. The Divine Presence is with them to lead and govern them—a manifest evidence that God by His Spirit immediately takes up His abode with the saved soul, henceforth to take control.

Then Israel encamps before the Sea. Here the surroundings and the approach of the enemy tell of the soul's exercises as to the serious question, "Shall

we continue in sin, that grace may abound?—How shall we that have died to sin live any longer therein"? Shall we, who are delivered from God's judgment, continue to practice sin, even as Pharaoh and his hosts would, if they could, have taken back Israel to their former ways? No; God is with them now, and they must walk with Him, in *His* ways. In His opening the sea to let them out of the land of bondage, we learn His way with us in delivering us from bondage to the sin that is within us and all about us. This is told in Rom. 6. We are told there to "reckon ourselves dead indeed unto sin" because God sees us as having passed through death in our blessed Substitute. In His death our old man has been crucified; the body of sin has been annulled; as Israel saw the dead bodies of their enemies cast on the shore, so we can gaze at the cross of Christ and say, "There, this sinful man in me, which I hate, has been crucified and brought to an end before God forever!" We can joyfully exclaim, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). This leaves us free to serve God (Rom. 6:12-23), and so we have in type the individual experiences connected with this in Israel's journey to Sinai.

What the world is now to the redeemed soul is being learned. It is a wilderness, and the supply of God's grace is alone sufficient for the need occasioned by it. This ministry of grace is now to characterize the whole of our life as delivered from the world, from the power of Satan, and from the thralldom of sin. And "being made free from sin, and become servants to God," we have our "fruit unto holiness" (Rom. 6:22).

Horeb now comes in, and the law, only to prove that all confidence in the flesh must go; that flesh has no place before God; that no fruit can be got from it for God. We are ever prone to return to that principle in some form or other, for it suits our pride; but the least confidence in it only ends in failure and sin. Wilderness wanderings follow; the old generation gradually passes away, giving place to the new; and the soul learns thus practically how good and righteous was the judgment of God on the old man; for it is only the new who gets the inheritance and is fruitful to God. Law gives harrowing lessons wherever it comes in, but, deliverance from it being realized, the Spirit-governed life issues in consequent progress and victory. The old generation and its history illustrates man in the flesh, with the fruits, as brought out under the principle of law. Whether in relationship or in service, all is naught.

Caleb and Joshua evidently set before us the "new man," though hindered by the old; they therefore, and the new generation, enter into the land—type of our heavenly blessings. Not anything of the old can enter there. It is striking that in the very closing scenes of this history it is the new generation who cry out, "Behold, we die, we perish; every one that cometh at all near to the tabernacle of Jehovah dieth: shall we be consumed altogether?" (Num. 17: 12, 13). We must learn practically that nothing whatever of the old creation can stand before God.

In Israel's case the cry comes from the new generation; so with the Christian, the cry comes from the "new man." Beautifully therefore does God now introduce that which meets the people's need and maintains relationship with Himself in spite of

their failure and defilement. It is the priesthood of Christ and the ministry of the Spirit (Num. 16: 46-20: 13). (1) The people are healed through the offering of incense: Christ's advocacy is precious to God and effective (chap. 16: 46-50). (2) Aaron's budding rod—type that with Christ risen there is the fruitfulness and power of new life (chap. 17). (3) Chap. 18 tells how Christ can carry His people through to the end; also, what He gets from the new life of which He is the Head and Dispenser. (4) The red heifer—the manner of purification from sin (Num. 19). (5) Water from the rock—the ministration of the Holy Spirit. "They drank of that spiritual rock that followed them; and that rock was Christ." Thus the apostle links together the first smiting and the present speaking—the Spirit who came at the beginning abides to the end of the people's journey (chap. 20: 1-13).

The issue of all this is that we cannot use Edom, the flesh, the mere sense-life, as the road to blessing and fruitfulness. We find, as Israel with Edom, that it will have its own way. The only remedy is to turn away from it, for it is incorrigible. What must come in now is the lesson of mount Hor and the brazen serpent, which give us in type the truth of Rom. 7: 1-4 and 8: 1-4. At mount Hor Aaron dies and Eleazar takes his place, type of Christ in resurrection and of us in association with Him. Aaron means "progenitor"; Hor, "to be exalted"; and Eleazar, "help of God." Christ is our "progenitor," the One from whom we have derived new life. It is through death that He is "exalted" to the place of glory in resurrection, and so becomes our Eleazar, the "help of God," in whom, as before

God, we stand, and with whom in resurrection-life we are linked. What is this but the teaching of Rom. 7: 1-4? "Ye are become dead to the law by the body of Christ." Our Progenitor passed through death, and we with Him. Thus we became dead to every old tie and all claims attached thereto, so that we "should be married to another, even to Him who is raised from the dead"—our Eleazar—Christ in resurrection, who thus is the One by whom alone we can "bring forth fruit unto God." He thus is in this connection the true, divine, and only "help of God" for us. The realization of this puts the soul where it can say, as to deliverance from the body of this death, "Thank God, through Jesus Christ our Lord" (Rom. 7: 25).

After realizing we are thus provided for by God in His grace, we may be the objects of an attack by the enemy along the lines of antinomianism. This means the satisfying of our natural desires. This attack is pictured in Arad the Canaanite. His name means "wild ass"—the evil will in us, which is the power of sin. This is not now in Egyptian character (Pharaoh and his hosts), seeking to deprive us of our liberty, to bring us into bondage to the world and sin, but in Canaanite character opposing our possession of heavenly blessing. It is the same power in different guise, used to obtain a different end, by our great enemy. But the truly renewed man rejects with summary judgment this new attack, even though in measure he may at first fail as Israel here, of whom Arad was able to take "some of them prisoners." But Hormah, "destruction," is the end of the matter.

Israel now realizing the hopelessness of compact

with Edom, prepares to compass his territory; and in the serpent-judgment we come to the end of all this experience, to the full realization of what this ungovernable flesh is, which I can no longer own as being my true self, yet in which, more or less ignorantly and unconsciously, I still trusted, on the ground of kinship, as it were. The attempt only brought out its true character. So Israel is done with Edom, which for us is seen in Rom. 7: 17-20.

