

HELP AND FOOD

FOR THE

Household of Faith

VOL. XXIX.

NEW YORK

LOIZEAUX BROTHERS, BIBLE TRUTH DEPOT

1 East 13th Street

1911

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Editor's Notes.

The Fir-trees. Passing through dense forests of fir-trees and cedars recently

in British Columbia, one feature struck us forcibly, and brought thoughts of greater things: Where the forest was so dense that the trees stood only a few feet from each other, they were tall, smooth, and straight as arrows, shooting their heads far up toward the sky. Where, here and there, a little space was comparatively bare, the trees were ill-shaped and crooked. How like God's people! was what came to mind. First of all, where trees are thus very dense, they are all of *one kind*. So, before God's people can stand together closely knit, they must guard against unconverted persons getting in as if of them. Having confidence in each other as being children of God, they now can cling to each other in love; and the more they do this, the more they will develop in Christian perfection.

All these trees so pressed against each other that it made them shoot up their heads toward the sun. So, if we stand close to each other in love, the pressure we shall be under from the faults and failings we shall find in each other will compel us to "look unto Jesus the beginner and finisher of faith." In Him we shall see love, patience, grace, faithfulness, combined in perfection, and constantly exercised towards us, each one. This will send us back to our place among our brethren, ready to act in the same way.

If we do not thus continue with each other, like David's men, who were all "of one heart to make David king," and therefore "could keep rank"

(1 Chron. 12: 38), but stand aloof in supposed superiority, we shall not fail to grow one-sided and crooked. We need one another, if but to make each other grow straight.

Our Children.

Nothing perhaps presses itself more upon the Christian mind than the subject of the children of Christian parents. We are living in "perilous times;" and many Christians do not realize this enough. Apostasy in a multitude of forms is advancing with rapid strides under cover of Christianity, making it more necessary than ever that our children be well instructed in the word of God. Nothing is so effective for this as the *home*, where the Christian father daily gathers his household for reading the Word and infusing it into their minds and lives. They may afterward depart from it in practice, yet, as a hook in the mouth of the fish, will it abide in them, and compel them, sooner or later, to yield to the hand of God. The *Sunday School* is a blessed adjunct to this. Other witnesses will there add their testimony to that of the home; and we know the power of "two or three witnesses." Then the various meetings of the people of God, where the Scriptures are in constant use, how we should value all these means of instruction, and have our children with us!—all this illustrated in the frequent gatherings and feasts of the people of Israel.

If we think we can do without these helps we will surely find ourselves and our children the losers. "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before Him for

them that feared the Lord, and that thought upon His name" (Mal. 3: 16).

We are also living in days of great pride, when not only are men subject to God no more, but are not even subject to rulers, nor to parents—days of socialism and rising anarchy. The more careful therefore should we be to instil obedience in our children's minds—not tyrannize them, not "provoke them," but see to it that they obey, and obey cheerfully. *Obedience* is the very first principle, and at the root of all godliness. Many think that because we "are not under law, but under grace," therefore to command and to govern are unworthy of a Christian. It is all wrong. Grace in nowise destroys government—government in the assembly or in the family. An assembly without godly government is a ruin, and so also a family. We have seen many a time a row of children sit quietly by their mother through a long meeting without a move from one of them. They were no less active than others when free, but they were under government, and knew where and when to be quiet and reverent. Will this be the *exception*? or will it be the *rule*? Beloved fathers and mothers, this will depend on how we fulfil our responsibilities as such.

How encouraging it is to find in various places that many of the young recruits in the assemblies are from godly families, and from the Sunday-schools! May the Lord increase still the labor and the fruit of both!

David and Solomon. None can read the lives of these two kings without feeling the immense difference between them. The heart

of the *shepherd* predominates in the first; that of the *king* in the second. David wins your heart; he is a man of and among the people of God; you feel free to come near to him. Solomon is not so. He is so great, so wise, so glorious, that in awe you stand at a distance.

David sets forth our Lord Jesus Christ in His relations with the people whom His *grace* calls to Himself. Solomon sets forth our Lord Jesus Christ with the people in millennial times.

What a blessed eternity awaits a people brought so near to the heart of Christ, as we who are privileged to live in this the Church dispensation! May we value it and use it aright!

Another Year.

As we write, another year is well-nigh gone and a new one about to begin. One more year of wilderness journey with God; so much nearer the blessed hour when the commanding voice of our Lord will be heard raising His dead ones, changing His living ones, and translating all into His Father's house, our eternal *home*. Blessed hope, which scatters all clouds and fills the pilgrim with cheer! May we indeed be "as men who *wait* for their Lord"!

Nor let us lose our present opportunities. Let us not sleep as do others. Let us remember that in all the eternity of bliss which awaits us we shall no more have the opportunity of proclaiming His grace to sinners, of feeding and shepherding His sheep and His lambs, of spending and being spent to spread the knowledge of His blessed name. Let us use no idle words, have no idle hours. Let us seek nothing for ourselves—*all for Christ*, who is the only

One worthy of all our love, of all our obedience, of all self-denial.

We heartily thank our beloved fellow-laborers for the share they have had in the work of our little magazine. As each year passes by, this service with them has deepened in sweetness and interest. May God, in His grace, continue it so to the end.

Our space seems at times too small, yet we deem it better to condense the good as much as possible than to give it room for greater diffusion. We beg our brethren who write to be as concise as is consistent with clearness; and may such as are able to edify with their pen not deny this service to the people of God. God is granting us abundant testimony of blessing received through our pages.

THE JUDGMENT-SEAT OF CHRIST.

WE must all be manifested before the tribunal of Christ, in order that each may receive according to that which he shall have done in the body, be it good or evil. A happy and peaceful thought, after all, solemn as it may be; for if we have really understood grace, if we are standing in grace, if we know what God is, all love for us, all light for us, we shall like to be in the full light: it is a blessed deliverance to be in it; it is a burden, an encumbrance, to have anything concealed, and although we have had much sin in us, that no one knows (perhaps even some that we have committed, and which it would be no profit for any one to know), it is a comfort—if we know the perfect love of God—that all should be in perfect light, since He

is there. . . . There is no condemnation for those who are in Christ. They do not come into judgment. But they shall be manifested before His tribunal and receive that which they have done in the body.

The good *deserve* nothing; they *received* that by which they have wrought what is good—grace produced it in them. Nevertheless they shall receive a reward. What they have done is counted as their own act. If by neglecting grace and the witness of the Spirit in them the fruit which He would have produced has been turned aside, they will bear the consequences. It is not that in that case God will have forsaken them, it is not that the Holy Ghost will not act in them with regard to the condition they are in, but it will be in their conscience that God judges the flesh which has prevented them from bearing the blessed fruits of His presence and operation in the new man. So that the Holy Ghost will have done all that is necessary with respect to their state of heart, and the perfect counsel of God with regard to the person will have been accomplished, His patience manifested, His wisdom, His ways in governing, the care which He deigns to take of each one individually in His most condescending love. Each one will have his place as it was prepared for him of the Father.

Where the natural fruit of the presence and operation of the Holy Ghost in a soul which has a certain measure of light (or, ought to have had, according to the advantages it has enjoyed) will not have been produced, it will be seen what it was that prevented. It will judge according to the judgment of God all that was good and evil in itself, with a solemn rev-

erence for that which God is, and a fervent adoration on account of what He has been for us. The perfect light will be appreciated, the *ways* of God understood in all their perfection by the application of the perfect light to the whole course of our life, and of His dealings with us in which we shall thoroughly recognize that love—perfect, sovereign above all things—has reigned with ineffable grace.

Thus the majesty of God will have been manifested by His judgment at the same time that the perfection and tenderness of His dealings with us will be the eternal recollection of our souls. Light without cloud or distance will be understood in its own perfection. To understand it is to be in it and to enjoy it. And light is God Himself.—*Selected.*

Souls to Win.

WOULD you like to lead lost ones to Jesus?
 Lost souls who are wand'ring astray?
 To point them to Jesus the Saviour,
 And show them the straight, narrow way?

Do you long to tell out the sweet story
 Which once you heard some one repeat?
 Which brought you to your loving Saviour,
 To bow in the dust at His feet?

He has promised rewards for the service
 Of those who are faithful to Him:
 To all who go forth at His bidding,
 To bring the poor wanderers in.

The short time that remains may we serve Him;
 For grace will soon close her bright day:
 The dark night is swiftly approaching,
 And soon He will call us away.

Let us live unto Him who has loved us;
 Let *Him* be our constant delight:
 While our thoughts are all centered on Jesus,
 His love makes the pilgrim path bright.

Let us sow the good seed in the morning;
 At evening withhold not our hand;
 And may we be always found ready
 To go at the Master's command.

Let us not meet our Lord empty-handed:
 Some soul we may each seek to win:
 All praise will to Jesus be given,
 All honor and glory to Him.

S. P. S.

READINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 319, Dec. No.)

(Chap. 8: 5—39.)

HAVING described the walk of a Christian, not exactly after the flesh, but according to the power of law, the apostle now goes on to describe his walk according to the power of the Spirit. No believer, even though he be but the merest babe in Christ, is after the flesh. One who is after the flesh is in the condition and position of the fallen first man. He is under sin and death—an unregenerate man whose heart has not been laid hold of by the grace which has come through Jesus Christ. He minds only the things of the flesh.

One who has been a victim of sin and death, but whose heart has come under the grace that is by Jesus Christ, has a renewed heart and mind. He belongs to the risen Christ, is *of* Him, and is no longer in the position of the fallen first man, but

in the position of the risen Christ. Being in this position he is also in the condition that attaches to it, i. e., he is "in the Spirit"—a condition in which he characteristically minds the things of the Spirit (verse 5).

Now these two conditions are essentially different. The mind of the flesh *is* death. The mind of the Spirit *is* life and peace. A condition of death on the one hand, and a condition of life and peace on the other—two contrasted and widely differing conditions, which cannot commingle. The mind of the flesh being in its nature and essence enmity against God is intrinsically antagonistic to the expressed will of God. Law will not subject it to God. Hence it is impossible for those who are of Adam to please God. The walk according to the flesh is not suitable to Him (verses 6-8).

Plainly, then, all efforts on the part of those who are in Christ to improve or regulate the flesh are misdirected and contrary to the mind of the Spirit. This we have seen in our consideration of chap. 7. We saw there a renewed man, ignorant of his true condition according to the Spirit, endeavoring by the power of law to subject the mind of the flesh to God. It was a vain and useless effort, for if we are not in the flesh (not in that condition) why seek to improve or better a condition we are not in? What a great deliverance it is to be set free from such a profitless conflict!

But those who are in Christ—those whose hearts the grace that is by Him has laid hold of, are not in the flesh. They belong to the risen Man—the new Head and Fountain of life and blessing. They are of Him, and the Spirit of God dwelling in them

is the divine acknowledgment of it. He characterizes the condition of all those in whom He dwells. That He dwells in all believers, John 7: 39; Gal. 4: 4-6, and Eph. 1: 13—rightly translated, plainly declare. The children of faith, even the babes among them, are justified, are children of Abraham, are Christ's. Even if we should read, as it is by some claimed we should read, "Now if any man have not the Spirit of Christ, he is not of Him" instead of "none of His," the truth remains the same. The force of "not of Him" or "none of His," must be determined by the doctrine taught in chap. 5: 12-21. Those who have derived life and nature from the fallen Adam are of him, they belong to him and share with him in the consequences of his disobedience. On the other hand, those who have derived life and nature from the risen Christ belong to Him, are of Him and share with Him in the consequences of His one obedience. He is the Head of the family, of the race, and all who belong to Him are of Him, and thus are sharers with Him in the position in which He is as risen; they are the sons among whom He is the First-born. Being thus sons they are given the Spirit. The indwelling Spirit is connected with being of Him,—not with deliverance from sin's power. Hence all who are in Him are in the Spirit. All His race are in Him. They are all in the Spirit. Being in the Spirit they are not in the flesh (verse 9).

But as yet we have the old mortal body. This is our present participation in the sin that came in through Adam. The body being mortal cannot be the power by which we manifest the life of Christ. It is not able to express our vital connection with

Him. The Spirit indwelling us is the power for this. Righteousness having come in, having been maintained, or accomplished, the Spirit can now righteously dwell in our bodies, and doing so He effects in us the display of the life and nature of Christ. Nothing else but the effect of His activities in us is life according to the thought of God (verse 10).

But the spirit that dwells in us, in our mortal bodies, is the Spirit of Him who raised up Jesus from the dead. In taking up His abode in our mortal bodies He has thus claimed them for Christ. He is the witness of God's title to quicken them. We see thus that even the mortal body itself is delivered from the claims of death. If the Lord tarry it will die, but not as being under the claims of death. If the believer dies it is as being "put to sleep by Jesus," not as under the penalty of sin. The indwelling Spirit then is the proof of Christ's absolute and complete title to our mortal body itself. It is in His right to deliver it from the sin that dwells in it by applying the power of life to it, by quickening it, by changing it into an immortal body (verse 11).

This makes it clear how we can look for the Lord to come for us before we die. If He had not title to quicken our body with immortal life, death would be our inevitable lot before we ever could be with Him. But the mortal body of the believer belongs to Christ. He can do what he wills with His own. If He so wills it, it is His right to leave us here in the mortal body. If He wills it, He may with perfect right "put us to sleep," i. e. take the spirit to be with Himself while the body goes to corruption.

But whenever He wills to do it, it is in His right to change our body, and quicken it into an immortal body.

If now the very mortal body itself is no longer under the claim of death, but subject to the claim of Christ, then in no sense are we debtors to the flesh to live according to it (verse 12). The natural relationships which God has formed for man on earth are of course to be owned and walked in, but the believer is under no obligation to the sinful lusts which have their seat in the mortal body. The mere natural man, whether under law or not, lives according to the flesh. He is led by the fleshly passions and lusts. He is on the road to death as the penalty of sin (verse 13). But those who live through Christ, participating in His life as risen from the dead, are characteristically Spirit-led men. Through the Spirit they mortify the deeds of the body. The measure of it is doubtless never perfect in any one of us, but, with whatever defects, mortifying the deeds of the body is characteristically true of all those who are of Christ. They are in the way of life. They are already participators in eternal life. Being thus Spirit-led men, they are sons of God (verse 14). Man, the natural and fallen man, has lost his place as a son with God. The children of grace and faith are now put in the position of sons; but their sonship is the concomitant of their connection with the risen Christ; it is therefore a position of greater exaltation and dignity than the one that has been forfeited by sin.

The sons of God of Old Testament times (Gen. 6: 2) had the spirit of bondage and fear. The full truth had not then come; the full measure of grace

had not been given. Necessarily, therefore, they were all their life-time subject to bondage through fear of death. But now the sons of God have the Spirit of adoption, characterizing the position in which they are. In the power of that Spirit the cry, Abba, Father, is in their hearts (verse 15). Here again the measure is never perfect, even in the hearts of those with whom the sense of it is deepest, but it is a cry characteristic of every one whose heart the grace of Christ has laid hold of. By the Spirit it is instinctively in the renewed soul. The renewed spirit instinctively turns to the One from whom a new life has been derived.

With this renewed spirit, the Spirit of God allies Himself. He joins His own testimony to that of the intelligent part of the renewed man. The twofold witness is one—the one testimony confirming the other. Thus the fact of being in a relationship with God, that of a child with a Father, is fully certified to (verse 16). Our own spirits agree in declaring it. The subjects of the grace of the Cross are children of God. The race of the risen Christ have God for their Father.

But if those who are participators with Christ in His risen life are the children of God, then they are heirs—and what heirs! Heirs of God—possessors with Him of what He possesses, all things ours! But it is through Christ that we have come into this wonderful inheritance. It is as being joint-heirs with Him it is all ours. We have no claim upon it. We are absolutely without title to it save as He holds the title to it for us. But if we are joint-heirs with Him, then we share with Him the sufferings of the time of His patience, so that our

glorification will also be a joint-glorification with Him (verse 17).

But if the present time is a time of suffering, of patience and endurance, we seriously err if we think of the sufferings as deserving comparison with the glory that is to be revealed to us in its own suited time (verse 18). The former are temporal; the latter is eternal. But, beside this, creation itself is not yet in its final and permanent condition. The manifestation of the sons of God will bring about a great change for it. By the will of God it was not given its permanent abiding condition. It was subjected to change and decay, to vanity. But this condition was not intended to be permanent and final. So there is before it the prospect, not only of a measure of relief from its present groanings and travail-pains, when the sons of God shall be manifested, but of full and permanent deliverance at the end, when all things will be made anew to abide forever. It is to have finally the liberty from corruption that will characterize the glory of the children of God (verses 19-21).

If creation, now in a state of decay, in earnest hope looks for a final and permanent deliverance from it, how much more must we who are of the race of the risen Christ, already possessing the Spirit (the pledge and foretaste of new creation), be in earnest longing for the glorious change that awaits us, the redemption of our bodies. It is this that will complete our salvation. How we long for it! (verses 21-25.)

Meanwhile, as we wait for the consummation of our hope, how incapable we are of measuring our present dependence. But here we realize the great

value of the indwelling Spirit. He joins His help to our infirmity. Whatever sense of need there is in our souls it has been produced by the Spirit. But our sense of need is never in the full measure of the Spirit's sense of it. Hence in expressing our need to God we never do it as we ought; we always come short of the measure of the Spirit. But it is He who is working in us, and He is at work according to God. In our inability to lay hold of His full measure, so far as His mind is concerned, there is a longing with Him that is never fully expressed by us, though what we do express is by His power (verse 26).

But the God who searches our hearts knows perfectly the mind of the Spirit—what He is working in us. Our imperfect, defective utterances go up to Him, reach His ear; and, inadequate as they are as expressions of what the Spirit means, He gives them all the value of His own mind (verse 27).

Verses 28–39 are a triumph-shout which the apostle puts into the mouths of the subjects of the grace of the Cross. All things are absolutely in the hands of Him who has purposed the glory of the Man Christ Jesus, in whom He has called the joint-heirs. Nothing whatever can defeat that purpose. He has seen the end from the beginning, and determined all the steps by which to reach the end. Everything must necessarily be subservient to the eternal purpose, and work for the blessing of those marked out for participation in the image of the glorious First-born.

God is manifestly for (working in behalf of) the subjects of His grace. If there is nothing that is not under His mighty hand—the hand displayed in the resurrection of Christ, then there is nothing that can

be against those who are of Him who died for them and is risen again. The love that spared Him not, but delivered Him to judgment and death for us, triumphs in His glorious resurrection, proclaiming the impossibility of anything being charged against the elect of God. It is God Himself who justifies, and there is none to override His judicial decrees.

He whom God has raised up from the dead as justifying those believing on Him, sits now on the very throne of God itself as Intercessor—a continuous Intercessor for the objects of His love, who live through and in Him. His ceaseless intercession is in the same love in which He assumed their judgment and death. Nothing can possibly separate them from that love which even judgment and death could not overcome—the love of God in Christ Jesus our Lord.

How complete and glorious is the victory of the Cross! What boastings for those who are altogether the debtors of grace—the grace of Christ! How these boastings glorify Him who loved us and gave Himself for us!

C. CRAIN.

(To be continued.)

WHEN I speak of *mercy*, I am thinking of the need in me; when I speak of *grace*, I am thinking of what is in the heart of God.

"NEW CONFESSION OF FAITH."

THE above is the heading of an article which appeared recently, dated from New Haven, Conn. It reads as follows:

"A new confession of faith, which drops the Apostles' Creed and requires no formal expression as to the divinity of Christ, has been adopted by the deacons, and will be presented for adoption by the Centre Church (Congregational) of this city. The church has strictly held to Puritan orthodoxy for more than two and a half centuries, having been founded in 1638. New members will only have to pledge themselves to believe in a higher life and to moral purposes. The old confession of faith will be spread upon the records of the church as a historical relic.

"As explained by the church officers, the purpose is to make the confession of faith absolutely non-theological, and to gather into membership those who have hitherto been debarred by slight theological scruples."

This is only one of the many signs of the times. It is not the fig-tree putting forth its leaves—for the Christian heart can only rejoice at any and every indication of Israel's approaching restoration—but such movements as the above must surely sadden the spirit of every true believer in Christ, for they show only too plainly how near to complete apostasy the Gentiles of Christendom are.

It has been a well-known fact for years that the Congregational Church, especially in New England, is honeycombed with Unitarianism. But it was always more or less of a veiled form; but now it has become emboldened, and unblushingly shows its head, as in this Centre Church of New Haven.

And what are these people really doing? They are selling Christ over again for pieces of silver. It

is "to gather into membership" those who will not confess Jesus Christ come in the flesh. These churches, whose candlesticks have long since been removed, see themselves declining, and about to become extinct. And in the hope of gathering in any kind of nondescript membership, "new members will have only to pledge themselves to believe in a higher life and to moral purposes." Any semi-civilized pagan would subscribe to such a belief. It sinks lower than Mohammedanism, which requires a belief in the existence of a personal God at least. This "new confession of faith" does not even ask this much of applicants for membership. It comes the nearest to Antichrist—denying the Father and the Son—of anything we have ever seen. They are thereby giving up Christianity; soon they will also give up the name "Christian," when their apostasy will be complete.

"The old confession of faith (in the deity of Christ) will be spread upon the records of the church as a historical relic." And the *new* confession, be assured, will be spread upon the books of God as evidence that these men did not like to retain His Christ in their knowledge; so they allure into their sinking ship people who have "slight (!) theological scruples," and are thus willing to sacrifice Him again into the hands of the unholy. Oh, the shame of it! And it was from the bosom of these very churches that such men as Jonathan Edwards, Brainerd and Nettleton came forth to tell to lost men the saving power of Him who was here "God manifest in the flesh."

Let these departures from the "faith of God's elect" stir up all true Christians to hold the vital and

blessed truth of Christ's person in power and all boldness in face of a scoffing world. And let it not be mere "orthodoxy" of belief, but the affections engaged and the soul *enjoying* the blessed knowledge that the Christ who is ours is "God over all, blessed forever."

Soon all this insult and rejection which God now permits men to offer His beloved Son will be terminated forever, and all created intelligences in heaven, earth, and under the earth, will ascribe to the Lamb "blessing, and honor, and glory, and power" (Rev. 5: 13). It is only a little while and God will show who is "the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6: 15).

Until then may we be willing to suffer the shame and scorn and reproach which the confession of what He is is sure to bring upon us from the world.

C. K.

EXPOSITION OF THE EPISTLE OF JUDE.

(Continued from December number, page 322.)

UNHOLY SEPARATISTS.

"These are murmurers, complainers, walking after their own lusts; and their mouth speaks swelling words, admiring persons for the sake of profit. But ye, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ, that they said to you, that at [the] end of the time there should be mockers, walking after their own lusts of ungodlinesses. These are they who set [themselves] apart, natural [men], not having [the] Spirit" (vers. 16-19).

JUST as the true servant of the Lord bears not only the doctrine of Christ, but commends himself by the manifestation of the fruits of the Spirit, so Satan's false apostles not only come with

the sophistical denial of the truth upon their lips, but there are characteristic signs that soon make known to the godly the presence of these wolves in sheep's clothing. They may attempt to lisp in the voice of the believer, but their habits and ways betray them.

Like the mixed multitude who came up out of Egypt, in company with redeemed Israel, those of whom Jude writes to warn us are murmurers and complainers. Never having learned the initial lesson of subjection to God, they soon find the path of outward obedience to His word unspeakably irksome, for "the carnal mind is not subject to the law of God, neither indeed can be." Hence their continual objecting to the plainest precepts of the Holy Scriptures.

Aiming only to please themselves, they walk unblushingly after their own lusts, using their sacred calling as a ladder to worldly gain and ecclesiastical preferment. Self-denying service for Christ's sake, constrained by His all-conquering love, they understand not, yet resent with indignation the suggestion that greed for mammon and power is the actuating principle controlling them. But He who seeth not as man seeth has searched them through and through, and here records their true character as discerned by those Eyes which are as a flame of fire.

Great swelling words fall glibly from their uncircumcised lips as they boast of human progress and accomplishments, while forgetting the dreadful fact that man's will, till subdued by divine grace, is as much opposed to God as ever it was in the past—even when it nailed His blessed Son to a gibbet and poured contumely on His devoted head. Forget-

ting His sorrows, they pander to the ordered system of things that slew Him and now fain would adorn His sepulchre.

The fifth count against these deceitful workers is one to which the majority are now so accustomed that it never occurs to them as one of the special signs of the apostasy—"Admiring persons for the sake of profit." The extent to which the public laudation of church dignitaries is often carried (even in their very presence) is shameful and disgusting.* Adulation is carried to such an extreme as to be positively nauseating; but it is the order of the day, and will become increasingly marked as man is, inch by inch, pushed into the place of God and His Christ, till the full consummation of the Man of Sin of 2 Thess. 2. The deification of humanity and the humanizing of Deity in the minds of men is the natural outcome of all this. How different was the spirit of Elihu, who, having no advantage or profit of his own to seek, could speak with all due deference before the aged, yet with firmness declare, "Let me not, I pray you, accept any man's person;

* At a recent meeting, where the writer was one of an audience of about three thousand persons, one D. D. introduced another Rev. Dr. as follows: "For years some of us have sat at the feet of this Gamaliel of the Occident, sometimes wondering, sometimes approving, sometimes venturing for the moment to disapprove, but ever carried at last by this master of men, this mighty brain-worker, to see the strength of his positions and to accede to his views. Such an intellectual genius appears but seldom in a generation," etc., etc., *ad nauseam*. The Lord Jesus said, "How can ye believe which receive honor one from another, and seek not the honor that cometh from God only?" It should be added that both lecturer and chairman above referred to were pronounced higher critics.

neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away" (Job 32: 21, 22).

Well it is for the soul who seeks to be guided by Scripture to remember that nothing which he beholds on every side was unforeseen by God. Unbelief and apostasy may abound, but nothing takes Him by surprise. Long since, the apostles of the Lord Jesus Christ had warned us that the last days would be characteristically days of spiritual declension and departure from the truth. The coming of mockers, walking after their own unholy desires, has long been foretold.

For the simple believer there is both strength and encouragement in this. If he look about him and see, as it were, star after star falling from heaven, teacher after teacher apostatizing from the truth, the love of many waxing cold, with error proudly defiant and apparently carrying all before it, he is apt to be overcome by fear and gloom. Like the prophet, he will be ready to cry, "Truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey" (Isa. 59: 14, 15). But he may forget to add, with the same prophet, "The Lord saw it, and it displeased Him that there was no judgment." But let him remember that all that is so solemn in the on-rushing tide of evil has been foreknown and foretold long ago by Him who knows the end from the beginning, and he at once begins to take heart. He realizes that he is not to expect anything else. Therefore what he sees but the more firmly establishes him in the truth of Scripture. And, more than that, it is in the time of the end all

this iniquity is to come to its height, before being forever overthrown by the personal appearing of the Living Word as King of kings and Lord of lords. Therefore he finds encouragement in the very darkness of the scene to soon expect to behold the still shining-forth of the Morning Star, and later the rising in glory of the Sun of righteousness.

This is the value of prophecy, which is as a light shining in a dark place, until the day dawn, and the daystar arise in the heart (2 Peter 1: 19). Led on by this sure and steady gleam, the humble child of God will not be dazzled by the pretensions, nor disheartened by the influence for evil, of these haughty resisters of the truth, who set themselves apart as a select circle, who have attained to what the commonalty of Christians have not yet reached. There is a spiritual and a carnal separation. The former is separation from evil at the call of the word of God, when to longer continue in some particular association would be unfaithfulness to Christ. The latter is a walking apart in fancied superiority, led on by pride and vainglory. This is what marks out the class Jude is portraying, *in the day of their power*.

For it should be noted that the apostle evidently traces for us the growth of the apostasy. He begins with evil workers privily creeping in, under cover of a Christian profession. Ere he closes they are pictured as having cast off all fear, as though their very strength made the necessity for it to have ceased. In place of caution and covered tracks, we have superciliousness and hauteur of the superlative degree, even to the forming among themselves of a select separated coterie, who arrogate to themselves

all spiritual light and privilege, as well as human learning and scholarship.*

But great swelling words, even when coupled with the most arrogant presumption, can never overthrow the truth of the Eternal, nor alter the word, "The Scriptures cannot be broken."

Of the word of God, as of the Son of God, it can be said, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder." God is silent now, while men blaspheme His name and stumble over His word. Soon He will speak from heaven, when all shall know with whom they have to do!

Then it will be manifested that those who opposed Him, in their pride, were but natural, or soulish, men, bereft of the Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14). This explains the difficulty many have in regard to believing the great truths of Scripture. They are unregenerate, natural men, attempting to act as ministers of Christ. But their speech betrayeth them.

* Something of this is seen in the way in which critical rejecters of inspiration write and speak: "All scholars are now agreed that so-and-so is not true, or authoritative"; "No scholar now denies" this or that point for which they are contending. But the simple reader need not think such pretentious expressions have any real weight. Thousands of spiritually-minded scholars reject the so-called "results" of Higher Criticism *in toto*.

H. A. I.

(To be continued.)

A LETTER ON THE FORMULA OF BAPTISM.

MY BELOVED BROTHER:—

I also have met with the teaching that the formula of baptism given in Matt. 28: 19 was suspended in the Acts. So far as it has come to my notice it is associated with the teaching that Matt. 13 was interrupted to be resumed after the rapture. Of course both notions are unfounded.

A careful consideration of the prepositions used in the different passages where baptism is mentioned will make the matter very clear.

In Matt. 28: 19 we have the risen Lord conferring authority upon his disciples to baptize. He authorizes them to baptize "to (εἰς) the name of the Father, and of the Son, and of the Holy Ghost." This is the only place where the authorization is mentioned. The authority for Christian baptism is found here, and here alone. The risen Lord in issuing a commission to the eleven to go and disciple all the nations, authorizes them to formally identify the disciples of Christ with the confession of "the name of the Father, and the Son, and the Holy Ghost." It is thus plain that baptism is a token, or mark, or badge of discipleship to Christ. The badge of discipleship is put on by the baptism. The baptism signifies that the one baptized is connected with the profession of "the name of the Father, and the Son, and the Holy Ghost." Hence the formula "to," (or "unto") the name, and so forth.

Now in Acts 2, Peter, as one who had received authority to give the token or badge of discipleship to Christ, counsels the Jews (convicted of, and realizing their guilt in, having rejected and crucified Jesus the Christ) to accept the badge which he has authority to

give them. He says, "Be baptized for ($\epsilon\pi\iota$) the name of Jesus Christ." This he urges, too, as the one only door open to them for forgiveness. Hence he goes on to say, "with a view to ($\epsilon\iota\varsigma$) the remission of sins." The One they have rejected is the only One who can forgive them. It plainly is not a question of the formula used in the act of baptizing, for as yet no one had been baptized. They were under conviction and had asked, "What shall we do?" They are told, "Take shelter under the name of Jesus Christ." Peter and his fellow-apostles stood ready to put that name upon them. Subsequently the name of Jesus Christ was put on a great number of them. In baptizing them the apostles acted *in* the name of the risen Lord; He having authorized them to do so. This authorization we have seen was given in Matt. 28: 19. Matt. 28: 19 was *not* suspended, but carried out. They were baptized "*to* the name of the Father, and the Son, and the Holy Ghost." The apostles in so baptizing them were doing what they had authority for, and doing it *by the authority of the risen Lord*: they acted *in* His name. For these conscience-stricken Jews, it was being authoritatively put under the shelter of the name of Jesus Christ with a view to the remission of their sins.

In Acts 8: 16 and 19: 5 we have the expression, when rightly rendered, "baptized *to* the name of the Lord Jesus." But it is not a substitution of another formula. It is simply the fact that Christian baptism is *to* the name of the Lord Jesus, and it is necessarily so, since He is the One by whom the Father, Son, and Holy Spirit, were fully revealed. Baptism "*to* the name of the Father, and the Son, and the Holy Ghost," is necessarily baptism to Him by whom the three persons of the Godhead were distinctly revealed. The expression,

"baptized to the name of the Lord Jesus" cannot then be a new formula substituted in place of that of Matt. 28: 19.

There is yet another expression in Acts 10: 48, "And he commanded them to be baptized *in* (ἐν) the name of the Lord." This clearly is not the substitution of a new formula, for Peter is plainly appealing to the authority by which he commands that the Gentile converts should be baptized. He is acting here under authority conferred in Matt. 28: 19. He saw to it that Cornelius was baptized. In doing this he was acting by the authority of the risen Lord, or, in other words, in His name.

There is absolutely no ground for the teaching that the book of the Acts indicates the substitution of a different formula from that of Matt. 28: 19.

To sum it up. Baptism in Christian times is *to* the name of the Trinity. It is *by the authority* of the risen Lord Jesus. Those who baptize therefore do so *in His name*. Baptism in His name may be spoken of, either as *to* the name of the Lord Jesus, or *to* the name of the Father, and the Son, and the Holy Spirit.

C. CRAIN.

ANSWERS TO CORRESPONDENTS.

QUES. 1.—Having long been isolated from such as love the Scriptures and have understanding in them, I appreciate the more the monthly visits of *Help and Food*, and now take advantage of the Question department. We read in John's first epistle, chap. 2: 2, that Christ is not only the propitiation for the sins of His people, but also for those of the whole world. In his Gospel, chap. 3: 16, 17, he again says the same thing in substance. Paul says the same thing in 1 Tim. 2: 3-6, and much more to the same effect all over

the Scriptures. It is evident God desires, and has provided fully for, the salvation of all men.

On the other hand, there is also mentioned in Scripture a class who are subjects for the lake of fire. Now all true Christians believe that God is infinite in power, wisdom, and knowledge. How then can we reconcile His grace in providing for the salvation of all, and His perfect power, wisdom, and knowledge, with His creating a class whose destiny is the lake of fire?

ANS.—John 3: 18-21 is the explanation. *God has created no class of beings for the lake of fire.* God is love, and everything He creates has perfect love for its destiny. When Satan rebelled against God, and other angels followed him, God prepared a place in which to shut them up, that they might not disturb forever His dominions. Either the God of love must remain sovereign, or His revolted creatures become that, and drag all down into misery. Revolted men who choose Satan for their master, spite the proofs of God's love to them, spite the unspeakable pains He has been at to bring them back to Himself, spite of every means He has put out to win their hearts and lead them to repentance, must share Satan's final retribution.

If any one ask why God created beings with such great and high and solemn responsibilities, the answer is, "O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, 'Why hast Thou made me thus?'" (Rom. 9: 20.) Every *purpose* of God is like Himself—light and love. He has *purposed* none to be lost, none to be unhappy. But they who resist or despise His purposes must learn that He remains sovereign forever; and they must bow down under His judgment.

QUES. 2.—Can Christians honor Christ in being presidents or vice-presidents of boards of trade, or members of any society?

ANS.—We cannot be conscience for others, nor has God set any one to regulate the consciences of his brethren. Anything, however, which would bind the Christian under a common yoke with unbelievers, and expose him to do what would wound a Christian conscience, would be a violation of the solemn admonition of 2 Cor. 6: 14, and be thus a hindrance to the free exercise of the sweet relations mentioned in the last verse of the chapter. It would blunt the soul and check spiritual progress.

EDITOR'S NOTES.

Three Remarkable Prayers.

They are in the ninth chapter of Daniel, the ninth of Ezra, and the ninth of Nehemiah—

three men whose hearts yearned for the interests of the Lord in relation to Israel. They loved the Lord; and as His heart was set upon Israel, so were theirs. Israel's prosperity was to God's praise, and that was their joy. Israel's downfall was to God's reproach, and that was their sorrow. Such is God's delight in such men that He thus calls one of them: "O Daniel, a man greatly beloved."

Daniel had understood in reading Jeremiah the prophet that a rebuilding of Jerusalem and a reviving of exiled Israel was about to take place. It produces in him priestly intercession; he not only confesses his own sins, but the sins of the whole people; he does not accuse any one; he takes, in prayer and supplications, fasting, sackcloth and ashes, the place which it becomes all Israel to take before God.

Oh for such hearts now to be found in like manner before God in relation to the Church, which is the body of Christ! Were the desolations of Jerusalem—Israel's place of gathering and holy joy—and the scattering of the nation greater than what is now seen in the Church of God?

The word of God by Jeremiah was fulfilled, and the prayer of Daniel answered. Jerusalem was rebuilt and the nation restored in part; but God leads His "man greatly beloved" further on: He directs his eye to the coming of "Messiah the Prince" "to finish the transgression, and to make an end of sins,

and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

How far beyond Daniel's highest thoughts and expectations all this is! But so it is in God's ways: if only we have a heart that takes earnest interest in what God loves, in the measure in which we know it, He leads us further on. Who are they that enter in truth into the glorious purposes of God toward Christ and the Church but such as weep over present conditions.

Ezra's prayer follows in the sequence of events. The same love for the nation is in Him as in Daniel. He seeks nothing for himself—no wealth, no place, no power, no glory. Israel is linked with Jehovah's name, and that is cause enough for all the exercise and labor he passes through. He knows all blessing for the people depends on the place which God occupies in their hearts. The Altar and the Temple are therefore preeminent in his thoughts. If the atoning sacrifice of Christ—the basis of all true gathering to God—is not the prominent thing, there is nothing real, no tie with God.

But this great sacrifice, by which we draw nigh to God, tells in unmistakable terms of the *holiness* of God. What holiness must be God's holiness if the Son of His love must die and put away sin before we can approach God! And the people gathered back in the land had not realized that holiness. They had not separated themselves from what was an offence to God. They were still doing what had originally scattered them.

This prostrates Ezra, and makes him pray and confess. He does not proceed to smite the offend-

ers. He does not drive the Lord's flock. Nor does he forsake them. To smite them would not have corrected the evil. To drive them would have scattered them into parties. To forsake them would have been to discourage them by saying, "I am the only righteous man left." He is a man of God, and therefore he does not so. He identifies himself with their sin, and confesses it before God. He is a true priest. This *gathers* the people to him; it makes them *weep with him*; it unites all against the wrong; it corrects it.

Oh for men of God to-day who can weep over the sad failures of those who had left Babylon to return to God's centre of gathering, who do not pretend to be superior ones, or to occupy a superior place, but can eat the sin-offering for all as their own, confess it, and wait upon God! It is sweet to the flesh to draw a few around us and think ourself some one. It is the power of grace to be nothing, that our Lord may have what belongs to Him. Nor does this wink at evil, as Ezra's subsequent course bears witness.

What a lovely effect all the foregoing has produced, as seen in the third prayer in Nehemiah: Israel as a whole is in the place where we have seen both Daniel and Ezra. The word of God has resumed its power over them, and it leads them to hearty confession. They recognize that as God had judged their enemies because "they dealt proudly against them," so had He judged them because "they dealt proudly" toward God. They recount all His mercies, are ashamed of their past pride and wilfulness, own their lowly estate still, yet praise and worship Him.

What lessons the word of God has for us all!

Reviews.

A number of things have been sent us for review, all of which prove how rapidly the spirit of apostasy is developing—a leading sign of the approaching end of the dispensation in which we are now.

Love "rejoiceth not in iniquity," though the rising apostasy intimates that the blessed hope of the people of God is drawing near. Iniquity necessitates judgment; and if judgment is God's "strange work," it must also be so to the Christian mind. But may we all realize the present special need of clinging to the word of God!

One of the publications sent is "Baptism in Plain English," issued by the "American Christian Missionary Society." Its gospel is baptism by immersion in water—not the Cross of Christ. To be "born of water" in John 3: 5 is baptism by immersion—not the word of God. Paul preached baptism by immersion—this was his gospel. Now, as he said "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," it logically follows that any one who does not preach this gospel of baptism by immersion must be accursed. (!)

It is painful indeed to see how men can thus be deceived and labor to deceive others; for, far from making baptism his gospel, Paul himself *contrasts* his gospel with baptism in 1 Cor. 1: 17. There he says, "For Christ sent me not to baptize, *but* to preach the gospel." Men therefore may baptize and rebaptize, and harp on baptism, and yet not preach "the gospel of God . . . concerning our Lord Jesus Christ." This seems to be the case with the publication in question. It preaches salvation by works,

and easy works at that—to be put under water. Paul's gospel is, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2: 8, 9).

Another of these publications is, "A Sermon by the Rev. John H. Dietrich, St. Mark's Memorial Reformed Church, Pittsburg, Pa." After ridiculing the account of the creation in Gen. 1, aspersing the character of God in the Old Testament, denying the downfall of man, making a jest of the inspiration of the Scriptures, accounting the atoning blood of Christ of no saving value, denying the existence and actual power of the devil, he cries down everlasting punishment, etc.

A paper which recently came to our hands, though written for another purpose, and not altogether in the form which we might choose, sheds so true a light on most of this "sermon" that we give it here as our answer; at least, that part which is adapted. The paper represents Satan as having assembled the "principalities, powers, and rulers of the darkness of this world," and addressing them thus:

"I have convened you for a purpose of more than ordinary importance. You have been both enthusiastic and painstaking in executing, even to its details, all the work that has been committed to your hands during the ages of our warfare against the kingdom of heaven, and I want to thank you.

"The project about to be divulged I count the most difficult of any I have ever set before you. The time is short. We are approaching the end of the age, and whatever additions are made to my kingdom must be made quickly. We are operating in every avenue of possible gain except one. I pro-

pose that we shall now enter the circle of the very elect, and by concession of everything but the essentials of Truth seduce the good from the path of salvation. We will enter, permeate, and paralyze the churches. We will operate the plan only among people of character, culture, and knowledge.

"Many centuries ago I taught you the simplicity of the plan of salvation perfected and launched by Jesus Christ for the saving of sinners. It was made so easy that children and fools might understand it. Faith in Him as Son of God and Saviour of men was all that was required. We have succeeded in surrounding these only essentials of salvation with great masses of *débris*, which have deceived the multitudes and kept them in our hands. Nevertheless, we have not been altogether successful.

"Now I propose to create a church of my own, which will so counterfeit the genuine that it cannot be detected save by experts in the knowledge of God. It will teach love, joy, humility, peace, gentleness, longsuffering, patience, hospitality, integrity, justice, liberality, and nearly all the fruit of the Spirit of God. None of these things which I have named as the essentials of my church are the essentials of salvation. I propose to appropriate such of the *fruits* of salvation as I can, and leave the salvation itself out. I will give the people the apples from the tree, but they shall not have the tree, nor the life in the tree which produces the apples.

"But how will you conceal the essentials of salvation from the people?" asked one of the princes.

"By allowing them to suppose that they are included in the system," was the reply. "As I have said, there are but two of them. The first is that Jesus Christ is Deity. We will tell them that Jesus is the Son of God, but that they also are sons of God. We will not teach Christ as the only begotten of the Father, but we will constantly inculcate the doctrine of their own divine sonship. As they become exalted in their own opinions consequent upon this

teaching, the necessity of exalting the doctrine of the Deity of Jesus will disappear. Thinking they worship Jesus, they will be really worshipping themselves, which is equivalent to worshipping me."

"The other is that the blood of Jesus Christ cleanses from all sin. But the Scriptures say that 'the blood is the life.' We will ring the changes upon this, and by the time we get through with it the blood will have disappeared and the life only remain. We will continually show forth the beauties in the life and character of Jesus, and discount the value of His sacrifice and death. We will also show how shocking to refined sensibilities is the thought of blood. It will not be long until the sort of culture we teach will reject the blood as a sanguinary and abhorrent topic. They will then prefer to hear about His life and virtues. We will teach them that the imitation of His life is sufficient. When questioned concerning the blood we will simply declare that 'the blood is the life,' and it is the life we are after. We will have nothing unpleasant in our religion. You will admit that so long as the membership of our church do not believe in the Deity of Christ and blood-atonement for sin they may believe and practice everything else in the Bible and still belong to us. Is it not so?"

Alas, it is but *too* true! And this is what comes of setting up as teachers of truth men who may have been at man's school, but not at God's; who have never been born of God; never learned their own hearts in the presence of God; men who therefore have no need of the Saviour whom God has provided for *sinner*s. And can it be that a whole congregation of professing Christians can sit under such a "sermon" without misgivings and fears rising up in their bosoms?

EXPOSITION OF THE EPISTLE OF JUDE.

(Continued from page 24.)

FAITH'S RESOURCE.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; but others save with fear, snatching [them] out of the fire; hating even the garment spotted by the flesh" (vers. 20-23).

DARK and gloomy as the picture has been drawn for our warning by the pen of inspiration, there is yet no cause for despair. "Upon this rock," said Christ, "I will build My Church, and the gates of hades shall not prevail against it." The final result is sure. Victory will rest on the blood-stained banner of the Prince of peace. In the hour of His triumph His faithful ones shall be the sharers of His glory. And in the present moment of their trial and His rejection they have an abundant solace and cheer, however the power of Satan may be manifested and error seem to be about to vanquish truth.

The saint of God needs to daily build himself up on his most holy faith. It is the revealed will of the Lord that is so called here, as in verse 3. That faith has been once for all revealed. On it the believer rests. Assured that it forms a foundation impregnable to every attack by men or demons, he is now to build himself up upon it. This implies continual feeding upon the Word, that the soul may be nourished and the spirit edified.

But linked up with this we have prayer in the Holy Spirit: not perfunctory saying of prayers, but soul-communion with God, bringing to Him every

need and every difficulty, assured that He waits in grace to meet the one and to dissolve the other. Praying in the Holy Spirit can only result from a walk in the Spirit. For if there be not self-judgment prayer will be selfish. We shall ask and receive not because asking that our own lusts may be gratified. But when Christ is before the soul, and the heart is finding its delight in Him, the Holy Spirit will Himself indite those petitions that God delights to grant.

A definite command follows: "Keep yourselves in the love of God." Mark, it is not, "Keep God loving you." Such a thought is opposed to that glorious revelation of Him whose nature is love. The Cross has told out to the full all that He is. Daily the believer is given to prove this loving-kindness. Nor does the apostle exhort us to keep loving God. The divine nature in every believer rises up in love to Him whose grace has saved him. "We love Him because He first loved us."

But here we are told to keep ourselves in the love of God. It is as though I say to my child, "Keep in the sunshine." The sun shines whether we enjoy it or not. And so God's love abides unchanging. But we need to keep in the conscious enjoyment of it. Let nothing make the tried soul doubt that love. Circumstances cannot alter it. Difficulties cannot strain it, nor can my own failure. The soul needs to rely upon it, and thus be borne in triumph above the conflict and the discouraging episodes incident to the life of faith.

Then we have a fourth exhortation, carrying the heart on to the coming of our Lord Jesus Christ. We are to await His mercy unto eternal life. We have eternal life now, by faith in Him who is Him-

self the life eternal. But we are going on to the scene where life shall reign, where everything will be suited to the life we already have communicated by the Spirit. This is at the end of the way; so the trusting soul looks up in hope and waits in patience for the return of the Lord.

The next verse tells us how to deal with bewildered souls, led astray by the wicked deceivers against whom we have been warned.

There is considerable manuscript variation here. In addition to the text given above, the following is suggestive: "And some convict, when contending; but others save with fear, snatching them out of the fire; hating even the garment spotted by the flesh." There is not much difference in the meaning of the exhortations. Either would direct that a godly discrimination be used in dealing with persons taken by error. A hard and fast rule for treating all alike is contrary to this verse, and to the tenor of all Scripture.

Undoubtedly souls have been driven more completely into evil systems by the rigor and harshness of well-meaning but unwise persons who so dreaded contamination with the error that they did not seek, in a godly way, to recover and clear the deceived one before refusing him their fellowship.

2 John 10 is decisive and simple as to a wilful teacher of what is opposed to the doctrine of Christ. Such are to be shunned, and even refused a common greeting.

But other methods apply to dealing with their dupes, often entrapped through ignorance; though undoubtedly a perverse will has been at work or they would have been kept by divine power in the

truth. Often what is needed is to deal with the perverted one as to his ways, rather than the teaching he has imbibed. When there is self-judgment the Paraclete can be depended on to do His blessed work of guiding into all truth.

Others need to be snatched from the fire; energetic effort made to warn and deliver ere the evil gets so firm a hold upon them that it will be too late to seek their blessing. But in every instance one needs to remember that unholy teaching is defiling and linked up with unholy living; so, care must be exercised lest, in seeking to aid another, one become himself besmirched by the evil influence, and become unfit to help others because his own fellowship with God in the truth has become marred.

Truth is learned in the conscience; and only as one walks carefully and soberly before God is there security from error. Because Hymenæus and Alexander did not maintain a good conscience, they made shipwreck of the faith—as have untold thousands besides (1 Tim. 1: 18-20). This is the necessary result of enlightenment in divine things depending on the Holy Spirit's activity in taking the things of Christ and revealing them to His own. Where He is grieved by a careless demeanor and loose ways He no longer establishes the soul in the truth, but His activity is manifested in bringing home to the conscience the sin and failure that have dishonored the Lord. Therefore, if there would be growth in the knowledge of His Word, there must be a walk in the power of the Spirit ungrieved.

So, in seeking the recovery of those who have erred from the truth, this ministry to the conscience must not be lost sight of. Otherwise there may be

ability to overthrow the reasonings of one astray, to meet all objections by direct Scripture, even to cause one to see that his position is biblically and logically untenable, while yet the state of his soul is as wretched as ever.

But when the deceived one is dealt with in the fear of God, in holy faithfulness, his restoration to communion will be the first step sought: then he will be in a state to appreciate the seriousness of the evil teaching in which he has been taken as in a net when he wandered out of the right way.

But in all this there needs ever to be a godly concern lest one become himself defiled when seeking to recover another from defilement. This is what is especially emphasized in verse 23. H. A. I.

(Concluded in next number.)

READINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 16.)

(Chaps. 9-11.)

IN chapters 9-11 the apostle answers an objection which an unconverted Jew would naturally make to Christianity as it has been unfolded in the previous chapters. He would say that Israel, the descendants of Abraham, were the God-chosen nation entrusted with this testimony, and to whom the promises were made. He would claim that God had put into their hands the covenants and the promises, as well as the law. He would argue that Christianity, as the apostle has expounded it, nullifies all this, and makes the word of God to be without effect.

In answering this objection the apostle shows that he knows how to appreciate the force of it as it would be felt by an unconverted Jew who was imprecating Christ. In his own unconverted days he had done the same. He had justified the murder of the Son of God by the Jews. Their solemn declaration, "His blood be on us, and on our children," he had made his own. He had thus "wished himself accursed from the Christ." But now, since He had been revealed to him, and he was prostrate at His feet, there was constant heaviness and sorrow in his heart on the behalf of his brethren according to the flesh. This he affirms in the most solemn way. He is declaring the truth in Christ. He is not lying, as they thought (vers. 1-5).

Having thus assured his kinsmen after the flesh of his deep concern for them, and of his ability to understand their objection to Christianity, he goes on to show from the Old Testament Scriptures that Christianity in no way nullifies the word of God to Israel.

First, he appeals to the case of Isaac to show that the children according to the flesh are not the children of God. Isaac was not the seed of Abraham on the mere ground of the flesh, which Ishmael might also claim; but on the ground of promise it was that Isaac was reckoned to be Abraham's seed. The apostle thus clearly shows that not all who are of Israel are truly Israel. Those merely children of Abraham after the flesh are not counted to be his children in reality—not connected with *faith* and the promise to faith (vers. 6-9).

