

# HELP AND FOOD

FOR THE

Household of Faith

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VOL. XXX.

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## Editor's Notes

### Communion

At least two persons are in view when we speak of communion. One speaks, tells out his thoughts, and the other hears, enjoys them, and responds to them. Such is communion with God. In His word He has communicated His mind to us. We hear Him; we enjoy what He says; we respond in praise and prayer.

Then there is "the communion of saints." Each having communion with God, we come together to enjoy in common what we enjoy in private. This is a moral necessity to every healthy soul; for we are not merely children of God individually, but "by one Spirit are we all baptized into one body," and thus made "members one of another." This makes us *need* one another.

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### Heaven Opened

In Luke 3: 21 we are told "the heaven was opened" over Jesus as He was being baptized, and praying. The Holy Spirit descended upon Him in the form of a dove, "and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased."

Here was one Man upon whom God could put His seal. Even His best men before had proved themselves sinners too well. In this One was no sin. Thirty years of a spotless, lovely life had He already lived, to God's delight. So He puts His seal on this by causing the Holy Spirit to descend upon Him.

But there is vastly more. He is being baptized; that is, He is identifying Himself (He who knew no

sin) with all the sinners who come to John the Baptist confessing their sins, and are baptized of him. He pledges Himself there to fulfil that righteousness which demands the death of the sinner. Only the awful baptism of the cross, three years later, could fulfil that. He bows in obedience to it, and expresses His obedience by praying. By that cross He will enable His Father to throw wide open to men the flood-gates of His love without trespass against His holiness. This, too, is delightful to God, and He seals His delight in it by the Dove alighting upon His blessed Son, and by opening the heaven over Him to proclaim that delight.

In Rev. 19: 11-16 we see the "heaven opened" again. This time it is to let out of it, riding upon a white horse, and heading the armies of heaven, the same Person over whose head it had opened before. He comes now out of the opened heaven as "*King of Kings, and Lord of Lords,*" to clear the earth of all His enemies. They who have despised Him in the day of His cross; the "Beast" and his "False Prophet," who have usurped His crown, must now, with all apostate Jews and Christians who have followed them, prove that Jesus Christ is Lord, that He has the right and the power to execute judgment, and that He has come to use it.

Between these two great and marvelous occasions for heaven to open, there is another which is no less wonderful, though of a totally different character. It is recorded in Acts 7: 55, 56. Stephen, a poor sinner saved by the cross of Christ, washed from his sins by the blood shed there, a subject of *grace*, "a man in Christ," who is bearing faithful testimony to those around him, being "full of the Holy Ghost,"

looks up into heaven and sees the glory of God, with Jesus standing on the right hand of God, and he says, "Behold, I see *the heavens opened*, and the Son of Man standing on the right hand of God."

Reader, every other sinner saved by the cross of Christ is "a man in Christ" as well as Stephen, and free to look with him into the opened heavens and, by faith, enjoy the *glorified* Jesus there, as by faith he enjoys the peace made by the *crucified* Jesus.

A wondrous time this is for believers, between the two openings of heaven for our Lord, with those heavens now open over us to gaze into them upon our adorable Saviour and Lord.

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#### A Self-asserting Principle

There is an extraordinary effort being made all over Christendom to hush up the undeniable declaration by Scripture of everlasting punishment. No amount of theories, however, of twisting and turning, or of quoting the Greek to carry along people who are ignorant of it, can do away with such plain words as, "These shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25: 46). Men, increasingly rebellious against God and every authority established by God, are everywhere pleading for love against justice, as though the two could not dwell together in one Being. That God is "a just God *and* a Saviour," having in love provided for man a means of escape from the inflexible claims of justice, they willingly ignore. The acknowledgment of this necessitates repentance; and pride forbids repentance. Rejecting the provision of God's love, they rebel against the judgment

which justice demands. And this affects every other relation of man. It affects the government of the household, of the State, and also of the Church. It destroys justice—the foundation of everything that is good. It produces anarchy. It turns the popular feeling on the side of crime if crime does not come too near themselves; and the end is not yet. When the full results of this are come upon them, men, in terror and unspeakable anguish, will find that, *already here*, justice is an eternal principle which will not be denied. And if it asserts itself even here in awful retributions, what will it be in the day when, having returned to the hands of Him who sits supreme upon the throne, it summons at its bar every unforgiven offender, and metes out to each according to his deeds?

Blessed be God for the provision of His grace, and for the *present* opportunity it gives! Blessed, also, be our Lord Jesus Christ for having so met every claim of divine justice by His cross that He can say to us, "Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, *hath eternal life, and cometh not into judgment, but hath passed out of death into life*" (John 5: 24).

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To love Christ for what He *did* for me is natural and right. "He loved me, and gave Himself for me"; and love begets love.

But this has led into an acquaintance with Him which sets love on a higher plane, and I love Him now for what He *is*.

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## HOLINESS: THE FALSE AND THE TRUE

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### DEAD TO SIN, AND PERFECT LOVE

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(Continued from page 325, Vol. of 1911.)

WHAT is it to be dead with Christ, dead to sin and to the rudiments of the world? Upon the answer to this question hangs the truth or error of the perfectionist system.

In commencing our inquiry I would remind the reader of what we have already looked at (in chapter 2) as to the distinction between standing and state. *Standing* has reference to what I am as viewed by God through the work of His Son. *State* is my actual condition of soul. "That I may be of good comfort," says Paul, "when I know your *state*." He speaks elsewhere of "this grace wherein ye *stand*." The two things are very different.

Death with Christ has to do with my standing. "Reckon yourself dead" refers to my state. It should readily be apprehended that no one but the thieves on the cross ever died *with* Christ actually, and one of them was lost. Thomas on one occasion said, "Let us also go, that we may die with Him." He referred to a literal death with Lazarus and with Christ, for whom to go into Judæa seemed to the disciples to be imperiling His life.

But Christ is now living in glory; and it is nineteen hundred years too late for any one to die *with* Him, so far as experience is concerned. Supposing the "death" of Rom. 6 were state or experience,

therefore, it could not be properly described as dying *with* Christ, but *as* Christ, or *for* Christ. To many it may seem needless to dwell upon this; but no one would think so who is familiar with the misuse of the expression in the holiness preaching and perfectionist literature of the day.

In these death is made to be experience. Believers are exhorted to die. They try to *feel* dead; and if in measure insensible to insult, deprivation, and praise or blame, they consider they *have* died with Christ; never realizing the illogical use of the language in question. When did Christ have to *die* to these things? When was He ever annoyed by blame or uplifted by praise? How then could stoical resignation be likened to death with Him?

One verse of tremendous import puts the scriptural use of the term beyond all cavil: "In that He died, He died unto sin once" (Rom. 6: 10). If it be said that I have "died with Him," it must be in His death, and to the same things to which He died. What then are we to learn from so solemn a statement?

Notice one thing very carefully. It does not—could not—say, "In that He died, His death was the end of inbred sin"! Yet this is what it should have said if my death with Him is the death of *my* inbred sin. But this could never be; for He was ever the Holy One in whom was no sin.

Yet He died unto sin. In what sense? Manifestly as taking my place. As my Substitute, He died unto sin in the fullest possible sense—sin in its totality, the tree and the fruit—but all mine—not His! "He loved me, and gave Himself for me;" and in so doing He died unto sin, bearing the judg-

ment of God due to me, the guilty one. God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5: 21). And having been made sin in my room and stead, and died for it, He has done with it forever—He has died *unto* it once for all, and in His death I see my death, for I died with Him!

When and where did I die with Him? There on His cross, nineteen centuries ago, when He died, "the Just for the unjust, that He might bring us to God." There I, and every other child of God, died unto sin with Him, henceforth to live unto God, even as it is written, "And He died for all, that they who live should no longer live to themselves, but to Him who died for them and has been raised" (2 Cor. 5: 14, 15, N. T.).

Who, that desires to be taught of God and to learn alone from Scripture, need stumble here? Christ's substitutionary death is accounted by God as my death, and the death of all who believe in Him; and through that death we are introduced into our new standing as risen from the dead, and seen in Christ before His Father's face. "He hath made us accepted in the Beloved" (Eph. 1: 6). This is my new and glorious position because I have died with Christ. I need not try to die, or pray to die, or seek to feel dead (absurdity beyond expression!); but Scripture says, "Ye *have* died, and your life is hid with Christ in God" (Col. 3: 3).

The practical results of this are many. Learning that I have died with Christ, I see at once the incongruity of denying this in my practical walk, or in any way owning the right of sin, which in-

dwells me still, to exercise control over me. It was once my master, but Christ has died to sin—root, branch, and fruit; and His death was mine. Therefore I must in faith reckon myself to be dead indeed unto sin, but alive unto God through Jesus Christ my Lord. Mark, I do not reckon the *sin* to be dead, or uprooted, or anything of the kind. I know it is there, but *I* am dead to it. Faith reckons with God, and says, "In Christ's death I died out of the sphere where sin reigns. I will not obey it therefore any longer." And while walking by faith, "sin shall not have dominion over you: for ye are not under law, but under grace" (Rom. 6: 14). What folly to speak of sin not having dominion if it be dead! The very pith and marrow of the apostle's teaching is that though it remains in my mortal body, I am not to let it reign there (Rom. 6: 12).

While I live in this world I shall never be actually free from sin's *presence*; but I can and should be delivered from its *power*. God hath "condemned sin *in the flesh*," not rooted sin out of the flesh; and as I condemn it too, and refuse all allegiance to it, walking in the Spirit with Christ as my soul's object, I am delivered from its control.\*

I reckon myself dead unto sin because in Christ I died to it; but it is only as I keep the distinction between the two phases of death clear in my mind that I am freed from confusion of thought.

Hoping I have been enabled of God to make this

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\* Let me here earnestly commend to the serious reader Mr. C. Crain's helpful "Readings on Romans," and "God's Salvation as set forth in the Epistle to the Romans," by John Fort. "Deliverance: What is it?" by F. W. Grant, might be profitably considered afterward.

plain to any troubled one, I pass on to consider a question often asked at this point: "If what has been taught is the truth, how can I be *perfect in love* with sin still dwelling in me?" For answer to this we must turn to 1 John 4: 15-19. To avoid one-sidedness, we shall quote the entire passage; and may I ask the reader to weigh every word, observing too that I am using a literal translation in closer accord with the original Greek text than our much-prized Authorized Version gives in this particular instance. "Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has to us. God is love; and he that abides in love abides in God, and God in him. Herein has love been perfected with us, that we may have boldness in the day of judgment, that even as He is, we also are in this world. There is no fear in love; but perfect love casts out fear: for fear has torment; and he that fears has not been made perfect in love. We love Him, because He has first loved us."

Now, with the passage before us, allow me to ask the reader four questions:

1st. Whose love is it which we have believed? See the answer in the first part of verse 16.

2d. Whose love is it in which we are called to abide? Read the latter part of the same verse.

3d. Where do we find perfect love manifested—in me, or in the cross of Christ? Note carefully verses 17 and 18.

4th. What is the result in me of coming into the knowledge of love like this? The 19th verse supplies the answer.

Now let me attempt a paraphrase of the passage, in place of an exposition, which for so simple a scripture seems needless. "Every one confessing the truth as to Jesus is at one mind with God, having received a new divine life, and thus is enabled to enjoy fellowship with God, whose mighty love we know and believe, having, indeed, rested our souls upon the greatness of that love toward us. God Himself has been revealed as love; and in that love we dwell. Knowing its perfection as manifested in the cross of Christ, we do not dread the day of judgment, because we know that love has already given Jesus to bear our sins. His death was ours; and now God sees us in Him, and we are, in God's sight, as free from all charge of guilt as His Son. Therefore we have no fear, for it is impossible that there should be fear in love: yea, this perfect love of God has banished every fear which could only torment us if this love had not been apprehended. If any still are in fear, as they think of meeting God, it is because they have not fully seen what His love has done. Their apprehension of His love is still very imperfect. But where His love is known and rested in, we love in return, for perfect love like His cannot but induce love in its object, when truly enjoyed."

Need words be multiplied? Is it not plain that there is no hint of that perfect love being developed in me, and thus my reaching a state of perfection in the flesh? On the contrary, perfect love is seen objectively in the cross of Christ, and enjoyed subjectively in the soul of the believer.

*(To be continued.)*

H. A. I.

## THE APPENDIX TO THE PARABLE OF THE GOOD SAMARITAN

(Luke 10 : 38-42.)

THE little scene which closes this chapter is peculiar to Luke, serving his general purpose of instructing us in great principles of truth. The two sisters here introduced were differently minded; and being brought to the trial of the mind of Christ, we get the judgment of God on matter of much value to us.

The house which we now enter was Martha's. The Spirit of God tells us this, as being characteristic of Martha; and into her house, with all readiness of heart, she receives the Lord, and prepares for Him the very best provision it had. His labors and fatigue called for this. Martha well knew that His ways abroad were the ways of the good Samaritan, who would go on foot that others might ride, and she loves Him too well not to observe and provide for His weariness. But Mary had no house for Him. She was in spirit a stranger like Himself; but she opens a sanctuary for Him, and seats Him there, the Lord of her humble temple. She takes her place at His feet, and hears His words. She knows as well as Martha that He was wearied; but she knows, also, that there was a fulness in Him that could afford to be more wearied still. Her ear and her heart, therefore, still use Him, instead of her hand or her foot ministering to Him. And in these things lay the difference between the sisters. Martha's eye saw His weariness, and would give to Him; Mary's faith

apprehended His fulness underneath His weariness, and would draw from Him.

This brings out the mind of the Son of God. The Lord accepts the care of Martha as long as it is simple care and diligence about His present need; but the moment she brings her mind into competition with Mary's she learns His judgment, and is taught to know that Mary by her faith was refreshing Him with a sweeter feast than all her care and the provision of her house could possibly have supplied. Mary's faith gave Jesus a sense of His own divine glory. It told Him that although He was the wearied One, He could still feed and refresh her. She was at His feet, hearing His words. There was no temple there, or light of the sun, but the Son of God was there, and He was everything to her. This was the honor He prized, and blessedly indeed was she in His secret. When He was thirsty and tired at Jacob's well, He forgot it all in giving out other waters which no pitcher could have held, or well beside His own supplied; and here Mary brings her soul to the same well, knowing that in spite of all His weariness it was as full as ever for her use.

And oh, dear brethren, what principles are here disclosed to us! Our God is asserting for Himself the place of supreme power and supreme goodness, and He will have us debtors to Him. Our sense of His fulness is more precious to Him than all the service we can render Him. Entitled as He is to more than all creation could give Him, yet above all things does He desire that we should use His love and draw from His treasures. The honor which *our confidence* puts upon Him is His highest honor; for it is the divine glory to be still giving, still blessing,

still pouring forth from unexhausted fulness. Under the law He was to receive from us, but in the gospel He is giving to us; and the words of the Lord Jesus are these: "It is more blessed to give than to receive." And this place He will fill forever; for, "without all contradiction the less is blessed of the better." Praise shall, it is true, arise to Him from everything that hath breath; but forth from Himself, and from the seat of His glory, shall go the constant flow of blessing, the light to cheer, the waters to refresh, and the leaves of the tree to heal; and our God shall taste His own joy, and display His own glory, in being a Giver forever.—"*The Evangelists*," by J. G. Bellett.

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## My Redeemer

"I know that my Redeemer liveth."—Job 19 : 25.

"Their Redeemer is strong."—Jer. 50 : 34.

**I** KNOW that my Redeemer lives  
 To intercede for me:  
 The strength that this assurance gives  
 Confirms the feeble knee:  
     My Redeemer  
 Pities my infirmity.

The weak and foolish of this world  
 He makes His special choice,  
 Showing the mysteries of grace  
 To those who know His voice:  
     Strong Redeemer!  
 'Neath Thy shadow we rejoice.

His promises, forever true,  
 Like open portals stand,

Where faith may enter, and receive  
Her bounty from His hand:  
My Redeemer  
Meets the hungry soul's demand.

And oh, how tenderly He bends  
To hear a contrite cry!  
Interpreting the tale untold  
That hangs upon a sigh:  
My Redeemer,  
As the sinner's Friend, draws nigh.

"The everlasting covenant,"  
Sealed with His blood, I see!  
How full the pardon, and how deep  
The peace He made for me!  
My Redeemer  
Gave His life to set me free.

And while on every cloud of care  
His bow of peace appears,  
The brightness of this "blessed hope"  
The dim horizon clears—  
My Redeemer  
Soon shall wipe away all tears!

Oh then shall rise the glad "new song,"  
From hearts attuned aright,  
When all Thou hast "redeemed to God"  
Shall walk with Thee in white!  
Blest Redeemer!  
Haste that day which knows no night.

J. M. G.

## THOUGHTS ON GEN. 1 AND 2

(Concluded from page 329, vol. of 1911.)

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### THE ETERNAL ESTATE OF THE NEW CREATION

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#### CHAP. 2.

THIS chapter divides into three parts. First, verses 1-3, the rest of the seventh day. It could not be otherwise. When Christ has put down all enemies and reigns supreme, God rests, and all creation rests. In verses 4-7 we get the relation of man to the new scene of blessing; and in the third part (verses 8-25) we have the blessing itself.

Toiling through this scene, what a cheering hope it is for the soul to look on to the rest of God which is yet to be ushered in, and which all creation will share. But how could this be unless God were "all in all"? How could God rest, how could creation rest, while one unruly spirit remains at large? But when He is all in all; when, as "the Father of our Lord Jesus Christ," and, because of this, also "the Father of every family, whether in heaven or earth," He can exercise that blessed relationship without interference, what a scene of rest it will be!—nothing more for ever and ever to mar the enjoyment of that blessed relation between Him and all His own!

From verse 4 to the end we have in type what is to characterize the eternal day. First, we see God planning and working in view of what He is going to bring in. Man is not there, but God is doing all in view of him and of the creation to come in with him. The word "generation" tells of *family de-*

*scent*—the link between the Begetter and the begotten. “The heavens and the earth” standing in this relation to the Lord God, how sure it is that all creation shall be delivered from the bondage of corruption and be brought into the liberty of the glory of the children of God (Rom. 8: 21).

In verse 7 the man comes in—figure of Him as the One to whom the Father hath given to have *life in Himself* (John 5: 26), even as the Father has it—the Source from which all others derive it. He is the perpetual Fountain of it.

In Adam God breathed “the breath of life,” and he became progenitor of all his race. In Christ is the eternal life, and He imparts it to all His race. A suggestion is here too of man’s *triune* being—a body of dust, which links him to the earth; a soul, the link with the lower creatures; a spirit, the link with God. To take up this form the blessed Son of God came down, that He might lift all “the seed of Abraham” into His own glory for all eternity.

The sources of ministry and blessing are next spread out. The garden is the special place to be occupied by the man and his consort. It is “eastward.” The glory of God is usually, in Scripture, linked with the east. It is “in Eden” (*delight*). What a scene of delight for God and man when Christ and the Church, His bride, are set forever in “the paradise of God”! How much “the garden” appears in the language of the bride in the Song of Songs! There too is the fullest provision for every faculty and desire. In the midst, forming the centre of blessing, is the tree of life. Christ is ever the centre, on earth or in heaven, if our relations with God are right. Then the government of God ex-

pressed in the tree of the knowledge of good and evil. Then the river and its four heads—the fulness of the Spirit's ministry in that day, and which will be universal. Blessed ministry, that shall flow throughout eternity, ever refreshing us with the same blessed things with which He refreshes us now, only in fulness then—nothing more in us to hinder His ministry!

The man is put into the garden “to *dress* it and to *keep* it.” Blessed Saviour! He will abide throughout all eternity the perpetual minister to all creation, ever engaged in the service of love, tending God's garden, and caring for it. No failure then, as with Adam. If God could trust Him for the dreadful work of our redemption, He can also in the safe-keeping of everything. The tree of the knowledge of good and evil is *not* to be eaten. It is eaten *now* because of disobedience. Then *there will be no more sin*. That tree will then be only a reminder of our past history. Salvation known and enjoyed *now* has not delivered us from eating of it; therefore our need of discipline and walking in the spirit of self-judgment that become partakers of His holiness. In the eternal state this will be ended; we will have reached what God has predestinated us unto—*like His Son*.

In the closing part of the chapter we come to that which, after the purpose and manifold wisdom of God, is dearest and nearest of all to Christ, as well as the expression of the richest grace of God. He has made all the creatures of the earth and the heaven to come to the man to be named. They take their place under him. But among them all there is none fitted to be his companion. For this

the death-sleep, as in special relation to a suited help meet, must come in. "Christ loved the Church, and gave Himself for it." A special work is here. Eve is not made as Adam. She is not made directly from "the dust of the ground." She is taken *out of Adam*. She is "builded" (marg.) out of a piece of him, so that he can say, "This is now bone of my bones, and flesh of my flesh." And this is what is necessary to illustrate the formation of the Church, and her special relation to Christ. Thus the Church is made the complement of Him who nevertheless fills all in all. He is the Head over all to the Church, and she shares the glory of His Headship.

The one special book of the Scriptures devoted to this subject is the epistle to the Ephesians. Counsel, grace, love, oneness, shine out nowhere as in this wonderful epistle. May we drink deeply there, that we may enter abundantly into God's present work, and our ways be governed by it! J. B.

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It is indeed a joy to be in the Master's service, to be faithfully occupied when He comes. It is one thing, however, to be found doing when He comes, but quite another to be found *well* doing. We were meditating a little recently over John on the lonely isle of Patmos. There may not have been much there for Christian activity; but his faithfulness for the word of God and the testimony of Jesus Christ had put him there; so the Lord found him well doing. We can only be found well doing when we are occupying the place and doing the thing that God orders for us.

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## AN EXAMINATION OF PHILIP MAURO'S TRACT ON CHRISTIAN FELLOWSHIP, BY C. CRAIN

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I N a small pamphlet entitled, "Concerning Fellowship in Breaking Bread," by Mr. Mauro, we are invited to give special attention to the two following points, as stated by himself:

"*First*, The proposition that the breaking of bread is an *act*, or *event*, each occurrence of which is complete in itself, so that there cannot be such a thing as 'setting up the Lord's table in any place,' nor among any particular group or association of believers. *Second*, The true interpretation and application of 2 Tim. 2 : 20-22."

Having read his paper with patient care, I can say with assurance that his first proposition is flatly contradicted in the Scriptures, and that his interpretation and application of 2 Tim. 2 : 20-22 is a serious perversion of it, evacuating it of its meaning and sanctifying power.

I purpose an examination of these two points by the infallible word of God, to show what is its verdict on them. But I have some remarks of a more general character which I desire to make first. My examination will be in two papers following.

Mr. M. is a vigorous writer, and were he more mature in the mind of God would be helpful to the Lord's people. But not only this tract, but most of his writings which have come to my notice, are marred by ill-digested thoughts and extreme

statements which the Scriptures do not support, and which in some cases quite nullify the words of God. This renders him unsafe as a guide and leader to the people of God.

While carefully reading the above mentioned paper I have been much impressed with this characteristic. Many statements in it could not emanate from a mind formed by the Holy Scriptures as to the fundamental character of the house of God, and the responsibility of the Lord's servants to maintain, carry on, and preserve that fundamental character. In result there frequently is an *unfair* characterizing of the thoughts and views of others, which he opposes. It is unjust to attribute to another what he does not hold. Mr. M. is guilty of this. Undoubtedly it is not malice, but, as I have suggested, the result of haste to publish without adequate spiritual knowledge.

Another matter is more difficult to associate with immaturity, though a mind matured in the truth would not fall into it. I refer to the actual insertion at times, in Mr. Mauro's treatment of a passage of Scripture, what is *not in* the passage. This is very serious, and springs, I believe, from the power of a wrong principle imbibed. This so blinds the mind that the evident force and meaning of the passage is denied. It then becomes necessary to find and adopt an explanation which will reconcile the passage to the wrong principle already accepted.

Convinced of these things, and that some of them, at least, seem to be characteristic of Mr. M. as a writer, it has become to me a duty to call the attention of God's people to them, as far as I am able to reach them, especially as there appears to be evi-

dence of efforts being made to give his writings a widespread circulation. It is with a desire to be faithful to the Lord that I warn His people of the necessity of special care and discrimination in reading Mr. M.'s writings.

Scripture shows that there are several classes of persons that should be debarred, not only from collective fellowship in the breaking of bread, but from *all* Christian fellowship. In one class only is there exception, as I shall point out further on.

1. All unbelievers (2 Cor. 6: 14-18). No yoke (nothing that binds people together) is to exist between believers and unbelievers.

2. All professing believers who are unsound as to the doctrine of the person of Christ (2 John 10, 11). "Receive him not into your house, neither bid him Godspeed. For he that biddeth him Godspeed is partaker of his evil deeds." The language is sufficiently plain and forceful. Even a Christian woman is to refuse private or individual Christian fellowship to a person who is unsound as to the person of Christ; and if private fellowship is to be denied to such, surely the collective as well. Unitarians and all others who deny the deity of the Man Jesus Christ are barred out. It also excludes those who, whether they deny His deity or not, deny His true humanity.

3. Those who are fundamentally unsound as to the nature and necessity of the sacrificial death of Christ. Among many passages showing this, is John 6: 53. It is decisive. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have *no* life in you." Another is John 12: 24: "Except a corn of wheat fall into the ground and die, it abideth

alone." Apart from that one only atoning death, there is no salvation. All Christian fellowship is based on the sacrificial death of the Lord Jesus Christ. He who denies the foundation on which Christian fellowship rests is disqualified for participating in it.

I presume there are few who are sound as to the person of Christ that are unsound as to the nature and necessity of His death. Those who are so, probably give only a passive, and not an active, acceptance to the truth of His person. In view of this fact, this and the previous class might well be put together, as indeed is generally done.

4. Those who in their individual life and walk compromise holiness. One passage showing this will suffice. It is 1 Cor. 5: 11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no, not to eat." Here is plainly an authoritative ruling by which we are made responsible to refuse all Christian fellowship to those who live in unholiness.

5. Those who maintain unholy associations. There are many passages which show this. I cite two: 1 Cor. 10: 14-33, which is very explicit. We shall return to it later on. The other is, 2 Tim. 2: 19-22; a passage which, rightly understood, is very strong. Great efforts have been put forth to break down the evident and plain meaning of this latter passage, but without success, as we shall see.

Mr. M. very evidently agrees that all persons belonging to the first four classes named are disqualified for Christian fellowship; but he disagrees as to

the last. He reasons very vigorously against debarring persons who are merely in unholy associations. His reasoning is very special pleading, antagonistic to the evident mind of the Spirit, and a complete nullification of the passage he fights, destroying its sanctifying power.

I desire here to make it perfectly clear what is in contention. I do not insist, and I know of none who do, that all private fellowship is to be withdrawn from all who belong to this last class. I judge that there are many circumstances in which having Christian fellowship *individually*, or *privately*, with many whose associations are evil is quite permissible. I have found nothing in the Scriptures against it. But *collective* or *assembly* fellowship is certainly prohibited. We shall consider it in our examination.

Here I only insist that a mind divinely taught as to Christian fellowship, thoroughly imbued with the conception of its nature and character, as set forth in the word of God, would not only accept that persons belonging to the first four classes are debarred from the privileges of such fellowship, but would agree as well to the authoritative ruling by the apostle which excludes from it also, at least in its collective form, persons of the fifth class, i. e., persons in unholy associations.

Mr. M.'s tract not only denies this holy safeguard given us as a protection for the normal character of Christian assembly fellowship, but he in fact denies the fundamental character and nature of the fellowship itself. This we will see as we proceed.

Mr. M. admits that the principle of separation from evil is right. But it seems to be only a "theory" with him, for he complains that "in actual

practice" it does not operate aright. In essence this is infidelity. If a principle is true, it is right to practice it, whatever be the difficulties and cost. But in his examination of its practice Mr. M. is unfair. He does not speak of inconsistency in the practice of a right principle. If he did, one would readily admit there has been much of it. There does not appear to be the slightest evidence that he looks on the failures in the practice as being through Satan's attacks on the principle itself, or on the weakness of those holding the principle in making practical application of it. Had he seen this, he would not have unfairly and falsely characterized the practice, as he has done.

I might say much more in this line; but as it is only the truth of God which delivers from error, we will give ourselves to this in our next.

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## THE TRUE END OF LIFE

THE *end* of life is not, as men say, "to do good," although so many of us think so. It is not to win souls, although I once thought so. The *end* of life is, to do the will of God. That *may* be in this or that line of doing good, or in winning souls; or it may not. For the individual the answer to the question, "What is the *end* of my life?" is, "To do the will of God, whatever that may be."

To an invitation to preach to an exceptionally large audience, Spurgeon replied, "I have no ambition to preach to ten thousand people, but to do the will of God"; and he declined.

If we could have no ambition past the will of God,

our lives would be successful. If we could say, "I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is to do the will of God, whatever that may be"—that makes all lives equally great, or equally small, because the only great thing in a life is what of God there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God.

No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives; and a dairymaid or a scavenger can do as much.