The serpent and its deadly bite undoubtedly typify sin and its deadly consequences—the corruption of nature; “Satan’s venom infused into the race.” God makes the fleshly murmurings and rebellion against His ways to bring out the seriousness of the evil by the character of its judgment. Thus He gives the lesson of what this intractable nature really is, the flesh, and what it is linked with; the power back of it—Satan. *It is an evil within*, not difficulties without. It is what we have in Rom. 8: 6-8. The flesh is *irretrievably* corrupt; it is linked up with death; it has the character of the serpent; it is under his power who is called that “old serpent, the devil, and Satan”; it has in it the venom of his sting. When this is realized, the sense of condemnation reaches the very heart and soul. Well may there be the cry of despair. But, one look at the brazen serpent, and the soul is free. It is the lesson of Rom. 8: 1-4.

The brazen serpent pictures Christ, God’s Son, sent by Him “in likeness of sinful flesh,” in whose work as being a sacrifice for sin (the One made sin for us as the serpent suggests), God “condemned sin in the flesh.” Therefore the blessed truth now is, that for those in Christ Jesus there is no condemnation.

What! no condemnation? But look at what I am linked with, as my experiences show since I believed and have tried in vain to bring forth fruit unto holiness. Look at this flesh, this evil nature, and the sin which springs up from it. Yes, look at it; but look too at the brazen serpent; God has judged it all at the cross of Christ, and there is now no condemnation attaching to you, spite of all you have found yourself to be. Oh how the soul pillows itself on the bosom of Divine Love when it learns this lesson!

But does it mean that the flesh will never raise its head again? No. But *I know now* how to deal with it, for I know its character, and what God has done with it by the Cross. I need not be self-occupied. Self-occupation is still looking for something good in self. The flesh can only "serve the law of sin." What I have now is "the law of the Spirit," which is "life in Christ Jesus." In the apprehension of this is all spiritual power and progress. From this too proceeds all true self-judgment. Whatever does not flow from the "life in Christ Jesus" is only for God's judgment and mine.

Manifestly too law has no more place here; for all that law can address itself to is man in the flesh; and the Cross having made an end of that, I am now in Christ, where all is according to God.

There is now continued progress for Israel, as there is for the delivered saint. First, Oboth is reached, which means "water-skins." The soul has entered into the blessedness of a life governed by the Spirit—a life of holy liberty. It is *practically* a vessel holding the precious water of life, which flows out in blessing to others. Liberty thus known has opened up the channel for the outflow of the "riv-

ers of living water" (John 7: 38). It is the fruit of a walk in the Spirit, as in Rom. 8: 5-14.

Next we have Ije-abarim, "regions beyond"—the heavenly portion for faith—"Heirs of God, joint-heirs with Christ," with whom we are to be glorified. That which is "beyond" for us is the glory of the revelation of what we are as sons of God, with all that it involves. Ije-abarim is "in the wilderness," however; so yet amid trial and difficulty. We are to "suffer with Him" yet. But "the sufferings of this present time" are not worthy to be compared with the glory about to be revealed to us—in those "regions beyond." Our faces therefore are "toward the sunrising," as Ije-abarim is also said to be. We have been saved in hope; the coming glory fills the vision of the soul. Then, again, this place is "before," or, rather, "against the face of Moab"; that is, we are now able to stand against what is mere profession, which is but an alien world, hostile to the truth. All this finds full expression for us in Rom. 8: 15-27.

Israel now pitch in the valley of Zared ("to scatter, or subdue"), suggesting that now we have the power to disperse and triumph over the evil which would oppose our possession of heavenly blessings. The plain language of this is given to us in Rom. 8: 28-39.

The path of still further progress is traced for us in the next journey of Israel, where all the names speak of precious experiences of blessing. Og and Sihon are overcome—types of intellectualism and indulgence, or the carnal mind and the flesh.

Israel is next seen as the object of Moab's hatred. The more progress the soul makes, the more it is



brought into conflict with all that is unreal, all that is mere profession, which is only hatred in disguise to what is of God. But we are told that "in all these things we are more than conquerors." We are those who, because God is for us, can "scatter, or subdue." All serves God's ends for our final blessing, to His eternal glory.

Balaam's prophecy comes next. This is followed by Israel's failure at Shittim, illustrating how the sense of the truth may be lost and terrible failure result.

Finally, we have the complete destruction of Midian (Num. 31), which means "men of strife." It is the last deed before crossing Jordan. Does it not suggest to us the complete overcoming of all opposing power and contrary influences which we have been considering?

The next thing is, Jordan crossed, the land entered, and the true spiritual warfare engaged in—the Ephesian conflict. The crossing of Jordan is the impressive type of our resurrection with Christ, which, being apprehended, brings us into the full blessing of our place and portion in Christ, as presented in the land entered and its possession begun.

I have given at best but a meagre outline of the lovely consistency of these Old Testament types with the plain teaching of the New, in the hope that it will cause us to take up afresh what perhaps we well know, and yet the power and blessing of which is little realized with many.

J. B., JR.

ABERDEEN, SCOTLAND,  
August 30, 1909.

DEAR MR. EDITOR:

I observe in May number of *HELP AND FOOD* a query regarding verses 25 and 26 of John 11.

Will you allow a few lines regarding the most interesting statement the Lord makes to Martha, as answering her words in verse 24: "Jesus said unto her (25), I am the resurrection, and the life." It seems to me that the Lord is here undoubtedly referring to the *body*. It is not a question of how Lazarus stood with God; so He puts resurrection first. If it had been his state with God, it would, I think, be, "I am the life, and the resurrection." And now, "He that believeth in Me, though he were dead (the body), yet shall he live (the body): and whosoever liveth (alive in the body) and believeth in Me shall never die" (the body). This statement, from the Lord Himself, is the first presentation of that glorious fact which is enlarged on in 1 Thess. 4: 13-18, and 1 Cor. 15: 51-56.

The latter scripture (verse 57) here mentioned, places the soul in the moral power now of that moment which we are taught to wait for, and to work (verse 58) in the hope of.

Yours in Christ,

DAVID SOUTER.

## ANSWERS TO CORRESPONDENTS.

QUES. 38.—Kindly explain Luke 11: 24-26.

ANS.—In what precedes you will notice the Lord has been casting out a demon—plain proof that He is "stronger" than the devil, the lord of demons. "With the finger of God" He was cleansing Israel, proving thus that the kingdom of God had come to them. But their wills were unbroken, and their hearts were not changed, whatever power the Lord manifested on their behalf. Satan would again, therefore, take possession in Israel, and with greater intensity and power than before, as will be seen when Anti-christ appears among them. Their last state will indeed be worse

than the first; for when at the first they refused Christ, there was yet afterward opportunity given them for repentance and salvation (Acts 2); but when they receive Antichrist all hope is over. See Rev. 13 : 16 and 14 : 9-11.