Furthermore, the case of Jacob and Esau illustrates still further the same truth. If Isaac was

made the seed of Abraham by the word of God, it was the same also with Jacob. He had his place by grace—sovereign grace. It was the purpose and election of God, not works of flesh, that made Jacob the object of favor that he was. It was a calling and election of which God did not repent, as Mal. 1: 2, 3 sufficiently shows—written as it was after 1600 years of sin and failure on the part of Jacob's descendants. Plainly the election and calling was not founded on any foreseen goodness in Jacob as a man in the flesh. During all these years God had not transferred His favor from Jacob to Esau, though many might judge Esau to have been the better man. But God clearly had acted in His sovereign right in the purpose He had formed for Jacob, and in the call He had given him (vers. 10-13).

Jacob then, like Isaac, was a child of promise. It might be thought this choice of Jacob instead of Esau looks like unrighteousness. This the apostle strongly refuses, and justifies his refusal of it on the ground that in the case of the guilt of Israel in the matter of the golden calf God claimed it to be His right to show mercy to whomsoever he willed to do so (Ex. 33: 19). From this the apostle deduces the general principle that mercy is not of the will or work of man, but of God, as having the sovereign right to show it. He also appeals to the case of Pharaoh, to whom God said that He had set him up as the head of Egypt for the express purpose of displaying His power in connection with him, so as to make Jehovah's name known throughout all the earth. Mercy and hardening, then, are both in the sovereignty of God (vers. 14-18).

If now it be objected that if God shows mercy

where He wills, and where He wills He hardens, He cannot rightly censure men, the apostle rebukes it as arrogance. Men should remember that it is unseemly to argue with God. Furthermore, it is His right of the same lump of fallen, sinful humanity to make one a vessel to honor, and another a vessel to dishonor. It is His sovereign prerogative to find delight in the part of the lump that submits to His grace, and to be displeased with the part that resists it. Those who reject the Ideal after which His grace would form them are surely vessels quite fit for judgment. God's long-suffering and patience with them make this manifest. On the other hand, those who yield to the formative power of His grace are suited vessels to display the riches of His glory; and this, too, whether such vessels are found among Jews or Gentiles. That such are to be found among the Gentiles the quotations from Hos. 2: 23 and 1: 10 fully show (vers. 19-26).

Now Isa. 10: 22, 23 and 1: 9 show the two kinds of vessels formed from the same lump of sinful, disobedient Israel: on the one hand, a remnant submissive to grace; on the other, a vast body of them resisting grace, and cut off in judgment (vers. 27-29).

It is then to be concluded that the Old Testament Scriptures are not in any way nullified by the grace of Christianity which includes Gentiles among the subjects of its blessings. It is in accordance with their predictions that Gentiles who followed not after righteousness have attained to it by faith; while Israel, seeking it by works, and not by faith, has not obtained it. A new beginning in Christ was a stumbling-stone and rock of offence. He came in in grace, but they would not yield themselves to be

formed by it. They would not call upon Him. They have stumbled to their great confusion (vers. 30-33).

Nevertheless the apostle earnestly desired salvation for them. He owned they had a zeal for God, but yet it was not according to knowledge—the knowledge of the written Word. Did they know that rightly, they would understand how righteous God is. It is because of their ignorance of this that they are seeking to establish a righteousness of their own; but in doing so they are not submitting to a righteousness provided in grace by God. They are in the darkness of unbelief; for, for believers, Christ is the end of the law for righteousness; Christ being received, He is to the believer all that the law can claim (chap. 10: 1-4).

The apostle now turns to explain the difference between the righteousness which is of law and the righteousness that is by faith. The righteousness of the law consists in the doing the things it requires. This the law affirms repeatedly, as every reader of the Old Testament Scriptures should know. Now, to show the character of the righteousness which is of faith, he appeals to Deut. 30: 12-14. In this chapter Moses is informing Israel that after they have fallen under the curse of the law their only hope will be in the grace of God, who will no longer put them on the ground of their obedience as the way of life and blessing, but will circumcise their hearts to love the Lord (ver. 6). This answers to the prophet's word in Jer. 31: 31-33, where Israel is told that God will in grace establish them under a new covenant—a covenant of a very different char-

acter from that of the old legal one. The principle of the new covenant will be faith, not works. Therefore, instead of *doing*, in order to have God's law in the heart, it will be having the law in the heart *by grace*, the doing it being the result. Consequently, when Israel from the heart calls upon the name of the Lord, she will be saved. She will then stand before God in a righteousness not her own, but given her of God—a righteousness which is of faith.

Having thus shown by appealing to Moses the character of the righteousness which is by faith, the apostle now informs the Jew that this is what he is preaching; and if he objects that it should only be preached to the Jew, he shows that the prophets expressly apply it universally: their oft-repeated "whosoever believeth" opens the door of the gospel to the Gentiles (vers. 5-13).

Therefore, if the prophets contemplate the gospel going out to the Gentiles as well as to the Jews, it is those who are resisting its world-wide proclamation that are nullifying the word of God. Hearing, whether in a Jew or a Gentile, comes by faith; and faith in the heart is by the power of the word of God. It is by preaching the Word that God reaches the heart. Necessarily then there must be messengers of the Word, and those who seek to carry the message of God's grace to the Gentiles can justify themselves in doing so by abundant Old Testament scriptures (vers. 14-17).

Furthermore, Israel is fully without excuse for resisting Christianity, because, while on the one hand her own Scriptures anticipate it, on the other hand she has been faithfully warned, by Moses himself too, that God would provoke her to

jealousy by them that are no people; and Isaiah very boldly declares the turning of the Gentiles to God, and finding Him, while Israel is still a disobedient and gainsaying people (vers. 18-21).

If then Christianity does not nullify the word of God, Israel's present rejection is only temporary—not final. As witness of this, the apostle appeals to his own case. He was an Israelite, yet God had shown him mercy. He was one of a remnant—an election of grace in a day of apostasy, such as God reserved to Himself in the days of Ahab (chap. 11: 1-6).

As to the rest, they are in the blindness of their unbelief. Of this present state of unbelief, in the great mass of the nation, their own prophets have sufficiently foretold. But if they have thus been given over to blindness, under God's judicial dealings with them, it is by no means to be the final state of the nation. While they are in this state, God is provoking them to jealousy by the privileges He is conferring on Gentiles. From this the apostle argues that as Israel's stumbling and temporary setting aside from the place of privilege was the occasion of blessing going out among the Gentiles, the recovery of Israel, and her restoration to the position she has temporarily lost, will be the occasion, not merely of widespread blessing among the Gentiles, but of the recovery of the world. The bringing of the world back in allegiance to God waits on the restoration of Israel. As being specially an apostle to the Gentiles, Paul would particularly appeal to this, being desirous of stirring up in his brethren after the flesh the spirit of jealousy (vers. 7-15).

Abraham was called of God to occupy a special

place of privilege and responsibility among the nations of the earth, already then swamped in idolatry. Israel had been identified with this place of privilege and responsibility, but the unbelieving part of it have been separated from it. Since their rejection of Christ and the testimony of the Holy Spirit, come as His witness, only the believing remnant among them have continued on in the special place of privilege and responsibility. But Gentiles have been brought in to occupy that place along with them. The Gentiles, however, are warned by the apostle not to be high-minded. They must remember the place of privilege into which they have been brought is also one of responsibility, and their continuing in the place depends on their meeting the responsibilities of it. The unbelieving part of Israel had been cut off for this very thing—because of their continued failure to meet its responsibilities. In like manner also would the Gentiles be cut off if they failed as Israel had done. How needed the warning! Alas, how unheeded! (vers. 16-21.)

In Israel's case the goodness and severity of God had been illustrated; the believing remnant realizing His goodness, the unbelieving part of the nation experiencing His severity. The same result will be seen at the close of the Gentile period of their time of testimony. Israel was cut off for unbelief. The Gentiles apostatizing in like manner will also be cut off. But the same grace that introduced Gentiles into the place of privilege when Israel was cut off will also restore Israel to the place from which she fell, when from the heart she turns to the Lord. Her blindness is only in part, for a time, while the fulness of the Gentiles is being gathered

in. In a day now fast approaching there is to be a remnant *in* Zion to whom the Lord will appear, and then *from* Zion He will come forth in the character of Israel's Deliverer, turning ungodliness away from Jacob, in accordance with the new covenant that is yet to be made with Israel. Thus it is clear that as regards the gospel the Jews are now enemies, i. e., regarded so by God for the sake of the Gentiles; nevertheless, as regards the election, they are beloved for the fathers' sakes (vers. 22-29).

The Gentiles were once disobedient, but God has shown mercy to them on account of the disobedience of Israel. Likewise Israel has disobeyed God's present mercy to the Gentiles, that in their restoration they themselves may become objects of *mercy*. Gentiles and Jews alike are shut up in unbelief, so that *mercy* may be shown to them both. In thus reviewing the dispensational ways of God, how manifest becomes the wisdom of God! Every heart that enters into this mercy of God surely joins with the apostle in saying, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and for Him, are all things: to whom be glory forever. Amen" (vers. 30-36).

C. CRAIN.

(Concluded in next number.)

"FILL FOUR BARRELS WITH WATER."

A LETTER.

MY DEAR BROTHER:

In a previous letter, "How God is Leading His People," I dwelt upon the fact that we can be sure God is leading His saints, if we have hearts to follow, so long as He leaves us in this world. I tried to point out a few of the indications of the *way* in which we might expect Him to lead: We would be brought to a humbling sense of our own failure, which would remove from our minds all high thoughts of pretension; while, on the other hand, there would be no sacrifice of the principles of God's order for His Church.

I would like to add a few words, seeking to follow up the same subject a little further. The passage quoted is from the well-known scene of Elijah on mount Carmel. The issue whether Jehovah or Baal was the true God had been raised. The answer was to be given by fire. The priests of Baal were given the first opportunity, and all during the day they cried in vain to their god. The deliberateness and dignity with which Elijah acted was in marked contrast to the frantic efforts of the idolaters.

I do not dwell upon the details here, though they are very interesting. The altar with its twelve stones speaks surely of an Israel united in the mind of God, although outwardly divided. The burnt-offering as clearly suggests the true bond of union—the worship and service of the one Jehovah on the ground of an accepted sacrifice. The prophet is not content with having the prescribed number of stones in the altar, nor with providing the material of the sacrifice: there must be greater care now taken to guard against the presence of strange fire than in the case of the priests of Baal. The four barrels of

water thrice poured upon the sacrifice and altar, until the surrounding trench was filled, effectually removed all suspicion of a lurking fire not of divine kindling. Whatever now comes must come from heaven.

We too, in some sense, are in a similar position. If, through the mercy of God, extremes of idolatry have been avoided, there has been at least a divided people. The rent, we would all agree, has been caused, in one form or another, by a departure from God or a failure to walk closely with Himself. We are sure that He would be turning our hearts back again to Himself, and that this would result in their being turned one to another. It should always be more of a concern with us that He has His true place, than that we should at once see the immediate effects of this in the healing of our breaches. The action of the prophet in pouring water suggests something similar in whatever we may attempt in connection with a resumption of fellowship between those who have been separated. There should be great caution, a care that the fires of nature are quenched, and that whatever is done shall be of God, and not a human expedient.

Let us first see what the pouring on of water is *not*, and then seek to gather, in a simple way, some indications of what may answer to it.

First. It is not mere prejudice. We are naturally disposed to self-vindication, with prejudice against what has been done by others contrary to our thought. We may so entrench ourselves behind this prejudice that it amounts to closing our eyes to any real examination of the points at issue. Our wills may also be involved, so that nothing can be done. Where this is the case, of course abundance of water is poured upon any proposal to examine the causes of our trouble, and to ascertain the divine remedy. I need not dwell longer upon this, save

to suggest that we should recognize our proneness to fall into it. Prejudice easily asserts itself, and it is hard to divest our minds of it.

Second. It is not indifference. Often the state is rather one of indifference than positive prejudice. For one reason and another, the minds of the saints refuse to be stirred. They apparently are so satisfied with their present position and attainments that conscience is not easily aroused. If anything, this condition is almost worse than prejudice. It is impossible to stir an inert mass into any kind of action so long as this indifference remains. The causes here we may have little difficulty in ascertaining: worldliness, pride, or selfishness, have crept in. There is a low spiritual condition; for surely, if we were quick to discern the Lord's interest, it would awaken a concern in our own hearts. Where this is the case the voice of human leaders easily takes the place of that of the Good Shepherd, and ecclesiastical pronouncements are substituted for the authority of the word of God. May He awaken His beloved people from the lethargy of self-satisfaction, and keep us from mistaking indifference for "going on quietly," or "waiting upon God." Many a movement of the Spirit of God has been in this way quietly shelved—"laid upon the table," and dismissed from the mind and conscience of the saints.

Third. It is not opposition. There may be an entire absence of indifference, but prejudice may have awakened into an activity that oppses everything. This activity however, is not necessarily a scriptural pouring on of water. It must be tested; otherwise we should be at the mercy of all forms of opposition to the leading of the Spirit of God. Stephen, in going over the history of the nation, points out that at every critical stage, when God was leading them into fuller blessing, there were those

who resisted the Holy Ghost. This opposition frequently culminated in acts of violence and persecution, reaching its climax in the rejection and crucifixion of our Lord Jesus Christ. It would never have done for the prophets to cease their call to repentance because it was met by opposition; and had our Lord thus acted, He would have returned where He was before and left us to our fate.

But I need not further dwell upon the negative side, as mere negation will never lead us into the truth. It will suffice us to have the dangers pointed out, in order that we may avoid them.

What, then, for us, answers to the pouring on the water?

First. Without desiring to be in the least fanciful, we naturally remember that water in Scripture is a symbol of the word of God—"washing of water by the Word"; and our passage at least illustrates the application of the word of God to the question in hand. Where a proposed line of action is contemplated, let "four barrels" be filled with water. The "four," to those who have been accustomed to the symbolism of numbers in Scripture, speaks of testing, as we find in its multiple, the forty years in the wilderness, the forty days of our Lord's temptation, etc. Here then we have a hint: Let all be tested by the word of God; not merely once, but thrice—the number of completeness, divine fulness. We should never shrink from divinely-applied tests. We should always lay bare our plans to the action of that holy Word which will detect and quench all fires of mere nature. How often pride of numbers, sentiment, a spirit of shame at division, and even affection one for another, may kindle a movement toward reunion which will not stand the test of the word of God. Let us then welcome this pouring of the water upon our plans. We may be sure that whatever else the

Scriptures quench, they will never put out the fire which the Spirit of God has kindled.

Pursuing this a little further, I think we will all admit that the first pouring of the water would come from having the word of Christ dwelling in us richly. This will effectually guard us from being deceived or giving rein to mere fancy and sentiment. But besides the general indwelling of the entire Word, there is the application of special Scripture to the case in point. If a doctrinal question has arisen, let it be tested by the word of God upon that subject. If a question of ecclesiastical action is raised, the Scriptures will decide as to this. If undue prominence has been given to one or another feature of action, the word of God will also detect this.

We cannot emphasize too strongly the necessity of being ever open to this holy action of the Scriptures. Here we will find neither indifference, nor prejudice, nor opposition, to that which is of Him.

A beautiful illustration of this is found in the fifteenth chapter of Acts. The Spirit of God had evidently been leading out, through Paul and Barnabas, to a world-wide proclamation of the gospel and an emancipation of the Church from the trammels of Judaism. It had been met by the prejudice of pharisaic opposition in those who declared that the Gentile converts must be put under law. Indifference would have ignored the opposition, and the Church would have gradually drifted into Gentile and Jewish branches until a division had been consummated. Prejudice would have put a yoke of bondage upon the Gentile converts which "neither we nor our fathers were able to bear," and would have quenched the ardor of their first love; while opposition would have hindered that work of the Spirit which was going on in so marked a way. Neither of these is allowed, but all come together

at Jerusalem, where naturally prejudice would have been greatest. Here the whole question is opened up, and full opportunity given for its discussion. The opposition has no cause to complain that it did not have a hearing. Finally, the test of Scripture is applied by James, and a conclusion reached in the fear of God, with apostolic authority as well—"It seemed good to the Holy Ghost and to us." The result is great joy to the Gentile saints and a further step in the deliverance of the entire Church from Judaism.

Second. Next to the application of the word of God comes prayer. These are so closely related that they can never be truly separated. "The word of God and prayer" is the scriptural order. The Word shows us our need, our failure, as well as the mind of God. Prayer brings us to the Lord's feet with confession and supplication. It is thus alone that we can expect to be guided. A prayerless movement, we may be sure, is one in which lurks some strange fire. Let us beware of any spirit of self-sufficiency which shall not make us feel the *absolute necessity* of prayer. Indeed, one of the surest indications that God is stirring among His people is the presence of prayer. When a burden is laid upon the hearts of saints individually in various places, and this burden finds expression in united prayer, we may be sure that the Spirit of God is at work.

How important it is that the most specious arguments, the brightest prospects, the most carefully laid plans, should all be put before God again and again, that He may show us His mind, guard us from our natural desires, and work His own will.

Failing in this, we are like Joshua and the princes of Israel when they fell before the wiles of the Gibeonites. To have asked counsel of the Lord would have prevented

their falling into the snare; and this is true to-day. We may be reproached for a lack of decision and promptness. It may be said that we have not the courage of our convictions, but let nothing deter us from being much in prayer, especially where we are seeking in some measure to retrace our steps, or to follow on into a new portion of the path.

Third. Patience. "Ye have need of patience." Where numbers of the people of God are considering the same questions there is always need for much patience. The minds of some work more slowly than those of others. Some are inclined to be precipitate; others, slow and conservative. There is mercy in this, for God has tempered the body together that there might be no schism. Sometimes one may see plainly the mind of the Lord, while another is not yet clear. It would be cruelty, and worse, to force the consciences of those who do not yet see with us. This exercise of patience will produce fresh prayer and turning to the word of God, and is an effectual check upon the fires of nature.

Caleb was ready to enter Canaan forty years before the rest of the nation, but he curbed his spirit and bowed under the government of God until united Israel could cross the Jordan. While we may not be called to wait so long, there is instruction in his example. On the other hand, king Saul, when he came to Gilgal with instructions to wait for the coming of the prophet, could not restrain himself. The people, he pleaded, were being scattered, and "I forced myself" tells of an action without the Spirit of God, which sounded the knell of his kingdom.

Let us then tarry one for another, waiting patiently until abundant opportunity has been given for conscience and mind to be enlightened, waiting a proper time even

for prejudice to be silenced, and opposition to be fairly dealt with. This may be a sore trial, but, "Let patience have her perfect work." "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." How sweet it will be, beloved brother, when we can together sit down and, as the result of long exercise in patience and prayer, with subjection to the word of God, at last feast upon the fruit of that Tree of life which, even in this world, reaches out its branches from the other side, by the Holy Spirit!

Let us then take courage if there are checks upon our cherished plans, if matters seem to move slowly, and count that these are but the pouring out of the water which shall be the prelude to the descent of the fire.

S. R.

ANSWERS TO CORRESPONDENTS.

QUES. 3.—Is it true to say that believers have died *in* Christ when He died upon the cross?

ANS.—Assuredly so. Col. 2: 11 plainly teaches this. We have been crucified with Him; and thus in Him, in His death, we died and passed out of all connection with the first Adam.

QUES. 4.—In dealing with an unsaved person, in view of the soul's salvation, is it well to remind him of special sins committed by him in the past, if done in a humble and loving way? or is this, at all events, to arouse ill feelings unnecessarily?

ANS.—Christian judgment must be exercised here. Nothing rouses conscience like individual sins brought to mind in love. We always need tenderness, but the salvation of the soul is of such solemn importance that we need to use every holy means to bring it about.

EDITOR'S NOTES.

In the Cloud of
Witnesses.

When the judgment-seat of
Christ completes "the cloud of
witnesses" mentioned in Heb.

11, there are two in New Testament times which will surely shine in a peculiar way. One is the woman in Simon's house, at Bethany. Her act as related in Mark 14 is so appreciated by the Lord that He says, "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (ver. 9).

The philanthropists are there to find fault with her act, of course. All they know is the utilitarianism which ministers to man's present comfort, and what this woman has done is a "waste" in their estimation. She has in a brief moment spent a large amount on what seems to profit none.

But this woman has seen in Christ the philanthropy of *God*—that philanthropy which indeed affects this life too; which turns drunkards into sober men without efforts of their own; makes the covetous empty out their treasures with the right hand and with the left; transforms the dissolute into holy men; delivers the heathen from the degradation of falling before stocks and stones, and sets the captives of Satan free. It does all this, and much more which no human philanthropy can do; but even that is but little compared with what it does *beyond this life*; for, after all, this life is but a brief space; its joys and sorrows are soon over. It is in the life to come, the *eternal* one, that the philanthropy of God shines out in all its brilliancy; and

this woman has had a glimpse of it. She realizes what the cost of this philanthropy is to the Man of heaven who sits at Simon's board. Her faith has read the blessedness of sin forgiven and the sinner set free; but it has also read the sorrows of the Saviour in providing "so great a salvation" for her—for sinners. She has discovered the depths of His love in this. It has produced responsive love in her own bosom, and she now expresses it—expresses it in a scene where it finds only reproach.

It is easy to be brave when all applaud. This woman tells out her heart at a time when, and in a place where, it excites murmuring.

Child of God, let the witness in this woman urge its like in you and me. The scene we are in is the same as the one she was in. The expenditure of devotedness to Christ still is called a waste, whether in time, talent, position, or money. So strong is the human current against all which has Christ for its central object, and therefore must have in its philanthropy the *entire* and *eternal* welfare of man, that unless God's people abide in Christ and are ruled by the word of God, they will be carried away with it too: they will value things according to man's judgment, and not God's. What a loss this will be found to be at the judgment-seat of Christ! There, what this woman did in Simon's house will still be told.

The other witness is the thief on the cross, told in Luke 23: 40-42. There were many voices heard in that awful scene. High and low, priest and soldier, Pharisee and rabble, all are heard, and one mind rules them all—they are one and all against Jesus: they all accuse Him. *Alone*, that thief's voice is

raised in justification of Him. He rebukes his former companion in sin; he condemns himself; he justifies the Man whom every one condemns; he appeals to Him for mercy when the day of His power and glory has come; he crowns Him *King* when all crucify Him.

Blessed witness! worthy indeed of a place in that "great cloud," for already in Holy Writ has he "obtained a good report through faith."

Faithfulness.

"Perhaps," said a Christian lady to another, "I should go sometimes with my husband to places of pleasure where he wants me to go with him. I might in that way have more influence over him to win him to Christ."

"God can bless only our faithfulness," replied the other.

This gave warning and revived courage in the tried wife; and who knows what a long, painful downward course it may have prevented?

Addressing wives in similar trial, the Scriptures say, "Be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation (behavior) of the wives; while they behold your chaste conversation coupled with fear" (1 Peter 3: 1, 2).

How easily may one who is suffering in such a matter interpret such a passage as license to deviate from the narrow path—to do evil that good may come! Those who do this not only miss the object they propose to themselves, but their own soul goes down, and, proportionately, every fruit of the Spirit.

Let such wives fulfil faithfully their duties to their

husbands, while fulfilling no less faithfully what they owe to their Saviour and Lord, and they will find that this is what God owns and blesses.

“Christian Science.” A leading “Christian Scientist” in a Western city, recently, having to face the fact that Mrs. Eddy had died, remarked, in pathetic tones, “I do not yet understand how Mrs. Eddy could make such a sad failure.”

Poor woman, she could not see the wrinkles on her own face, nor the gray hairs on her own head—faithful witnesses before all that she herself was on the way to the same “sad failure.”

How fearfully true every word of God proves itself to be! Of them who have “not received the love of *the truth*, that they might be saved,” it says, “And for this cause God shall send them *strong delusion*, that they should *believe a lie*” (2 Thess. 2: 11).

READINGS ON THE EPISTLE TO THE ROMANS.

(Concluded.)

(Chaps. 12-16.)

CHAPTERS 12-16 are exhortations. The recipients of the mercies of God are told what ways should characterize them. We have seen that the apostle regards the body as being dead. It is in no way capable of displaying the life of Christ; the power for that is in the Spirit that indwells it. We need then to place it at His disposal, to yield it to God. His mercies, of which we are the subjects, impel us to deliberately surrender ourselves—our

bodies—to His will. Our practical lives are thus, and only thus, acceptable to God—a sacrifice rich in the fragrance of Christ. The life of Christ is produced in us by the power of the Spirit (chap. 12, verse 1).

But this means non-conformity to the life of the world which is astray from God, and at enmity with Him. It is ours to pass through it with minds laid hold of by what is found only where the risen Christ is. Living in the practical realization of association with Him where He is, is to prove the blessedness of the will of God (verse 2).

The Christian's practical life becomes thus a life of service. Self-seeking is no expression of the life of Him who humbled Himself and was meek and lowly. We are therefore warned against it. We are reminded of the nature and closeness of the tie by which we are bound to one another—a tie that makes us dependent on one another. Whatever the line in which the Spirit of God exercises us, and in which He leads us out, it is not for self-exaltation, but for the profit of others. The spirit of service then befits us. We should accept our gifts as being *grace* to us, and in humbleness of mind use them for the benefit of those whom love so urgently prompts us to serve. The spirit of service will find its justification in the need of the object of love. Let each one then serve as prompted by love in the measure in which he finds he has capacity for it (vers. 3-8).

The remainder of the chapter shows us the holy ways of the spirit of service—the ways in which love, which is the spring of service, manifests itself. Those who have derived such immeasurable bless-

ing from the grace of Christ are here exhorted to see to it that they walk in these beautiful ways of love. It is not necessary here to enlarge on them singly, or even to enumerate them. We need to remind ourselves however that the actual attainment of a walk characterized by these things is not, and cannot be, the fruit of legal effort. It is by the power that is in the renewed mind that such a transformation is effected. It is alone by putting God at the helm, to be our governing power, that we can walk in ways that display such characteristics as are here declared.

If, as we have seen, chapter 12 gives us the character to which divine grace transforms us, in chapter 13 we find what characterizes our relations to the world through which we are passing. If we have the practical character of which we have been speaking, though we are yet in the world, evidently we cannot be of it. We are of heaven; we belong to the new creation. Here is where we find our new origin and citizenship. This separates us completely from the old creation. This takes us entirely outside of the course of this world. But that does not empower us to regulate the world or reform its ways. We are reminded that God has authorized the governments of the world, and are exhorted to be in subjection to them. We are to see in them a divine institution, and leave those charged with the exercise of government to their responsibility to God, to be dealt with by Him who will call them to give account as to their use of the power which He has put in their hands. The Christian, then, needs to be in subjection to the governments under which God has placed him. He

is to show due respect to their agents, honoring them as servants of God (verses 1-7).

But subjection to governments does not mean that Christians should be under obligation to them. In fact they should not be indebted to any one. As having found their resource in God, they should be dispensers of blessing. Themselves indebted to the love of God, they should regard themselves as under the obligation of showing love to all. In doing this they are fulfilling what the law required. It demanded love, but man in the flesh is without power to meet the demand. The Spirit dwells in the Christian. With Him there is power to produce what the law required. The requirement of the law is carried out in the Christian through the power of the Spirit without his being under law either for righteousness or as a rule of life.

What a wonderful thing this! The very fulness of the law—what was sought after by those under it, but not attained unto—through the power of the Spirit is produced in the Christian, in the measure in which the power of the Spirit is realized and depended on. How little this is understood! In how many is the measure extremely scant! (vers. 8-10.) May it be much enlarged in us all.

The Christian belongs to the day that is coming, which in fact is at hand. It is fast drawing near. It is nearer now than when we believed. The Christian is not of the night; but passing through the darkness, the power of the day to which he belongs should be manifested, not the power of the night. Walking here in the sense of the light of the coming day he is armored against all the temptations of the night. He needs to be awake, to be in the sense of

the light—in the practical enjoyment of the things of the coming day. Let us be diligent, then, in casting off the works of darkness! May we be sincere and wholehearted in putting on the Lord Jesus. Let there be such a sense in our souls of His claim to the exclusive use of our bodies that we shall be kept from providing for the sinful lusts of the flesh (verses 11-14).

In chapters 14: 1 to 15: 7 the apostle unfolds the principles which are to regulate our dealings one with another. There are three general principles. The first is the supreme authority of the Lord. The right to command is in His hands, not ours. He is the only dictator of the conduct of His people. His way of ruling His people is by the conscience. Each one needs to be individually before Him. It is a most serious thing to interfere even in the slightest way with the conscience of another. It is damaging to the soul to hinder one from being in his own conscience before the Lord. No one can make his own conscience the rule for another.

We must remember, of course, the apostle is not here raising any questions about *doctrine*. He is not speaking of the faith. We are not at liberty to believe what we like. A faith has been revealed and committed to us. If question arises as to truth or doctrine, *revelation* is the only appeal. But this is not what is under consideration here. It is a question of practical conduct that is occupying the apostle now. How am I to act towards a brother whose conscience, as truly before the Lord as my own, does not permit him to do the things I feel myself free to do? Is it *my* conscience that is to

govern him or his own? Am *I* to decide his doubts for him?

Here we need to remember that we each have our predilections, our prejudices, our tastes, our likes and dislikes. In these things we are accountable to the Lord surely, but we are not each other's master. These are things in which one is not the judge for another. We should receive one another without regard to them (chapter 14: 1-12).

The second principle governing our conduct towards one another is *love*. Love will not find its pleasure in censuring, nor will it delight in causing a brother to offend or fall. Where true love is operating, no brother who thinks a thing to be wrong will be forced to do it. If he thinks it is sinful, to him it *is* sinful; and to force him to do it is to crush his conscience. To despise the conscience of another is not to walk in love toward him. One may indeed be within the limits of what is perfectly right, and as to which his own conscience is free and clear, yet be liable to have his good considered evil. As the servant of Christ he is not to think of what he may consider his rights, but of the benefit and blessing of his brother. Love will seek peace and edification for its objects (verses 13-23).

A third principle is the glory of God. We should diligently seek this in all our dealings with one another. What simply pleases ourselves may not be to His glory. It is to His glory to seek to profit our brother. The weaker he is, the more needful it is to be considerate of him—the more necessary to think of what will prove best for him. The example of Christ is appealed to: He pleased not Himself, but endured and suffered even the reproaches

of those who reproached God. Let us be likeminded with Him, tender towards one another, considerate of one another's weaknesses, ready to bear another's infirmity. We shall glorify God in so doing.

Chapter 15: 8-33 is the apostle's vindication of his boldness in writing as he has to the saints at Rome. In the first place he appeals to the fact that the Old Testament, while marking out the Jewish Messiah as the minister of the circumcision for the truth of God to confirm, or establish, the promises made to the fathers, at the same time distinctly declares that the Gentiles would glorify God for His mercy through Him. He draws on both Psalms and Prophets to show this. Naturally, therefore, he encourages Gentile believers to lay firm hold on the hope the gospel has brought to them, and to be filled with joy and peace in doing so.

While thus exhorting and encouraging them he declares his confidence in them and in their ability to admonish one another. At the same time it was his special privilege and right, as called to be an apostle to the Gentiles, to put them in mind of the claims upon their hearts of the blessing it was his to minister to them. For him it all was a happy priestly service, in which believers from among the Gentiles, laid hold of by the power of the Spirit, were an acceptable offering to God. Thus the apostle glories in the power by which he had been sustained to fully preach Christ in those extensive regions through which he had journeyed. His work had been abundantly manifested as authorized by God. Throughout he had acted in accordance with what is written in the prophet, "To whom He was

not spoken of, they shall see; and they that have not heard shall understand."

It was the faithful carrying out of this service that had so long stood in the way of his going to Rome; but now that he had fully covered the field which had been thus far the sphere of his labors, moved by the same principle which had hitherto governed him, he was thinking of Spain. He saw in his journey there his opportunity to see the saints at Rome whom he had so long desired to visit.

But before undertaking the carrying out of his purpose, he felt the need of the saints at Jerusalem had a claim upon him. He was going there to deliver to them the offerings of the Macedonian and Achaian saints. Having performed that service, his purpose was to immediately set off for Spain. He was anticipating a season of refreshment among the saints of Rome, confident that in coming to them it would be "in the fulness of the blessing of Christ." Nevertheless he realized the dangers to which he exposed himself in going to Jerusalem, and thus implored the earnest prayers of the Roman saints. He desired them specially to beseech God for his deliverance from the disobedient, the favorable reception of his ministry, and the privilege of making his long-purposed visit to them.

Chapter 16 needs little comment. It is touching to notice the delicacy with which the apostle makes mention of one and another. How quick love is to notice and single out what deserves approbation in the service of saints. There is also a warning against the makers of division. Such are to be turned away from, characterized as they are by self-seeking and pretentious speech. He rejoiced in

the obedience of the saints. He desired them to be wise in what is good, and not to be dwelling on evil.

He closes with the salutations of Timothy and others, wishing the grace of the Lord Jesus Christ to be with them.

C. CRAIN.

THE FORSAKEN ONE.

THERE is an utterance in the twenty-second psalm of deep and marvelous import—a sentence to which there is no parallel in the volume of God. It is this: “My God, My God, why hast *Thou forsaken Me?*” Never, we may safely say, was there such a question asked before; never has there such a one been asked since; nor shall its like ever be asked again. It stands alone in the annals of time and eternity.

Reader, let us dwell upon it for a few moments. Who was it that asked this wondrous question? It was the eternal Son of God, the One who had lain in the bosom of the Father before the foundation of the world—the object of the Father’s infinite delight. Moreover, He was Himself God over all, blessed forever; the Creator of all things; the Almighty Sustainer of the wide universe. Finally, He was a man—a spotless, holy, perfect man—One who had never sinned, nor could sin, because He knew no sin. And yet, withal, a man, a real man, born of a woman, like unto us in every possible respect, with one solitary exception—sin. “He did no sin; neither was guile found in His mouth.” He did ever those things that please God, from the manger of Bethlehem to the cross of Calvary. His whole life was in

perfect accordance with the will of God. He lived but to glorify God. His every thought, His every word, His every look, His every movement, emitted an odor of ineffable sweetness, which ascended to the throne and refreshed the heart of God. Again and again the heavens were opened upon this blessed One; and the voice of the eternal Father bore witness to Him in such accents as these: "This is My beloved Son, in whom I am well pleased."

This, then, was the One who asked the question. He it was who said, "My God, My God, why hast Thou forsaken Me?" And is it really true that that One was forsaken of God? Did God, in very deed, forsake His only-begotten, well-beloved Son? Did He actually hide His face from the only sinless, spotless, perfect man that ever lived in this sinful world? Did He close His ear to the cry of One who had lived but to do His will and glorify His name? Yes; marvelous to declare, God did this. God, who withdraweth not His eyes from the righteous; whose ear is ever open to the cry of the needy; whose hand is ever stretched forth for the defence of the weak and the helpless—He, even He, turned away His face from His own beloved Son, and refused, for the moment, to hear His cry. Here we have a profound mystery, on which we cannot dwell too deeply. It contains in it the very marrow and substance of the gospel, the grand basis truth of Christianity. The more we ponder the glories of the One who asked the question; who He was; what He was; what He was in Himself, and what He was to God, the more we see the marvelous depths of the question. And, further, the more we consider the One to whom the question was put, the more we know of His charac-

ter and ways, the more we see the force and value of the answer.

Why, then, did God forsake His Son? O reader, dost *thou* know why? Dost thou know it in its bearing upon *thyself personally*? Canst thou say from thine inmost soul, "I know *why* God forsook that blessed One? It was because He had taken *my* place, stood in *my* stead, and taken all *my* guilt upon Himself. He was made sin for *me*; all that I was, all that I had done, all that was *due to me* as a sinner, was laid on Him. God dealt with *me* in the person of my Substitute. All the sin of my nature, and all the sins of my life, all that I am, and all that I have ever done, was imputed to Him. He represented *me*, and was treated accordingly."

Say, beloved reader, has God's Spirit taught you this? Have you received this, in simple faith, on the authority of God's word? If so, you must have solid peace, a peace which no power in earth or hell, men or devils, can ever disturb. This is the true and only foundation of the soul's peace. It is utterly impossible for any soul to have real peace with God until he knows that God Himself has settled the whole question of sin and sins in the cross of His Son. God knew what was needed, and He provided it. He laid on Christ the full weight of our iniquities. God and sin met at the cross. There the whole question was divinely gone into, and settled once and forever. Sin was judged and atoned for. The Sin-Bearer went down under the billows and waves of divine wrath. God brought Him into the dust of death. Sin was dealt with according to the infinite claims of the nature, the character, and the throne of God; and now the One who was made sin

for us, and judged in our stead, is at the right hand of God, exalted, crowned with glory and honor; and the very crown which adorns His blessed brow is the proof that sin is forever put away; so that ere ever a single sin can be laid to the believer's charge that crown must be torn from the risen Saviour's head.

But there is another element of ineffable preciousness and sweetness that enters into the answer to the mysterious "Why?" of the forsaken One. It is this: *The amazing love of God toward us poor sinners*—a love which led Him not only to give His Son from His bosom, but to bruise and forsake Him on the cross. Why did He do this? Because there was no other way possible in which we could escape. It was either a question of an eternal hell for us, or of infinite wrath for the Sin-Bearer. God be praised, He chose the latter, and hence the place which Christ now occupies is the place of all who simply believe in Him.

* *

"'Tis the treasure I've found in His love

That has made me a pilgrim below;

And 'tis there, when I reach Him above,

As I'm known, all His fulness I'll know."

"The like figure . . . doth also now save us" 1 (Pet. 3: 21). The ark—figure of Christ passing through death, and His own in Him—was to carry them through judgment to a new earth in safety. Baptism, "the like figure," looks to, points to, salvation—is "the *request* (*Gk.*) . . . of a good conscience," reached in Christ's resurrection, and we in Him the Ark of our salvation through judgment.

My Treasure.

I may not comprehend, O Lord,
Thy great and wondrous plan,
In all its depth and breadth, to save
Poor, sinful, fallen man.

My finite mind's too narrow for
The Infinite;
And though I strive, the problem is
Too intricate:
Yet, in my little measure,
I count Thy Truth great treasure.

I may not search the starry depths
Of Thy great universe;
I may not sound the awful depths
Of sin and its dread curse;
I cannot lift the gauzy veil
Which hides from me—
In blest obscurity indeed—
What is to be:

But, in my little measure,
I count that faith's a treasure.

I may not follow Thee, O Lord,
To dark Gethsemane;
In awe, I breathless stand apart
From Thy great agony;
I shudder at the darkness deep
Of Calvary,
And wonder Thou could'st bear so much,
O Lord, for me!
And while I cannot measure
These depths, they're full of treasure.

I may not know Thee as I should
In all Thou art to me;
I may not lean as hard, O Lord,
As Thou hast bidden me;
I may not seek Thy footprints in
The hidden way,

Ofttimes because the blinding tears
Obscure the way:
Yet, in my faulty measure,
I count *Thee all* my treasure.

I may not cling so close to Thee,
While all the way is bright,
That I can breast the heavy storm
That shadows sorrow's night,
And rest in undisturbed repose
Upon Thy breast.
I own it, Lord, to Thee alone—
Thou know'st the rest:
Yet, in my feeble measure,
Thy mercy is my treasure.

I cannot comprehend Thy deep
And lasting love for me:
My Father, will it e'er remain
A hidden mystery?
No, I shall know in that bright world
As I am known,
Though I may never know just *why*
Thou lov'st Thine own:
Still, in the *fullest* measure,
Thy love will be my treasure.

Could aught of earth detain me here,
When Thou, O Lord, shalt come?
How worthless seems the richest gain
When one is nearing home!
Though what Thou'st been and art to me
I may not know
On earth in all its blessedness
And depth; yet, oh,
I'll know in God's full measure,
Thee, Lord, as all my treasure.

H. McD.

EXPOSITION OF THE EPISTLE OF JUDE.

(*Concluded.*)

THE DOXOLOGY.

"But to Him that is able to keep you without stumbling, and to set [you] with exultation blameless before His glory, to the only God our Saviour, through Jesus Christ our Lord, [be] glory, majesty, might, and authority, from before the whole age, and now, and to all the ages. Amen." (Verses 24, 25.)

WHAT a pæan of holy exultation with which to close a letter which has drawn so dark a picture of the dangers besetting the path of the man of faith! God lives and reigns. His power is limitless. His grace is boundless. His glory and majesty shall to all eternity remain unsmirched by all the evil thoughts and ways of ungrateful and insensate men. It is for the Christian to pillow his head upon these blessed and soul-inspiring truths, and thus rise above all discouragement, and so go on in holy confidence to more than conquer!

"Unto Him that is able—." This is what gives new strength to the wearied warrior. Weak and helpless in himself, he looks up in faith to One who is able, and thus out of weakness is made strong.

Let the difficulties of the path be what they may—however thickly strewn with gins and snares of Satanic device—God is able to keep the trusting soul without stumbling. David knew this when he sang, "Yea, though I walk through the vale of death's shadow, I will fear no evil: for Thou art with me." This is enough for faith in the darkest and most trying hour. I may not see a step before me, but He who is able sees the end from the beginning, and bids me confide in His love and wisdom, and thus implicitly trust myself to His guidance.

No believer would question the power of God to keep him five minutes without stumbling. But He who can keep for five minutes can keep for sixty; and He who can keep for an hour can keep for twenty-four; and He who can keep for one day can keep all the days if the eye and heart be fixed upon Himself. For this very purpose our Lord Jesus Christ has been "separated from sinners," with whom He once walked in grace, the undefiled and undefilable Man on earth. He prayed, "For their sakes I sanctify Myself [or set Myself apart], that they also might be sanctified through the truth." Thus He became in heavenly glory the object for His people's hearts, that, daily living "looking off unto Jesus," they might be kept from stumbling.

And as He has all needed stores of grace for the pilgrim path, so the end is sure. He is able "to set you with exultation blameless before His glory." There shall be no failure here: God has predestinated every believer to be conformed to the image of His Son. To this end Christ, who loved the Church, and gave Himself for it, is now engaged in its sanctification and daily cleansing by water-washing of the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing. Then shall the Eve of the last Adam be manifested in the same glory with Himself; and all because God is able! Blessed, heart-refreshing, and soul-uplifting truths are these.

In verse 25 the Authorized Version ascribes adoration and praise to "the only wise God our Saviour." The Revised Version, and all later translations, omit the word "wise," as unsupported by the better authorities. But granting it to be an interpolation

made inadvertently, or otherwise, by some pious scribe, how it tells the effect that the transcribing of this epistle had on this unknown soul! Contemplating it, his heart was filled, and he cried in hallowed ecstasy, "This God is the only wise God." It is indeed "He that is perfect in wisdom" with whom we have to do, who will never call back His word. He is indeed the *only* God, for all others are but the imaginings of men's minds. Nor is it as the Judge he views Him, but with purged conscience worships before the mercy-seat as he owns Him as our Saviour-God; for He it was who so loved the world as to give His only begotten Son that we might live through Him.

Thus all blessing flows down to us from the heart of God "through Jesus Christ our Lord," in whose peerless name we return our feeble praises, and through whom will be manifested that to our Saviour-God belong all glory, majesty, might and authority, from before the age-times, in the present (despite the jarring note of sin), and through all the ages to come, when the full results of the Cross will be displayed in "a new heaven and a new earth, wherein dwelleth righteousness."

For this Christ Jesus gave Himself when He died to put away sin by the sacrifice of Himself. Thus He became the Lamb of God who beareth away the sin of the world. Not yet do we see this fully accomplished, for the trail of the serpent still mars God's fair creation; but His eternal purpose is working out; and when all the ages of time have run their course, the last remains of sin will be banished to the lake of fire, and the sinless ages of eternity will have been ushered in. Then shall God be all.

and in all forevermore, and none dispute His authority or seek to detract from His glory again.

"Amen" swells up from every believer's breast, and faith looks on with blest anticipation to the accomplishment of all His good promise. This affirmative word is, in the succeeding book (the Revelation), used by the Son of God as one of His own names, or titles. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3: 14). He is, in His own character, the affirmation of all God's plans and ways. Through Him all shall end in perfection, and thus all glory, majesty and dominion be ascribed to the God of all grace while endless ages roll on to infinity. Amen and Amen. H. A. I.

THE PLACE GIVEN IN SCRIPTURE TO THE BLOOD OF JESUS.

"**W**HEN I see the blood, I will pass over you" (Ex. 12: 13). There was only *one* place of shelter when the angel of justice, with his sword of judgment, passed through the land of Egypt: it was under the blood of the lamb.

If an Israelite had neglected to kill the lamb, and to sprinkle its blood on the side-posts and lintel of his door, nothing—no prayers, vows, or pledges; no tears, zeal, or cries for mercy—could have saved him from the sword of judgment. Even Moses and Aaron, had they neglected to sprinkle the blood on their doors, would have perished. And so will every one who does not take personal shelter under the blood of Christ. The blood of Israel's lamb sheltered them only from *temporal* judgment. The blood of Jesus

Christ, God's Lamb, shelters from *eternal* judgment.

In fact, the evil thought of blending the imperfections of human merit with the sacrifice of Him who was the brightness of God's glory is shocking in the extreme, and the height of folly. The atonement of our Lord is a complete satisfaction to the demands of God's justice against sin.

There is nothing left for man to do but, in the confession of his guilt and sinfulness, to receive the great salvation as a *gift* from God. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36). "The blood shall be to you for a token." There is nothing else that God will give for the assurance of salvation. Therefore, from first to last, our only resting-place is under the blood of Jesus, the Lamb of God's providing.

The pardon of all our sins rests upon the blood of Jesus. We are redeemed—brought back to God—by the blood of Jesus, "in whom we have redemption through His blood, the forgiveness of sins" (Eph. 1: 7). We are "justified by His blood" (Rom. 5: 9). We are cleansed—made meet for the eye of God—by the blood of Jesus (1 John 1: 7). We are sanctified—set apart to God from the world—by the blood of Jesus (Heb. 13: 12). We are "made nigh" to God by the blood of Jesus (Eph. 2: 13). We enjoy peace with God only because peace has been made by the blood of the cross (Col. 1: 20). We enter the holiest, as worshipers, only by the blood of Jesus (Heb. 10: 19). Our robes are made white by the blood of the Lamb (Rev. 7: 14). We overcome our spiritual enemies by the blood of the Lamb (Rev. 12: 11). God's testimony to all is,

"Without shedding of blood is no remission" (Heb. 9: 22). There is no salvation, no pardon, no hope, no life, save beneath the value and shelter of the precious all-cleansing blood of Jesus. And the song that will fill the heavens from end to end to all eternity will be this glorious anthem, "Unto Him that loves us, and has washed us from our sins in His own blood, to Him be glory and dominion forever and ever. Amen" (Rev. 1: 5, 6).

Such, and much more, is the infinite value of the blood of the Son of God. From Genesis to Revelation, from the beginning of the revelation of God to its close, God proclaims our eternal salvation, and the glory to which we are traveling, as due to the shedding of the blood of His beloved Son. It is His remedy for man's ruin, as it is the basis of His righteousness and the proof of His love.

D. C. TUCK.

"DAVID BEHAVED HIMSELF WISELY."

(1 Samuel 18.)

DAVID had wrought with God *in secret first*. Afterwards he wrought with God *in public* for the deliverance and blessing of God's people. Jonathan saw this, and recognized it. The numbers also that sing his praises increase: "Saul hath slain his thousands, and David his *ten* thousands." To one who has read the whole history, from the first moment David appeared until this chapter, it is very lovely to see his graces develop little by little. But while the notes of praise are being sung by many on that account, it provokes *envy* in Saul. He "was *very wroth*," and he "*eyed David*," and he "became

David's *enemy continually*." What a difference in the effects produced by the activities of God's grace! In one it excites *the flesh*, and shows what it can do if allowed; in the other, what *the Holy Spirit* leads to do. As soon as David gets his public place, and is recognized according to his own personal worth, he is *envied*. This exposes him to special temptation, and to the attacks of Satan; but in all these he continues steadily *with God*: he "behaved himself wisely in all his ways, and the Lord was with him." "David behaved himself more wisely than all the servants of Saul; so that his name was much set by" (margin, *precious*).

It is not now the lion's roar that he needed to dread, but rather the craft of the serpent in times of favor and acceptance. He had overcome both the lion and the bear under other circumstances early in life. Now that favor abounds on the one hand, and envy eyes him on the other, he needs no less the power of God to acquit himself well. He realized this, and kept on with God; so he "BEHAVED HIMSELF WISELY." At first he walked with God, and so overcame both the lion and the bear. Afterward he walked with God and easily defeated Goliath; and when the more difficult and complicated circumstances came, and found him still walking with God, he was an overcomer then too, and therefore his name was much set by. As we read again this lovely history, may our cry during the present year be, "Lord, keep Thy servants everywhere, at all times, under all circumstances, in the secret of Thy presence, as was David in this beautiful part of his history. Keep them so that whether there be prosperity or adversity, success or repulse; whether some may encourage, or others, moved

with jealous thoughts, become jealous, we may *behave ourselves wisely*, and seek to walk with the Lord as did David."

A. E. B.

CONCERNING THE NEPHILIM.

DEAR MR. EDITOR :

Referring once more to the "Sons of God" in Gen. 6, I for one can say that one Scripture passage settles this question conclusively; and thinking it might do so for others also, I ask a little space in your pages.

This passage is Matt. 22 : 30 : "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

There may be essential differences between the resurrected and the angels in other respects, but in this respect they are alike that they neither marry nor are given in marriage.

This passage then teaches that both the resurrected and the angels with whom we have to do now are not designed to multiply themselves; consequently God did not make them in the way that answers to this purpose; they are not created so as to be capable of this.

This seals the matter to me; and in seeking light on the 7th verse of the epistle of Jude it is made sure at the outset that to angels the first part of the passage does not, and cannot, refer; nor does the context demand such an application; for does not the 7th verse refer to the 5th as well as to the 6th?

When God destroyed unbelieving Israel in the wilderness one great event stands out above all others, namely, When in the case of the Moabites the people gave themselves over to fornication, thus going after other flesh

(not strange flesh), and there fell in one day three and twenty thousand.

Sodom and Gomorrha and the cities about them sinned in like manner, for which they are suffering the vengeance of eternal fire, whereunto the devil and those fallen angels, for whom this fire is prepared, are reserved.

J. K.

ANSWERS TO CORRESPONDENTS.

QUES. 5.—Will you kindly explain what is meant to be taught in Heb. 7 regarding Melchizedek, especially vers. 2 and 3? I do not understand who this person was, how he came to be a priest of God and in that country, and what is meant to be taught by it. Others have asked me regarding it also, and I would be glad to know.

ANS.—Your question is a very large one, requiring more than can be answered here, interesting as it might be to us and to others, for it embodies that great office of our Lord Jesus Christ which endears Him forever to every soul that truly knows Him. We would recommend to you, "Lectures on the Epistle to the Hebrews," by S. Ridout; "Genesis in the Light of the New Testament," by F. W. Grant; also, the volume of the Numerical Bible containing the Epistle to the Hebrews; all of which can be had of our Publishers.

QUES. 6.—Please explain Mark 16: 17, 18. In going into people's houses to seek after their souls, I have been asked to prove my Christianity by the miraculous powers told out in that scripture. How am I to meet this?

ANS.—As the Lord did to the same generation of people in Matt. 12: 39—"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas."

By a careful reading of the passage concerning which you en-

quire, you will find it does not make signs necessary for all time in them that believe. So plainly was it for that time only—the time of the setting up of Christianity—that the last verse of the chapter declares it accomplished.

When God was establishing Christianity, He gave abundant proof of its being of Him and not of men. But while providing an external proof, miracles never change the *heart* of man. So we have, in Luke 16: 31, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead," and this we have exemplified in John 12: 9-11.

At the close, in the days of Christianity's full apostasy, the powers that accompany it are, according to 2 Thess. 2: 8-12, "after the working of Satan." Let the people of God, therefore, beware of all pretenders to miraculous powers.