Therefore the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation, and prosperity, and adversity, to the will of God, wherever that may lead us. It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success according to God in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading: The definition of an ideal life:

*"A man after Mine own heart, which shall fulfil all My will."*

The object of life:

*"I come to do Thy will, O God."*

After life, the first thing you need is food:

*"My meat is to do the will of Him that sent Me."*

The next thing you need after food is society:

*"Whosoever shall do the will of My Father in heaven, the same is My brother, and sister, and mother."*

You want education:

*"Teach me to do Thy will, O my God."*

You want pleasure:

*"I delight to do Thy will, O my God."*

A whole life can be built up on that vertebral column; and then, when all is over,

*"He that doeth the will of God abideth forever."*

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## A Prayer

**L**ORD, make Thy love so true to me  
 That I in Thee my all may know:  
 Give me from all around to flee,  
 And to Thy Breast for safety go;  
 And, hidden there, secure from harm,  
 Lean on Thine own Almighty Arm.

Lord, in that place of strength and rest  
 Safe and secure, and trusting Thee,  
 (Of portions, Jesus, this is best,)  
 Mine may its sweetness ever be,  
 And, never wandering from Thy care,  
 Find all my satisfaction there.

A. D. S.

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## ANSWERS TO CORRESPONDENTS.

**QUES. 1.**—In Isaiah 45 : 7 it says, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Does this mean that the fall of Adam, and all the wicked things which are done in the world, are ordained of God, and done according to His predestination, so as to fulfil His purposes ?

**ANS.**—No, indeed ! So far is it from this, that when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, it repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. 6 : 5, 6). Then again, in James 1 : 13, 14, "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 drawn away of *his own lust*, and enticed."

"Evil" in the passage you cite from Isaiah has another sense altogether. Verses 10 and 11 of his 47th chapter give plainly what that sense is. It is the evil which befalls people as judgment from God for their wickedness. The expression is very largely used in this sense throughout Scripture. For instance, in Amos 3 : 6 : "Shall there be evil in a city, and the Lord hath not done it?" The unrepentant world is largely fatalistic; that is, they charge God with the evil that is chargeable to man only, that they may not be troubled in their consciences with the evil (the judgments) which come upon them from God for their iniquities. And even the people of God may become more or less affected by the same delusion and love of ease.

The plans of God, centering in Christ, and formed long before man was created, give full place indeed to the revolt of Satan in heaven, and of man on earth, and to all the evil resulting therefrom. All of it was taken into full consideration; it was permitted, but none of it was ordained of God. If one ask, as many do, "Why, then, did God create man a responsible creature who could fall?" The answer is given by Scripture itself: "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.)

QUES. 2.—Did man *acquire* a conscience by eating of the tree of the knowledge of good and evil? or did he merely get a *bad* conscience?

ANS.—We cannot understand how conscience could exist where there is no knowledge of good *and* evil; for conscience is the discernment between the one and the other, with the condemnation of the one and approval of the other. It is not, however, the impartation of anything new in man from God, for man was created a moral, responsible being, and as soon as he violated his responsibility, conscience sprang out of his moral sense and condemned him. In that sense he *acquired* a conscience by his disobedience. It was not a new power or faculty, however, but a putting into exercise the moral element which would never have been awakened had not evil come in.

QUES. 3.—Was there anything in the fruit of the tree itself that produced a result in man, or was it simply the result of his disobedience, which would have been the same for any other transgression?

ANS.—As there was virtue in “the tree of life” to make man “live forever,” that is, to give immortality to his body in his fallen condition, may there not have been likewise in “the tree of the knowledge of good and evil” that which introduced mortality in man?

Eating of the tree—a physical thing—would thus introduce death in man—physical death, of course; whilst transgressing against God in eating what He forbade would bring guilt and spiritual death in his soul. Both parts of man, the material and the spiritual were thus immediately affected by the disobedience.

QUES. 4.—If man knew it was wrong to disobey God, as he must, to have been responsible, did he not *discern* good and evil before he *experienced* the evil?

ANS.—Surely so; but there is a vast difference between such discernment and the “knowledge” of good and evil. The first is the mere sense of responsibility; the other, the indwelling of a fearful element.

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## EDITOR'S NOTES

### Socialism

A book called "The Trumpet Voice from the Throne," and published in the State of Washington, is sent us with the request to give a word as to it, as it is largely distributed in those parts, and professes to be Christian in character.

The book is a defense of Socialism. It is Christian in character after the fashion of *Mormonism* and *Christian Science*. The use of Scripture in the hands of its author, and the revelations and new light he has received from it compare well with Joe Smith and Mary Baker Eddy, though for a different purpose. How such persons dare to use God's holy Word as they do to further their political and social hobbies, or their financial greed, only shows how hardened in conscience men are becoming.

Who but a madman could associate the communion of the early Christians, as related in Acts 2, with the murderous communism of modern times? There is no less difference between the two than between the kind-hearted man who distributes his goods among the poor and the highway robber who demands your purse or your life.

The author hates the church of Rome. No wonder. God hates her too, and has predicted her terrible overthrow in terms unmistakable. But He hates her from a very different motive than the egotistic, self-admiring author of this book. When God sees men parading in princely style, running thousands of miles to be "arrayed in purple and

scarlet," ever plotting for political power, misleading multitudes, *and yet pretending to be the representatives of His holy, heavenly, meek and lowly Son*, His judgment must come upon it all; and when it comes, "the fear of her torment" will be upon all, and make them stand afar off.

God hates no less, however, the brazen-facedness which seeks to associate the name of His Son, who "came not to destroy men's lives, but to save them," with banded men to whom human life is nothing if they may but reach their end. As all who use the word of God for mere political or social ends, the necessity of the new birth to make us children of God is ignored by this writer. His "brotherhood" is *in humanity*, fallen and unchanged by divine grace—a humanity which, in that state, he can no more bring into a real brotherhood than he can bring shark and shad into a brotherhood.

The brotherhood of the Bible is *in Christ*, formed by a mighty change wrought in the heart of man by the Spirit of God, which transforms him after the image of his Saviour.

Ignoring this is ignoring steam for the engine, or the mainspring for the clock. It makes every movement of man, whether religious, social, educational, political, or aught else, utterly hopeless to remove the ills of humanity. It is all medical treatment offered to a dead man. Christ received as a personal Saviour and Lord is the only hope. When the writer in question has found this for himself in Christ, he will burn his book, and sorrow at having used such holy things for such unholy ends.

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## Heaven

People talk much of heaven, the bliss of heaven, the joys of heaven, etc. They know every one there is going to enjoy the fullest blessedness possible. This much of the revelation which God has given of heaven has laid hold on them. Even the ungodly—people who here on earth would flee from the society of godly persons—talk of the happiness they look for in heaven.

What then constitutes the happiness of heaven? A few passages among many from Scripture give the answer: "Absent from the body . . . present *with the Lord*" (2 Cor. 5: 8). It is to be in heaven, of course, for the Lord is there; but the bliss is not being in heaven but "with the Lord."

In 2 Thess. 4: 17 it is said, "Then we which are alive and remain shall be caught up together with them (the raised from the dead) in the clouds, *to meet the Lord* in the air: and so shall we *ever be with the Lord.*" In heaven, of course, but the attraction and bliss is to "*ever be with the Lord.*"

In Philippians 1: 23 the apostle expresses his "desire to depart, and *to be with Christ*, which is far better." He had been "caught up to the third heaven" before this, and he knew the unutterable bliss of it, but evidently that bliss was "to be with Christ."

"I will come again and receive you *unto Myself*," the Lord said to His disciples.

"Father, I will that they also, whom Thou hast given Me, *be with Me* where I am," He said again.

We need not multiply quotations. It is the love of Christ to us and ours to Him which will make heaven such a blissful place. It is not the palatial

residence, the costly furnishings, the array of servants, which make a *home*. A home is made by *love*. It is the love of Jesus, the love of the Father, the fellowship of the Spirit which, having enraptured the soul, will make heaven the delight of the redeemed. Thus in the New Jerusalem, the eternal dwelling-place of the saints, it is the presence of God and the Lamb that enlightens it throughout.

One who loves not our Lord in sincerity could not endure being there. The thought of it, even to a Christian, is not attractive here unless he cultivate acquaintance and fellowship with God in his daily life. Having seen and learned the love of God in the cross of Christ, how cheerfully now we turn our faces to Him where He is, gladly welcoming the hour when He will take us to the home of His love.

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## No Separation

(Rom. 8 : 38, 39.)

“**T**HINGS present” cannot separate  
 My trembling soul from Thee ;  
 Enfolded in Thy love, I wait  
 Thy power put forth for me.

In all the varied needs of life,  
 I desolate should be  
 If left to face its terrors rife,  
 Lord Jesus, without Thee.

The weak are Thine especial care ;  
 My weakness all can see ;  
 Keep this poor heart linked to Thee there,  
 And make me strong in Thee.

A. E. F.

# HOLINESS: THE FALSE AND THE TRUE

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## THE BAPTISM OF THE HOLY SPIRIT AND OF FIRE

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*(Continued from page 10.)*

IT is remarkable how many expressions from the Scriptures, of diverse and widely differing meanings, are pressed into service by the perfectionists to support their views, and supposed by them to be synonymous with St. Paul's "second benefit." We have already examined some of them, and shown they have no reference whatever to the theory of the eradication of inbred sin at some time subsequent to conversion. Of all these expressions, the one that heads this chapter is ever given the most prominent place, and it is triumphantly alleged, with no possibility of serious refutation, that in this at least we certainly have what to many in the beginning of this dispensation was a blessing received after having been born again. Were not the apostles all children of God before Pentecost? Did they not all have the forgiveness of their sins? Surely. Yet who can deny that they received the Spirit only at Pentecost? And if this was so with them, how can we suppose there is any other way now of becoming fit for service? Each individual must have his own Pentecost. If he does not, he is likely to miss heaven after all. And here the holiness teacher feels sure he has clinched his favorite doctrine beyond all possibility of disproof.

Some distinguish between the baptism of the Holy Spirit and that of fire, and thus make a third

blessing (!); but the majority consider the two as one,—the Spirit coming upon and within the justified man, like a flame of fire, to burn out all evil and impart divine energy. Thus they sing:

“ Refining fire go through my heart,  
 Illuminate my soul:  
 Scatter Thy light through every part,  
 And sanctify the whole.”

We must therefore turn again to our Bibles and carefully examine all that is thus recorded concerning the Spirit's baptism, noticing too, some other operations of the same Spirit, which have been greatly misunderstood by many.\*

It was John the Baptizer who first spoke of this spiritual baptism. When the people were in danger of giving the forerunner an undue place, he pointed them on to the coming One, the latchet of whose sandal he felt unworthy to unbind, and he declared, “I indeed baptize you with water unto repentance, but He that comes after me is mightier than I, . . . He shall baptize you with the Holy Spirit and fire; whose winnowing fan is in His hand, and He shall thoroughly purge His threshing floor, and shall gather His wheat into the garner, but the chaff He will burn with fire unquenchable” (Matt. 3: 11, 12, N. T.).

In Mark's account no mention is made of fire. The only portion of John's declaration quoted is,

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\* If I could feel sure that all my readers would procure a copy of S. Ridout's “Lectures on the Person and Work of the Holy Spirit,” I would not take the trouble to write this chapter. But if any find my briefer remarks at all helpful, let me urge them to send for this larger work, which the same publishers will gladly supply.

"There comes He that is mightier than I after me, the thong of whose sandals I am not fit to stoop down and unloose. I indeed have baptized you with water, but He shall baptize you with the Holy Ghost" (Mark 1: 7, 8). There is a reason for the omission of "and fire," as we shall see in a few moments.

Luke's account is the fullest of all. After telling of John's mission, by emphasizing the large place that coming wrath had in it (as also in Matt. 3: 7-10), "The axe," he declares, "is already applied to the root of the trees; every tree, therefore, not producing good fruit, is cut down and cast into the fire" (Luke 3: 9). But who will execute this solemn sentence? Will it be John himself or Another to come after him? And if Another, will His coming be alone for judgment? John gives the answer farther down: "I indeed baptize you with water, but the mightier than I is coming, . . . He shall baptize you with the Holy Spirit and fire; whose winnowing fan is in His hand, and He will thoroughly purge His threshing floor, and will gather the wheat into His garner, but the chaff He will burn with fire unquenchable" (vers. 16, 17, N. T.)

In the Gospel of John, again, as in that of Mark, nothing is said of fire. It is only, "I beheld the Spirit descending as a dove from heaven, and it abode upon Him. And I knew Him not; but He who sent Me to baptize with water, He said to me, Upon whom thou shalt see the Spirit descending and abiding on Him, He it is who baptizes with the Holy Spirit. And I have seen and borne witness that this is the Son of God" (chap. 1: 32-34).

The only other promise of the Spirit's baptism is

that given by the risen Lord Himself ere His ascension, as recorded in Acts 1:5. After commanding the disciples to tarry at Jerusalem for the promise of the Father soon to be fulfilled, He says: "For John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." Again, there is no mention of fire.

In chap. 2 of the Acts we have the historical fulfilment of these promises. The Holy Spirit descended from heaven and enveloped all the one hundred and twenty believers in the upper room, baptizing and indwelling them. There is no mention of the fire. Instead of that we read of something very different. "Cloven tongues, *like as of* fire sat upon each of them." Observe the statement carefully. It does not say a baptism of fire, but tongues, having the appearance of fire, sat upon each one. Was this that fiery baptism of which John spake? I think not—and for a very good reason.

Twice we have found the double expression used, "He shall baptize you with the Holy Spirit, and with fire." Three times we have seen the last expression omitted. Why this difference? John is addressing a promiscuous company in both Matthew and Luke. Some are repentant, waiting for Messiah; others are proud, haughty, hypocrites, and unbelievers. Some are humbly baptized in water, as signifying the death their sins deserve. Others evade the baptism, or would undergo it while unrepentant. John says in effect: Whether you are baptized by me or not, you shall all be baptized by the coming mighty One, either by the Holy Spirit, or in fire! He will make a separation

between the true and the false. Every corrupt tree will come down and be hurled into the fire! Too proud to be baptized in water unto repentance, the haughty Pharisee will be baptized in the fire of judgment.

The wheat will be gathered into the garner: they will be the Spirit-baptized ones. The chaff will be cast into the fire: this will be their baptism of wrath.

In the accounts given by Mark, John, and in the Acts, there are no unbelievers introduced. Both John and Jesus are speaking only to disciples. To them they say nothing of the baptism of fire. There is no judgment—no wrath to come—for them to fear. They receive the promise of the baptism of the Spirit only, and this was fulfilled at Pentecost.

From this point on, that is from Acts 2, we never hear again of this baptism as something to be waited for, prayed for, or expected. The promise of the Father had been fulfilled. The baptism of the Holy Spirit had taken place. There was never another Pentecost recognized *in the Church*. Only once thereafter is the baptism so much as mentioned in the New Testament, and that as something past, in which all who were believers had shared. "By one Spirit are ye all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit." This is the inspired statement of 1 Cor. 12: 13, and it is addressed to "all in every place, who call upon the name of Jesus Christ our Lord" (1 Cor. 1: 1). Many of them were weak Christians, many were carnal, many failed to enter into much of the glorious truth pertaining to the New Dis-

ensation, but all were baptized by the one Spirit into the one body of Christ.

We must therefore enquire carefully what that spiritual baptism accomplished, and why it took place subsequent to the new birth or conversion of the apostles and other believers in the opening of the book of Acts.

First, let it be noted, the baptism of the Spirit was a future thing until Jesus was glorified. It was after His ascension that He was to send the Spirit, who had never hitherto dwelt upon the earth. While Christ was here the Spirit was present in Him, but He did not then indwell believers. "The Holy Ghost was not yet given, because Jesus was not yet glorified." In His last hours with His disciples He spoke of sending the Comforter, and He contrasted the two dispensations by saying, "He hath been *with* you, and shall be *in* you."

Secondly, observe that He was not to come for the cleansing or freeing of the disciples from sin. True, He would indwell them, to control them for Christ and empower them for holiness of life, and for authoritative testimony. But His special work was to baptize or unite all believers into one body. He came to form the body of Christ after the Head had been exalted in heaven, as Man, at God's right hand. The Saviour's work on the cross cleanses from all sin. The Holy Spirit unites the cleansed into one body with all other believers, and with their glorified Head.

Thirdly, the body being now formed, individual believers no longer wait for the promise of the Father, expecting a new descent of the Spirit; but upon their believing they are sealed with that

Holy Spirit, and thus are linked up with the body already in existence.

In the early chapters of Acts we have a number of special manifestations of the Spirit, owing to the orderly formation of that mystical body. In Acts 2, the one hundred and twenty in the upper room are baptized into one body. Those who believed and were baptized with water, to the number of over three thousand, received the same Spirit, and were thus added by the Lord, to the newly-constituted Church or assembly.

In Acts 8 the word of life overleaps Jewish boundaries and goes to the Samaritans, who are obliged to wait till two apostles come from Jerusalem ere they receive the Spirit—"that there be no schism in the body." These ancient enemies of the Jews must not think of two churches, or two bodies of Christ, but of one; hence the interval between their conversion and the reception of the Spirit upon the laying on of the apostles' hands. The Jews and Samaritans had maintained rival religious systems and temples for hundreds of years, and the contention was very bitter between them (see Jno. 4: 19-22). So it is easy to see the wisdom of God in thus visibly and openly uniting the converts of Samaria with those of Jerusalem.

In Acts 10 the circle widens. Grace flows out to the Gentiles. Cornelius (already a pious man, undoubtedly quickened by the Spirit), and all his company, hear words whereby they shall be saved—brought into the full Christian position—and as Peter preaches, the Holy Ghost falls on them all upon their believing, a manifestation of power accompanying it, as a testimony to Peter and his

companions;—they spake in foreign languages by divine illumination of the mind and control of the tongue. They are added to the body.

One exceptional instance remains; that recorded in Acts 19. Apollos has been preaching the baptism of John in Ephesus, knowing not the gospel of Christ's death and resurrection and the Spirit's descent. He was carrying to the dispersed Jews in Gentile cities the message of John. Instructed by Aquila and Priscilla, he received the full revelation and went on to Corinth. Paul followed him to Ephesus, and found certain disciples, who clearly came short of the Christian place and walk. To them he said, "Did ye, upon your believing, receive the Holy Spirit?" They replied, "We did not so much as hear that the Holy Spirit had come."\* Now Christian baptism is "in the name of the Father, and the Son, and the Holy Spirit." So Paul asks, "Unto what then were ye baptized?" This brings all out. They answer, "Unto John's baptism." Upon this the apostle preaches the truth of the Christian revelation, setting forth Christ as the one predicted by John, who had now come, died and risen, and who had sent the Holy Spirit down from heaven. They received the message with joy, were baptized by authority of the Lord Jesus, and upon the imposition of Paul's hands, received the Comforter. They too are added to the body, and the transitional state had come to an end.

Thereafter no mention is ever made of an interval between conversion and the reception of the Spirit. He now indwells all believers, as the seal

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\* See the Revised Version.

that marks them as God's (Eph. 1: 13-15; see R. V.), whereby they are sealed till the day of the redemption of their bodies (Eph. 4: 30).

If any have Him not, they are none of Christ's (Rom. 8: 9). The indwelling Spirit is the Spirit of adoption, "whereby we cry Abba, Father." It is therefore impossible to be a child of God and not have the Spirit. He is the earnest and the first-fruits of the coming glory (Rom. 8: 11-17, 23). He is our Anointing, and the youngest babe in Christ has this divine Unction (1 John 2: 18-20, 27).

Because we *have* the Spirit, we are called to "walk in the Spirit," and to be "filled with the Spirit," that thus our God may be glorified in us (Gal. 5: 16; Eph. 5: 18). But the Spirit's indwelling does not imply or involve any alteration in or removal of the old carnal nature, for we read, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot [or, might not] do the things that ye would" (Gal. 5: 17).

Believers' bodies are the temples of the Holy Spirit, and we are called to guard them from pollution, and hold them as devoted to the Lord. It is because we are thus made members of Christ and joined to the Lord that we are exhorted to flee fornication and all uncleanness. (1 Cor. 6: 12-20). How utterly opposed to the so-called holiness system would exhortations such as these be? Think of teaching a man that because he has the Holy Spirit, all tendency to sin has been eliminated from his being, and then exhorting him to flee fleshly lusts which war against the soul!

Because I am indwelt by the Spirit I am called

to walk in a holy way, remembering that I am a member of Christ's mystical body formed by the Spirit's baptism at Pentecost.

The baptism of fire I shall never know. That is reserved for all who refuse the Spirit's testimony, who shall be cast into the lake of fire, when the great day of His wrath has indeed come.\* Then

“Deep down in the hell where all Christless ones go,  
Immersed in despair and surrounded with woe,  
They'll be hurried along on the fiery wave,  
With no eye to pity and no arm to save.”

God grant, my reader, that you may never know this dreadful baptism, but that if not already numbered among those baptized by the Holy Spirit into the body of Christ, you may now receive the Spirit by the hearing of faith, as did the Galatians of old when they believed the things spoken by Paul (Gal. 3: 2, 3).

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\* If any object to this, and consider the fiery baptism to be synonymous with the “tongues like as of fire” on Pentecost, I would ask them to carefully read again Matthew's account of John's ministry.

(To be continued.)

H. A. I.

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## The End of the War

“But unto you that fear My name shall the Sun of righteousness  
arise with healing in His wings” (Mal. 4: 2).

**B**ITTER the foeman's onslaught, long the night,  
And we, nor strength, nor skill, possess for fight:  
His Name alone our trust, we longing raise  
Unto the hills for help our wistful gaze;  
And lo! afar the roseate hues of morn  
The peaks in dazzling radiancy adorn.

Bursting from our enraptured hearts, the joyous pæan  
rings—

He comes! the Sun of Righteousness, with healing in  
His wings!

Long, long hath seemed the conflict; every hour  
More fierce—as we more frail—the opposing power.

Yet His almighty strength, in weakness shown,  
Invulnerable buckler, shields His own.

The praise be His! the glory and the might  
For ever His alone who leads the fight!

Oh! from His blessed presence known, what balm and  
comfort springs—

Himself the Sun of Righteousness, with healing in His  
wings.

What though some cease, and sleep! the ranks we fill;  
He calls them to His rest, we praise Him still.

He keeps—Himself in mighty grace displayed—  
Our hearts in perfect peace and undismayed.

Confiding in His love, we gladly own

The power, the strength, the conflict, His alone.

And thus,—unfathomed grace! each heart, in conscious  
weakness clings

To Him, the Sun of Righteousness, with healing in His  
wings.

What question then the issue! His the might,

His power alone, that puts the foe to flight.

The wicked overthrown, the burning flame

Consuming, swallows those that hate His name.

Nor root nor branch of all the evil found,

But purged by fire and trodden to the ground!

Ourselves, in perfect peace with Him, lo, He triumphant  
brings—

The glorious Sun of Righteousness, with healing in His  
wings!

## AN EXAMINATION OF PHILIP MAURO'S TRACT ON CHRISTIAN FELLOWSHIP, BY C. CRAIN

(Continued from page 24.)

I N my introductory paper last month, I quoted from Mr. M's pamphlet the two points to which he calls our special attention. We will now look at his first: "THE PLACE WHICH THE BREAKING OF BREAD HAS IN CHRISTIAN FELLOWSHIP."

We will look at it first, as conceived by Mr. Mauro. He says :

"The breaking of bread is an *act* or *event*, each occurrence of which is complete in itself" (p. 4).

Also,

"A proper *meeting* or *gathering* is constituted wherever *two or more* of these called ones assemble to the name of the Lord Jesus. Every *meeting* is thus distinct from every other, both as to time and place" (p. 8).

Then he counsels us, on page 13,

"To cease regarding the Lord's table as a continuing *institution*, and to treat it, as it should be treated, as a memorial *act*, to be observed from time to time ('As often as ye *do* this'), by those members of His body who are gathered in one place at the time. Every observance should be regarded as a *distinct event*, complete in itself, and disconnected from like observances at other times and in other places; and the question of participation in it should depend upon the spiritual state at the time of those who are present. If it had been remembered that the breaking of bread is an *event*, or memorial *act*, and not a continuing institution, we should never have heard such expressions as, 'Setting up another table,' etc."

"The breaking of bread in remembrance of the Lord is, at each occurrence, an *isolated event*, complete in itself" (p. 21).

These quotations will suffice to give us a clear conception of Mr. M.'s idea as to the place the breaking of bread has in Christian fellowship. In connection with this is his idea also of a properly constituted meeting. Answering a correspondent he says:

"In this connection you say, however, that the breaking of bread in apostolic days was the practice of a *company* which existed as such all through the week; I must dissent from this, and would point out that the only company, which existed (has an existence) as such during the week is the entire company of the members of Christ's body on earth, and that those who may come together on the first day, or at any other time, constitute simply a *meeting* or *gathering* which derives its character as a *Christian* meeting solely from *the presence of the Lord in the midst*. It follows that such a meeting has no other or better status, authority, or sanction, than any and every other meeting—however small the numbers—at which the Lord Himself is present" (p. 17).

I do not need to quote more. It is evident to one who understands the fundamental constitution of the house of God, as set up by the apostle Paul, that Mr. M.'s reasoning mind has missed it. It is the *believing* mind which God teaches. Mr. M.'s conception of a properly constituted meeting is a denial both of the outward order and the internal arrangement of the house of God as Paul established them. It is a complete subversion of the relations of the assemblies

to one another, as ordained by Paul. It is an entire denial of the place the breaking of bread has in Christian fellowship, according to the instruction of the apostle.

An examination of the teaching of Paul on these matters will make all this clear. A passage, quoted indeed by Mr. M., but not understood by him, has an important bearing on these points: "God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1: 9).

We hear it sometimes crudely and unintelligently remarked, "I know no other fellowship but that of 1 John 1: 3, the fellowship that is with the Father and with His Son, Jesus Christ." Now, *this* fellowship is a participation in the nature and life of the Father and the Son. Every one born of God, necessarily by that fact, is a sharer in that nature and life. Of course the flow of it may be hindered in many ways and from many causes, but of this the passage is not speaking. Every one who is *in* the light, however feebly that light may be *in him*, shares in the nature and life of the Father and the Son. It is common to all who are born of Him. But Paul is not speaking of *this* in 1 Cor. 1: 9. He is speaking here of a fellowship which has been set up *on earth*, which elsewhere he calls "the house of God, which is the church of the living God, the pillar and ground of the truth"—the truth of the great mystery of the person of the Christ (1 Tim. 3: 15, 16). It is a fellowship set up to be the proclamation among men of the truth of Jesus Christ, and the upholder, the maintenance, of it. This is the fundamental character of the house of God. It is its fundamental character everywhere. Paul constituted the local

assemblies alike in every place, depositing everywhere the same teaching, or doctrine, (1 Cor. 4: 17), ordaining the same customs (chap. 7: 17; 11: 16). He gave to the assemblies everywhere the same external order and the same internal arrangement.

He had divine authority for this, for an administration (Eph. 3: 2) was given to him. He was authorized to be the architect (1 Cor. 3: 10) of the house of God, to establish the pattern according to which the house of God was to be carried on and maintained. He was thus the authorized establisher of the fellowship of God's Son.

Now of this fellowship, the pattern of which was committed to and executed by the apostle Paul under the guidance of the Holy Ghost, I wish to make a few remarks. I believe they will prove helpful.

*First:* If we are in this fellowship, it is of *grace*. God hath called us unto it. *Second:* It is a fellowship of which God's Son is the *Source*. He is the establisher of it—the One who conferred on Paul the authority to set it up on earth—to build it. *Third:* As being the source of it, its establisher, He gives *character* to it. He not only participates in it, but He has originated it and given it its character. *Fourth:* This fellowship is an *abiding*, continuous fellowship, not intermitting—a continuously subsisting fellowship. It is not an occasional, but an abiding reality. *Fifth;* The Spirit of God continuously maintains it. He has never, during all the ages succeeding the apostolic, departed from the pattern He then set up through the apostle. *Sixth:* It is our responsibility to abide by the pattern the Holy Spirit *then* gave us.

Now, of course, we can understand that the fel-

lowship of God's Son once set up here on earth should be the object of assault. Indeed, the first epistle to the Corinthians shows us the chief ways in which it is assailed, and which are to be refused:

In 1 Cor. 2: 14-16 he exposes and expels *worldly wisdom*—the mere natural man. In chap. 3: 16, 17 it is the *destroyers*—those fundamentally unsound. In chap. 5: 11 it is *lust*—self-indulgence—which assails, and is refused; and in chap. 10: 14-33 *it is those in unholy associations*. These are divine safeguards which we cannot neglect if we purpose to preserve the apostolic and fundamental character of the fellowship unto which by the grace of God we have been called.