Morally, at the present time, the principle is applied in 2 Peter 2. The "false teachers" there spoken of, and the "many" who "shall follow them," are in and of Christendom—the house of God;—have seen the powers of Christ in the deliverance of all kinds of sinners; have been themselves checked from degradation by their Christian surroundings; have made a profession; but their wills have never been surrendered to Christ, nor their hearts won. Oh, their awful end!

QUES. 39.—What is "Election," as taught in Scripture?

ANS.—It is God's sovereign grace still in activity when all that that grace had provided for the salvation of a lost and guilty world has been scorned and refused by that same world. God foresaw this, and, that His Son might "see of the travail of His soul, and be satisfied," He chose out of the world such as He would, and by the power of His Spirit calls and brings them to the feet of Jesus.

On the same principle He elected Israel *as a nation*. All the nations of the earth had become idolatrous. All had cast off God. In sovereign grace then He chose Israel, that in her He might still maintain the knowledge of the true God in the earth. Had God ceased in the activities of His grace when man had violated all his responsibilities, there would not be one ray of light to-day upon the face of the earth.

It is this principle which renders the Gospel of John so different from the other three, for it *begins* with the universal rejection of Christ, and must then proceed, of course, to present Christ in relation to the elect. Yet no one affirms more fully and boldly Christ being for the whole world than John; for election does not mean that there is not as full a provision made for those who are lost as for those who are saved; nor does it mean that salvation is not as free to the one as to the other; neither that the lost are not as responsible to repent and believe the gospel as the saved; it means, as already said, that when man had set at naught all that infinite love could do and had done for him, God had further resources of grace for the fulfilment of His purposes and the filling up of His house.

**QUES. 40.**—Does rest, referred to in Heb. 3 and 4, mean the eternal rest?

**ANS.**—In chapter 3 : 11, "My rest" refers to the Holy Land. God had set apart that land for Israel, His elect nation. He had taken them out of the bondage of Egypt, brought them to Himself, and led them for forty years through the labors of the wilderness. Canaan was to end those labors for Him and for them. He would have His palace at Jerusalem, and they would dwell, each one, under their own vine and fig tree; all of which was in a little measure realized in Solomon's reign. They refused to trust Him on the way, though not all; so they who believed not could not enter in. Israel went in, but the unbelieving ones fell by the way.

In chapter 4 he applies this to the eternal rest which will be God's when He has finished all His work of the New Creation, and our rest too who belong to that creation, and are now journeying with God toward it.

He shows that the former rests spoken of, whether the sabbath rest after the work of creation, or the Canaan rest after the forty years of wilderness journeying, were not the true rest of God, though symbols of it; for after both had been reached, God still speaks of another rest for a future day.

**QUES. 41.**—Will you please explain the latter clauses of verses 6 to 14 of the third chapter of Hebrews?

**ANS.**—Israel was the house of God over which He had set Moses as a servant. See verse 2. Christ is now over His own house, which is Christendom. But as many under Moses had no faith, so now many under Christ. The forty years of wilderness journey was God's sieve: those who had no faith perished on the way; those who had faith persevered to the end. So it is now among Christians: the false ones cannot endure the trials of faith, for God puts faith to the test again and again along the way; so they give up. The true ones abide; they know God; they can trust Him; when He tries their faith, they but hide themselves in His bosom; if they fail, they confess their sin and go on with fresh courage; they wait upon the Lord, and "they that wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40 : 31).

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## EDITOR'S NOTES.

To our Friends.

Upon reaching the last issue of **HELP AND FOOD** for the current year, it would be ungratefulness not to acknowledge the conscious help the Lord has given along the way. Small as it is, no service perhaps in one's path has excited more the sense of responsibility and dependence, and therefore the need of prayer. There has been no lack of trial in it; but if we live no more unto ourselves, but unto Him who died for us and rose again, trial is but the way of progress, and progress is gain for eternity. The fellowship of fellow-laborers has been more abundant in various ways, and so the labor has been sweetened much. A greater sense of responsibility seems to have come upon such as are able to minister with the pen, and this is cheering. If they are diligent, and persevere with prayerfulness, and are patient toward the more or less faulty, though sincerely careful, criticisms of the Editor, they will find in the end that their labor has not been in vain. The Lord, beloved brethren, make you all, young and old, increasingly able to feed the flock of God. There is growing need of it. Let your words be as few as possible with clearness and pointedness. Do not load up an article with too many things. The great majority of people can take in only so much at a time, and no more.

Do not think it necessary to find some new and astonishing things to say to minister to God's people. "The sincere milk of the Word"; the plain food; the precious things which flow from our Lord Jesus Christ, are ever in demand. If we live in them ourselves, and enjoy them, the sheep of Christ

will thankfully pick them up from our lips. Ever keep in mind the whole Church of God. Our magazine is not for a little section of the people of God, but for *all*, and what is ministered therefore is of necessity to be in view of all, for the instruction of any and every child of God who desires to learn the word of God.

We are thankful that there has been increase in the circulation. Might there not be more? We have received letters during the year from persons who had received rich blessing through its pages, and they stirred in us the desire to have it spread farther. Effort in this way usually finds success, and distributors and writers share in the common coming reward.

Above all things, we make request for the prayers of God's people, both of individuals and of prayer-meetings; for what is all our service worth without the "increase" which God alone gives, or can give? What fruits we may find, when we reach the glory, from having made every service in Christ which commends itself to our Christian conscience a matter of individual and collective prayer—earnest and persevering prayer! While the Lord yet tarries, may we all live, serve, labor, as men who *wait for Him*.

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**Another Mark of the Approaching End.** We have from time to time taken notice in our pages of the great marks of the near coming again of our Lord—such as the return of the Jews to their land, the apostasy of Christendom, etc., preliminaries of which are now manifest before all who have eyes to see.

The downfall of "Babylon the Great" is another

mighty event which is to take place at that time. It is described in Rev. 17 and 18. Preliminaries of this are also showing themselves, as witness her being cast off by the state in France of very recent date. We copy from a late number of *The Presbyterian Record* the following concerning her downfall in Italy. It shows in the same way what is surely awaiting her for all her awful history of crime, when God lets loose against her the hosts of her enraged enemies. As she has done to others, so is it to be done to her, and that not by the people of God surely, for they are a forgiving people, but by His enemies who know no mercy.