A Letter from a Japanese Christian.

LOIZEAUX BROTHERS, NEW YORK:

My Beloved Brothers: * * * Lately I got a copy of a Japanese magazine called "Grace and Truth." In it was the following story, which I relate as briefly as I can. A young man of a prominent family, whose brother is a professor in a university, was on the Osaka Stock Exchange. A stock buyer sent him much money by a boy to buy stocks for him which the young man had advised him to get. But, alas, the young man, tempted by the money, took the errand-boy to a lonely place, murdered him, and hid the body. After a few days he was arrested, tried, convicted, and sentenced to be hanged. A little girl about twelve years old read this awful story in the newspapers, and it moved her tender heart. She could not go to see him, because Osaka is many hundred miles away from her; so she sent a letter to a pastor at Osaka, and asked him to visit the condemned young man in the jail and hand him the tract which she was sending. The tract was, "The Lord's Dealings

with the Convict Daniel Mann," translated into Japanese by Mr. Hasada. The pastor went as desired, and handed the poor young man the little girl's tender letter and the tract. The young man read many times the tract "Daniel Mann," and through it found the way to escape eternal condemnation. He felt so peaceful as he drew near the execution that he wrote the little girl, telling her how kind to him she was so to think of the eternal punishment to which he was going without the Lord Jesus Christ. In thanking her, he said that of the fifty million people in Japan she was the only one who had cared for his soul—he a cold-blooded murderer! and she only a little girl, who believes in Jesus Christ, and loved a sinner's soul so much as to send him a tract with tender words!

Dear Brother, it was labor to show Daniel Mann the way, but that labor was for *many* more. Far off in my own country it reaches too, and we thank God for it.

Your affectionate brother in Christ,

Y. Y.

We also "thank God" for cheering "tidings from a far country," and pass it on to the devoted tract distributors for their encouragement in this work of faith and love. *Many* letters are received speaking of light, of help, of blessing received through the ministry of tracts, magazines, and books, which it would take too much space to publish, and which, we think, it is usually safer to leave to the day of manifestation, when the all-knowing God will manifest all things, and render to each as his work has been.—[THE PUBLISHERS.

EDITOR'S NOTES.

One of the Secrets of Gardening.

Good gardening is, to be an indefatigable enemy of weeds.

Preventing their growth necessitates the stirring of the soil; and the more the soil is stirred, the better the crop grows and the greater the yield. So with the Christian: the more sincerely and earnestly he takes sides with God against himself, the more he will grow; the weeds of his evil nature will not be able to develop, and this will cause the new nature to have deeper roots, greater growth, richer and more abundant fruit.

This means, of course, that such a gardener must be industrious, early and late against the enemy, because of his love for the goodly plants which grow in his garden.

And what is the finest garden of earth compared with the garden of heaven in the believer's soul? If that one is worth all the care, labor, industry, bestowed upon it; if it is worth rising up early and watching it late; if it deserve all this toil, all this enriching and watering, which after all is but for a short season, what of this wonderful garden of the soul, whose fragrance and fruit are to abide forever? Is it not worth while to cultivate it? Shall we be industrious for what passes away, and careless and idle for what passes not away?

But, after all, does not the gardener *enjoy* his labor? Is he not happy in his toil, even before fruit-time comes? And is there not holy joy in all our Christian labor and exercises of soul? Can we fall on our knees in supplication about this or that temptation, fear, need, or service, without rising up again

comforted and blessed? Does not every victory over ourselves and our circumstances make us sing and praise the grace of our great High Priest, and increase our acquaintance with God? And is not this, of itself, true bliss?

May the Lord break up all our slothfulness of heart, all our apathy concerning sin—sin, not in our brother, but in *ourselves*; for we can easily be fierce against the mote in our brother's eye while blind to the beam in our own.

May He also break up all self-complacency, for there is no weed more destructive in the garden of the soul. We are so proper, so faultless, so free from what would mar the lofty opinion which our fellows have of us, that we can scarcely realize our incessant dependence on Him who is at the right hand of God, making intercession for us. Or we think ourselves beyond the experience of men in whom the Spirit dwelling "maketh intercession for us with groanings which cannot be uttered."

Let all weeds be rooted out, that Christ, Christ alone, Christ our righteousness, our sanctification, our redemption, may stand before the soul as our *all*. Thus will our individual souls flourish, and practical unity will be with love, holiness, and power.

Fresh Opportunities for the Gospel.

From a recent publication we copy the following, which enlarges the field of prayer for all God's people, and of service for such as may be called to it. The paper says: "From a missionary report written some weeks after the revolution in

Portugal, it seems evident that the movement was in no way anti-Protestant. Non-Catholic preachers never had anything to fear, neither was any opposition shown to the gospel as such. The hostility was directed chiefly against the Jesuits, who had incurred the bitterest hatred of the people. As a result of the revolution, these have now been banished, and the monastic orders (with the exception of one seminary) have been suppressed. Religious liberty has been proclaimed, each church being left free to profess and teach its own doctrines without interference; and members of the government have even expressed pleasure at being able to secure to Protestants this free field for their activities.

"Other regulations are being prepared providing for the civil registration of births, marriages, and deaths; enactments as to divorce and secular education—all in the direction of liberty and freedom from religious tests.

"While it is too early to speak of the stability of the new *régime*, the present position in Portugal is calculated to call forth the sympathies and prayers of God's people everywhere."

A man may forget without having forgiven. He may also forgive in a way, and yet not forget. But God never forgets without having forgiven, and, having forgiven, He always forgets.

"And when He had spoken this, He saith unto him, Follow Me" (John 21:19). The path to which the Lord calls is found and followed only as He is before our eyes and our heart.

HOLINESS: THE FALSE AND THE TRUE.

IN TWO PARTS.

PART ONE: AUTOBIOGRAPHICAL.

PART TWO: DOCTRINAL.

BY H. A. IRONSIDE.

Preface.

FOR over twelve years I have considered the advisability of penning these papers. There seemed some good reasons why it might *not* be wise; there seem to me now to be more why I should undertake it.

The two chief reasons that have come before me to hinder my writing them heretofore are these:

(a) The detailing of a large measure of personal experience is necessarily involved. This is distasteful to many, and to none more than to myself. But I have been much impressed lately with the many instances in which the chief of the apostles uses his experience as a warning and lesson to others who would put confidence in the flesh. For this cause alone I am at last persuaded to narrate my own endeavors to attain perfection by following the so-called "holiness teaching." There can surely be no charge brought against me of glorying in self in so doing. The record is too humiliating for that. Nor do I desire to take a morbid satisfaction in detailing my failures. But for this recital of my past errors and present blessedness I have not only apostolic example, but the entire book of Ecclesiastes is a similar record; written only that others might be spared the

anguish and disappointment of treading the same weary path.

(b) It is difficult to write an account like this without apparent criticism of the organization to which I once belonged, both as to its methods and its doctrines. This I shrink from. Many of my old "comrades" are still toiling as I once toiled in what they believe is a God-raised-up and God-directed "Army"; whose teaching they consider to be fully in accord with Scripture; and I know this record must give some of them pain. I would spare them this if I could. But when I reflect that thousands are yearly being disheartened and discouraged by their teaching; that hundreds yearly are ensnared into infidelity through the collapse of the vain effort to attain the unattainable; that scores have actually lost their minds and are now inmates of asylums because of the mental grief and anguish resultant upon their bitter disappointment in the search for holiness; I feel I should not allow sentimental reasons to hinder my relating the unvarnished truth, in the hope that under the blessing of God it may lead many to find in Christ Himself that sanctification which they can never find elsewhere, and in His Cross that exhibition of perfect love which they will look for in vain in their own hearts and lives.

Therefore I send forth these papers, praying that both the experimental and doctrinal parts may be helpful to many and hindrances to none; and in commending it to the reader's spiritual intelligence, I would earnestly beseech him to "prove all things, and hold fast that which is good."

PART ONE: AUTOBIOGRAPHICAL.

CHAPTER I.

MY CONVERSION TO GOD.

IT is my desire, in dependence on the Lord, to write a faithful record, so far as memory now serves me, of some of God's dealings with my soul during the first six years of my Christian life, ere I knew the blessedness of finding *all* in Christ. This will make it necessary at times, I have little doubt, to "speak as a fool"—even as the apostle Paul did: but as I reflect on the need for such a record, I think I can say with him, "Ye have compelled me."

If I may be privileged to thereby save others from the unhappy experiences I passed through in those early years, I shall feel abundantly repaid for the effort it will take to thus put these heart-experiences before my readers.

From a very early age God began to speak to me through His Word. I doubt if I could go back to the *first* time when, to my recollection, I felt something of the reality of eternal things.

My father was taken from me ere his features were impressed upon my infant mind. But I never have heard him spoken of other than as a man of God. He was known in Toronto (my birthplace) to many as "The Eternity Man." His Bible, marked in many places, was a precious legacy to me; and from it I learned to recite my first verse of Scripture, at the age of four. I distinctly recall learning the blessed words of Luke 19: 10, "For the Son of man is come to seek and to save that which was

lost." That I was lost, and that Christ Jesus came from heaven to save me, were the first divine truths impressed on my young heart.

My widowed mother was, it seems to me, one of a thousand. I remember yet how I would be thrilled as she knelt with me as a child, and prayed, "O Father, keep my boy from ever desiring anything greater than to live for Thee. Save him early, and make him a devoted street-preacher, as his father was. Make him willing to suffer for Jesus' sake, to gladly endure persecution and rejection by the world that cast out Thy Son; and keep him from what would dishonor Thee." The words were not always the same, but I have heard the sentiment times without number.

To our home there often came servants of Christ—plain, godly men, who seemed to me to carry with them the atmosphere of eternity. Yet in a very real sense they were the bane of my boyhood. Their searching, "Henry, lad, are you born again yet?" or the equally impressive, "Are you *certain* that your soul is saved?" often brought me to a standstill; but I knew not how to reply.

California had become my home ere I was clear as to being a child of God. In Los Angeles I first began to learn the love of the world, and was impatient of restraint. Yet I had almost continual concern as to the great matter of my salvation.

I was but twelve years old when I began a Sunday-school and set up to try to help the boys and girls of the neighborhood to a knowledge of the Book I had read ten times through, but which had still left me without assurance of salvation.

To Timothy, Paul wrote, "From a child thou hast

known the Holy Scriptures, which are able to make thee wise unto salvation, *through faith which is in Christ Jesus*" (2 Tim. 3: 15). It was this latter that I lacked. I had, it seemed to me, *always* believed, yet I dared not say I was saved. I know now that I had always believed *about* Jesus. I had not really believed in Him as *my* personal Saviour. Between the two there is all the difference that there is between being saved and lost, between an eternity in heaven and endless ages in the lake of fire.

As I have said, I was not without considerable anxiety as to my soul; and though I longed to break into the world, and was indeed guilty of much that was vile and wicked, I ever felt a restraining hand upon me, keeping me from many things that I would otherwise have gone into; and a certain religiousness became, I suppose, characteristic. But religion is not salvation.

I was nearly fourteen years old when, upon returning one day from school, I learned that a servant of Christ from Canada, well known to me, had arrived for meetings. I knew, ere I saw him, how he would greet me; for I remembered him well, and his searching questions, when I was younger. Therefore I was not surprised, but embarrassed nevertheless, when he exclaimed, "Well, Harry, lad, I'm glad to see you. And are you born again yet?"

The blood mantled my face. I hung my head, and could find no words to reply. An uncle present said, "You know, Mr. M——, he preaches himself now a bit, and conducts a Sunday-school!"

"Indeed!" was the answer. "Will you get your Bible, Harry?"

I was glad to get out of the room, and so went at

once for my Bible, and returned, after remaining out as long as seemed decent, hoping thereby to recover myself. Upon my reentering the room, he said, kindly, but seriously, "Will you turn to Rom. 3: 19, and read it aloud?"

Slowly I read, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." I *felt* the application, and was at a loss for words. The evangelist went on to tell me that he too had been once a religious sinner, till God stopped his mouth, and then gave him a sight of Christ. He pressed on me the importance of getting to the same place ere I tried to teach others.

The words had their effect. From that time till I was sure I was saved, I refrained from talking of these things, and I gave up my Sunday-school work. But now Satan, who was seeking my soul's destruction, suggested to me, "If lost and unfit to speak of religious things to others, why not enjoy all the world has to offer, so far as you are able to avail yourself of it?" I listened only too eagerly to his words, and for the next six months or thereabouts no one was more anxious for folly than I, though always with a smarting conscience.

At last, on a Thursday evening in February, 1890, God spoke to me in tremendous power while out at a gay party with a lot of other young people, mostly older than myself, intent only on an evening's amusement. I remember now that I had withdrawn from the parlor for a few moments to obtain a cooling drink in the next room. Standing alone by a refreshment table, there came home to my inmost

soul, in startling clearness, some verses of Scripture I had learned months before. They are found in the first chapter of Proverbs, beginning with verse 24 and going on to verse 32. Here wisdom is represented as laughing at the calamity of the one who refused to heed instruction, and mocking when his fear cometh. Every word seemed to burn its way into my heart. I saw as never before my dreadful guilt in having so long refused to trust Christ for myself, and in having preferred my own wilful way to that of Him who had died for me.

I went back to the parlor, and tried to join with the rest in their empty follies. But all seemed utterly hollow, and the tinsel was gone. The light of eternity was shining into the room, and I wondered how any could laugh with God's judgment hanging over us, like a Damocles' sword, suspended by a hair. We seemed like people sporting with closed eyes on the edge of a precipice, and I the most careless of all, till grace had made me see.

That night, when all was over, I hurried home, and crept up-stairs to my room. There, after lighting a lamp, I took my Bible, and, with it before me, fell upon my knees.

I had an undefined feeling that I had better pray. But the thought came, "What shall I pray for?" Clearly and distinctly came back the answer, "For what God has been offering me for years. Why not then receive it, and thank Him?"

My dear mother had often said, "The place to begin with God is at Rom. 3, or John 3." To both these scriptures I turned, and read them carefully. Clearly I saw that I was a helpless sinner, but that for me Christ had died, and that salvation was

offered freely to all who trusted in Him. Reading John 3: 16 the second time, I said, "That will do. O God, I thank Thee that Thou hast loved me, and given Thy Son for me. I trust Him now as my Saviour, and I rest on Thy Word, which tells me I have everlasting life."

Then I expected to feel a thrill of joy. It did not come. I wondered if I could be mistaken. I expected a sudden rush of love for Christ. It did not come either. I feared I could not be really saved with so little emotion.

I read the words again. There could be no mistake. God loved the world, of which I formed a part. God gave His Son to save all believers. I believed in Him as my Saviour. Therefore I must have everlasting life. Again I thanked Him, and rose from my knees to begin the walk of faith. God could not lie. I knew I must be saved.

(To be continued.)

CHRIST THE SUBSTANCE OF EVERY SHADOW.

"If any man thirst let him come unto Me and drink" (John 7: 37.)

WE learn from the early part of the chapter that it was "the Jews' Feast of Tabernacles." This was their best feast, and on the last day, it's great day, the eighth—for there was an eighth day to that feast which makes it differ from every other—on the great day of the feast Jesus stood and cried, "If any man thirst, let him come unto Me and drink."

Our blessed Lord here, and indeed all through

John's Gospel, takes the place of all the types and all the shadows. Instead of shadow, in Him we get substance; instead of picture, reality. In the first chapter we find Him presented as the Lamb of God, *God's Lamb*. There He takes the place of the paschal lamb, that to which Israel turned as the foundation of all blessing. The Lord is the true Lamb of God, the One that not only removes Israel's sin, but shall remove sin from the whole universe. He is God's Lamb, "which taketh away the sin of the world." He superseded the passover. How infinitely better He is than the type that turned aside the destroying angel! He will flood the universe with blessing as well as deliver from judgment.

In chap. 2: 19 He says, "Destroy this temple, and in three days I will raise it up." The blessed Lord takes the place of the temple: the shrine where God dwells is His own blessed person. In the person of Jesus we get the true temple, the true dwelling-place of God, just as in the first chapter the tabernacle is superseded in the One that "became flesh and tabernacled amongst us."

In the third chapter He takes the place of the serpent in the wilderness. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." When Israel looked to the serpent lifted up it brought deliverance from death. Here is far more and better. In a lifted up Son of Man we find heavenly things, the opening out to us of God's gift—eternal life. This life enables us to enter into a new sphere of affections; we are introduced into that blessed scene where the Father delights in the Son, and the Son delights in the Father. In the Son of Man taking the place

of the brazen serpent we get a wonderful opening into all the blessedness of heavenly things.

In the fourth chapter the well of water which came from Jacob is eclipsed. Without toil or effort on our part, Christ delights to refresh and satisfy every heart, and fill them so full that they will sing a much richer song than they who drank from Jacob's well. The blessed Lord says, "He that drinketh of the water that I shall give him shall *never thirst*." The Lord is taking the place of the well that would dry up; those who drank of that well would thirst again; but here is One who can remove thirst forever.

In the fifth chapter, we find the pool of Bethesda, that pool which intimated God's goodness to Israel. It was the gracious intervention of God on behalf of a people who had wandered away from Him, yet He would not wholly set them outside His mercy. The very meaning of Bethesda is "house of mercy." The blessed Lord visits the pool. What does He see? Helpless people desiring healing, but lacking power to appropriate the virtues the angelic visitant imparted to its waters. Into that scene the blessed Lord comes, and He says, I am the true House of Mercy. He is the One in whom the mercy of God is brought truly to us. He not only gives the invitation, but He accompanies the invitation with power to appropriate it. When He said, "Wilt thou be made whole?" He gave the man the power that He needed. How true that is with each of us—mercy brought to our doors and power given to appropriate it given by the One who has brought it to all who desire it.

In chap. 6 we read that that which sustained Israel

in the wilderness was the manna that fell from heaven day by day. Here the Lord says, I have come to bring you something better than that. He presents Himself as the "Bread of God," the "Bread of life," and the "Bread which came down from heaven." That bread is given us as the present sustainment of our souls; the food of eternal life, the gracious means by which we are kept in living freshness and power in communion with God our Father, and the Lord Jesus Christ Himself. We eat His flesh and drink His blood, and not only have life eternal, but present communion.

In chap. 7 we find Him at the feast of tabernacles. There He takes the place of the Smitten Rock with its flowing stream; He is here the water of life, just as in the next chapter He takes the place of the cloud by night, which lighted Israel, as the light of life, and says, "He that followeth Me shall not walk in darkness."

How blessed it is that the Lord having come, has fulfilled every type, given us substance instead of shadows, saying, I am the reality of it all.

The Spirit of God delights to engage our hearts with Him. It is our privilege to contemplate Him, and see that all that was foreshadowed in type has come out in Him, displayed and fulfilled, as He went through this world.

If we want the need of our *consciences* met, how do we get it? In God's Lamb. He is the one, and only one, who can perfectly and fully meet every need. If we want to know the way into all that blessed scene of glory where He is, and into all the divine affections into which He has entered, He is presented to us lifted up on Calvary. Life eternal is in His own

blessed person: "He that hath the Son hath life." Do we long for our hearts to be filled with adoring worship and praise? filled so that they will run over in adoration? How do we reach it? It is by appropriating the blessed Lord Jesus Christ Himself, the living spring ever uprising in all its freshness. Thank God, that fountain will never run dry.

God is the One *from* whom all blessing comes, but it comes *through* Christ and goes back *by* the Spirit, in holy, blessed, adoring, worship. If we are not worshipers, the whole secret is that our hearts are not engaged with Christ.

How much does the blessed Lord occupy our hearts, minds, and thoughts? The Spirit of God is here to take of His things and to show them to us, to bring us into present, living, positive enjoyment of those things that are in Him—heavenly things. There are heavenly things, and these heavenly things are the things that are truly ours. The Spirit of God has come in order to lift our souls outside this earthly scene, and all that belongs to it, into that bright and blessed home where Christ is everything, where the substance is of all the shadows. His great mission is to lift us outside ourselves, outside this world, and bring us into that blessed place where He fills everything. When we get into the glory, what will occupy us? Jesus, the centre of the throng. Jesus, He is everything there, and the Spirit of God delights to lead our souls into that now. We shall get it then—there is no question about that; but one of the reasons, among the many, why the Spirit of God is here, is that He gives us heaven *before we get there*. Heaven is what and where Jesus is, and occupation with Him carries us to heaven.

As we contemplate Him in these various ways prefigured in the Old Testament, the Spirit of God delights to fix our gaze on the great Antitype, to present Christ to us.

In the beginning of this seventh chapter His brethren ask, Are you not going up to this feast? In ver. 8 He says, "Go ye up unto this feast: I go not up yet unto this feast; for My time is not yet full come." Why does He say that? Because He waited to give them something better than a "Jews' feast."

Picture for a moment the scene in these days. The four golden lamps that lighted up Jerusalem stood in the Court of the Women, irradiating the whole city, whilst daily, for seven days, the priests poured out of silver cups the water of Siloam, and caused it to run down into the brook Kedron, whilst psalms were chanted and people rejoiced. "Those who have never seen the pouring out of water at the Feast of Tabernacles have never known what real joy is" was a proverb in Israel. From all parts of the country, happy and rejoicing, multitudes had thronged Jerusalem. It was the great feast of the whole year, the feast which culminated in joy of every sort.

Jesus tarries until their feast is nearly over, after they have had seven days of joy together. He then comes into the midst and says, Are you satisfied? (What a challenge to religious ordinances!) Will mere externals do? Will mere outward joy do?

They had the right temple; they had the right service, but the Lord of the feast was outside, so He comes and says, Are you satisfied? I think that is the Lord's challenge to us in the midst of all the

religion we find around us. The Lord is saying, Are *you* satisfied? If we admit that we are not, how does He propose to meet the need? He answers, "If *any man* thirst, let him come unto Me and drink." There is our resource. There is our fountain that is always springing, always full; so all we have to do is just what He says, "Come unto *Me* and drink." And what will be the effect? The effect will be—*without effort on our part*—"Out of his belly shall flow rivers of living water," that is, streams of refreshment for both saint and sinner. That is what God would have us be. That is what the Spirit of God would produce in us. "Come unto Me" is the secret of it all. It is to get Christ for ourselves, and so much of Christ for ourselves that we can impart of Him to others. If there is a bit of want, or dissatisfaction, or feeling of thirst in our souls, may we ever remember this word, "Come unto Me." Oh, but you say, That is for thirsty sinners. True, but it is also for thirsty saints, they also can ever and always turn to Jesus and be refreshed by the living streams that flow from that blessed One. He is the spring. May God in His rich grace enable each one of us, ever and always, to turn simply to Him, to make everything of Christ. He not only meets the needs of thirsty sinners, but delights to fill and satisfy the hearts of His people, so that we run over in worship to God, and in service to those round about us. That will surely be true, if we respond to His invitation, "If *any man* thirst, let him come unto Me and drink."

H. N.

The Blessed Hope.

TIS near that glad, resplendent day
When Christ shall call His Church away
To that bright, deathless shore;
Then we shall see the Crucified,
The One in whom we now confide,
And sing the praise of Him who died,
Forever, evermore.

Oh, to the Bride what wondrous joy,
When she shall hear from yonder sky
The Bridegroom's cheering voice!
No more to wander here below
In this dark scene of strife and woe,
But up to her Beloved go,
Forever to rejoice.

Oh, may this hope of glory be
Bright'ning in us until we see
Our blessed coming Lord.
Then faith shall change at once to sight,
And prayer shall cease with time's dark night,
And hope forever take its flight,
When He gives our reward.

Then we shall evermore be there,
Beyond the sphere of sin and care,
Enjoying endless rest.
We'll gaze upon His glorious face,
And praise Him for His matchless grace
That brought us to that blissful place,
To be supremely blest.

He'll see the travail of His soul;
Full satisfaction then shall roll
Through stainless courts above.
The saved of every land and clime,
Assembled from the fields of time,
Shall His blest name in chorus chime,
In tireless strains of love.

C. C. CROWSTON.

PROPHECY.

THIS ministry had a special place in the Old Testament as well as in the New. It furnished the people with a direct link with God. He communicated His mind and will to the people by the means of His servants the prophets.

There were times when He made His mind known by dreams and visions; then again by the medium of angels; but in the ministry of prophecy, the prophet had a special nearness to the Lord; to him He revealed His secrets (Amos 3: 7) and to him communicated His messages to the people. This fact the woman of Samaria recognized when the Lord read the secrets of her life before her: "The woman said unto Him, Sir, I perceive that Thou art a prophet" (John 4: 19).

The ministry of the prophets has a dual form, both in the Old Testament and in the New.

First. When the Lord communicates His word it has a *present day* application to His people—a ministry for both their heart and conscience according to the need. If the prophecies from Isaiah to Malachi are read with care, it will be readily seen that a large part of them take this form. They are by no means confined to predicting future events. Only a part looked forward to the future; much that fills them was a searching ministry from a faithful God to His people—a people who had, alas, often wandered from the truth already given, and known by them. And in this we learn how grieved He was on account of their neglect of the truth already known, or their departure from it. By means of the prophets He sent searching messages concerning their sins; then

follow the tender heart-yearnings of a *Saviour-God* who desired their return of heart to Himself—their restoration.

This form of prophecy, which dealt with the present state of the people, is as truly *telling out the mind of God*—as all prophecy does—as foretelling future events. Anyone can see this.

In this first form of prophecy the principles of righteousness were never overlooked when there was departure from God. The need of *repentance* was pressed, because grace then as now must be through righteousness. When those faithful messages were unheeded by them, as was too often the case, alas, then there followed further revelations (all consistent with God's perfect government) which necessitated the punishment of the guilty. He held the rod, and at the proper time inflicted the chastening. These principles abide for us now, the same as in Old Testament times—through all dispensations alike. God's *government* in this does not change.

Second. The other form of prophecy is concerning the *future*—a foretelling of what is in the mind and will of God toward His people Israel, and the other nations of the earth. In the plans and purposes of God, unfolded in this, Israel has a special place; the other nations are in relation to them. Prophecy in this form embraces the whole world, with the land of Palestine for its centre. In these prophecies we are furnished with light and truth concerning the judgment of the wicked *on the earth*, whether among the Jews or among the nations. None are exempt. In the New Testament prophecies apostate Christendom will not escape. Their light has exceeded that of past dispensations; their

privileges have been greater, and their judgment will be correspondingly greater. (See Rom. 11: 13-26)

After this judgment of the wicked upon the earth—which will be when the Lord again returns to the earth—there will follow the establishment of a kingdom upon earth in which men, Jews and Gentiles, will do the will of God on earth as in heaven.

In this form of prophecy, as all can see, God by His servants foretells future events. In all these communications the things to come are opened up for all who have ears to hear, and that with no uncertain sound. All the outlines are given with such precision, with such detail and perfection, that it commands the admiration of all that reverence the word of God; and so much of what has thus been predicted along the way has already been fulfilled, fulfilled with such accuracy, that not a doubt can lurk in their souls concerning further portions yet to be fulfilled.*

But we do not need prophets *now* to bring new and fresh revelations to us, for Scripture is "completed" (Col. 1: 25, *margin*). What we need now is to search the prophetic scriptures, and learn from them *what God has said*. They are as a light that shines in a dark place, until the day dawn and the morning star arise (2 Pet. 1: 19).

If we do not need prophets now to furnish new revelations, we yet need *teachers* from the Lord to open up the Scriptures already given, and to rightly

* If the "Higher Critics" understood this fact, that prophets "spoke of things that be not as though they were," hundreds and even thousands of years before their fulfilment, they would have no difficulty about prophecy, and never need to name a *second* Isaiah nor *second* Daniel of Post-Captivity.

divide the truth which we possess. These gifts, Christ, the Head of the Church, has furnished, and will furnish to the end of the Church's stay upon earth.

In the written word of God we possess the mind and will of God for the present and for the future, and for the two spheres of blessing—heaven and earth. It also distinguishes between the blessing of the Jew and of the Gentiles—to be given to each by and by. It gives both the calling and destiny of the Church, which is the body and bride of Christ.

This double form of prophetic ministry it is important to observe. The overlooking of the distinction has confused many minds. The second has ceased. The first abides; and our next article will (D. V.) give it due consideration. A. E. B.

THE BEAUTY OF THE TESTIMONY OF THE CONVERTED THIEF.

(Luke 23.)

HERE is a thief dying for his crimes on a cross beside our Saviour. Within a few hours of his death he judges himself and justifies the Saviour whom all the world had condemned and hanged on the cross.

This thief then turns to the Saviour, in the hour of His deepest anguish and humiliation, and confesses His Lordship and true Kingly glory, and looks on to the establishment of His kingdom here in the place of His rejection. Then he commits himself to the Lord for that day.

Only a little while before he had joined with the

other thief, and with the crowd around the cross, in deriding Him and in railing against Him. But in a short time a marvelous change has taken place in him; and now when everyone is against Christ in the religious world—when men who were enemies were made friends because so perfectly united in their determination to destroy Him—when the orthodox Pharisee and the heterodox Sadducee are united in their condemnation of Him—when the chief priests and other rulers of the nation with the common people united in condemning Him—when His own disciples had fled and forsaken Him, and one of them had betrayed Him—when the secular world was against Him with its king and governor and soldiers; yea, when all the world had cast Him out and condemned Him, then in the face of everyone's judgment, on that solemn occasion was heard the voice of this thief, reversing the whole world's judgment by boldly and fully declaring before all the Saviour's absolutely spotless character, "This Man hath done nothing amiss" (ver. 41).

The perfect grace of Jesus awoke this thief to righteousness. He hears Him praying for His murderers, who, in the hours of His anguish, thinks of others and prays for them; even thinks of His mother and makes provision for her. How high above the creature He appears in this terrible hour; in His thoughtfulness for others; in His calmness and patience!

Across this dark scene faith sees plainly written the proofs of His true Deity; and faith had begun to assert itself in the heart of this thief. In a scene where unbelief sees nothing but that which calls forth scoffing and reproach, his faith sees the outshining of Jesus' Godhead glory. He learns that if

he and his companion will spend their last hours reviling the Saviour, the Saviour will spend His last hours praying for His revilers and murderers!

Who can fathom the depths of that love and pity of God displayed in the Saviour's death on the cross? Is it not enough to break the hard heart of a railing thief, and bow him adoringly at the Saviour's feet? Is it not enough to turn his taunting into praying? his hatred into love?

The last official act in Luke's account is the nailing above the Lord's head His accusation. All that man could do to insult and persecute the Son of God has been done, and the solemn time has come—those hours of darkness when God's wrath against sin comes in unto His holy soul; when the spotless Sufferer is "made sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5: 21)—but man could be no spectator now, so all is shrouded in deepest darkness.

But to return a moment to the mighty change which has come over this thief: he rebuked his fellow, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds but this Man hath done nothing amiss."

He has changed his company, and this puts him in sympathy with the Man all the world is against. He is now the godly man rebuking the ungodly. He has the fear of God which drives out the fear of man. He is among the righteous now, and such are "bold as a lion," while "the wicked flee when no man pursueth" (Prov. 28: 1). This puts him in the company of the blessed, for "Blessed is the man that feareth the Lord"; and it also makes him wise, for

"The fear of the Lord is the beginning of wisdom" (Ps. 112:1; Prov. 9:10).

He says, "We receive the due reward of our deeds" and are justly condemned.

This shows that He is in the light of God, for "that which doth make manifest is light" (Eph. 5:13). Conscience is at work and like another before him he owns he is a man of unclean lips.

"But this Man hath done nothing amiss" (ver. 41).

How wonderful and how blessed! He condemns himself and justifies the Saviour. He is one of wisdom's children; and "Wisdom is justified of all her children" (Luke 7:35).

Moreover, "He said unto Jesus, Lord, remember me when Thou comest into Thy kingdom" (ver. 42).

He has just confessed His spotless humanity; but in this verse he takes another step forward. He sees in this spotless Man his Lord and King although crowned with thorns and hanging helplessly on the cross, the object of man's scorn and mockery. In faith he looks on to the time when this Man, hanging on the cross, will come in glory and establish His kingdom in this world, the scene of His humiliation. What wondrous grace in the Saviour's reply, "Verily I say unto thee, To-day shalt thou be with Me in paradise!" (ver. 43).

Notice how He answers the desire rather than the expression of it. The Lord has not come in His kingdom yet. But the believing sinner does not need to wait for that, nor is there a long unconscious sleep, as some would teach, in the grave and in separation therefore from the Saviour. "*To-day* shalt thou be *with Me*" is the Saviour's promise.

Here is the Good Shepherd that went after the

sheep that was lost *until* He found it. On the cross is where He overtakes this hopeless wanderer; and He brings him back, not to man's original blessedness in innocence, but into His glory and likeness, and makes him a joint-heir with Him who is the Heir of all things.

Thus a man that was not only unfit for heaven, but unfit for earth, becomes the companion of the Son of God at once and for all. By what title? He has confessed a title to nothing but judgment in himself. There can be no blessing for him on the ground of his works. He has none but wicked works. This he owns fully.

His exemption from judgment, and title to glory, is that the Saviour there by his side has borne his judgment. His blood becomes his title to glory as well as justification from all his guilt.

"None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through,
Ere He found His sheep that was lost."

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprougeable in His sight . . . Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1: 21, 22, 12).

Peter Van Winkle.

ANSWERS TO CORRESPONDENTS.

QUES. 7.—Why does the Lord repeatedly tell those whom He healed not to make it known, as in Matt. 8 : 4; Mark 5 : 43, etc. ?

ANS.—Because the time of His glory was not yet. The cross must be gone through first. He hides therefore the glory of His Person. The need of man stirs His heart, and in meeting it He cannot hide Himself; but the cross—the absolute necessity of it for the putting away of sin—is before Him, and His mind dwells in the state of humiliation which belongs to it. But blessed are they who, underneath that veil of humiliation, read His glory.

QUES. 8.—What is meant in 1 Cor. 7 : 14 by “The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband” ? A neighbor of mine says that to be sanctified means to be free from all indwelling sin. Surely this cannot be so, for an “unbeliever” cannot be free from indwelling sin, and he or she is said here to be sanctified by the believer. Kindly explain.

ANS.—Your reason concerning what “sanctified” cannot be is very true and right. Now as to what it is, as briefly as we can : Our Lord says in John 17 : 19, “For their sakes I sanctify Myself.” As to His person, the Lord could never be more holy at one time than at another, for “in Him is no sin.” He alludes here to the place where He was going—a place before God, in separation from all the world. He went there in that place to carry our hearts with Him, and thus separate us too from the world.

The believer is thus a “sanctified,” or separated, person—separated to God from the world which is going to judgment. The household being an institution of God, formed by marriage, which was ordained of God for that purpose, God identifies the unbelieving husband or wife with the believer, so that the household, because of the believer, becomes a *Christian household*—a little circle in this world for God, different from all other households in the world, and where Christian truth is held and taught, as well as Christ’s claims acknowledged and obeyed. In other words, it is a little kingdom where Christ’s rule is respected and enforced. Of course it does not secure the eternal salvation of any one in the

household. For this each one must lay hold of Christ for himself or herself, but it brings the unspeakable privilege of having Christ constantly ministered there. We believe that by far the greater number of those in heaven will be there through the instrumentality of household teaching, praying, and praising. Multitudes of cases of conversion through the labor of evangelists are but the reaping from the seed sown in the Christian household.

Oh, the awful guilt and loss of Christians who give up the family worship, the daily consecutive reading of the Scriptures from Genesis to Revelation, with its prayer and praise! Precious and effective as a truly Christian Sunday-school is—and we can bear abundant witness to its fruitfulness—nothing can make up for the loss of household instruction. May grace revive it where it may have fallen.

QUES. 9.—Does the resurrection of dry bones in Ezek. 37 refer to a literal resurrection of the Hebrews in the future, or is it a vision showing that right will ultimately triumph? Will the Church spend eternity in heaven, and the resurrected Israelites who are saved be here on the earth? A professor in the college has been giving us his views on these subjects, but I would like to know yours.

ANS.—No. All who pass through death, whether they have been believing Jews or believing Gentiles, belong to heaven (Heb. 11: 9, 10, 16). Nor is it a vision of the triumph of right. Verses 11 to 14 plainly show that the vision refers to the restoration to nationality of the then living people of Israel. Their "graves" are the various countries where they are scattered, contrasted, as verse 12 shows, with "the land of Israel" into which they will be brought again. The New Jerusalem, the city of heaven, will evidently, from the whole testimony of Scripture, be the eternal abode, not only of the Church, but of all the redeemed before the close of the first resurrection. After that, the earth (utterly renewed at the end of the thousand years of Christ's reign over it) is the habitation of those who have proved true during that reign.

"Plain Papers on Prophetic Subjects," by far the best work we know on these matters, would give you much of the light you seek. Published by Loizeaux Bros., at \$1.25, post-paid.

EDITOR'S NOTES.

"Till Christ be
formed in you."

The passage in Gal. 4: 19-21 shows in a remarkable way what Christianity essentially is,

and what is the true purpose of all Christian ministry. Pained at the quick departure of the Galatian believers from the grace of God, the apostle sorrowfully exclaims, "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law?" Then he proceeds to show how law works but bondage, while the grace of Christianity produces sonship and fruit to God. Now, it is not absolutely necessary to use the Ten Commandments to put the soul under bondage. We may use almost anything for this, and by it fail to fulfil the great and glorious purpose of Christianity.

By the cross of Christ, God has pronounced sentence of death upon every soul of man, inasmuch as all are declared by it to be lost sinners. As the judge pronounces sentence of death upon a breaker of the law, and declares him thereby unfit for society, so God, in the cross of Christ, pronounces sentence of death upon every man, and pronounces him unfit for His presence.

Christianity therefore does not propose to moralize man. It comes not to offer man a new or better code of moral ethics than Judaism did. It does not pretend that abstinence in meat or in drink, or hardness to the body, or modes of dress, or refinement of

mind and habits, or even moral reform, or any other thing, avails to set man up again before God. It is none of all this. It is *Christ*—who is the *Eternal Life*—implanted in the believer the moment he believes: and the Holy Spirit labors to form Christ (to develop the mind and ways of Christ) in every such believer. The characteristic of Christianity, then, is love to Christ, attachment to His person, devotedness to Him as the One in whom God delights, and delights to honor—He to whom, we are indebted with a debt of gratitude which, neither in time nor in eternity, we can ever repay;—nay, the very sense of that debt is our power to worship and serve Him.

It is that blessed Person therefore whom God the Spirit is forming in us—that lowly, kind, faithful, holy Person whose enthronement in our hearts and whose virtues in our lives God delights in. And it is this object, this same passionate purpose, which marks the ministry of every God-sent man to-day on the face of the earth. Every true servant of Christ is animated by this one purpose. One may lay the foundation in telling of Christ to the children; another, in preaching Christ to sinners; another, build on—teaching saints in the knowledge of Christ; another, in various good works for Christ's sake—all that is Christian, having *Christ* for its object and its end.

We may turn Christian ordinances and Christian virtues and Christian principles into legal principles, and be as hard, and sectarian, and fanatical as possible, and thus check and hinder God's true purpose—*Christ*, instead of building wood, hay and stubble for the fire. "*Christ is all*"—all to God, and to those who have true fellowship with God.

Precious Stones.

Exodus 28 : 6-21 tells of the *Ephod*—one of Aaron's "garments for glory and beauty" as he presented himself before God for the people of Israel. All Christians know that he was the type of Christ in the presence of God for all His people.

Attached to this ephod were two large precious stones, one on each shoulder: on each of which were engraved six names of the tribes of Israel. On the breastplate of this ephod were other precious stones, twelve in number, and the name of one tribe engraved on each jewel.

Why the bunching of names on the shoulders, and the singling on the breast? We all know the shoulder is the place of strength; and to be "kept by the power of God" is blessed indeed; but to be placed upon His heart, and be able to say, He "*loved me*," and gave Himself for *me*"—what is there like it?

The Christian Home.

An ill-tempered, domineering, exacting, selfish husband; a pettish, peevish, never-quite-satisfied wife; restless, unruly, noisy, undisciplined children—that is not a Christian home. It is not a *home* at all. It is but a house where a few people eat and drink and sleep, and make life as hard as they can for each other.

A kind, gentle, considerate and loving husband; a submissive, duty-loving, home-abiding wife; obedient, respectful, happy children; the word of God, prayer and praise in daily prominence—this is a *home*, a *Christian* home, a place where Christ, being truly entertained, makes yet an oasis of refreshment in the midst of the great wilderness of this world.

HOLINESS: THE FALSE AND THE TRUE.

(Continued from page 95.)

HOLINESS: THE GREAT DESIDERATUM.

BEING saved myself, the first great desire that sprang up in my heart was an intense longing to lead others to the One who had made my peace with God.

At the time of which I write, the Salvation Army was in the zenith of its energy as an organization devoted to going out after the lost. It had not yet become popular, a society to be patronized by the world and used as a medium for philanthropic work. Its officers and soldiers seemed to have but one aim and object—to lead the weary and despairing to the Saviour's feet. I had often attended its services, and in fact had frequently, though but a child, given a "testimony" by quoting Scripture and urging sinners to trust Christ, even while I was in the dark myself. Naturally therefore, when the knowledge of salvation was mine, I went at the first opportunity, the night after my conversion, to an "Army" street-meeting, and there spoke for the first time, in the open air, of the grace of God so newly revealed to my soul.

I suppose, because I was but a lad of fourteen and fairly familiar with the Bible, and also somewhat forward—unduly so, I have little doubt—I was at once cordially welcomed among them, and soon became known as "the boy preacher," a title which, I fear, ministered more to the pride of my heart than I had any idea of at the time. For, in

fact, in my new-found joy I had no conception that I still carried about with me a nature as sinful and vile as existed in the breast of the greatest evil-doer in the world. I knew something of Christ and His love; I knew little or nothing of myself and the deceitfulness of my own heart.

As nearly as I can now recollect, I was in the enjoyment of the knowledge of God's salvation about a month when, in some dispute with my brother, who was younger than I, my temper suddenly escaped control, and in an angry passion I struck and felled him to the ground. Horror immediately filled my soul. I needed not his sarcastic taunt, "Well, you are a nice Christian! You'd better go down to the Army and tell what a saint you've become!" to send me to my room in anguish of heart to confess my sin to God in shame and bitter sorrow, as afterwards frankly to my brother, who generously forgave me.

From this time on mine was an "up-and-down experience," to use a term often heard in "testimony meetings." I longed for perfect victory over the lusts and desires of the flesh. Yet I seemed to have more trouble with evil thoughts and unholy propensities than I had ever known before. For a long time I kept these conflicts hidden, and known only to God and to myself. But after some eight or ten months, I became interested in what were called "holiness meetings," held weekly in the "Army" hall, and also in a mission I sometimes attended. At these gatherings an experience was spoken of which I felt was just what I needed. It was designated by various terms: "The Second Blessing"; "Sanctification"; "Perfect Love";

"Higher Life"; "Cleansing from Inbred Sin"; and by other expressions.

Substantially, the teaching was this: When converted, God graciously forgives all sins committed up to the time when one repents. But the believer is then placed in a lifelong probation, during which he may at any time forfeit his justification and peace with God if he falls into sin from which he does not at once repent. In order, therefore, to maintain himself in a saved condition, he needs a further work of grace called sanctification. This work has to do with sin the root, as justification had to do with sins the fruit.

The steps leading up to this second blessing are, firstly, conviction as to the need of holiness (just as in the beginning there was conviction of the need of salvation); secondly, a full surrender to God, or the laying of every hope, prospect and possession on the altar of consecration; thirdly, to claim in faith the incoming of the Holy Spirit as a refining fire to burn out all inbred sin, thus destroying *in toto* every lust and passion, leaving the soul perfect in love and as pure as unfallen Adam. This wonderful blessing received, great watchfulness is required lest, as the serpent beguiled Eve, he deceive the sanctified soul, and thus introduce again the same kind of an evil principle which called for such drastic action before.

Such was the teaching; and coupled with it were heartfelt testimonies of experiences so remarkable that I could not doubt their genuineness, nor that what others seemed to enjoy was likewise for me if I would fulfil the conditions.

One aged lady told how for forty years she had

been kept from sin in thought, word, and deed. Her heart, she declared, was no longer "deceitful above all things, and desperately wicked," but was as holy as the courts of heaven, since the blood of Christ had washed away the last remains of inbred sin. Others spoke in a similar way, though their experiences were much briefer. Bad tempers had been rooted out when a full surrender was made. Evil propensities and unholy appetites had been instantly destroyed when holiness was claimed by faith. Eagerly I began to seek this precious boon of holiness in the flesh. Earnestly I prayed for this Adamic sinlessness. I asked God to reveal to me every unholy thing, that I might truly surrender all to Him. I gave up friends, pursuits, pleasures—everything I could think of that might hinder the incoming of the Holy Ghost and the consequent blessing. I was a veritable "book-worm," an intense love for literature possessing me from childhood; but in my ignorant desire I put away all books of pleasurable or instructive character, and promised God to read only the Bible and holiness writings if He would only give me "the blessing." I did not, however, obtain what I sought, though I prayed zealously for weeks.

At last, one Saturday night (I was now away from home, living with a friend a member of the "Army"), I determined to go out into the country and wait on God, not returning till I had received the blessing of perfect love. I took a train at eleven o'clock, and went to a lonely station twelve miles from Los Angeles. There I alighted, and, leaving the highway, descended into an empty *arroyo*, or water-course. Falling on my knees beneath

a sycamore tree, I prayed in an agony for hours, beseeching God to show me anything that hindered my reception of the blessing. Various matters of too private and sacred a nature to be here related came to my mind. I struggled against conviction, but finally ended by crying, "Lord, I give up *all*—every thing, every person, every enjoyment, that would hinder my living alone for Thee. Now give me, I pray Thee, the blessing!"

As I look back, I believe I was fully surrendered to the will of God at that moment, so far as I understood it. But my brain and nerves were unstrung by the long midnight vigil and the intense anxiety of previous months, and I fell almost fainting to the ground. Then a holy ecstasy seemed to thrill all my being. This I thought was the coming into my heart of the Comforter. I cried out in confidence, "Lord, I believe Thou dost come in. Thou dost cleanse and purify me from all sin. I claim it now. The work is done. I am sanctified by Thy blood. Thou dost make me holy. I believe; I believe!" I was unspeakably happy. I felt that all my struggles were ended.

With a heart filled with praise, I rose from the ground and began to sing aloud. Consulting my watch, I saw it was about half-past three in the morning. I felt I must hasten to town so as to be in time for the seven o'clock prayer-meeting, there to testify to my experience. Fatigued as I was by being up all night, yet so light was my heart I scarcely noticed the long miles back, but hastened to the city, arriving just as the meeting was beginning, buoyed up by my new-found experience. All were rejoiced as I told what great things I believed

God had done for me. Every meeting that day added to my gladness. I was literally intoxicated with joyous emotions.

My troubles were all ended now. The wilderness was past, and I was in Canaan, feeding on the old corn of the land. Nevermore should I be troubled by inward drawings toward sin. My heart was pure. I had reached the desirable state of full sanctification. With no foe within, I could direct all my energies toward vanquishing the enemies without.

This was what I thought. Alas, how little did I know myself; much less the mind of God!

(To be continued.)

H. A. I.

PROPHECY.

(No. 2.)

(Continued from page 106.)

LET us again note the importance of distinguishing the two phases of prophecy: 1st, the present application of the Word to men; 2d, its relation to the future. With the completion of the word of God which the New Testament gives us, this last aspect ceased, and we are not *now* to expect any new revelations. The New Testament completes the prophetic scriptures, as also *all* Scripture (Col. 1: 25). If this is seen, the fallacy of all new revelations will be discerned.*

There is no need now of prophets as of old to open up, to make known, the future; for the whole purpose of God has been given, and the word of God

* The "Book of Mormon," for instance; and Mrs. White's, of the Seventh-day Adventists.

now in our possession is the believer's prophetic chart to guide him unto the end.

The other aspect of prophecy, however, abides, presenting the mind and will of God to His people; and that not from any new revelation proffered, but the bringing out from the word of God needed truth according to the condition of God's people. This is a ministry always needed; especially so, we might say, at the present time—the close of the present dispensation. This form of prophecy was part of the ministry of prophets in the Old Testament—a very large part; but with them it was associated with new revelations, because Scripture was not then completed. With us, seeing the Word is completed, it is a ministry of bringing home, out of that Word, to the heart and conscience of the people of God, that all may feel the power of the truth, and be practically sanctified by it. If the 12th, 13th and 14th chapters of 1st Corinthians are carefully read, the place of this ministry will be clearly seen; and they who prophesy now, whether in the assembly of God's people or otherwise, will be those who bring home to the hearts of His people the mind of God from the suited portion of His Word for present "edification, exhortation, or comfort."

Would that we felt and realized now the need of such a ministry, as the apostle pressed it upon the assembly at Corinth, in 1 Cor. 14! May there be among us everywhere a revival of this much-needed ministry of prophecy, a ministry that will keep the mind of God before us, so as to preserve us from the influences which prevail at the present time. Evil doctrines abound and multiply in seductive forms to seduce the weak and those young in the faith, and

the ministry of the word of God alone can build up and fortify them against the rising tide. Worldliness in a multitude of forms is seeking to press in to the destruction of piety; and that not only here and there, but in many places. To check this and reprove it with such ministry, how necessary! When this is neglected, little by little forms of teaching neither wholesome nor edifying are liable to develop. If the neglect continues, the Christian standard of walk is lowered, worldly associations are formed, and the words of the prophet may be applied, "Woe to them that are at ease in Zion" (Amos 6: 1). May there not be many gatherings of the Lord's people which bear this characteristic mark? Where this is true the world comes in, and devotion and spirituality depart. Does not another prophet's message then apply: "Woe to them that go down to Egypt for help?" (Isa. 31: 1.)

"Follow after love, and desire spiritual gifts, *but rather that ye may prophesy*" (1 Cor. 14: 1) are the apostle's opening words in this chapter, which throw so much light on the need and use of this ministry in the assembly.* Evangelists may preach the gospel and sinners be saved; teachers may expound the Word, and many be enlightened—and these gifts have their God-given place, for which we can be truly thankful—yet they can never supply the ministry of prophecy. †

* This ministry is not confined to those wholly devoted to the Lord's work, as this whole chapter shows, but a ministry urged upon the local assembly—"For ye may *all* prophesy."

† That is, those merely evangelists or teachers; but an evangelist or teacher may also prophesy, as Paul, who was evangelist, pastor, teacher, etc.; yet prophecy is not distinctly the work of an evangelist or of a teacher.

For a gathering of God's people to maintain a true Christian testimony, there is need of more than the evangelist, more than the teacher. The Word must not only be preached and taught; it needs also to be *applied*; and this is prophesying. This ministry appeals especially to the conscience; so much so that unbelievers coming in are searched by it: "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (1 Cor. 14: 24, 25).

Oh for a revival of the ministry of prophecy in the power of the Holy Spirit among us everywhere, so that the standard of true spirituality of life and heart may be on a higher plane, and freshness and devotedness take the place of indifference and worldliness. We need the exercise as *individuals*—prayerful exercise of heart as to what first pleases the Lord Jesus, the Holy and the True; then, by those thus exercised, both men and women, private prophesying from house to house, between individual and individual (Acts 21: 8, 9; 1 Cor. 11: 5): in the assembly, by men only (1 Cor. 14: 23-40).

"Wherefore, brethren, covet (desire) to prophesy;" "For *ye may all prophesy* one by one, that all may learn, and all may be comforted"—encouraged (vers. 31, 39).

A. E. B.

Not My Will.