We have seen that this fellowship is a continuously abiding fellowship. Our present purpose is to ascertain the place the breaking of bread has in it. It is most surely a feature—a prominent one—of the fellowship. What relations, then, has the breaking of bread with this continuously subsisting fellowship—what is its connection with the fellowship of God's Son? Does the word of God answer? It does; and its answer is not in the least equivocal. It makes it plain that the breaking of bread is the very central feature of the fellowship God's Son has established here upon earth.

That fellowship is founded on, and centres in, the death of Christ. Our blessing the cup and breaking the bread is the expression of that death which is the basis of the fellowship. The cup, containing the poured out wine, is the symbol of the poured out blood of Christ, and the loaf symbolizes the dead body of Christ. Our partaking of the cup and loaf expresses our identification with that death—the

death that is the foundation on which the fellowship in which we participate depends (1 Cor. 10: 16-17).

Now the apostles and the saints of their days, under the guidance of the Holy Spirit, met together every first day of the week for the purpose of breaking bread (Acts 20: 7). Their custom is our rule. Each first day of the week we repeat the announcing the death (1 Cor. 11: 26) of the Lord. But every announcement of the death of the Lord is the expression of our identification *with that* death, and that we are partakers of a fellowship of which *that* death is the basis.

We have seen this fellowship is a continuing fellowship. It is not merely for the first day of the week. It is not merely for the time we are met together for the purpose of breaking bread. It is not in that way an intermitting fellowship. The fellowship is an established, continuously-subsisting fellowship, and the breaking of bread has a place that makes it the very centre of it. It is its characteristic feature.

Surely, then, looking at the breaking of bread in the light of 1 Cor. 10: 16, 17, it is impossible to regard it as an "act or event, each occurrence of which is complete in itself." It is not an "isolated event" or "meeting," to be regarded as "distinct from every other, both as to time and place."

But 1 Cor. 10 has still more to say to us on this point. I here wish to remind my readers that the apostle is speaking as the mouth-piece of God, as the exponent and interpreter of the mind of God. He is authoritatively giving what the will of God is. Well, then, he says: "I would not that ye should have fellowship with devils. Ye cannot drink the

cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (vers. 20, 21). He is speaking here, evidently, as verse 19 indicates, of the liberty some of them boasted they had to eat meat in an idol's temple (see chap. 8: 9, 10). He does not deal with this matter here in chap. 10 as he deals with it in chap. 8. There he appeals to the effect it might have on a weak brother whose conscience still regarded the idol to be something. If he was emboldened to go in the idol's temple and eat meat sacrificed to it by the example of one who went in and partook on the ground of knowing the idol was nothing, it would mean for him a defiled conscience. The apostle denounces the use of this boasted liberty as inconsiderate destruction of conscience in the weak brother; as sinning against him, and as so sinning against Christ.

In chapter 10 the apostle looks at this matter from another standpoint. The act of eating the meat is the expression of identification with the fellowship of the idol, or the demon it represents. Such an act is in violation of the fellowship of God's Son. The one doing it would be regarded by all observers of it as connected with the fellowship of which the idol was the centre. Now the fellowship of idols, or demons, is antagonistic in nature and character from the fellowship of God's Son. It follows therefore that eating meat in the temple of an idol on Monday is not merely inconsistent with breaking bread on the Lord's Day, but a denial of what the act of breaking bread on the Lord's Day is the expression of. If on the Lord's Day we are identified with the fellowship of God's Son, we are identified with it on Monday—on

every day of the week. The fellowship of the breaking of bread is an expression of what does not end with that act or event. There is a very real and true sense in which the Christian is at the table of the Lord all the time—not only on the first day of the week, but all the days of the week. His daily, hourly life is inevitably linked with it.

To this point I may return again, but must now pass on to another. We have seen that the apostle insists on the principle that breaking bread expresses identification, continuous identification with a fellowship that is founded on the death of Christ. We have also seen how he applies the principle in reference to the fellowship of an idol. His application of the principle in this case is an illustration and example for us.

We are not surrounded with temples of idols, nor therefore with tables of devils. It will not do for us to say, however, we have no occasion for applying the principle revealed. Such occasions, alas, are but too common, and it is disloyalty to Christ who died for us, and a violation of the nature and character of the fellowship of which *that* death is the basis, if we are identified with what vitiates it.

While saying before that the Christian is always connected with the fellowship of which the breaking of bread is a central and characterizing feature, it does not follow that in existing conditions *all* Christians are to be allowed the privileges of it. We have noticed before those to whom it is denied. In 1 Cor. 5, the man to whom it is denied is owned a true Christian; and here in chap. 10 there is no question raised as to their reality. They even claim liberty on the plea of their strong faith, and they are denied

the privileges of the fellowship with which they are connected *as* being Christians.

None denies the apostle as being the exponent and interpreter of the will of God ; his ruling is authoritative therefore. Those who are loyal to his legislation will be governed by it. If with him association and identification with the fellowship of a demon disqualified a Christian for the enjoyment of his privileges with his fellow-Christians, those who are subject to the apostle's authoritative ruling in the matter will observe the practice which he has thus directed to be followed by the Lord's people. Mr. Mauro resists it.

Much beside, in his paper, under expressions attractive to such as care little for the claims of Christ, yet are loud enough for their own, is but the boldest independency. Paul certainly regarded the gathering at Corinth as in relations with others in other places who "call on the name of Jesus Christ our Lord" (1 Cor. 1: 2). Mr. Mauro does not. His principles admitted by a meeting of Christians would forbid considering it a Christian *meeting*, or a company gathered to the Lord's name. They who profess to be gathered to the Lord's name should be subject to the Lord's order, as Wesleyans should be subject to Wesley's.

We may ask here, How does the house of God assemble? It certainly does not assemble as a universal house. There are many insuperable difficulties in the way of the universal house coming together at one time in one place. It should be manifest that the whole house assembles *locally*. The local gathering is the assembling of the house in the locality. The local gathering then is the

representative of the universal house. To be that, however, the local gathering must be fundamentally the same everywhere. Again, the house of God is *one*. There are not *many* houses of God, but *one* house. Here again, we see a reason why the local assembly is the representative of the universal assembly. We may say also it is the representative in *its* locality of all the assemblies everywhere, but this necessitates the assemblies having everywhere the same fundamental character. But all this shows how close and intimate are the relations of the assemblies to each other.

That such is the fact, that the local assembly represents in its locality the universal house and also every assembly everywhere else; that such are the relations of the assemblies to one another in the Scriptures, is made manifest by the fact that the apostle insists that he gave to the assemblies everywhere the same fundamental character. Everywhere he established the same outward order. Everywhere he appointed the same internal arrangement. In 1 Cor. 4: 17, he says, "As I teach everywhere in every church." In chap. 7: 17, he says, "So ordain I in all churches." In chap. 11: 23, he tells us he received a special revelation as to the matter of the breaking of bread. He deposited this revelation with the saints at Corinth. Surely he delivered it to all the churches elsewhere, to "all that in every place call on the name of Jesus Christ our Lord." A meeting, such as Mr. M. suggests, does not have this representative character. It is destructive of it. It is not Christian, but subversive of apostolic authority, and overruling the will and mind of God. It overthrows the nature and character of the fellow-

ship our Lord has established and committed to the Church.

Mr. M. thinks his way would end much dissension. Very likely. Taking away Christianity from the earth would also end much dissension and division. And the apostle would certainly not have had to speak as he did of the heavy burden "which cometh upon me daily, *the care of all the churches,*" had he had Mr. M.'s advice to follow. Independency is attractive, as it offers the privileges divested of their responsibilities.

Is not then the Lord present, and the table the Lord's table, in such a meeting as Mr. M. proposes? This is not for *man* to determine. That which can neither be proved nor disproved is for God to judge, not us. Our province is to judge of principles approved or disapproved by the word of God; or of facts which can be proved or disproved by witnesses. Beyond that all belongs to God alone.\*

Mr. M. asserts much. He is fond of the expression "I maintain." Let God's people not be moved, but cling more than ever to His word. It will make them "wise unto salvation" in every subject; and every subject connected with Christ has serious issues.

My next paper will consider Mr. M.'s interpretation of 2 Tim. 2: 20-22.

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\*But let us not be deceived: the precious privileges of God's house can only be retained and enjoyed in the connections with which and with whom God has put them.—[*Ed.*]

## ANSWERS TO CORRESPONDENTS.

QUES. 5.—Would you kindly give help on the following which offers difficulties to me?

In Rom. 3 : 26, justification is assured to the believer in Jesus ; but in Rom. 4 : 24, righteousness is imputed only to those who believe in God as the One who raised Jesus from the dead. How are the two reconciled ?

ANS.—In Rom. 3 : 26, it is the basis of justification which is the subject, that is, how God can be just and yet justify a sinner. It is by faith in Christ Jesus, who has borne the sinner's sins on the cross. No doings of grace can be questioned on such a righteous basis.

In chap. 4 : 24 the subject is very different. It is this : Is salvation of works or of faith ? Is it of law or of grace ? It is of *grace*—the grace of God. It is of *faith*—faith in God who can do all things, even raise the dead. This was displayed in Abraham. He believed God's promise concerning Isaac spite all natural obstacles. He saw those promises fulfilled, even though asked to sacrifice that son of promise. He believed God, no matter how impossible the fulfilment of promise seemed to be. That is *faith*—faith in us who believe that God has raised Jesus from the dead, as in Abraham, who believed God could and would give Isaac back to him.

It is not at all another act of faith, as if believing in God were different from believing in Jesus. Faith in the One is inevitably faith in the Other : " Who by Him do believe in God " (1 Pet. 1 : 21) proves this. As already mentioned, the subject here is not, as in the previous chapter, How can we be righteously justified ? but, Are we justified by works or by faith ? By faith, is the answer. Well, if we are justified by faith, what is faith ? See it in Abraham, is the answer ; and see it too in them who believe that God has raised Jesus from the dead.

QUES. 6.—Should a Christian rebuke the profanity he meets on his way ? When our Lord was here His rebukes seemed addressed altogether to the scribes and Pharisees, and never to the publicans and sinners. Does Prov. 9 : 7, 8, refer to this ?

ANS.—It depends altogether from what standpoint we rebuke. A Christian workman in a machine shop was daily grieved with the profanity of a fellow-workman near him. Finally he said : " O Jim, if you knew how it hurts to hear you constantly use the name of my best Friend in vain, you would never do it again." And he never did it again. He saw the secret of true Chris-

tianity, and it effectually reprovéd him. On the other hand, let the Christian rebuke as one who is set up to regulate the world, and he is at once the Pharisee—the man who is better than his fellow. Our Lord's course among men was regulated by His object in coming here. He had not come to govern the world, but to save sinners. His rebukes therefore were not directed to the evil conditions of the world, but to the scribes and Pharisees, who were ever standing in the way of His purpose of grace. When He comes again He will govern. We are His followers, suffering with Him in grace to-day in a scene of evil; waiting for His return, when we shall reign with Him to the putting down of all evil.

No doubt Prov. 9 : 7, 8, bears on this subject. Let us never forget, however, that if our character and ways are not a constant, though silent, rebuke to sin in every form, they are not Christian. "Ye were once darkness, but now are ye light in the Lord; walk as children of light" (Eph. 5 : 8-13). Evil of every kind is manifested and reprovéd by the light thus shed.

QUES. 7.—Does Col. 3 : 16 teach that we should memorize the Word, or can it dwell richly in us without memorizing it?

ANS.—We know not a few who could repeat *verbatim* chapter after chapter of the Scriptures without ever having attempted to memorize them. The heart-interest they found in the Word made them so love it that it imbedded itself in their soul, and became as it were a part of themselves. It dwells richly in such. It meets their every need. It links their soul with Christ. It makes them intelligent in all the mind and wisdom of God.

On the other hand, it might be memorized without its dwelling richly or even at all in us. It would simply be the memory, not the heart, stored.

If we love it, however, we shall seek to memorize it, and to have our children memorize it. It will thus be in them as the wood all set for the fire, needing but the spark of the Spirit to kindle it. "In all labor there is profit."

QUES. 8.—In 1 Cor. 15 : 29, what does baptizing for the dead refer to?

ANS.—It means in the Lord's army just what recruiting means in the nation's army. A recruit is made, he puts on the required uniform and goes to fill the place of one who died in battle. So Saul of Tarsus was converted, thus made a recruit: then, according to the Lord's order, baptized for the place in the ranks which had been made empty by the stoning of Stephen. Thus is the army of the Lord kept up.

## EDITOR'S NOTES

**To our Contributors** A number of excellent articles from our contributors are on hand waiting but for room. It is no little encouragement to be so abundantly provided with what we believe will be real "help" and real "food" to the Lord's dear people who are accessible to us. It is but just to our contributors that their papers should appear as soon as possible. This we do as fast as our space allows, having, however, for our *primary* object such a blending of subjects as will, in our judgment, render each number most edifying.

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**Hades and Gehenna** The confusion in the translation of these two Greek words in our ordinary English Bible has given much help to the teachers of annihilation and the various deniers of the immortality of the soul. The two original words have very different meanings indeed, but being both usually translated by the same word, "hell," it hinders the ordinary reader from apprehending that difference.

*Hades* means the unseen, as in contrast with the seen. When a man has died he is no longer seen among his fellows. He has gone to an unseen place. It does not define his state—whether he is happy or unhappy. It is only a temporary condition—it will end with the resurrection of the dead, when all will again be in a *visible* condition.

*Gehenna* is final and eternal. It is God's penitentiary prepared (not for man, but) for the devil and his angels, and where men too must go who have turned away from Christ as the only Deliverer.

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## HOLINESS: THE FALSE AND THE TRUE

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### PERFECTION, AS USED IN SCRIPTURE.

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*(Continued from page 42.)*

IT is a common custom with one-sided special pleaders to attach arbitrary meanings to certain words, and then press them as the only correct definitions. No terms have suffered more in this respect than the words "perfect" and "perfection," as found in our English version of the Scriptures. From the first publication of the revered John Wesley's "Plain Account of Christian Perfection" to the present time, it seems to have been taken for granted that by perfection we are to understand sinlessness. Yet Mr. Wesley himself did not exactly so define it, and he seemed to fear a radical use of the doctrine that would be hurtful to souls, against which he carefully sought to guard by distinguishing angelic, Adamic, and Christian perfection. To-day the average work on holiness pictures the perfect Christian as a man restored, to all intents and purposes, to the Adamic condition, save that the usages of society and the condition of men still in the natural and carnal state demand the continuance of "coats of skin!"

It will be well for us, therefore, to turn at once to Scripture and mark the use of the expressions and their connection as we have already done in regard to the word "sanctification." It is not by getting dictionary definitions or theological explanations that we learn the exact force of English words when used to translate Hebrew and Greek

originals, but by observing the manner in which they are used in the Bible. For instance, in any ordinary sermon on "Perfection" the attention is generally first directed to Noah and Abraham. Of the former we read, "Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6: 9). The margin gives "upright" in place of perfect, though either word would properly express the original. Noah was an upright man, perfect in his ways. That is, he was one against whose behavior no charge could be brought—until, alas, this perfect life was marred by the drunkenness so shamefully exposed by heartless Ham. Who but a biased partizan could dream of Noah's perfection implying freedom from inbred sin! Yet many have been the sermons preached and exhortations based on this statement of the ancient record, in which he has been held up as an antediluvian example of entire sanctification.

Even in ordinary conversation the word perfect is used as here. A teacher says of a pupil who has successfully passed an examination, with no errors to his charge, "He is perfect." Does he mean, "sinless?"

To Abram, Jehovah said, "I am the Almighty God; walk before Me, and be thou perfect" (Gen. 17: 1). Again a glance at the margin would help to avoid a wrong conclusion. "Upright," or "sincere," are given as alternative readings. Yet the zealous advocate of a second work will overlook or ignore this altogether, and argue that God would not tell justified Abram to be perfect if He did not mean there was for him a deeper work which He was ready to perform in him, whereby all carnality

would be destroyed and the patriarch would become perfect as to his inward state. But there is no such thought in the passage. Abram was called to walk before God in sincerity of heart and singleness of purpose. This was to be perfect.

The next proof-text generally referred to comes after the lapse of many centuries, and is part of our Lord's sermon on the mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). These are serious words indeed, and we do well not to pass them lightly by.

At the outset we may observe that if to be perfect here means to be absolutely like God, then no Christian has ever yet attained to the state prescribed. Only one mentally unbalanced could pretend to such perfection as this. But a careful consideration of the preceding instruction will make clear at once what is meant. The Lord had been proclaiming the law of the kingdom, the compelling power of grace. He bids His disciples love their enemies and do good to their accusers and persecutors, that *in this* they may manifestly be children of their Father in heaven, whose loving favor is shown to just and unjust alike. He does not withhold the blessings of sunshine and rain from the evil-living or hateful, but shows mercy to all. We are called to be morally like Him. To love only our friends and well-wishers is to be on a level with any wicked man. To be kind to brethren only is to be clannish like the publicans. But to show grace and act in love toward all is to be perfect, or balanced, like the Creator Himself. Surely all Christians strive for this perfection—but who dare aver that he has fully attained to it, so

that he is never unjust or partial in his dealings with others?

Perfection in its ultimate sense we all come short of. "Not as though I had already attained, either were already perfect," writes the apostle Paul, "but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 12-14). Could disclaimer of perfection, as to experience and attainment in grace, be stronger or more distinct than this? Whatever others may fancy they have reached to, Paul at least was not one of the perfectionists.

Yet in the very next verse he uses another word which is rendered "perfect" in our English version; and he says, "Let us therefore, as many as be perfect, be thus minded." Is there contradiction, or inconsistency, here? No. The error is in the mind of him who would so think. "Perfect" in verse 15 has the sense of "full grown," and refers to those who have passed out of the period of spiritual childhood. They are such as have become intelligent in divine things; and one way in which they manifest that intelligence is by confessing with Paul that they are not yet perfect as regards experience.

Christ Jesus has apprehended, or laid hold of, us with a view to our entire conformity to His own blessed image. We are predestinated to this, as Rom. 8: 29 tells us. With this before us, we press

on, forgetting the things of the past, and reaching forth to this glorious consummation. Then, and then only, we shall have come to Christian perfection. "We know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3: 2).

In Heb. 6: 1 we read again of perfection; and in this instance one can readily understand how a person uninstructed as to the true scope and character of that epistle might easily misapply the exhortation, "Let us go on unto perfection." The contention of the holiness teacher as to this is generally as follows: These words are clearly addressed to believers. The Hebrews who are contemplated had already been turned to God in conversion. They were undoubtedly justified. [One might add, "and sanctified too" (!); but this is lost sight of; and little wonder, for it would not agree with the theory.] Therefore if such persons are urged to "go on unto perfection," perfection must be a second work of grace, to which the Lord is leading all the "merely justified."

Now none could successfully deny the premise thus stated; but granting it to be sound and unassailable, the conclusion drawn by no means necessarily follows.

That the Hebrew Christians were exhorted to press on to something they had not yet reached is clear. But that this was identical with the so-called "second blessing" is not at all clear.

The truth is that the Greek word "perfection" in this instance is only another form of the word translated "perfect" in Phil. 3: 15, which we have already examined and seen to be synonymous with

full-grown. "Let us go on to full growth" would be a true and just rendering, and is not at all ambiguous. It implies a proper spiritual development, such as should be before all young believers, but which it was needful to press upon these Hebrews, as they were dwarfed or stunted Christians, because of not having cut loose from Judaism with its withering, blighting influence.

Paul had already reproved them for this in the previous chapter. Note his words: "Ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age [or those who are perfect], even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5: 11-14).

We learn from Acts 21 the reason why these Hebrew believers had become stunted in spirituality and knowledge. James, himself an apostle, together with all the elders of the church in Jerusalem, met together to receive Paul and his companions upon their returning thither; and after hearing of what God had wrought among the Gentiles, we are told "they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law" (ver. 20): and upon this they base an appeal for Paul to fall in with certain Jewish rites, in order that he may not be an object of sus-

pcion. Anxious to propitiate his own nation, the great apostle agrees, and is only prevented by divine Providence from an act which would have been clearly contrary to the 9th and 10th chapters of the Hebrew epistle. Think what it would have meant for him who wrote, "Now where remission of these is, there is no more offering for sin," if he had himself assisted in offering the sacrifices prescribed in the case of a Nazarite who had fulfilled his vow! (Read Num. 6: 13-21, and compare with the whole account in Acts 21: 23-26.) This failure God mercifully prevented, though at the cost of His dear servant's liberty. Afterward the venerable apostle,\* by divine inspiration, wrote the epistle to the Hebrews, to deliver those Jewish Christians from the bondage of the law and their subjection to the ordinances of the first covenant.

"Therefore," he says, in chapter 6, "leaving the word of the beginning of Christ, † *let us go on unto perfection*; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms (or washings), and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit" (vers. 1-3).

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\* I know some question Paul's authorship of Hebrews, but in my judgment Peter settles that in his second letter to the Jewish believers. See 2 Peter 3: 15, 16.

† The A. V. is misleading here. They were not to leave any divine principles, but the word of the beginning; that is, all teaching that was not connected with Christ risen and glorified!

This the apostle does in the balance of the epistle, as he unfolds the varied lines of truth connected with Christ's priesthood, the new covenant, the one sacrifice, the walk of faith, and the Lord's discipline. This vast circle of the truth of Christianity is the *perfection* to which they, and we, are called to go on to. He who comprehends and enjoys in his soul the teaching of Hebrews—chapters 7 to 13—is a perfect Christian, in the apostle's sense. He is now full-grown, and able to partake of strong meat, in place of being only fit to feed upon milk. Into that glorious outline of the faith of God's elect I dare not attempt to go here, for to do so would but divert attention from the subject in hand.\*

It is only by reverent and continued reading of the Scriptures that any can thus become perfect. The exhortation to Timothy is of all importance: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15). In the same letter Paul writes: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; *that the man of God may be perfect, thoroughly furnished unto all good works*" (chap. 3: 16, 17). This is no mystical, inward perfection, but that well-rounded knowledge of the mind of God which His word alone can give. He who does not neglect the appointed means will be enabled to enjoy the answer to the prayer with which Hebrews

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\* Others have done this in detail. Mr. S. Ridout's "Lectures on Hebrews," and W. Kelly's "Exposition of Hebrews," are invaluable.

closes: "Now the God of peace . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13: 20, 21).

One other passage we must examine before dismissing our brief study of perfection. It is James 3: 1, 2: "My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." With what we have already gone over, this verse needs little explanation. James, clearly, did not possess, nor did he know of any one who did possess, the second blessing of sinless perfection. He speaks by the Spirit of God, and tells us that we all offend in many things. If a man can be found who never offends in word—who never utters an unkind, an untruthful, or an idle word—he is in very deed a perfect man; but has he all sin rooted out of him? Far from it! He is able to control his carnal nature in place of being controlled by it; he is "able also to bridle the whole body." What need of bridling the body if all tendency to sin is gone—if inbred evil is eradicated? Is it not plain, on the face of it, that the perfect man is not a sinless man, but a man who holds himself in check, and is not under the power of sin that still dwells in him? Read the entire chapter thoughtfully and prayerfully, and ask yourself what holiness professor has ever fully met the requirements of this standard of perfection. Who among all the people of God never has to confess failure in word? If any do *not*, it will be be-

cause they deceive themselves, and the truth is not controlling the heart and conscience.

Briefly, then, I recapitulate what has been before us.

All believers are called to walk before God, as Noah and Abram, in uprightness and sincerity of heart. This is to be perfect as to the inward life.

In so doing we are called to manifest love and grace toward all, let their treatment of us be as it may; that thus we may be perfect in impartiality as is our Father—God.

All believers are called to pass from the primary classes, in the great school of divine revelation, on to perfection; that is, lay hold of the fulness of what God has graciously been pleased to make known in Christianity.

But none are perfect in the absolute sense; though he who can control his tongue is perfect as to ability to bridle every passion; for no evil thing that works in man is more wilful than the tongue.

When we behold Him who is perfect in wisdom, grace, and beauty, we shall be like Him where He is and be forever perfected, beyond all reach of sin and failure.

“Let us therefore, as many as be full-grown, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing” (Phil. 3: 15, 16).

*(To be continued.)*

H. A. I.

## AN EXAMINATION OF PHILIP MAURO'S TRACT ON CHRISTIAN FELLOWSHIP, BY C. CRAIN

(Concluded from p. 54.)

AS mentioned in my former paper, this, my last, will be to consider Mr. M.'s interpretation of 2 Tim. 20: 2-22 in the light of the passage itself.

No one taught of God understands by the apostle's term, "a great house," that the house of God as fundamentally constructed is intended. There are no "vessels to dishonor" in the house of God as fundamentally constructed and arranged. If we think of it as Christ's building ("I will build My Church," Matt. 16: 18), we cannot conceive of His building with *bad* material. If we think of it as the "habitation of God by the Spirit" (Eph. 2: 22), it is composed of saints *alone*. There may be believers from among Jews and believers from among Gentiles in this habitation, but *only* believers compose it. "A great house," containing both "vessels to honor" and "vessels to dishonor," is therefore not used by the apostle to illustrate, or symbolize, the house of God in its fundamental character.

A reference to 1 Cor. 3: 9-15 will help to form a true idea of what the expression, "a great house," is intended to represent. The apostle, as having received from God a dispensation, or administration (Eph. 3: 2), was constituted "master builder," i. e., the authoritative establisher of the house of God in the outward form it was to have as an institution of God set up here on earth among men, and in the internal arrangement by which it was to be character-

ized. In this sense he laid the foundation of the house of God. He did it under the special guidance of the Spirit of God. The purpose of the Spirit in guiding the apostle in the work, (the administration given to him) was to set up and establish among men an institution to have the character of being the pillar and foundation of the truth (1 Tim. 3:15). This I may express as follows: The house of God, fundamentally, is both the proclamation and the upholder of the truth—the truth of the great mystery of the person of the Christ. The apostle Paul, by the will of God, was the “master builder” of such an institution. He therefore says, in 1 Cor. 3:10, “I have laid the foundation.” He had established its outward form and internal arrangement. In verse 11 he insists that this is the only thing that is the house of God fundamentally. “For other foundation can no man lay than that is laid” means, that any other construction is not the building of God’s design: that it is not, and could not be, the pillar and foundation of the truth—the proclamation and upholder of the truth of Jesus Christ.

Other servants are solemnly warned as to their responsibility in regard to the character of this institution established by the apostle. “Let every man take heed *how* he builds.” Each builder is responsible to carry on the apostolic building; to *so* build that his work will result *only* in what is the original character of the building—the reflection, or display, of the perfections of Christ. Any building resulting in what is the fruit of fallen, sinful man—the man who does not endure, whose glory passes away as the flower of grass, and who has become like stubble to be consumed by the fire of the judgment of God—

is not maintaining and carrying on the apostolic foundation.

The idea of the Spirit, in Paul, was not a house containing a mixture of vessels of gold, silver and precious stones with vessels of wood, hay, and stubble—"vessels to honor" and "vessels to dishonor." Such a house is not the house of God according to its apostolic foundation. 2 Tim. 2:20 does not therefore represent the house of God in its fundamental character, but as the result of not heeding his warning in 1 Cor. 3:10: it is that which has *not* maintained the fundamental character of the house of God. It has become such as admits mixture; a house so planned that "vessels to dishonor can come in with "vessels to honor."

In the house according to God's thought, of which Paul laid the foundation, there was no conception of a house in which there should be use for "vessels to dishonor." The Master of Paul's house has no dishonorable service. *All* His service is honorable. The plan of this house did not contemplate the mixing together of saved and unsaved. There was no provision in it for any service by the unregenerate.

In 2 Tim. 2:20 the house is not so. It is characterized by mixture—a house of unholy associations. There are "vessels to honor" in it, but associated, alas, with "vessels to dishonor." While so associated the "vessels to honor" are not "sanctified" vessels. They are "vessels to honor" in unholy associations.\*

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\* Of course, the house of God, as founded by the apostle, abides, because the Spirit maintains what He Himself established by the apostle. What is called "a great house" is not a new foundation,

If, then, the "vessels to honor" are saved persons in association with "vessels to dishonor," or unsaved persons, what is the responsibility of the "vessels to honor?" What ought saved persons in unholy associations to do? Verse 21 gives us the answer. "If a man purge out himself *from* these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." The meaning of this is perfectly plain; there is no excuse whatever for misunderstanding it. A "vessel to honor"—a saved man—any child of God, in association with the unsaved—is in unholy associations, and is not a "sanctified" vessel to honor. He is not a vessel suited for the Master's use. He is not a vessel prepared for *every* good work. While he is a "vessel to honor" he needs to purge himself out from the unholy associations in which he is, in order to become a "vessel to honor, *sanctified*," and suited for "every good work" in the service of the Lord. And a Christian who argues not, but obeys, must of necessity find himself apart from true Christians who are in the unholy association, and are not obedient. "Stand away (or stand apart) from iniquity, every one who names the name of the Lord" has already been the imperative demand of verse 19 on the Christian; and, responding to it, the "vessel to honor" purges himself out from the "vessels to dishonor." If "vessels to honor" do not obey, but still continue in

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but the perversion of that already laid. The perversion is not of the Spirit of God. The great need is to learn what is the authoritative apostolic foundation, so as to be able to distinguish it from its perversion by bad builders. The Spirit maintains the true, and all who build by the Spirit, build after that pattern: all else is of man, not of God.

the iniquitous association, *they* are responsible for the being away from their brethren, not the ones who obey. If the responsibility put upon those who name the name of the Lord is accepted and acted on, there is no escape from this.