"Italy, as every one knows, is the seat and shrine of the Roman Catholic Church. In Rome the Pope for ages and ages has had his palace, and in Rome he once ruled supreme, and from that Old-World city made his influence felt for good and evil—mainly for evil—throughout the civilized world.

"In Italy, the "spell" of these "mighty magicians" has been broken. The Pope and the Curia have to content themselves with the use of the Vatican Palace, lent to them by act of Parliament; and even within that building they have obtained the protection of the Italian Government by night and by day to save them from the violence of the inhabitants of Rome.

"The tables in Italy have been entirely reversed. The Pope, cardinals, archbishops, bishops and priests throughout the whole land, exist only on sufferance. All property has been taken from them. The Papal Church does not possess a stone of building in the land, nor an inch of soil. It cannot hold, it cannot build, it cannot inherit property. It is only a tenant at will.

"Indeed, by the new code, which threatens with fine, imprisonment, and dismissal from office, any priest who,

in the exercise of his duties, talks against the king and government, or disturbs the peace of families, or seeks to annoy an Italian subject in the free exercise of his civil rights, or for doing what the law permits him to do—by this new penal code, the Roman Catholic Church in Italy is virtually placed in the category of criminal institutions.

“Again, marriage has been taken out of the hands of the Catholic Church entirely. No priest can perform the marriage ceremony. The Pope himself could not legally marry any one. Marriage in Italy is a civil rite, only legal when performed by the syndic (provost) of the place in which the couple reside, or by one of his assessors, and in the city council chambers.

“That law was found to be necessary in the interests of morality, as the Church was prepared to marry almost all and sundry, no matter though within the forbidden degrees, if money sufficient was paid for the indulgence. It was largely a question of pounds, shillings, and pence—just as in former times it was with all crimes, when the Church committed them for money.

“Again, education has been completely taken out of the hands of the Church so far as the national schools of the land are concerned. Before 1876, when the temporal power of the Pope was overthrown, education was entirely in the hands of the Church. Now, no priest, no monk, no nun, no sister, is permitted to be a teacher in any national school.

“It is an impossibility for the Church in Italy to get enough priests to fill her pulpits. Hence she is drafting them from Britain and Ireland and America and all countries. Hardly any respectable father will give his son to the priesthood. The priests are drawn from the lowest class in the land, many from the pauper and criminal classes. Two months ago the Government issued an order forbidding soldiers to salute the host, a thing they



had been accustomed to do for centuries. The whole nation is up in arms against the Church. The Pope and the priests say this agitation is the work of Anarchists and Socialists, and is financed from France. It is nothing of the kind. It is the national movement, called forth by the discoveries of unspeakable crimes committed by priests and sisters in their educational establishments."

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### "THE FLOCK OF GOD."

"Feed My lambs . . . My sheep" (John 21: 15, 17).  
"Take heed therefore unto yourselves, and to *all* the flock, . . . to feed the Church of God" (Acts 20: 28).  
"Feed the flock of God which is among you" (1 Peter 5: 2).

THE above-mentioned scriptures contain much that is of a deep and searching character for all who have any true care and concern for the welfare and blessing of the Lord's dear people.

It is scarcely necessary to say that the terms "lambs—sheep," and "church," refer not merely to the few or the many with whom we may be in Christian association, but to every member of the body of Christ on earth, without exception. To take any narrower view of it would be sectarianism, more or less bigoted in character; yet is there not constant danger here? How easily do we look at a Christian askance because "he followeth not with us" (Luke 9: 49).

There is nothing that God is more jealous of than His truth—His doctrine; and it is only by doing His will that we know that doctrine (John 7: 17). Nor has He greater joy than to have His people

walk in it. There never was a time when they required to be faithful and true to it more than at the present, when so many are seeking to "remove the ancient landmarks" (Prov. 22: 28). We are assuredly in the Laodicean state described so fully in 2 Peter, chaps. 2 and 3; Jude, and Rev. 3; and to "contend earnestly for the faith once [for all] delivered to the saints" should be our chief care and earnest desire, by the help of God.

Hardly a Protestant system stands to-day but what is honeycombed with evil of a more or less glaring character; and, sad to say, true Christians in those systems, in many cases, are blind to it; others are at a loss to know what to do, or where to turn to. Even if they learn of a company of Christians who have departed from these evils, and are gathered together according to God, they are liable to be met there too with most puzzling difficulties and discordant sounds. One would not for a moment ignore the fact that, in the main, divisions occur among God's people because of evil coming in, and a firm refusal of it. The injunction, "Let him that nameth the name of the Lord depart from unrighteousness," *necessitates* division at times. Again, "There must be also heresies among you, that they which are approved may be made manifest among you." May the spirit of faithfulness ever be maintained! Nevertheless, under the existing conditions, pride becomes none; heartfelt humiliation is the only befitting mind in all, and in each one who has at heart the interests of the Lord Jesus and the welfare of His beloved people.

Two articles in September *HELP AND FOOD*—"Repairing the Breach and Restoring the Paths," and

"A Needful Lesson"—seem most timely and true, and have given help to the writer of this paper. Laboring in a small city on the Pacific coast, and being brought into close contact with many of God's dear people, his heart has gone out to them with pity because of their being placed in such circumstances, and with yearning love too, he trusts, for their welfare. He has been told by them repeatedly, "We are being starved; we get no food for our souls." In looking back, one pleads guilty of having used his knowledge of truth at times to smite the ignorant and those who are out of the way, rather than to lead them in it; of having, Pharisee-like, stood off at a distance, rather than, physician-like, having drawn nigh. This humbles one, and the forgiving grace of God turns to a better use of His precious truth. What then should be our first thought when meeting fellow-saints in their difficulties and needs? Seek to bring them into association with ourselves? or occupy them with, and worry them about, their ecclesiastical position? Has not this been one of the causes for the very great weakness now prevalent? There are various other causes, we are sure:—how little depth of the sense of sin by many of the rising generation; how little conviction of truth, and how little therefore under its governing power; how many motives of a self-pleasing nature are at work, instead of pure obedience to Christ, cost what it may: these are after a better ministry, others after following their special friends, and others again are after the greatest numbers. What but weakness and worldliness can result from such things?