"Nevertheless not My will, but Thine, be done"—Luke 22: 42.

I CANNOT say,
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I had rather walk this rugged way
If Him it please.

I cannot feel
That all is well when dark'ning clouds conceal
The shining sun;
But then, I know
God lives and loves; and say, since it is so,
"Thy will be done."

I cannot speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be,
When He is love;
But I can see,
Though often dimly through the mystery,
His hand above.

I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's holy book,
And I can wait.

I may not try
To keep the hot tears back; but hush that sigh,
It might have been;
And try to still
Each rising murmur, and to God's sweet will
Respond—AMEN.

THE LORD'S SERMON ON THE MOUNT.

WEAKEN the authority of the law, and it is clear that you destroy the foundation on which the gospel rests; for the law was of God as certainly as the gospel. Hence came in a most weighty question, especially for an Israelite: what was the bearing of the doctrine of Christ, respecting the kingdom of heaven, upon the precepts of the law? The Lord opens this subject (vers. 17-48) with these words: "Think not that I am come to destroy the law or the prophets." They might have thought so from the fact of His having introduced something not mentioned in either; but "Think not," He says, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." I take this word "fulfil" in its largest sense. In His own person the Lord fulfilled the law and the prophets, in His own ways, in righteous subjection and obedience. His life here below exhibited its beauty for the first time without flaw. His death was the most solemn sanction which the law ever could receive, because the curse that it pronounced upon the guilty, the Saviour took upon Himself. There was nothing the Saviour would not undergo, rather than God should have dishonor. But our Lord's words warrant, I think, a further application. There is an expansion of the law, or *δικαίωμα* (righteous requirement), giving to its moral element the largest scope, so that all which was honoring to God in it should be brought out in its fullest power and extent. The light of heaven was now let fall upon the law, and

the law interpreted, not by weak, failing men, but by One who had no reason to evade one jot of its requirements; whose heart, full of love, thought only of the honor and the will of God; whose zeal for His Father's house consumed Him, and who restored that which He took not away. Who but He could expound the law thus—not as the scribes, but in the heavenly light? For the commandment of God is exceeding broad, whether we look at its making an end of all perfection in man, or the sum of it in Christ.

Far from annulling the law, the Lord, on the contrary, illustrated it more brightly than ever, and gave it a spiritual application that man was entirely unprepared for before He came. And this is what the Lord proceeds to do in the wonderful discourse that follows. After having said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled," He adds, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (vers. 18-20). Our Lord is going to expand the great moral principles of the law into commandments that flow from Himself, and not merely from Moses, and shows that this would be the great thing whereby persons would be tested.

Hence He says, when referring to the practical use of these commandments of His, "Except your

righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"—an expression that has not the smallest reference to justification, but to the practical appreciation of and walking in the right relations of the believer toward God and toward men. The righteousness spoken of here is entirely of a practical kind. This may strike many persons sharply, perhaps. They may be somewhat perplexed to understand how practical righteousness is made to be the means of entering into the kingdom of heaven. But, let me repeat, the sermon on the mount never shows us how a sinner is to be saved. If there were the smallest allusion to practical righteousness where a sinner's justification is concerned, there would be ground to be startled; but there can be none whatever for the saint who understands and is subject to God's will. God insists upon godliness in His people. "Without holiness no man shall see the Lord." There can be no question that the Lord shows in John 15 that the unfruitful branches must be cut off, and that, just as the withered branches of the natural vine are cast into the fire to be burned, so fruitless professors of the name of Christ can look for no better portion.

Bearing fruit is the test of life. These things are stated in the strongest terms all through Scripture. In John 5: 28, 29 it is said, "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation," or "judgment." There is no disguising the solemn truth that God will and must

have that which is good and holy and righteous in His own people. They are not God's people at all who are not characterized as the doers of that which is acceptable in His sight. If this were put before a sinner as a means of reconciliation with God, or of having sins blotted out before Him, it would be the denial of Christ and of His redemption. But only hold fast that all the means of being brought nigh to God are found in Christ—that the sole way by which a sinner is connected with the blessing of Christ is by faith, without the works of the law—only maintain this, and there is not the least inconsistency nor difficulty in understanding that the same God who gives a soul to believe in Christ, works in that soul by the Holy Ghost to produce what is practically according to Himself. For what purpose does God give him the life of Christ and the Holy Ghost, if only the remission of the sins were needed? But God is not satisfied with this. He imparts the life of Christ to a soul, and gives that soul the Holy Spirit to dwell in him; and as the Spirit is not the spring of weakness or of fear “but of power, and of love, and of a sound mind,” God looks for suited ways and for the exercise of spiritual wisdom and judgment in passing through the present trying scene.

While they looked up with ignorant eyes to the righteousness of the scribes and Pharisees, our Lord declares that this sort of righteousness will not do. The righteousness that goes up to the temple every day, that prides itself upon long prayers, large alms, and broad phylacteries, will not stand in the sight of God. There must be something far deeper and more according to the holy, loving nature of

God. Because with all that appearance of outward religion, there might be always, as there generally was in fact, no sense of sin, nor of the grace of God. This proves the all-importance of being right, *first*, in our thoughts about God; and we can only be so by receiving the testimony of God about His Son. In the case of the Pharisees we have sinful man denying his sin, and utterly obscuring and denying God's true character as the God of grace. These teachings of our Lord were rejected by the outward religionists, and their righteousness was such as you might expect from people who were ignorant of themselves and of God. It gained reputation for them, but there it all ended; they looked for their reward now, and they had it. But our Lord says to the disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Allow me to ask the question here, How is it that God accomplishes this in regard to a soul that believes now? There is a great secret that does not come out in this sermon. First of all, there is a load of unrighteousness on the sinner. How is that to be dealt with, and the sinner to be made fit for and introduced into the kingdom of heaven? Through faith, he is born again; he acquires a new nature, a life which as much flows from the grace of God as the bearing of his sins by Christ upon the cross. There is the foundation of practical righteousness. The true beginning of all moral goodness in a sinner—as it has been said and as it deserves to be often repeated—is *the sense and confession of his lack of it*, nay, of *his badness*. Never

is anything right with God in a man till he gives himself up as all wrong. When he is brought down to this, he is thrown upon God, and God reveals Christ as His gift to the poor sinner. He is morally broken down, feeling and owning that he is lost, unless God appears for him; he receives Christ, and what then? "He that believeth hath everlasting life." What is the nature of that life? In its character perfectly righteous and holy. The man is then at once fitted for God's kingdom. "Except a man be born again, he cannot see the kingdom of God." But when he is born again, he does enter there. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The scribes and Pharisees were only working on and by the flesh; they did not believe that they were dead in the sight of God; neither do men now. But what the believer begins with is, that he is a dead man, that he requires a new life, and that the new life which he receives in Christ is suitable to the kingdom of heaven. It is upon this new nature that God acts, and works by the Spirit this practical righteousness; so that it remains in every sense true, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven."

But the Lord does not here explain how this would be. He only declares that what was suitable to God's nature was *not* to be found in human Jewish righteousness, and that it must be for the kingdom.

W. K.

AN ADDRESS ON 2 CORINTHIANS 12: 1-6.

BY C. CRAIN.

WE read in this passage of a "third heaven" into which this man was taken. But can we know, or have some right comprehension of what the third heaven is? By this I do not mean the *blessedness* of heaven; that, surely, we may regard as impossible. But can we form a satisfactory idea of what the third heaven is in contrast with the first and second heaven? In the first chapter of Genesis we have at least a *conception* of two heavens. We find there a heaven as the sphere of the clouds, and of "the birds of heaven." Then we find a heaven of the stars; in these, no doubt, we have the first and the second heavens. The sphere of the birds and of the clouds is clearly a *physical* and *created* heaven; and so likewise is the second heaven—the heaven of the stars.

Now, in the last chapter of Peter's 2d epistle, we learn that these physical and created heavens are to pass away: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Again, in the 20th chapter of Revelation, at the end of time, as we say, when the course of human history has

run out, and when the great white throne is set up, we read of the passing away of the first heaven and the first earth from before Him who sits upon that throne: that is, we read of the passing away of the present physical creation—the things spoken of in those brief words of the apostle Peter.

Here, in 2d Corinthians, chap. 12, we read of "the third heaven," which cannot be, of course, either of the two physical heavens of which we have been speaking. May we not, then, regard this third heaven as the heaven of God, the home of God? And if His dwelling place be an eternal home, it is an immaterial, uncreated heaven. I think we cannot question that, and that this is what the apostle refers to in 2 Cor. 12, when he speaks of this "man in Christ" being caught up into the third heaven.

Thus far I have only expressed it as a conviction; but the expressions in the 2d and 4th verses seem to settle conclusively that the apostle identifies the third heaven with God's paradise. In the second chapter of Revelation we also get the expression, "the paradise of God"; and here the apostle identifies the third heaven with the paradise of God. "Paradise" means a place of delight, and God's home surely is a place of eternal delight.

It is interesting to notice several things brought before us here by the apostle in reference to this "man in Christ" being caught up into the third heaven. In the first place, we should remember it is in the apostle's defense of himself when his authority as an apostle had been called in question. Men had come in among the Corinthian saints to disparage the apostle—to supplant him in their minds and hearts. So far as this was a personal

matter, it was not of much account in the eyes of the apostle; but in undermining his apostleship they were putting in question the truth which the Corinthians had received from God through him. So it was a matter to which he must give attention for the sake of the saints. He could not let it pass as he did on another occasion when he wrote, "It is a very small thing that I should be judged of you," etc. But he was set for the defense of the faith once delivered to the saints, and his apostleship must be maintained. So, in effect, he says: If these people are calling my authority in question, if it is a matter of defense, why, I can boast of as much as they can. If they are Jews, so am I; if they are ministers of Christ, so am I, etc. He then says, Now I am going to boast of something that none of them can boast of. (Read from the 23rd verse of the previous chapter.) "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the assemblies." Here, says the apostle, is my record; here is a picture of my life as an apostle,

and as a minister of Christ. Were these false apostles—who transformed themselves into ministers of righteousness—were they and their labor like this? But that is not all: "I will come to visions and revelations of the Lord," he says, even to being "caught up to the third heaven,"—the Paradise of God—a wonderful experience to which everyone of them was a stranger.

But there is a great deal more in these verses than the apostle's defense of his apostleship. What is stated here bears very importantly on several other matters. I may say, by the way, it has been questioned if it was really the apostle who was caught up to the third heaven, but that question is settled in the 7th verse of this chapter; for he says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to *me* a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." It could be therefore none other than himself.

Let us note a few things in connection with this scripture. In the first place, we may notice that he who was caught up into the third heaven was not there as an apostle, but simply as "a man in Christ." And that is the only possible way in which *any* man can be there. No one can ever enter the eternal home of God except under cover of Christ. I remember when I was at school, on coming home one vacation I took a friend along with me. Had this friend gone to my father's door alone, and knocked for admission, no doubt many questions would have been asked him. But going there with me, no questions were asked, because he was entering my father's door under my cover. My father welcomed and re-

ceived me, and received and welcomed him because he was under my protection. So with the home of God. There is but one way in: Christ says, "I am the Way, the Truth and the Life, no man cometh unto the Father but by Me." We enter the Father's home only under Christ's cover and protection. Well, a "man in Christ" entering heaven is a man under cover of Christ.

Many vain speculations have been made as to *when* and *how* the apostle was thus caught up, admitted into, this "third heaven." The apostle himself tells us *he* did not know whether he was *bodily* caught up or not. He had been into paradise, in the third heaven; he knew *that*; but if it was with or without his body, *he* could not tell.* Why should any speculate about it then? One thing is clear, the apostle not only thought it was possible to go there in the body, but also out of the body. Then, at any rate, there is consciousness for the spirit or soul of man after death. If there were not another verse in all Scripture bearing on that question, this one passage settles absolutely that the disembodied spirit after death is conscious.

In the Old Testament we read that "Enoch walked with God and God took him." Elijah too was caught up by a whirlwind. Where were they caught up to? To the heaven of clouds, the heaven of the stars, or the dwelling-place of God? All down through the ages those who died in the faith, as Hebrews 11 tells

* The blessedness of the things witnessed and heard was such, and self-consciousness so absent, that whether in the body or out of the body, the apostle could not tell. Have we not in this a suggestion of the condition of those who have "departed to be with Christ, which is far better"?—[Ed.]

us, have gone where Enoch and Elijah went; without question they went to the home of God, the third heaven, and they went there under the cover of Christ. And the dying thief too, who went to Paradise, went there under the cover of Christ; for the moment he took his place in self-judgment and repentance, casting himself upon Christ's mercy, the blessed Lord said to him, "To-day shalt thou be with Me in paradise." He had joined the other thief in reviling the Lord at first; but suddenly, when his soul is laid hold of by the Spirit of God, he confesses himself a sinner, rebukes the other thief, saying, "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." He confesses himself a sinner, and casts himself upon the mercy of the Lord; and the blessed Saviour becomes his protection against his great and many sins, and says to him, "To-day shalt thou be with Me in paradise." So has every spirit of just men all along through the ages gone to paradise under cover of Christ.

In the 4th verse the apostle tells us that having been caught up into paradise, he heard "unspeakable words, which it is not lawful for a man to utter." Is it possible for us to form any conception of what the apostle was a witness to in the third heaven? If we turn to the eighth chapter of Proverbs, we find there the Son of God under the title of "Wisdom." And what is it "Wisdom" says? Mark, it is before creation, before the foundations of the earth were laid—in eternity, when there was none but God Himself. Communications between the divine Persons are here given us: "Then was I by Him, as one brought up

with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of His earth, and my delights were with the sons of men." How that speaks to us of the Father's delight in the Son, and of the eternal purpose. His eye was looking towards the eternity to come, when that purpose would be revealed and fulfilled—when the physical new heavens and new earth shall be established, and God and man dwell eternally together, and that "rejoicing together in the habitable parts of His earth" will be realized! Here we have the expression of it: "I was daily His delight, rejoicing always before Him." What delight in each other! What divine communications from Divine heart to Divine heart!

Well, the apostle was caught up to the third heaven, and what did he hear? He says, I cannot declare what I heard; I heard unspeakable, or ineffable, words in the home of God; not the language of man, but the tongue of heaven in that home of God. Can we doubt that he heard divine communications of which we have been speaking? What else could it be? In the home of God, He must be the Speaker, and in the language of that place. Could the apostle find words in our language to express the fulness of that fellowship? Nay; that was impossible for a man to express.

In closing I will turn to Rev. 2: 7 to show that in eternity we shall participate in the life and joys of that place. We know that we have been laid hold of by the grace of God for that home. We are on the way to it, and when we are in it we shall participate in that fellowship of which the apostle has been speaking, and of which the eighth chapter of

Proverbs is an expression. We have here, in Revelation, the promise of "the Tree of Life"—a symbolical expression, no doubt. Revelation is full of symbols. "The Tree of Life" symbolizes Christ as the Sustainer of life in the home of God. From Him we derive life; we live by Him, and we are going to live *by* and *with* Him for ever. He says: "To him that overcometh will I give to eat of the Tree of Life." If the Tree of Life is the symbol of the life in the home of God, eating is the symbol of *participating* with Him. But I will not enlarge upon this. It is wonderful!

Man has lost the earthly paradise which God had made for him; but think of this marvelous grace of God, to send His only begotten Son down here in this world, when we had lost everything, to lay hold of us, and exalt us even to taking us to His own home with Himself! Here is grace—the grace of God! May the immensity of it, and the glory of it, lay hold of these poor narrow hearts of ours; for He has delivered us from the eternal doom of sin, and "made us meet to be partakers of the inheritance of the saints in light."

ANSWERS TO CORRESPONDENTS.

QUES. 10.—Where can I find the original Church which was established by Jesus Christ in the beginning? We read of that Church in the Bible; and the next we hear of the Church is the Roman Catholic, with the Pope as its head. Where is the Church with Christ alone as its head?

ANS.—She is hid in the midst of Roman Catholic and Greek corruption, of Protestant confusion, and in and out of the innu-

merable sects and parties of Christendom. She is composed of every one throughout the world who has repented of his sins, who believes on the Lord Jesus Christ, and who is therefore born of God, washed from his sins by the blood of Jesus, and indwelt by the Holy Spirit. Every one of these is united to Christ and to every other member of Christ by the Spirit of Christ who dwells in him, and they thus form the Church which is Christ's body (Rom. 12; 1 Cor. 12; Eph. 5). Christ in heaven is the head of that body (Eph. 1: 22, 23). It remains ever one body, and cannot be divided, because its unity is a divine work, and not left to the responsibility of man. Had not its members sinned against Christ, there would be between them the same outward, manifest unity in which it ever exists before the eye of God. But sin has broken that unity which is for the eye of man.

In present conditions (which will be ended only by the coming again of our Lord) the only remedy for God's obedient people is expressed in 2 Tim. 2: 19-22. And they who obey it experience still the sweetness of our Lord's promise, "*Where two or three are gathered together in My name, there am I in the midst of them*" (Matt. 18: 20).

QUES. 11.—Can you help me on Eph. 2: 10, and on Isa. 45: 7? Neither of these passages is clear to me.

ANS.—The first refers to the new creation now being operated by the power of the Holy Spirit in connection with Christ. 2 Cor. 5: 17 says as to this, "If any man be in Christ, he is a new creature," or rather, That is a new creation. This is illustrated in Adam: God created him, and placed him in the garden, to perform there what God had appointed for him. So now we are born anew—made a new creation in Christ Jesus, to practice the works which belong to that heavenly creation.

As to Isa. 45, it is a very different thing, as you may easily see by a careful reading of the subject in hand. Trodden-down Israel is before the mind of God, and He is going to raise up a man, who will be called Cyrus, a mighty king, to give them deliverance. As He, in judgment upon Israel for their sins, has brought evil upon them, and none could hinder it, so He will bring them good, and none can hinder that, when His time comes for it. He is absolutely sovereign.

EDITOR'S NOTES.

“Preach the Word”

(2 Tim. 4: 2).

The second epistle to Timothy brings us in full view of the closing days of Christendom. It is of special importance to all such as the Lord has called into His service in such days, for it tells them how to conduct themselves, and how to carry on their ministry, in days of peculiar difficulties.

The antediluvian days closed with an apostasy such as left only Noah's house following in God's ways. The Jewish days closed with their crucifixion of the Messiah promised them in all their Scriptures. Millennial days will close with a frightful rebellion against the King of kings; and Christian days are closing with a rising apostasy, which will culminate in the open worship of the Beast.

Who, then, could expect a smooth path in the faithful service of the Lord Jesus at such times? The greater the need therefore of guidance from on high in all our pathway. When men “will not endure sound doctrine,” what great temptation it is to hold them by something which still appeals to them! Therefore all the innovations of human devices on every hand, which but serve, however, to discredit Christianity, and make it despicable to them who know it only by its fruits.

Shall *we*, fellow-Christians, resort to such things? Nay! our guide-book says, “*Preach the Word.*” Only the gospel of our Lord Jesus Christ, of His deity, of His atoning blood shed upon the cross, avails to deliver men from the wrath to come and from the present power of sin in all its forms. Let there be

no compromise therefore if we sincerely love men. Let there be no mixture, no fellowship with the false, no dulling of the keen edge of truth by human devices. Let us "preach *the Word*."

Some, falling under despondency and the difficulties of the times, would discourage the faithful and energetic continuance of this labor. The day of gospel testimony is over, and men will hear no more, they cry; and so would fold their arms and enshrine themselves in supposed faithfulness as more advanced in Christian intelligence.

Let none be carried away with such sophistry, but devotedly and perseveringly "preach the Word," and they will still find blessing attending. It may not be large, but it will be no less a sweet savor to God. Only let there be no resort to human expedencies—turning evangelistic work into musical entertainments, sensational announcements to attract the crowd, revivalistic excitement and frothy speeches, for they only harden men's consciences in the end. Let them pay no attention to the multitude of sects and parties; seek no honor or recognition from men; make no attack on any; bring no innovations or anything to attract attention to themselves; but only "preach the Word"—faithfully, lovingly, wherever the door is open, and God will bless that Word and such work. In the midst of the multitudes of the unconcerned and apostates there are still needy souls who respond to the voice of God when it is heard. What is needed is devotedness and self-denial sufficient to reach such where they are; perseverance to toil on and on without depending on results; faith in the almighty power of the *word of God* and the *Spirit of God*. If any

desire a divine treatise on the training of servants for such work let them prayerfully study the *Acts of the Apostles*. The more they meditate upon it, and follow it, the more at the end will they find the fruit of their service true and abiding. We believe that not one faithful preaching of the word of God will, at the judgment-seat of Christ, be found to have been fruitless.

Let them not fear as to their necessities, nor, in passing through them, turn their faces to man, rich or poor. The man who is sent by the Lord Jesus will be cared for by the Lord Jesus, even if He has to use ravens in doing it, and He is as near to His servant in one place as in another, amid saints or sinners, among heathen or Christians. Every true servant who will tread the true path of faith must needs learn to suffer need as well as to abound. It is the school which fits him for his work. Suffering need makes him dependent—a most necessary mind—and abounding makes him rejoice in the loving care of his Master. And, indeed, such was the Master's own path of service here, and we know the servant is not above his Master. Shame be upon us if we seek to be above Him in our circumstances. Until He return let there be no seeking rest, no love of ease, no yielding up the solemn responsibilities of this wonderful, *wonderful* day of grace. Rest and riches unspeakable, glory and honor are in sight, *but not here*.

“Whatsoever things”
(Philip. 4: 8).

Traveling through muddy roads is liable to make us muddy; so we need to keep high up from the mud. So for the Christian. He

travels through an evil world. Not only so, but as the waters of the sea are ever pressing to enter the ship and sink her, so the evil that abounds in the world is ever seeking to make inroads among the people of God and level them down with the world.

Every man who loves Christ and the sheep of Christ feels this; he is therefore wide awake as to evil in every form—doctrinal and practical. It makes him a *soldier*—ready for conflict at every attempt of the enemy to enter where he does not belong. The Lord loves this, and every “good soldier of Jesus Christ” will therefore receive “a crown of righteousness” when the Lord appears.

But the “soldier” side of the Christian has its dangers as well as every other side, and if not guarded it is liable to develop into a sour, critical, fault-finding, evil-surmising spirit which dwells in evil, is incessantly occupied with evil, preaches most against evil, and ends in gloomy solitude. What a remedy, what a protection against all this we have in the passage referred to here: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” What a refuge this is for us! We may have to deal with evil, but as the workman returns to his home as soon as his labor is over, so our minds and hearts need to return to the scene of light and love, of holiness and of good where God dwells. We *labor* in the evil, but *dwell* in the good.

Dynamiters.

What an exposure of crimes, of the foulest and most appalling kind has been made of late among the federations of labor! And in the banded efforts which follow to thwart justice, what an exposure of the true character of those federations. It is the mind that is in them which will animate "the Beast" of Rev. 13, "and cause that as many as would not worship the image of the Beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name."

The next chapter shows the results on them who yield to the Beast as also on them who resist. Such a revelation is not merely to give us prophetic intelligence but also to guide our own feet. God's hatred of the diabolical system is expressed. Suffering there may be even now, under its yet restricted power, in refusing any connection with it or subjection to its demands, but if the saints of the coming dispensation, in view of the end, are willing to suffer martyrdom from it, should the saints of this dispensation, who are yet protected by the powers that be, be a whit behind them? May patience and faith be given to all who suffer from this terrible scourge.

The fabulous fortunes rising on every hand tell too plainly that oppression is also working from another direction. What then? "Be patient therefore, brethren . . . for the coming of the Lord draweth nigh."

HOLINESS: THE FALSE AND THE TRUE.

(Continued from page 121.)

SUNSHINE AND CLOUDS.

FOR some weeks after the eventful experience before described, I lived in a dreamily-happy state, rejoicing in my fancied sinlessness. One great idea had possession of my mind; and whether at work or in my leisure hours, I thought of little else than the wonderful event which had taken place. But gradually I began to "come back to earth," as it were. I was now employed in a photographic studio, where I associated with people of various tastes and habits, some of whom ridiculed, some tolerated, and others sympathized with, my radical views on things religious. Night after night I attended the meetings, speaking on the street and indoors, and I soon noticed (and doubtless others did too) that a change came over my "testimonies." Before, I had always held up Christ, and pointed the lost to Him. Now, almost imperceptibly, my own experience became my theme, and I held up *myself* as a striking example of consecration and holiness! This was the prevailing characteristic of the brief addresses made by most of the "advanced" Christians in our company. The youngest in grace magnified Christ. The "sanctified" magnified themselves. A favorite song will make this more manifest than any words of mine. It is still widely used in Army meetings, and finds a place in their Song- or Hymn-books. I give only one verse as a specimen:

"Some people I know don't live holy;

They battle with unconquered sin,

Not daring to consecrate fully,
 Or they *full* salvation would win.
 With malice they have constant trouble,
 From doubting they long to be free;
 With most things about them they grumble;
 Praise God, this is not so with ME!"

Will the reader believe me when I say that I sang this wretched doggerel without a thought of the sinful pride to which it was giving expression? I considered it my duty to continually direct attention to "my experience of full salvation," as it was called. "If you don't testify to it, you will lose the blessing," was accepted as an axiom among us.

As time went on, I began to be again conscious of inward desires toward evil—of thoughts that were unholy. I was nonplused. Going to a leading teacher for help, he said, "These are but temptations. Temptation is not sin. You only sin if you yield to the evil suggestion." This gave me peace for a time. I found it was the general way of excusing such evident movings of a fallen nature, which was supposed to have been eliminated. But gradually I sank to a lower and lower plane, permitting things I would once have shunned; and I even observed that all about me did the same. The first ecstatic experiences seldom lasted long. The ecstasy departed, and the "sanctified" were in very little different from their brethren who were supposed to be "only justified." We did not commit overt acts of evil: therefore we were sinless. Lust was not sin unless yielded to; so it was easy to go on testifying that all was right.

I purposely pass briefly over the next four years. In the main they were seasons of ignorantly happy

service. I was young in years and in grace. My thoughts of sin, as well as of holiness, were very unformed and imperfect. Therefore it was easy, generally speaking, to think that I was living without the one, and manifesting the other. When doubts assailed, I treated them as temptations of the devil. If I became unmistakably conscious that I had actually sinned, I persuaded myself that at least it was not wilful, but rather a mistake of the mind than an intentional error of the heart. Then I went to God in confession, and prayed to be cleansed from secret faults.

When but sixteen years of age I became a cadet; that is, a student preparing for officership in the Salvation Army. During my probation in the Oakland Training Garrison I had more trouble than at any other time. The rigorous discipline and enforced intimate association with young men of so various tastes and tendencies, as also degrees of spiritual experience, was very hard on one of my supersensitive temperament. I saw very little holiness there, and I fear I exhibited much less. In fact, for the last two out of my five months' term I was all at sea, and dared not profess sanctification at all, owing to my low state. I was tormented with the thought that I had backslidden, and might be lost eternally after all my former happy experiences of the Lord's goodness. Twice I slipped out of the building when all were in bed, and made my way to a lonely spot where I spent the night in prayer, beseeching God not to take His Holy Spirit from me, but to again cleanse me fully from all inbred sin. Each time I "claimed it by faith," and was brighter for a few weeks; but I inevitably

again fell into doubt and gloom, and was conscious of sinning both in thought and in word, and sometimes in unholy actions, which brought terrible remorse.

Finally, I was commissioned as Lieutenant. Again I spent the night in prayer, feeling that I must not go out to teach and lead others unless myself pure and holy. Buoyed up with the thought of being free from the restraint I had been subjected to so long, it was comparatively easy this time to believe that the work of full inward cleansing was indeed consummated, and that I was now, if never before, actually rid of all carnality.

How readily one yields himself to self-deception in a matter of this kind! From this time on I became a more earnest advocate of the second blessing than ever; and I remember that often I prayed God to give my dear mother the blessing He had given me, and to make her as holy as her son had become. And that pious mother had known Christ before I was born, and knew her own heart too well to talk of sinlessness, though living a devoted, Christlike life!

As lieutenant for a year, and then as captain,* I thoroughly enjoyed my work, gladly enduring hardship and privation that I fear I would shrink from now; generally confident that I was living out the doctrine of perfect love to God and man, and thereby making my own final salvation more secure. And yet, as I now look back, what grave failures I can detect—what an unsubdued

* Perhaps I ought to explain for the benefit of the uninitiated that a "captain" has charge of a corps, or mission. A "lieutenant" assists a "captain."

will—what lightness and frivolity—what lack of subjection to the word of God—what self-satisfaction and complacency! Alas, “man at his best estate is altogether vanity.”

I was between eighteen and nineteen years of age when I began to entertain serious doubts as to my actually having attained so high a standard of Christian living as I had professed, and as the Army and other Holiness movements advocated as the only real Christianity. What led to this was of too personal and private a nature to publish; but it resulted in struggle and efforts toward self-crucifixion that brought disappointment and sorrow of a most poignant character; but it showed me beyond a doubt that the doctrine of death to nature was a miserable sophism, and that the carnal mind was still a part of my being.

Nearly eighteen months of an almost constant struggle followed. In vain I searched my heart to see if I had made a full surrender, and tried to give up every known thing that seemed in any sense evil or doubtful. Sometimes, for a month at a time, or even longer, I could persuade myself that at last I had indeed again received the blessing. But invariably a few weeks would bring before me once more that which *proved* that it was in my particular case all a delusion.

I did not dare open my heart to my assistants in the work, or to the “soldiers” who were under my guidance. To do so I felt would be to lose all influence with them and to be looked upon as a backslider. So, alone and in secret, I fought my battles and never went into a holiness meeting without persuading myself that now at least, I was fully

surrendered and therefore must have the blessing of sanctification. Sometimes I called it entire consecration and felt easier. It did not seem to be claiming too much. I had no conception at the time of the hypocrisy of all this.

What made my distress more poignant was the knowledge that I was not suffering alone. Another, one very dear to me, shared my doubts and anxieties from the same cause. For that other it eventually meant utter shipwreck of the faith; and one of the loveliest souls I ever knew was lost in the mazes of spiritualism. God grant it may not be forever, but that mercy may be found of the Lord in that day!

And now I began to see what a string of derelicts this holiness teaching left in its train. I could count scores of persons who had gone into utter infidelity because of it. They always gave the same reason: "I tried it all. I found it a failure. So I concluded the Bible teaching was all a delusion, and religion was a mere matter of the emotions." Many more (and I knew several such intimately) lapsed into insanity after floundering in the morass of this emotional religion for years—and people said that studying the Bible had driven them crazy. How little they knew that it was lack of Bible knowledge that was accountable for their wretched mental state—an absolutely unscriptural use of isolated passages of Scripture!

At last I became so troubled I could not go on with my work. I concluded to resign from the Salvation Army, and did so, but was persuaded by the colonel* to wait six months ere the resignation

* Answering to a bishop in other denominations.

took effect. At his suggestion I gave up corps work and went out on a special tour—where I did not need to touch the holiness question. But I preached to others many times when I was tormented by the thought that I might myself be finally lost, because, “without holiness no man shall see the Lord”; and, try as I would, I could not be sure I possessed it. I talked with any who seemed to me to really have the blessing I craved; but there were very few who, upon an intimate acquaintanceship, seemed genuine. I observed that the general state of “sanctified” people as was low, if not often lower, than that of those whom they contemptuously described as “only justified.”

Finally, I could bear it no longer, so asked to be relieved from all active service, and at my own request was sent to the Beulah Home of Rest, near Oakland.

It was certainly time; for five years' active work, with only two brief furloughs, had left me almost a nervous wreck, worn out in body and most acutely distressed in mind.

The language of my troubled soul, after all those years of preaching to others, was, “Oh that I knew where I might find Him!” Finding Him not, I saw only the blackness of despair before me; but yet I knew too well His love and care to be completely cast down.

(To be continued.)

H. A. I.

PROPHECY.

(*Concluded.*)

I DESIRE now to add a few words on the prophetic Scriptures.

The prophets who were used of God to give them to us have passed off the scene and entered into their rest. The Scriptures have been completed; but we still need, as we have already said, the ministry that brings the written Word home to us—a ministry that brings heart and conscience into exercise before God, deepens the work of the Spirit, and maintains the life in practical sanctification. The need of this ministry is apparent to all who love the truth and the interests of the Lord, and it will be needed *to the end*.

Nor should we neglect the prophetic Word. We need to be versed in the whole word of God if we would be men suited to God; for could He have revealed anything which He would have us indifferent about? Do we not lose something therefore in our Christian character and equipment if we neglect any part whatever of the Scriptures?

As we search these prophetic portions we find that it is “a light that shineth in a dark place until the day dawn and the Morning Star arise” (2 Pet. 1: 19). With such an assurance before us how can we, without loss, neglect such a precious part of the sacred Scriptures? What mines of wealth are there for our enjoyment! What vast fields to explore, in which to enrich our minds, our hearts, and our lives! But for this we need to be in sincere communion with God. Mere intellectual pleasure would soon serve as a snare, as a mere acquirement of knowledge, which

in itself "puffeth up." When the prophet ate "the roll," and John the "little book," it was first in the mouth sweet as honey. But this was only the first stage of exercise with the truth; later it became bitter (Ezek. 3: 1-3; Rev. 10: 7-11). This last was for them, and will be for us, the true and proper effect of prophetic truth upon the soul.*

At first when the mind takes in the great truths concerning the future, whether of the *Jews*, of the *nations* or of the *Church*, a flood of light is given by it, with great enjoyment at getting a clear grasp of those great revelations which, when seen in their true setting, make the Holy Scriptures from end to end one harmonious whole. Many, however, we fear, remain here. It is the sweetness of the honey. What but sweetness could it be to be made the depositaries of the mind of God? To be let into God's magnificent plans and purposes concerning both the heaven and the earth! John and Ezekiel, upon reaching this second stage, in *taking home* the full import of these communications, and the solemn realities of God's dealings with all of man's sin and rebellion upon the earth, experienced the "bitterness" of the communications, as at first they tasted its sweetness. Thus God leads His servants to *experience* the import of what is conveyed in His word; and from this let none turn aside, that no traffic be made with such serious and sacred things. The heart must feel the bitterness as well as the blessed sweetness, else we play into the hands of the enemy—with how

* We are never to place a premium upon ignorance of any part of God's revealed truth. God looks for intelligence among His people and He has furnished them with every requirement to that end.

much injury to our souls as well as to the truth which we may communicate to others. It cost the prophets and apostles through whom they were communicated bitter tears and trials in their pathway. Their state of soul must needs be in keeping with their message, and their pathway in accord with the pathway of Him who is ever the Centre and Soul of every communication of God. All therefore who become depositaries of these communications must, if they would please God, needs be "vessels unto honor, sanctified, and meet for the Master's use."

The day to which the prophetic word points is drawing near, when the Lord's people of our present dispensation are to be removed from earth to heaven (1 Thess. 4: 13-18). Then come God's dealings with all evil upon earth in a series of judgments poured upon the unbelievers—the unconverted left behind—the preliminary of their eternal damnation. We who are the children of God will be delivered from those judgments, as we are from the eternal judgment, for we will be with Christ on high.

Prophecy informs us of these coming events, for God wants us to have fellowship with Him. This makes our blessings very great, but also our responsibilities. May they move us in such a way as to make the roll of prophecy bitter as well as sweet. May we upon our knees cry, Lord show us *Thy way*, and give us grace to take up in a prayerful spirit our responsibilities, and serve Thee, in passing on to others the truth as revealed, as well as the gospel that saves men, before the final crisis comes.

The prayerful student of prophecy will by the power of the truth be transformed into a whole-

hearted evangelistic worker, and the whole truth in all its parts is the means by the power of the Holy Spirit to produce practical sanctification. In this manner is the true spirit of Christianity displayed; and anything that stops short of this has failed in the object of the word of prophecy concerning us. The true evangelistic spirit follows the taking to heart the whole truth revealed in prophecy. The service may be by voice or by pen; from the platform or from door to door; through the press, by individuals, or a collection of individuals; but truth *in the heart* is bound to *work*. It turns every talent to good account. It produces in its service the self-denial and love which ever characterized our Lord Himself, who always sought the good of others. The natural selfish heart is changed into a liberal giver. "Freely ye have received, freely give."

Before the flood God opened the great future to Enoch who walked with Him. Afterward, to Abraham the friend of God, He revealed the doom of Sodom. Joseph, Jacob, Moses, and the prophets all along the line, had the prophetic Word before them. How different it was with the Antediluvians, and Lot in the very days of Abraham. They remained in darkness as to God's mind. May we, like Enoch be the depositaries of the truth; like Noah, faithfully warn others; like Abraham, keep free from the world soon to be judged. May we have our loins girt about, our lamps trimmed and shining, and be "like men who wait for their Lord."

A. E. B.

“As Unknown and yet Well Known.”

STRANGERS here—

Not a link with earth unbroken,
Not a farewell to be spoken,
Waiting for their Lord to take them
To Himself, and like Him make them.

Strangers here—

With their hearts upon a treasure
That has dimmed for them earth's pleasure;
Lamps well trimmed and brightly burning,
Eyes for ever upward turning.

Strangers here—

Pilgrims through a hostile nation,
In a groaning old creation,
Journeying on through shame and scorning,
Gazing at the Star of Morning.

Strangers here—

Earthly rank and riches losing,
Worldly ties and claims refusing,
On to Christ in glory pressing,
All things there in Him possessing.

Strangers here—

But in Him their hearts are resting;
Faith looks up in days of testing,
Follows Him with true allegiance,
Loves to walk in His obedience.

Strangers here—

Christ has told them His affection,
Given them such a bright reception,
Not one word of condemnation,
Not one thought of separation.

Strangers here—

Soon to be at home together,
Going in with Christ forever—

He who bore their deep dishonor,
Giving them His wealth and honor.

Well known here—
Oh, what joy for Christ to take them
To the Father, who will make them
Welcome in His mansions yonder;
Strangers here—to be no longer.

* * *

LECTURES ON MATTHEW.

BY W. KELLY.

(Introductory to chapter 24.)

WITH the parable of the marriage which the King made for His Son (chap. 22) was terminated the double trial of the nation: first, on the ground of their responsibility as under the law; and next, as tested by the message of grace. Then the Pharisees and Sadducees—the leaders of the nation—are exposed and answered. It belonged to the Lord now to ask *them* the question of questions, not only for a Pharisee, but for any soul: “What think ye of Christ? Whose son is He?” He was David’s son—most true. But was this truth the whole truth? “How then does David in spirit call Him Lord, saying, Jehovah said unto my Lord?” etc. It was the key to all Scripture—the way, the truth, the life—the explanation of His position, the only hope for theirs. But they were dumb. They knew nothing, and could answer nothing. “Neither durst any man from that day forth ask Him any more questions.”

They were all silenced, those who pretended to most light! Not believing in Christ, they were destitute of the only key to Scripture; and in chap.

23 their judgment is pronounced according to divine justice.

But how touching is the Lord's lament over the guilty city—His own city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (vers. 37, 38). His glory shines out more than ever; the rejected Messiah is in truth Jehovah. *He* would have gathered, (and how often!) but they would not. It was no longer His house nor His Father's, but their's, and it is left unto them desolate. Nevertheless, if it be a most solemnly judicial word, there is hope in the end: "For I say unto you, Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." Israel are yet to see their King, but not till a goodly remnant of them are converted to welcome Him in Jehovah's name.

In this prophecy of our Lord on which we are now to enter, we see a confirmation of a great principle of God: that He never opens out the future of judgments on the rebellious, and of deliverance for His own people, till sin has so developed itself as to manifest total ruin. Take the very first instances in the Bible. When was it said that the seed of the woman should bruise the serpent's head? When the woman was beguiled, and man was in transgression through the wiles of the enemy; when sin had entered into the world, and death by sin. Again, the prophecy of Enoch, given

us by Jude, was uttered when the term of God's patience with the then world was almost closed, and the flood was about to bear witness of His judgment on man's corruption and violence.

Thus, whether we look at the first prediction of Christ before the expulsion from Eden, or at the testimony of the Lord's coming to judge before the deluge, prophecy comes in when man has wholly broken down. So Noah, when failure in his own family, and in himself too, had come in, we see him led of the Holy Ghost into a prophetic summary of the whole world's history, beginning with the judgment of him who despised his father (even though it were to his own shame), and proceeding with the blessing of Shem and the portion of Japhet. So, later on, with the prophecies of Balaam and of Moses, "yea, and all the prophets, from Samuel and those that follow after;" for Samuel's is the striking epoch which the New Testament singles out as the commencement of the great line of the prophets. And why? It was the day when Israel openly abandoned God as their King, consummating the sin which their heart conceived in the desert, when they sought a captain in order to return into Egypt. It was a proud crisis in Israel, whose blessedness lay in being a people separated from all around by and to Jehovah their God, who would surely have provided them a king of His own choice, had they waited for Him, instead of choosing for themselves, to God's dishonor and their own degradation and sorrow, in order to be like the nations.

The same principle conspicuously applies to the time when the great prophetic books were written

—Isaiah, Jeremiah, and the rest. It was when all present hope had fled, and David's sons wrought no deliverance, but rather through their towering iniquity and profane insults of God, He was at last morally forced to pronounce the nation Lo-ammi—"not My people." Before, and during, and after the captivity, the Spirit of prophecy laid bare the sin of kings, and priests, and prophets (false ones), and people, but pointed to the coming Messiah and the new covenant. And Him we have seen in our Gospel actually come, but growingly and utterly rejected by Israel, and all their own promises and hopes in Him; and now in the near prospect of His own death at their hands, and by it *their* worst of deaths, the rejected Lord takes up this prophetic strain.

"And Jesus went out, and departed from the temple." For what was it now? A corpse, and no more. "Behold, *your* house is left unto you desolate."* "And His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down" (vers. 1, 2). The hearts of the disciples then, as too often now, were occupied with the present appearances, and the great show of grandeur in God's service; the halo of associations was

* The Lord of the temple was rejected; the house of Israel was given up; the Glory was returning to heaven. (Compare Ezek. 10: 2-4, 18, 19, and 11: 22, 23.) When the judgments upon Israel have turned them back to the Lord, the Glory returns the same way it had departed. Compare Ezek. 43: 1-4, and Zech. 14: 1-9.—[Ed.]

bright before their eyes. But Jesus passes sentence on all that even they admired on earth. In truth, when He left the temple, all was gone which gave it value in the sight of God. Outside Jesus, what is there in this world but vain show or worse? And how does the Lord deliver His own from the power of tradition and every other source of attraction for the heart? He opens out the communications of His own mind, and casts the light of the future on the present. How often worldliness unjudged in a Christian's heart betrays itself by want of relish for God's unfolding of what He is going to do! How can I enjoy the coming of the Lord if it is to throw down much that I am seeking to build up in the world? A man, for instance, may be trying to gain or keep a status by his ability, and hoping that his sons may outstrip himself by the superior advantages they enjoy. On some such idea is founded all human greatness; it is "the world," in fact. Christ's coming again is a truth which demolishes the whole fabric; because, if we really look for His coming as that which may be from day to day—if we realize that we are set like servants at the door with the handle in hand, waiting for Him to knock (we know not how soon), and desiring to open to Him *immediately* ("Blessed are those servants!")—if such is our attitude, how can we have time or heart for that which occupies the busy Christ-forgetting world? Moreover, we are not of the world, even as Christ is not; and as for means and agents to carry on its plans, the world will never be in lack of men to do its work. But we have a higher business, and it is beneath us to seek the honors of the world that rejects our Lord.

Let our outward position be ever so menial or trying, what so glorious as in it to serve our Lord Christ? And He is coming.

In the cross we see God humbling Himself—the only One of all greatness stooping low to save my soul—the only One who commands all, becoming the Servant of all. A person cannot receive the truth of the Cross without having in measure his walk in accord with the spirit of it. Yet how much saints of God regard the cross, not so much as that by which the world is crucified unto them and they unto the world, but rather as the remedy by which they are set free from fear, to make themselves a comfortable place in the world! The Christian ought to be the happiest of men; but his happiness should consist in what he knows is his portion in and with Christ. Meanwhile, our service and obedience are to be formed according to the spirit of the cross of the Lord Jesus Christ. Man's evil and God's grace thoroughly came out in the cross; all met there: and upon this great truth is founded what is said often in Scripture, "The end of all things is at hand;" because all has been brought out in moral ways and in dispensational dealings between God and man.

The Lord takes up the disciples where they were. They were believing godly Jews. Their associations connected Christ and the temple together. They knew that He was the Messiah of Israel, and they expected Him to judge the Romans and gather all the scattered ones of the seed of Abraham from the four winds of heaven. They looked for all the prophecies about the land and the city to be accomplished. There was no thought in

the minds of the disciples at this time of Jesus going to heaven and staying there for a long time, nor of the scattering of Israel, and the Gentiles being brought in to the knowledge of Christ. Consequently this great prophecy on the mount of Olives starts with the disciples and with their condition. Their hearts were too much occupied with the buildings of the temple. But the Lord, now rejected, announces that "there shall not be left here one stone upon another that shall not be thrown down." This excited greatly the desire of the disciples to understand how such things were to come to pass. They were aware from the prophecies that there was a time of dismal sorrow for Israel, and they did not know how to put this together with their predicted blessing. They ask Him, therefore, "When shall these things be? and what shall be the sign of Thy coming and the end of the world (*age*)?"

It is not service which entitles a man to be heir; it is relationship. Men may think that by good deeds they will inherit heaven. It is great folly. "Except a man be *born again*, he cannot see the kingdom of God" (Jno. 3: 3).

The moment our service for Christ makes *us* a centre of attraction around which admirers revolve, Christ Himself is put in the background, and the service has become a snare.

It is hard for man to be a devoted servant of Christ, continuing in devotedness and yet abiding a *servant*—a servant thankful to be employed by *such a Master*.

ANSWERS TO CORRESPONDENTS.

QUES. 12.—I cannot see in the Scriptures that the *heathen who die now* will be saved. But will they be punished as the Christ-rejectors?

ANS.—No one will be punished *as a Christ-rejector* who has not rejected Christ. Heathen will not even be punished *as having had the light of Scripture*, which they who live in Christendom have. God is a just God, and punishes no man beyond his responsibility.

Rom. 2: 14–16 shows that heathen will be judged according to what their consciences accused them of in their violations of what the law of God prescribes. They know not that law, but the conscience of man, without it, has knowledge of wrong in violating it.

As to their being *heathen*, Rom. 1: 20 declares them to be “without excuse,” on account of the light of creation. No man, in the face of the wonderful creation around, beneath, and above him has a shadow of excuse in worshiping any but the Creator Himself.

QUES. 13.—The question to which the following is the answer is a letter which we cannot print here. The answer sufficiently shows what the burden of the question is.

ANS.—Concerning the things of which you write, there are, as a rule, more or less of them among the people of God, which always exercise those who watch for the souls of their brethren—things which call for prayer especially, for patience, sometimes for private, and now and then for public, rebuke.

All the Epistles show this, and we are not a whit above those of the people of God who were directly addressed in them. Perhaps the one of them all in which the sweetest Christian fellowship is expressed is that to the Philippians. Their walk seemed the best of all, calling for least admonition; yet even there two sisters are admonished to be of one mind.

So, beloved brother, be not discouraged by seeing causes for prayer, for humiliation, and for exhortation. It is matter for thankfulness that there are such in the assemblies of God's people who feel what there may be contrary to the mind of Christ. It is the shepherd heart. Only if, as you say, you are conscious of legal tendencies, beware of it. Legality can smite, and smite

hard too, but it never heals. The shepherd may have to smite, but his purpose is to heal, and he usually heals. He goes to *God first* and all along the way. So when he speaks to his brethren he speaks from and for God—their Father as well as his. The legalist is hurt by what offends *him*. The shepherd is hurt by what offends *God*. He feels with God without ceasing to love, as he speaks for God and waits upon God to give it effect.

What you mention is, alas, a growing evil among God's people—the unequal yoke. In some quarters a high-handed Pharisaism has almost cast ridicule on the thought of an unequal yoke, and Satan is using it to remove the solemn importance of it, whether it be ecclesiastical, matrimonial, commercial, social, or otherwise. The love of money grows apace, and, to satisfy it, the dangers of an unequal yoke are overlooked; the will of man also suffers less and less to be opposed, and so the limitations which the word of God puts upon us in our pathway are increasingly resented.

These are not easy days for the "man of God." They never were, but we are warned of the special difficulties of "the last days," for they are to be "perilous times." To be faithful through such times; patient, loving still the people of God, ministering untiringly to them, enduring, praying much for them, will find a bright ending at the coming of our Lord.

QUES. 14.—What is the force of 2 Sam. 24: 24,—this part of the verse, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing"?

ANS.—The hypocrite, who desires to be praised by *men*, and who to that end makes offerings for religious purposes, does it in such a way that others have to pay for it after all. The true worshiper, whose heart delights in God, makes his offerings in such a way that the cost of them will be upon himself. There is not a true worshiper but is anxious that all the cost of his worship be his own and not another's. If the very chair he sits on in the worship of God necessitate cost, he will not allow another to bear it for him. Service to God at the expense of others is salt without savor.

QUES. 15.—Is the judgment of Matt. 25 the judgment of *nations* only, and not that of *individuals*?

ANS.—It is both: Of individuals and of each nation, one by one. The issue shows this plainly. The individuals of each nation who

are found to be "sheep" form the new millennial nations and inherit the kingdom. The others, the "goats," are told, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Even with Israel this will be the case, as the sealing of the 12,000 from each tribe in Rev. 7 shows. So it is evident that the millennial reign of our Lord will begin with the various nations of the earth purged from the unbelievers. Jeremiah 31: 34 affirms this of Israel: "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." What we have seen of the judgment of Matt. 25 implies the same in the Gentile nations.

QUES. 16.—Please explain why the "Apocrypha" is left out of our Bibles now? What right have they to leave it out?

ANS.—For good and substantial reasons as follows:

1. *They never were in the Hebrew Scriptures*—the Old Testament. They were written in Greek, mostly in Alexandria, long after the O. T. was completed, and none of them pretend to have God's authority, and never say, "Thus saith Jehovah."

2. The writers themselves admit possible error, or not having done well, as 2 Macc. 15: 38, 39, "Here will I make an end. And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto;" and others make statements to the same effect. Some of them have value as history, the same as Josephus, but nothing more.

3. Part of the "Apocrypha" were first put in with the Scriptures by order of the pope, when Jerome translated the Scriptures into Latin, called "the Vulgate." Jerome protested against it, but the pope prevailed, and some of the Apocrypha in consequence were put *at the end*, and separate from the Bible books. They were afterwards incorporated in the Roman Catholic Bibles by the Council of Trent in 1563.

4. The English Church, under Henry viii, having rejected the authority of the pope and made the king head of the church, the Apocrypha, introduced by the Romish church was retained in the Protestant translations until 1826, when, after much controversy, they were left out from English Protestant Bibles.

QUES. 17.—In 1 Thess. 4: 14 what is implied in the expression, “Even so them also which sleep in Jesus will God bring with Him?”

ANS.—Their resurrection from among the dead, even as Jesus was brought up from among the dead.

QUES. 18.—In the 5th parable of Matt. 13 it is said that the Lord bought the field. From whom did He buy it?

ANS.—A parable cannot be used in that way. It has instruction to give on a certain matter to which we must limit ourselves. This one is given to convey to our minds that which our Lord was willing to pass through to redeem a lost people. To this end He made propitiation on the cross not only for that people, but also for the whole world. He has title to all therefore.