I notice here a very shocking argument, professedly based on the force of the word for "purge" in the original Greek. I have usually found that a little parade of Greek is very unreliable. The word used here has the force of "purge out" ("expurge"). Its object is "himself." It is not purge out *of* himself, but "purge out *himself*." From what? From the other vessels. This is the only possible meaning the language of the apostle can have.

In the face of such plain language, Mr. M. says (p. 25):

"But from what must he purge himself in order that he may be a vessel unto honor? From other vessels? That, I say again, is manifestly impossible. A vessel can be purged only from what it contains, or from what may adhere to it on the outside. The thought of separation from other vessels is as far as it is possible to get from the thought of this passage, for the passage directs attention to the condition of the vessel itself, *not* to that of other vessels. The aspirant for honorable service is admonished, not to *look out and around* for evil in his fellow-saints and to withdraw from their society, *but to look within* for evil in himself, and to purge *himself* from that."

This needs but to be quoted alongside the passage itself to manifest its opposition to Scripture. It is astonishing to find in a single paragraph such a collection of unwarrantable assertions. "A vessel can

be purged only from what it contains, or from what may adhere to it on the outside" (!) Where did Mr. M. learn that? "The thought of separation from other vessels is as far as it is possible to get from the thought of this passage" (!) A mere assertion, in opposition to the plain words of the apostle. "The passage directs attention to the condition of the vessel itself, *not* to that of other vessels." That is, from what Mr. M. says elsewhere, the vessel is to purge itself from *its own* filthiness! All this is mere assertion, very presumptuous assertion, in the face of the plain statements of the passage. This is not a reverent, but an unholy, handling of the word of God.

Mr. M. quotes other passages in which the word "purge" occurs, to try to prove his assertions. He omits to tell his readers that the construction of those passages is different. For instance, in speaking of the form of the verb "purge," he says, "It is found in Matt. 8: 3 and Luke 4: 27 to describe cleansing the leprosy from (out of) the leper." But in neither case is the construction the same as in 2 Tim. 2: 21. "*Him*" in Matt. 8: 3 is *genitive*, while "*himself*" in 2 Tim. 2: 21 is *accusative*. Such mistreatment of the Word is very reprehensible.

But let us pass on. "Vessels to honor" should indeed "shun youthful lusts." But the purging lusts out of oneself is not all that God claims of us. He knows it is impossible to "follow righteousness, faith, love, peace," with a pure, or single, heart while associated with "vessels to dishonor." As long as we maintain the association our hearts are double—our eye is not single—our purposes, or motives, are mixed. To follow "righteousness, faith, love, peace," *with* a "pure heart," we must neces-

sarily give up associations that enslave us to motives other than those the Lord forms in us. But in freeing ourselves from associations which put us in bondage to unholy motives, we find ourselves in the same path and position with others who have in like manner submitted to the Lord's claim. In this verse the apostle now directs us to continue in this path, pursuing together the things which we are now free to pursue with a pure heart. It puts a curb on the spirit of independency into which, in separating from others, we might easily fall. It is perhaps natural to us; but nature is not to control us. We are to be governed by the word of God. It is plain then that the word of God *does* have something to say to us about our associations. It tells us *what* associations to keep *separate from*, and *what* associations to *go on with*. It is plain that in the matter of our associations it is not a sufficient rule to insist merely on personal soundness in doctrine and godliness in individual walk. The word of God, as is plain, does require these things, but it imperatively demands more. It insists on holy associations; it forbids unholy ones.

Disobedience therefore in the matter of associations is sinful as surely as it is sinful in other matters. The prophet Samuel tells us, "*To obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry*" (1 Sam. 15: 22, 23). Saul had not obeyed. He had set up his own reasons against the plain will of God. If we are indifferent to what God has made known of His will, no matter in what, we are not in a right state of soul, but wilfully disobedient.

If God has declared that His mind is that the vessels to be used in His service should be separated from unholy associations, it is a very poor thing in us to talk about "fellow-saints." Sanctioning and having fellowship with them *in* their unholy associations is not the way to show them our love. Another apostle tells us that loving God and *keeping His commandments* is the proof that we love the children of God (1 John 5: 2). This may cost us much; but love yields all to God. The Lord give us the spirit of obedience!

Let us follow Mr. M. a little further. He says: "It is perfectly clear that this scripture (2 Tim. 2) has *no reference at all* to the qualifications of a saint for companionship or personal association with other saints, either in the breaking of bread or anything else, but that it refers solely to his qualifications for high-grade service."

Indeed! Are these sober words, or the invention of the mind slipping away from the humility that is in Christ? Where does Scripture ever speak of "high-grade service?" Not this passage, as any sober reading of it will show. It is foreign to the spirit and teaching of Scripture.

Again, of the same passage, he says: "Separation from *one's own appetites* is the only separation that is spoken of." Why, then, what immediately follows: "Flee *also* youthful lusts?"

But Mr. M.'s teaching in page 25 becomes unholy, casting reproach upon God's holy character. He says:

"Nevertheless the vessels are *all* in the house, and are necessarily in company one with another.

Moreover, they are all needful for the service of the house, though there are various grades of service, some honorable, some dishonorable."

Dishonorable service in the house of God! Has the Master of the house of God dishonorable duties to assign to any one of His vessels? Mr. M. is so affected by a false principle that he does not apprehend the difference between the house as established by God, and the perversion of it by bad men or careless brethren. Evidently there is yet "unlearned" teaching to "avoid."

Much more might be said to the same effect; but it is painful, and I cease. In conclusion, it is evident that Mr. M. has not apprehended the fundamental construction and arrangement of the house of God. Through the apostle Paul the Spirit has given the pattern which the saints are responsible to keep to and carry on. Through the apostle God has revealed the truth as to it, and it is to be received by faith as truly as any other revealed truth. Failing to apprehend the revealed mind and will of God as to this, Mr. M. has also failed to realize the true place of the breaking of bread in the fellowship which God's Son has set up on earth. In his scheme it loses entirely its character as to the expression of the fellowship of the whole Church. It becomes merely the expression of a local independent meeting, and even then only of the fellowship of those "who happen to be gathered" at the time.

The representative character of the local assembly is not seen by him; therefore the relations which in Scripture the assemblies have to each other are

not understood. Consequently the representative character of the local assembly, and its relation to the universal assembly, is unknown. In the apostolic Epistles the local meeting is not a mere local meeting, independent of the saints that elsewhere call upon the name of the Lord: it is *their* representative in the locality, expressing *their* fellowship in that place, and in full responsibility to them all.

The lack of this knowledge has led Mr. M. into what we have seen is nothing short of a delusion. I do not question his Christianity and endowment with rich gifts. The sorrow is to see this marred, and the vessel hindered from being "prepared unto *every* good work." May the Lord yet make our brother such a vessel! If we have spoken sharply at times, it has been from no personal animosity, but the sense of the deep wrong done to the truth and to God's people.

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## Divine Consolation

(John 14.)

“**LET** not your heart be troubled;”  
 What tender words of grace!  
 They were spoken by the Saviour  
 In the appointed place,  
 When He and His disciples  
 Were in that “upper room.”  
 ’Twas just before He entered  
 The depths of Calvary’s gloom.

“Let not your heart be troubled;”  
In My Father's house on high  
Are bright and blissful mansions  
And courts of endless joy.

“Let not your heart be troubled,”  
For I am going there,  
That a place in fadeless glory  
For you I may prepare.

“Let not your heart be troubled;”  
Although I go away,  
I'll come again, and take you  
To those bright realms of day.  
Now though our Lord is absent,  
We hear these words of love,  
“Let not your heart be troubled,”  
Still ringing from above.

And though the night be dreary,  
And long may seem His stay,  
“Let not your heart be troubled,”  
He'll come without delay.

“Let not your heart be troubled”  
Is a balm for every wound;  
Our darkest hours of sorrow  
With gladness may be tuned.

The shades of night will vanish,  
And every sorrow flee,  
When with resplendent glory  
We rise His face to see.

“Let not your heart be troubled;”  
Consoling words of love!  
They'll never more be needed  
When with *Himself* above.

C. C. CROWSTON.

# THE LIMITS OF DISCIPLINE

## IN TWO PAPERS

BY S. RIDOUT

### I

**B**Y "discipline" we mean the general exercise of care in the government of God's house which He has committed to His people. It includes in this way the various forms in which that care manifests itself, from the simplest forms of brotherly interest and advice to the more public correction and reproof in the assembly, as well as the final, though sometimes necessary, exclusion from the fellowship of the saints. For the purposes of distinction we will gather what is said under the various heads indicated.

The object of the present paper is not so much to discuss the question of discipline in general as to ascertain the true scripture limits to what is done.

#### 1. Brotherly care in general.

When our Lord had restored His wandering sheep Peter, He transferred, we may say, the expression of Peter's devotion to Himself, to love and care for His lambs and sheep. When the good Samaritan had found and ministered to the man who had fallen among thieves, he brought him to an inn and provided for his care. Salvation is the blessed beginning of a work to be carried on until its culmination at the coming of the Lord. This work includes instruction, care and correction in the power of the Holy Spirit, as ministered by Him through the various members of the body of Christ: "that the members should have the same care one for another."

We may say the primary exercise of this care is in the administration of suited food, suggested in the words of our Lord, "*Feed My lambs.*" It proceeds from this to the putting forth of the safeguards of love suggested in the words, "*Shepherd My sheep;*" and, lest this should be thought to be the only exercise necessary for the welfare of the sheep, our Lord reverts, in His last response to Peter, to the simplicity of the first, "*Feed My sheep.*"

Feeding them naturally occupies the first place. When a soul has passed from death unto life the first care is to see that it is built up by "the sincere milk of the Word." Thus growth is assured. How delightful a privilege it is to be permitted to exercise this care for the beloved lambs and sheep of the flock of Christ! We can covet no higher privilege than to minister the "portion of meat in due season" to the household of the Lord—ministry in which the great staple is the work and person of our Lord Jesus. It is a service in which all may have a share, while those who have special gifts in the way of teaching may rejoice to fulfil their ministry.

In the assemblies of God's people we need ever to remember that this care is the first necessity. Without it, it is well-nigh impossible to exercise discipline, even in its simplest forms. If saints are not properly nourished, they become so spiritually anæmic as to be oversensitive to the slightest form of brotherly admonition or rebuke. They are practically too weak to know the blessedness of the service of John 13—"Ye also ought to wash one another's feet." Let us see to it then that there is a full, constant stream of supply of the pure milk of the Word, in suited ministry to the varied needs of the saints,

so that they are built up on their most holy faith and nourished in the words of faith, thus increasing by the true knowledge of God.

We pass, however, from the discussion of this subject to the one which is much upon our hearts—the exercise of brotherly care and oversight.

The young believer is exposed to special dangers in three directions: from the flesh within, from the world about, and from Satan, who is constantly seeking to make use of the flesh and the world to seduce the soul from the simplicity as to Christ. The very instincts of love will lead us to look after and care for the lambs of the flock. Indeed, these have been entrusted to us, and we may ask if one reason why more are not added to the companies of the saints gathered to the Lord's name may not be found in the lack of the exercise of that love which will care for them.

The first element of this care is suggested in the thought of watchfulness: "They watch for your souls as they that must give account." Every shepherd watches his sheep. Not to do so would be to open the way for the attack of the wolf. Care should be taken as to simplest matters; such, for instance, as the attendance of the saints upon the regular meetings, their personal walk and associations, and other matters of a similar kind. We realize at once that we are here upon delicate ground, which suggests a limitation to this form of care.

While watchful, we are not to be suspicious. A gracious and loving oversight is farthest removed from a restless, inquisitive, meddling spirit. We are not to suspect the existence of evil without proper ground; and even in the brotherly inter-

course suggested here we are to guard against the imputation of wrong motives or the suspicion of that which has not been manifested.

To be explicit, if a young saint is frequently absent from meetings it would clearly not be wise or right to suspect that the cause was a lack of interest. Rather, let the matter be approached in the spirit of confidence, in the love that thinketh no evil. Thus, instead of asking impertinent questions, it would rather be the way of love to keep in touch with the person about whose walk we were concerned, and seek to win the confidence. This will suffice to suggest the spirit in which a whole class of brotherly care should be exercised. We do not dwell further upon it, save to remind our readers that we are prone to swing to the opposite extremes of indifference on the one hand, to the intrusion, on the other, into what we have no right to do unless first approached by the brother himself.

This brings us to speak of the more positive effort at the correcting of manifest failure or weakness, suggested by the figure of John 13. "And thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him" was the command of the law. That which is here commanded, under grace will be the effort of a true love in exercise. Alas, how often are we occupied with evil in others without personal exercise; speaking about them rather than to them; so far from affording any help, alienating them, should they hear of our speaking behind their backs.

The simple courage of love will go to a brother who is in fault, first having sought the mind of the Lord in prayer for him and ourselves. Then, in the spirit of Gal. 6, "If a man be overtaken in a fault,

ye which are spiritual restore such a one in the spirit of meekness."

The confidence of the brother has been won; he has no thought that we wish either to humiliate him or to exalt ourselves. We bring him the simple word of God, applying it to the matter in question—of his walk, association, or whatever it may be. Our one object is his recovery; and in all the grace and yearning of a heart in communion with Christ we seek to shepherd His beloved sheep. This is indeed blessed and yet most delicate work, requiring nothing short of the grace of our Lord for its proper accomplishment. This is what He suggests in the words, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

There are here also manifest limits to the proper exercise of this responsibility. As before said, we are not unduly to suspect nor needlessly to accuse our failing brother of wrong which has not been manifested as such. For instance, injurious friendships and associations may have been begun. We must not go beyond what we know to be the fact. A young brother may have been seen walking and associating with ungodly young men; and we may be gravely anxious about it. We would not be justified, however, in accusing the brother of having gone with them to the theatre, or such like things. The limit is manifest. We deal only with what we know, pointing out the dangers that may be involved, and yet careful not to go beyond the simple facts as we know them.

Oftentimes, where a soul is dealt with thus in brotherly love and tender confidence, while the full

extent of his declension may not be spoken of, the heart will be probed and self-judgment secured, when, had we given voice to our suspicions and accused him of that of which he was not really guilty, he would have at once resented it, and might have used this as an excuse for going on in the wrong way.

*(To be completed in next issue.)*

## ANSWERS TO CORRESPONDENTS.

QUES. 9.—Who are the twenty-four elders in Rev. 4 : 4, 10, and in 5 : 8, 11, 14? Whom do they represent?

ANS.—They are the company of glorified saints seen in the place which God, in His amazing grace, has given them : on thrones round about the central throne on which sits His blessed Son. Their song in chapter 1 : 5, 6 tells this grace : “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father,” etc.

It immediately follows the event of 1 Thess. 4 : 15–17—the resurrection and rapture of the saints.

Twenty-four is no doubt a symbolic number speaking both of priesthood and of rule. The priestly family of Aaron was divided by David (1 Chron. 24) into twenty-four courses, by which an unceasing worship was maintained. The whole people of God are “a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter 2 : 5). Their priestly character is doubtless told in this number twenty-four.

Twelve is the symbolic number of *rule*. Twenty-four being twice twelve probably presents as one whole the two great companies of God's people—before the cross, and since the cross. They are thus seen together, reigning jointly in the kingdom of our Lord.

If you are in possession of William Kelly's Lectures on the Revelation, or of the Numerical Bible, you will find much more on this most cheering subject than we can give here.

Several answers, for lack of space, have to be carried to next number.

## HOLINESS: THE FALSE AND THE TRUE

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### CLEANSING FROM ALL SIN, AND THE PURE IN HEART

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(Continued from page 67.)

“Blessed is the man whose transgression is forgiven, whose sin is covered [or, atoned for]. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.”  
—Ps. 32 : 1, 2.

“Blessed are the pure in heart : for they shall see God.”—  
Matt. 5 : 8.

**D**IFFERENT as they may seem to be in subject-matter, the two passages just quoted are most intimately linked together. The blessedness therein described belongs to every one who has honestly turned to God in repentance and trusted the Lord Jesus Christ as Saviour whose precious blood cleanseth from all sin.

Those who fancy they see in this wondrous cleansing an advance on Paul's declaration that “by Him all that believe are justified from all things,” thereby betray their ignorance of Scripture and their low thoughts of the value attached by God to the atoning work of His beloved Son. When we speak of justification, we think of the entirety of sin and of sins, from the charge of which every believer is eternally freed. On the other hand, the thought of cleansing suggests at once that sin is defiling, and, till purged from its defilement, no soul can look up to God without guile, and thus be truly pure in heart.

The blessedness of psalm 32 is not that of a sinless man, but of a man who, once guilty and de-

filed, has confessed his transgression unto the Lord and obtained forgiveness for the iniquity of his sin. But he has also found in the divine method of cleansing from the defilement of sin, that henceforth the Lord will not impute sin to the one whose evil nature and its fruit have all been covered by the atonement of Jesus Christ. True it is that David looked on in faith to a propitiation yet to be made. We believe in Him who has in infinite grace already accomplished that mighty work whereby sin is now forgiven and iniquity purged. God is just, and cannot forgive apart from atonement. Therefore He justifies the ungodly on the basis of the work of His Son. But God is holy likewise, and He cannot permit a defiled soul to draw nigh to Him; therefore sin must be purged. The two aspects are involved in the salvation of every believer.

He who is thus forgiven and cleansed is the man in whose spirit there is no guile; he is the one who is pure in heart. He has judged himself and his sins in the presence of God. He has nothing now to hide. His conscience is free and his heart pure because he is honest with God and no longer seeks to cover his transgressions. All has come out in the light, and God Himself then provides the covering; or, to speak more exactly, God, who has already provided the covering, brings the honest soul into the good of it.

This is the great theme of 1 John 1: 5-10, to which we must now turn. For the reader's convenience, I will quote it in full: "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no dark-

ness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." Immediately he adds (though, unfortunately, the human chapter-division obscures the connection), "My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world" (chap. 2: 1, 2).

This, then, is "the message," the great, emphatic message, of the first part of John's epistle—that "*God is light*," even as "*God is love*" is the message of the last part.

How solemn the moment in the soul's history when this first great fact bursts upon one! "God is light, and in Him is no darkness at all." It is this that makes all men in their natural condition, unsaved and unforgiven, dread meeting Him who "seeth not as man seeth," but is a "discerner of the thoughts and intents of the heart."

When Christ came the light was shining, enlightening all who came in contact with it. He was Himself the light of the world. Hence His solemn words, "This is the condemnation, that light is

come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3: 19-21). The unrepentant soul hates the light, and therefore he flees from the presence of God who is light. But he who has judged himself and owned his guilt and transgressions, as David did (in psalm 32), no longer dreads the light, but walks in it, fearing no exposure, for he has already freely confessed his own iniquity. The day of judgment can hold no terror for the man who has previously judged himself thus, and has then, by faith, seen his sins judged by God upon the person of His Son, when made sin upon the cross. Such a man walks in the light. If any claim to be Christians and to enjoy communion with God who are still walking in the darkness, they "lie, and do not the truth."

But if we have been thus exposed—if we turn from darkness to light and walk therein—then "we have fellowship one with another;" for in that light we find a redeemed company, self-judged and repentant like ourselves, and we know that we need not shun further manifestation, for "the blood of Jesus Christ His Son cleanseth us from all sin."

We must not pass hastily by this much-abused and greatly misapplied passage. It has been made to teach what is utterly foreign to its meaning. Among the general run of "holiness" teachers, it is commented upon as though it read: "If we walk

up to the light God gives us as to our duty, we have fellowship with all who do the same; and having fulfilled these conditions, the blood of Jesus Christ His Son washes all inbred sin out of our hearts, and makes us inwardly pure and holy, freeing us from all carnality."

Now if this be the meaning of the verse, it is evident that we have all a large contract to fulfil ere we can ever know this inward cleansing. We must walk in a perfect way while still imperfect, in order to become perfect! Could any proposition be much more unreasonable, not to say unscriptural?

But a serious examination of the verse shows there is no question raised in it as to *how* we walk. It is not a matter of walking according to the light given as to our duties; but it is the place in which, or where, we walk that is emphasized: "If we walk *in the light*." Once we walked in the darkness. There all unsaved people walk still. But all believers walk in that which they once dreaded—the light; which is, of course, the presence of God. In other words, they no longer seek to hide from Him, and to cover their sins. They walk openly in that all-revealing light as self-confessed sinners for whom the blood of Christ was shed.

Walking thus in the full blaze of the light, they walk not alone, but in the company of a vast host with whom they have fellowship—for all alike are self-judged, repentant souls. Nor do they dread that light and long for escape from its beams; for "the blood of Jesus Christ," once shed on Calvary's cross, now sprinkled upon that very mercy-seat in the holiest from whence the light—the Shekinah-glory—shines, "cleanseth us from all sin." Liter-

ally, it is, "cleanseth us from *every* sin." Why fear the light when every sin has been atoned for by that precious blood?

The moment the soul apprehends this all fear is gone. Mark, it is no question of the blood of Christ washing out my evil nature—eliminating "sin that dwelleth in me"—but it is that the atoning work of the Son of God avails to purge my defiled conscience from the stain of every sin that I have ever been guilty of. Though all the sins that men could commit had been laid justly to my single account, yet Christ's blood would cleanse me from them all!

He therefore who denies his inherent sinfulness, and declares he has not sinned, misses all the blessing stored up in Christ for the one who comes to the light and confesses his transgressions. It is perhaps too much to say that verse 8 refers to holiness professors; yet such may well weigh its solemn words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Primarily it describes such as ignore the great fact of sin, and would dare approach God apart from the cross of Christ. They are self-deceived, and know not the truth.

But it is surely serious enough to think of real Christians joining with these, and, while still in danger of falling, denying the presence of sin within them. Far better is it to say, honestly, with Paul, "I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7: 18).

The great principle on which God forgives sin is declared in verse 9. "If we confess," He must forgive, in order to be faithful to His Son, and just

to us for whom Christ died. How blessed to be resting, not only on the love and mercy of God, but on His faithfulness and justice too! To deny that one has sinned, in the face of the great work done to save sinners, is impious beyond degree; and the one who does so is stigmatized by that most obnoxious title, "a liar!"

These things are written that believers might not sin. But immediately the Holy Spirit adds, "If any man sin, we [that is, we Christians] have an advocate with the Father, Jesus Christ the righteous." My failure does not undo His work. On the cross He died for my sins in their totality; not merely the sins committed up to the moment of my conversion. He abides the effectual propitiation for our sins, and, for the same reason, the available means of salvation for the whole world. Trusting Him, I need hide nothing. Owning all, I am a man in whose spirit there is no guile. Living in the enjoyment of such matchless grace, I am among the pure (or single) in *heart* who see God, revealed now in Christ.

To be pure in heart is therefore the very opposite of double-mindedness. Of some of David's soldiers we read, "They were not of double heart;" or, as the Hebrew vividly puts it, "not of a heart and a heart." "A double-minded man is unstable in all his ways," but the pure in heart are consciously in the light, and the inward man is thus kept for God.

In the man of Romans 7 we see described, for our blessing and instruction, the misery of double-mindedness; while the close of the chapter and the opening verses of chapter 8 portray the pure in

heart. The conflict there set forth has its counterpart in every soul quickened by the Spirit of God who is seeking holiness in himself, and is still under law as a means of promoting piety. He finds two principles working within him. One is the power of the new nature; the other, of the old. But victory comes only when he condemns self altogether, and looks away to Christ Jesus as His *all*, knowing that there is no condemnation to those who are before God in Him.

The man in Romans 7 is occupied with himself, and his disappointment and anguish spring from his inability to find in self the good which he loves. The man of Romans 8 has learned there is no good to be found in self. It is only in Christ; and his song of triumph results from the joy of having found out that he is "complete in Him." But it will be necessary to notice these much-controverted portions of the word of God more particularly when we come to the consideration of the teaching of Scripture as to the two natures, in our next chapter; so we refrain from further analysis of them now.

Coming back to the central theme of our present paper, I would reiterate that "cleansing from all sin" is equivalent to "justification from all things," save for the difference in view-point. Justification is clearing from the charge of guilt. Cleansing is freeing the conscience from the defilement of sin. It is the great aspect of the gospel treated in the beginning of Hebrews 10.

This has been already taken up at some length in the paper on "Sanctification by the Blood of Christ," and I need not go into it again here, save

to add that the purging of the conscience there referred to should be distinguished from maintaining a good conscience in matters of daily life. In Hebrews 10 the conscience is looked at as defiled by the sins committed against God, from which the atoning work of His Son alone can purge. But he who has been thus purged, and has therefore "no more conscience of sins," is now responsible to be careful to have always a conscience void of offence toward God and man, by walking in subjection to the Word and the Holy Spirit. By so doing a "good conscience" will be enjoyed, which is a matter of experience; while a "purged conscience" is connected with our standing.

Should I, by lack of watching unto prayer, fall into sin, and thus become possessed of a bad conscience, I am called upon at once to judge myself before God and confess my failure. In this way I obtain once more a good conscience. But as the value of Christ's blood was not altered in the sight of God by my sin, I do not need to seek once more for a purged conscience, as I know the efficacy of that atoning work ever abides. So far as my standing is concerned, I am ever cleansed from all sin; otherwise I would be accursed from Christ the moment failure came in; but in place of this, the Word tells one, as already noted, that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins." Satan will at once accuse the saint who sins; but the Father's estimation of the work of His beloved Son remaining unchanged, every accusation is met by the challenge, "The Lord rebuke thee: . . . is not this a brand plucked out of the fire?"

(See Zech. 3: 2.) And at once, as a result of the advocacy of Christ, the Holy Spirit begins His restoring work, using the Word to convict and exercise the soul of the failed one, and, if need be, subjecting him to the rod of chastening, that he may own his sin and unsparingly judge himself for taking an unholy advantage of such grace. When this point is reached a good conscience is again enjoyed. But it is only because the blood cleanseth from every sin that this restoring work can be carried on and the link not be broken that unites the saved soul to the Saviour.

*(To be continued.)*

H. A. I.

## THE LIMITS OF DISCIPLINE

### IN TWO PAPERS

BY S. RIDOUT

#### II

WE pass now from the exercise of private care and brotherly oversight to that which is properly discipline by the assembly. As long as the evil is of such a nature that there is hope of recovery from it and the name of the Lord is not being compromised, our private efforts to restore a wandering brother should continue. Indeed, when we have felt no longer able to say aught to him, we may show our concern by withdrawing ourselves from active association with him. "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3: 14, 15). Sometimes a little

silent neglect, of which no one but our brother may be aware, may be more effectual than a persistence in verbal admonition to which he turns a deaf ear, especially when such withdrawal is accompanied by tokens of manifest sorrow, together with manifestations of thoughtful love as occasion may offer. Our blessed Lord gave the choicest dainty of the dish to the poor wretch who He knew was planning to betray Him. Surely, if there had been one particle of tenderness in the hard heart of Judas, it must have yielded to such love.

Where one has been constrained to such an attitude of neglect toward his brother, great care should be taken that it is of a private character. Nothing so wounds pride, especially in one who is already away from God in his soul, as being put in the pillory. But the time comes when the evil is of such a nature that love itself and faithfulness to the Lord are constrained to call the attention of the saints to that which no longer responds to private treatment. "Tell it to the Church." The brother's course is now before the Assembly, which is therefore charged with the exercise of the various degrees of discipline required. There may be evident need for correction. The brother's course is manifestly wrong, and yet here too there are limits which Scripture evidently imposes. "Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee" (Deut. 25: 3).

We have here a principle which even under the law guarded against undue severity. How much more should those who know the grace of our Lord Jesus Christ temper chastening with mercy!

Assembly discipline may be divided into three general classes: private admonition, public rebuke, and putting away.

The whole spirit of Scripture serves to guide us, rather than isolated proof texts. If the individual is to tell a brother his fault, "between thee and him alone," to gain if possible the brother, the same spirit should mark the assembly in its dealings. This is indeed implied in the words following the passage already quoted: "If he neglect to hear the church." At this point the attitude of the assembly is that of Gal. 6:1, "Ye which are spiritual, restore such an one in the spirit of meekness." Similarly the apostle writes: "We exhort you brethren, warn them that are unruly."

The private admonition is so closely linked with personal dealing that little need be said of it. The Assembly may be convinced that a brother has laid himself open to this, and charge one or two of their number, sober, godly men of weight, to go to the wrong-doer privately and admonish him on the part of the Assembly. They would warn him that his course is of such a character that it has linked the Lord's name and testimony with it; that they cannot be identified in any way with this, and warn and entreat him to judge himself, to depart from evil. The limits here are obvious. It would not do, for instance, to administer this reproof in public. It would savor of haste and a desire to be rid of an unpleasant subject. Rather, special care should be taken that nothing more is done than to administer the admonition.