What, then, we ask again, should be the first care

and concern of every true-hearted servant of Christ? We say unhesitatingly, in the language of our text, "*Feed* the flock of God which is among you"; feed them first with milk; and then, as the spiritual capacity increases with the desire, feed them with stronger food: feed them with Christ, and *for Christ's sake*; see to it that *Christ's* ends toward them are kept in view—not yours.

The great mass of Christians of to-day are profoundly ignorant of the main and fundamental truths of Christianity, such as New Birth, Eternal Life, Justification, Sanctification or Holiness, Two Natures, the difference between Law and Grace, New Creation, the two Adams, the Holy Spirit's presence, the Lord's Second Coming, the difference between the Church and the Kingdom, etc., as well as the fact that the special gifts of tongues, healing, etc., were simply sign-gifts at the inauguration of Christianity, to establish its identity. Hence the reason that so many are carried away by such extravagances as the Pentecostal or Tongues movements. Shall we not bestir ourselves to make known abroad what we have learned in secret with God? Shall we not do all which, with good conscience toward God, we can do to make them sharers with us of the good things we have received? Shall we not as one man assemble at our prayer-meetings with deliberate purpose to plead with God for His deluded and misled people? True, they have the word of God, and they may read it for themselves; but for what reason do the Lord Jesus, the apostle Paul, and the apostle Peter, give utterance to the words quoted at the head of this paper?

Our Lord has ordained a ministry, not for a section

of His people, but for all. Every man gifted by Christ for the ministry of His word has received this gift, not for a particular congregation, or circle of congregations, but for *all His people*. Whoever refuses such, refuses Christ's gift to them; and whoever refuses to minister to any of His people unless they bind him with what obedience to Christ should refuse, is unfaithful to his calling. And the better Christ has equipped any servant of His with gift and knowledge, the more responsible that servant is.

Christ calls His people "*My lambs*," "*My sheep*." For them He laid down His life. For them He works from on high now. For them He will appear soon. Blessed then will they be who are found having fed and shepherded them for His sake while they were in this scene of need and of abounding evil. We may not all have the special gift of a pastor, with the holy qualifications belonging to it; but if the ruin of the Church is realized, and we love the brethren—not *some* of them—as every one redeemed by the Lord should do, our hearts will warm toward the poor, scattered, bewildered flock of God, and we will, each in our measure, carry the good things we have to them. Nor will this make us forget the special care needed by those who are brought together into holy association through such ministry. The dear apostle never neglected them; the care of them was ever upon him; the salutations at the end of his epistles show plainly that not only the assemblies as such were dear to him, but the individuals who composed them as well. But he pushed on; what he had received of the Lord made him a debtor to all. Oh for this devouring zeal; this unsectarian heart; this protecting care for those whom Christ loves!

Another thing: Our depositories are stocked with printed ministry of a most valuable character, containing the exposition of every line of truth already mentioned, and much more besides. Men of God have labored prayerfully and in self-denial to make available to all a ministry full of spiritual riches. All cannot preach, all cannot go with the things of God to all the corners of the land. Do those of the Lord's stewards who possess earthly things realize their responsibility in this line of ministry? Do they know how much more that ministry could be extended by furnishing the hands of the servants of Christ who oftentimes are unable to purchase, save in small quantities? What an opportunity to invest for eternal profits! We are all fellow-workmen; we need one another; we are all members of one body; the lack of one member makes room for the other.

False shepherds are abroad, and their number is legion. *They* are after the fleece and the milk of the flock of God. What are *we* after? May God exercise our hearts as to all this! Let us serve patiently and devotedly. What they who are helped and fed by our ministry will do with it is *their* responsibility: ours is to be faithful toward them, ministering to them according to our measure as they are able to bear. If we but deliver them from the growing errors of the age, we have been to them "the salt of the earth"—the preserving element from corruption.

In conclusion, one scarcely need say that that part of the word of God which applies to the salvation of the sinner and his being established in grace is by no means the limit of the faithful ministry of Christ. Once established in grace, our relations to one an-

other as members of the body of Christ, our individual and ecclesiastical responsibilities, most surely follow: to keep back any part of the word of God because it brings conflict with existing institutions of any kind would be practically denying that "*all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17).

May the Lord give the tender and gracious spirit as to all this—exercising our hearts as to the welfare of the whole Church of God—thus proving the reality of that blessed tie that binds us all together to Him, and fulfilling the will and good pleasure of our God!

F. J. ENEFER.

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"PERFECT AND ENTIRE, WANTING NOTHING."

Who would not covet such a condition? and the terms are simple. "Let patience have her perfect work," that ye may be so.

A subject heart waiting upon God, claims all the fullness of God to supply its need.

He who waits upon God, upon him God waits.

A broken will calls His will into active display for us, and this is the display of His own nature, which is Love.

Thus we are provided for by Him who willed creation into being, and whose will and accomplishment are one.

The Lord give us to prove this practically more.

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## SPIRITUAL BLESSINGS.

### Notes of a Bible Reading.

(Eph. chap. 1: 1-7.)

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus and to the faithful in Christ Jesus;

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,

6 To the praise of the glory of His grace, wherein He hath made us accepted in the beloved;

7 In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

THESE verses which we have read bring before us some of our spiritual blessings—only a few, for the balance of the chapter, and also chap. 2, is a further unfolding of our portion—our heavenly portion in and with Christ. Therefore we read the repeated expressions “in Him” and “in whom,” for Christ Himself is the golden casket, so to speak, in whom all our spiritual treasures are.

Our portion in Christ is spiritual. They are the things that are unseen and eternal. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed



them unto us by His Spirit" (1 Cor. 2: 9, 10). We have some of these things here, as we shall see.

The object of this epistle is to reveal to us the eternal counsels and purposes of God in regard to Christ and the Assembly, and the heavenly blessings and vocation of those who form part of that Assembly. Chaps. 1 and 2 give us our blessings and vocation; then in chaps. 4, 5 and 6 our responsibilities and warfare, flowing out from our heavenly privileges.

The expressions "in the heavenlies" and "in Christ" give us first the character and also the position of our calling. It is heavenly, not earthly; in Christ, not in Adam, the first man.

It is a specific epistle to open up to us the present purposes of God in bringing many sons to glory; it also reveals to us the mystery of the Body of Christ, of Jew and Gentile formed into one body as the bride of Christ.

(*ver. 1*) "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus and to the faithful in Christ Jesus."