QUES. 19.—Would you kindly give us a word on Rom. 10: 6, 7, “Who shall ascend into heaven? Who shall descend into the deep?” We are going through Romans in our readings and some of us would welcome a little help on that passage.

ANS.—It is a quotation from Dent. 30: 11–14. In reading the previous verses of that chapter you will easily see that it is a prophecy concerning Israel, when “the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee . . . and the Lord thy God will bring thee, into the land which thy fathers possessed,” etc.

This return will not be through their law-keeping, but through God's *grace*—the grace by which we too are saved now, and which came by Jesus Christ. Moses leaves this still a secret, in Deuteronomy, but Paul reveals the secret in Romans. It is through grace, by Jesus Christ, who went down into the deep and has ascended up into heaven. But grace is not something for which we have to go far off and reach after. Christ went down into the depths and has gone into the heights whence grace comes, so that to us, “The word is nigh thee, even in thy mouth, and in thy heart: that is *the word of faith* which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved.”

EDITOR'S NOTES.

The Books in our Homes.

As one moves about among the people of God there is no subject which excites more pity than the paucity of sound Christian literature found in not a few of their homes.

What would we think of a man who lived in a fine orchard abounding with choice fruit, but who picked up a few wormy specimens for his own food? Or of another who had an overflowing spring of clear, pure water at his door, but drank from a muddy ditch? Or of another whose house was full of windows, yet for want of using them weakened his health from vitiated air?

Yet such is the case too often with regard to reading-matter in the homes of dear people who in other things are wise enough. They would grow rich in spiritual things by having at their hand such treasures as the "Synopsis of the Books of the Bible," by J. N. Darby; "The Numerical Bible," by F. W. Grant; "Notes on the Pentateuch," by C. H. M.; "Prophetic Subjects," by W. Trotter; "Lectures on the various epistles," by W. Kelly; and others, on different subjects, by J. G. Bellett, S. Ridout, C. Crain, H. A. Ironside, etc., opening up all parts of Scripture, and furnishing mind and heart with learning that perishes not with this life.

A Catalogue of Publications in which godly care has been exercised to choose the best, is furnished free by the Publishers of this magazine. Enough will be found in this catalogue to provide reading for years without repetition of subjects, with the teachings of many of the great gifts which the Lord Jesus has given to His Church—gifts to which all Christendom

to-day is indebted for the great increase of light which shines in it. They were not, and are not, popular, for they accepted the Cross for their pathway as well as for their redemption; but because of this, God gave them the understanding of the wise; and this for the profit of us all.

Besides the large number of volumes, which would make up quite a library, there is a multitude of pamphlets and tracts, containing the gospel for the unsaved and instruction for the people of God, able also to furnish and arm them against the deadly errors of our times, such as Christian Science, Millennial-Dawnism, Seventh-day Adventism, Unitarianism, Higher Criticism, etc., as also against the so-called faith-cures, tongues, and other vagaries of man's mind, which loves to attract attention to *itself*.

With such a blessed provision from the Lord's treasury of truth, oh why should Christian homes be bare? And why should questionable reading, to say the least—matter which gives uncertain sound, with crude and undigested ideas—be sought after? Oh, what loss with such opportunities of gain!

Thankful indeed we are to find that a large and increasing number of assemblies are having depositories of these precious things in their halls, thus doing evangelistic work in disseminating much truth about them, with blessing to themselves and others. But one longs to see these treasures in every Christian home, ready at hand for the leisure moment, for reference at the family worship, for the occasional visitor, for lending to a neighbor, for actual, active, constant service. Oh for marks and proofs in the furnishings of our homes everywhere that to be disciples of our Lord is the great business of our lives!

Brethren, dearly loved, is this fanaticism? Was it not a serious thing for Israel to turn from the manna? Was it not written to one like us, "Meditate upon these things; give thyself *wholly* to them; that thy profiting may appear to all"? Shall we arrive in heaven poor, while we may be so rich?

Love's Appeal.

HAVE you a heart that once rejoiced
In Jesus Christ, God's blessed Son;
That knew the rest He sweetly voiced,
The victory for us He won?

But cold and careless you have grown,
For selfish ease has filled your heart;
There love of worldly gain has sown
Its withering seeds with subtle art.

"Return to Me, and open wide
The door of that poor heart betrayed:
I ever live, and none beside
Can pardon, heal, and give you aid."

Have you an ear that once drank in
The melody of heavenly lays
To Him who loves us, and did win
Our wayward hearts from worldly ways?

But Satan has been very bold,
And cast a glamour o'er this scene:
Deceived by this, your love grows cold,
And on your Lord you do not lean.

"Come now, and prove the depth and height
Of My forgiving grace and love,
And taste afresh the pure delight
Of intercourse with Me, above."

Have you an eye that e'en could see
The glorious face of Jesus shine

When once He said, "Come, follow Me,
And I will make you wholly Mine"?

Oh, what is this that's caught your sight,
And led you into paths of sin?
Dimmed is "the glory of that light,"
And only darkness reigns within.

"Look unto Me; I am the same
As when you heard My loving call,
And as a helpless sinner came,
To find in Me your all in all."

Have you a tongue that once could say
To sinners guilty and undone,
"Jesus, the Life, the Truth, the Way,
Is given to each repentant one"?

What is it that has taken place,
And caused you thus to change your tone?
To-day no winning words of grace
Escape your lips, backsliding one.

"Oh, how My loving heart does grieve
To hear you vainly call Me 'Lord';
For those who serve must first 'receive
With meekness the ingrafted word.'"

Have you the feet that once did lead
In paths of peace, which mercies pave?
While there it was your joy to feed
The Master's sheep He died to save;

But now, no longer "beautiful,"
Your feet have slow and weary grown:
Oh, let not subtle snares prevail;
Press on, "that no man take thy crown."

While grace has set the goal in view,
Redeeming and restoring love
Sufficient are to bring you through,
And welcome you to rest above.

HOLINESS: THE FALSE AND THE TRUE

(Continued from page 152.)

THE STRUGGLE ENDED.

I HAD now been for over five years laboring in the organization with which I had linked myself, and ever seeking to be *certain* that I had attained a sinless state. In some twelve different towns and cities I had served, as I thought, faithfully, endeavoring to reach the lost, and to make out of them staunch Salvationists when converted. Many happy experiences had been mine, coupled, however, with some most gloomy disappointments, both as to myself and others. Very few of our "converts" stood. "Backsliders" often outnumbered by far our "soldiers." The ex-Salvation Army was many times larger than the original organization.

One great reason for this I was blind to for a long time. But at last it began to be clear to me that the holiness doctrine had a most baneful influence upon the movement. People who professed conversion (whether real or not the day will declare) struggled for months, even years, to reach a state of sinlessness which never was reached; and at last they gave up in despair and sank back in many instances to the dead level of the world around them.

I saw that it was the same with all the holiness denominations, and the various "Bands," "Missions," and other movements, that were continually breaking off from them. The standard set was the unattainable. The result was, sooner or later, utter discouragement, cunningly-concealed hypocrisy, or an unconscious lowering of the standard to suit the

experience reached. For myself I had been ensnared by the last expedient for a long time. How much of the second there was I do not dare to say. But eventually I fell a victim to the first. And I can now see that it was a mercy I did so.

When I went to the Home of Rest I had not yet fully given up seeking for perfection in the flesh. I really expected great things from the six months' furlough granted me, in order to "find myself," as it were. Closely allied to the Home were other institutions where holiness and faith-healing were largely dwelt upon. I felt sure that in so hallowed an atmosphere great things would be accomplished.

In the Rest Home I found about fourteen officers, broken in health, seeking recuperation. I watched the ways and conversation of all most carefully, intending to confide in those who gave the best evidence of entire sanctification. There were some choice souls among them, and some arrant hypocrites. But holiness in the absolute sense I saw in none. Some were very godly and devoted. Their conscientiousness I could not doubt. But those who talked the loudest were plainly the least spiritual. They seldom read their Bibles, they rarely conversed together of Christ. An air of carelessness pervaded the whole place. Three sisters, most devoted women, were apparently more godly than any others; but two of them admitted to me that they were not *sure* about being perfectly holy. The other one was non-committal, though seeking to help me. Some were positively quarrelsome and boorish, and this I could not reconcile with their profession of freedom from inbred sin. I attended the meetings held by the other workers I

have mentioned. There the best of them did not teach sinless perfection; while the manifestly carnal gloried in their experience of perfect love! Sick people testified to being healed by faith, and sinning people declared they had the blessing of holiness! I was not helped, but hindered, by the inconsistency of it all.

At last I found myself becoming cold and cynical. Doubts as to everything assailed me like a legion of demons, and I became almost afraid to let my mind dwell on these things. For refuge I turned to secular literature, and sent for my books, which some years before I had foresworn on condition that God would give me the "second blessing." How little I realized the Jacob-spirit in all this! God seemed to have failed; so I took up my books once more, and tried to find solace in the beauties of essays and poetry, or the problems of history and science. I did not dare to confess to myself that I was literally an agnostic; yet for a month at least I could only answer, "I do not know" to every question based on divine revelation.

This was the legitimate result of the teaching I had been under. I reasoned that the Bible promised entire relief from indwelling sin to all who were wholly surrendered to the will of God. That I had thus surrendered seemed to me certain. Why then had I not been fully delivered from the carnal mind? It seemed to me that I had met every condition, and that God, on His part, had failed to perform what He had promised. I know it is wretched to write all this: but I see no other way to help others who are in the same state that I was in for that awful month.

Deliverance came at last in a most unexpected way. A lassie-lieutenant, a woman some ten years my senior in age, was brought to the Home from Rock Springs, Wyo., supposedly dying of consumption. From the first my heart went out to her in deep sympathy. To me she was a martyr, laying down her life for a needy world. I was much in her company, observed her closely, and finally came to the conclusion that she was the only wholly sanctified person in that place.

Imagine my surprise when, a few weeks after her arrival, she, with a companion, came to me one evening and begged me to read to her; remarking, "I hear you are always occupied with the things of the Lord, and I need your help." / the one to help her! I was dumfounded, knowing so well the plague of my own heart, and being so fully assured as to her perfection in holiness. At the very moment they entered my room I was reading Byron's "Childe Harold." And I was supposed to be entirely devoted to the things of God! It struck me as weird and fantastic, rather than as a solemn farce—all this comparing ourselves with ourselves, only to be deluded every time.

I hastily thrust the book to one side, and wondered what to choose to read aloud. In God's providence a pamphlet caught my attention which my mother had given me some years before, but which I had dreaded to read lest it might upset me; so afraid had I been of anything that did not bear the Army or Holiness stamp. Moved by a sudden impulse, I drew it forth and said, "I'll read this. It is not in accordance with our teaching; but it may be interesting any way." I read page after page,

paying little attention, only hoping to soothe and quiet this dying woman. In it the lost condition of all men by nature was emphasized. Redemption in Christ through His death was explained. Then there was much as to the believer's two natures, and his eternal security, which to me seemed both ridiculous and absurd. The latter part was occupied with prophecy. Upon that we did not enter. I was startled after going over the first half of the book when Lieut. J—— exclaimed, "O Captain, do you think that can possibly be true? If I could only believe that, I could die in peace!"

Astonished beyond measure, I asked, "What! do you mean to say you could not die in peace as you are? You are justified and sanctified; you have an experience I have sought in vain for years; and are you troubled about dying?" "I am miserable," she replied, "and you mustn't say I am sanctified. I cannot get it. I have struggled for years, but I have not reached it yet. This is why I wanted to speak with you, for I felt so sure you had it and could help me!"

We looked at each other in amazement; and as the pathos and yet ludicrousness of it all burst upon us, I laughed deliriously, while she wept hysterically. Then I remember exclaiming, "Whatever is the matter with us all? No one on earth denies himself more for Christ's sake than we. We suffer, and starve, and wear ourselves out in the endeavor to do the will of God; yet after all we have no *lasting* peace. We are happy at times; we enjoy our meetings; but we are never certain as to what the end will be."

"Do you think," she asked, "that it is because

we depend upon our own efforts too much? Can it be that we trust Christ to save us, but we think we have to keep saved by our own faithfulness—?”

“But,” I broke in, “to think anything else would open the door to all kinds of sin!”

And so we talked till, wearied out, she arose to go, but asked if she and others might return the next evening to read and talk of these things we had gone over—a permission which was readily granted.

For both Lieut. J—— and myself that evening’s reading and exchange of confidences proved the beginning of our deliverance. We had frankly owned to one another, and to the third party present, that we were *not* sanctified. We now began to search the Scriptures earnestly for light and help. I threw all secular books to one side, determined to let nothing hinder the careful, prayerful study of the word of God. Little by little, the light began to dawn. We saw that we had been looking within for holiness, instead of without. We realized that the same grace that had saved us at first alone could carry us on. Dimly we apprehended that *all* for us must be in Christ, or we were without a ray of hope.

Many questions perplexed and troubled us. Much that we had believed we soon saw to be utterly opposed to the word of God. Much more we could not understand, so completely warped had our minds become through the training of years. In my perplexity I sought out a teacher of the Word who, I understood, was in fellowship with the writer of the pamphlet I have referred to above. I heard him with profit on two occasions,

but still was in measure bewildered, though I began to feel solid ground beneath my feet once more. The great truth was getting a grip of me that holiness, perfect love, sanctification, and every other blessing, were mine *in Christ* from the moment I had believed, and mine forevermore, because all of pure grace. I had been looking at the wrong man—all was in another Man, and in that Man for me! But it took weeks to see this.

A booklet blessed to many proved helpful to both of us. The title, "Safety, Certainty, and Enjoyment,"* was itself a source of cheer. Other tracts were given me, and read with earnest purpose, looking up every reference, searching context and other passages of like, or apparently opposite, character, while daily we cried to God for the knowledge of His truth. Miss J—— saw it ere I did. The light came when she realized that she was eternally linked up with Christ as Head, and had eternal life in Him as the Vine, in her as the branch. Her joy knew no bounds, and she actually improved in health from that hour, and lived for six years after; finally going to be with the Lord, worn out in seeking to lead others to Christ. Many will be disappointed to know that she maintained her connection with the Army to the last. She had a mistaken (I believe) notion that she should remain where she was, and declare the truth she had learned. But ere she died she repented of this. Her last words to a brother (A. B. S.) and me, who were with her very near the end, were: "I have everything in Christ—of that I am sure. But I

* A 4 cent stamp will bring this to the reader. Address the same Publishers.

wish I had been more faithful as to the truth I learned about the Body—the Church. I was misled by zeal which I thought was of God, and *it is too late to be faithful now!*”

Four days after the truth burst upon her soul in that Home of Rest, I too had every doubt and fear removed, and found my all in Christ. To go on where I was, I could not. Within a week I was outside of the only human system I had ever been in as a Christian, and for many years since I have known no head but Christ, no body but the one Church which He purchased with His own blood. They have been happy years; and as I look back over all the way the Lord has led me, I can but praise Him for the matchless grace that caused Him to set me free from introspection, and gave me to see that perfect holiness and perfect love were to be found, not in me, but in Christ Jesus alone.

And I have been learning all along my pilgrim journey that the more my heart is taken up with Christ, the more do I enjoy practical deliverance from sin's power, and the more do I realize what it is to have the love of God shed abroad in that heart by the Holy Spirit given to me, as the earnest of the glory to come. I have found liberty and joy since being thus freed from bondage that I never thought it possible for a soul to know on earth, while I have a confidence in presenting this precious truth for the acceptance of others that contrasts with the uncertainty of the past.

I purpose dwelling somewhat fully upon the truth that wrought my deliverance, in the second part of these papers; but I desire, ere closing the

experimental part, to sum up in one more chapter my impressions of the Holiness movement.

(To be continued.)

H. A. I.

IS HEBREWS 4: 15 RIGHTLY TREATED BY MANY?

THAT the enemy of God and man has for his constant object not only the destruction of men, but even more the dishonor of the Lord Jesus Christ is a fact that we will do well to heed. In accomplishing the ruin of earth's fairest creature at the beginning he was aiming a blow at the very throne of God and the One who by His blood has vindicated that throne and become the deliverer of many, and who on this very account is the special object of Satan's attacks.

That there are many ways in connection with our walk as Christians by which Satan gains advantage, and brings dishonor upon Christ is, alas, too often verified in our experience; and this, in the measure that we love Him, will cause us to feel as Peter did when he "went out and wept bitterly." It is not of this, however, but of false views as to Christ's holy nature, that we wish to speak at this time.

Every one born of God possesses a true knowledge of Christ. This divine life and consequent illumination of the Holy Spirit is essential to escape the wiles of him who "deceiveth the whole world." To be safe from his deception, we must know Christ as "the way, the truth, and the life." Apart from this we are but a prey to the enemy, no matter what we profess to be or to have. Nor has God withheld

this from any of His children. It is to the "*little children*"—the "*babes*"—that John says, "But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth" (1 John 2:20, 21). Christ's sheep "know His voice," they "hear Him"; and that is evidently what the apostle means when he says, "Ye know all things." The sheep do not, and need not, know any other voice than that of the Good Shepherd; and this is their security. Their safety lies in their simplicity, as Paul says to the Christians at Rome, "I would have you to be wise concerning that which is good, and simple concerning evil."

Those born of God then know Christ, and hence, in that sense, "know all things," for "Christ is all." It is, however, the *word of God* by which we are guided into "all the truth"; hence, though we may be born of God, and be thus "partakers of the divine nature," we are absolutely dependent upon the Word ministered to us by the Spirit of God to enjoy our relationship with God, or to discern between truth and falsehood. Our God and Father has qualified us therefore; has given us by new birth the capacity for this; besides, He has given us His Holy Spirit, who constitutes us thus "spiritual," so that we are able to "discern all things," even though *we* are not "discerned" in our true character by the world.

But do all the children of God realize that they are thus competent, or rather that they possess that which, if realized, makes them competent, to judge as to whatever is brought before them, whether it be

truth or error? Do all realize that "ye have not need that any man teach you," in the sense of men putting themselves in the place of the Word and the Spirit of God? (Of course, we do need "teachers," and the Lord has Himself given us these as "gifts" to be recognized and to profit by (Eph. 4; 1 Thess. 5, etc.). Is it not true, however, that many of them are preyed upon by the enemy and being led astray by not realizing their God-given ability of discerning whether the doctrine brought to them is really the voice of the Good Shepherd, or whether it is Satan appearing to them as an "angel of light"?

One thing, however, is certain: No one who is born of God can be indifferent to what concerns the person of our Lord Jesus Christ, or His work of atonement. There is that family trait, so to speak, in God's children, that they are jealous of Christ's honor when realizing anything that would degrade Him. It is not meant by this, of course, that they *do* feel everything that dishonors Him. Alas, how very different the fact is we see everywhere apparent; and it is because they have not, as Scripture says, their "*senses exercised to discern good and evil*" that they are so often led astray by the enemy into doctrine and practice that works for the dishonor of Christ. They have the spiritual faculties needful to discern, but in some way those faculties have been blunted.

The ministry of the word of God from day to day is what alone can properly exercise our renewed natures. Let us not neglect this great gift of God—His Word; nor the "gifts" He has given to minister it to us, to perfect our souls in the faith. His Word *alone is authoritative*: "Ye have not need that

any man teach you." The work of the servant of Christ is to unfold the word of God; ours is to "prove all things, and hold fast that which is good."

It is not necessary to be among Unitarians, "Christian Scientists," or other openly antichristian sects, to meet with Christ-dishonoring doctrines. There are religious bodies to-day, especially among those who are advocates of so-called "holiness," "sinless perfection," etc., who regard the Lord Jesus as having had a nature *capable* of sinning! This error is supposed to rest on the passage in Hebrews, 4: 15, where we read that "He was tempted in all points like as we are, yet without sin." If the meaning is what is by many claimed to be the import of the passage, then it is clear that we have *not* in our Lord and Saviour one who is absolutely perfect. If Christ might have yielded to sin; if the temptations spoken of in this passage were of this character, then it is plain that we are robbed of the one "who knew no sin" (2 Cor. 5: 21); yea, of the one who said, "The prince of this world cometh, and hath nothing in Me" (John 14: 30).

Temptations are of two kinds; one from within, the other from without. Those from without are temptations, or trials, such as James speaks of when he calls upon the saints of God to rejoice in them. Sin is not the source of these temptations, for God could not tell us to rejoice in that to which sin prompted us. The other temptations have their source in our own heart; and Christians are subject to them, for James is writing to the people of God when he says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted

with evil, neither tempteth He any man: but every man is tempted when he is led away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

It is commonly supposed that when a person is tempted to sin it is the devil who is tempting. This is not necessarily the case; for while all sin has come in through the devil, yet man's heart is of itself evil, and needs no outside agency to tempt it; but, as James says, "Every man is tempted when he is drawn away of *his own lust, and enticed.*" No doubt there are occasions when Satan does act upon the heart of man in a direct way, not simply as "the spirit that now worketh in the children of disobedience." For instance, those "by the wayside are they that hear" the word of God; "then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Even this may be by presenting something to the mind and heart of the hearer so that the word is forgotten, or its effect annulled. There is also a direct work of the devil: it was Satan that put it into the heart of Judas Iscariot to betray the Lord. When the awful thought met with that man's approval, then "Satan entered into him," for he needed more than human energy to carry out the awful scheme.

Heb. 4: 15 speaks of the temptations (trials) through which the Lord Jesus passed when here on earth. It distinctly says that they were "*apart from sin.*" (See New Trans.)

In the first part of the chapter we have "the word of God, quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asun-

der of soul and spirit, . . . a discerner of the thoughts and intents of the heart," and making "all things naked and opened unto the eyes of Him with whom we have to do." Where is the sincere and upright Christian who would desire the Lord's *sympathy* with what is revealed of his old self to himself in the presence of God by this operation of the word of God? It but makes him loathe himself, judge himself, and bless the Saviour for having gone to the cross for it all. But what pain, what trial, what tears, these results of man's sin bring upon him? *This* our Saviour passed through as He met all the results of evil along His pathway. In this we have His sympathy, and in this only our hearts can rightly desire it. Death, the result of sin, came into the household of Bethany; and "Jesus wept" with those who wept over Lazarus' death. Peter denied his Lord. It was sin. Jesus *died* for that. But in result Peter wept bitterly, and Jesus *sympathized* with *that*, and prayed for Peter.

Nor are the temptations He endured at Satan's hands referred to in Heb. 4: 15; for while they were an attempt on the devil's part to find, if possible, something in the Lord Jesus akin to himself (which only served to bring out the Lord's absolute perfection), they were of a *peculiar* character, and *not* such as are "common to man," neither in that sense to which we are liable through infirmity, nor, assuredly, was it from within, as, alas, is so often the case with us. For we need to realize that while, in that limited sense mentioned here, the Lord Jesus was tempted as we are; on the other hand, He was tempted by Satan in a manner such as God in mercy shields man from. Even at the beginning, man was

tempted by a creature beneath him; and while Satan made use of the serpent to accomplish his ends, yet we can see the goodness of God in not allowing a direct assault by a being so much superior to man in wisdom and power.

There is thus a sense in which the Lord endured temptation such as we never know it—by the direct power of Satan himself. There is also, as we have seen, that temptation (from lust) to which He was an utter stranger. To maintain that the Holy One was tempted in that sense is to blaspheme Him; for it involves Him in sin. It would mean that His nature was not holy—a thing most abhorrent to Scripture. He was the “Lamb without blemish, and without spot.” “He knew no sin.” Not simply did He not yield to it, but, as He said Himself, “The prince of this world cometh, and hath nothing in Me.” In the most absolute sense of the word was it true of Him that “He that is begotten of God keepeth himself, and that wicked one toucheth him not.” Thus we see fulfilled in His entire life below that He was that “holy thing that is born of thee”—“the Son of God.” He was indeed “*made* sin for us” (or, a sin-offering). But this was the very thing that made the cross what it was to Him—that He who was an utter stranger to sin should nevertheless, and for that very reason, take the place where He was charged with it all, and confess it as His, and meet God in wrath against it, to glorify God, to vindicate His throne in righteousness, and thus make it for us, for all who believe on Him, the mercy-seat, the throne of grace. Oh for hearts to honor Him who thus honored God!

If you, dear reader, have been in the habit of

thinking of the Lord Jesus' temptations in the way many do, which we have sought to bring to the light, may you have that sense of the honor due Him which will lead you to judge it as utterly hateful to God, and to yourself; for no one who is born of God could persist in such a thought after having its character and origin laid bare. Let us remember that "He that honoreth not the Son, honoreth not the Father that sent Him"; and it is God's will "that all men should honor the Son, even as they honor the Father." To accomplish this in those even who refuse now to submit to Him, God the Father has placed all judgment in His hands, not as the Son of God—for in that sense He is equal with God—but as the *Son of Man*. As a righteous answer to the Son's love to the Father in carrying out at such cost to Himself all the Father's perfect will, therefore has He "highly exalted Him, and given Him a name which is above every name, that at the name of Jesus" (the name by which He was known in His lowly life here below, and by which He is still spoken against)—"that at the name of Jesus every knee should bow, of [beings] in heaven, and [beings] on earth, and [beings] under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

Reader, "What think ye of Christ?" On the answer to this question hangs man's eternal destiny. "He that believeth on the Son hath everlasting life: and he that believeth not the Son (is not subject to the Son) shall not see life; but the wrath of God abideth on him" (John 3: 36). If as yet He is unknown to you, dear reader, may you be led of God to a true knowledge of Him! If you know Him

already, may you "grow in grace, and in the knowledge of" Him! "Children, keep yourselves from idols."

W. H.

THE CALL OF ABRAHAM.

THE call of Abraham occurred at a time when the human race was sunk in idolatry, and resulted in his removal from its atmosphere (Josh. 24: 2, 3); for God set him apart for Himself, to serve Him in a place to be shown him. "*The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed*" (Gen. 12: 1-3). And again, in verse 7, "*Unto thy seed will I give this land.*"

The truth thus exemplified was significant, for God's selection of Abraham for Himself indicated His right to the affection of all men; and His gift of inheritance to a chosen people affirmed His ownership of the earth.

Let us then consider this call especially in its practical effectiveness: (1) from the time Abraham heard it until his journey to Egypt; (2) during his sin there; (3) as recovered.

A tardiness that is gently hinted at in Acts 7: 4 marked the

BEGINNING

of his career, so that in the historical account Terah

his father takes the initiative. It was Abraham to whom the God of glory had been manifested, yet he was in the background during the first stage of the journey Canaanward; for it is written, "And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan" (Gen. 11: 31). His motive can only be conjectured. Doubtless his son sought only to act for himself, but if others would go with him he forbade them not: indeed, he may have believed that his decision had effectually impressed those about to consort with him, although the halt at Haran, where Terah subsequently died, proved rather that he had been retarded by their company, and that as far as Terah was concerned all might have ended in failure with his decease. But in Acts 7: 4 we read that when he was dead God removed Abraham to Canaan; and in Heb. 11: 8, "By faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went." Not a word about Terah.

How profitable therefore to ponder the movements of this man, seeing *we* are saints by calling, and distinctively "partakers of the *heavenly calling*" (Rom. 1: 7; Heb. 3: 1). For we have been blessed with all spiritual blessings in heavenly places in Christ; we have been called to a more intimate knowledge of and a closer relationship with God than was Abraham, having been brought to Him in accord with the revelation in Christ of what He is, and as sons (Eph. 1); and have also been brought into corporate relationship with Christ as members

of His body (Eph. 2). Oh, to walk worthy of the vocation wherewith we are called!

Observe, also, that if Abraham's earthly seed received an earthly inheritance, we have been begotten "to an inheritance . . . reserved in heaven" for us (1 Pet. 1: 3, 4). Yea, God has given us to know what it is to be placed under Christ when, in the administration of the fulness of times, God will gather together in one "all things in Christ, both which are in heaven, and which are on earth; even in Him: in whom also we have obtained an inheritance" (Eph. 1: 9-14). So that, as sealed with the Holy Spirit of promise, we anticipate the future manifestation of Christ, when He will take His purchased possession, when love

"Gives not as the world, but shares
All it possesses with its loved coheirs."

Having observed Abraham's fairly good progress in the path of obedience, we are now to see him

TESTED.

The test was, Would he remain obedient to God? Alas, he did not. To escape a famine that had arisen in Canaan, he had gone to Egypt without a command from God. He had ceased to live by words proceeding out of the mouth of God. And not walking in the fear of the Lord, he feared what man would do unto him. Therefore he told Sarah that she would be favored in Egypt because of her beauty, he slain as her husband, and that they should therefore pose as brother and sister. The ruse succeeded, for Sarah was installed in Pharaoh's house, and Abraham enriched as her brother.

And may not Christians be similarly injured through love of ease? Have we not seen instances of this? Being pressed in spirit, they sought relief in the world; turned from occupation with Christ and things above, and ceased to stretch forward toward the heavenly goal. Surely no sadder sight can be seen than the gradual darkening of a Christian's life—one whose path, instead of being as the shining light that shineth more and more unto the perfect day, ceases to give light. When he walked with God, how wholesome was his influence, as when a member of the body was honored and all the members rejoiced with it; but when he declined in spiritual energy, what sorrow he caused!

But to return. In the prevarication of Abraham we see the course a believer may pursue when decoyed from the way of righteousness. He told a tale that could be explained to be technically correct while entirely misleading. See Gen. 20: 12. His life was not one of confession. He had failed to let his light shine before men. His breakdown was an exemplification of the first half of that text, "*The fear of man bringeth a snare*; but whoso putteth his trust in the Lord shall be safe" (Prov. 29: 25).

But a pitying God intervened for the deliverance of His servant; helped him out of a false position by compelling Pharaoh to expel him as a menace to the community. Therefore he returned to the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first; there to call on the name of the Lord.

After the

RECOVERY

of Abraham we see exhibited in him the results of his training in the school of God, notably on the occasion of a strife between his herdmen and Lot's (Gen. 13: 6-12). This dispute applied once more the test—Would Abraham remain obedient to God? The result declared how well he had learned his lesson. No doubt the disputants advanced their rival claims according to their respective view-points, but the man of God refused to attach importance to the *subject* of dispute, and pressed upon Lot the relationship in which God had set them to each other: "We be brethren," said he. As to the claims of those at strife he affirmed nothing, but allowed Lot to adjust details any way he liked, making it his sole business to see that he was not diverted from the testimony of God. Contrariwise, Lot chose the well-watered plains of Sodom, thereby proving his failure to learn from the discipline of his uncle—failure in valuing the things of God. Nor was his defection temporary, as was Abraham's; for later events revealed the purpose of the man. For when four kings invaded the plain of his choice, and carried him off as prisoner, he perceived no help of God in this, no merciful interposition; but when rescued by Abraham, he returned to the wicked city where "his righteous soul" was continually vexed.

Time and testing had reduced the movement of an earlier day to its real proportions. He who was told to sever his kindred relations was at last thus separated. And no sooner so than Jehovah told him to lift up his eyes and look north, south, east and west,

and behold the inheritance He would give him and his seed—to arise and walk through its length and breadth. Thus did he value his calling and await the inheritance, living in his tent at Hebron, where he builded an altar unto the Lord. If a stranger on earth, he was a worshiper of God.

Another instance of obedience we see exhibited after Abraham's return from "the slaughter of the kings" (Gen. 14: 17-24 and Heb. 7: 1). On that occasion "Melchizedek (righteousness) king of Salem (peace) brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet," etc. (Gen. 14: 18-24). In looking at this scene we confine ourselves to that side of it (1) in which Abraham's appreciation of Melchizedek is seen; (2) to his refusal of a recompense from the king of Sodom.

As to the former, "*he gave him tithes of all.*" He owned that *all* he had belonged to God, and recognized this in His priest. Now it has often been observed that the mysterious introduction of this great person, without a word of his genealogy or subsequent record of death, serves the more clearly to render him a type of Christ. As it is said, "Without father, without mother, without descent, having

neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. 7: 3). And in reference to Christ, "Thou art a priest forever after the order of Melchizedek" (Heb. 7: 17). While it is true that the functions of priesthood now exercised by the Son of God are after the *pattern* of the Aaronic priesthood, the "*order*" of this great and glorious priest is after that of Melchizedek. It is a question of *who He is*. Nevertheless, as priest of the most high God He stands preeminently before us in this passage as the One to manifest Himself in the Millennium as the righteous King who brings peace upon earth after the destruction of the enemies of God's people, Israel, bringing them joy and strength, and leading their worship.

And surely we who revere and should render "all we have and are" to the Son of God—the Priest who sympathizes with us in our weakness and supports us in our worship of God, look forward to the public manifestation of His glory.

In conclusion, let us notice that it was the man who gave Melchizedek his rights who *refused* "from a thread to a shoe-latchet" from the king of Sodom. He was a benefactor to the community, not a recipient of its rewards. When living under false pretences, he had allowed Pharaoh to enrich him; but when walking with God, he awaits the recompense of "the Possessor of heaven and earth."

And if we appreciate Christ, we will refuse the world's favors, *and that while doing good*. "Ye are the salt of the earth," said our Lord; and "salt is good." We are to pray for all men. We are to express the character of a Saviour-God among them.

Rivers of living waters are to flow out of our inward parts (John 7: 38); and if walking worthy of our calling, and anticipating the manifested glory of our Lord, we shall keep ourselves unspotted from the world.

R. J. R.

ANSWERS TO CORRESPONDENTS.

QUES. 20.—In Luke 7: 28, after commending John to the people, and saying that of all born of women there was no greater prophet than he, the Lord adds, "But he that is least in the kingdom of God is greater than he." What is the meaning of this? Would not John himself be in the kingdom of God?

ANS.—Surely he will be there, but not in the greatness which attaches to great deeds. God was about to open a new order of things, a heavenly kingdom, in which the privileges conferred by His sovereign grace would be greater than anything that had gone before. It is a question of God's will and sovereign grace, not of what we are in ourselves, of course. A weak believer now is not in himself greater than those mighty servants of God in Old Testament times, but by the *position* that grace has given him he is greater. A child in a king's household may in himself be like nothing compared with able and trusted servants of the king; yet, by the privileges of his position, the least child in the king's household is greater than the ablest minister in the king's dominions.

EDITOR'S NOTES.

Satan at Work. At the end of the millennial reign of Christ there will be a great rebellion. The devil, who had been cast into the bottomless pit at the beginning of that reign, will be let loose for a little season, that the true state of every heart may be manifested. A multitude like "the sand of the sea" will arise, and will actually come up against Jerusalem to overthrow the King of kings (Rev. 20).

The same process is now going on in Christendom. The blessings of Christianity are very different from the blessings of the millennial reign, and much higher. They tell of God's *richest grace* to men—a grace which not only forgives the repentant sinner, but unites him to Christ, makes him a member of Christ's body, and a fellow-heir with Him of all the glories in which He is soon to appear. The great movements of the present day, such as Unitarianism, Higher Criticism, Christian Science, Millennial Dawnism, and various others, are, toward Christianity, what the rebels at the end of the millennial reign will be toward the kingdom of heaven. The object of Satan, by them, is to dethrone Christ by leveling Him down to other men. As Rome wrecked the apostolic Church, and turned it into a "Mother of Harlots," so these, unable, as Rome, to close the Bible which was reopened by the Reformation, are *corrupting* it, and making it of no effect thereby. Thus is the apostasy which is to end Christianity, as prophesied in the Word, rapidly coming on. The doom of all who are bringing it is coming on at the same time (2 Thess. 2). Let all who care for their

souls beware of trifling with these works of the devil. Let them reprove them, and stand off from them as Abraham from Sodom, though an intercessor still—not like Lot, who, while he vexed his righteous soul about them, remained with them, and suffered great loss thereby. Indeed, abiding with what we know the word of God condemns, whatever our excuse may be, is a destruction of conscience and of Christian progress.

Death.

In Scripture death, in reference to man, never means extinction. It is always, as one can easily learn by careful examination, a *parting*, a change of condition, a transferring of the individual from one sphere into another.

If used in the sense of *physical* death, it is the parting from each other of the body and the spirit. Luke 16: 19-31, among a host of other scriptures, shows that the two men who died were in no wise extinct. Parted from his body, the spirit of the one was in bliss; of the other, in woe; while waiting, both of them, for a time when "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24: 15).

If death is used in the *moral* sense, it is a parting of man with God, which sin indeed effects (Gen. 4: 16). And this parting is as complete as the parting of spirit and body in physical death. So complete is it that man in his natural state is said to be "*dead* in trespasses and sins," and must be born anew to be brought again in communion with God. Thus the apostle, in Eph. 1: 4, 5, speaking of those born

of God, refers to their past condition in these words: "God, who is rich in mercy, for His great love wherewith He loved us, even *when we were dead in sins*, hath quickened us together with Christ," etc.

If used for the deliverance of the believer from the torment and power of indwelling sin, it is to teach him that in the death of Christ, "made sin for us," with whom he is now identified by the new life he has received from Him, he is forever parted from the sin that dwells in him, and from the law which condemns it. "Dead to sin" and "dead to law" express thus our perfect deliverance.

Again, if used in the eternal sense, as in Rev. 20: 14, it is the parting of man with God from which there is no return. From the first death, which began in Eden when man disobeyed God, there is return. God, in Christ, has made abundant provision for that; He has made it for all men; so that not one need perish nor remain in alienation from God. Christ "is the propitiation for our (believers') sins: and not for ours only, but also for the [sins of] the whole world" (1 John 2: 2). This life is the time to appropriate the benefits of this, through repentance toward God and faith toward our Lord Jesus Christ. This neglected, or spurned, brings on "the second death"—the *eternal parting*.

Much more might be adduced to the same effect, but enough has been said to set the honest seeker in the way of finding the true meaning of death as taught in Scripture. What a blessed friend it is to the believer—how justly the king of terrors to the unbeliever!

HOLINESS: THE FALSE AND THE TRUE

(Continued from page 181.)

OBSERVATIONS ON THE HOLINESS MOVEMENT.

SINCE turning aside from the perfectionist societies, I have often been asked if I find as high a standard maintained among Christians generally who do not profess to have the "second blessing" as I have seen among those who do. My answer is that after carefully, and I trust without prejudice, considering both, I have found a far higher standard maintained by believers who intelligently reject the eradication theory than among those who accept it. Quiet, unassuming Christians, who know their Bibles and their own hearts too well to permit their lips to talk of sinlessness and perfection in the flesh, nevertheless are characterized by intense devotion to the Lord Jesus Christ, love for the word of God, and holiness of life and walk. But these blessed fruits spring, not from self-occupation, but from occupation with Christ in the power of the Holy Spirit.

The great professing body who are scarcely clear or pronounced as to anything, I do not here take into account. I refer rather to those among the various denominations, and those outside of all such companies, who confess Christ boldly and seek to be a testimony for Him in the world. Compared with these, I repeat, a far lower standard of Christian living is found among the so-called holiness people.

The reasons are not far to seek; for in the first place the profession of holiness induces a subtle

spiritual pride that is often the veriest pharisaism, and frequently leads to the most manifest self-confidence. And secondly, the next thing to saying I live without sin, is to say that nothing that I do is sin. Consequently, the teaching of holiness in the flesh tends to harden the conscience and to cause the one who professes it to lower the standard to his own poor experience. Any who move much among those in this profession will soon begin to realize how greatly prevalent are the conditions I have described. Holiness professors are frequently cutting, censorious, uncharitable and harsh in their judgment of others. Exaggerations, amounting to downright dishonesty, are unconsciously encouraged by and often indulged in in their "testimony" meetings. The rank and file are no freer from vulgarisms, slangy expressions, and levity in conversation than ordinary persons who make no such profession; while many of the preachers are largely given to sensational and amusing sermons that are anything but serious and edifying. And all this, mark you, without sinning!

The apostle Paul emphasizes "envy, strife and divisions" as evidences of carnality, and designates them as the works of the flesh. Where have divisions, with all their accompanying evils, been more manifest than among the rival holiness organizations, some of which roundly denounce all connected with the others as "backsliders," and "on the road to hell"? I have heard such denunciations on many occasions. The bitterness existing between the Salvation Army and the various offshoots therefrom—the Volunteers of America, the discredited American Salvation Army, the now

defunct Gospel Army, and other "armies"—may be instanced as cases in point; while the other holiness societies have no brighter records. I have observed that debt and its twin brother, worry, are as common among such professors as among others. In fact, the sinfulness of worrying rarely seems to be apprehended by them. Holiness advocates have all the little unpleasant ways that are so trying in many of us: they are no more free from penuriousness, tattling, evil-speaking, selfishness, and kindred weaknesses, than their neighbors.

And as to downright wickedness and uncleanness, I regret to have to record that sins of a positively immoral character are, I fear, far more frequently met with in holiness churches and missions, and Salvation Army bands, than the outsider would think possible. I know whereof I speak; and only a desire to save others from the bitter disappointments I had to meet leads me to write as I do. Among Christians generally there are failures that shock and wound the sensibilities of many, occurring from time to time, through a lack of watching unto prayer. But surely, among the holiness people, such failures, if they ever occur, do so at very rare intervals! Would that I could say so. Alas, it is far otherwise! The path of the holiness movement (including, of course, the Salvation Army) is strewn with thousands of such moral and spiritual breakdowns. I would not dare to try to tell of the scores, yea, hundreds, of "sanctified" officers and soldiers who to my personal knowledge were dismissed from or left the "Army" in disgrace during my five years' officership. It will be objected that such persons had "lost their sanctification" ere

lapsing into these evil practices; but of what real value is a "sanctification" that leaves its possessor not one whit more to be relied upon than one who lays claim to nothing of the sort?

On the other hand, I gladly concede that both in the ranks of the religious-military society of which I was once a member, and in other holiness organizations, there are many, very many, pious, devoted men and women whose zeal for God and self-abnegation are lovely to witness, and will surely be rewarded in "that day." But let no one be blinded by this to suppose it is the holiness doctrine that has made them such. The refutation of this is the simple fact that the great majority of martyrs, missionaries and servants of Christ who in all the Christian centuries have "loved not their lives unto the death," never dreamed of making such a claim for themselves, but daily owned their sinfulness by nature and constant need of the advocacy of Christ.

The testimonies of many who were at one time prominent in other organizations where holiness in the flesh is preached and professed fully agree with mine as to the large percentage of "backslidings" from virtue and personal purity.

Superstition and fanaticism of the grossest character find a hotbed among "holiness" advocates. Witness the present disgusting "Tongues Movement," with all its attendant delusions and insanities. An unhealthy craving for new and thrilling religious sensations, and emotional meetings of a most exciting character, readily account for these things. Because settled peace is unknown, and final salvation is supposed to depend on progress in the soul, people get to depend so much upon "bless-

ings," and "new baptisms of the Spirit," as they call these experiences, that they readily fall a prey to the most absurd delusions. In the last few years hundreds of holiness meetings all over the world have been literally turned into pandemoniums where exhibitions worthy of a madhouse or of a collection of howling dervishes are held night after night. No wonder a heavy toll of lunacy and infidelity is the frequent result.

Now I am well aware that many holiness teachers repudiate all connection with these fanatics; but they do not seem to see that it is their doctrines that are the direct cause of the disgusting fruits I have been enumerating. Let a full Christ be preached, a finished work be proclaimed, the truth of the indwelling Spirit be scripturally taught, and all these excrescences disappear.

Perhaps the saddest thing about the movement to which I have referred is the long list of shipwrecks concerning the faith to be attributed to its unsound instruction. Large numbers of persons seek "holiness" for years only to find they have had the unattainable before them. Others profess to have received it, but are forced at last to own it was all a mistake. The result is sometimes that the mind gives way beneath the strain; but more frequently unbelief in the inspiration of the Scriptures is the logical result. It is for persons dangerously near these shoals of infidelity and darkness that I have penned these papers. God's word remains true. He has *not* promised what He will *not* perform. It is you, dear troubled one, who have been misled by faulty teaching as to the true nature of sanctification, and the proper effects of the

indwelling Spirit of God. Let neither gloomy unbelief nor melancholy disappointment hinder your reading the chapters that are to follow, and then searching the Scriptures daily whether these things be so. And may God in His rich grace and mercy give every self-occupied reader to look away to Christ alone, "who, of God, is made unto us wisdom: even righteousness, sanctification, and redemption."

(To be continued.)

H. A. I.

The Cross

The Path, and the Glory.

JESUS my Saviour,

Be with me every hour

In joy or sorrow

Be Thou my present power.

And, whether dark or bright

May be the coming morrow,

I would still be in the path of faith, with Thee.

Time quickly passeth,

I see in all around me

Signs of Thy coming

While evil doth surround me.

I'll hail Thee with delight,

Then I shall cease my roaming

And Thy glory'll be my joy eternally.

Yet, should it please Thee

To close mine eyes in slumber,

E're thou shalt come Lord

My days on earth to number,

I know that through thy grace

I'll find a welcome home Lord,

With the loved ones, who are waiting there with Thee.

Be Thou my portion,
Whatever may befall me.

And should I stray Lord,
Oh let Thy love recall me.

There is no love like Thine,
I prove it every day Lord,
'Tis my solace, till I reach Thy home of love.

When I look backward,
Thy cross looms up before me—

Where, I confess Lord
I saw Thy hidden glory,

Which lightens all the goal
Toward which my feet now press Lord.
May its brightness fill my heart still more and more.

Ah, *well* Thou knowest

The path and all its sorrow,
Teach me each day Lord,

To trust, and not to borrow
The cares that weigh me down,

But follow in the way Lord

Which Thy footsteps have marked out, in love for me.

Earth hath no power

To break the bands that hold me

To Thee forever,
Since all Thy love Thou'st told me.

'Tis stronger e'en than death.

And *none I know* can sever

Thy redeemed one from Thy heart, in life, or death.

When I behold Thee

In all Thy grace and glory,

And there before Thee

Retrace life's path and story,

I'll know Thee as I would,

And worship and adore Thee—

For Thy patience and forbearance Lord with me.

THOUGHTS ON GEN. 1 AND 2.

GENERAL FEATURES.

THESE two chapters which open the book of God stand alone, as it were. In majestic, yet divinely simple, language they delineate the good and perfect work of God, unmarred as yet by the creature's failure. The remainder of the Word, we may say, occupies us with the marvelous fact, presented in various ways, and in successive steps of divine revelation, that God is now at work to retrieve the ruin wrought by sin; and that the triumphant end of this work is to be the new heavens and new earth established in eternal perfection and relationship with Himself, all being grounded upon the work of redemption accomplished by Christ. Yet all this has been no afterthought with God, as these first two chapters of His book clearly testify; but rather these things have been His eternal purpose and counsel, so that His work in the material creation is made in such a way as to express these His most cherished thoughts.

What rest it gives, what soothing balm to the troubled mind, to turn from the fallacious theories of men and the wanton complexity of their wild reasonings to the sublime but divinely-simple words which open these chapters: "In the beginning *God* created the heaven and the earth." Every mist is gone. The beclouded thoughts of man are suddenly and perfectly illuminated. The perplexities have vanished, one and all. Man's search after truth has ended, for here it is found. All the theories, every one of which left the enigma of creation unexplained

and its secret beyond the grasp of man, are useless now, for God has given the answer. In it He has, as it were, said, "The world by *its* wisdom shall not know Me. It must wait on Me to know what, apart from My willingness to reveal it, is unknowable. I will be the Teacher; only those who will learn of Me will be found wise."

These two chapters, in their beauty and simplicity, are a prophecy of all time. They carry us back to the remotest bounds of the past, and onward to the transcendent glory of the eternal day. The material creation is here made the mirror in which the image of the spiritual is clearly discerned. God's last thought is seen to be His first. We desire to detail somewhat the spiritual image delineated here. It is the *new creation*, in its successive steps of progress, its eternal relationships and blessings, that is before God's mind. And as this is formed out of men who are morally and spiritually ruined by the fall, and who are transformed by the spiritual work of God in grace, so we see here the fair, beautiful and perfect cosmos fashioned from the ruin of the first creation.

The chapters properly divide at the end of verse 3 of chapter 2. First we have the positional aspect before God of new-creation life—its development into that position designed by Him for it (chaps. 1-2: 3). In the second place, we are afforded a view of the relationships and blessings with God of this life (chap. 2: 4-25).

The positional aspect is developed for us in successive steps of progress from a ruined condition to fully accomplished transformation, and the bringing in of the new order of life. The distinctive features

of new creation work are typified in the work of these six days. They are a picture of the bringing of the ruined creature into full likeness and conformity to Christ—the One who is ever the supreme object before the eye of God. We will therefore find Christ everywhere, for He is the end of all God's purpose. Light is ushered in where darkness obtained; fruit and life where only barrenness and desolation—the counterparts of death and judgment—prevailed; authority and government established where only confusion and awful discord had been displayed.

The steps of progress in the spiritual development are well marked for us in this first portion. We may mention them in the following order:

1. Light—the synonym of life—new birth.
2. The lesson of good and evil as life develops.
3. The good prevailing through resurrection—the earth appears.
4. Then we look upward, and our eyes are on the heavens above, to learn their speech.
5. Then the fruit-bearing of trial and tribulation, for the waters of evil are still around us.
6. But in connection with the new nature, mastery and government are accomplished.

Again, we may look at these six days in two sections of three days each. The first presents to us God's work of new creation in connection with our position as lost and ruined by the fall: 1st, New life, for we were dead and in darkness. 2d, The lesson of the two natures in us, and the finding of the means of separation and sanctification. 3d, Triumph

(earth comes up) over evil (waters) in the power of resurrection. The second series presents the relation to God which we are brought into as occupying the position now given to us through His work: 1st, We are in relation to heaven, governed by heavenly things, which are signs to us of what God has wrought. 2d, Our relation to Him is now such as brings us under the exercise of His discipline and care, to make the very evil in and around us productive of fruit, so that though we be Jacob in our way, we may be set apart from this to bring forth fruit to God. Thus God makes the evil to yield results in blessing since we are now in relationship with Him. 3d, And now (the earth) that which is of resurrection in connection with us, the new nature, brings forth its fruit; and this brings in the man in his full character. And so these fruits of resurrection-life in us bring out the new man created in Christ Jesus according to God in righteousness and holiness of truth. After this how beautifully the rest and peace of the seventh day comes in as a third section, giving the blessed fulness of result as a consequence of God's work. This concludes the first portion of these two chapters.

Let us now briefly outline the second part (chap. 2: 4-25). We find here three sections: 1st (vers. 4-7), Man's place in relation to the new scene of blessing; 2d (vers. 8-17), The eternal state of the new creation; 3d (vers. 18-25), The eternal relationships which pertain to this scene.

When we meditate what the blessedness of all this will be—the groan of creation forever ended, and all brought into “the liberty of the glory of the children of God”—our hearts fill up with the anthem of

praise to Him, our Saviour and Lord, who having made peace by the blood of His cross, is the One by and through whom the Godhead will reconcile all things. Truly He is the One who is the "Wonderful"—as a *child* born; the "Counselor"—as a *son* given, the Divine Wisdom, the Word; the "Mighty God"—marked out as Son of God *in power* by resurrection; the Father of Eternity"—the One who brings to birth the eternal day by His work. And thus having brought all things into subjection, "then the Son also Himself shall be placed in subjection . . . that God may be all in all"; the Son's title thenceforth forever the "Prince of Peace." May our hearts contemplate Him with constant and increasing delight, Him of whom we sing:

"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 ev'ry knee to Thee should bow.

"Of the vast universe of bliss,
The centre Thou, and Sun:
Th' eternal theme of praise is this,
To heaven's beloved One:
Worthy, O Lamb of God, art Thou
That ev'ry knee to Thee should bow."

J. B.

(To be continued.)

IS THE CHRISTIAN UNDER LAW?