We might say here that perhaps some in the Assembly might think that more is needed than this

private dealing. They would be in favor of the more public rebuke, or, indeed, insist that the person should be put away at once. Let those who are so inclined remember that they cannot go beyond the conscience of the Assembly. Much harm has been done by the insistence of a few upon an extreme of discipline when others have been convinced that the less severe course should have been adopted. A good surgeon is anxious to spare a limb. Amputation is his last resort.

We will suppose that the private admonition has failed to secure the desired end. Another step is indicated, that of public rebuke. The evil has grown to such a character that none can close their eyes to it. There is every indication that it is going on to something worse. Love now awakens to the need of radical action. If a brother is to be spared the shame and humiliation of a prolonged season of separation from fellowship he must be brought face to face with his wrong. A public rebuke is administered in the presence of the whole Assembly. "Them that sin rebuke before all, that others also may fear" (1 Tim. 5: 20). The saints, as gathered to the Lord's name, feeling the holiness of His presence, touched as well by His grace, are compelled to rebuke the wrong-doer. We would naturally think that the one to administer a rebuke of this kind would be known for his tenderness and gentleness (Phil. 3: 18). Limitations naturally suggest themselves here. There should be no display of anger or resentment, nor a manifestation of a pharisaic spirit of self-righteousness. Sorrow surely is becoming those who realize that it is not *they* but their Lord who has been injured in the house of His friends.

Great care should be taken that in tracing the course of evil from the beginning, no exaggeration should be indulged in, nothing that is not fully substantiated by the facts, which should be presented in such a way that the wrong-doer, instead of showing self-vindication, could only bow in acknowledgment of the righteousness of the rebuke administered, feeling that it fell rather below than beyond what he deserved.

We mention in this connection, with some misgiving, a practice which has obtained among some of the Lord's people, familiarly known as requiring a person to "sit back." Some, indeed, have undertaken to prescribe this without even consulting the Assembly, saying that they would not break bread if such a person were allowed to do so. This is really taking discipline out of the hand of the Assembly and administering it by a private person. The result can only be to lay the Assembly open to the charge of being ruled by a few, and perhaps effectually close the door against what otherwise might have been the beginning of recovery.

As the case grows more hopeless, our care should the more increase. We do not say that there may not be cases in which the *Assembly* may feel that a brother should be "shut up;" but such cases are rare, and are indicated rather when there is grave suspicion that the evil may be worse than is now known, and which is in a fair way to be brought to light. Thus, a brother who has been reported to be in a course of sin might present himself at a meeting for the breaking of bread. The Assembly could request such a one to refrain from doing so until there had been time to look into his case. We need not

say that this should be done with all promptness. But we deprecate making the act of sitting back a grade of discipline.

We come now to the final act of putting away, and ask our readers to notice how much has preceded it. We fear that many of us have offended in this connection. We have neglected so completely the preliminary steps of brotherly care and oversight that the public sin may be attributed in part at least to our neglect, as well as to the wrong-doer. Of course, where evil has become manifest as of such a character that it cannot be borne with, such as is described in the 5th of 1 Corinthians, but one course is open—"Put away from among yourselves that wicked person." The reason for such an act, however, should be clear. There should be no room for suspicion of mere personal animosity, nor the hint that a party in the Assembly has gained its point.

Evil to be put away must be of such a glaring character that it raises no suspicion in the minds of those who hear of it that undue severity has been used. We may be quite sure that if the common conscience of the saints fails to recognize a course as wicked, those who are seeking to inflict such discipline should ask themselves whether they are not mistaken. Indeed, have we not here one of those safeguards which divine love has given by which God's dear people are entitled to receive the advice and counsel of their brethren? Much might be said upon this point. We trust that there is no need for us to say more.

A wicked person who is put away is not only refused the right to break bread, but saints must separate themselves from his company; and yet even

here there are certain limits to the discipline which we may suggest. Where the wrong-doer is a member of a Christian household, a husband or brother, it would be a mistake to apply literally the word, "with such a one, no, not to eat." A wife would not thus refuse to sit at the table with her husband under discipline, because to do so would ignore her responsibilities as a wife. She manifests her refusal of fellowship in other ways. It would be mere persecution to insist that she should not continue to perform the proper duties of the household.

We might also mention that when a person has been put out of fellowship, it is well from time to time to see him, in the hope that God is working in his soul, for even putting away has recovery in view.

While upon this subject we add a word as to the corporate features of discipline. We need hardly say that the truth of the oneness of the Body and the endeavor to keep the unity of the Spirit requires that all true discipline exercised by one Assembly be accepted and acted upon by all other Assemblies. To fail to do this would be independency of the most glaring character; but this only emphasizes the necessity that the discipline should be such as we have indicated, of a proper and scriptural character.

As already said, if it has been so extreme that it fails to commend itself to the conscience of saints elsewhere, the local gathering may well question whether they have not made a mistake. In such event they should invite the fellowship and the examination of their brethren elsewhere who may have an exercise about what they have done. If we are conscious that we have acted for the Lord, we

can be confident that our brethren, in whose spiritual integrity we believe, will, upon acquaintance with the facts, reach the same conclusion with ourselves. We will also, with that self-distrust which goes with true assurance, invite further counsel, and seek the fellowship of those who are equally bound with ourselves by our act of discipline.

Alas, how many of the divisions of the past have resulted from a failure to recognize the principle of which we have just spoken! Extreme acts of discipline have been forced upon the people of God in such a way that they have not been allowed to question the righteousness of those acts, but have been obliged either to bow to them or to retire from fellowship with the Assembly which has exercised the discipline. We need not be more specific here, for, alas, our hearts are sore with the thought of our failures in this direction! We would only ask, Is there not yet a remedy? Can we not still, in some measure at least, retrace our steps; and if we believe undue severity has been used in disciplinary action, shall we not, in the fear of God and in all simplicity, acknowledge and undo it, so far as we may?

This most important subject has been thus, in some measure, gone over. In closing, let us press it upon one another in all its various details. May there be an awakening among the saints, a true revival of grace in our hearts, which, while it seeks to carry out all proper discipline, carefully watches the limits which the word of God puts upon each stage; and may we guard ourselves from the dangers which we have pointed out.

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## The Happy Spirit's Release

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**C**LOSED is my pilgrimage, and I am basking  
In the full sunshine of God's love.  
There's not a joy but cometh without asking;  
'Tis bliss ineffable I prove.

In the vast circle of His matchless favor,  
Forevermore I shall abide:  
The weary pilgrim and the homeless stranger  
Is found with Him, the Crucified.

In Him accepted as in Him arrayed,  
In heaven's unsullied light I stand:  
My great indebtedness my Surety paid,  
And hither led me by His hand.

Though Christ it were to live, still death is gain:  
The earthly house, by sin defiled,  
Is dropped, and my pure spirit bears no stain  
Of what it was ere yet God's child.

Unclothed, for that bright morn with Him I wait,  
When His glad shout shall pierce the skies  
When for His saints He comes in royal state,  
Object supreme of longing eyes.

“Even so, come, Lord Jesus.”

L.

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“It is a point to be well understood that we cannot learn scripture truth as we might learn any other; that there must be a condition of soul corresponding to the truth revealed. There must be hearts open to receive and to take the impress of the truth revealed.”

F. W. G.

## TEMPORAL AND ETERNAL FORGIVENESS

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**I**N a leading religious paper which is read by many on this and the other side of the Atlantic, after a comment on the parable of the king and his servants in Matt. 18, the following words are found: "Reversed forgiveness! How unspeakably awful! When a sense of God's pardon does not lead to entire yielding up of ourselves to be transformed into the same image as our Lord; if we do not let Him make us new creatures, so that old things are passed away and all things become new, His forgiveness may be recalled."

It is very evident the writer of this did not see the difference between *temporal* and eternal forgiveness; that is, between the *government* of God among His professed people *on earth*, and the grace of God whose gifts are *eternal*.

My present purpose is to make this clear from the Scriptures, for in them is the very root of Christian liberty, worship, growth, and fruitfulness.

From the teaching mentioned above, the final result must of necessity be eternal damnation. Is this the teaching of Matt. 18: 21-35? How then would it agree with Heb. 10: 17, "And their sins and iniquities will I remember no more?" Certainly when our theories make the Scriptures clash, they must be wrong. Now, in the passage just quoted God declares that the believer's sins, once forgiven, are forgiven forever, and that He never will make him responsible for his sins and iniquities any more. And why can He say so? The 14th verse gives us the

answer: "For by one offering He has perfected forever them that are sanctified." One perfect sacrifice has been offered, whereby the will of God is accomplished and atonement for sin is made. In faith the believing sinner lays his hands, so to speak, upon the head of that sacrifice, the two become identified, his sins are transferred to the sacrifice (from the first to the last, for our first had no more been committed than the last when Christ died), they are borne, atoned for, forgiven and gone. And, further, sins are not imputed to the believer any more (Rom. 4: 8). He is thus sanctified, set apart for God, made fit for God's presence, and in this sense is "perfected forever." It is this word "forever" in Heb. 10: 14 to which the apostle is referring in ver. 17, confirming it by the quotation from Jeremiah, "Their sins and iniquities will I remember no more." Any doubt cast upon this is a reflection on the perfection of the sacrifice of Christ.

Besides, is this the way eternal forgiveness of all our sins is to be obtained; that is, by coming to the Lord and saying, "Have patience with me and I will pay thee all?" Oh no! Let no one who is yet without it deceive himself by thinking that this is the way. The only attitude in which we can rightly come, the only right state of soul, is that seen in the "prodigal son": "I *have sinned against heaven* and in *Thy sight*." We must abandon all self-reliance, leave out all thought of paying off our debts, relying only on God's grace and the work accomplished for sinners on Calvary's cross.

But what is the teaching of Matt. 18: 21-35? It is a parable of the kingdom of heaven—heaven's reign upon earth—where God's governmental deal-

ings with His people are going on. It is not therefore a question of eternal forgiveness and eternal damnation, but of *temporal* forgiveness and *temporal* punishment. Now temporal forgiveness may be only temporary because it is simply the remission of well-deserved chastisement for one who is in the place of a servant, and it secures the prolongation of temporal blessings and privileges. Hence it implies the expectation that this act of mercy is duly appreciated, and that a better use is made of the granted gifts and privileges; if not, they will be taken away. This forgiveness is therefore conditional; and in case the conditions are not fulfilled, the judgment previously announced is executed.

Now let us see how our parable illustrates this. The king, of course, is God ("My heavenly Father," ver. 35). The leading application as to the first servant is to *Israel*. Israel had indeed accumulated an enormous debt ever since God had made them His people, whereof the record of their past history gave abundant evidence. The time of reckoning was come when God sent His messenger John the Baptist to them with the announcement, "The axe is laid unto the root of the trees;" and the end of Israel's career as a servant was indicated by the Lord when He said, "The kingdom of God shall be taken away from you." The selling of wife, children, and all that the servant had, answers to that which afterward really took place, the breaking up of homes, the taking away of land and city, the dispersion among the Gentiles, and the keeping them in the prison-house of Gentile supremacy and oppression.

But something intervened, and the sentence was not carried out. The servant begged for mercy;

that is, a godly remnant did it in behalf of the nation, and the Lord forgave. This is what the Lord taught the godly remnant to do in the fifth petition of the Lord's prayer: "Forgive us our debts as we forgive our debtors;" and afterward He Himself made intercession for the nation when He said, "Father, forgive them, for they know not what they do." The disciples' prayer has not so much in view the need of the individual as the great and broad interests of the kingdom of God, the glory of God's name, and the accomplishment of His will here upon the earth; consequently the importance of Israel's place in the carrying out of God's plans and purposes. Hence the petition, "Forgive us our debts," is for governmental forgiveness. Eternal forgiveness the praying disciples had received long before. Their petition was granted in unison with the Lord's own. "The lord of that servant was moved with compassion, and loosed him and forgave him the debt." However, the nation itself went on as before. So, then, the disciples' prayer, "Forgive us our debts, as we forgive our debtors," shows that governmental forgiveness is conditional, and depends on our attitude toward our debtors. Compassion and forbearance with others were expected of the servant the very moment he was forgiven. As a matter of fact, his Lord forgave him, and he was not removed from his place as a servant. Israel as a nation was not then visited with the well-deserved judgment from the Lord. On the contrary, new and high privileges were given them at Pentecost and after; new opportunities for service and testimony, and a new chance to be God's representative here upon earth.

But now comes the other servant in view—the Gentile. The Gentile was indeed Israel's debtor. Philistines, Syrians, Assyrians, Babylonians, Romans, and all the rest, had wrought much havoc in Israel. The 79th psalm expresses forcibly how Israel felt toward the Gentile. However, the amount the latter owed Israel was insignificant compared with the immense debt Israel had contracted through the many years of disobedience, stubbornness, and rebellion against God. The sense of his terrible guilt, the mercy received, and also the consideration of the poor Gentiles' need, should have softened his heart (speaking of Israel as the servant), and gladly should he have seized the opportunity to manifest his appreciation of God's merciful dealings with him, and show mercy to his fellow-servant.

But this was not so. The book of Acts exemplifies Israel's attitude toward the Gentile, and bears testimony against the former (see, especially, Acts 14: 2, 19; 17: 5-8; 18: 12, 13; 19: 9; 22: 21, 22); and in 1 Thess. 2: 14-16 the apostle completes this testimony when he says: "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost."

This passage helps us considerably to interpret the parable in Matt. 18. In it the apostle describes in strong language Israel's guilt, as also their attitude

toward the Gentiles. His words imply also the fellow-servants' sorrow and denunciation, and finally give the announcement of the coming judgment. The judgment came. Jerusalem was destroyed, many killed, the rest driven from the land and scattered all over the world, and Israel was delivered to the tormentors, who have done their work but too well ever since. How long shall this last? Till the whole debt is paid. Is this hopeless? Oh no; for it is not eternal judgment, but temporal, that is spoken of here. It is the necessary correction for an unfaithful servant who nevertheless shall by grace be restored at the end. So shall Israel one day be restored to his place as a servant, and the whole earth be filled with the knowledge of the Lord through their instrumentality. This, of course, we learn from other parts of Scripture. Here, however, it is indicated by the words, "Till he should pay all that was due to him." Are words like these ever used in Scripture in connection with eternal suffering? Or are they to be understood as meaning never? By no means! A certain term served in prison has always been regarded equivalent to paying off a debt; and in proportion to the amount of it, the imprisonment was lengthened or shortened.

But the worst for Israel is yet to come. "Jacob's trouble" is yet in the future, and they have to pass through a tribulation "such as was not since the beginning of the world, nor ever shall be." When this is over they shall hear the blessed words, "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity

is pardoned; for she hath received of the Lord's hand double for all her sins" (Isa. 40: 1, 2).

"Reversed forgiveness!" Sad enough indeed, as we have seen, for those that are concerned; but not with the result which the teaching in question would bring us to. It would plunge a true child of God who does not come up to God's perfect standard of holiness into hopeless despair. Now we know that *Christ in all His perfections* is that standard; and toward it every child of God tends; but where is he who is bold enough to say he has reached it? But while the primary application of the parable is to Israel, has it no application to us as Christians as a whole, or to the individual in particular? Surely it has. Peter's question in Matt. 18: 21, "Lord, how oft shall my brother sin against me and I shall forgive him?" with the Lord's closing remark, "So likewise shall My heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses," shows the individual application to each and all of us, with the same governmental result upon us; for governmental principles hold good throughout all dispensations.

Christian privileges are given to make good use of them, else they are taken away. Truth is communicated to be followed, and to be proclaimed worldwide; and blessings are not received for self-enjoyment merely. Forgiveness of past failure is granted freely if sought for in humiliation and confession; and the time of service will be prolonged. But there is a lesson in it all which, if learned well, would manifest itself in a mild treatment of the erring ones, and in a readiness to forgive personal insults and offences. Moreover, offences which, for the

glory of the Lord and the welfare of the brother (or brethren) concerned, cannot be passed over in silence, would be dealt with in the spirit of meekness and love, in a way prescribed in the chapter under consideration (vers. 15-17).

But forgiveness must be from the heart; and this is especially individual. Corporate forgiveness could not be spoken of in that way, real as it may be. Each one must see to this for himself. A lively sense of our own shortcomings, the remembrance and appreciation of the mercies received, whether in regard to time or eternity, and love toward our brother, would cause to forgive readily, and that from the heart.

But there is also a sure compensation awaiting us in this. Blessings (not necessarily earthly prosperity) will follow the servant who imitates his Master, and an adequate punishment is reserved for him who does not. The latter may consist in barrenness of soul, fruitlessness, the taking away of the privileges of a servant (Rev. 2: 4, 5), and the like; yea, even past sins and trespasses which were remitted with a view of encouragement to do better, may be brought into remembrance again. This is forgiveness reversed, or recalled.

If then the sense of God's *goodness* is not strong enough in us to bring about the desired result, may *fear* do its work. And this is evidently the lesson the Lord intended to teach us in giving us this parable.

J. KOFAL.

## ANSWERS TO CORRESPONDENTS.

QUES. 10.—Of what nationality were the twelve apostles?

ANS.—All Jews, though some of them Grecian Jews (i. e., foreign-born), as would appear by their names. Even Paul, who is not of the twelve, but the apostle of the Gentiles (our own special apostle), was also a Jew. And only two books (Luke and Acts) of the whole Bible were given us through a Gentile: all the rest through Jews. Job alone leaves some uncertainty, though generally ascribed to Moses.

QUES. 11.—When will “the manifestation of the sons of God” mentioned in Rom. 8: 19 take place?

ANS.—“When Christ, our life, shall appear, *then* shall ye also appear with Him in glory” (Col. 3: 4). A description of it is found in Matt. 24: 30, and another in Rev. 19: 11-16.

QUES. 12.—What manner of conduct would result from the teaching of 2 Thess. 3: 11-16?

ANS.—It would make us shun such a disorderly brother or sister. We would not put them away from our fellowship, as *wicked* persons should be, but we would show them in various ways, such as refusing them our hand, not accepting their hospitality, or other signs, that their course is reprehensible, and a dishonor to our Lord. Of course we would not do so without first having admonished them, that they might have no misgivings as to our coldness toward them.

QUES. 13.—In Rev. 2: 17 what is the “*white stone*?”

ANS.—It is, we believe, the secret history of each individual soul with Christ—that which has formed a special link between it and the Lord Jesus, which none can ever know but the Lord and that person. Much, very much, we shall have in common, even as in a family of children at home; but that secret intimacy which has been in each one with Him during the wilderness journey will remain forever the sweetest of ties between Him and us. Hymn 79, “Little Flock” hymn book, 9th stanza, expresses this beautifully.

QUES. 14.—What is the difference between *sins* and *iniquities*, as expressed, for instance, in Heb. 10: 17, “And their sins and iniquities will I remember no more”?

ANS.—Does not Daniel 4:27 give the answer? “Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor (the afflicted).”

The manner of correction advised by the prophet indicates plainly that *sins* are a violation of what is right, whether it affect others or only oneself; while *iniquities* are wrongs inflicted on others. A wrong principle adopted is sin, for it violates righteousness; but when put into practice, it is iniquity, for it wrongs others.

QUES. 15.—Is this the place, and now the time, or opportunity, to enlarge the capacity of the vessel, or will all when in glory attain to the same measure? I do not mean as to joy, but as to knowledge. I know not how else to express it.

ANS.—This is surely *now* the time and place to enlarge our capacities for eternity. In 1 Cor. 13:12 we are told, “Now I know in part; but then shall I know even as also I am known.” [Of this kind of knowledge he says in the same chapter, “Though I have . . . all knowledge . . . and have not love, I am nothing.” Then, again, as to the measure of it acquired here, “It shall vanish away.” When we reach the glory, every man will understand and know fully all the mysteries of God. All this means that intellectualism in divine things is not the essence of Christianity. “*The knowledge of God*” is. The present *acquaintance with God*, formed by the revelation which He has given us of Himself in creation and in Christ, told out in all His word from Genesis to Revelation—this is what forms, during our wilderness journey here, the individual capacity in each one for eternity. Thus, in one way, knowledge will be perfect in all alike. No man will teach his brother any more. But in another—in the heart-knowledge of God—there may not be two alike. It is, we believe, the “white stone” of Rev. 2:17.

(Several answers, for lack of space, have to be carried to next number.)

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## EDITOR'S NOTES

**"I am Gabriel"**

Luke 1:19

How tender, yet how solemn, is the angel's answer to the unbelief expressed in Zacharias' question! The gracious message sent him from heaven not only answered his great and now well-nigh hopeless desire for a son, but it added to it that that son would have the extraordinary honor of being "the prophet of the Highest."

Upon this Zacharias asks what proof will be given him that all this will be fulfilled. Gabriel, the angel who stands *in the presence of God*, and therefore knows well the solemnity and certainty of every word which proceeds out of His mouth, seems amazed that a priest who is there burning incense before that God should lack confidence in a message which came from Him. In answer he can only say who he is, and Who sends him, though he adds to it the penalty of unbelief: "Thou shalt be *dumb*." Faith is never dumb. It has enough to say concerning Him whom it believes: "We believe, therefore we speak." It is not they who in heart are near to God, as Gabriel in person, who doubt one sentence of all His word, from Genesis to Revelation. And they who doubt it not have enough to occupy both mind and tongue.

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**New Wine and New Bottles**

Luke 5:36-38

*the family of God* is ruled. Peace conventions, peace treaties, peace education, and peace literature, all

Great attempts are being made to rule the world on the principle of grace and love, by which

crying down the sword and weakening government everywhere, are being put forth in the hope that men can be so trained as to finally become a loving brotherhood, and so reach a state of universal peace.

The passage above referred to explains why all such efforts are doomed to disappointment. "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled."

The "new garment" is Christianity and the grace which forms it. The "old" is Law and the justice which it demands. Mix the two, and both are spoiled. The least measure of grace brought into law, and the least measure of law brought into grace, defeats the ends of both; for the use of the one is to convict and condemn the guilty, and that of the other is to deliver the guilty without violating or defeating the justice of the law. With man this is impossible. God has brought in grace through Jesus Christ, who at the cross bore the judgment of sin, that all who repent and believe on Him may be saved from wrath in a righteous way. But a man becomes a "new bottle" when he believes on Christ. He is born anew, and is thereby capable of taking in the "new wine" of grace. He is made submissive by it too, and so can be governed by it.

Not so with men who are not born of God. A judge cannot rule in his court as he does in his house. He has to do with *rebels to law* in his court, but with *submissive children* in his house. He is the same man in both, but rules each by very different

principles. Thus government has been ordained of God to rule men with justice, and use the sword against its violators; for this is the only way natural men can be ruled and peace maintained. The family which God's grace has formed is a very different thing, and His ways there are very different too. If Christian men, well-meaning as they may be, attempt to introduce for the government of the nation the way in which God rules in His family, they will find in due time the garment is made worse, the bottles have burst, and *the wine is spilled*: they have spent their lives for what will burn up at the end, instead of having laid up for themselves treasure in heaven.

The Cost of Disciple-  
ship

Luke 14: 33

To be a child of God is one thing; to be a disciple of Christ is another. "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5: 1). This constitutes the *child* of God. A very different thing, though dependent upon this, constitutes the *disciple* of Christ: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." This is the condition for being a *disciple*.

A man may be an apparent disciple without being a child of God, but he will not last. One must be first a child of God to be a true disciple—one who will continue to the end as such. But one may be a child of God and fail to be a true disciple. Our Lord, to fulfil the great work laid upon Him, had to give up all—the home above, the honors and glories attaching to His person, His rights, His very life.

If we are going to be His disciples, or followers, we must be of the same mind with Him. The least reserve in us; the choice of friends or associates; any self-interest or motive; no matter what in any measure blinds us to the path with Christ, mars our discipleship. Oh for a single eye among God's beloved people!

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## THE TIME IS NEAR

AT the present moment many things conspire to show that the long-looked-for coming of our Lord may be at the very door. The extensive way in which the truth of the Lord's second coming has spread, and is now held by evangelical Christians of all parties, is a significant action of the Holy Spirit. Sixty years ago it was practically unknown, and scriptures which speak of it were universally interpreted as meaning death. But God raised up men to demonstrate the truth, and now there is a large number of believers who are really and practically awaiting the Lord's return.

The soul, however, who gathers light from God's word sees other indications of the nearing of our hope. Scripture informs us that "the day" of the Lord will not be until "the apostasy" has first come (2 Thess. 2: 3). Some will say, "Does not that refer to Romanism?" Certainly not. Romanism seems clearly referred to in the fourth chapter of the 2d epistle to Timothy—but that is only a limited apostasy—"some shall apostatize from the faith" (1 Tim. 4: 1). That is different from what is mentioned in 2 Thessalonians. The Authorized Ver-

sion has "a falling away," but the true translation is, "the apostasy." This is an absolute expression, without limit or qualification, and implies the total abandonment of Christianity, which cannot be while the Church is here below; nor, indeed, can it be fully consummated until the destruction of Babylon the harlot by "the ten horns . . . and the beast" (Rev. 17: 16).

We have not yet the apostasy. It will take place after the Church is gone. But the anointed eye cannot fail to discern evidence every day of the preparation of the public mind of Christendom for what is coming—the entire giving up of Christianity. It is being given up in reality now. The inspiration and authority of Scripture, the revelation of God in the Old Testament, the incarnation, the propitiatory sacrifice of Christ, the lost condition of man, the revealed judgment of the wicked, the existence of Satan, the nature of sin—all these tenets, constituting the body of Christianity, are denied and preached against daily, not merely by adversaries in the profane world, but within the enclosure of that which professes to be the Church! And this is virtual apostasy; but it is not apostasy in form while the name and profession of Christianity are still retained. The apostasy which is coming will be the open and avowed abandonment of the very form and name of Christianity. Men are not yet prepared for this, for the Church acts as a restraint upon the world. But in the meanwhile Satanic agency is busy building up men's minds in what will blossom into formal and patent apostasy after the Church shall have been removed. When, therefore, we see a movement well in hand and far advanced which is

to mature after the Church has been caught away, does not this seem like an indication that that catching away may verily be near?—*Bible Treasury*.

## The Millennial Day

**T**HERE comes a day—not one in seven—  
When earth's fair gates shall turn toward  
heaven:

A day the seer's prophetic eye,  
In the dim distance, could descry.  
Time's reign will be a thousand years,  
And rest on earth again appears.  
O heavenly Peace, thou then canst stay  
With busy life, in that bright day!

There comes a day—'tis ushered in  
By advent of the King of kings.  
As Victor-Prince He comes, to claim  
By title-deed His vast domain.  
Behold His "vesture dipped in blood"!  
His name is called "The Word of God."  
His bride, all beauteous in His sight,  
Follows, attired in peerless white.

There comes a day—who may declare?—  
Myriads of myriads fill the air.  
Th' armies of heaven descend in view,  
Such is His royal retinue!  
List as the glad hosannas rise  
From all above, below the skies:  
"Blessing and honor, glory and power  
Unto the Lamb forevermore!"

There comes a day—it may be near!—  
This weary earth's most blessed year.  
Gladness and joy for griefs and fears.  
This long, familiar "vale of tears"

Cast off her garb of sable hue,  
And, sparkling with the early dew  
Of youth renewed, rejoice once more,  
And peace shall reign from shore to shore!

There comes a day—earth's arch-foe bound!  
No more his lion roar resound;  
No subtle art, deceiving smile,  
The weak, unwary heart beguile:  
But life shall bear the grand impress  
Of simple truth and righteousness.  
Creation, groaning, waits for thee;  
Speed, speed thee on, blest jubilee!

There comes a day—creation's own—  
When psalms of praise the desert crown;  
With carolings of joyous life,  
A purer atmosphere be rife.  
The lion and the lamb abide  
In gentle nature side by side;  
And the poor beast, if servant still,  
Move under kind and tempered will.

There comes a day—lift up the voice  
In one loud anthem! Earth, rejoice!  
The curse, forever passed away,  
All precious things return to stay.  
Thistle and thorn and noxious weed—  
True emblems of the heart, we read—  
As darkness flees before the light,  
Have fled as evil out of sight.

There comes a day—aye, listen, man!  
Bring culture, progress, all you can,  
They are as naught! That day'll reveal  
A richer plan, with Heaven's own seal;  
For God will make all things to bend  
To His own will—to this glorious end.  
Then hail! all hail, millennial day!  
The Prince of Peace shall His sceptre sway!

## IS THE LORD'S DAY THE SABBATH?

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**L**EGALITY converts the Lord's day into a Sabbath; lawlessness rejects the day as being the Lord's, and uses it to gratify self. It is not a continuation of the Jewish Sabbath, nor is it a day to indulge in license for the flesh, but one in which we are called to walk in the liberty of the Spirit. Judaizing Christianity attaches to the Lord's day prohibitions which solely belong to the Mosaic economy, and legal minds are thus held in bondage. Let all such remember that "Sabbath" is another word for *rest*, and involves *cessation from every kind of labor*.