Paul was preeminently the apostle of the Gentiles; the sent one of Jesus Christ, by the will of God. In a special way he was the heavenly messenger of Jesus Christ as the glorified One, to minister what none other did; viz., The heavenly calling of the saints and the counsel of God in regard to the Assembly as Christ's body. He addresses the saints ("at Ephesus" is very doubtful—see note in J. N. D.'s Trans.)—and the faithful in Christ Jesus. We who are believers and love our Lord Jesus Christ in sincerity (chap. 6: 24), are contemplated in this verse as

saints and faithful. This is not in the sense of attainment or fidelity, but as being *separated* from the world, and belonging to the household of faith. The word "saint" means one set apart, and "faithful" those who belong to the faith. It is not what we should be, but what we are.

And this is ever God's way of teaching: He first tells us what we are, and then exhorts us to be in character what we are in fact. In this way it may be said to a person, You are a prince, now act like a prince. So in this verse He tells us we are saints and of the household of faith. We see, then, our separation, and our position—saints and in Christ. Should we not find our joy and delight to be with our own company—the saints?

How often we fail to seek the company of the saints, and to realize that God has separated us from the world for Himself. But blessed be God, the God of all grace, our failing in what we should be in no wise lessens what we are. Israel shall dwell alone, was the first prophetic blessing pronounced upon them by Balaam, who had the vision of the Almighty. May the Lord give us to see the typical teaching of it in regard to us, for we are set apart, and that by the blood of Christ.

(*ver. 2*) "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

Here we have the salutation of God the Father, and of the Lord Jesus Christ. It is grace and peace. We stand in grace (Rom. 5: 2), and our eternal portion is peace. The one disposition of God the Father is grace. All the grace of God the Father is shown us in the incarnation and death of His Son. "For

ye know," says the apostle, "the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor," etc.

Then, peace was made by the blood of His cross. We deserved it not. If, then, such be the unchanging disposition of our God and Father toward us, should we not be so to each other?

(*ver. 3*) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ."

Now we have an ascription of praise founded upon what God has wrought for us in measureless blessing. Oh to lift our hearts to Him like this! Blessed be the God and Father of our Lord Jesus Christ—His God our God, His Father our Father. What a privilege! In such a manner we should approach our God in the intimacy of sons. This is true Christian worship, worshipping the Father and the Son in the realized consciousness that we have been brought into the same circle of love and relationship.

We are not blessed with earthly blessings as Israel was. No, such is not Christianity. We are blessed with *spiritual* blessings, in a new creation; not in Adam but in Christ; not in Canaan, nor in this world at all, but in heaven where Christ has gone. We are to know them and enjoy them here, however. We have the grapes of our heavenly Eshcol *now*.

(*ver. 4*) "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

This verse brings us to our blessings. The Spirit

of God first tells us that we are blessed, and then mentions the blessings.

#### FIRST.

The first of these blessings is *election*:—chosen in Him before the foundation of the world. God made Adam in view of Christ, and the world in view of His saints. Christ and His redeemed ones were before His eye when He created all things. In opening out to us the purpose of His grace God begins at the source; and when we have met our responsibilities in repenting and believing, we learn that but for the electing grace of God we would have chosen the pleasures of sin for a season, rather than the eternal bliss with Christ. All is of grace, from end to end—the Saviour, and the faith which trusts in Him. Outside the gate, it is, “Whosoever will, let him come”; inside, we learn we were “chosen in Him before the foundation of the world.”

#### SECOND.

Now we have our *place* before Him, “holy and without blame.” We are righteous and holy alone as seen in Him. The righteousness and holiness in which we stand before God are not our righteous and holy practice produced by the Spirit in us. Aaron standing before the Lord to represent Israel is a beautiful type of this. He wore a mitre, and on the mitre a plate of gold. On this plate were inscribed the words “Holiness to the Lord.” In like manner our Lord Jesus—the true Aaron—represents us before God, without blame and in holiness. All our blame was upon Him when He died upon the cross. And it is only as we are occupied with Him

that we are formed in practical holiness. And the Spirit is here to form Christ in us. We in Christ—that is what gives us our place before God. Christ in us—that is what produces practical holiness and fruitfulness.

## THIRD.

We are also before God the Father *in love*: our place, in the Son, is a place of *intimacy* and *affection*, as well as of righteousness and holiness. David said of Mephibosheth, who had been of the rebel house of Saul, "He shall eat bread at my table as one of the king's sons." Love seeks for objects to be there in love. The Father ever loved the Son; yet the Son said, "Therefore doth My Father love Me, because I lay down My life, that I might take it again." He brings His sheep into the same circle of love before the Father by virtue of His life laid down and taken up again.

## FOURTH.

(*ver.* 5) "Having predestinated us unto the adoption [of sons] by Jesus Christ to Himself, according to the good pleasure of His will."

Our next blessing is that of *sonship*. God's purpose is to bring many sons to glory. It is a different thought from that of children, as we have in John's ministry. A person born into my family partakes of the same life and nature. This is the truth presented to us in John's ministry, and is ours. But here we have the thought of sonship. According to law, a man can take a stranger and foreigner and adopt him and bestow upon him all the privileges and advantages of a full-grown son.

Such is one of our spiritual blessings here opened

up to us. We were strangers and foreigners, as we see in chapter 2; but now we are sons by adoption.

#### FIFTH.

(*ver. 6*) "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

In this verse we have our acceptance—accepted *in the Beloved*. "As He is, so are we in this world." Happy people! Yes, the saints of the Lord should be a happy people. In fact, I often think, dear brethren, that the key-note of the truth presented in Ephesians is *acceptance in the Beloved*. It should be the strength and joy of our hearts. As the king held out the sceptre of grace to Esther, so the sceptre of grace is always held out to us, to be touched by faith. We need not put ourselves under law and say, "If I perish, I perish," as we go into the presence of God; for we *are* accepted in the Beloved.

#### SIXTH.

(*ver. 7*) "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

The sixth blessing is redemption by blood. "Fear not," God continually says to us; "I have redeemed thee; thou art Mine." We are redeemed by the blood of the Lamb; and, dear brethren, God will never forfeit His claim upon us. We needed redemption from two things: the curse of the law, and the power of Satan.

In the epistle to the Galatians we learn very clearly that we are redeemed from the curse of the law, Christ having been made a curse for us. Redemption means liberation from a power or claim.