“ **I** F ye be led by the Spirit, ye are not under the law,” says Scripture. It is plain that if to be under the law were the means of Christian holiness, it would have said, “If ye be led by the Spirit, ye *are* under the law,” rather than, “ye are *not* under the law.”

But men are blinded. Though they constantly take up the commandments, repeat them, and teach them, yet they say they are not under the law! How could persons be more under the law than when they adopt the language of the Ten Commandments as the expression of their own relationship before God? It is done by Christian people at the present day as really as by the children of Israel themselves. For persons to say that while acting and speaking thus they are at the same time not under the law, is evidently to cheat their souls in a fearful manner. What is meant by being under the law? It is acknowledging myself under that rule as what God has given me—the rule by which I have to live. If a person were to use the law for the purpose of convincing an ungodly man of his sins, that is not to be under the law. But if I take up the ten words, and ask God to enable me to keep each, this *is* to confess myself under the law.

Then, may I break the law? God forbid. Such an alternative could only emanate from one who understands little indeed of the grace of Christ. All admit that the law is good and righteous. The question is whether the God who gave the law to Israel has given the same to Christians as the rule by

which they are to live? I deny it. He gave it to Israel. What He has given to the Church is Christ. Christ is unfolded in the whole word of God; and what the Christian has to walk by is the entire word of God, and so taught as to manifest Christ. The law kills, but the Spirit gives life. In Exod. 20 God gives to Israel the law, and tells them that He was the God that brought them out of the land of Egypt and out of the house of bondage. One might show from this how we too are delivered out of our bondage. This is quite grace, as far as it goes. But the moment you put Christians under the law as that which they have to walk by, like an Israelite of old, you are doing the very evil that the epistle to the Galatians was intended to correct, and what the Holy Ghost says those led by the Spirit do not. "If ye are led by the Spirit, ye are not under the law." So men are doing at the present time—taking up the language of the commandments that were intended for Israel, and undertaking them as the directory of their own obedience to God every day. Yet they are obliged to explain away a great deal of the law; for instance, the Sabbath day. They keep, and very properly, the Lord's day; and I keep it too. But I deny it to be the Sabbath day, and maintain that the first day and the seventh day are not the same thing. Scripture always contrasts the first day with the seventh. The one is the first, the other is the last day of the week. The first day is a new thing, altogether apart from the law. People think that the keeping of *a* seventh day is the important thing. But this is not what God says, but *the* seventh day; and we are not at liberty to alter Scripture. This is not hearing the law, but destroying it. Who gave any man lib-

erty to change *the* for *a*—when the change makes an all-important difference? Let us beware of tradition, and seek to understand the word of God.

The denial that the law is the Christian's rule of walk is far from impairing holiness. The Holy Ghost brings in a deeper character of holiness than was even asked in the Ten Commandments. When our Lord said, "Except your righteousness exceed the righteousness of the scribes and Pharisees," He did not mean righteousness imputed to us, but practically true. The Christian has a righteousness that is real. It is true that we become the righteousness of God in Christ, but that this is the *only* righteousness of the believer, I dispute. The Holy Ghost produces a real work in his soul, founded upon the work of Christ—separation from the world, devotedness to God, obedience, and love; and all these things, not merely according to the Ten Commandments, but according to the will of God as it was fully displayed in Christ. If any man hold that because the Lord kept the law, He did nothing else, one pities him. The keeping of the law was a small part of His obedience; and we are called to be like Christ in His devotedness to God at all cost. A first principle of practical Christianity runs thus: "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." This is a thing quite unknown to the legal system. In the Ten Commandments we find, if a man obeyed his parents he should live long on the earth. That this is not the principle on which God now deals is most evident; for we have all known most obedient children taken away in early days. Am I denying that there is an important spiritual truth for me to gather from

that very word? Quite the contrary. The apostle Paul himself refers to this promise, not, it seems to me, as a motive why a Christian child should obey its parents, but as the general indication of God's mind. It was the first commandment with promise.

The spiritual instincts of true Christians, let me add, are beyond their system; and although they are doctrinally under the law, they desire to walk in the Spirit. I have not a single unkind feeling against those who maintain that state of things. But the Spirit of God does speak of it as a very great error and peril. What we have to do then is to understand the mind of God, to give utterance to it, and obey. "If ye be led by the Spirit, ye are not under the law." The Jews were. Whenever we see the people of God in Scripture under the law, it always means Israel. If a man now puts himself in a Jewish position, he takes upon himself that responsibility. In his faith he may be a Christian; but in outward forms and ordinances he is at least half a Jew. We ought to seek that they may be Christians, and nothing else—to have done with that which covers and obscures the character of Christ, and for which they have to pay the sad penalty either of carelessness of life, or of having their hearts cast down and doubting, instead of enjoying the liberty with which Christ has made us free.—*From Lectures on Galatians, by W. K.*

SOME LESSONS FROM DANIEL.

AS one follows the life and times of Daniel in Babylon, many beautiful traits of character appear in him, a few of which we note. One thing is especially to be noticed: In every trial and difficulty he has the mind of God. In him is fairly illustrated, "The secret of the Lord is with them that fear Him, and He will show them His covenant" (Ps. 25: 14). His name implies this: and although given another which means *Protected by Bel*; he was ever true to his real name, *My Judge is God*.

It is said of him and his three companions, "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (chap. 1: 17).

As we follow him step by step through his eventful career, what an example he presents for the believer in this day! His separation from the world is complete; he was no shifter; he was not carried about with every wind of doctrine; his convictions were formed by the word of God, and were therefore firm; not like many now who allow themselves to be "spoiled through philosophy and vain deceit after the tradition of men" (Col. 2: 8).

This made him a man of purpose (chap. 1: 8); not one who drifts easily along with the company he happens to be in. True convictions develop conscience: he "purposed in his heart that he would not defile himself," but be true to God and keep himself "unspotted from the world," as we read in James 1: 27. He was not a double-minded man who is unstable in all his ways (Jas. 1: 8).

Again he was a man of wisdom: "Daniel answered with counsel and wisdom" (chap. 2: 14). How lovely is the wisdom which comes from above! It is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (Jas 3: 17)

He was a man of unfeigned faith; He goes to his companions and has them join him in asking mercies of the God of heaven (chap. 2: 17, 18), and God honors their faith and answers the prayer (2: 19). How fully this justifies the constant exhortations of Scripture to "pray without ceasing" James 1: 5 also says, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given him;" and also Matt. 18: 19. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

Daniel does not become vain over the knowledge given him, nor does he fail to give thanks and praise to God for it (chap. 2: 20-23). How he pours out his heart in praise to God! "I thank Thee, and praise Thee, O Thou God of my fathers." Would that what the Lord ministers to us ever had the same effect upon our hearts!

Then again in chap. 4: 27 we see him a man of courage, a faithful messenger, and a wise reprover. He had laid to heart Prov. 25: 12, 13. Having interpreted the dream to the king, he now counsels him to break off his sins by righteousness, and his iniquities by showing mercy to the poor, that it might yet lengthen the peace of his kingdom. There was "salt" in his prophesying. Not only had he no fellowship with the unfruitful works of dark-

ness, but he reproved them too (Eph. 5: 11; 2 Tim. 4: 2).

Once more in chap. 5: 17 we find him a man who would not be influenced by a gift. It is commonly said that every man has his price. This is not true. Daniel could neither be bought nor hired; he could say to the king, "Let thy gifts be to thyself and give thy fee to another, yet I will read the writing unto the king, and make known to him the interpretation." He had treasured up in his heart the words of Deut. 16: 19, and the exercise of the gift that was in him brought him before great men, as said in Prov. 18: 16.

In chap. 6: 10 he appears as a man of prayer. He will not relinquish his dependence on God; therefore not even the den of lions can intimidate him; no decree of man, whoever he be, can turn him aside from his purpose to please God above all. Morning, noon and night he must pray with his windows open toward Jerusalem. He knew well the prayer of Solomon at the dedication of the Temple, and that part of it in 1 Kings 8: 33-40, so he disregards all human interference. How much higher and greater *our* incentive to persevering prayer: "Whatsoever ye shall ask *in My name*, that will I do" (Jno. 14: 13).

In chap. 9 he is a humble man. He confesses (ver. 20). He not only confesses the sin of his people, but takes his place as one of them; according to Luke 14: 11 he takes the low place and for it is exalted.

In chap. 10: 11 he is called "A man greatly beloved," or "A man of desire." In the language of the New Testament (Jno. 7: 17), it is one whose will is to do the will of God, and of such it is said, "They shall

know of the doctrine, whether it be of God." Now "the secret of the Lord is with those that fear Him."

In this same place we see in Daniel a man who realizes the solemnity of the word of God. The words of Isaiah 66: 2 are in his soul, "To this man will I look, to him that is poor and of a contrite spirit, and trembleth at My word." Oh that this might be more true of all the people of God!

T. G.

"HE IS WORTHY."

"Able art Thou our love to win,
Worthy of all our trust."

TWO Christians were conversing together one day, when one said, "I do feel so unhappy sometimes because I think I am not worthy to be a Christian. I don't know if you ever feel that?"

"I know I am unworthy, and always shall be unworthy, but it never makes me doubtful, or unhappy," said the other, "because I know Christ is worthy, and God looks at Him, not at me. I constantly think of the worthiness of His most precious blood, and the worthiness of Christ to God. I do not think lightly of past sins, nor of present failures; but I know that both they and sin itself have been condemned in the person of Christ on the cross, and that God looks at the believer in and through His beloved Son, who knew no sin, who was made sin for us, that we might be made the righteousness of God in Him. We died with Christ, and now God regards, not our unworthiness, but He ever looks at His beloved Son, and sees us complete in Him."

A LETTER ON THE ADMINISTRATION OF BAPTISM.

MY DEAR ——— :

Answering your questions as to qualifications for administering the rite of baptism, I would say our appeal must of course be to the word of God for instruction in this, as in all things else which concern the order and welfare of His house on earth. Paul wrote to the Corinthians, "Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1: 17). This implies authority for both. The wisdom of Paul's refraining from administering the ordinance is seen in verse 15, and in the tendency of the Corinthians to exalt one above another (ver. 12).

Baptism by water being the door into the Kingdom, its full importance is given by the Lord, administrator both "in heaven and in earth" (comp. 1 Cor. 12: 5), at the close of Matthew—the gospel of the kingdom. There in Galilee, upon a mountain, our Saviour conferred on the eleven authority to "disciple all nations, baptizing and teaching."

In Acts 13: 13 we read of "Paul's company"; and in chapter 18: 8 that "many of the Corinthians hearing, believed, and were baptized." Who did the baptizing—Crispus, Gaius and the household of Stephanas excepted? In Acts 20: 4 seven brethren are named who accompanied Paul into Asia. Are we not to infer therefore that the brethren with Paul who at any time were his traveling companions took part in baptizing the many converts which God gave him in the cities of Asia and Europe?

The same as to Peter, to whom Christ gave "the keys of the kingdom of heaven." He preached on the day of Pentecost, and about three thousand were added the same

day. Those under conviction addressed their question, What shall we do? to Peter and to the rest of the apostles. Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ." We are not told how many took part in the holy rite, but is it not safe to say quite a few did so, seeing the number added?

"Certain brethren from Joppa accompanied Peter" to the house of Cornelius, where "many were come together." As Peter preached the glad tidings, "the Holy Spirit fell on all them which heard the word." After appealing to his brethren as to the fitness of these Gentile believers for baptism, "he commanded them to be baptized" (Acts 10 : 48).

Here we are left in no doubt as to who baptized. These "certain brethren" were suitable men for this holy work—"fit men" (Lev. 16 : 21), "men that were clean" (Num. 19).

From the Scripture thus far looked at we learn that evangelists, pastors and teachers have not *exclusive* authority to baptize. Other brethren may assist. Such should be, of course, men of piety, as in everything else which puts a man into prominence in the house of God. Seeing these things, we are persuaded that "certain brethren" in your assembly are well qualified for this service. Independence on the one hand, or officialism on the other, is alike obnoxious to God. A distribution of labor according to God-given wisdom secures blessing, holiness and peace among His people.

* * *

ANSWERS TO CORRESPONDENTS.

QUES. 21.—Will you please explain the 5th and 6th verses of the first chapter of the Song of Solomon?

ANS.—The Song of Solomon expresses the relations which will take place between the remnant of Israel and the Lord Jesus, her king, at the time of Israel's restoration to favor (Rom. 11).

She says, "I am black"—"the tents of Kedar" probably referring to this, as they were made of black camels' hair." The scorching sun—the "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be"—has burned her and she has learned her natural, sinful state. Yet she is comely "as the curtains of Solomon." They were beautiful curtains, those curtains of Solomon. So grace will make Israel beautiful when they repent of their sins, even as with us when we repent, though with us, the Church, grace goes much farther, and lifts us much higher.

And have not the Jews been made to suffer among all nations, instead of living in peace and happiness in their own land, had they not rejected their own Messiah? No wonder therefore this converted remnant will exclaim, "They made me the keeper of the vineyards; but mine own vineyard have I not kept."

As in creation God has a system which appears in all His creatures, however great differences between them may be, so in redemption He follows the same course with all, however great dispensational differences may be between His people. Thus, whilst this book describes the relations between Christ and returning Israel, and the relations of Israel with Christ are very different from those of the Church with Christ, yet are the exercises therein described most instructive to us individually.

We would advise you to procure from our Publishers "The Song of Solomon," by Andrew Miller, 65 cts., and "Meditation on the Song of Songs," by H. Friend, 20 cts., post-paid.

Note to a former question from a European subscriber.

Dear Mr. Editor,—Kindly allow me some remarks on Ques. 18, in your June number. Your correspondent asks of whom the man

in the parable bought the field. I believe the body of Scripture permits us to answer with precision.

We know that in this "man" is figured the Lord Jesus Himself. The field represents the world—the scene where man has become the slave of sin and of Satan.

The work of redemption has for its object to deliver such as believe on Jesus from the power of sin, of death, and of Satan. The price of this redemption, which the Lord must pay to deliver us righteously from those powers, was His life. He therefore offered it up for us, "an offering and a sacrifice to God"; not, of course, to Satan, "the prince of this world." By this sacrifice—this obedience unto the atoning death of the cross—Christ has acquired the possession of all that trust in Him.

But there is more: The scene of God's first creation having been alienated by man—man placed as head and ruler over it—the Redeemer had to make it all good, and glorify God where He had been robbed and dishonored; so the Redeemer "sold all He had" (what had He left as He hung on the cross in those hours of darkness?) to get possession of that world which, now defiled, was only fit for destruction. And this is true not only of the earth, but of the heavens also, where the work and power of Satan are seen as well. Therefore are they given to Jesus in resurrection (Matt. 28:18).

Satan presented himself to Jesus in the temptation to sell Him the field, with its riches and glories. But he lied when he said all these things were delivered unto him. It is by craft he became "the prince of this world," and by the false use of the superior power given him originally as a creature. We learn in the Revelation that it is by the same means he will lead men into the most abominable forms of apostasy. The Lord would not have the field from him, nor did He yield for an instant to his pretensions. The cross was the only *righteous* means of redemption; and so, in infinite love, He submitted to the cross.

The "Treasure" and the "Pearl" (Matt. 13:44-46) were precious in His sight. The "Treasure," that is, Israel (see Ex. 19:5 and Ps. 135:4), had been given the earth for its possession. Christ came to possess Himself of this treasure as *His* people and *His* kingdom upon earth; but being rejected, He left the treasure hidden until a future day, when, having received the kingdom, and the remnant of Israel being born of God and His true people, then the treasure will no longer be hid.

“In the actual form of the kingdom as seen in the parables of Matt. 13 (a form greatly changed on account of the absence of the King), they who are children of God form the Church, as represented by “one pearl of great price.” Special love seems to mark this. A pearl is for *personal* adornment, as the Church is to be for Christ. The “Treasure” has twelve tribes. The “Pearl” is “one pearl” of supreme value to the Purchaser.

Christ has bought the field for the sake of the “Treasure” in it, from the hand of Him who could righteously have destroyed it and all it contains. The love of Christ has done this; and Christ is more precious to God than all the creation; but all has become precious to Him which has cost the sacrifice of His Son to redeem it.

S. C.

Translated by the Editor.

QUES. 22.—How do you reconcile Acts 9: 7 with Acts 22: 9? In the former the companions of Paul are spoken of as “hearing a voice,” and in the latter it is said, “They heard not the voice.” In the former the Greek word translated voice is in the genitive case, and in the latter it is in the accusative; but speaking of the apostle the accusative is used in a similar expression in Acts 9: 4, and the genitive in Acts 22: 7, without apparently any difference in meaning.

ANS.—The “voice” in the first case is simply the sound, whilst in the second it is the matter communicated. An illustration occurs in John 12: 28, 29. In answer to the Lord’s call, “Father, glorify Thy name,” there came a voice from heaven, “I have both glorified it, and will glorify it again.” The people standing by heard the voice but said that “it thundered.” Evidently they had heard the sound but not the matter uttered. Others who, in the voice, seem to have heard more than the mere sound said, “An angel spake to Him.” Thus it could be said that they all heard the voice in the sense of the sound, and yet all did not hear it in the sense of the matter communicated.

In 1 Cor. 14: 2 we have an exactly similar case to Acts 22: 9—The word “understandeth” is the same in the original as in Acts 22: 9; so we may say of one speaking in an unknown tongue, “no man *heareth* him.”

EDITOR'S NOTES.

Badges.

The badge of Judaism was circumcision. That of Christianity is baptism. The first is a piece of the man taken off. The other is the whole man buried. Therein lies the immense difference between the two. Judaism, whose principle is law, and was ordained of God for a new test of man, proposed only the cutting off of his bad ways and the taking up with good ones. Christianity, introduced and established upon the revelations made by that test, reaches to the root. It says in its badge, You have been proved sinful to the core; you need not wait till the day of judgment to be tried; you have been tried and are condemned already; by the sentence of God you are now a dead man and you need a new life—not a mending of the old, but an altogether *new one*, the eternal life which dwells in Christ from all eternity, which He imparts to every one who casts the look of faith upon Him. It is a life whose nature is like God's, holy; to which sin can never attach, and from which sin can never proceed. And the Holy Spirit imparted to those who possess it, gives power to that new life to bring forth fruit to God, and to make it manifest that they are *the children of God*.

Thus, while the principle of Judaism is *Law*, because man was yet under trial, the principle of Christianity is *Grace*, because man under the trial has been condemned, and a condemned man has no hope save in the grace of supreme power.

This explains too why man naturally loves Law and hates Grace.

The one leaves him still a hope of getting on without a Saviour; the other leaves him none. Only

such as are conscious of being *condemned already* can possibly love Grace, and to such the Lord Jesus Christ is everything, for "grace and truth came by Jesus Christ." Such also learn to glory only in the Cross of our Lord Jesus Christ, for it was there the claims of God's holy law were met, and from there grace righteously flows down to us unto eternal life.

"Glory unto Jesus be !

From the curse who set us free ;

All our guilt on Him was laid,

He the ransom fully paid."

Why God **MUST** judge sin, and judge it **ETERNALLY**. There is no subject which disturbs men like that of eternal judgment. There is no end of the twisting and turning to which they have resorted to nullify the plain and abounding statements of it in Scripture. Yet it requires but little thoughtfulness to see the absolute necessity of it.

Sin produces abundant wrong between man and man, as we know too well, but though we may thoughtlessly imagine this is all of it, it is far from being so.

"Sin is lawlessness" says the correct rendering of 1 John 3: 4. That is, it is that mind in the creature which refuses subjection to Him who, being the Creator, is also the Governor. The question then is this, Is God going to govern, or the creature? Who is finally going to occupy the throne which will rule heaven and earth, to the eternal peace and blessing of all who love what is good?

Suppose some wicked man, robber and murderer, gathered to himself others like himself, and sought to overthrow the government of the United States,

what would be the plain *duty* of the government? These men might commit crimes against their fellows, but that is not the root of the matter. They want to overthrow the Power, so that they may have their own way at all times and everywhere, and this is what *must* be put down, and put down *for good*. Love for the nation and its welfare *demand*s it.

Lawlessness, or sin, has come into that great creature, Satan. He is a robber and a murderer, and he wants the throne. Man, another great creature, has done the same. He has joined with Satan to cast God off the throne and have it for himself. God *must* judge the rebels or be dethroned by them. He must consign them to *eternal* chains, or they would forever disturb the peace and bliss of His realms, as they have been doing ever since they rebelled.

Under limitations God has permitted this revolt to go on thus far, because of great, and good, and glorious ends which He has determined to bring about in connection with His Son Jesus Christ, and all who now own Him and cease to be rebels.

But those ends which He has revealed in His Word are now nearing completion, and then, swiftly and in the majesty of His power, He will show that the throne is His, and that none shall henceforth disturb its blessed, fatherly rule of love forever.

The Secret of Power for
Christian Testimony.

“Many things I suppress and hold back for the sake of the prince and our university. If I were elsewhere, I should vomit them out against Rome, or rather Babylon, the devastator of

Bible and Church. The truth about the Bible and the Church, my Spalatin, cannot be discussed without offending this beast. Therefore do not hope that I shall be quiet and undisturbed unless you wish me to give up theology altogether. Let our friends think me mad. This affair will not have an end, if it be of God, until all my friends desert me, as His disciples and acquaintances deserted Christ, and *truth be left alone, which will save itself by its own power, and not by mine, nor thine, nor any man's*. This hour I have expected from the beginning. *If I perish, the world will lose nothing*. The Wittenbergers, by the grace of God, have already progressed so far that they do not need me at all. What will you? *I, worthless man that I am, fear I may not be counted worthy to suffer and die for such a cause*. That felicity belongs to better men, not to so vile."—*Luther*.

We underline those words of Luther's which reveal the secret of his power in testimony. *Truth* had set that dear man's soul free. He knew its power therefore, and trusted it. As to himself, he was nothing. He may well be borne with for the violence of his language against that great enemy of truth—Rome.

Had the multitude of so-called Protestants, who are now drifting back toward Rome, known the power of truth in their souls as did Luther, they could never smile on that "Mother of Harlots" as they do. Were even statesmen true lovers of their country, they could never offer her protection, for they must know that instead of being "subject to the powers that be," as the word of God enjoins upon all Christians, she is ever plotting to bring the powers in subjection to her.

HOLINESS: THE FALSE AND THE TRUE.

PART II.: DOCTRINAL.

(Continued from page 205.)

SANCTIFICATION: ITS MEANING.

IN commencing our inquiry on the subject of sanctification as taught in the Scriptures, it is of importance first of all that there be a clear understanding of the meaning which writer and reader attach to the word. For if the writer have one thought in his mind when he uses this expression, and the reader be thinking of something totally different as he peruses the treatise, it is not to be supposed that a common conclusion will ever be reached.

I propose, then, first of all, to let the theologians and the holiness teachers define the word for us; and then to turn to Scripture, there to test their definitions. Examples: "In a doctrinal sense sanctification is the making truly and perfectly holy what was before defiled and sinful. It is a progressive work of divine grace upon the soul justified by the love of Christ. The believer is gradually cleansed from the corruption of his nature, and is at length presented 'faultless before the presence of His glory with exceeding joy.'" This is a fair statement of the views held by ordinary Protestant theologians, and is taken from the Bible Dictionary edited by W. W. Rand, and published by the American Tract Society.

The secular dictionary definitions generally agree that "sanctification is an act of God's grace, whereby man's affections are purified and exalted." And this, it will be observed, practically accords with the definition already given.

Holiness writers are very explicit, and generally draw attention to what they suppose to be the dif-

ference between justification and sanctification. I shall not quote any of their authorities as to this, but put the teaching in my own language rather, *as I often taught it* in past years. My reason for this is that all holiness professors reading these pages may be able to judge for themselves as to whether I was "clear" as to the matter when numbered among them.

Justification, then, was supposed to be a work of grace by which sinners are made righteous and freed from their sinful habits when they come to Christ. But in the merely justified soul there remains a corrupt principle, an evil tree, or "a root of bitterness," which continually prompts to sin. If the believer obeys this impulse and wilfully sins, he ceases to be justified; therefore the desirability of its removal, that the likelihood of backsliding may be greatly lessened. The *eradication* of this sinful root is *sanctification*. It is therefore the cleansing of the nature from all inbred sin by the blood of Christ (applied through faith when a full consecration is made), and the refining fire of the Holy Spirit, who burns out all dross when all is laid upon the altar of sacrifice. This, and this only, is true sanctification—a distinct second work of grace, subsequent to justification, and without which that justification is very likely to be lost!

The correctness of the definition will, I think, be acknowledged by even the most radical of the "holiness" school.

Now let us test these statements by Scripture. And in order to do so intelligently, I purpose first to look at a number of passages in both Testaments, and see if in any of them either of the definitions

given above would make good sense and sound doctrine. I would observe that holiness and sanctification are equivalent terms; both words being used to translate the one Greek or Hebrew noun. Twelve prominent examples may suffice to show how the term is used in our Bibles.

(1) The sanctification of inanimate objects is distinctly taught in the Word:

"Thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it" (Ex. 40: 10, 11).

Are we to suppose any change took place in the *nature* of these vessels? or was there any evil element rooted out of them?

Again, in Ex. 19: 23 we read, "Set bounds about the mount [Sinai], and sanctify it." Was any change effected in the composition of the mountain when God gave the law upon it? Let the reader answer fairly and honestly, and he must confess that here at least neither the theological nor the "holiness" definitions apply to the word "sanctify." What it *does* mean we shall see later, when we have heard all of our twelve witnesses.

(2) People can sanctify themselves, without any act of divine power, or any work of grace taking place within them. "Let the priests also, which come near to the Lord, sanctify themselves" (Ex. 19: 22). Were these priests then to change their own natures from evil to good, or to destroy from within themselves the principle of evil? Once more it is the readers' province to judge. I adduce the witnesses: they must be the jury.

(3) One man could sanctify another. "Sanctify unto Me all the first-born: . . . it is Mine" (Ex. 13: 2); and, again, "The Lord said unto Moses, Go unto the people, and sanctify them; . . . let them wash their clothes" (Ex. 19: 10). What inward change, or cleansing, was Moses to perform in regard to the first-born, or the entire people of Israel? That he did *not* eliminate their inbred sin, the succeeding chapters amply testify.

(4) Persons can sanctify themselves to do iniquity. "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord" (Isa. 66: 17). How monstrous a sanctification was this, and how absurd the thought of any inward cleansing here!

(5) The Son was sanctified by the Father. "Say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10: 36.) They, not He, blasphemed; and equally vile would be the blasphemy of any who said that sanctification, for Christ, implied a corrupt nature eradicated, or a perverse will changed. He was ever "that Holy Thing . . . called the Son of God."

There are not wanting "holiness" advocates who impiously dare to teach that the taint of sin was in His being, and needed elimination; but they are rightfully refused fellowship, and their teaching abhorred by all Spirit-taught Christians. Yet He, the Holy One, was "sanctified by God the Father," as Jude writes of all believers. Are we to suppose the expression means one thing in rela-

tion to Christ, and quite another in regard to saints?

(6) The Lord Jesus sanctified Himself. "For their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17: 19). If either of the definitions given above is to stand, then what are we to make of the fact that He who had been sanctified by the Father, yet afterward sanctified Himself? Is it not plain that there is some great discrepancy here between the theologians, the perfectionists, and the Bible?

(7) Unbelievers are sometimes sanctified. "For the unbelieving husband is sanctified by (in) the wife, and the unbelieving wife is sanctified by (in) the husband: else were your children unclean; but now are they holy [or sanctified]" (1 Cor. 7: 14). Here the life-partner of a Christian, though unsaved, is said to be sanctified. Is such a one, then, free from inbred sin, or undergoing a gradual change of nature? If this be too absurd for consideration, sanctification cannot mean either of the experiences specified.

(8) Carnal Christians are sanctified. "Paul, called an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus." "I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 1: 1, 2; 3: 1, 3.) Carnal, and yet free from inbred sin? Impossible! Nevertheless they who are declared to be sanctified in chapter 1 are said

to be carnal in chapter 3. By no possible system of logical reasoning can the class of the latter chapter be made out to be different from those addressed in the former.

(9) We are told to follow sanctification. "Follow peace with all men, and holiness [sanctification], without which no man shall see the Lord" (Heb. 12: 14). In what sense could men *follow* a change of nature, or how follow the elimination of the carnal mind? I follow that which is before me—that to which I have not yet fully attained in a practical sense, as the apostle Paul tells us he did, in Phil. 3: 13-16.

(10) Believers are called upon to sanctify God! "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Pet. 3: 15). How are we to understand an exhortation like this if sanctification implies an inward cleansing, or making holy what was before unclean and evil? Is it not manifest that such a definition would lead to the wildest vagaries and the grossest absurdities?

(11) Persons addressed as sanctified are afterward exhorted to be holy. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, *through sanctification* of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. . . . As He which hath called you is holy, so *be ye holy* in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1: 1, 2, 15, 16). Think of the incongruity here if sanctification and

holiness refer to an inward work whereby inbred sin is rooted out of one's being! The sanctified are exhorted to be holy, in place of being informed that already they have been made absolutely that, and therefore need no such exhortation.

(12) The sanctified are nevertheless declared to be perfected forever. "For by one offering He hath forever perfected them that are sanctified" (Heb. 10: 14). Who among the perfectionists can explain this satisfactorily? Nothing is commoner among the teachers of this school than the doctrine of the possibility of the ultimate falling away and final loss of those who have been justified, sanctified, and have enjoyed the most marvelous experiences; yet here the sanctified are said to be forever perfected—consequently shall never be lost, nor ever lose that sanctification which they have once been the objects of.

After carefully hearing these twelve witnesses, I ask my readers, Can you possibly gather from these varied uses of the word "sanctification" any hint of a change of nature in the believer, or an elimination of evil implied therein? I feel certain that every candid mind must confess the word evidently has a very different meaning, and I design briefly to point out what that meaning is.

Freed from all theological accretions, the naked verb "to sanctify" means *to set apart*, and the noun "sanctification" means, literally, *separation*. This simple key will unlock every verse we have been considering, and bring all into harmony where discord seemed complete.

The vessels of the tabernacle were separated for divine service, even as Mount Sinai was set apart

to Jehovah for the giving of the law. The priests in Israel separated themselves from their defilement. Moses separated the people from uncleanness, and set apart the first-born as dedicated to Jehovah. The apostates in Isaiah's day set themselves apart, on the contrary, to work wickedness in the sight of the Lord. The Father set the Son apart to become the Saviour of the lost; and at the end of His life on earth, His work accomplished, the Lord Jesus separated Himself and ascended to glory, there to become the object of His people's hearts, that they might thus be set apart from the world that had refused and crucified their Redeemer. The unbelieving wife or husband, if linked with a saved life-partner set apart to God, is thereby put in an external relation to God, with its privileges and responsibility; and the children are likewise separated from those who never come under the sound of the truth. All Christians, whatever their actual state, be they carnal or spiritual, are nevertheless separated to God in Christ Jesus; and from this springs the responsibility to live for Him. This separation is to be followed daily, the believer seeking to become more and more conformed to Christ. Persons professing to be Christians and not following sanctification, will not see the Lord; for they are unreal, and have no divine life. The Lord God must be set apart in our hearts if our testimony is to count for His glory. One may be set apart to God in Christ, and yet need exhortation to a practical separation from all uncleanness and worldliness. And, lastly, all so set apart are in God's sight perfected forever, as to the conscience, by the one sacrifice of Christ on the cross; for they

are accepted in the Beloved, and eternally linked up with Him. Get the key, and every difficulty vanishes. Sanctification, in the Christian sense, is therefore twofold—absolute and progressive.

(To be continued.)

H. A. I.

ON MINISTRY.

BECAUSE they refuse a man-ordained ministry some of the Lord's people have been thought to believe in a kind of whosoever-will-ministry. This would surely lead to confusion, and God is never the author of this. Man's will is the source of all the confusion in the Church.

From Rome down to the smallest Christian communion, a humanly accredited ministry is the rule. It is no wonder, therefore, if rejecting it seems generally strange. But is human ordination of God? Let the Word instruct us.

We say boldly that the principle of any man or body of men ordaining others to preach or teach in the Christian assembly is foreign to the word of God.* Yet this, as most other perversions of Scripture, is remotely connected with divine principles.

We could not think of God loving the Church here

* It is true the apostles ordained elders among the assemblies, but they were not "gifts." They were for the *oversight and service* of the local gathering—"bishops" for the government of the house of God; and "deacons" to look after the earthly needs, where they lived. It is not *gift* that is required here, but *Christian character*. The bishops must be elders, not young men. Nor have the apostles left to any the authority to ordain these. They have left us something better—a clear delineation in the Word of the character which a Christian must bear to serve as a bishop or a deacon among his brethren.—[Ed.]

without providing in the fullest way for real, divinely-appointed, ministers. But we do not believe He has left the responsibility of furnishing these to the Church.

In order to find God's will in this, we turn to Paul's personal history and teaching. Besides being a pattern sinner and saint, he is also the pattern servant and the minister of the present dispensation, the teacher of the Gentiles. Therefore his own personal history, as well as his teaching, will give us light on this important subject.

We find he was called, fitted, and sent forth by the Lord from glory. Also he tells us distinctly that he was not a man-made apostle. "Paul, an apostle, not of man" (as to source), "nor through man" (as to channel), "but by Jesus Christ," etc. (Gal. 1 : 1). This is not only true of his class of ministers, and of him personally, but in Eph. chap. 4 he places all ministry on the same footing.

There we learn that the Lord, after going to the cross and finishing the work of redemption, ascended up on high and gave gifts unto men. He gave some apostles, prophets, evangelists, pastors and teachers. Notice He did not give them in order that the Church or the clergy might make or declare them apostles, prophets, etc. *He* made them such, and then gave them to the Church. Notice also the object: "For the perfecting of the saints for the work of the ministry, unto the edifying of the body of Christ" (ver. 12).

In verse 13 we learn that Christ is to continue the giving of all these ministers "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the

measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ" (Eph. 4: 8-15).

How fully He undertakes all that is necessary for the need of His Church as to ministry and ministers. This thirteenth verse teaches that these ministers would be given by Christ as long as there was any need of them—that is, as long as there is the work to be done by the apostle, prophet, evangelist, etc., He would supply them to do it. This explains the reason for not continuing the apostles and prophets down to the present time. They were not needed, as their work in the completion of Scripture is finished.

In Eph. 2: 19, 20, the house of God, the figure of the Church used there, is built upon the "foundation of the apostles and prophets." It does not mean that the apostles and prophets composed the foundation, but that it was their work to lay it. Accordingly we read again, "I have laid the foundation" (1 Cor. 3: 10)—not I am the foundation.

The foundation they laid is the truth concerning the person and work of Christ: and this we have in their written ministry, so that in that sense we have them yet. The Church has all it needs of these gifts in their writings. If the foundation of a building is properly laid, it need never be re-laid. This foundation was properly laid; hence there is no more work for them as such to do. It was their's to com-

plete the word of God and establish Christianity. God has said all He has to say to us in His Word. There is no more Christianity to establish; therefore no more apostles and prophets are given.

But the need of evangelists, pastors and teachers has existed all through the Church's history, and will to the very end. God's house could not be completed without these. We need the evangelists to get the living stones, who are "born again, not of corruptible seed, but of incorruptible, by the word of God, . . . and this is the word which by the gospel is *preached* unto you" (1 Pet. 1: 23-25). Then we must have the pastor or shepherd (N. Tr.) to care for these. As long as God's flock is here He will give the shepherds. There will also be the need of teachers as long as there are people to be taught.

We learn in Eph. 4 that the exalted Christ gives gifts to men "for the work of the ministry." A man must have *from Him* the gift of evangelist in order to be one. We have seen that it does not come from man, nor through man. It is not something a man or a company of men can confer. It is not something we can acquire by our own efforts. It is a gift direct from Christ, the Head of the Church, and is not founded upon what man can teach, but upon what Christ *gives*. This is the first step, and no other can be taken until this one has been taken.

I am speaking now of the "*gift*" of teacher, shepherd and evangelist. In one sense, all who are Christ's should be this in their measure, both men and women. Women in their sphere, of course—not in the assembly, for there it would be a dishonor (1 Cor. 14: 35).

The "*gift*" of a prophet was only for a few, yet we read, "Ye may all prophesy," but this in their measure. The "*gift*" then of apostle, prophet, evangelist, pastor and teacher, is special, and "not of man, nor through man, but by Jesus Christ." The notion that an apostle can make an apostle, or an evangelist make an evangelist, comes wholly from man. It is not in the word of God.

We come now to the next step: The *recognition* and *exercise* as well as *sphere* of these gifts. In this the Church has responsibility, and acts with the Holy Spirit, who dwells in the Church.

If one has the gift of an evangelist, in due time it will manifest itself in the conversion of souls. Or if one has a gift to teach, it will soon show itself by the instruction and edification of the saints. It is not enough for one of himself to conclude he has a gift from Christ. The saints must see it too. The proof of one being a teacher is in his ability to "feed the flock" and "sow spiritual things." The Church will soon see if he is "treading out the corn," or "plowing" up the conscience, or "threshing out the wheat" (1 Cor. 9). This is a safeguard, and prevents self-will and keeps out undesirables. It also does away with the need of man's ordination, which is but an invention and an *interference*.

Then, as to the sphere of gift. One may be able to help only in a *local* way in doing the work of an evangelist, or teacher, or pastor; and how valuable are such if there is devotedness and energy. Their work and their walk will gradually determine, and that in the minds of the people of God generally, what is their sphere of labor, whether of a local or a larger kind. Nothing savors of indepen-

dency in the practical working of the Church of God—ministry or any thing else. It is a body "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love" (Eph. 4: 16). A member of the body out of place always makes trouble. When in place we minister to each other; otherwise, we hinder. This explains some of the difficulties among God's people—difficulties which make them realize their constant dependence and need of prayer. God Himself, and He alone, is our sufficiency. His Word is our guide. His Spirit abides with us. The practical working of the Church is dependent on the owned, recognized, carried out, truth of the presence of the Holy Spirit.

It is easy to see who was off the track in Acts 15: 36-41. Paul and Silas were recommended unto the grace of God by the brethren—an example of the Spirit working in the Church. The others go on without this, but they soon pass out of the history of the Acts. In the end they are restored; brethren who go on in an independent course often are not; and how great the loss, both to them and to the Church.

The flesh may get the upper hand and throw confusion over these principles, but to give them up and adopt some of our own is not the cure. Those who have done this have not fled from trouble nor escaped confusion. Let us hold fast this truth of the headship of Christ, the presence of the Spirit in the Church, and the divine sufficiency of the word of God.

(To be completed in next issue.)

THOUGHTS ON GEN. 1 AND 2.

(Continued from p. 211.)

THE PRELUDE AND FIRST DAY.

VERSES 1-5.

WITH what sweet joy and rest of mind the Christian can step into the vast realm of creation—God's laboratory—and there investigate in the light of the words which open our chapter; all to be enjoyed in the sense of our relationship with Him, our Father, through our Lord Jesus Christ. What great things shall we not see when, in that eternal day, we view the new heavens and earth, and all the universe, in the ultimate end which God has purposed in His mind to give them!

First, then, we are told of the perfect creation, for certain it is that God did not create the earth as the second verse describes it. It is a subsequent condition; chaos and ruin having come in for some reason untold. Then follows God's work of transformation, in which we may trace with no uncertainty the main features of the spiritual antitype. Man was created perfect, in innocency, and well-pleasing to God, having a will given him to exercise for rule, under God, over the earth. He yields his will to Satan, and by reason of his transgression forfeits his place of blessing. The earth's condition, as seen in verse 2, is a vivid picture of man's thenceforth ruined state. Briefly let us examine the terms in which it is expressed.

First, the earth is "without form," or "waste"—a *desolation*. This is man's condition in his fallen state (Rom. 3: 10-18). Then it is "void," that is, an *unrecognizable ruin*. The chief mark which dis-

tinguished man from all other creatures and made him a being in God's image, was the possession of a spirit; that by which, if in a normal condition, he holds intercourse with God. But now in a fallen state it is sin which controls, changing the affections and desires, and bringing in an entirely transformed character. Thus the spirit, which should control, is entombed under the debris of sin's production; the life is governed by the senses instead of the spirit; and thus is man become such a moral ruin that, compared with what he was when he came from the hand of God, he is truly an unrecognizable creature; for who, apart from divine revelation, would have known that he was made in the image of God? The history he has made on the earth would rather argue that he was after the image of a beast. Little wonder that the "science" which ignores revelation, should formulate its dogma of evolution. So "darkness was on the face of the deep." The word "deep" in the original means "abyss," especially the main source of water supply. We know that the great seas are this by the operation of those physical laws we well know. This pictures the source from whence comes all that we have been looking at,—the heart of fallen man, that abyss and fountain of evil (Gen. 6: 5; Matt. 15: 19). What awful darkness—satanic darkness—is upon it; who can describe it? (Eph. 4: 18; Acts 26: 18). What an awful revelation in proof of this will the great day of judgment be, "When God shall judge the secrets of men by Jesus Christ."

But we have the great power of transition now: "The Spirit of God was hovering over the face of the waters" (J. N. D. Tr.)—the brooding of divine love over the moral and spiritual ruin of the creation

to effect transformation. From Abel's lamb to John, the herald of the Lamb of God, the True Light, we see evident tokens of the Spirit's work; though not yet the full inbreak of light. God commanded the light to shine out of darkness. So, at God's time, and in obedience to His word, the True Light came into the world and shed its light upon every man (John 1: 9). Not now a gleam only, but the full glory of God shining in the face of Jesus Christ. That Light, full of grace and truth, pierces through the past to its remotest age, and reaches onward to the eternal day and the eternal city, for "the Lamb is the light thereof" (Rev. 21: 23). From Him emanate the perfectly blended rays of divine love and righteousness, in which we read the full display of the character and mind of God—God manifest in flesh.

The light is pronounced good, and so the heavens are opened over the head of Jesus, that God may announce in the hearing of men His pleasure in His beloved Son. What a word, as the Son of God is coming out of the waters of Jordan—where sinners had been baptized unto repentance—pledging Himself there to fulfil all righteousness on their behalf! How illuminating, how prophetic to the eye of faith! "Behold the Lamb of God!" "I know that Messiah cometh, which is called Christ: when He is come, *He will tell us all things*" (John 4: 25). "I that speak unto thee *am He*." The True Light, the Teller of all things, the Revealer of the Eternal God in light and love.

The darkness and the light are *now* set over against each other. The soul that believes in Jesus as its Saviour and Lord, is called out of darkness

into this marvelous light, translated from the kingdom of darkness to the kingdom of the Son of God's love, and given an inheritance with the saints in light. It is a new life, with darkness, death and judgment left behind. It is "the light of life" (John 8: 12).

God calls the light Day, and the darkness Night. Those who have believed are called "children of day" (1 Thess. 5: 5) Therefore they are not of the night, to which those who do not believe belong. It is worthy of note that the Hebrew word translated "day" has the implied meaning of "forever" or "everlasting," and the children of the day are this eternally. The light of God's presence is their portion forever. That translated "night" really means a "twist." So, spiritually as well as naturally, the darkness of night is occasioned by a turning away from the light of the day. The children of night, the unsaved, are those who have turned away from the Light. Light has come into the world and they would not have it. They loved darkness rather than light, their deeds being evil. A type of this is seen in Gen. 11: "They journeyed *from* the east"—the source of light—and the result was Babel. To a like end apostate Christendom is making rapid progress. All truth known, or light seen, while not acted upon, is a step toward the same end. Who can tell what the slightest "twist" from the light may mean for our souls? A principle known and not maintained in the life means failure sooner or later. May God give grace to be faithful, for these are "perilous times."

The introduction of light thus means a new beginning. "And there was evening, and there was

morning—the first day.” “So if any one be in Christ [it is] a new creation” (2 Cor. 5: 17). To be in Him who is the light of the new creation, is to have new life. By this first step in the light has dawned the first day of a new era for the soul, every stage of whose subsequent history in this light, is a further acquaintance with our Lord Jesus Christ and into further blessedness. Each evening tells He “was delivered for our offences,” and each morning that He “was raised again for our justification”—of that resurrection morn which is to usher in the eternal day.

“Thou glorious Light of courts above,
Joy of the saints below,
To us still manifest Thy love
That we its depths may know.”

J. B.

A LIVING CHRIST.

AT a recent meeting for the “remembrance” of our Lord, a sentence in a brother’s prayer deeply impressed me. It was this: “*How good, our God, it is to know that, as we are gathered here, we do not come to bemoan our failures, but to remember a living Christ, who laid down His life for our sins.*”

Had there been no failures, then, through the past week? Had there been no coming short in the things of God? Had there been no neglect of His service? Had there been no sin in our ways? Had there been naught in us but perfection and holiness? Had our every thought, word and deed been fit for the searching eye of a holy God?

Who that knows his own heart and examines him-

self before God, and in the light of the perfections of Christ, but must confess how true the statement of Scripture that, "In many things we all offend?" Who that is honest before God will claim perfection in himself? Who that knows the human heart can think of it as fit for the eyes of that holiness before which the seraphim bow and cover their faces?

We dare not go into God's presence with unconfessed sin in our hearts, especially when we come there to make remembrance of what His adorable Son passed through on account of sin. The spirit of self-judgment becomes us at all times, and especially before we come to partake together of that which proclaims loudest of all the holiness of God.

In that lowly mind, however, we do not come together to bemoan our failures, but to remember a living Christ who *died* for our failures. We come not to remember our sins, but the Sin-Bearer; not to remember our imperfections, but His deep and glorious perfections; not to think of ourselves, but of Him, the living Christ, who died for us, who rose again, who is there before God our righteousness, our sanctification, our redemption—all we have need of to present ourselves before God in the Holiest, with hearts full of praise, of thanksgivings, of worship.

The world may celebrate its dead hero, but he is not there to receive their praises. Ours is there, the *living* Christ, to receive the homage of our hearts. Yes, living; now no more to die. A living Christ, at whose feet the myriads of heaven bow, and at whose feet we bow, with a knowledge of His love that the angels cannot know, for they cannot sing with us, "Unto Him that loveth us, *and hath washed*

us from our sins in His own blood." They stand before God in creation-perfection. We, in redemption-perfection—the perfection of Christ.

"I am He that liveth, and was dead; and, behold, I am alive for evermore," He says to us. It is this living Christ we celebrate; the coming again of this living Christ we wait for to take us out of this scene of sin and death, to be with Himself forever.

F.

A SONG OF PRAISE.

COME, ye who love the Lord,
 Whose hearts are tuned by grace;
 We'll sing together of His love
 Until we see His face.

Humble He came to earth,
 E'en to the cross of shame:
 Now we'll exalt His blessedness
 And praise His worthy name.

No more for Him the shame,
 But now His Father's throne;
 With Him we shall both live and reign
 When He comes for His own.

In robes of spotless white,
 Through wondrous grace we'll stand;
 Made fit to dwell with God in light,
 Through Jesus' piercéd hand.

Come, then, and praise our Lord,
 So worthy of all praise!
 In sweet communion ev'ry one,
 The heart and voice we raise.

A. W.

ANSWERS TO CORRESPONDENTS.

QUES. 23.—Will you please explain as fully as convenient 1 John 3: 4-7? A friend here used that as an argument, that if we sinned we were lost, and had to be saved again. I will be thankful for help.

ANS.—It is a strange use of this passage which your friend is making in the face of verse 6. It says, “Whosoever sinneth *hath not seen Him, neither known Him.*” If such a person has never seen nor known Christ, how can they be “*saved again*”?

The whole passage is a contrast between believers and unbelievers. The grace told out in verses 1 and 2 produces (more or less vividly) in all who are of faith, the mind of verse 3. If one has not that mind he is no Christian at all. He is yet *lawless*—insubject to God—as a correct rendering of verse 4 teaches. A true Christian is not so, as all the world knows; he abides in Christ; he lives no more in sin as other men do; if he fails to carry out the holiness he loves, he mourns over it. The unconverted sin with pleasure; they have not seen Christ nor known Him. If it be said that a true Christian never fails from the high and holy standard which he pursues, why then is Christ now the “Advocate” of His failing people, as chap. 2: 1 of this same epistle teaches us?

QUES. 24.—Can it be said that sin and death still reign since Christ has come into the world? Please answer for my own benefit, also for that of others.

ANS.—There are two creations going on; the one which circles around Adam, the other around Christ. In the first, sin and death still reign; in the other, “grace reigns through righteousness unto eternal life by Jesus Christ our Lord.”

QUES. 25.—Col. 1: 6 says, “Which [the Gospel] is come unto you as it is *in all the world,*” and Col. 1: 23, “Which [the Gospel] *was preached to every creature which is under heaven.*” That seems to imply that the gospel had then been preached to every creature which is under heaven. How do you understand that?

ANS.—Just as it reads. We believe there is abundant evidence of it too. Even China had been so well evangelized that its government in the fifth century came near adopting Christianity as its religion, and Africa was not a whit behind. If it be asked how darkness has covered the earth again so much, the warning to the church of Ephesus (Rev. 2: 5) answers it: “Remember therefore

from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, *and will remove thy candlestick out of his place*, except thou repent."

In Europe itself all know about "the dark ages" brought about by Popish idolatry and superstition—the corruption of Christianity—and but for the work of God's grace in the Reformation what but heathen darkness would cover it now, as is found where Popery has had full sway.

QUES. 26.—1 Cor. 8 : 11, "And through thy knowledge shall the weak brother *perish*, for whom Christ died?" The word here translated "*perish*" is the same in Greek, I think, though different in form, that is so translated in John 3 : 16, "*should not perish*," and in John 10 : 28, "*shall never perish*." The passage seems to imply that one brother may cause another to *perish*. How are we to understand that?

ANS.—If I cannot deny myself in such an unimportant matter as that of eating, for the sake of a weak brother's conscience, I prove myself unconcerned about his welfare, and ready to see him perish. Of course the Lord Jesus, the good Shepherd, will never let one of His sheep perish. He has said so, and His word cannot be broken, but *as far as my actions can have effect*, I cause my brother to perish. This is what knowledge without love does. Love says, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8 : 13).

QUES. 27.—How do you prove that the canon of Scripture is closed? I have heard something from St. Paul's writings cited to prove it. But if St. Paul meant the canon was closed when he wrote that, it would cut out those portions of the New Testament written after Paul's time.

ANS.—Col. 1 : 25, 26 settles the matter. "Whereof [the Church] I was made minister, according to the dispensation of God, which was given me to you-ward, *to complete the word of God*, [even] the mystery which hath been hid from ages and generations, but now hath been manifested to His saints."

No doubt some of the books of the New Testament were written after Paul's time, but there is no further revelation of God's purposes in them. The revelation which God has given to man was completed by that great mystery—Christ and the Church—the climax and finish of redemption-work, as Adam and Eve

were the climax and finish of creation-works. To Paul, the last of the apostles, was given this finishing revelation, whatever details or summing up of events may have been written after this.

QUES. 28.—Do not the apostles, at times at least, seem to have believed that Christ would return in their lifetime, or very shortly, even as men reckon things? If so, do they not seem to have made a mistake?

ANS.—It is evident throughout the writings of the Apostles that they looked for the Lord's return in their day. The hope of the twelve was His return to take the kingdom—the Jewish hope. Acts 1 : 6 proves this. The Lord's word to Peter as to his end when he got old seems to stand in the way of this expectation, but their expectation was not like ours—that of the Church. Acts 3 : 19–23 clearly shows that they knew it depended on the nation's repentance for its fulfilment. As the nation got farther and farther away, this hope must have grown farther and farther away too, in nowise disappointing to Peter who, by the Lord's prophecy, would expect a delay in Israel's hope.