Inaugurated at the creation, after six days' labor God rested. But this first Sabbath was disturbed by sin, for God cannot rest where sin is, nor find repose where misery and death reign. After this, twenty-five centuries ran their course, but no mention is made in Scripture of a day of rest. Ingenious theories have been built on the mention of seven days being connected with the ark of Noah, but no formal declaration of God's mind was made until Israel was brought into covenant relationship with God. Then the Sabbath was instituted, and became an integral part of the Jewish system. It is mentioned one hundred and seventy times, and is especially linked with the giving of the law (Ex. 20: 8), the setting up of the tabernacle (Ex. 35: 2), and as a memorial of deliverance from Egypt (Deut. 5: 15).

Strict injunctions are given as to its sanctity, and severe penalties were attached to its desecration. Alas! warnings and penalties were disregarded; the Sabbaths were profaned, their rest violated, until the

last links with Israel were snapped when the Lord of the Sabbath lay in the grave on a Sabbath day (Luke 23: 52-55). His death ended all relationship with men in the flesh, and at the same time with the Law and the Sabbath as a system adapted to such. The whole Jewish economy came to an end.

Christians belong to a new creation, and are identified with Christ risen from the dead; they are connected with a heavenly sanctuary. The Spirit of God came at Pentecost to form a company of spiritual worshipers. The Sabbath finds no place in the present ways of God with His people. Yet some Christians maintain that the Lord's day of the new economy is a continuation of the Jewish Sabbath. Is this so?

In vain we search the New Testament for the re-enactment of this ordinance; there is no command to observe the Sabbath in its pages; nor is there any threat for its desecration. The Sabbath and the Lord's day are *totally different*; they have many *contrasts*.

The Sabbath *ends* the week; the Lord's day *begins* it.

Sacred *rest* marks the one; holy activity, the other.

Legal prohibitions burden the one; spiritual privileges characterize the other.

Death is connected with the one; resurrection, with the other.

During the Sabbath the Saviour lay in death; on the Lord's day He rose. The Holy Ghost also came on a Lord's day, and it is significant that the *only* time it is mentioned the Spirit is connected with the Lord's day (Rev. 1: 10).

We learn from what was done by the early disciples that it is a day to be devoted wholly to spiritual worship and work. On this day the disciples assembled to break bread, and laid their contributions aside; on it Paul preached, and John saw the apocalyptic visions. As to labor, our great Exemplar is the Lord: how unceasingly He toiled on that first Lord's day! Think of His gracious service to Mary. Ere day dawned she was found at the sepulchre: there she stands, sorrowful and disconsolate, the sombre night outside faintly picturing the dark forebodings inside, when suddenly the eastern sun arose and dispelled the darkness; and as suddenly the light of a resurrection day dawned on her astonished vision, for before her eyes was Jesus risen! How He comforted and consoled her, and entrusted her to convey the most marvelous message human ears had ever heard, "I ascend unto My Father and your Father."

Next we find Him going to meet others, less disconsolate perhaps, but truly attached to Him; and they also bear a message to "His own." Then the wandering sheep! And, again, on the rugged Emmaus road, reproving, comforting and instructing these disappointed disciples, until, made known in the familiar act of blessing, their restoration is complete, and they retrace their steps. Although eight miles away, they testify to their recovery by their return to the assembled disciples when Jesus appears (closed doors are no barrier to Him). There He establishes and strengthens, fits and qualifies them to be His witnesses and messengers. From early morn until the shades of night our risen Lord—on the first Lord's day—is found in a constant round of unceas-

ing service. Our Master's gracious activities are our warrant for *working* and not *resting* on that day.

Were it the Sabbath, no journey could be taken beyond a prescribed distance; no fire lighted; no food cooked; not a stick gathered. There must be absolute cessation from every kind of labor. One company alone were excepted. Aaron's sons offered the lamb; changed the showbread; trimmed the lamps; and placed the wood on the altar of burnt-offering, the fire of which was never to go out. Spiritual worship and priestly activities occupied the hours of the day.

Just so all service now should be as connected with the sanctuary—a priestly privilege, not a legal enactment. Christian labor should be the holy, happy outcome of hearts in the enjoyment of God's love—a spontaneous act. Having gathered to show forth the death of our Lord, setting Him ever first and foremost, in the enjoyment flowing from His holy presence, our glad hearts go forth into the world out of which He has been cast, to make known the love and grace which have reached us. So long as sinners need saving, backsliders restoring, and saints comforting, we may travel any distance, toil unceasingly, labor unremittingly, work continuously. Not of compulsion, but of a ready mind; not because it is a matter of bondage, but as a happy privilege, in the liberty, energy and power of the Holy Spirit.

No right-minded Christian will think lightly of its privileges or evade its responsibilities. Those who spend its hours in selfish ease, social gatherings, or what are termed "innocent pleasures," deny the claims of their Lord and grieve the Holy Spirit. If freed from the ordinary avocations of everyday life,

it is that every moment of the day may be used in a special and peculiar way as an opportunity to serve in some way or other. We are to yield ourselves unreservedly to our Lord and Master, and respond to the supremacy of His claims.

We may travel a hundred miles to please our Master, we must not travel a hundred yards to please ourselves. Let us test our motives; they are the true tests—not merely our acts. Self last, Christ first, will keep our actions right. We trust a close study of the difference between the Sabbath and the Lord's day will enable every Christian to see that the Sabbath has to do with a *rest day*, while the Lord's day derives all its importance from a Person who claims us for worship and service. It is not only John, but equally the privilege of each and all of us, to be in the Spirit on the Lord's day. If we are, we shall be preserved from legal bondage on the one hand and self-gratification on the other.

H. N.

## HOLINESS: THE FALSE AND THE TRUE

“Whosoever is Born of God Doth Not Commit Sin”; or,  
THE BELIEVER'S TWO NATURES

(Continued from page 94.)

WE must now notice, somewhat at length, what is practically the only remaining proof-text for the theory we have been examining—that of perfection in the flesh. We turn to 1 John 3.

“Whosoever committeth sin transgresseth also the law [or, doeth lawlessness; lit. trans.]; for sin

is the transgression of the law [or, sin is lawlessness]. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: *whosoever sinneth hath not seen Him, neither known Him.* Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for *His* seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (vers. 4-10).

Let the reader note well two points at the outset:

First, This passage speaks of what is characteristically true of all who are born of God. It does not contemplate any select, advanced coterie of Christians who have gone on to perfection or obtained a second blessing. And it is folly to argue, as some hard-driven controversialists have done—insubject alike to Scripture and to reason—that only advanced believers, who have attained to holiness, are born of God, the rest being but begotten! This position is not tenable for a moment in view of the plain declaration in the same epistle that "Whosoever believeth that Jesus is the Christ is born of God."

Second, If the passage proves that all sanctified Christians live absolutely without sinning, it proves too much; for it also tells us that "whosoever sin-

neth hath not seen Him, neither known Him." Are the perfectionists prepared to own that if any of their number "lose the blessing" and fall away, it proves that they never did know God at all, but were hypocrites all the days of their former profession? If unwilling to take this attitude toward their failed brethren and to place themselves in the same category when they fall (as they all do eventually), they must logically confess that "committeth sin" and "sinneth not" are not to be taken in an absolute sense, as though the one expression were "falls into sin," and the other, "never commits a sin."

A little attention to the opening verses of chapter 2, which have already been noticed in our previous paper, would deliver from radicalism in the understanding of the passage now before us. There the possibility of a believer failing and sinning is clearly taught, and the advocacy of Christ presented to keep him from despair. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." No interpretation of the balance of the epistle contradictory to this clear statement can possibly be correct.

John's epistle is one of sharp contrasts. He deals in abstract statements. Light and darkness we have already seen contrasted. No blending of these is hinted at. John knows no twilight. Love and hatred are similarly contrasted throughout the epistle. Lukewarmness in affection is not here suggested. All are either cold or hot.

So it is with sin and righteousness. It is what is characteristic that is presented for our consideration. The believer is characteristically righteous:

he *does* righteousness, and *sinneth* not: that is, the whole bent of his life is good; he practises righteousness, and consequently he does not practise sin. With the unbeliever the opposite is the case. He may do many good acts (if we think only of their effect upon and his attitude toward his fellow-men), but his life is characterized by sin. He makes sin a practice. In this are manifested who are of God, and who are of Satan.

The essence of sin is—not the transgression of the law, but—lawlessness! No scholar questions now the incorrectness of the Authorized Version here. Sin is doing one's own will—that is lawlessness. This was what marked every man till grace reached him. "All we like sheep have gone astray; we have turned *every one to his own way*; and the Lord hath laid on Him the iniquity of us all" (Isa. 53: 6). He, the sinless One, was manifested to free us from our sins—both as to guilt and power. "In Him is no sin." Of none save Him could words like these rightfully be used. "The prince of this world cometh," He said, "and hath nothing in Me."

We who have been subdued by His grace and won for Himself no longer practise sin. To every truly converted soul sin is now a foreign and hateful thing. "Whosoever practiseth sin [literal rendering] hath not seen Him, neither known Him." This verse must not be lightly passed by. It is as absolute as any other portion of the passage. No one who has ever known Him can go on practising sin with indifference. Backsliding there may be—and, alas, often is. But the backslider is one under the hand of God in government, and He loves him

too well to permit him to continue the practice of sin. He uses the rod of discipline; and if that be not enough, cuts short his career and leaves the case for final settlement at the judgment-seat of Christ (1 Cor. 3: 15; 11: 30-32, and 2 Cor. 5: 10).\*

The point of John's teaching is that one who deliberately goes on in unrighteousness is not, and never has been, a child of God. He who is by faith united to the Righteous One is himself a righteous man. The one persistently practising sin is of the devil, "for the devil sinneth from the beginning"—the entire course of the evil one has been sinful and wicked.

The 9th verse gets down to the root of the matter, and should make all plain: "Whosoever is born of God doth not commit [or practise] sin; for His seed remaineth in him: and he cannot sin [or, be sinning], because he is born of God." It is the believer looked at as characterized by the new nature who does not sin. True, he still has the old carnal, Adamic nature; and if controlled by it, he would still be sinning continuously. But the new nature, imparted when he was born again, "not of corruptible seed, but of incorruptible," is now the controlling factor of his life. With this incorruptible seed abiding in him, he cannot practise sin. He becomes like the One whose child he is.

The doctrine of the two natures is frequently stated and always implied in Scripture. If not grasped, the mind must ever be in confusion as to

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\* Those who have trouble as to this are referred to a helpful paper by W. Barker, "Fallen from Grace; or, Castaway." Price, 6 cents.

the reasons for the conflict which every believer knows within himself, sooner or later.

This conflict is definitely declared to go on in every Christian, in Gal. 5: 16, 17. After various exhortations, which are utterly meaningless if addressed to sinless men and women, we read, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust [or desire] of the flesh. For the flesh lusteth [or desireth] against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot [or might not] do the things that ye would." The flesh here is not the body of the believer, but the carnal nature. It was so designated by the Lord Himself when He said to Nicodemus: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3: 6, 7). The two natures are there, as in Galatians, placed in sharp contrast. The flesh is ever opposed to the Spirit. The new nature is born of the Spirit, and controlled by the Spirit; hence it is described according to its character. Agreement between the two there can never be; nevertheless, there is no instruction as to how the flesh may be eliminated. The Christian is simply told to walk in the Spirit; and if he does, he will not be found fulfilling the desires of the flesh. This is the man who sinneth not.

The nature of the conflict is fully described in a typical case—probably the apostle's own at one time—in Rom. 7, which has already been before us. The man therein depicted is undoubtedly a child of God, though many have questioned it. Some suppose him to be a Jew seeking justification

by the law. But the subject of justification is all taken up and settled in the first five chapters of the epistle. From chapter 6 on, it is deliverance from sin's power that is the theme. Moreover, the man of Rom. 7 "delights in the law of God after the inward man." What unconverted soul could speak like this? The "inward man" is the new nature. No Christless soul delights in what is of God. The "inward man" is opposed to "another law in my members," which can only be the power of the old nature, the flesh. These two are here, as in John 3 and in Gal. 5, placed in sharp contrast.

Paul is describing the inevitable conflict that every believer knows when he undertakes to lead a holy life on the principle of legality. He feels instinctively that the law is spiritual, but that he himself, for some unexplained reason, is fleshly, or carnal, in bondage to sin. This discovery is one of the most heart-breaking a Christian ever made. Yet each one must and does make it for himself at some time in his experience. He finds himself doing things he knows to be wrong, and which his inmost desires are opposed to; while what he yearns to do he fails to accomplish, and does, instead, what he hates.

But this is the first part of a great lesson which all must learn who would matriculate in God's school. It is the lesson of "no confidence in the flesh"; and until it is learned there can be no true progress in holiness. The incorrigibility of the flesh must be realized before one is ready to turn altogether from self to Christ for sanctification, as he has already done for justification.

Two conclusions are therefore drawn (in vers. 16,

17) as a result of carefully weighing the first part of this great lesson. First, I consent that the law is good; and, in the second place, I begin to realize that I myself am on the side of that law, but there is a power within me, with which I have no desire to be identified, which keeps me from doing what I acknowledge to be good. Thus I have learned to distinguish "sin that dwelleth in me" from myself. It is a hateful intruder, albeit once my master in all things.

So I have got this far (in verse 18), that I know there are two natures in me; but still, "how to perform that which is good I find not." Mere knowledge does not help. I still do the evil I hate, and I have no ability to do the good I desire. But nevertheless I am a long way toward my deliverance when I am able to distinguish the two laws, or controlling powers, of the two natures within my being. After the inward man, I delight in the holy law of God. "But I see another law (or controlling power) in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (ver. 23). So wretched am I made by repeated failure, that I feel like a poor prisoner chained to a dead body—which nevertheless has over me a terrible control. "O wretched man that I am! who shall deliver me from the body of this death?" This is the cry that brings the help I need. I have been trying to deliver myself. I now realize the impossibility of this, and I cry for a Deliverer outside myself. In a moment He is revealed to my soul, and I see that He alone, who saved me at the beginning, can keep me from sin's power. "I thank God

through Jesus Christ our Lord." He must be my sanctification as well as my redemption and my righteousness.

In myself, with the mind, or the new nature, I serve the law of God; but with the flesh, the old nature, the law of sin. But when I look away from self to Christ, I see that there is "no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (chap. 8: 1, 2). I will not therefore struggle to be holy. I will look up to the blessed Christ of God and walk in the Spirit, assured of victory while occupied thus with Him who is my all. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit" (vers. 3, 4).

What a relief it is, after the vain effort to eradicate sin from the flesh, when I learn that God has condemned it in the flesh, and will in His own good time free me from its presence, when at the Lord's return He shall change these vile bodies and make them like His own glorious body. Then redemption will be complete. The redemption of my soul is past, and in it I rejoice. The redemption of my body is yet to come, when the Lord Jesus returns, and this mortal shall put on immortality.

For the present, walking in the Spirit, the believer sins not. His life is a righteous one. But he needs ever to watch and pray lest in a moment of spiritual drowsiness the old nature be allowed to

act, and thus his testimony be marred and his Lord dishonored.

I conclude with an illustration often used, which may help to clear up any difficulty remaining as to the truth set forth in 1 John 3. A man has an orchard of seedling oranges. He wishes to grow Washington navels instead. He therefore decides to graft his trees. He cuts off all branches close to the parent stem and inserts in each one a piece taken from a Washington naval tree. The old fruit disappears entirely, and new fruit is now on the trees in keeping with the new nature of the Washington navel inserted in them. This is a picture of conversion.

A few years roll by and we are taken by this gentleman for a walk through his orchard. On every hand the trees are loaded with beautiful golden fruit. "What kind of oranges are these?" we ask. "These are all Washington navels," is the answer. "Do they not bear seedlings now?" we inquire. "No," is the reply; "a grafted tree cannot bear seedlings." But even as he speaks we catch sight of a small orange hanging on a shoot low down on the tree. "What is that? is it not a seedling?" we ask. "Ah," he answers, "I see my man has been careless; he has allowed a shoot to grow from the old stem, and it is of the old nature of the tree. I must clip off that shoot;" and so saying, he uses the knife. Would any one say he spoke untruthfully when he declared that a budded tree bears Washington navels only? Surely not. All would understand that he was speaking of that which was characteristic.

And so it is with the believer. Having been born again, the old life, for him, is ended. The

fruits of the flesh he is now ashamed of. The old ways he no longer walks in. His whole course of life is changed. The fruit of the Spirit is now manifested, and he cannot be sinning, for he is born of God.

But the pruning-knife of self-judgment is ever needed. Otherwise the old nature will begin to manifest itself; for it is no more eradicated than is the old nature of the seedling tree after having been budded. Hence the need of being ever in subjection to the word of God and of unsparing self-judgment. "Watch and pray lest ye enter into temptation."

To deny the presence of the old nature is but to invite defeat. It would be like the orchardist who refuses to believe it possible that seedlings could be produced if shoots from the old trunk were allowed to grow on unchecked. The part of wisdom is to recognize the danger of neglecting the use of the pruning-knife. And so, for the believer, it is only folly to ignore that sin dwells in me. To do so is but to be deceived, and to expose myself to all manner of evil things because of my failure to recognize my need of daily dependence upon God. Only as I walk in the Spirit, looking unto Jesus in a self-judged and humble condition of soul, will my life be one of holiness:

*(To be continued.)*

H. A. I.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3 : 2, 3).

## A THREEFOLD REJECTION AND A NEW PENTECOST

**T**HAT there should have been a further opportunity for repentance given to Israel as a nation after the crucifixion of Christ seems a thing incredible to some. But if we look at the Gospel of Matthew, is it not clear that He came as Israel's King and Messiah; that John, His forerunner, was the herald of whom the prophets wrote (Isa. 40 : 3; Mal. 3 : 1), and that everything was presented in due order for the establishment of the earthly kingdom? Is it not equally clear that after His crucifixion, His death having laid the righteous foundation on which the kingdom could then be established, the Holy Ghost makes a last appeal through the disciples, as recorded in the early chapters of Acts?

The day of Pentecost was the Feast of Weeks, with which the Jews were perfectly familiar, as following fifty days after the Feast of the Passover and First-fruits. Christ was the true Passover Lamb; and His offering up was at the time of the Passover Feast—a striking fact;—for the leaders of the people, while plotting His death, had said, "Not in the feast, that there be not a tumult among the people" (see Matt. 26 : 1-5). But His hour had come, and, spite of themselves, their satanic purpose is carried out at the time they would not.

The Day of Pentecost was the fiftieth day from resurrection. As the resurrection took place on the first day of the week (answering to the sheaf of first-fruits), so the outpouring of the Spirit was on the first day of the week also (Lev. 23 : 15, 16). This marked the beginning of a new epoch in God's dealings, but whether for Israel or the Church did not

at that time appear. At the birth of Christ the Gentiles came with their gifts to the new born King, thus owning their allegiance to Him—as in the kingdom all nations must do (Zech. 14: 16). Similarly at Pentecost there were Jews gathered at Jerusalem from every nation, as, when the kingdom comes, they will be gathered from all countries (Isa. 11: 11).

The outpouring of the Spirit at this time was no part of the yet unrevealed mystery of the Church, but was, as Peter tells them, that which the prophet Joel had predicted as taking place when the day of the Lord comes, which prophecy must yet be fulfilled in connection with that day when the nation will receive their King.

In Acts 3 Peter makes the healing of the lame man an occasion of appeal to the people, and doubtless this miracle is a picture of what the Lord stood ready to do for the nation, both morally and physically, if they would repent and be converted, so that Christ might return to them, and the times of refreshing and restitution might come. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing" (Isa. 35: 5, 6).

After His resurrection, Jesus ascended to the right hand of God. Stephen sees Him standing there, even as prophesied in Hosea (chap. 5: 15), "I will go and return to My place, till they acknowledge their offence, and seek My face." The confession of their guilt would open the fountain of cleansing to them, as Zechariah tells (chap. 13: 1). Therefore Peter exhorts them to repentance, that the times of refreshing should come and the promised kingdom be established.

But, it is objected, How could Israel have had opportunity to repent when the Church (that great mystery and purpose of God) must first be brought to Christ? Among other answers, When God in His counsels of wisdom introduced the formation of the Church where He did, did He not foresee what Israel, in their national responsibility, would do? What subject more attractive than to watch the fulfilment of God's sovereign purposes without interfering in the least with man's responsibilities. The two go side by side, as the two rails of a railway track. Had John been received, he would have been the Elijah of the prophets (Matt. 11: 14). He was not, and Christ must come the second time preceded by the Elijah testimony and by a second preaching of the gospel of the kingdom by Jewish disciples (Mal. 4: 5; Matt. 24: 14). So there must also be another day of Pentecost in the same immediate connection with the Jewish nation, when the Spirit will be poured out upon all flesh, when the sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord come. So must there also be a fulfilment of that second psalm, which is partly quoted in Acts 4: 25, 26.

Earth's kings and rulers have already plotted against the Lord's Anointed, and accomplished their wicked design in putting Him to death; but the second psalm anticipates the very opposite result of their plotting. This passage then, as also the quotation from Joel, will be fulfilled in the future. Then the opposing kings and rulers will be had in derision of Him who sitteth in the heavens, and the true King will be made King in Zion.

In Acts 5 Ananias and Sapphira are immediately cut off for their sin, as though the principles of the earthly kingdom were beginning to be enforced, when sin will meet with the speedy judgment of God (see Isa. 65 : 20). In chapter 7 Stephen rehearses their whole history, only to meet with rejection, stoning, and death at their hands. They had resisted God when He spoke to them through the prophets; they resisted the Son of God when He came in person to them; and now they resist the Spirit of God, who had also come in personal presence into their midst. The Church is scattered from Jerusalem, the gospel is preached to the Gentiles, and though Paul, in his ardent love for Israel, continues his testimony to them to the end of the book, it is with the certain knowledge that they will not receive his testimony to Christ (Acts 22 : 18). With their three-fold rejection of the Father, the Son, and the Holy Ghost, they are nationally given up to reap the bitter fruit of their own choice.

And they have been reaping it through all the centuries to the present moment, when we are approaching the second coming of Christ, and the world is manifesting, perhaps, as never before, its dire need of the just and rightful Ruler over men.

R. B. E.

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“WITH worldly Christians I may, and indeed *must*, have to do; but with a worldly Christianity—a mixture of human and divine principles—not a single link, not a shred, of affiliation.”

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## ANSWERS TO CORRESPONDENTS.

**QUES. 16.**—In John 20 : 17 the Lord forbids Mary to touch Him because He had not yet ascended to His Father. In Matt. 28 : 9 they “held Him by the feet,” and He does not forbid them. Had He ascended to His Father between these two events?

Also, was His breathing upon His disciples and saying, “Receive ye the Holy Ghost,” the fulfilment of His promise in John 16 : 7?

**ANS.**—There is not a hint in Scripture of the Lord having ascended to His Father before what is related in Acts 1. The Gospels of Mark and Luke speak of His ascension, and in each case the event referred to is the same as in Acts.

But all difficulty vanishes when it is seen that lack of knowledge in Mary leads her to think she is going to have the Lord back again as in the days before the cross. The Lord makes her realize she cannot have Him so now: He was going back to His Father, as He had said to them in John 14; and Mary, like the church of which the Lord makes her a type in this verse (17), must now know Him according to this heavenly relationship. The other women who are permitted to take Him by the feet (Matt. 28 : 9) are samples of those on Jewish ground.

The Church is altogether heavenly, being united by the Holy Spirit to Christ in heaven, and waiting to be taken by Him there. Notice the same thing taught in Gen. 24, when Abram pledges his servant to bring a wife to his son Isaac; but bids him *not to take his son there*—the bride must go to him where he is. The Church’s relation with Christ is a heavenly one. Not so with Israel. Christ must return to earth to fulfil His relation with them.

His breathing upon His disciples has the same typical character. We know from Acts 2 that it was not the fulfilment of John 16 : 7, for that was not until after His ascension from the mount of Olives in the sight of His disciples. His breathing upon them is *anticipative* of, or points to that—not bestowing the Spirit at that moment. The Lord is taking formally His place as declared in 1 Cor. 15 : 45. As Adam was the progenitor of the old-creation family, so is Christ of the new, of which He is now the risen Head.

All is divinely simple and instructive, and needs no introducing of events for which we have no scripture warrant.

QUES. 17.—Will all living infants at the Rapture be taken to glory?

ANS.—We know of no scripture bearing directly upon this subject. "Thou shalt be saved, and thy house" (Acts 16: 31) settles the matter, we judge, as to all infants of *believers*—taken with the parents. God's general ways with man would indicate that the children of unbelievers would be left on earth with them. Multitudes of infants who may perish during the upheavals of those times would, like infants in all other times, be taken to heaven. The others will remain for millennial days. It must be borne in mind that of all those left upon earth after the rapture of the Church those alone have their doom sealed who during this present day of grace have known and refused the truth. To these only will God, in judgment, send a strong delusion, that they should believe a lie: "that they all might be judged *who believed not the truth, but had pleasure in unrighteousness*" (2 Thess. 2: 8-12). The Lord's servants should press this now upon the souls of men.

QUES. 18.—I have met some who hold that the camp of the saints in Rev. 20: 9 is composed partly of saints who have never died, and partly of those who have suffered martyrdom in the great tribulation, and have been resurrected. Are not all those who have part in the first resurrection among the *heavenly* company?

ANS.—Surely they are. The heavenly saints, however, may have much to do with the earth during the millennial reign in various ministry and rule. We see the heavenly saints in Revelation, 19th chapter, accompanying the Lord in His return to the earth, when the enemies are put under His feet and His kingdom is established in Jerusalem over all the earth.

"The camp of the saints" might be the temporary place provided round about the city for those who will come there to seek the Lord from all parts of the earth (Zech. 8: 22, 23), or those who will attend the yearly feast of tabernacles to worship the King (Zech. 14: 16-20). Great multitudes will doubtless attend from all parts of the earth.

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## EDITOR'S NOTES

“My Time is not yet  
full come”

John 7: 8

believe on Him. They taunt Him therefore with the very common taunt, “If you have such better things than the rest of us, why hide yourself? Mingle with the world, and show yourself.”

To this He replies, “My time is not yet come; but your time is always ready;” that is, “You, being of the world, have always ready access to the world; but I come from another world, whose things are not welcome in this one. So I must wait for the opportunity made for Me from above. You go on to the feast at your chosen time; but I must wait till My full time is come.” Lovely dependence! lovely obedience! Holy aggressiveness too, when He goes; an aggressiveness which, while it makes Him hated by the world, and stirs strife and division in it, draws to Him, unto eternal bliss, all who are sin-sick and weary.

We can do no better than to *follow* our Master.

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The going down of  
the Titanic

If ever a calamity had a lesson in it, the going down of this floating palace assuredly has it.

That it is the hand of God laid upon the boastful pride of man is evident to any thoughtful mind who is not in the vortex of that pride. Commanded by one of the most able, experienced, careful and conscientious captains of the sea; a masterpiece of mechanism; warned of danger ahead; a clear night;

a quiet sea; she yet plunged headlong into death as if He before whom not even a sparrow is forgotten had withdrawn His protecting hand; as if He had said, "You are the product, not of man's *need* (in which I am always concerned), but of man's *pride*, and *independence of Me*, and *voluptuousness*, and I deliver you up to death. As, because of sin, 'it is *appointed* unto men once to die,' so I *appoint you* to die."

May the two great nations especially concerned in such causes of calamity give ear to the voice that speaks here! If not, more and worse will surely follow.

As to *eternal* things, what a lesson too! Twice the Lord uses calamities which had come upon the Jews to warn the rest that, "Except ye repent, ye shall all likewise perish." Shall we then, we Christians, who know and have escaped "the wrath to come," be idle while yet the patient grace of God lingers over a world which is hastening to its doom, and not press upon them to repent? Prophets of Baal abound on every hand who lull the masses to sleep. Shall we let them sleep? Shall we seek our ease too? Shall we live in pride and luxuriousness too, and drift with the tide? Shall we spend upon ourselves to gratify our senses, or shall we lay up treasures in heaven while opportunity is ours to spread the knowledge of Christ everywhere, and in every possible manner?

Beloved children of God, the Voice that speaks here speaks to us also. Why is there so much wreckage on our pathway behind? Because of the same things as in the Titanic's wreckage, however modified they may be by the light that shines upon

us. If we repent not, but go on in pride still, there is worse ahead for us too.

Thanks be to God, we are not in the desperate situation of those responsible toward the multitude on the Titanic. When they awoke to the danger, *they could offer no adequate provision for them to escape.* The life-boats could carry but a few away. There was nothing for the multitude left. We who preach Christ to a perishing world can assure them that there is the fullest provision in Him for every one of them; that "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world;" that if they will *but repent and take refuge in Him*, all is well.