Through the death of Christ, we are forever liberated from the curse and every claim. Through His death, we pass on to new ground. We are freed from these enemies:

The guilt of sin;  
The power of sin;  
The power of death;  
The power of Satan;  
The power of the Law.

#### SEVENTH.

Also, our sins are forgiven. Our daily portion is forgiveness of sins. Not long ago, I was reading some of the written ministry of the late F. W. G., and I very much enjoyed the thought that the saints, or the assembly, are always on the ground, before God, of forgiveness of sins.

God will not charge Christ with our sins again. He did so on the cross. Truly our sins are gone, never to arise again. If they are sought for, they cannot be found (Jer. 50: 20).

These are some of our spiritual blessings. They are enumerated one by one; and in the close of the chapter, after telling it all out, he bows his knees, and prays that the eyes of our hearts may be enlightened, that we might *know* it all in the power of the Spirit.

We should not read the Word like cold, formal lawyers who might read a will to state its legal exactness, but rather as children who read a will to learn their portion and interest in it all.

The spiritual blessings we have looked at one by one are, then:

1. Our election.
2. Our place in holiness and righteousness.
3. Our place in love and affection.
4. Our sonship.
5. Our acceptance.
6. Our redemption.
7. Our forgiveness.

And all these, with how much more, are "according to the riches of His grace"! May the Lord increase our interest and delight in these our own things!

"Thy deep, eternal counsel  
 Chose us in Christ the Son  
 Before the earth's foundation,  
 Or sin had yet begun;  
 That we might all the nearness  
 Of the Beloved know,  
 And, brought to Thee as children,  
 Our children's praises flow."

D. C. T.

## A Song of Thanksgiving.

**M**Y soul, bless thou Jehovah;  
 Tell forth His goodness here;  
 Give thanks for His salvation  
 And help to thee this year;  
 For rich and countless mercies, ?  
 So freely to thee given;  
 For daily food and raiment,  
 And joys of earth and heaven.

His works through His dominions  
 Shall praise His glorious name;  
 While all His saints shall bless Him,  
 His love and grace proclaim.  
 To Father, Son, and Spirit,  
 The God whom we adore,  
 Be grateful praise and worship  
 Henceforth and evermore.

F.



## GRACE AND APPROPRIATION.

THOSE who have any knowledge of the history of God's work in souls will admit that there are two moments in the life of His children when the grace of God is paramount,\* and every other consideration is forgotten.

These are, first, the glad moment of conversion; and the other, that of departure to be "forever with the Lord." In neither have the things of self any place; there is an absolute exclusion of all that might thus occupy the mind.

A sense of the supreme blessedness of the grace of God fills the heart. The world, with its attractions, its friendships, its pleasures, its snares and temptations, is at those times out of calculation.

At first the novelty and indescribable blessedness of God's pardoning mercy, the knowledge of the cleansing virtue of the blood of Christ, and the inner witness of the Holy Spirit, produce such intense joy that all else is eclipsed

"No tongue can express  
The sweet comfort and peace  
Of a soul in its earliest love"

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\* When it ceases to be paramount in the Christian's soul at any time, it is then failure in his course comes in. That grace, found by the apostle on his way to Damascus, and held in power in his soul all along the way, elevated him above self from beginning to end. It enabled him to "fight the good fight," to "keep the faith" and "finish his course with joy." Such is the power of grace, when kept real in the soul of the child of God.

If Christian acquirement and fruitfulness is other than (for us as for him) of divine grace, as well as our acceptance, it then becomes a legal matter—a Galatian principle.—[Ed.]

is the experience of every soul at the moment of its conversion to God. Then, seemingly, at the time of departure for the presence of the Lord, the world has, of course, no further attraction; and while the soul may then review its course here, it gladly repudiates every element of merit in the good works which it may have been enabled to perform; because, in all of them, there must evidently have been an admixture of unfaithfulness and shortcoming.

It allows that in everything of the kind it has been unprofitable; it is then that the breadth of the Lord's saving grace is proved beyond measure and deeply enjoyed.

It is quite true that deathbed experiences differ; but whatever the experiences, it is most happy for a dying saint to find his full consolation in the love of Christ, instead of his own blessing. Nevertheless it is the work of grace in any case which gilds the bed of death. To depart and be with Christ constantly charmed the soul of the apostle, and a similar desire should animate our own.

But there is the interval between conversion and the end, whether it be death (that is but "sleep" for the Christian) or the coming of the Lord in person to take all His people home—an interval long or short, but which is the testing time for faith all the way through. It is then that we are commanded to "make our calling and election sure." It is then that the whole of the word of God must be made good in the believer; and it is here that failure, alas, takes place.

Mark, the Christian starts on his wilderness journey in the possession of a settled relationship with God. He starts as a son. God is his Father; Christ

on high is his life and righteousness; he is sealed with the Spirit. The relation is indefectible, and supremely blessed; hence he worships the Father continually. He is in true liberty. He awaits the coming again of the Lord. His power of holiness of life is the Spirit. All this is true of every child of God.

It might well be asked how, with such an investiture, there can be failure! If grace is so surpassing in its actings, how can the pilgrim possibly stumble on the road?

Just because he "walks by faith." He is "not yet perfected." He is dependent on God each step of the way. An independent believer is a contradiction in terms, though we have to own how ready we are to trust any one, or any thing, but the mighty Arm on which, after all, we do lean.

Now here it is that "appropriation" comes in; and the believer who appropriates most is clearly the best off in things divine. He is "rich toward God." The land has been given him as a matter of grace; he places his foot upon it as one of appropriation. He makes his "calling and election sure." And this is the work of the Spirit in him, and is profoundly important. Every precept, every command, every exhortation of Scripture has this inward work for its object. And yet these commands, however stringent, are in no wise legal. They educate the new nature, instead of repressing the old. They go to form Christ in us, so that His life may be expressed by us. Hence "the fruit of the Spirit," in all its exquisite moral beauty, should characterize the Christian continually. Against such fruit there is no law.

Thus too "the Spirit is truth" inwardly just as Christ is the truth externally, and both are correlative. The subjective is the result of the objective.

In this way that which is true of the Christian judicially should be true of him practically.

Thus we can all thankfully say that "our old man was crucified with Christ," and should be able to say, as the apostle could, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me"\*: and yet, alas, who of us can honestly write on his own life, "Not I, but Christ"? Do people see much of Christ in our words and ways?

Let us, beloved, evermore glory in the sovereign grace of God, which is the only spring of our blessing and eternal joy; but let us also seek, much more diligently, to appropriate, and possess, and hold, in spiritual vigor, all that God has given us.