It is later on, when Peter has already grown old, and might be martyred any day, that the hope of the Church is given by Paul. From the moment *this* is given, no event stands in the way of the expectation of the Lord's return. 1 Thess. 4 : 15–17 may occur at any time, as all Christians were taught by Paul. From 2 Pet. 1 : 16–21 it is evident Peter was perceiving the hope of the Church, difficult as it was for Jewish hearts to allow any other hope to supersede theirs. This incessant expectation is not of course to put us on tip-toe, as fanaticism would have it, as if such a thing as the great harvest promised to Paul at Corinth would stand in the way of it. Not at all. But it is to be the thing before the soul, to form and fashion the heart and character of the Church. She is a stranger here, ready to go. Whether it be that part of it which is now in heaven, they are waiting there for the Lord's return to complete His grace in them, and bring on the marriage-supper of the Lamb; or whether it be the other part on earth, toiling still in the great conflict while waiting for the same thing, the whole Church is put in a waiting, expectant attitude. An unexpected Church is a Church which has become an adulteress—a friend of the world; and what is true of the Church as a whole is true of the individual as well.

EDITOR'S NOTES.

Books.

A volume has just issued from *The Bible Truth Press* to which we desire to call very special attention. It is the "Lectures on the Gospel of Matthew," by William Kelly, announced on the cover of this magazine.

In a correspondence just at hand the writer says: "What a sample this book is of the extraordinary work of God in the unfolding of His word at the time when it was written! It manifests not only the vast knowledge of the word of God in the company of writers among whom Mr. Kelly was a prominent figure, but also the piety and devotedness of life in them with which God was well pleased, and which give power to their writings to edify as well as to impart knowledge. A copy of this book should be in every Christian home, and will surely be if they know what blessing is in it."

We would press it on our readers. In the beginning of our Christian life we found great difficulties in the Gospel of Matthew. We knew not how to unravel its Jewish character and yet the rich grace underlying it all. We have learned much since, yet the reading of these "Lectures" now is most refreshing and strengthening. We therefore sincerely long to see this book read by the many. We are sure they will, as they read it, thank us heartily for having pressed them to do so.

Wesley's Puzzle.

John Wesley was puzzled as to the issues of Christianity. He saw that godliness makes men temperate in all their habits, and that this tends to wealth. But wealth

tends to pride, and pride is the destruction of Christianity.

He need not have been puzzled; for if Christianity tends to wealth, as it surely does, it provides the way and the power to prevent its accumulation. It sets the mind "on things above, not on things on the earth." It says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure *in the heavens* that faileth not, where no thief approacheth, neither moth corrupteth" (Luke 12: 32, 33).

Faithful Christians, no matter how prosperous in their affairs, have thus at their hand the effectual means of escaping the pride of wealth and at the same time of laying up a wealth which will make them the nobles in "the kingdom" where all danger of pride will be over, and where they will have it forever.

The Seventh of Romans.

There have been, and are still, plenty of foolish things said and written on the subject of the seventh of Romans; but my own soul blesses God day by day for having learned there that the flesh in me which I hate is no longer a part of me, and that spite of its presence in me I can now go on without distraction "bringing forth fruit unto God" in the path of holiness. And this I learned in the same order in which the subject occurs in Romans; that is, after learning my guiltiness in the third chapter, my justification in the third and fourth, and how I can "joy in God" in the fifth.

Truly "blessed are the poor in spirit," who have

no great systems to build, but learn the truth at Jesus' feet.

Where lies the path of faith? Genuine confidence in God can be exercised only in the path of genuine obedience to God.

When Jehoshaphat, a devoted man of God, "joined affinity with Ahab," an evil man, he cried out with terror on the battle-field, and well-nigh lost his life. When Josiah, another devoted man, meddled with matters which the Lord had not put into his hands, he received a mortal wound.

Faith is invulnerable only in lowly obedience. God will not identify Himself with the issues of man's will.

Church Decrees. In publishing the "Correspondence" which appears further

on in our number, one is shocked at the thought of men apparently well acquainted with Scripture and yet seemingly so ignorant of God as to make Him the author of a system which compels Him to bind iniquity in heaven and to make His people walk with it on earth. What a pity that, to enforce such an unholy thing, they should hit upon a passage of Scripture the abuse of which blinds the eyes to Scripture itself. As well might we quote, "Whatsoever ye shall ask in My name, that will I do," to hold our Lord responsible to fulfil a multitude of requests contrary to the word of God made in His name, as to quote, "Whatsoever ye shall bind on earth shall be bound in heaven," to make God bind the errors of the Church. It is thus Rome quotes,

"Whosoever sins ye remit, they are remitted unto them," to establish its corrupting system of the confessional. Scripture abounds with guards against the abuse of any one of its parts.

It is true that God's people may often have to submit to wrong from "the powers that be," though He certainly never expects them to obey if obedience to them be disobedience to Him. If so, His "cloud of witnesses" all along the line have greatly erred.

But why compare the powers that be to the Church? The two have not a shadow of similarity. God's people form no part whatever of the powers that be. They are *subjects* of the powers. They are not responsible therefore in any measure for their actions. Is it so with the Church? Are the children of God *subjects* of the Church? Is not every child of God a member—a *living, responsible part*—of the Church? Which part of it then has been set up *by God* in authority over the other? Such a principle is in itself the confession of a "clergy" and a "laity"—an official class which rules over the consciences of the unofficial. Where such a system is not recognized, yet existing, the power falls into the hands of the proud and self-willed. It may seem like piety to meekly submit to this, but in the sight of God it is otherwise—it is following that which is evil.

The word of God teaches not so. There, every member of the Church is held responsible with the rest. We are "every one members one of another," and that not merely in the local assembly, but to the ends of the earth. None can be rightly independent of the others. If the Church errs, every member is

responsible to see to it; every conscience should be exercised, refuse the error, resist it, and if not discontinued turn away from it.

As to the manner of procedure in all that pertains to the affairs of the Church of God, Scripture says, "Yea, *all* of you be subject *one to another*, and be clothed with humility." And this manner preserves love and unity. A people walking in it will never need to appeal to ecclesiastical authority to establish wrong doings and pervert consciences. But history has ever proved, and will prove to the end of time, that "God resisteth the proud and giveth grace to the humble."

How much more simple, how much more honorable and holy, to frankly confess our wrongs, whether individual or collective, than to seek out such devious ways to avoid it! Why seek so strenuously to avoid humbling ourselves, when God's hand is so wide open to bless humiliation?

The Lord holds His Church responsible to keep herself pure in doctrine, in practice, and in associations. To that end, *and that end only*, He has given her the authority and the power to put away from her communion such as cause defilement. Beyond this the Church has not a shadow of authority. She has no *judicial* place. She has not, as some teach, the position of a court whose decree must abide until reversed by a superior one. And if, under cover of keeping herself pure, she trespasses against righteousness, she is the guiltiest thing on earth; for set there to be the exponent of Christ's character, she drags that holy character down into the mire.

What more abominable thing can there be in the sight of a holy God than the claim that, righteous or

unrighteous, an action is bound in heaven because it has been done in the name of Christ! Thus have the unspeakable crimes of Jesuitism been sanctified. Evidently the author of that frightful institution still lives.

HOLINESS: THE FALSE AND THE TRUE.

(Continued from page 237.)

SANCTIFICATION BY THE HOLY SPIRIT: INTERNAL.

IN closing the last chapter I remarked that sanctification is both absolute and progressive. Absolute sanctification is by the one offering of Christ on the cross, and will be treated of further on. Progressive sanctification is looked at in two ways: it is by the Spirit and by the Word.

It may help some to put it in this way:

Sanctification by the Spirit is **INTERNAL**. It is an experience within the believer.

Sanctification by the blood of Christ is **ETERNAL**. It is *not* an experience; it is *positional*; it has to do with the new place in God's eternal favor occupied by every believer—an unchanging and unchangeable position, to which defilement can never attach, in God's estimation.

Sanctification by the word of God refers to the believer's outward walk and ways. It is the manifest result of sanctification by the Spirit, and goes on progressively all through life.

I desire to group together four scriptures which refer to the first important aspect above mentioned. Doctrinally, perhaps, I should take up sanctification by blood first; but experimentally the Spirit's work precedes the knowledge of the other.

In 1 Cor. 6: 9, 10 we read of a host of sinful characters who shall not inherit the kingdom of God. The 11th verse immediately adds, "And such were some of you: but ye are washed, but *ye are sanctified*, but ye are justified, in the name of the Lord Jesus, and *by the Spirit* of our God."

Again, in 2 Thess. 2: 13 we read, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation *through sanctification of the Spirit* and belief of the truth."

Closely linked with this is the second verse of the opening chapter of 1 Peter: "Elect according to the foreknowledge of God the Father, *through sanctification of the Spirit*, unto obedience and sprinkling of the blood of Jesus Christ."

The fourth verse is Rom. 15: 16: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being *sanctified by the Holy Ghost*."

In all these passages it is of the utmost importance, in order to rightly apprehend the truth intended to be conveyed, to observe that sanctification by the Spirit is treated as the first beginnings of God's work in the souls of men, leading to the full knowledge of justification through faith in the blood-sprinkling of Jesus Christ.

Far from being "the second blessing," subsequent to justification, it is a work apart from which none ever would be saved. That this may be made plain to the thoughtful reader, I purpose a careful analysis of each verse quoted.

The Corinthians had been characterized by the

common sins of men. They had, like the Ephesians (chap. 2: 1-5), "walked according to the course of this age," lured on by that unholy "spirit that now worketh in the sons of disobedience." But a great change had taken place in them. Old affections and desires had been superseded by new and holy longings. The wicked life had been exchanged for one in which the pursuit after godliness was characteristic. What had wrought this change? Three expressions are used to convey the fulness of it. They had been "washed, sanctified, and justified"—and all "in the name of the Lord Jesus and by the Spirit of our God." Objective and subjective are here closely linked together. The work and character of the Lord Jesus had been presented as set forth in the gospel. He alone was the Saviour of sinners. But in the application of that salvation to men there is necessarily the subjective side. Men are unclean because of sin, and must be "washed." The "washing of water by the word" (of Eph. 5: 25, 26) is clearly alluded to. The word of God lays hold on the conscience, and men are awakened to see the folly and wickedness of their lives—away from God, and walking in darkness. This is the beginning of a moral washing that goes on all through the believer's life, and of which I hope to treat more fully later on.

But now, observe carefully—the same word of God comes to all men, but the same effect is not produced in all. Christ and His cross is preached to an audience of a hundred unconverted men. One remains, broken-hearted over his sins and seeking peace with God, while ninety and nine go away untouched. Why the difference? The Holy

Spirit gives power to the Word, plowing up the conscience in the case of every one truly converted, and such a one is separated, set apart by a divine work within, from the indifferent multitude to which he once belonged. It is here that sanctification of the Spirit applies. It may be some time ere he finds true peace with God; but he is never again a careless sinner. The Holy Spirit has laid hold of him for salvation. This is beautifully illustrated in the first few verses of our Bibles. The world created in perfection (see Isa. 45: 18) in verse 1, is described as fallen into a chaotic condition in verse 2. "Without form and void," and covered with a mantle of darkness: what a picture of fallen man away from God! His soul a moral chaos, his understanding darkened, his mind and conscience defiled, he is in very deed dead in trespasses and sins; "alienated and an enemy in his mind by wicked works." All this the ruined earth may well speak of.

But God is going to remake that world. It shall yet become a dwelling-place for man, a fit home for him during the ages of time. How does He go about it? The first great agent is the Spirit; the second, the Word. "The Spirit of God moved [or brooded] upon the waters." Hovering over that scene of desolation, the Holy Spirit brooded; and then the Word of power went forth. "God said, Let light be: and light was." And so in the salvation of fallen man—the Spirit and the Word must act. The brooding-time comes first. The Holy Spirit quickens through the message proclaimed. He awakens men, and gives them a desire to know Christ and to be delivered from sin's power and

saved from its judgment. After this brooding season, or as a result of it, the heart is opened to the gospel in its fulness; and, being believed, the light shines in and the darkness is dissipated. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). Thus are we who believe no longer children of the night, nor of darkness, but of the day. We were once darkness: now we have become light in the Lord. But ere the shining forth of the light there was the Spirit's brooding. And this is the sanctification referred to in the four passages grouped together above. Notice the order in 2 Thess. 2: "Chosen to salvation *through* sanctification of the Spirit"—the divine agency—"and belief of the truth"—the Word of life scattering the darkness and bringing in the light of the knowledge of salvation through the name of the Lord Jesus.

It is the same in 1 Peter. The saved are elect, but it is the sanctification of the Spirit that brings them *unto* the obedience and blood-sprinkling of Jesus Christ. Now the knowledge of justification is mine when brought by the Spirit to the knowledge of the sprinkled blood of Jesus. It is faith apprehending that His precious blood cleanseth my soul from every stain, thus giving peace. By the Spirit I am brought to this, and to begin a life of obedience—to obey as Christ obeyed. This is the practical effect of the Spirit's sanctification.

But now it is of importance to realize that justification is not in itself a state. It is not a work in the soul, but a work done by Another for me, yet

altogether outside of me, and utterly apart from my frames and feelings. In other words, it is my standing, not my experience.

The difference between the two may be illustrated thus: Two men are haled into court charged with the joint commission of a crime. After a full investigation, the judge on the bench justifies them both. They are free. One man, hearing the decision, is filled with delight. He had feared an opposite verdict, and dreaded the consequences. But now he is happy, because he knows he is cleared. The other man was even more anxious and gloomy. So occupied is he with his troubled thoughts that he does not fully catch the declaration of the court, "Not guilty." He hears only the last word, and he is filled with dismay. He sees a loathsome prison rising before him, yet he knows he is innocent. He gives utterance to words of despair until with difficulty made to comprehend the true status of the case, when he too is filled with joy.

Now what had the actual justification of either man to do with his state, or experience? The one who heard and believed was happy. The one who misapprehended the decision was miserable; yet both were alike justified. Justification was not a work wrought *in* them. It was the judge's sentence in their favor. And this is ever what justification is, whether used in the Bible or in matters of every-day life. God justifies, or clears, the ungodly when they believe in the Lord Jesus who bore their condemnation on the cross. To confound this judicial act with the state of soul of the believer is only confusion.

"But," says one, "I do not *feel* justified!" Jus-

tification has nothing to do with feeling. The question is, Do you believe God is satisfied with His beloved Son as your substitute upon the cross, and do you receive Jesus as your substitute—your personal Saviour? If so, God says you are justified; and there is an end to it. He will not call back His words. Believing the gospel declaration, the soul has peace with God. Walking with God, there is joy and gladness, and victory over sin in a practical sense. But this is *state*, not standing.

The Holy Spirit who quickens and sanctifies at the beginning, leading to the knowledge of justification through faith in what God has said about the blood-sprinkling of Jesus Christ, abides now in every believer, to be the power for the new life, and thus for practical sanctification day by day.

In this way the offering-up of the Gentiles—poor aliens, heathen of all descriptions, strangers to the covenants of promise—is made acceptable to God, being sanctified by the Holy Spirit. He accompanies the preaching—the ministry of reconciliation—opening the heart to the truth, convincing of sin, of righteousness and judgment, and leading to personal faith in the Son of God.

I think it must now be plain to any who have carefully followed me thus far that in this aspect at least sanctification is wrongly designated as a “second blessing.” It is, on the contrary, the beginning of the work of the Spirit in the soul, and goes on throughout the believer’s life, reaching its consummation at the coming of the Lord, when the saved one, in his glorified, sinless body, will be presented faultless in the presence of God. And so Peter, after telling the Christians to whom he writes

that they are sanctified by the Spirit, very properly proceeds to exhort them to be holy because He who has saved them is holy, and they are set to represent Him in this world.

So too Paul, after affirming the sanctification of the Thessalonians, yet prays that they may be sanctified wholly, which would be an absurdity if this were accomplished when first sanctified by the Spirit. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it" (1 Thess. 5: 23, 24). There is no room for doubt as to the final result. Sanctification is God's work; and "I know that, whatsoever God doeth, it shall be forever" (Eccl. 3: 14). "He who hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1: 6).

When asked for scripture as to the term "the second blessing," the perfectionist will generally refer you to 2 Cor. 1: 15. There Paul writes to the Corinthians (who, as declared several times over in his first epistle, were sanctified), and says, "In this confidence I was minded to come unto you before, that ye might have a second benefit." The margin reads, "a second blessing." From this simple expression, an amazing system has been deduced. It is taught that as a result of Paul's first visit to Corinth many had been justified. But as the carnal mind remained in them, they manifested it in various ways, for which he rebukes them in his first letter. Now he longs to get to them again, this time not so much to preach the gospel as to

have some "holiness meetings," and get them sanctified!

An ingenious theory surely! but it all falls to the ground when the student of Scripture observes that the carnal saints of the 1st epistle were sanctified in Christ Jesus (chap. 1: 2); had received the Spirit of God (chap. 2: 12); were indwelt by that Spirit (chap. 3: 16); and, as we have already noticed at some length, were "washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God" (chap. 6).

What then was the second blessing Paul desired for them? To begin with, it was not *the* second blessing at all, but *a* second blessing. They had been blessed by his ministry among them on the first occasion, as they learned from his lips and saw manifested in his ways the truth of God. Like any true-hearted under-shepherd, he longs to visit them again, once more to minister among them, that they may receive blessing, or benefit, a second time. What could be simpler, if the mind were not confused by faulty teaching, leading to one's reading his thoughts into Scripture, instead of learning from it?

From the moment of their conversion, believers are "blessed with all spiritual blessings in heavenly places in Christ," and the Spirit is given to lead us into the good that is already ours. "All things are yours" was written, not to persons perfect in their ways, but to the very Corinthians whom we have been considering, and that before they received, through the apostle Paul, a second benefit.

The Bright and Morning Star.

THE night is dark and thick, the clouds roll on—
Ominous presage of impending doom!
Here all's unrest, no prop to lean upon,
But faith, triumphant, through the dead'ning
gloom,
With joy espies—fair harbinger of dawn!—
The Morning Star in all His beauty shine:
And brightly now the roseate hues adorn
The near horizon, gilt in light divine.
He comes! the Saviour comes! With joy we raise—
Our hearts to His attuned—th' eternal hymn of
praise.

He comes! the long-expected, faithful Lord—
Joy of His people's hearts—to claim His own,
His soul's deep travail, His supreme reward,
Changed to His likeness, sharers of His throne.
His mighty voice the graves, responsive, heed;
His loved ones sleeping in the dust awake;
The living changed; all, from earth's trammels freed,
With Him of everlasting joy partake.
He comes! the Saviour comes! our hearts rejoice
His glorious face to see, and hear His well-known
voice.

A. D. S.

THOUGHTS ON GEN. 1 AND 2.

(Continued from page 247.)

THE SECOND DAY.

VERSES 6-8.

THE prominent feature of the work of this day is *separation*. In considering it, we must speak a little of the physical aspects of what God does, and see what spiritual lessons may be drawn therefrom. Spiritually, separation is plainly the next step after

the work of the first day, which closed with its lesson that those who believe are "children of the day"; all others are children of the night. It is natural that we should now see them set apart to their own sphere, and learn there the functions and blessings which belong to it. They are a people separated through the sanctification of the Spirit *unto the obedience of Jesus Christ* (1 Peter 1: 2). For this He first brings in the Light. He must first of all have the full manifestation of *that* obedience unto which His people are separated. So God separates the waters from the waters by bringing in the expanse and the activities carried on in it. Through the agencies at work in this expanse, waters are continually drawn up, and there purified and used for blessing to a parched earth. This illustrates the work of the Spirit in *new birth*, with its holy and blessed results. As in the previous day division had been effected between Light and Darkness, so now between the tumultuous, stormy waters below and the purified waters of blessing above. It is the children of day who, spite of their weakness, are in true blessing to a world in sin and ruin. All this tells the activities of the Holy Spirit, who, rising as it were from the brooding over the watery waste, stretches out heavenly wings to lift up high above the earth those waters (sinners saved by grace), and fit them both for God's enjoyment and the blessing of those who are yet of the night. Thus, as to position, they are *above* the earth, not of it any more. Their activities also are heavenly, though they be for the earth's blessing—all through the work of the Spirit of God.

The density of the dark and misty atmosphere which enshrouded the earth has been dissipated by

the bringing in of the expanse. The light is therefore *diffused*, and illuminates the whole scene. It is skylight. So the separation of God's people from the world is the diffusion of the light in which the Spirit has placed them.

The bringing in of this expanse was absolutely essential to all that pertains to life and its maintenance. So is the separation of God's people in the power of the Holy Spirit essential to all that pertains to eternal life and the maintenance of its outcome in the earth. A people professing to be God's, and walking on a level with the world, are no longer fit to be His instruments of blessing.

This expanse is the great reservoir of celestial heat. It tempers and retains the rays of light in the way the creature needs it. So God's separated people, furnished by the word of God, are God's depository of truth for its distribution and ministry to all the world, according to the working of the Holy Spirit, who gives to each one such ability as He sees fit.

The expanse holds the light of departing day, and graduates the brilliancy of the dawning light, thus adapting the light and the shades of evening to our comfort. Thus does God give wisdom to a people in communion with Himself so to adapt the truth to the needs of men as to bring peace and rest through it.

It is also the medium of sound, and without it all the delights of human speech, music, etc., would be impossible. Dead silence would reign. It would be but a vast grave. Thus, apart from what the Spirit of God produces in a people separated to Him, what sound would there be heard on earth for the

blessing of man, were there not a people who would hear the sound of the gospel of God's grace? And were that hushed, what sound would there be? What other sound is there whose music abides forever? What tremendous things are in *sound*! An angelic choir sounding out in the expanse, "Glory to God in the highest, and on earth peace, good will toward men," has gladdened and set free millions of burdened hearts.

This expanse, laden with vapor, subdues and softens the dazzling brightness of the light which would otherwise be overpowering. The light thus becomes a transforming instead of destructive power (2 Cor. 3: 18). Without the expanse there would be no aerial perspective or gradation of color in the landscape; i. e., we would not obtain a comprehensive view of objects, nor perceive the harmonious color-effects which pervade nature. Thus, only through the Spirit do we get the proper perspective view of God's works and actions, and only so do we perceive the harmonious glories which fill them all.

Well may we exclaim with the psalmist, "Praise Him in the expanse of His power" (lit., Ps. 150: 1); and truly "the expanse showeth the work of His hands" (Ps. 19: 1), whether in the natural or the spiritual realm. It is in the domain of the Spirit that we alone can trace aright the finger of God displayed in power, and see, wonder-filled and amazed, the marvelous works of His hand. May we enter into the domain thus opened up to us by the presence and indwelling of the Spirit of God, whose loving service it is to reveal the deep things of God to us (1 Cor. 2: 10).

ON MINISTRY.

(Continued from page 242.)

THEN, if it is a question of a *larger sphere*, when it might necessitate the giving up of the means of livelihood, though not necessarily, the same principles apply. When Paul would go forth from Asia into Europe, his larger and proper field as apostle of the Gentiles, we see the local church acting with the Holy Spirit (Acts 13: 1-4). It is worthy of note too that he went forth from Antioch instead of Jerusalem. This is not according to the claims of tradition and clerisy. There is no such thing as a metropolitan church or bishop in the New Testament. Officialism has no place here. This has always very largely abused and overlooked the presence of the Spirit of God in the Church—a truth of transcendent importance. Man, when in his place in the Church, acts only as the Spirit leads, and as His instrument.

According to the principles of clerisy, Paul should have been sent from Jerusalem by Peter and James, who were apostles before him. The Judaizing teachers reproached him because he was not thus sent, and said, for this reason, he was not an accredited apostle. But he tells them that what they reproached him with he gloried in. He was not from James, Peter, or any other man, but from Jesus Christ and God the Father who raised Him from the dead (Gal. 1: 1). In Gal. 1; 2 and in Acts 13, clerisy and independency in ministry are both set aside.

The general notions of ministry abroad are chiefly derived from the teachings of the word of God about the Jewish priesthood. The very idea of a pope and

his clergy came from the pattern of Aaron and his priestly family; but Aaron is the type of Christ as our Great High Priest, and Aaron's family represents the Christian family, for every Christian is a priest. (1 Pet. 2: 5). A man born a priest in Judaism could not act as a priest until he had gone through certain forms. This was all in the hands of the priesthood, and the nation had nothing to do with it. This is all repudiated in Gal. 1; 2.

God allowed Judaism to enter into the Galatian churches at the beginning so that we would not only know what the truth is, but also what it is not. He let us see what was false and foreign to it. Instead of sending Paul up to Jerusalem, God sent him into the desert. He saw James the Lord's brother once, and was with Peter for fifteen days—too short a time to take a course in theology. Nearly all Christian bodies on earth have a Jerusalem to prepare their ministers; the early Church had no such custom.

Instead of Peter giving Paul his mission and authority, he tells us he had to resist him to the face because he was giving up the truth of the gospel; and for the lack of Peter's self-styled successors having some one to continue to resist them, they have long since lost it. Let us look now at Acts 13: 1-4: First, we notice that there was gift, spirituality and devotedness in the church at Antioch. (The Lord's words to Peter in Matt. 16 did not make him the first pope, but they do teach us that He valued spirituality and devotedness.) They were ministering to the Lord, and fasting (vers. 1, 2). They were before God, waiting on Him, with the Holy Spirit as power and intelligence in the Church. While the whole body is not directly spo-

ken of, yet we know from Acts 15: 4 that the church was present on such occasions. This is according to the principles of 1 Cor. 12 and 14. The Spirit here is the one who distributes to each man severally as He wills. His manifestations are all in the Church, and of the Church, even if through a Paul or a Peter. In fact, all gift is *set in the Church*, and is of the Church, as to its exercise. Yet individual responsibility to the Lord is ever maintained.

The Spirit is operating in Acts 13. This is more and more seen in the book of the Acts as the history progresses—"The Holy Spirit said." Who would say He could not give the mind of God now through the written Word as well as then without it? It was because the written Word was incomplete that it had to be supplemented by this direct speaking. On this occasion His word is, "Separate Me Barnabas and Saul for the work whereunto I have called them." Would any say that the Spirit could not indicate, and would not indicate, to an assembly of the Lord's people now that He had called to a certain path a certain man or men? "We have first the divine call, which must in some way be repeated wherever profitable labor is to be done after this fashion." (F. W. G.) A divine call will be known to the saints. Then the church is to separate such men to the work whereunto the Spirit has called them. But this is far from the principles of clerisy. Notice it was when they ministered to the Lord and fasted that they got the mind of God.

Through God's loving care we have everything still as at the beginning—"apostles and prophets" in the completed word of God; the Holy Spirit abiding to the end; and the gifts of evangelist, pastor,

and teacher. Besides, in the sense of giving the mind of God from the written Word of God, "all may prophesy," and thus be "unto edification, exhortation, and comfort." That is, they build up, stir up, and bind up.

This assembly at Antioch was devoted, and it is the devoted individuals and companies whom God uses yet. Gift depends largely on devotedness for development. Where there is little devotedness, little gift will be manifested. Where there are devoted individuals and devoted gatherings, the work of the Lord goes forward, and men and women are raised up to do His will and carry His blessing far and near.

In verse 3 we read of more fasting and prayer, and the laying on of hands, and of their letting them go. How suitable and significant! How much trouble we get into from a lack of what we see here! Then they "laid their hands on them." This is the fellowship and identification of the church at Antioch with these two men. We should see more now of what this signifies. But who among us is to do the laying on of hands? There is no more need now of laying hands literally on the heads of such men in order to carry out the truth in the 13th of Acts, than there is of washing the feet literally in order to carry out the truth of the 13th of John. *The thing symbolized* is what we want to see carried out, not the symbol itself. The point in John 13 is the washing from defilement by the water of the Word; and in Acts 13 it is the Church's fellowship and identification with the Lord's work and workmen. It means that they identify themselves with the afflictions of the gospel,

and with the necessities of those whom they own as sent by the Holy Spirit to preach it. What a call there is still for devoted, spiritual, gifted, God-sent men, both for home and abroad!

Are the gatherings of the Lord's people taking up faithfully the responsibilities which are theirs in this matter? What blessed results came from prayer, fasting, and ministering to the saints, spoken of here! They will share in eternity the rewards bestowed by the Lord on His two devoted servants. May the Lord grant us more of this in the gatherings of His people, that we may see more God-sent and God-gifted men going forth from us into His harvest! The harvest is great, and the field is the world. Go with me to that little company of the disciples in the 4th of John, and hear the speaker say again, "Lift up your eyes, and look on the fields." Then hear Him again: "The harvest is great, but the laborers are few. *Pray ye* therefore the Lord of the harvest that He will send forth laborers into His harvest."

Look on the multitude to-day, and see it in the same condition that it was when the disciples looked in the day of the 9th of Matthew, famished and fainting in the pursuit of that which does not satisfy because it is not true bread. It may be you will hear Him saying to you, "*Go ye*" (Mark 16: 15). But it is one thing to see the need, and desire to help to meet it, and quite another thing to be called, fitted and sent forth in fellowship with the Lord and with the assembly to serve Him.

May the Lord bless the feeble effort to examine this subject, which is of such great importance!

PETER VAN WINKLE.

CORRESPONDENCE.

TO THE EDITOR OF HELP AND FOOD.

My beloved Brother :—A copy of a type-written circular letter on church principles has lately come to my hand. It is being privately circulated in the parts where I am. Its teaching is so mischievous that I crave space for a few remarks upon it in your periodical, as I believe it may be helpful to some who have been, or are, in danger of being misled by its specious argument and show of piety. In order to do so I quote at length the portion of the letter referring to ecclesiastical matters :

“To the laws of their countries men yield a silent obedience. Some of the acts of their legislators may, in their judgment, be faulty, yet, bearing the seal of state, they are absolute in their authority. To take exceptions, or refuse subjection, to such acts would be counted anarchy and rebellion.

“On the other hand, to express one's approval by saying that you had carefully examined their requirements, and, having found them justifiable, would render obedience, would be an assumption of superiority, and an intimation that their acts were not binding without your indorsement.

“Of these *defective* human laws it is written in Rom. 13: 1-5, ‘They are ordained of God’; and of the *fallible* rulers, ‘They are the ministers of God’; and to us, ‘Ye must needs be subject.’ We find this perfectly borne out in the Perfect Man. He proves clearly to His disciples that the demanded tax is unjust, and then honors it by paying the tax.

“Again, our blessed Lord has established governmental authority among His own which are in the world; but the administrators of it, though of heavenly birth, are still fallible, and what they do must often be faulty in His eyes. He does not invalidate their acts, however, on this account; but (as far as our responsibility to render subjection is concerned)

He has said it is ratified in heaven. They may err ignorantly, possibly wilfully, and subject themselves to correction; but this is a matter entirely separate and distinct from the former.

"Beloved, we often speak of the beautiful simplicity of the gospel of God's grace, and contrast it with the intricate ways of man's devising; but is not the same true of the above simple principles concerning governmental authority?

"God's way is ever to circumscribe evil, and to keep it within narrow limits.

"First it is, 'Thee and him alone'; then, 'One or two more'; then, 'Tell it to the church.'

"Thus far we have plain directions from God's word, but no further. Thus far we are in a plain, beaten path, where even the babe in Christ may walk and act intelligently. But beyond this there are no scriptural waymarks for faith to walk by. Thus far saints may walk with God; but if they go further, they must walk without Him, having no light save the glow of the sparks of their own kindling; and as faith cannot serve them there, cold intellectualism must take its place. A. C. F."

Such are the unholy principles advocated in this letter, and I ask in all seriousness, could "cold intellectualism" go much further, or Jesuitical sophistry be much worse, than this?

It has been well known to many of us that for years teaching like this has been tacitly accepted by advocates of church authority as opposed to the subjection of the individual conscience to the word of God; but it is only of late, I believe, that the theory has been so baldly stated as this. I think every Romish priest from pope down to deacon would say "Amen" to the claim for obedience to ecclesiastical decisions here made.

If Luther, Calvin, Farel, *et al.*, had only seen that

God has committed authority to the Church, which must be obeyed even though she has erred ignorantly or wilfully, it would have saved all the trouble and pain of the great rebellion against divine (because ecclesiastical) authority commonly miscalled the Reformation! Those admittedly earnest and conscientious, though utterly misguided, men actually supposed that the Church was responsible to hear and bow to the authority of the word of God, in place of being itself constituted the authority to which all who would have the Lord's approbation must yield an unhesitating, "silent obedience," without either examining her requirements or investigating the rightfulness and scripturalness of her decrees! As a result of the independency of these obstinate heretics, a great division was perpetrated, and a wretched fuss stirred up which has not been straightened out yet, and is not likely to be unless the teaching of A. C. F.'s letter be universally accepted among Christians, real and professed. The so-called reformers imagined that only what was "bound on earth"—by Scripture, of course—was "bound in heaven." Had they but seen that heaven ratifies (so far as our obedience is concerned) all that the Church *does*, whether *bound* by the Word or not, they would have lived and died in the Roman communion!

What a pity the apostle Peter had not read this letter before he made his famous (or was it infamous?) blunder of the 4th of Acts! There he actually dared to examine a decree of the rulers of the people to see if in obeying it he would be disobeying God; and believing such would be the case, he acted accordingly.

Well, some of us are making great progress backward. It would seem unbelievable, were the evidence not so manifest, that men who, rather than bow to human decrees bearing the stamp of divine authority, turned away from the systems of men and came out to the name of the Lord alone, could now be turning back to that which is the very pith and marrow of sectarian pretension.

I would notice, ere closing, the Jesuitical sophistry contained in the following sentence: "He does not invalidate their acts, however, on this account; but (as far as our responsibility to render subjection is concerned) He has said it is ratified in heaven." Can it be that A. C. F. shrank from actually saying that the Holy God *really* ratified wilful wrong-doing in heaven? And so he inserted a parenthesis to let us know that while God cannot do this, He does ratify "our responsibility to render obedience" to the evil or unholy judgment! What state can one be in to write like this! But I forbear. May God keep His people from calling good evil, and evil good!

H. A. IRONSIDE.

THE cross we will surely have if we are faithful; and what of that? It is a *good thing* for us; it draws us away from the world; it breaks the will; it delivers from self, by cutting, it may be, the next link to the heart. The cross has a delicious power, though not a pleasant thing: it would be no cross if it were. But it lifts up the believer, and makes him see what a portion he has in Christ, who waits to take those He has redeemed to Himself, "that where He is, there they may be also."

ANSWERS TO CORRESPONDENTS.

QUES. 29.—Would you kindly give some thoughts on “Free Agency?” Is man a free agent, saved or unsaved? Is not a lost sinner a slave of Satan, and thus not a free agent? Could you say of a saved man that he was a free agent, and in what sense?

ANS.—“Free Agency” is a theological tenet the discussion of which has ever made two parties among the people of God; one practically denying that man is a lost, ruined being; the other, that he is a responsible being, fully accountable to God for all he does, or refuses to do—this tending to fatalism. The word of God maintains both, and thus makes an end of party-making.

It declares man absolutely lost in his natural state, “born in sin,” “guilty,” and “condemned already,” without a shadow of hope outside of Christ; he must be “born anew”—not improved, but *born*. But God has made the fullest provision for man in this state. Christ has been lifted up on the cross to impart, through faith, new life to men. He is the propitiation for the sins of them all, that they may be freed from their guilt and condemnation. So now He commands all men everywhere to repent—to confess their lost condition and their guilt—and by faith to lay hold of His gracious provision in Christ.

That man of his own will refuses all this is true; that by his refusal he compels God to proceed further in grace, that Christ may have a “seed” and “see of the travail of His soul,” is also true. Thank God for this, else “we had been as Sodom, and been made like unto Gomorrah.” But God, who knows man to his depths, and who understands perfectly where his responsibility begins and ends, and who cannot be unjust, holds him fully responsible to repent, to be born anew, and to be washed from his sins. If he refuses this rich provision made for him in Christ, he must not only give account to God for all the sins he has committed, but also for his rejection of that provision which would have cleared him from all.

Notice well that everywhere in Scripture, when God’s sovereignty is brought to the front, it is after man has violated his responsibility. The message being refused, the messenger turns back to God, in whose sovereign grace alone there is hope.

EDITOR'S NOTES.

Philosophy.

No one would think of denying the greatness of Socrates as a philosopher. Among the wise of the wise Greeks he was chief. Yet all his wise philosophy left him groping in the darkness of his own maxim, "*One thing I know, that I know nothing.*"

All his powers of reasoning, all his wisdom, left him where Scripture declares it must ever leave every philosopher, every reasoner, every man who thinks he has power within himself to solve Pilate's question, "*What is truth?*" To all such, Scripture's solemn sentence is, "*The world by wisdom knew not God*" (1 Cor. 1: 21).

Feeling.

"Oh that I could feel myself saved!" is the cry we have heard over and over again from the lips of honest, earnest souls all along our pathway. They were far from the spirit of the philosophers, yet they too closed their ears to the voice which was ready to instruct them. They too wanted to find satisfaction through something within themselves. They could not. They never can. The army of those who would solve truth by their feelings is, to a man, doomed to disappointment as surely as the army of reasoners. "*He that hath ears to hear, let him hear,*" repeatedly said our Lord. Truth is not in us, but in Him, and we must needs have it communicated to us or remain in darkness.

Knowledge.

Has the reader ever noticed the immense use of the word *know* in Scripture? The word *feel*, or *feeling*, is not

used over a dozen or fifteen times throughout the book. Not that feelings do not abound in connection with truth. They do. Nothing is so productive of feeling—joyful and sorrowful—as truth. But feelings are not truth, and are no more capable than reason of finding truth; and only truth delivers. “Ye shall *know* the truth, and the truth shall make you free,” said our Lord. Many hundreds of times is that word *know* used in Scripture. It tells of ears that hear—of ears into which God has poured some wonderful information. By it

We *know* that the Son of God is come (1 John 5: 20).

We *know* the grace of our Lord Jesus Christ (2 Cor. 8: 9).

We *know* that He was manifested to take away our sins (1 John 3: 5).

We *know* that all who believe have eternal life (1 John 5: 13).

We *know* that all things work together for good to them that love God (Rom. 8: 28). And we might go on and on quoting page after page of the blessed things which we *know*, and can heartily enjoy *because* we know them.

The Church and
the churches.

The word of God says “There is one body” (Eph. 4: 4), not two, nor three, but *one*—only one. That “one body” is the body of Christ (Eph. 1: 23): that is, every true Christian is to Christ what a man's foot, hand, etc., is to that man (1 Cor. 12: 12–27). Nowhere in Scripture do we read or find the idea of a Baptist, a Methodist, a Presbyterian, or any other body. The only thing found there is

the one body of Christ, formed by the "one Spirit" of God. The relationship therefore of all true Christians is that of fellow-members of the one body of Christ—a divine relationship entered into at conversion by the Spirit's baptism, and consummated in the glory of heaven to which the Church is destined.

Christians assuming any other relationship than this with one another, associating themselves together on any other principle than this, are therefore sectarian. They form another tie than that which God has formed, and by which He binds all His children of this dispensation together.

But the members of that *one body* are scattered all over the earth. They cannot assemble together in one place. They therefore assemble in any locality convenient to those who live in that locality. There may be "two or three," or two or three hundred or thousand; Christ, the Saviour and Head of the Church, has pledged Himself to be present in the midst of them thus assembled (Matt. 18: 20). He is their Centre of assembling as the Ark was of old the gathering-centre of Israel. He is also the attractive Object of all their hearts—every one rejoicing in the presence, to faith, of the Lord Jesus. These local churches, or assemblies, are, of course, even as the persons who compose them, "one body in Christ, and every one members one of another" (Rom. 12: 5). If new converts be received in one locality, they are received there on behalf of the whole Church of God universal, and thus introduced into her fellowship—her *fellowship*, mark, not her *membership*, for they were already made members by the baptism of the Holy Spirit. Should one move where he is unknown, a letter of commendation gives him full ac-

cess to all privileges everywhere. If one walks in evil and is put under discipline in one place, he is under discipline in the whole Church universal until he repents.

All these local assemblies are, for their doctrine and their practice, primarily responsible to the Lord, inasmuch as "Christ is the head of the Church" (Eph. 5: 23), and should any of them fall into evil doctrine or practice He may visit them with judgment, as in 1 Cor. 11: 26-32, or take away its candlestick altogether as threatened in Rev. 2: 5. They are also responsible to one another, for all "are members one of another" (Rom. 12: 5). No local assembly can act for itself alone. Its actions affect all others, bind all others, and render thus all others responsible with it. It must therefore, when questioned, be open in the fullest way to investigation, as it is accountable to all the rest. The sense of this responsibility toward one another produces wholesome care in all that is done in each place.

But, some one may say, this is all very true, and sound doctrine, and in accord with all Scripture, but Christendom is full of divisions and parties, insubject to each other, which in turn abound with persons who are in nowise subject to Scripture or to the Lord. What then are you going to do? Walk apart from them, and, by scriptural teaching and godly labor after the fashion of the apostles, form a fellowship on the principle of the whole Church of God, to practice *among themselves* what the whole Church should practice. It may be small and weak, and cause opposition and contempt, as in the days of Ezra and Nehemiah, when they were building afresh upon the old foundations; but it

will please God. The mere attempt will please Him. Faithful labor at it He will bless; and when the Lord returns He will manifest that every "living stone" which had been set on the old foundations had been set in a place of special blessing—blessing for eternity.

TEMPORARY FORGIVENESS.

I HAVE been thinking of the importance of Matt. 18: 23-35. It illustrates 2 Cor. 5: 19-21. God was not imputing sins to sinners when Christ was on the cross. That was a ministry of reconciliation—a discharge of their debts. The discharge is temporary if men refuse the reconciliation, but eternal if they receive it.

God's appeal to men is His love in Christ displayed in the cross. The very appeal is a discharge of their sins—not imputing them; but, to be an eternal discharge, they must be reconciled to Him and His way of dealing with them.

c. c.

Much we may do, and busy haste may show;

Yet 'tis not eager running to and fro that does His will:

He loves that we upon His strength may lean,

Thus from His stores with chastened hearts to glean,

And praise Him still.

A. D. S.

HOLINESS: THE FALSE AND THE TRUE.

(Continued from page 266.)

SANCTIFICATION BY THE BLOOD OF CHRIST: ETERNAL.

THE great theme of the epistle to the Hebrews is that aspect of sanctification which has been designated positional, or absolute; not now a work wrought in the soul by the Holy Spirit, but the glorious result of that wondrous work accomplished by the Son of God when He offered up Himself to put away sin upon the cross of Calvary. By virtue of that sacrifice the believer is forever set apart to God, his conscience purged, and he himself transformed from an unclean sinner into a holy worshiper, linked up in an abiding relationship with the Lord Jesus Christ; for "both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren" (Heb. 2: 11). According to 1 Cor. 1: 30, they are "in Christ Jesus, who of God is made unto us . . . sanctification." They are "accepted in the Beloved." God sees them in Him, and looks at them as He looks at His Son. "As He is, so are we in this world" (1 John 4: 17). This is not our state. No believer has ever been wholly like the Lord Jesus in a practical way. The highest and best experience would not reach up to this. But as to our standing (our new position), we are reckoned by God to be "as He is."

The basis of all this is the blood-shedding and blood-sprinkling of our Saviour. "Jesus also, that He might sanctify the people with His own blood,

suffered without the gate" (Heb. 13: 12). By no other means could we be purged from our sins and set apart to God.

The main argument of the epistle is very fully developed in chapters 8 to 10, inclusive. There the two covenants are contrasted. The old covenant asked of man what it never got—that is perfect obedience; because it was not in man to give it. The new covenant guarantees all blessing through the work of Another; and from the knowledge of this springs the desire to obey on the part of the object of such grace.

In the old dispensation there was a sanctuary of an earthly order; and connected with it were ordinances of a carnal character, which nevertheless foreshadowed good things to come—the very blessings we are now privileged to enter into the enjoyment of.

But in the tabernacle God had shut Himself away from sinful man, and He dwelt in the holiest of all. Man was shut out. Once only every year a representative man, the high priest, went in to God, "but not without blood." Every great day of atonement the same ritual service was performed; but all the sacrifices offered under the law could not put away one sin, or "make him that did the service perfect as pertaining to the conscience."

The perfection of Hebrews, let it be noted, is not perfection of character or of experience, but perfection as to the *conscience*. That is, the great question taken up is, How can a polluted sinner, with a defiled conscience, procure a conscience that no longer accuses him, but now permits him unhinderedly to approach God? The blood of bulls and

of goats cannot effect this. Legal works cannot procure so precious a boon. The proof of it is manifest in Israel's history, for the continual sacrifices proved that no sacrifice sufficient to purge the conscience had yet been offered. "For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins" (chap. 10: 2).

How little do holiness professors enter into words like these! "Once purged!" "No more conscience of sins!" What do such expressions mean? Something, dear reader, which, if but grasped by Christians generally, would free them from all their questionings, doubts, and fears.

The legal sacrifices were not great enough in value to atone for sin. This having been fully attested, Christ Himself came to do the will of God, as it was written in the volume of the book. Doing that will meant for Him going down into death and pouring out His blood for our salvation: "By the which will we *are sanctified* through the offering of the body of Jesus Christ once for all" (10: 10). Observe, then, that our sanctification and His one offering stand or fall together. We believe the record, and God declares "we are sanctified." There is no growth, no progress, and certainly no second work, in this. It is a great *fact*, true of all Christians. And this sanctification is eternal in character, because our great Priest's work is done perfectly, and is never to be repeated, as the following verses insist: "For by one offering He hath perfected forever them that are sanctified" (ver. 14). Could words be plainer or language more expressive? He who doubts shows himself

either unwilling or afraid to rest on so startling a truth!

That *one* true sacrifice effectually purges the conscience once for all, so that the intelligent believer can now rejoice in the assurance that he is forever cleansed from his guilt and defilement by the blood-sprinkling of Jesus Christ. Thus, and thus only, the sanctified are perfected forever, as regards the conscience.

A simple illustration may help any who still have difficulty as to this expression, peculiar to Hebrews, "a purged conscience." A man is in debt to another who has again and again demanded payment. Being unable to pay, and that because he has unwisely wasted his substance, and this known to his creditor, he becomes unhappy when in the latter's presence. A desire to avoid him springs up and takes control of him. His conscience is uneasy and defiled. He knows well he is blameworthy, yet he is incapable of righting matters. But another appears, who, on the debtor's behalf, settles the claim in the fullest manner, and hands to the troubled one a receipt for all. Is he now afraid to meet the other? Does he shrink from facing him? Not at all; and why? Because he has now a perfect, or a purged, conscience in regard to the matter that once exercised him.

It is thus that the work of the Lord Jesus has met all God's righteous claims against the sinner; and the believer, resting upon the divine testimony as to the value of that work, is purged by the blood of Christ and "perfected forever" in the sight of the Holy One. He is sanctified by that blood, and that for eternity.

Having been turned from the power of Satan unto God, he has the forgiveness of sins, and is assured of an inheritance among them that are sanctified by faith that is in Christ Jesus (Acts 26: 18).

But there is an expression used farther on in the chapter that may still perplex and bewilder those who have not apprehended that profession is one thing, and possession another. In order to be clear as to this, it will be necessary to examine the whole passage, which I therefore quote in full, italicizing the expression referred to. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and *hath counted the blood of the covenant, wherewith he was sanctified*, an unholy thing, and hath done despite unto the Spirit of grace?" (vers. 26-29).

In what we have already gone over we have seen that he who is sanctified by the one offering of Christ upon the cross, that is, by His precious blood, is perfected forever. But in this passage it is equally plain that one who counts the blood of the covenant, wherewith he was sanctified, an unholy thing, shall be forever lost. In order not to miss the true force of this for our souls, it is necessary that we give some attention to what we have already designated "positional sanctification." Of old all the people of Israel, and all who were

associated with them, were set apart to God both on the night of the passover and afterwards in the wilderness. But this did not necessarily imply a work of the Spirit in their souls. Many were doubtless in the blood-sprinkled houses that solemn night, when the destroying angel passed through to smite the unsheltered first-born, who had no real faith in God. Yet they were by the blood of the Lamb put in a place of blessing, a position where they shared in many hallowed privileges. So afterward with those who were under the cloud and passed through the sea, being baptized unto Moses in the cloud and in the sea. All were in the same position. All shared the same outward blessings. But the wilderness was the place of testing, and soon proved who were real and who were not.

At the present time God has no special nation, to be allied to which is to come into a position of outward nearness to Him. But He has a people who have been redeemed to Himself out of all kindreds and tongues and peoples and nations, by the precious blood of the Lamb of God. All who ally themselves by profession with that company are outwardly among the blood-sheltered: in this sense they are sanctified by the blood of the covenant. That blood stands for Christianity, which in its very essence is the proclamation of salvation through Christ's atoning death. To take the Christian place therefore is like entering the blood-sprinkled house. All who are real, who have judged themselves before God, and truly confided in His grace, will remain in that house. If any go out, it proves their unreality, and such can find no other sacrifice for sins; for all the typical offerings are done away in

Christ. These are they of whom the apostle John speaks so solemnly: "They went out from us, but they were not of us; for if they had been of us, they would* have continued with us: but they went out that they might be made manifest that they were not all of us" (1 John 2: 19). These unreal ones were positionally sanctified; but as they were ever bereft of faith in the soul, they "went out," and thus did despite to the Spirit of grace, and counted the blood of the covenant, wherewith they were sanctified, an unholy thing. These sin wilfully, not in the sense of failing to walk uprightly merely, but as utterly abjuring, or apostatizing from, Christianity, after having become conversant with the glorious message it brings to lost men.

But where it is otherwise, and the soul is really resting on Christ, positional sanctification becomes eternal: because the sanctified and the Sanctifier are, as we have seen, linked up together by an indissoluble bond. Christ Himself is made unto them wisdom, and this in a threefold way: He is their righteousness, their sanctification, and their redemption.

Here is holiness! Here is an unassailable righteousness! Here is acceptance with God. "Ye are complete in Him," though daily needing to humble oneself because of failure. It is not my practical sanctification that gives me title to a place among the saints in light. It is the glorious fact that Christ has died and redeemed me to God. His

* The italicized addition, "no doubt," is superfluous. The passage is complete without it. It is a positive statement, and admits of no exception.

blood has cleansed me from all, or every, sin; and I now have life in Him, a new life, with which guilt can never be connected. I am in Him that is true. He is my sanctification, and represents me before God, even as of old the high priest bore upon his mitre the words "Holiness unto the Lord," and upon his shoulders and his heart the names of all the tribes of Israel. He represented them all in the holy place. He was typically their sanctification. If he was accepted of God, so were they. The people were seen in the priest.

And of our ever-living High Priest we may well sing:

"For us He wears the mitre
Where *holiness* shines bright;
For us His robes are whiter
Than heaven's unsullied light."

That there should be a life of corresponding devotedness and separation to God on our part no Spirit-taught believer will for a moment deny, as we will now consider.

SANCTIFICATION BY THE WORD OF GOD: EXTERNAL RESULTS.

In His great high-priestly prayer of the 17th of John, our Lord says of the men given to Him by the Father, "They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (vers. 16-19). This precious passage may

well introduce for us the subject of practical sanctification—the ordering aright of our external ways, and bringing all into accord with the revealed will of God.