As for ourselves, if we have lost our first love, grown cold, proud, worldly, able to walk with evil, we need but repent, humble ourselves under the mighty hand of God, and, having Jesus Christ for our advocate, we will find abundant pardon and renewed spiritual energies.

Thank God, there are yet those in the world who suffer with Christ in His rejection; who, though faint, are yet pursuing; who keep His word; who hold fast what they have received from Him. Their Lord, coming quickly, will fail in none of His promises to them. May the burning passion of our hearts be to be found of their number when the Lord arrives!

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## KOREA

Dr. A. J. BROWN tells of two missionaries who went into a village in Korea in which no one had ever preached the gospel. The whole population turned out to hear, and the meeting continued far

into the night. Then the strangers were shown into a room and went to bed. But the people would not disperse. Their conversation kept the missionaries awake. About two o'clock one of them arose and said to the people: "Why do you not go home and go to sleep? It is very late, and we are very tired." The head man said: "How can we sleep? You have told us that the Supreme Power is not an evil spirit seeking to injure us, but a loving God who gave His only begotten Son for our salvation, and that if we will trust Him and turn away from our sins, we may have deliverance from fear, guidance in our perplexities, comfort in our sorrows. How can we sleep after a message like this?"

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## A CONFESSION AND A WARNING

**R**EPENTANCE on a sick-bed, with no prospect of recovery; repentance for having wasted the love of Jesus, for having wasted my life; for having lived to please self instead of Him who, to save me, had given up everything, even His life; for having brought grief upon those who loved me best on earth and had taught me the right way!

Being young myself, I address you especially, my *young* friends. Do you not think that repentance under such circumstances means great depths of anguish? Ah, let no one tell me there is no hell! If here, where the beams of God's forgiving grace and love mitigate so much the sorrows of repentance, one can suffer so at the remembrance of sin, what will it be for those whose load of sin will torment them forever *without hope*?

No doubt having sinned against much light has

greatly added to the pains of repentance. I was taught in the way of the Lord, and had light shed abundantly on my path at an early age. I was well acquainted with *the great Sacrifice for sin*; indeed, so familiar had it become, that it did not call forth a proper reverence and love for it in my soul. I desired to be good, but the awfulness of sin revealed in the cross of Christ did not possess me; nor did I know the horror of being given over to the iniquity of one's own heart, and to the sense of an utter separation from God. The childish faith had no root; so, when the temptations and pleasures of Satan's court presented themselves, they allured. One little thing inconsistent with a conscience educated by the word of God, then another, and so on, crept in and took hold; and once on the downward road, who knows where the stopping-place will be?

Again I say, Oh, the horror of half-heartedness; of a protesting conscience with a heart in the world; of the knowledge of truth with the feet in the paths of sin; of knowing about what can fully satisfy and yet not possessing it, but running after what gratifies for the moment and then stings like an adder!

But if, indeed, we are great sinners, "God who is rich in mercy, for His great love wherewith He loved us," can so shine into us as to scatter our darkness, bring us to the feet of Jesus to weep out our sins, and hear Him say, "Thy sins are forgiven." How sweet, then, is *the great sacrifice for sin* which He made on the cross! How sweet the fellowship with Him and with His Father! How bright all is above! How true the rest of conscience He gives! How holy the peace which fills the heart! Truly, He came not for the *worthy*, but for the *needy*.

The wasted life remains instead of a life of fruitfulness—an eternal loss; but what knowledge of the God of all patience and long-suffering is my portion forever! Who that knows Him in His true character will not praise and worship Him!

My soul now cleaves to Jesus. When I suffer, no matter how much, I know He suffered more, far more. When I am thrown back on my unworthiness, I think of the glories of His person and of the infinite value there is in the sacrifice He made. I needed Him in my misery to unburden it all upon Him; now I need Him in my rejoicings to pour upon Him the adoration of my soul.

And now you, young men and young women, who, like me, have been trained in the Word and ways of God, and, like me also, are in danger of being allured by the world, I entreat you, be warned. Cleave to Jesus. Value His great sacrifice for sin. Be not half-hearted. Let the ruling passion of your life be to spend and be spent for Him. If you have already departed from Him in any measure, go no further; return, fall at His feet; He will forgive you all and wash you clean, and send you on to where I cannot go any more—to His blessed service, in whatever path of life that may be.

I may be with Him when this reaches you. Let a dying, sorrowing, yet rejoicing sister be a warning to you.

MAUDE M. CHAPMAN.

## The Mother's Care

**M**OTHERS, be patient.  
I know full well that you have much to bear,  
But speak not harshly to the little ones  
Who bring the care.

A little child,  
A fragile, tender plant that holds your heart  
With love so strong, which you will only gage  
If you should part.

Noisy? 'Tis health.  
And yet it needs but just a sudden chill,  
A few sad hours upon the rack,  
And all is still.

So still! so still!  
The darling face is white; your eyes are wet,  
Although the echo of the pattering feet  
Is with you yet.

What would you give  
To see those eyes with laughter lit once more!  
To hear those feet go bounding overhead  
And shake the floor!  
Then think in time;  
Prize well the worth of child-life with you now,  
And never meet the merry shouts of glee  
With fretful brow.

And, more than all,  
With song and joy to cheer, to you is given  
(Then let the joy be wise, of Christ the song),  
And lead to heaven.

Great is your trust;  
Oh, let the reaping of the after years  
Be of the sowing of your patient love  
And many prayers.

Look up for strength;  
The God who placed that child within your care  
Will give you all you need to teach of heaven  
And guide it there.

## SELECTING A BRIDE

**I**N the 23d of Genesis the death and burial of Sarah the mother of Isaac is recorded. Figuratively, this represents the setting aside of Israel, the custodian of the promises, and of whom, as concerning the flesh, Christ came. Chapter 24 announces Abraham's purpose to secure a wife for his son, saying "unto the eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

As we purpose looking at the spiritual meaning of this command, we will anticipate by saying that in this chapter Abraham sets forth God the Father; Isaac—Christ risen; the servant—the Holy Spirit; and Rebecca—the Church, which even now is called the Bride (Rev. 22: 17).

### HER ORIGIN AND NATURE

are suggested in the words, "Thou shalt go *unto my country, and to my kindred*, and take a wife unto my son Isaac." Similarly, in Hebrews 2: 11 the Lord's people are owned by Him as His brethren, inasmuch as "both He that sanctifieth and they who are sanctified are all of one." They have His nature. So also is it taught in figurative language in John 12: 24, saying, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." That is to say, in incarnation the Lord was alone in His unique

manhood, but in resurrection has companions who have derived their being from Himself. No doubt the "fruit" of Christ's death will fill the universe of bliss by and by, but Christians are part of that fruit now. In Genesis 2: 21-23 we see what answers to the corporate aspect of this; for it says the Lord God cast Adam into a deep sleep, and while he slept took a rib from him, of which He made a woman, so that when she was brought unto the man he said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man."

How plainly this illustrates what is taught in Ephesians 5: 25-33, that "no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of His body, of His flesh, and of His bones."

Having thus seen her origin and nature, let us look at the present

#### CHARACTERISTICS OF THE BRIDE.

In verses 12-14 of our chapter we learn that the servant prayed for marks by which to identify the woman who would be suited to Isaac, saying, "Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that Thou hast appointed for Thy servant Isaac." And Rebecca approved herself as this woman by refreshing the weary, and voluntarily giving water to the camels also, until they had "done drinking."

And is it not so with Christians? Most assuredly it is. The Lord said, "He that believeth on Me . . . out of his belly shall flow rivers of living water;" and the volume of Scripture almost closes with the Spirit and Bride's invitation, "Whosoever will, let him *take the water of life freely.*" How beneficent are believers! How evangelical is the assembly! It is not that the latter preaches, or is the subject of preaching, but accord with the heart of God is its normal atmosphere. To this it may be said that it has long since ceased to be a faithful witness. Most true! But we are looking at what is characteristic, and not at what is abnormal: besides, as to fact, where is there any real unselfish regard on earth for men to-day outside the Lord's people, poor and limited though it be?

In returning to our chapter, we shall now see

#### THE PRESENT OCCUPATION OF THE BRIDE,

exemplified in Rebecca's journey to Isaac. Her reply to the question, "Wilt thou go with this man?" had been, "I will go." But this involved her placing herself in the care of him who came to report the greatness of Isaac; it involved a journey through a foreign land where, possibly, danger and difficulty lurked, but where, in the custody of her guide, she could learn increasingly of Isaac; learn more of him who was born by Sarah to Abraham when she was old; learn how Abraham had given unto him all that he had; learn how he was offered in sacrifice on Mount Moriah and received back from the dead "in a figure."

And thus employed it is that the Holy Spirit conducts us to Christ. He brings before us (just as He

reminded the disciples of it) what Christ taught when upon earth (John 14: 26); He brings demonstration as to the solemn condition of this world; He opens our view toward the world to come—as it is said He will show us “things to come;” He receives of the things that are Christ’s (“All things that the Father hath are Mine”) and shows them unto us (John 16: 7-15). This leads us to consider

#### THE DESTINY OF THE BRIDE,

as declared in the words—“And Isaac . . . lifted up his eyes, and saw, and, behold, the camels were coming. And Rebecca lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah’s tent, and took Rebecca, and she became his wife; and he loved her: and Isaac was comforted after his mother’s death.”

“*He loved her.*” And oh, how soon that meeting “in the air” will take place, after which the marriage of the Lamb will be celebrated, and His wife through endless ages bask in the unclouded light of His presence, and learn increasingly the love He so fully exhibited when He gave Himself for her. And she will surely respond as she ought to do.

No doubt, it may be said, there is another side to consider. As a responsible public body on the earth, the words uttered by the Lord to Ephesus—“Thou hast left thy first love.”—certainly describe the church-state to-day, and have done so for many cen-

turies. But solemn although that be, what supports the heart in a day like this? Nothing but the love of Christ for His people. Think of the good word He spoke of old to Philadelphia: "I have loved thee" (Rev. 3: 9). It is not that a limited number of believers are exclusively loved by Christ. He loves, and will continue to love, all His own, and that in spite of everything: but those who heed His word; who seek to maintain individually what Christ's thoughts for all His people are; who seek, through much stress and pressure, to overcome the world in the professing Church; who are compelled therefore to receive contempt from that which bears the name of the Lord, are kept in the way of righteousness and supported in it by nothing other than the enjoyment of the love He bears toward all His people, and which all will so fully realize and respond to when at His side. They are like the disciple who could speak of himself as "that disciple whom Jesus loved."

Finally, let us remember that the narrative says, "Isaac was comforted" after his mother's death: portraying how our Lord endured the sorrow of Israel's defection; how He accepted the temporary loss of His rights as Messiah; how He "sold all that He had" because of the compensation, the satisfaction, the joy, He found in His Assembly—the Bride, who through all eternity will minister grateful and especial service to Him, as indeed she does now.

"O God! with great delight  
 Thy wondrous thought we see:  
 Upon *His* throne, in glory bright,  
 The Bride of Christ shall be."

R. J. REID.

# HOLINESS: THE FALSE AND THE TRUE

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## CHAPTER XI

### CONCLUDING REMARKS ON "THE HIGHER CHRISTIAN LIFE"

(*Concluded.*)

HAVING now reviewed the various expressions largely misused by second-blessing advocates, I desire, in concluding this series of papers, to add a few practical reflections on what has been called "the higher Christian life." It is greatly to be regretted that so many children of God, whose conversion one cannot question, seem to have settled down in apparent contentment with so low a standard of Christian living. Undoubtedly there *is* a life of power and spiritual refreshment to which these are almost total strangers. But how are they to enter into it? Certainly not by the unscriptural and empty system we have been discussing. All efforts to attain sinless perfection in this world can only end in failure and leave the seeker disappointed and heart-sick.

Is there not then a "higher life" than that which many believers enjoy? The true answer is that there is but one life for all God's children. Christ Himself is our life. The only difference is that in some that blessed life is more fully manifested than in others, because all do not give Him the same place in their heart's affections. It is a sad and unsatisfactory thing when He has only the first place in our hearts. He asks for the whole heart, not a part—though it be the most important part. If He be thus enthroned, and reign alone in the seat of

our affections, we shall surely manifest that divine life much more fully than if the world and self are allowed to intrude in what should be His sole abode.

The apostle John is the New Testament writer whose special province it was to unfold for our learning the truth about divine life. In his Gospel he portrays the life as told out in the only begotten Son of God, who became flesh and tabernacled for a time among men; showing forth in all His ways "that eternal life which was with the Father and was manifested unto us." In his epistles John sets forth that life as exhibited in the children of God, who by faith have received Him who is the life, and in whom eternal life now dwells. As these precious portions of the divinely-inspired Word are meditated upon, they must produce in the soul of every devout reader a longing desire to walk more fully in the power of that life.

No human theories or earth-born principles can help us here.

"This does not come with houses or with gold,  
With place, with honor, and a flattering crew;  
'Tis not in the world's market bought and sold."

Only as one learns to refuse everything that is of the flesh, and finds everything in Christ the Second Man, will this priceless boon be enjoyed of a life lived in fellowship with God.

He, the eternal Son, was ever the fountain of life—the source whence divine life was communicated all down through the ages to all who received the word of God in faith. But that life was manifested on earth during His sojourn here, "and the life

was the light of men." It cast light on every man, bringing out in vivid contrast what was in them. But it is not in incarnation He communicates His own life to us. He said expressly, "Except a corn of wheat fall into the ground and die, it abideth *alone*: but if it die, it bringeth forth much fruit." Accordingly He, the Prince of life, "tasted death for every man," and in resurrection showed that He was indeed "that eternal life which was with the Father" from all past ages, and had for a time been displayed on earth.

Having burst the bands of death, He appeared to His disciples as the ever-living One, forever beyond death, judgment, and condemnation of any kind. It was as such He breathed on them, saying, "Receive ye [the] Holy Spirit." He was speaking as the last Adam, a quickening Spirit. Henceforth they are to understand that, while they have not received a different kind of a life from what was theirs from the moment they received Him and were born of God, they now have that life, with all that is connected with it, on the resurrection side of the cross. It is life with which judgment can never be connected. They are linked up with Christ risen, and they are called to manifest this on earth, in the scene where He has been rejected.

So true Christian life is nothing more nor less than the manifestation of Christ. "For me to live is Christ" is the statement of the apostle Paul, "and to die is gain;" for death would mean to "depart and be *with* Christ, which is far better."

The only secret of living Christ is occupation with Christ. And it is for this God has given us such abundant fulness in His Word. Another has

well said that if the Bible were merely a guide-book to show the way to heaven, a very much smaller volume would have sufficed. Often the gospel has been clearly told out in a few-paged tract or booklet. But here is a book of over one thousand ordinary pages, and all of it "profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works;" and the one great subject of all its sixty-six parts is *Christ*.

He who feeds upon its sacred pages is feeding on Christ, for the Word written but declares the Word eternal. To "read, mark, learn and inwardly digest" this divinely-inspired unfolding of the person and work of Christ is the paramount requisite for the believer, if he would glorify God in his practical ways.

It is related that John Bunyan had written on the fly-leaf of his Bible, "This book will keep you from sin, or sin will keep you from this book." It is a faithful saying, and worthy of all acceptation. Not for power, nor for the gift of the Spirit, nor for some special blessing, do we need to pray; but we may well join with David in the earnest petitions, "Open Thou mine eyes, that I may behold wondrous things out of Thy law. . . . Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart. . . . Order my steps in Thy Word: and let not any iniquity have dominion over me" (Ps. 119: 18, 34, 133). By "Thy law" is meant not merely what men commonly call the moral law of God, but His entire word, so blessedly celebrated in "the psalm of the laver" (119).

To read the Word in a mere intellectual manner will not minister Christ to the soul. Earnest, devout study of the Scriptures must never be divorced from believing prayer. It is by this means that the soul is maintained in communion with God. Prayerless Bible-reading becomes dry and unprofitable, leaving the student heady and cold-hearted. But prayerful meditation on the inspired pages will nourish the soul in divine affections.

The Word reveals Christ to us for food and example. It makes known to us the mind of the Spirit; and it is the appointed medium for the cleansing of our ways.

Not by trying to imagine what Jesus would do in my circumstances do I learn how a Christian should conduct himself in this world; but by searching the Scriptures, and tracing there the lowly path of heaven's anointed One, I discern the way in which He would have me to walk. It is forgetfulness, or ignorance, of this that causes so many shipwrecks, not only in connection with "the higher-life movement," but among believers generally. Human judgment takes the place of the revealed will of God, and grievous disaster is often the result.

The second point is of equal importance. Every Christian is indwelt by the Holy Spirit, as we have already seen. He has the power required for holy living therefore, and need not plead and wrestle, as is the fashion with some, for "more power," and "more of the Spirit." What is required is subjection to the Word, that one may walk in the Spirit. A simple illustration has been helpful to many: The believer may be likened to a locomotive engine, every part in working order and filled with the pro-

PELLING steam—a fit symbol of the Holy Spirit. But an engine thus equipped becomes a source of terrible destruction if *off the rails*. The rails are the word of God. Alas, how many Spirit-indwelt people have created havoc by wild, uncontrolled emotionalism, not in accordance with the Holy Scriptures! To have the Spirit does not guarantee that one will be guided aright unless he search the Scriptures and allow them to mark out his course, any more than to be well-equipped and full of steam guarantees that an engine will proceed in safety to its destination unless it be upon the rails.

The third statement has already been before us in the paper on Sanctification by the Word; but I would press it again upon the reader's attention that the Scriptures are the water given for our practical cleansing from defilement as we go on in our appointed way through this scene. Let there be unhesitating self-judgment the moment I find my behavior or my thoughts and the word of God in conflict, and I shall undoubtedly grow in grace as well as in knowledge.

“There are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one” (1 John 5: 7, 8, R. V.).

The blood is the witness of propitiation, and tells of Him who, having died for our sins, is Himself the Mercy-seat, to whom we come boldly, as unto a throne of grace, that we may obtain mercy, and find grace to help in time of need.

The water is the word of God, as Eph. 5: 26 and Ps. 119: 9 make plain. That word testifies to the advocacy of Christ, as a result of which the Holy Spirit applies the word to the heart and conscience

of the child of God, thus cleansing his ways and sanctifying him daily.

But the three must never be separated. "A threefold cord is not quickly broken." Christ Jesus has borne my sins, and lives in glory to be my heart's loved Object. The Spirit dwells in my body, to be the power of the new life and to guide me into all truth. The word is the medium through which I am enlightened, directed, and cleansed.

In Eph. 5: 18-21 it is written: "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." Here is the life that is life indeed, lived out in the redeemed on earth. But how am I to be "filled with the Spirit?" Is not this, after all, that very "second blessing" which I have been concerned about? Let Col. 3: 16, 17 give the answer: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." The one passage is the complement of the other. To be filled with the Spirit, I must let the word of Christ dwell in me richly. Then will the blessed results spoken of in both epistles be manifest in me.

Nowhere in Scripture is it taught that there is a

sudden leap to be taken from carnality to spirituality, or from a life of comparative unconcern as to godliness to one of intense devotion to Christ. On the contrary, increase in piety is ever presented as a growth, which should be as normal and natural as the orderly progression in human life from infancy to full stature and power. In Peter's first epistle he writes: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby [unto salvation, R. V.]: if so be ye have tasted that the Lord is gracious" (1 Peter 2: 1-3). And he again emphasizes the place and importance of that word with a view to growth in spiritual strength when he says, "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to [or, have in] your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1: 3-11). Here is depicted no sudden growth of spirituality acquired in a moment, as a result of some great renunciation, but a

steady, sober walk with God, and uninterrupted growth in grace and knowledge through feeding upon the Word, and giving it its proper place in the life.

It is vain to reason that "there can be no true growth until holiness be first obtained by faith." Nowhere does the Bible so teach; and it is self-evident that he who is called upon to lay aside all malice, guile, and similar evil things, has not been delivered from the presence of a corrupt nature. All the New Testament exhortations to godliness are addressed to men of like passions with ourselves, who need to watch and pray lest they enter into temptation, because of the fact that sin still dwells in them, ever ready to assert itself if there be not continued self-judgment.

As another striking example of this, I would have the reader notice the teaching of the apostle Paul in regard to the old and new man, in the epistles to the Ephesians and the Colossians. Beginning with Eph. 4: 21, he writes: "If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation [or, behavior] the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and holiness of truth. (See margin.) Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" (vers. 21-25). And he follows this up with exhortations against stealing, corrupt communications, grieving the Holy Spirit, and bitterness, wrath, anger, and similar unholy

things. How out of place such instruction if he is supposed to be telling the wholly sanctified how to behave! Fancy exhorting a sinless man not to grieve the Holy Spirit of God, whereby we are sealed until the day of redemption!

But there is neither confusion nor incongruity if I see that "the old man" stands for all that I was in my Christless days. That man is now put off. In his place I put on the new man; that is, I am called to manifest the man in Christ.

The companion-passage in Colossians is even more explicit: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, . . . but Christ is all, and in all" (Col. 3: 8-11). And upon this he now bases a positive exhortation to put on (as one would put on his garments) "tender mercies, kindness, humbleness of mind, meekness, long-suffering," and a spirit of forgiveness toward all men; while, as a girdle to bind all in place, he counsels the putting on of "love, the uniting bond of peace."

To practise what these several scriptures inculcate will be indeed a higher manifestation of Christian living than we generally see, and this is the only real, practical sanctification.

In closing this series of papers on a subject so generally misapprehended, and concerning which controversy has been rife in many quarters for

years, I commend all to Him whose approbation alone is of lasting value, and whose grace it is that gives the soul to enjoy in some little measure the preciousness of Him in whom holiness and righteousness have been fully told out for all His own. May He deign to use these faulty pages for the blessing of His people and the glory of His matchless name!

I have written, I trust, with malice toward none and charity toward all, however mistaken some may be as to the line of teaching they indorse. And I gladly bear record to the pious, God-fearing lives of many who profess the "second blessing;" but I have no manner of doubt that their devotedness and godliness spring from a totally different source than that to which they mistakenly ascribe it, namely, to the very thing I have been here inculcating—meditation on the word of God, coupled with a prayerful spirit, thus leading out the heart to Christ Himself. Of this may we all know more until we see Him face to face and be forever wholly sanctified!

H. A. I.

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## SUNDAY AND HOLIDAY WORK

**W**E cannot be too thankful that the law of the land and the customs of the countries in which we live give us the Lord's Day free from the ordinary business of the week. While not under the law of the Sabbath (if we were, we should have most rigidly to observe the seventh day, Saturday, not the first), there is an evident necessity for a period of rest, one day out of the seven, needed by all alike, and doubly prized by the child of God as affording a

cessation from that constant strain of business which is racking to nerves, mind and heart alike.

“The Lord's Day”—what hallowed associations, what precious privileges, what memories of happy enjoyment, cluster around it! Although it has been greatly misunderstood by our fathers, and something of the rigor of the Jewish Sabbath imposed upon it, yet even so we are sure it was far better than the lawlessness which is now coming in like a flood and wiping away every vestige of reverence. Thank God for the day set apart to His worship. Even broad-minded statesmen cannot fail to see the menace there lies in turning this day into one of mere recreation and amusement. The loss of the fear of God is felt by the State, sooner or later; and it is to the best interests of government, looked at in purely this secular way, when by the individual, the family, and the community, there is a wholesome regard for the proprieties and responsibilities of the first day of the week.

But our concern is not directly with all this: only let us see to it that we do not use our liberty and freedom from the law as an occasion to the flesh, and spend this precious day in idleness, or worse, and set such an example that the world thinks of us as careless as themselves.

The Lord's Day then will be one of special enjoyment. The careful housekeeper will begin to provide for it in advance, by seeing that all possible work is got out of the way, while the members of the family endeavor to clear up as much as possible all necessary duties, so that they can rise fresh and bright and ready for the joys of the Day. Saturday night will not be made a time for all sorts of things

that rob of necessary sleep, so that there is an excuse for sleeping late on Lord's Day morning. We may be pardoned for speaking in this plain way, but are persuaded that most of our readers will see the cause. With all of us, perhaps, there is a tendency to rob the Lord of His due by treating His day as one of mere family repose. We do not, of course, speak of the necessity, perhaps, for a little season of rest for those who have to rise up early and sit up late all through the week: but let it not be overdone; and large numbers, without doubt, can rise as early on this day as throughout the week.—*From "How to Study the Bible." By S. R.*

## ANSWERS TO CORRESPONDENTS

**QUES. 19.**—I am in communication with a sister who lives in H—, and she says we can be born again and not have eternal life. I cannot see how that can be. Please tell us what you think about it. I believe we have eternal life when we are born again. Is it not so?

**ANS.**—Yes, indeed, it is so. You are quite right in what you believe; and let not the sister in H—, or any other, beguile you out of your God-given belief.

This doctrine of eternal life gotten after, and not at, new birth, forms part of a species of perfectionism which has crept in among some of God's people who once shed great light in Christendom by their affirming afresh the Scripture testimony that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him *should not perish, but have everlasting life*" (John 3: 16); and that "He that believeth on the Son *hath everlasting life*" (verse 36); and that "These things have I written unto you that believe on the name of the Son of God; *that ye may know that ye have eternal life*". (1 John 5: 13).

You can see by the passages quoted, 1st, That instead of eternal life being set in contrast with new birth, as is done by this doc-

trine, it is set in contrast with *perishing*. 2d, That the believer—every believer alike—is declared to have it *upon believing* on Christ. 3d, That we are told so that we may carry in our souls *the certainty of it*.

Let none rob you of this divine, peace-giving, sanctifying gospel. Its substitute may be called higher life, or higher truth, but it walks not in the path of the lowly.

There are fathers, and young men, and babes, in God's family, as 1 John 2 plainly shows. The measure of development and experience differs, therefore, among them; but there is not one of them who is not as true a possessor of eternal life as the other—not one of them who cannot call God Father and Jesus Christ Saviour as truly, if not as intelligently, as the other. Every one is *equally* with the other an heir of the riches of God's grace in Christ Jesus, though no two are alike, perhaps, in the measure of apprehension of them.

But eternal life is as an exotic in this world. Our Father's house is its home. Thus some passages in Scripture speak of it as the sphere, or home, to which the redeemed are going. See Mark 10 : 30; Luke 18 : 30; Rom. 2 : 7; etc.

QUES. 20.—Why the difference between the Lord's charge to His disciples in Matt. 10 : 9, 10 and Luke 22 : 35, 36? In the first, He bids them provide nothing for the way; in the second, He bids them the opposite.

ANS.—Because of the difference of circumstances.

In Matthew the Lord, as King of the Jews, is sending His Twelve as ambassadors to His nation—the Jews only. Their mission was to announce the presence of Israel's promised Messiah and the nearness of His kingdom, the proof of which was in the miraculous signs accompanying this announcement. As sent by such a glorious person, and to the people who should recognize His claims over them, they were to go in the dignity of their mission, taking all honor as due to Him who sent them, and every attention they needed; resenting, too, any indignity to which they might be subjected.

But how different the circumstances in Luke 22! The King is *rejected* by His people; the leaders of the nation are plotting to put Him to death, and before the end of another day He will have been placed by Jew and Gentile among those with whom it is a shame to be linked. What a different position, therefore, His

messengers are now placed in! for they cannot but share their Master's rejection in this world. Any claims set up *in His name* would be ridiculed. What would a railway agent say to a servant of Christ who claimed passage in the name of Christ? True Christians, of course, recognize His claims; shame to them if they do not; but we speak of the world—the world of unconverted men. Since Christ is rejected, His servants, if true to Him, share His rejection, make no claims of any kind, pay their way as other men do, while ever serving men as their Master did. Of course they know His present glory in heaven. They know that all power is His both in heaven and in earth, and that His eye follows them everywhere, and His most minute care for them can never fail. They rely *on Him* therefore for all the needs of the way, but they make no claims upon men.

We know the professing Church is constantly making claims upon the world, and even attempts to govern it; prominently so the Roman Catholic Church; but this can only be when the Church has become so like the world that it is no longer a witness for Christ.

QUES. 21.—In Acts 7: 14 and Gen. 46: 27 there is a difference in mentioning the number of souls that came with Jacob into Egypt. Can you account for this? Deut. 10: 22 has still a different number.

ANS.—In Gen. 46: 26 it is “the souls that came *with* Jacob into Egypt, which *came out of his loins.*” There were 66 of them. The account in verse 27—70 souls—which is the same as in Deut. 10: 22, includes Jacob himself, with Joseph and his two sons. The account—75 souls—in Acts 7: 14 includes “Jacob's sons' wives.” They were left out before, as is mentioned in Gen. 46: 26.

QUES. 22.—In a late number of *Messenger of Peace* is found the expression, “Should you be found a lost sinner at the judgment-seat of Christ.” Is this right? Is it not at the judgment of the great white throne that men will be found in their sins? Will lost sinners be found at the judgment-seat of Christ?