J. W. S.

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\* The Christian's right to say, "I am crucified with Christ," does not arise from the practical fulfilment of it in his daily life. It is for *faith*, and *faith alone* appropriates this blessed truth; experience follows where it is said in genuine faith. In that genuine faith the beloved apostle, rebuking the legalism of the Galatian saints, says, "I am crucified with Christ, and I no longer live, I; but Christ liveth in me. . . . I do not frustrate the grace of God." Every child of God should say this with the apostle without hesitation, on the simple ground of revealed truth. If not, he walks, thus far, not by faith, but by experience; self-righteousness has not come to an end. Yet, with this holy boldness of faith, when it is a question of experience, none is more prompt than the dear, lowly apostle to say, "Not as though I had already attained, either were already perfect; but I follow after, if I may apprehend" etc. —[ED.

## “BEHOLD, HE COMETH.”

(Song 2: 8-17.)

“**B**EHOLD, He cometh leaping upon the mountains, skipping upon the hills” (ver. 8). This was as the first rays of light concerning the second coming of the Lord a few years ago. In it we found a key that opened up the bright future for a redeemed people; a key that opened up the prophetic word—yes, *the Bible as a whole*, and put in one’s hand a new Book.

A few years passed away and this blessed hope drew still nearer: “Behold he standeth behind our wall, he looketh forth at the windows, *showing himself* through the lattice” (ver. 9). Did not these words suggest how much nearer the great event had drawn? “The coming of the Lord draweth nigh.” The hills and the mountains are behind, and He is at the door. How very near! This is how things appear in the soul’s experience. The *heart* is waiting, and the heart has no dates. It waits for its object, and finds its delight in the fact that each day brings it so much nearer. He is *at the door*; nothing more is needed but to hear His voice, and the joy of that blessed hope will be complete.

“My beloved spoke and said unto me, Rise up, my love, my fair one, and come away” (ver. 10). The climax has come, the hope is reached. It is what we have waited for. It is the blessed hope made good—the completion of both His joy and our own. This will be for *us*, 1 Thess. 4: 13-18; for *Israel*, Zech. 14; for the *groaning creation*, Rom. 8: 19-25.

How soon this now may be fulfilled none can say,

but all who live in spiritual exercise are aware that it must be very, very near. For us it will be as *the morning star* appearing; for Israel and the nations it will be *the sunrise*.

“Lo, the winter is past . . . the time of singing is come” (vers. 11-14). *The change has come.* The past, with all the chill and dreary hours we met with in our journey through the world, is gone, and gone forever. The cold blasts of winter have given place to the bright golden summer; a new life wakes up as life out of death, and the new scene puts on its fresh and beautiful colors. Singing is heard everywhere. The song of a people brought out of darkness into light, from death to life, and who know redemption by the blood of Jesus, fills the balmy air of this fair and eternal summer.

In the meantime, until all comes to pass, we are to be, as He desires us, *watchful, careful, and devoted*, “until the day break and the shadows flee away” (vers. 15-17)

A E. B.

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From Wm. Kelly's “First Epistle of Peter,” page 105.

“FOR the life of which the saint partakes was comparatively hidden from Old Testament believers; yet they had it in Him who had not yet appeared, but was truly hoped for. Now, since Christ came, this, and much more, is cleared up, and the believer is assured that he has it as a present thing, whatever be the added blessedness at His coming again, when the body is swallowed up by the life which the soul already has in Christ. For indeed it is life eternal, and so declared even now; and woe to him who is emboldened by the enemy to deny it!”

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## THOUGHTS ON MATT. 25.

(1) THE earthly people do not *go out*. Christ comes *to* the Jews, where they are.

(2) It is not a parable to give teaching about a bride, but *the conduct of virgins* whose responsibility is to go forth to meet a bridegroom.

(3) *Going forth* did not characterize the Jews when Christ came the first time; nor will it do when He comes to them at the end. The mass of them will have received the Antichrist at the end, and are satisfied where they are; while the few whose hearts *are* right, i. e., the remnant, will *not go forth*, but wait, and look, and long for Him *there*. The two fives cannot be an accurate picture in any way of those two companies at the end.

It is a picture of Christianity, or Christendom, in its profession as such, and in its responsibility to be ready and watching for the Bridegroom. It is not bridal affections, for it is not the bride, but responsibility as *virgins*, just as the next parable is also responsibility to use the talents, "each according to his ability." Thus we have in chapters 24 and 25 Jew, Christian, and Gentile.

(4) Israel cannot be *the bride of the Lamb*; and the only marriage Scripture speaks of takes place in heaven, not on earth. It is wholly the responsibility side connected with the kingdom of heaven in its *present* phase, which is practically Christendom.

W. E.

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### REST IN THE LORD.

Bear not a single care thyself,  
One is too much for thee;  
The work is Mine, and Mine alone;  
Thy work is rest in Me.

"Rest in the Lord, and wait patiently for Him" (Ps. 37 : 7).

## ANSWERS TO CORRESPONDENTS.

QUES. 42.—In 2d Peter, 3d chapter, 12th verse, would you think that believers, by pointing sinners to Christ, giving out gospel tracts, preaching and living Christ, praying that God may bless His servants everywhere to the saving of souls, have to do with the "*hastening of the coming of the day of God*," as I believe the true reading is? Of course, I can understand "looking for," for all true believers have "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven." But can we, by furthering the gospel, that the last one may be gathered in, hasten that day? It would seem so; yet I would be careful about taking such a stand, so would like a word from an older one in the truth.

ANS.—All that you say is most assuredly the true and right Christian mind and practice, and we would earnestly encourage and cultivate it in all. We do not think, however, that it is the thought of the passage. The hastening of the coming of the day of God is in *desire*, not in time. He has just been saying that all this scene through which we are moving, the heavens which surround the earth, the earth and all the works of man which are upon it, shall be burnt up, and shall melt away with fervent heat; that God's lingering patience meanwhile is for the sake of men, to give them still time for repentance; that out of all this fearful judgment "new heavens and a new earth, wherein dwelleth righteousness," will come forth. This should produce a longing desire in the people of God, for do they not desire righteousness? Do they not mourn in a scene so full of unrighteousness? Are they not sufferers with a suffering, groaning creation? Their hearts long for and would hasten the coming of the day of God, whose issues alone can satisfy them.