At the outset we shall do well if we get it fixed in our mind that this is very closely related to that sanctification of the Spirit to which our attention has already been directed. The Spirit works within us. The Word, which is without us, is nevertheless the medium used to do the work within. But I have purposely dwelt separately upon the two aspects in order to bring the clearer before our minds the distinction between the Spirit's sanctification in us, which is the very beginning of God's work in our souls, and the application of the Word thereafter to our outward ways. New birth is our introduction into God's family; but although born again, we may be dark as to many things, and need the light of the Word to clear our bewildered minds. But through the sanctification of the Spirit we are brought to the blood of sprinkling: we apprehend that Christ's atoning death alone avails for our sins. We are sanctified by the blood of Christ, and able to appreciate our new position before God. It is now that in its true sense the walk of faith begins, and thereafter we need daily that sanctification by the truth, or the word of God, spoken of by our Lord.

It is evident that in the very nature of things this cannot be what some have ignorantly called "a second definite work of grace." It is, on the contrary, a *life*—a progressive work ever going on, and which ever must go on, until I have passed out of the scene in which I need daily instruction as to

my ways, which the word of God alone can give. If sanctification in its practical sense be by the Word, I shall never be wholly sanctified, in this aspect of it, until I know that Word perfectly, and am violating it in no particular. And that will never be true here upon earth. Here I ever need to feed upon that Word, to understand it better, to learn more fully its meaning; and as I learn from it the mind of God, I am called daily to judge in myself all that is contrary to the increased light I receive, and to yield to-day a fuller obedience than yesterday. Thus am I sanctified by the truth.

For this very purpose the Lord has sanctified or set Himself apart. He has gone up to heaven, there to watch over His own, to be our High Priest with God in view of our weakness, and our Advocate with the Father in view of our sins. He is there too as the object of our hearts. We are called now to run our race with patience, looking unto Jesus, with the Holy Spirit within us and the Word in our hands, to be a lamp to our feet and a light to our path. As we value it, and are controlled by its precious truth made good to us in the Spirit's power, we are sanctified by God the Father and by our Lord Jesus Himself. For in the 17th of John He makes request of the *Father*, "Sanctify them through Thy truth." In Eph. 5: 25, 26 we read, "*Christ* loved the Church, and gave Himself for it; that *He* might sanctify and cleanse it with the washing of water by the Word." Here it is Christ who is the sanctifier, for He could ever say, "I and the Father are one." Here, as in John, sanctification is plainly progressive; and, indeed, that water-washing of Ephesians is beautifully illustrated in

an earlier chapter of John—the 13th. There we have our Lord, in the full consciousness of His eternal Sonship, taking the place of a girded servant to wash His disciples' feet. Washing the feet is indicative of cleansing the ways; and the whole passage is a symbolical picture of the work in which He has been engaged ever since ascending to heaven. He has been keeping the feet of His saints by cleansing them from the defilement of the way—those earth-stains which are so readily contracted by sandaled pilgrim-feet pressing along this world's highways.

He says to each of us, as to Peter, "If I wash thee not, thou hast no part with Me." Part *in* Him we have on the ground of His atoning work and as a result of the life He gives. Part *with* Him, or daily communion, is only ours as sanctified by the water of the Word.

That the whole scene was allegorical is evident by His words to Peter, "What I do thou knowest not now, but thou shalt know hereafter." Literal feet-washing Peter knew and understood. Spiritual feet-washing he learned when restored by the Lord after his lamentable fall. Then he entered into the meaning of the words, "He that is *bathed** needeth not save to *wash* his feet, but is clean every whit." The meaning is not hard to grasp. Every believer is bathed once for all in the "bath of regeneration" (Titus 3: 5, literal rendering). That bathing is never repeated. None born of God can ever perish, for all such have a life that is eternal,

* As many now know, this word means a complete bath, and differs from the word used later for "wash" in the same verse.

and consequently non-forfeitable (John 10: 27-29). If they fail and sin, they do not need to be saved over again. That would mean, to be bathed once more. But he that is bathed needs not to have it all done again because his feet get defiled. He washes them and is clean.

So it is with Christians. We have been regenerated *once*, and never shall be a second time. But every time we fail we need to judge ourselves by the Word, that we may be cleansed as to our ways; and where we daily give that Word its rightful place in our lives, we shall be kept from defilement and enabled to enjoy unclouded communion with our Lord and Saviour. "Wherewithal," asks the psalmist, "shall a young man cleanse his way?" And the answer is, "By taking heed thereto according to Thy Word."

How necessary it is then to search the Scriptures, and to obey them unquestioningly, in order that we may be sanctified by the truth! Yet what indifference is often found among professors of a "second blessing" as to this very thing! What ignorance of the Scriptures, and what fancied superiority to them, is frequently manifested!—and that coupled with a profession of holiness in the flesh!

In 1 Thess. 4: 3 there is a passage which, divorced from its context, is often considered decisive as proving that it is possible for believers to attain to a state of absolute freedom from inbred sin in this world: "This is the will of God, even your sanctification." Who can deny my title to perfect holiness if sanctification means that, and it is God's will for me? Surely none. But already we have seen that sanctification never means that, and in

the present text least of all. Read the entire first eight verses, forming a complete paragraph, and see for yourself. The subject is personal purity. The sanctification spoken of is keeping the body from unclean practices, and the mind from lasciviousness. Think of calling upon men freed from inbred sin to do this! But it is quite in keeping as included in that sanctification that the Lord Jesus prayed we might know. He who lives upon the word of God will be characterized by a clean life, not a life polluted by fleshly lusts.

(To be continued.)

H. A. I.

Three Links of Love.

(Matt. 11: 28-30.)

“**C**OME to Me,” I want thy love;
I have opened heaven’s door;
Let Me give thee from above
Joys for evermore.

“Take My yoke,” and do not fear;
Thou art precious in My sight,
And I long to have thee near:
Walk with Me in light.

“Learn of Me,” and thou shalt find
Every lesson I impart
Bringeth constant rest of mind,
And deep rest of heart.

A. E. F.

“Who shall roll us away the stone?”
“And when they looked, the stone *was rolled away.*”
And how oft, through the anxious provision of man,
Flashes in with a silence God’s unforeseen plan!

THOUGHTS ON GEN. 1 and 2.

(Continued from p. 270.)

THE THIRD AND FOURTH DAYS.

VERSES 9-19.

AS the second day teaches lessons of separation to God for heavenly relations, with their ministry and blessing, so the third day speaks of resurrection-power and its results in the manifestation of the new nature. The earth brought up out of the waters typifies the new nature. The waters typify the old nature, or man in his natural state. The expanse and its agencies tell us of the domain and workings of the Spirit. On the third day we have that for which this ministry is specially intended. The earth must be brought up, that the benefit of the expanse may be ministered to it. And for the earth, now brought up, to produce fruit, it is dependent upon the influence of the expanse.

The earth thus brought up from under the mantle of death point to the state of liberty—that holy liberty in Christ Jesus which gives power over evil. Yesterday it was living in the Spirit (Gal. 5: 25). To-day it is walking in the Spirit (Gal. 5: 16).

The waters subside—the evil nature is put and kept in its place. The earth appears—the creature, as new-born, emerges from under the watery swathe of sin and darkness into the light and the heavenly ministry of the expanse. As a result, the earth is covered with the garment of life. It is the *manifestation* of life.

There are distinct features to mention as to this day's work.

1. Let the waters be gathered together. At both the Red Sea and Jordan the waters were gathered together that the dry land might appear, and thus open the way of victory for God's people: first, over the power of reigning sin (Rom. 6: 1-14); second, over the body of sin and death to which the Christian finds himself linked (Rom. 8).

2. Let the dry land appear. We who were dead in our sins (under the waters) He has quickened together with Christ, and we are risen with Him (the earth appears), and are now to seek those things which are above (the expanse, the realm of the Spirit and His things) (Col. 2: 13-3: 1).

3. The dry land is called *earth*; that is, "to be firm," as the root of this word means. This tells of the eternally stable character of God's new creation work. It abides, without the remotest possibility of ruin, in the perfection and glory of its Beginning—Christ (Rev. 3: 14).

4. The waters are called *seas*, from a root "to roar," as breaking in noisy surf. Thus does the old nature, the flesh, chafe against the bounds set for it by the new. "The flesh lusteth against the Spirit" (Gal. 5: 17). How often it dashes as noisy surf against the judgment held out against it in the cross of Christ, by which alone it is put and kept in its rightful place!

The preceding features of the day seem linked together as presenting the position of the new creature in Christ Jesus. In the following it is the fruit of the new life in progressive fulness. They follow in their order.

5. The earth brought forth *grass*.

6. And herb yielding *seed* after its kind.

7. And trees bearing *fruit* wherein is the seed thereof after its kind.

In the first place, it is *grass*, from the root "to sprout"—the first shooting out of the new life. The *herb* adds a further thought. Its root, "to glisten," gives the idea of testimony. The new life manifested in such a way as to glisten with a heavenly character yields seed that will produce fruit in its turn. Should there not be with us more of the seed-yielding from a clear and shining testimony? Does not the manifestation of divine life with us stop too often with the sprouting grass, instead of going on to the herb? May God search our hearts as to this! We come to the full thought in the *tree*, its fruit and seed. The root word is "to fasten, or make firm." The roots penetrate the soil far and deep, establishing the tree in firmness and strength. So we, "rooted and built up in Him" (Col. 2: 7), "trees of righteousness, the planting of the Lord" (Isa. 61: 3; Jer. 17: 7, 8), can bring forth that fruit which the Planter loves. It is precious when the new life is thus abundantly manifested. And do we not find here the three classes of the parable of the sower—the thirty, sixty, and hundredfold-bearing? Oh that we knew more the blessedness of such growth! The great snare of these last times is giving undue attention to growth in the things of this world, like a rank overgrowth along the cursed ground, instead of the shooting upward toward heaven above, tree-like, firmly rooted in Christ, and yielding abundant fruit for eternity. If we are to be fruitful branches in the vine, we must entwine

around Christ, and not follow the serpent's trail in the dust.

We have seen that the new life we have in Christ is a life in resurrection. It brings us at once into a new scene. Christ, the source of it, is in glory, and our relationship is with Him and the heavenly things where He is. When under the waters, we could see nothing of this glorious sight. We were like the man born blind. But as raised up and in resurrection-position we walk in "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).

We are told then that God made (i. e., arranged, or brought into relation to the earth) two great lights; also, the stars. Considering what the third day has taught us, does not the fourth reveal to perfection "the mystery of Christ" (Eph. 3: 4)? The central orb—the sun—is Christ, the Sun of God's eternal day. In conjunction with Him, the redeemed, as expressed in the moon; then "every family" in the heavens, as told in the stars. All now linked up with Him, the Centre and Head of glory. What an unfolding, to the eye of faith, of God's purposes and counsels is seen here! The revelation of this in Paul's epistles, of which we have here an illustration, tells how desirous God is to elevate faith into the realms of His *new creation*—a creation which issues from under the deep waters which rolled over our Saviour's soul as He hung upon the cross under the judgment of sin. All this is over now, and yonder He is, risen and glorified, the mighty Orb which rules the day, and we, once poor lost sinners, united to Him in all His glory.

Yes, even now, in all the weakness and unworthi-

ness we justly realize in ourselves, we who are of faith are one with Christ as He is one with His Father—one with Him who, raised from the dead and set at God's right hand in the heavenlies, is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come." As such He is Head of the Church, and—wondrous beyond all conception!—He says of that Church she is "His body, the fulness [complement] of Him who filleth all in all" (Eph. 1: 23). Save that He put such words into our mouth, we dare not utter them. It is grace beyond compare!

These lights are located in the expanse—that which we have seen as presenting the domain of the Spirit of God, the realm of faith. Their light and glory could only be received through the agency of the Spirit, who takes of the things of Christ and shows them unto us (John 16: 14, 15). Physically the expanse absorbs, takes in, the light, and communicates it to us. So also the Spirit. He is filled with the things of Christ: if we are filled with the Spirit, we will therefore think and speak of Christ also. By this means are we, moreover, "changed from glory to glory" (2 Cor. 3: 18).

Distinct features are found in this day also.

1. The lights divide the day from the night. The day is marked by the ruling of the sun. If we are in the light, therefore, which we truly are if we are Christ's, we are *of the day*, and thus under the direct rule of Christ. We thankfully own Him *Lord*. The night is divided from the day by the absence of the sun. It is ruled by the moon, which gives but a borrowed light—the light of God's people during the

night of Christ's absence. It announces a coming day, however, the day when "they shall see the Son of Man coming in the clouds of heaven with power and great glory."

2. They are for signs, seasons, days and years. Surely, as signs, what a pledge they are to us of the fulfilment of every word of God. The certainty and exactitude of their movements regulate every movement of man on earth. Were every clock out of time, and every almanac false, those great luminaries would be still on time, telling truth while all else lies. To those of faith they tell the greater things of the new creation, and the sure accomplishment of every pledge and purpose of God.

3. "For lights in the expanse to give light upon the earth." Surely, if this expanse is typical of the Spirit's domain, the realm of faith, it is easy to understand the typical meaning of this feature. This domain is illuminated by "the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). In the bliss and sunshine of such unchanging and unchangeable love we may well rest and worship.

4. "The greater light to rule the day, and the lesser light to rule the night: the stars also."

God's people are delivered from the authority of darkness, and translated into the *kingdom* of the Son of God's love (Col. 1:13). He rules over them. They, reflecting His light, shine in the night—the time of Christ's absence. The stars may well suggest angelic ministry incessantly going on. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) If we, believers, are thus invested with the

light which rules the night, how careful should we be that nothing in our lives and doctrines impair or cloud that light! What zeal we should have, every one, in pressing forward everywhere to spread the knowledge of our Lord Jesus Christ!

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

And thus will our light truly shine. Thus shall we be like the "full moon," giving the light of eternal life in a scene of death and darkness. Thus, also, shall we "divide the light from the darkness," making men know and feel that though we are *in* the world, yet are we not *of* it (John 17: 14).

J. B.

(To be continued.)

CORRESPONDENCE.

TO THE EDITOR OF HELP OF FOOD

Dear Brother:

In "Correspondence" of last month's *HELP AND FOOD* (page 276) Mr. Ironside has strongly and justly commented upon a paper by A. C. F. Allow me space to add a few words concerning a statement in the said paper which, I believe, should also be exposed.

In the 3rd paragraph of the quotation from A. C. F. it says: "Of these *defective* human laws it is written in Rom. 13: 1-5, 'They are ordained of God.'" I would call the attention of your readers that in neither this, nor any other portion of Scripture, is such a doctrine ever found. How is it that a Christian can make such an untrue

statement and dare refer to Scripture to support it? Scripture indeed says, "There is no power but of God: the powers that be are ordained of God." Governments have thus their origin and authority from God. They have been appointed of God for the maintenance of order in a sinful world, for the protection of them that do well, and the punishment of them that do evil. We learn this in the 4th verse, and in Gen. 9: 5, 6, where government with discipline extending even unto death is first committed to man.

But where has God given man authority to frame "defective laws" and invest them with His authority? "The powers that be are ordained of God," truly; and we joyfully submit to, and thank God for, them as God's appointed ministers, paying tribute for their support. If God's minister, or servant, turns against God—what then? A. C. F. falsely answers, "Of these *defective* human laws it is written, 'They are ordained of God.'" Scripture not only says *not* this, but flatly contradicts it. As Mr. Ironside has pointed out, Peter and John are not deterred from obedience to God by the religious rulers' command in Acts 4; and in chap. 5: 29 they answer again, "We ought to obey God rather than men," and in Dan. 3, we hear the three faithful young Hebrews give the same answer to the highest potentate of earth. Only let it ever be in the spirit of obedience to God—not of independence or rebellion against "powers" miscarrying their authority. The endeavor to fasten upon God's people an admittedly wrong church-judgment betrays A. C. F. into allying himself in doctrine with "that woman Jezebel which calleth herself a prophetess, to teach and to seduce My servants" (Rev. 2: 20).

T.

ANSWERS TO CORRESPONDENTS.

QUES. 30.—Kindly say, in your question page, whether it is the Lord's face or the believer's that is said to be open in 2 Cor. 3 : 18.

ANS.—It is the *believer's* face. It is a contrast between the glory of the ministration of death shining on the face of Moses, and that of life and righteousness shining on the face of Jesus Christ. The people cannot look on the first glory; it condemns them all. Every man in Israel, therefore, must needs veil his face. Instead of this, Moses veils his own, which is practically the face of all Israel.

Not so with the ministration of grace which Christ brings. It bestows life and righteousness on man in which to meet God in perfect peace. We fear no more; we draw nigh with uncovered face. And while the ministry of death comes to an end, this abides. We are brought by it face to face with God for ever and ever.

QUES. 31.—Three books on "Sickness among Saints," by Philip Mauro, were recently sent me, and they have greatly puzzled me. His reasoning seems logical. He says, "You cannot trust God and medicine." I surely desire to trust God; but am I distrusting Him in using a remedy for my ills? A word from you would be very welcome; and that not to me alone, but, I am quite sure, to not a few others.

ANS.—First of all, Mr. Mauro has a false notion of sickness, based on a false interpretation of Rom. 8 : 11. The quickening of our mortal bodies mentioned in that passage he places at the present time, instead of that of the first resurrection. Of course, if our bodies are already quickened by the Spirit that dwells in us, we have no business to be sick at all. Being sick must be because of some evil way we are in, and therefore a *guilty* thing. If this be the case, medicine is, of course, not what we need, but *confession*.

That sickness is sometimes the visitation of God upon His children for evil indulged in there is no doubt. James 5 : 16 refers to this; "and when this is the case no medicine will be blessed of God till the sin is confessed. But this certainly was not the case with Timothy, to whom the apostle prescribes a remedy for his "often

infirmities" (1 Tim. 5: 23). Nor with Epaphroditus, who, for the work of the Lord, was sick nigh unto death (Phil. 2: 25-30). Nor with Hezekiah, for whose recovery the prophet Isaiah prescribes a remedy (Isa. 38: 21).

The real fact is that sickness is as truly the result of man's fall as death itself; and while both sickness and death may be used of God for specific judgment on some of His offending children (1 Cor. 11: 29-32), they are as natural to *fallen* man, whether redeemed or unredeemed, as hunger and thirst are to *created* man.

If we humbly own our fallen state, we shall humbly own death and sickness as our lot here. We shall humbly thank God for preserving our life day by day, and as truly thank Him for any remedy which His providence has prepared for the relief of our ills. We will not run to the physician and medicine as if *they* were our hope. We will not put our trust in them, nor exalt them above their true place. We will thank God for the skilful physician and for the effective remedy, as we thank God for the faithful minister of Christ, though it is Christ Himself in whom alone we trust.

We do not question for a moment what you say of Mr. Mauro's Christian character, nor do we love him less for refusing his theories in this matter or in others.

We would commend for your reading "Faith's Resource in Sickness," by S. R. (5 cts., or 2½d.), a most excellent pamphlet on this subject.

QUES. 32.—We know that infants go to heaven; but once in heaven, are they infants still, or have they become adults?

ANS.—Scripture seems to give us little or no direct information on the subject. From 1 Cor. 13: 12 we learn that all these will be in perfection. With us adult believers who have enjoyed here already the things of God, the state of perfection is more easily understood, but what will constitute the perfection of babes we are unable to say.

EDITOR'S NOTES.

The Work of God in Korea.

If we, children of God, have learned our lesson aright, we can say in all sincerity, as well as sadness, "In me (that is, in my flesh) dwelleth no good thing." We have learned therefore to look elsewhere than in ourselves for what satisfies the renewed man. In *Christ* is our all, and that not only satisfies, but it becomes in us "a spring of water, springing up unto eternal life." Of poor, craving souls it makes us a praising, worshiping people.

But if we have been brought into a good land—"a land flowing with milk and honey"—it is also a land full of enemies. We are in danger on every side, and need therefore to "put on the whole armor of God, that we may be able to stand against the wiles of the devil."

Having learned the grace of God, and the wonderful privileges it confers, is there not the danger—the imminent danger—of forgetting, or neglecting, its corresponding responsibilities? Under the fear of this, we had it upon our heart to use the year-end to call upon God's people, both as individuals and as local assemblies, to take the matter deeply to heart, and consider it before God.

While thinking of this, a paper by Mr. William Barker, Editor of *Simple Testimony*, comes to our hand, and we give it in part to our readers because such an object-lesson tells better than all else what characterizes a people devoted to Christ. Brethren, may it indeed tell upon all our hearts and lives!

May we, as we see such sweet fruit in others, ask ourselves conscientiously, What have the interests of Christ cost me during this year? What has gone

forth from us as a local assembly toward those interests? Have we prayed for laborers in the Lord's harvest? Have we strengthened the hands of those in whom we have confidence as being already sent of Him?

Mr. Barker says :

"Our readers will have heard from time to time of the work of God in the kingdom of Korea. It may interest them to know how things go on there at the present moment; so we give a few particulars drawn from a recent report—not issued by any one laboring in Korea, but by one who went there to see with his own eyes the true state of things, and whether the accounts that had been given were borne out by actual facts.

"The Koreans are passing through a period of national humiliation owing to their country having come under the control of the Japanese. Poor they have long been—made so by the long-continued exactions of the official class; so that the majority of the people live from hand to mouth. And recent changes tend to intensify their poverty rather than relieve it. Yet these troubles, instead of embittering the Christians' lives, are accepted as being the will of God for them, working for their good, and fitting them for the high spiritual destiny to which they believe they are called. Not their eternal destiny, of course, but the place they are destined to fill in connection with the work of the Lord in their own and other lands.

"The Korean Christians—those of them who, for various reasons, travel through the country—proclaim everywhere the gospel they have received and wherein they stand. The persecuted Christians of Pentecostal days who were scattered abroad went

everywhere preaching the Word. In like manner these Koreans, some of whom are traders and peddlers, in pursuing their ordinary callings, preach the glad tidings even to the utmost boundaries of the kingdom. They cannot help doing so: the love of Christ impels them.

“A striking feature in the spiritual life of the Koreans is their intense love for the Holy Scriptures. They study the Bible as God’s message, and seek to fashion their lives according to its high and heavenly teaching. Besides this individual love for the word of God, it is the habit of many congregations to devote the early part of the Lord’s day to *united* Bible study. ‘We have seen,’ says the writer of the report, ‘as many as two thousand women gathered together in one building for this purpose.’ On asking where the men were, he was told that when the women had finished and were gone, two thousand men would take the vacant seats. Nor was this a solitary instance. Six other places in the same city were visited on the same day, and the same sight was seen, with this difference—the numbers were limited to eight or nine hundred persons, owing to the seating capacity of the buildings not being great enough to take more. And this is not all. Many of the Korean Christians arrange to spend from two to four weeks together at some convenient centre for the prayerful study of the Scriptures, availing themselves of the help of some foreign servant of Christ better instructed than themselves. Last year, at different centres, nearly ninety thousand Koreans came together for that purpose. It seems almost incredible. But such was indeed the case; and those competent to judge attribute the vigorous life of the

Korean Christians to their great love of the Bible. And doubtless they are right.

"Nor is prayer neglected. The week-night meeting for prayer (the barometer of a rising or falling church, as it has been well called) is not forgotten. On one bitterly cold night in December, with snow falling thick, some eight hundred people were found gathered together at their customary weekly prayer-meeting. And there would have been many more had it not been that an epidemic of influenza was raging. No Christian ever dreams of being absent, and many who have not yet confessed Christ will not keep away.

"Another happy feature is their interest in the Lord's work in other lands. To this, in their deep poverty, they contribute largely. They believe that God is training many of them for evangelistic service, especially in China and Japan. Nor is this their own thought alone. Many servants of Christ believe that the Korean Christians are destined to play an important part in the carrying out of God's purposes of grace in reference to those adjacent lands. God grant that it may be so!"

Christmas

We would at this time call the attention of our readers to a little 16-page booklet entitled *Christmas*. It is not new, but its matter is ever new, and richly adapted to the season. It will refresh the Christian soul to read it; and the reading of it will urge its distribution, which, if with fervent prayer, will yield fruit. It will be found at the Depots everywhere. If not, it will be sent direct by our publishers at 18 cts. per dozen or \$1. per 100 postpaid.

A Warning. The following reaches us with the request to give it publication:

Dear Mr. Editor:

Will you kindly warn the readers of your magazine against a work called "The Book of Knowledge; the Children's Encyclopædia." It is cleverly written and attractively illustrated, but it is *full* of evolutionary teaching. We bought it for our family, but upon finding it full of such teaching we, as Christians, and therefore believers in the Scriptures, were constrained to reject it.

F. H. W.

HOLINESS: THE FALSE AND THE TRUE.

SANCTIFICATION BY THE WORD OF GOD. EXTERNAL RESULTS.

(Continued from page 298.)

ANOTHER aspect of this practical sanctification is brought before us in 2 Tim. 2: 19-22. We might call it ecclesiastical sanctification; for it has in view the faithful believer's stand in a day when corruption has come in among professing Christians, and the church as a whole, viewed in its character as the house of God, has fallen, and become as a great house in which good and evil are all mixed up together. It is a matter of most solemn import that, whereas here and elsewhere in Scripture he who would walk with God is called to separate himself from unholy associations and the fellowship of the mixed multitude, even though it be found in what calls itself the Church, yet there are large numbers, who testify to "living without

sin," who nevertheless are united in church (and often other forms of) fellowship with unbelievers and professing Christians who are unholy in walk and unsound as to the faith. For the sake of such it will be well to examine the passage in detail.*

The apostle has been directing Timothy's attention to the evidences of increasing apostasy. He warns against striving about words (verse 14), profane and vain babblings (verse 16); and points out two men, Hymenæus and Philetus, in verse 17, who have given themselves over to these unholy speculations, and have thereby, though accepted by many as Christian teachers, overthrown the faith of some. And this is but the beginning, as the next chapter shows, for "evil men and seducers shall wax worse and worse, deceiving and being deceived" (3: 13).

Now I apprehend that the first verse of chapter 3 follows verse 18 of chapter 2 in an orderly, connected manner. The apostle sees in Hymenæus and Philetus the beginning of the awful harvest of iniquity soon to nearly smother everything that is of God. Go on with these men, listen to them, fellowship them, endorse them in any way, and you will soon lose all ability to discern between good and evil, to "take forth the precious from the vile."

But ere depicting the full character of the rapidly encroaching conditions, Timothy is given a

* As I penned a paper on this subject some time ago (published in *Help and Food* for August, 1910, under the title "From what are we called to purge ourselves in 2 Tim. 2?"), I have largely availed myself of what was then written, in the following paragraphs.

word for his encouragement, and instruction as to his own path when things reach a state where it is impossible longer to purge out the evil from the visible church.

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of the Lord* depart from iniquity” (or, lawlessness) (verse 19). Here is faith’s encouragement, and here too is the responsibility of faithfulness. Faith says, “Let the evil rise as high as it may—let lawlessness abound, and the love of many wax cold—let all that seemed to be of God in the earth be swallowed up in the apostasy—nevertheless God’s firm foundation stands, for Christ has declared, ‘Upon this rock I will build My Assembly, and the gates of Hades shall not prevail against it’”!

But this brings in responsibility. I am not to go on with the evil—protesting, perhaps, but fellowshiping it still—though it be in a reserved, half-hearted way. I am called to separate from it. In so doing I may seem to be separating from dear children of God and beloved servants of Christ. But this is necessary if they do not judge the apostate condition.

To make clear my responsibility an illustration is given in verse 20: “But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.” The “great house” is Christendom

* See the Revised. It is the acknowledgment of the Lordship of Christ.

in its present condition, where good and evil, saved and lost, holy and unholy, are all mixed up together. In 1 Tim. 3: 15 we read of "the house of God, which is the Church of the living God, the pillar and ground of the truth." This is what the Church should ever have been. But, alas, it soon drifted away from so blessed an ideal, and became like a great man's house in which are found all kinds of vessels, composed of very different materials, and for very different uses. There are golden and silver vessels for use in the dining-room; and there are vessels of wood and earth, used in the kitchen and other parts of the house, often allowed to become exceedingly filthy, and at best to be kept at a distance from the valuable, and easily scratched or polluted, plate up-stairs.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (verse 21). The parable is here applied. The vessels are seen to be *persons*. And just as valuable plate might stand uncleansed and dirty with a lot of kitchen utensils waiting to be washed, and then carefully separated from the vessels for baser uses, so Timothy (and every other truly exercised soul) is called upon to take a place apart, to "purge out himself" from the mixed conditions, that he may be in very deed "a vessel unto honor, *sanctified*, and meet for the Master's use, prepared unto every good work."

Unquestionably this sanctification is very different from the Spirit's work in the soul at the beginning, or the effect of the work of Christ on the cross, by which we are set apart to God eternally.

It is a practical thing, relating to the question of our associations as Christians. Let me follow out the illustration a step further, and I think all will be plain.

The master of the great house brings home a friend. He wishes to serve him with a refreshing drink. He goes to the sideboard looking for a silver goblet, but there is none to be seen. A servant is called, and inquiry made. Ah, the goblets are down in the kitchen waiting to be washed and separated from the rest of the household vessels. He is indignantly despatched to procure one, and soon returns with a vessel purged out from the unclean collection below; and thus separated and cleansed it is meet for the use of the master.

And so it is with the man of God who has thus purged himself out from what is opposed to the truth and the holiness of God. He is sanctified, or separated, and in this way becomes "meet for the the Master's use."

Of course it is not enough to stop with separation. To do so would make one a Pharisee of the most disgusting type; as has, alas, often been the case. But he who has separated from the evil is now commanded to "flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." To do this, what need there is of the daily application of the word of God, in the Spirit's power, to all our ways!

And this, as we have seen, is true feet-washing. Through the Word we are made clean at new birth. "Now are ye clean through the word which I have spoken unto you" (John 15 : 3). That Word is

likened to water because of its purifying and refreshing effect upon the one who submits to it. In it I find instruction as to every detail of the walk of faith. It shows me how I am called to behave in the family, in the church, and in the world. If I obey it the defilement is washed out of my life; even as the application of water cleanses my body from material pollution.

Never shall I attain so exalted a state or experience upon earth that I can honestly say: Now I am wholly sanctified; I no longer need the Word to cleanse me. As long as I am in this scene I am called to "*Follow* peace with all men, and holiness (or, sanctification), without which no man shall see the Lord" (Heb. 12: 14). This one passage, rightly understood, cuts up by the roots the entire perfectionist theory; yet no verse is more frequently quoted, or rather misquoted, in holiness meetings!

Observe carefully what is here commanded: We are to *follow* two things: peace with all men, and holiness. He who does not follow these will never see the Lord. But we do not follow that to which we have attained. Who has attained to peace with all men? How many have to cry with the psalmist, "I am for peace: but when I speak, they are for war"! (Ps. 120: 7). And who have attained to holiness in the full sense? Not you, dear reader, nor I; for "in many things we all offend" (James 3: 2). But every real believer, every truly converted soul, every one who has received the Spirit of adoption, does *follow* holiness, and longs for the time when, at the coming again of our Lord Jesus Christ, "He shall change these bodies of our humiliation," and make them like "the body of His

glory." Then we shall have reached our goal: then we shall have become absolutely and forever holy.

And so when the apostle writes to the Thessalonians, in view of that glorious event, he says: "Abstain from all appearance (every form) of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto (or, in) the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it" (1 Thess. 5: 22-24). This will be the glad consummation for all who here on earth, as strangers and pilgrims, follow peace and holiness, and thus manifest the divine nature and the fruits of the Spirit.

But so long as they remain in the wilderness of this world they will need daily recourse to the laver of water—the cleansing word of God—which of old stood midway between the altar and the holy place. When all are gathered home in heaven the water will no longer be needed to free from defilement. In that scene of holiness therefore there is no laver; but before the throne John saw a sea of glass, clear as crystal, upon which the redeemed were standing, their trials and their warfare over.

So throughout eternity we shall rest upon the word of God as a crystal sea, no longer needed for our sanctification, for we shall be presented faultless in the presence of His glory with exceeding joy.

"Then we shall be where we would be;
Then we shall be what we should be;
Things that are not now, nor could be,
Then shall be our own."

RELATIVE SANCTIFICATION.

Nothing more clearly establishes the proposition we have been insisting on throughout—that sanctification is not the eradication of our sinful nature—than the way the word is used relatively, where it is positively certain there is no work of any sort contemplated as having taken place in the soul of the sanctified. Having carefully considered the absolute and practical aspects of sanctification, without which all profession is unreal, it may now be profitable to weigh what God has to say of this merely outward, or relative, holiness.

Already, in the chapter on sanctification by blood, we have seen that a person may in a certain sense be sanctified by association and yet all the time be unreal, only to become an apostate at last.

It is also true that in another sense people are said to be sanctified by association who are the subjects of earnest, prayerful yearning, and may yet—and in all probability will—be truly saved. But they are sanctified before this, and in view of it.

The seventh chapter of 1 Corinthians is the passage which must now occupy us. It contains the fullest instruction as to the marriage relation that we have in the Bible. Beginning with verse 10, we read, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." As to this, the Lord had already given explicit instruction, as recorded in Matt. 19: 1-12.

But owing to the spread of the gospel among the heathen of the Gentiles a condition had arisen in many places which the words of the Lord did not seem fully to meet, having been spoken, as they were, to the people of the Jews, separated as a whole to Jehovah. The question that soon began to agitate the Church was this: Suppose a case (and there were many such) where a heathen wife is converted to God but her husband remains an unclean idolater, or vice versa; can the Christian partner remain in the marriage relationship with the unconverted spouse and not be defiled? To a Jew the very thought of such a condition was an offense. In the days of Ezra and Nehemiah certain of the returned remnant had taken wives of the surrounding mixed nations, and the result was confusion. "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people" (Neh. 13: 24). This state of things was abhorrent to the godly leaders, who did not rest until all the strange wives had been put away, and with them the children, who were considered likewise unclean, and a menace to the purity of Israel.

With only the Old Testament in their hands, who could have wondered at it if some zealous, well-meaning legalists from Jerusalem had gone like firebrands through the Gentile assemblies preaching a crusade against all contamination of this kind, and breaking up households on every hand, counseling converted husbands to cast out their heathen wives and disown their children as the product of an unclean relationship, and urging Christian wives to flee from the embraces of idola-

trous husbands, and, at whatever cost to the affections, to forsake their offspring, as a supreme sacrifice to the God of holiness?

It was to prevent just such a state of affairs that the verses that follow those we have already considered were penned by inspiration of the God of all grace. Concerning this anomalous state the Lord had not spoken, as the time had not come to do so. Therefore Paul writes: "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the *unbelieving husband is sanctified by the wife*, and the *unbelieving wife is sanctified by the husband*: else were your children unclean; but *now are they holy* [or, sanctified]. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" (vers. 12-16).

What an example have we here of the transcendent power of grace! Under law the unclean partner defiled the sanctified one. Under grace the one whom God has saved sanctifies the unclean.

The family is a divine institution, older than the nations, older than Israel, older than the Church. What is here, and elsewhere in Scripture, clearly indicates that it is the will of God to save His people as households. He would not do violence to the ties of nature which He Himself has created.

If he saves a man who is head of a household, He thereby indicates that for the entire family He has blessing in store. This does not touch individual responsibility. Salvation, it is ever true, is "not of blood"; but it is, generally speaking, God's thought to deliver His people's households with themselves. So he declares that the salvation of one parent sanctifies the other, and the children too are sanctified.

Is it that any change has taken place *within* these persons? Not at all. They may still be utterly unregenerate, loving only their evil ways, despising the grace and fearing not the judgment of God. But they are nevertheless sanctified!

How does this agree with the perfectionist's view of sanctification? As it is evident the word here cannot mean an inward cleansing, his system falls to the ground. The fact is, he has attached an arbitrary meaning to it, which is etymologically incorrect, Scripturally untrue, and experimentally false.

In the case now occupying us the sanctification is clearly and wholly *relative*. The position of the rest of the family is changed by the conversion of one parent. That is no longer a heathen home in God's sight, but a Christian one. That household no longer dwells in the darkness, but in the light. Do not misunderstand me here. I am not speaking of light and darkness as implying spiritual capacity or incapacity. I am referring to outward responsibility.

In a heathen home all is darkness; there is no light shining whatever. But let one parent of that family be converted to God; what then? At once a candlestick is set up in that house which, whether

they will or no, enlightens every other member. They are put in a place of privilege and responsibility to which they have been strangers hitherto. And all this with no work of God, as yet, in their souls, but simply in view of such a work. For the conversion of that one parent was God's way of announcing His gracious desires for the whole family; even as in the jailer's case He caused His servants to declare, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The last few words do not guarantee salvation to the household, but they at once fix upon the jailer's heart the fact that the same way is open for the salvation of his house as for himself, and that God would have him count upon Him for this. They were sanctified the moment he believed, and soon rejoicing filled the whole house, when all responded to the grace proclaimed.*

This, then, is, in brief, the teaching of Holy Scripture as to relative sanctification—a theme often overlooked or ignored, but of deep solemnity and importance to Christian members of families of whom some are still unsaved. "What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" Labor on; pray on; live Christ before the rest from day to day, knowing that through you God has sanctified them, and is waiting to save them when they see their need and trust His grace.

* I desire heartily to commend here an excellent work on this subject by the late beloved C. H. M., "Thou and Thy House." Same publishers.

I cannot pursue this theme more at length here, as to do so would divert attention from the main theme that is before us; but I trust that the most simple and uninstructed of my readers can now perceive that sanctification and sinlessness must in the very nature of the case be opposing terms.

And with this paper I bring to an end my examination of the use of the actual term sanctification in Scripture. But this by no means exhausts the subject. There are other terms still to be examined, the meaning of which the perfectionists consider to be synonymous with it, and to teach their favorite theory of the entire destruction of the carnal mind in the sanctified. These will be taken up, the Lord willing, in a few more papers in continuance.*

"Not I, but Christ"

(Gal. 2 : 20.)

"**N**OT I, but Christ"! oh, let it be the watchword,
Sifting each motive in this heart of mine;
Engrave it, Lord, upon "the fleshly tables,"
There in its burning characters to shine.

"Not I, but Christ"! Thy likeness, Lord, already,
Even in this "vile body" would I bear,
Since, in the glorious "image of the heavenly,"
Thine own unsullied beauty I shall wear.

"Not I, but Christ"! write it across life's story,
Each grievous blot of subtle pride erase;
Make every page a transcript of Thy glory,
And leave the whole a little hymn of praise!

J. M. G.

* These additional articles will be continued in next year's *Help and Food* (D. V.).

THOUGHTS ON GEN. 1 AND 2

(Continued from page 305.)

THE FIFTH AND SIXTH DAYS.

VERSES 20-31.

THE fifth day divides into two parts. First, the creatures of the *waters*. Second, the birds of the *heaven*. The sixth gives the creatures of the *earth*, with man the climax of all.

The waters, with their unrest, are typical of what is evil in a fallen creation. Yet these waters are made to produce most excellent things. The Christian has no difficulty in understanding this. The government of God, which constantly appears under number five, makes "*all things*"—evil too—"work together for good to them that love God, who are the called according to His purpose" (Rom. 8: 28).

Again, "We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope." What blessed things these are, coming out of evil, out of these waters of unrest! But we look for that scene where there shall be "no more sea" to disturb.

These waters produce clean and unclean things, however. There is that evil which corrupts if we come in contact with it. The Lord prayed we should be kept from it. The clean creatures have fins and scales (Lev. 11: 9, 10). The fins propel the creature through the waters. The scales protect it as an armor. So, if we go through the evil as "strangers and pilgrims," and take unto us "the whole armor of God," we will surely find good, and be productive of good.

The fowl fly above the earth, in the expanse of the heaven. The influences now are not from be-

neath, but from *above*. They are "every winged fowl after its kind." Some are evil birds, unclean, delighting among carcasses. Others are beautiful in plumage, or sweet songsters, or rich in productiveness of good. Ephesians 6: 12 tells of the evil ones: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness *in the heavenlies*." They are birds of *prey*, ready to pounce upon the corpse-like Christian who falls asleep among the dead (Eph. 5: 14). It is such who fall a prey to the multitude of heresies on every hand. What but carrion-birds are such things as Unitarianism, Mormonism, Millennial Dawnism, Chrisitan Science, 7th Day Adventism, and more?

The other birds display the holy influences from above. What plumage more beautiful than the character of Christ produced in a man once wicked and vile? What song sweeter than the praises which break forth from hearts in tune with heaven? What fruitfulness is like that which marks men who, once dissolute, or living for self, are now "steadfast, unmoveable, always abounding in the work of the Lord"? What transformation through those heavenly influences under which we daily walk!

"And God said, Let the *earth* bring forth living souls after their kind, cattle and creeping thing, and beast of the earth, after their kind."

In the "living souls" of the *earth*—that earth which has come out of the waters—we have now illustrated the affections, emotions, and desires, of the new man. But here, too, the lesson is *practical*, not ideal; for we find from Lev. 11 that there are clean and unclean among the cattle, the creeping things, and the beasts

of the earth. We have not here a picture of that time when nothing save the fruit of the new man will be produced, but rather of present conditions when there may, and indeed does, come in that which is not of the new, and therefore must be eliminated and judged. Our rule of life is "new creation." As Christians we belong to an order of life set up in Christ. If we want to know what our new nature is we turn to Christ in whom that nature is perfectly manifested, to God's perfect delight. But the flesh remains in us. Therefore the variety of the creatures of earth as well as of those of the sea and of the heaven. The creation of the man Adam, the crown and full glory of God's work, is on this sixth day, "the figure of Him that was to come"—Christ. Several characters of Christ are suggested in what is said of Adam. Let us look at some of them.

1. *"The image of God."*

"And God said, Let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him." How plainly this figures Christ, "who is image of the invisible God, firstborn of all creation" (Col. 1: 15) "God manifested in flesh" "the expression of His substance," so that in Him is seen what God is in His essential being. He is the "second Man, out of heaven" (1 Cor. 15: 47). He is the beginning, or first, of a new race, "the beginning of the creation of God" (Rev. 3: 14). For this "the Word became flesh." He is thus the head of a new humanity, whose end is to be in His own likeness (1 Cor. 15: 49).

2. *"God said, Be fruitful, and multiply, and fill the earth."*

In this we think of our Lord as "the Last Adam." "The first man Adam became a living soul; the last Adam a quickening spirit" (1 Cor. 15: 45). It is He who quickens—who gives the life eternal which forms this new humanity.

3. *Subdue the earth, and hold in subjection all creatures.*

This brings another line of thought—the *kingship* of Christ. Into His hand all government has been committed, and He is to subject all things unto Himself. He is to take His great power, and reign over the earth during the Millennium. The character of His reign is distinctly the subdual of all enemies, and the bringing all things back to God. 1 Cor. 15: 25–28 is a comprehensive statement of this. "For He must reign until He put all enemies under His feet. The last enemy that is annulled is death." This being accomplished, comes "the end, when He gives up the kingdom to Him who is God and Father; when He shall have annulled all rule and all authority and power" (ver. 24). This carries us beyond the Millennium to the eternal state.

4. *Adam is marked out as the head of creation, and heir of all its blessings.*

This brings before us the thought of Christ as the Head and Heir of all things. He is "Head over all things to the Church"—"Head of all principality and power," and "Heir of all things." God's purpose is to "head up all things in Christ." What grace, what unspeakable grace, to hear Him say to us, "If children, then heirs; heirs of God, and joint-heirs with Christ"! (Rom. 8: 17.) Looking on the glory of this grace, we cry, "Come, Lord Jesus;" "come quickly."

J. B.

(To be continued.)

THE "TWO IMMUTABLE THINGS."

THESE seems to be more than ordinary significance in that of which the apostle speaks when he makes use of the above expression. He has been urging the Hebrews who had believed in Jesus to follow the example of their father Abraham, who having received promises from God waited in patience for their fulfilment. Then he adds that he is persuaded of them better things than those of which he had spoken; i.e., of some dangers that specially beset them in their changed position—one of faith, and not of sight. "But we desire earnestly that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not sluggish, but imitators of those who through faith and patience have been inheritors of the promises. For God, having promised to Abraham, since He had no greater to swear by, swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee: and thus having had long patience he got the promise. For men indeed swear by a greater, and with them the oath is a term to all dispute, as making matters sure. Wherein God, willing to show more abundantly to the heirs of the promise the unchangeableness of His purpose, intervened by an oath, that by two unchangeable things, in which it was impossible that God should lie, we might have a strong encouragement, who have fled for refuge, to lay hold on the hope set before us, which we have as anchor of the soul, both secure and firm, and entering into that within the veil, where Jesus is entered as forerunner for us, become forever a high priest according to the order of Melchizedek" (Heb. 6: 11-20, J.N.D).

Having before spoken of Jesus according to the type found in Melchizedek, the apostle, after making these needful remarks, returns to that which was before his mind, and speaks in detail of it.

It is very beautiful to observe the manner in which the Spirit of God seeks to instruct and encourage the hearts of these Hebrew Christians through the types found in the Old Testament. In this particular instance He seems to lead them into a fuller understanding of the place of blessing into which the resurrection of Christ introduces the believer, showing in what way the "strong encouragement" is given us who have laid hold on the hope of the gospel. The manner in which He states it here is, of course, specially adapted to those to whom the epistle is addressed, though, as we shall see, having none the less the blessing of all true believers in view, whether Jew or Gentile.

We can well understand how anything that could be gathered from the history of their forefathers, and applied as an encouragement to the minds of these Hebrews, would come home to them with peculiar force. If they could look back, and see in one like their father Abraham circumstances akin to their own, it would indeed prove to those who had faith in God a stimulus to press on and not to be discouraged: hence the Holy Spirit recalls their minds to the time when God made promise to Abraham, and how he patiently awaited, under the most severe testing, the fulfilment of that which Jehovah had spoken, learning by means of the trial to know the One he trusted as the God of resurrection. The force of the argument seems to be as follows:

God had called Abraham when he was yet an idol-

ater in Mesopotamia, to leave his country, his kindred, and his father's house, and go into a land which God was about to show him. He said, "I will make of thee a great nation, and I will bless thee, and make thy name great . . and in thee shall all families of the earth be blessed" (Gen. 12: 2, 3). "By faith" Abram obeys God's call, "and he went out, not knowing whither he went"; yet God told him that the land whither He led him was to be his, and afterward promised him a "Seed," *in whom all his hopes were to be realized.*

After a time of testing, during which Abraham seeks to obtain God's promise of the seed by the strength of nature, God fulfils His own word: Abraham is "without strength," but in the "due time" of God's promise Isaac is born, and, as his name implies, faith now rejoices in the manifest fulfilment of the promise God had made. When Isaac is well grown, God commands Abraham to take his son, "thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." In beautiful submission, Abraham obeys, and is about to raise his hand to slay his son, when God intervenes, saying, "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." After providing a ram to be offered instead of his son, the Lord again speaks to him, and says that which we have quoted in Hebrews: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and

in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. 22: 16-18). It is important to observe here that Abraham still rests on the *promise* of God. "After he had patiently endured, he obtained the promise." But he had now, not merely the promise of God, certain as that surely was, but also (for the sake of the "heirs of promise," we are told) the oath from God concerning the certainty of its fulfilment, assuring them in this manner of the unchangeableness of His purpose.

Do we see in the trial of the faith of these Hebrew Christians anything at all akin to that of Abraham? Let us inquire. If they were merely the natural seed, they had no claim on the promises; for Scripture teaches us that "it is of faith," without which "it is impossible to please Him." Abraham is the "father of all them that believe" (and here the Jew has no prerogative over the Gentile). Now by the proclamation of the same gospel which has come to us, who were Gentiles, these Hebrew believers were also called. Like their father Abraham, they were asked to leave their former condition, for "the hope set before them." Like Abraham, they had obeyed—though there was a danger with some of them, like Lot's wife, to turn back to the Jewish system which was marked by the judgment of God. Spiritually, Jerusalem is called Sodom (Rev. 11: 8). As a nation they had already had proved to them what Abraham learned as to Hagar and Ishmael, i. e., that the flesh could produce no

acceptable fruit for God, and therefore stood condemned before Him; while He had sent them the true Isaac according to His word of promise. While despised by "His own," as Isaac by Ishmael, yet a remnant discerned Him as the promised Heir, and placed their hopes in Him. This remnant leave their all to follow Him; and when challenged, "Will ye also go away?" reply, "Lord, to whom shall we go? Thou hast the words of eternal life, and we know and are sure that Thou art that Christ, the Son of God." But while this little company knew and honored Jesus as God's only begotten Son, we find that they were all unprepared for that which was about to take place. They seemed not to realize that "He must first suffer" ere they could share the inheritance with Him; that this was the only ground on which He could righteously have them share His reign. Over and over He seeks to lead them into the truth of that which He had come for. They could not understand why He must suffer, but thought that by His almighty power He would deliver the nation from their enemies, and reign over them. They have their Isaac, so to speak, and expect to be blessed through Him. In this they were surely right; but as to the manner in which that blessing was to be accomplished, or the sphere of their blessing, they "understood not." When at last, instead of redeeming them according to their expectations, He is actually put to death by His enemies, their perplexity and fear give way to despair: they return to their homes dejected and overcome by all that had taken place. Their brightest hopes seem all to be dashed to the ground. Their Messiah, the Son of God, as they believed, instead of blessing

them and reigning over that people and the whole earth, as the prophets predicted he would, has actually been put to the most ignominious death, and does not even attempt to deliver Himself. Nay, more: when men had done their worst to Him, He cries to God; and instead of being delivered by Him, is forsaken by God too: then, having died, and being buried, the disciples go away unto their own homes, saying, "We trusted that it was He that should have redeemed Israel." Here Abraham's faith was stronger than theirs: he had learned this same deep lesson in taking the son of promise to the mount of sacrifice, where, to all appearance, every hope given him of God was about to be destroyed. Yet it was just here that everything was established upon a foundation eternal as God Himself: at this critical moment Abraham found strength in faith, giving glory to God. Could God altogether take Isaac from him? To do so were to abandon His faithfulness. Abraham waits; he is patient; by faith he endures the trial, "accounting that God is able to raise him up even from the dead, from whence also he receives him in a figure" (Heb. 11: 19). Isaac's deliverance from death was but a figure of the resurrection of Christ; and this, blessed be God, is His answer of joy to the deep sorrow of His people, who are now made to rejoice with Him in the One who by going into death has glorified God and opened the avenue of eternal blessing to all who will believe on Him. Thus in the resurrection of Christ God comes in with His *oath of assurance* to the "heirs of promise" of His unchangeable purpose in respect to their receiving the "eternal inheritance." If in the birth of Christ we behold the

promised "Seed" given, and thus the "word of promise" fulfilled (Acts 13: 23, 33), *is not the resurrection of Christ the oath*, so to speak, to all who believe in Him, of the absolute certainty of their blessing?

It is the only possible ground on which the "sure mercies" can and will be given to Israel, to restore them again in their land, and to save them with an "everlasting salvation"; and it is the same blessed way in which blessing has come to us Gentiles, and apart from which all faith and preaching of the gospel, and all hope derived therefrom, are "vain." (Comp. Acts 13: 34; Gal. 3: 8; Heb. 6: 13-20)

No wonder, then, that the Spirit of God speaks of God as giving to all the heirs of promise, to all who hear God's voice in the gospel, a "strong encouragement"! How blessed to know that the death of Christ has (may we not say?) placed God in a position of indebtedness for eternal blessing to every one who has fled for refuge beneath the precious blood of Christ, even to those who by faith have laid hold on the hope of the gospel; and the fact that He has raised His Son from the dead, and sent down the Holy Spirit with the message of good news, inviting all, whosoever will, to come and take the water of life freely, is the wondrous manner in which God declared His obligation, His righteousness, as also His great joy, in justifying and blessing every sinner who believes in His Son Jesus Christ.

To His own name be glory and praise from our hearts forever.

WM. H.