ANS.—Whatever be the character of the judgment, it is always Christ who sits on the throne. We know from Scripture that there is at least one thousand years between the judgment-seat of Christ for *saints* (1 Cor. 3: 11–15 and 4: 5), and His judgment-seat for *sinners* (Rev. 20: 5–15); yet they are brought together in 2 Cor. 5: 10, 11; not, of course, in point of *time*, but to affirm that the

Lord Jesus Christ will surely render to every man, saint and sinner, as his work has been here on earth.

QUES. 23.—Is it unscriptural to speak of the Lord's body being *broken* for us? In 1 Cor. 11 : 24 the word "broken" is not in the original.

ANS.—The statements of Scripture, as we all own, are perfect. The more we use them as they are, therefore, the safer we are. If one uses the expression, however (as in the faulty translation), in the sense of the wounds made in our Lord's body, no fault can be found. *Broken*, used in reference to the body, usually applies to the bones. This, no doubt, is the reason why Scripture does not use the word in connection with our Lord's body, and why some object to the using it at all.

QUES. 24.—Who are the tares of Matt. 13 : 25?

ANS.—The tare itself is a noxious plant which grows abundantly in Palestine. It gets among the wheat, and resembles it so much that until it heads out it can scarcely be discerned from it. Its seed is poisonous, however, and is sifted from the wheat after threshing.

As used in the parable, they represent those who, while helped by the devil to look as much like true Christians as possible, are *destroyers* of Christianity—teachers of doctrines which poison the children of God. 1 Cor. 3 : 17 refers to them.

QUES. 25.—What part do the baptized children who are unsaved have in the "tares?"

ANS.—We have heard fanatics on baptism talk of the baptizing of children as the sowing of "tares." They but display their ignorance of what both tares and baptism are.

"Tares are *the children of the wicked one*; the enemy that sowed them is *the devil*" (Matt. 13 : 38-40). They are *hypocrites* and *destroyers*. 2 Peter 2 : 1-3 refers to them. Who in his senses can speak of baptism, no matter to whom applied, as having to do with this? Baptism is the badge of discipleship, which in any case, child or adult, may prove true or may prove false.

From facts patent to all, "tares" seem to arise no less from Baptist ranks than from others. So thought the late Charles Spurgeon when he withdrew from the Baptist Union.

## EDITOR'S NOTES

"He that is least in the kingdom of God is greater than he"

Luke 7 : 28.

Nothing tells more of the blessedness and greatness of the change that will take place on the earth when our Lord returns "in the clouds of heaven with power and great glory" than the statement of our text.

Israel knew well that their nation was to be very great—the centre, indeed, of greatness and blessedness unknown before, and destined to spread to all the earth. It was the great subject of the prophets. They ever labored, therefore, to bring Israel back to Jehovah, since Jehovah alone could accomplish this marvelous change.

Jehovah, the Messiah, had arrived, and to John was given this—the highest of all missions ever committed to man—to announce Him and the nearness therefore of the glorious change. John himself, by virtue of being the one sent to announce the nearing change, was outside it; but so glorious was the change to be, so great were they to be who would live in that change, that the least of them would be greater yet than John, though his being sent to announce Him who would bring it about constituted him the greatest of all prophets.

And if the change on earth is to be so great, what must be the change of those who are transferred, not from one earthly condition into another earthly condition, but from an earthly condition into a heavenly, such as we *Christians* look for at the coming of our Lord!

In what a fallen state, therefore, are professing Christians "*who mind earthly things*;" who reduce

Christianity to a condition of bodily health or financial prosperity; to improvements in the means of travel and communication; to discoveries of science, even if true; to increase in knowledge and the inventions of men.

How soothing, in the midst of the increasing groans of a groaning creation, to know that soon it will not only cease to groan, but echo and reecho with joyful praise from pole to pole; that if judgments of a frightful nature precede that blessed time (as we know they will), they are but to make away with the opponents of Him who brings that blessing—that evil, rebellion, oppression, and unrighteousness (though once more, at the close they may and will try to lift up their head, Rev. 20: 7-10) are broken forever and no more to rule. How deeply soothing is all this to the Christian—the loving, sympathetic heart! But how elevating, how sanctifying, how productive of worship in that same Christian heart, to know that he belongs to an entirely different order of things, even a *heavenly*; that even before this great change has taken place on earth, his own will have taken place—he will have been transferred from earth to heaven; that when the reign of Christ will thus bless the earth, he will be associated with Christ in that reign; that, as when Israel has reached the glorious place assigned to her on the earth, everything will be in order on the earth, so when the Church—the Christian body—has reached her assigned place in heaven, everything there too will find its proper place. Strange as it may seem in our present weak and lowly condition, we shall then not only judge the world—rule over it—but also “judge angels.”

To be witnesses in word, ways and character of such a calling is no trifle; and if the Christian body at large has ceased (as, indeed, it has long since) to be such a witness, it is but the more important that those on "broken pieces of the ship," or who "swim" alone to shore (Acts 27: 43, 44), should bear clear and unmistakable testimony. For this, nothing short of heart devotion to Christ will do. And this means the denial of self; the surrender of our own wills; lowly subjection to the word of God—in a word, a life in which the Holy Spirit who dwells in us is not grieved, *but can fill us.*

Brother, sister, is this too costly? Then come; take a fresh look at your Saviour as He hangs on Calvary's tree, and hear Him from the deep darkness cry out, in the agony of His soul, "My God, My God, why hast Thou forsaken Me?" It was *your* sins which did that. Your salvation cost Him *that*; yet to be true to Him costs you too much? Here we cast a curtain over you and Him and leave you together, for we may not intrude at such a solemn moment.

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**Different Miracles** No one who reads the word of God for profit can have failed to notice the great difference between the Lord's miracle on the impotent man in the 5th of John and that on the blind man in the 9th. The first ends in the Lord saying, "Behold, thou art made whole: sin no more, *lest a worse thing come unto thee;*" the other, in His revealing Himself as *the Son of God* to the delighted soul of the once blind but now seeing man. The first becomes a mere reporter to the Jews; the other, a bright witness to Christ, and a hearty wor-

shiper; he is one of the *sheep* mentioned in the next chapter.

The great difference between the two is that the first illustrates the *government* of God, especially as seen in the nation of Israel, under which forgiveness is *conditional* and *temporal*; while the other illustrates the *grace* of God, which has *no conditions*, which forgives *forever*, and *never goes back* on what it does.

Reader, is the forgiveness you know only a *conditional* one, or is it *eternal*? Are you a mere *servant*, fearing always to be discharged, or are you a *son*, assured of the actual possession of eternal life, and at home in the Father's bosom?

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## Upspringing Life

**I**F tiny flower can throw aside  
 A clod three times its size,  
 Cannot a prince, a son of God,  
 Above his burden rise?

Since April shower has not the power  
 To stop the robin's song,  
 Can we not rise above the tears,  
 And loud His praise prolong?

Since Christ has risen above the grave,  
 And won for us a crown,  
 Can we not fix our eyes on Him,  
 And look no longer down?

Then spring thou up, O trembling one!  
 This is no day for fear,  
 With sin and death a conquered foe  
 And our Lord's coming near!

## THE GREATEST OF THREE

"But now abideth faith, hope, love, these three; but *the greatest of these is love.*"—1 Cor. 13: 13 (R. V.).

IT has been truly said that this chapter is the link between the 12th and the 14th—the keystone, as it were. Chapter 12 shows the Head and the Body in connection with one another—the one new Man; then the responsibility of the members one to another, as also the manifestation of the Spirit and miraculous gifts. Chapter 14 tells how those gifts are to be utilized to edification, as well as the order that is to govern in the assembly.

In chapter 13 we have the divine nature displayed in the Christian, and the fact emphasized that love is greater than all gifts, for it abides forever. We are told in Rom. 13: 10 that "love worketh no ill to his neighbor: therefore love is the fulfilling of the law." In John 13: 34 our blessed Lord says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." In Gal. 5: 22 love begins the category of the fruit of the Spirit—"the brotherhood of graces," as another called it. In the 1st epistle of John it is the proof of our transition from the old creation into the new—"We know that we have passed from death unto life, because we love the brethren" (chap. 3: 14); and to sum up, the apostle says in chap. 4: 8, "He that loveth not, knoweth not God; for God is love."

Thus, though faith comes first in these three attributes, yet love is the greatest of them all. Gifts of the most striking character; knowledge the most

profound; faith for great deeds; philanthropy most noble; self-denial to utmost sacrifice—all this array, so dazzling to the eyes of men, is absolutely nothing apart from love. Men may even, in a certain way,—and they do,—hope for Christ's return and the setting up of His kingdom here, in order to establish peace and stability upon the earth, and sweep away the present chaos, with the political, social and moral evil prevailing, and yet be devoid of love. But love—this love which stands at the very head of that beautiful cluster of fruit, the "fruit of the Spirit," and whose author God is, which is His very attribute conjointly with light—this love is divine, and to be found only in the true child of God. Thus Peter, in his second epistle, chapter 1, enjoins the believer to have in his faith "brotherly love; and in brotherly love, love;" for love is what God is, and *this* love will not ignore the light, the *holiness*, of God in its outgoings. Mere brotherly love would.

The New Testament prophet will practise it in the exercise of his gift, as in 1 Cor. 14, to edification, or building up; exhortation, or stirring up; and comfort, or binding up and healing. This is "love in the Spirit" (Col. 1: 8).

True faith, of course, is needed to produce hope; and hope—the Christian's hope (1 Tim. 1: 1)—produces love; but love reflects and stimulates both. "Love has long patience"—it does not wear out. It is neither envious nor rash. It is not puffed up—it does not parade its deeds nor behave in an unseemly manner. It does not seek what is for self, nor is it quickly provoked. It does not impute evil—it is not suspicious. It does not rejoice at iniquity (we should weep over it), but rejoices with the truth; it bears

(or covers) all things (see 1 Peter 4: 8). It endures all things—enables us to rise with fresh energies above every difficulty. "Love never fails," because God is love, and so it cannot. It has been said that "the greatest thing in the world is love." This is not true. What should be said, and *is* true, is that the greatest thing *in the Christian* is love. Faith looks up; hope looks on; but love looks around for subjects upon which to bestow itself—and they are not far off.

What a heritage has the saint of God in this love! What a privilege thus to reflect what God is! How precious to have the saints of God in one's heart, to lavish upon them this divine affection, not alone upon those whose dispositions are engaging and attractive—those in whom we find congenial spirits and compatibility of temper—but upon those also from whom we would *naturally* shrink, whose ways and very presence would almost chafe us—to these also do we owe this love, this eternally-abiding attribute. And this love begets love. "The end of all things is drawn nigh: be sober therefore, and be watchful unto prayers; but before all things *having fervent love among yourselves, because love covers a multitude of sins*" (1 Pet. 4: 7, 8, N. T.). How many a shipwreck might have been hindered; how many an assembly preserved from disruption; roots of bitterness, strife, estrangement of heart, swellings and tumults averted; what coldness and distance between saint and saint nipped in the bud, if only the Spirit had been allowed to promote this beautiful display of God's nature in us!

One can thank God at seeing in so many cases saints who have been rent asunder by division, now

on Christian terms, and drawing nearer to one another. *Love* it is, with the purifying fact of our heavenly relationship stimulating and prompting it. Whatever we may have with which to reproach ourselves, however numerous may be the sad failures which we shall see manifested at the judgment-seat of Christ (and their name will be legion), we shall throughout eternity rejoice at everything which has been real love among us, which has looked at every saint as linked with the heart of God, and ministered to them according to His nature.

The very condition of things in the world, and more especially in the professing Church, is drawing true believers more closely together; for all who have sincere love for Christ and the Holy Scriptures must, in the very nature of things, be pushed into a corner and largely ostracised. Many of them are spiritually emaciated, needing nourishment and help. Love will constrain those who have the bread in abundance to bring it to those who have less. It was the writer's privilege recently to preach a few times to a company of people in a Methodist church in a little town on the desert. At the close, believer after believer pressed forward with outstretched hands, and some with moist eyes, saying, "We have been hungry for this." One's heart went out in fervent love toward these dear lambs and sheep of the flock of Christ, and also in thankfulness to Him for the very blessed privilege of serving Him in some of His dear people.

"And now abideth faith, hope, love, these three; but the greatest of these is love." When we reach heaven, faith will have gained its object; hope will have attained to its glad fruition; but love will abide

forever. Our blessed Lord proved His love for us by taking our place in judgment upon the cross. He continues to prove it by His advocacy and intercessory work *now*; and when He comes forth to bring us to our glorious home, then will He gird Himself and make us sit down, and serve us forever. This is *His* love. Shall we not in the meantime so serve one another? Shall we not look around, with hearts reaching out to the need about us, seeking by the grace of God to minister to it? If the children of God are not a great people in the eyes of this world, they are in the eyes of God and of faith. This will make us serve them in love, and the service of love will make them value every gift exercised—reciprocating the love, and esteeming them very highly in love for their works' sake, without favoritism or partiality, remembering that "*Christ gave gifts unto men.*" Each gift will manifest itself in whatever line of ministry is adapted to it: the evangelist in the preaching of the gospel to the lost and the perishing; the pastor, according to the love of Christ caring for the state of soul of the lambs and sheep of Christ; the teacher unfolding the word of God to the saints, etc.

Thus in 1 Cor. 12 we have *Power*; in chap. 13, *Love*; and in chap. 14, *a sound mind* (2 Tim. 1: 7)—three beautiful links, the centre one connecting the other two. Of the Lord it is said, "Having loved His own who were in the world, He loved them to the end" (continually); of His people, "We know that we have passed from death unto life, because we *love* the brethren."

F. J. ENEFER.

## While Waiting

**L** EAD me, Lord, along this desert way,  
Be Thou my Guide :  
On, till the pathway ends in cloudless day,  
Where, by Thy side,  
Thine own, Thy loved one, shall Thy glory see,  
Changed to Thine image, made like unto Thee :  
Fruit of Thy soul's deep travail, thus to be  
Forever satisfied.

O keep me, Lord, lest I should turn away  
From following Thee.  
And to this feeble heart, Lord Jesus, say,  
" Abide in Me.  
In Me thou shalt have peace, though all around  
No peace, no safety, no resource, is found ;  
Yea, strength and grace in Me do more abound,  
Mine own, for thee."

Lord, make Thyself the object that this heart  
May ever be,  
Content from all around to walk apart,  
Alone with Thee ;  
Thus in Thyself, e'en here, O Lord, to find  
Such joy and rest of soul, such peace of mind,  
Filled with Thyself, to all besides be blind,  
Thy light to see.

Then give me, Lord, to watch and wait till Thou  
For me shalt come ;  
Then with Thine own before Thyself to bow  
In Thy blest home ;  
Where, all the desert passed, Thine own shall share  
Thy presence in the place Thou dost prepare.  
Come, Lord, we long to meet Thee in the air.  
Amen ; Lord, come !

## READINGS ON THE EPISTLE TO THE GALATIANS

(Chap. 1: 1-5.)

**I**F the epistle to the Romans is a treatise on the gospel, in which we have a divinely-authorized unfolding of its nature and character, the epistle to the Galatians is of the nature of a polemic; i. e., it is a defense of the gospel against its perversion.

In our study of the epistle it will be necessary to keep in mind that it is a divinely-authorized defense. It was *as an apostle* the author of it wrote. The epistle is not the fruit of the mind of man reasoning on its subject. It is the mind of God about it, and it is the mind of God authoritatively declared.

This is strongly affirmed in the very first verse. Paul begins the epistle by insisting that he is an apostle by the authority of "Jesus Christ and God the Father;" that he is not writing under an authority he has derived from *man*, or that man has been the channel through which it was conferred upon him. Jesus raised from the dead by the power of God the Father, and exalted and made Lord and Christ, is the *source* of the authority by which he writes.

A communication by such authority demanded the strict attention of the churches of Galatia. Are we less bound to give heed to it? Is not their obligation ours? If by divine authority Paul could claim the ear of the Galatian saints, are we not also responsible to listen to his communication? The Lord grant us ears to hear what the Spirit has said by one divinely authorized to speak.

But the authority by which he writes is not the

apostle's *only* appeal. Strong and incontestable as it is, he yet adds another to it. This too is a forcible plea. In verse 2 the Galatians are reminded that "all the brethren that are with" him are in full sympathy with the communication he is sending them by divine authority. They are thus made to feel that in their defection from the apostolic gospel they are out of harmony with the common Christian faith. It is a serious question for saints everywhere to ask, Is the form of the gospel I hold and adhere to the apostolic form? Is the form of the gospel I maintain the form that has been divinely authorized, or is it a defection from it—a perversion of it? Let every one answer in the fear of God.

In verse 3 the apostle expresses the desire of his heart for them—"Grace and peace from God the Father and our Lord Jesus Christ." But while wishing this for them, he reminds them (verse 4) that Jesus Christ "gave Himself with respect to our sins, in order that He might take us out from the present age of evil." We need to consider this well, not only because it is a direct blow at the error into which the Galatians had been led, but because, through misapprehension, the verse has been used in the interest of other errors.

"The present age of evil" will be understood aright only as we consider that there was once here upon earth an age of *good*. The age was a brief one, but while it lasted there was *no* evil. God could say, as He looked upon the condition of things His own hand had set up, "Behold, it is very good" (Gen. 1: 31). That condition of things was characterized by good, not evil. However brief the period of its continuance, it was an age of good.

But an enemy has set up another condition of things—a condition of things characterized by evil. The time of the continuance of *this* condition of things is "the present age of evil." It began with the fall of Adam, the first man. It will end when the Second Man sets up a condition of things that will be characterized by *righteousness*. Just as there is an age of evil, so there is to be an age of righteousness.

Now, in the age of good, man was in the image and likeness of God. He stood here on the earth with the impress of God upon him. He was a being capable of knowing and enjoying the scene in the midst of which he was, dominion over which had been given to him. He was also a being capable of enjoying God in the measure in which it was his to know Him.

When the age of evil came in, man did not cease to be in the image of God. Gen. 9: 6 is sufficient to show this. It is true the image became defaced, but it was not lost. He did not lose his capability of knowing and enjoying the things with which he was surrounded, though that capability was seriously marred. He did not lose his capacity for knowing and enjoying God in the measure of his knowledge of Him. He *did* lose the enjoyment of God, for God and sin cannot be enjoyed together; but though without the enjoyment of God, he was still a being *capable* of enjoying Him.

Now here we must inquire, In what does man's participation in the age of evil consist? Is it evil for him to know what God has given him to know and enjoy? Is it evil for him to seek the knowledge of the things God has put into his hands and clothed

him with authority to use and control? Surely not. The pursuit of knowledge—the knowledge of the things of man—is not evil, though man, being fallen and under the dominion of sin, may put his knowledge to a sinful use. It is not in the pursuit of what God has authorized, but *by his sins* that man participates in the present evil age. It is as fallen and having a sinful nature that he belongs to the age of evil. It is *in sinning* that he is *practically* taking his part in it. Of course, I do not need to insist that every child of Adam belongs to the age of evil, and takes his part practically in it. I am here only defining what that part *is*, and distinguishing it from what belongs to man properly and rightly by the simple facts of his constitution and the trust committed to him.

It is wrong then to teach that Satan is the *author* of the knowledge that properly belongs to man. It is wrong to say that he is man's instigator in his pursuit of such knowledge, though it is quite true that he is his instigator in the sinful use to which he puts his knowledge.

But now we must inquire as to the ways of God with man as belonging to the age of evil. His first step was to proclaim His purpose to provide a deliverance. This we get in His declaration that He would, by the woman, bring in a Man to conquer Satan, and that this victory over Satan and deliverance for men would be accomplished at personal cost to the Man He would provide (Gen. 3: 15). Furthermore, it is made evident that the deliverance to be provided for men would be appropriated by faith. To Adam, believing that the woman was to be the channel of life, God appropriated the skins of the

animals which had surrendered their lives to provide them. We have thus announced at the very first "salvation by grace through faith."

But man needs to learn how utterly he is shut up to "salvation by grace through faith." Hence for long ages God put man on trial as to his ability to recover himself. The question man was set to solve was: Can I deal with respect to my sins (my part in the age of evil) so as to deliver myself out of that age? Is it possible for man to do with his sins what will entitle him to remove himself out of the condition of things characterized by evil? The story of Cain and Abel witnesses to the utter impossibility. The story of all the patriarchs bears testimony to the same thing. The redemption of the children of Israel out of Egypt is a forceful illustration of it.

But the question of man's capacity to take himself out of the age of evil is systematically and fully gone into in connection with the law. In the very nation of Israel, redeemed out of Egypt and put under law, the question of man's capability of taking himself out of a condition of things that is characterized by evil is thoroughly worked out. The result of Israel's trial under law is that there is no removal of sins. The yearly remembrance of sins declares this. Under the law there was no deliverance from the age of evil. True, here and there an individual stood out in bright contrast with the great mass, counting on the grace that had been announced, convinced of their need of it; but that was faith. Yet even though they were children of faith, their sense of the grace they trusted in was necessarily defective, because it was not yet fully manifested, and they

were in bondage to what was the principle of God's ways with the nation to which they belonged.

Now, while God was working out the question of man's capacity to take himself out of the age of evil in the nation of Israel, He was working it out in another way among the Gentiles, and especially among the Greeks. What specially characterized the Greeks was the pursuit of wisdom. But whatever wisdom they attained to, whether knowledge properly so called, or mere speculative knowledge, which might not be genuine knowledge after all, they never were able by their knowledge to remove their sins, and thus take themselves out of the age of evil.

But Christ has provided a removal of sins. He died for that purpose. He died with respect to our sins. He has *thus* in His hands the right to deliver out of the present age of evil. The deliverance which He has procured and has the right to bestow He appropriates to those who in heart bow the knee to Him.

It is "the will of God and our Father" that we should be thus delivered (verse 4). No wonder the apostle adds, in verse 5, "To whom be glory for ever and ever. Amen."

I have said that the apostle's statement as to Christ giving "Himself with respect to our sins in order to deliver us out from the present age of evil" is a direct blow at an error the Galatians had been led into. They had been led to add Judaism to Christianity, to join law to grace. By doing so they were denying the distinctive character of Christianity. Christianity accepts as a fact the demonstration

under law of man's incompetency to deliver himself out of the age of evil, and proclaims that the power and right to deliver is in the hands of the One God has raised from the dead and exalted to His throne. Now the Galatians had been influenced to agree that man's deliverance out of evil depended on himself—on works of law.

The question the apostle proposes to discuss with them is made perfectly clear at the very outset of the epistle. He denies in the most absolute way the position they have taken. He takes one which is diametrically the opposite of theirs. Theirs is that of maintaining that man must by works of law deliver himself from the age of evil; his, that Christ, having given Himself with respect to our sins, being risen and exalted to the place of power, is the Deliverer. Which position is right? Which is according to the mind and will of God?

Remembering that the apostle is the divinely-authorized exponent of the truth, and interpreter of the will and mind of God, his discussion of the question is not subject to appeal. The conclusions he gives are final. The answer to the question he makes is authoritative and binding on the faith of all saints.

May the Lord guide us in following the apostle's argument. May He give us anointed eyes to see the truth and subject minds and hearts to bow to, receive, and enjoy it.

*(To be continued.)*

C. CRAIN.

## LETTER TO AN EVOLUTIONIST

MY DEAR ———:

After all, men deceive themselves when they conclude that the acceptance or rejection of the gospel is an intellectual matter. It is only partly so. In immensely greater proportion it is a moral question: that is, a question of the relations of the soul to God; a question of one's individual responsibility as a sinner to a holy God. If I were to convince you by a chain of syllogisms of the truth of Christianity, that would be merely intellectual. The moral work—the reconciliation of your individual soul to God—would still remain to be done. For you are a sinner. Needless is it to explain that this does not imply that you are either worse or better than other men, for "there is none righteous, no, not one" (Rom. 3: 10). But the realization of this, as regards myself, as an individual, is the beginning of Christianity in the soul. How glibly will men acknowledge that we are all sinners! But oh, how different indeed is the apprehension that there is an outstanding account between me and the Almighty, and that it is more than I am able to meet! Compared with this, the intellectual conviction of the truth of Christianity is a small thing. You may have that, and yet not be a Christian at all, in the true sense of the word. This is what Christ referred to when He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 3).

In Christianity no one supposes an unholy God, which was the general belief in heathendom. But if a defiled and rebellious creature comes into judg-

ment before a holy God, the result can only be condemnation. Now this is man's true position: he is on the way to judgment, and a judgment that must be condemnation. "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence till thou hast paid the very last mite" (Luke 12: 58, 59). The apprehension of this serious truth affects profoundly a man's consideration of the gospel. If he wants a Saviour, there is a Saviour for him. If he is self-righteous, then he can afford to stand and dispute about the claims of Christianity. He can reject it, and go looking around the world for the best-seeming religion it can offer. But a Saviour is found in Christianity alone. New Theology has none.

Now, my dear friend, you will detect that, instead of entering upon a philosophical discussion, I am putting before you the homely gospel of the salvation of the soul; for I am deeply convinced that, Christianity being true, we need only the proper moral focus to see the glorious orb in its beauty; and this is what the Lord Jesus said in other words: "If any man will do His will, he shall know of the doctrine, whether it be of God" (John 7: 17).

But I must not forget your challenge, lest it should be translated as weakness. You refer to evolution as a "great fact," and ask my attitude toward it. Well, you call evolution "fact." In my vocabulary it is *theory*; theory undiluted, theory pure. To illustrate: I heard a university authority lecturing,

when he referred to the analogy between the anatomy of the bird and the reptile (with which, doubtless, you are familiar), pointing out that the bird was an advance upon the reptile. And this was mentioned as a case of evolution. Now the "fact" in this case is the analogy in the anatomy of the two; that is the truth—true science. But that the one species sprang from the other is pure assumption—pseudo-science. And when you place your "evolution" on the same platform with gravitation, the Copernican system, or the sphericity of the earth, you must excuse me if I smile—yes, a broad smile forces itself upon me.

But in this opinion do not suppose that I am singular. Professor Mivart, late professor of biology in University College, London, says: "With regard to the conception as put forward by Mr. Darwin, I cannot truly characterize it except by an epithet I employ with great reluctance. I weigh my words, and have present to my mind the many distinguished naturalists who have accepted the notion; yet I cannot call it anything but a puerile hypothesis."

Dr. Etheridge, of the British Museum—a famous palæontologist—says: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

Professor Lionel S. Beale—who, you are aware, is in the first rank of scientists—says: "The idea of any relation having been established between the non-living and living, by a gradual advance from lifeless matter to the lowest forms of life, and so on-

ward to the higher and more complete, has not the slightest evidence from the facts of any section of living nature of which anything is known. There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence" (June, 1903).

The late Professor Sir Frederick McCoy told me with his own lips that he rejected Darwinism and evolution. From all this, my dear —, while I am one who refuses absolutely to accept evolution, I can afford to pass by your rather broad assertion that those who deny evolution are in the same category with those who reject gravitation or the Copernican system, or who say that the earth is flat.

But the German scientists are beginning to have their eyes opened. Professor Fleischmann, of Erlanger, in his book, "Die Darwinische Theorie," states that "the Darwinian theory of descent has, in the realms of nature, not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination." In "Die Maschinentheorie des Lebens," Driesch declares, "Darwinism belongs to history, as does that other curiosity, the Hegelian philosophy. Both are variations on the theme, 'How one leads an entire generation by the nose,' and are not exactly calculated to exalt our parting century in the eyes of later generations." In "The Passing of Darwinism," Edward von Hartman says, "In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered."

But though I may smile at being classed with earth-flat-ists because of my rejecting evolution, I now come to something too serious, too sad, for anything but the most solemn consideration. On the basis of such a thing as evolution, you abandon God's blessed gift to mankind—the Bible! I cannot refrain from the poet's exclamation—

“O judgment, thou art fled to brutish beasts,  
And men have lost their reason!”

For such a thing as evolution you give up the historical truths of the Creation and the Fall of man; also, the loving and marvelous interposition of God for man's salvation by means of the Incarnation and Redemption! You reject the atonement for evolution! The historical record, in the Gospels and the Acts, of the resurrection and ascension of the Lord Jesus Christ—all vanish at the word evolution!

Excuse my giving way a little bit to feeling; but, as one who has known you for so many years, and who, along with recollection of old times, has for you the feelings of sincere friendship—as one, too, who thinks of the eternity—that solemn eternity—which is so near to us, I would ask you to reconsider your position. What I would humbly counsel and recommend to you is, to get down upon your knees and ask God's forgiveness for your rejection hitherto of His Son; for your morally siding with those whose cry has come down to us through the centuries—a voice borne along by one generation to another down to our own times—“Away with Him, away with Him, crucify Him.” Do not flatter yourself that you can be neutral. You must take sides. At this moment you are on one side or the other!

“He that is not with Me is against Me.” “No man can serve two masters.”

Would you like to go into eternity as one who belongs to the Lord Jesus Christ? Now is your time to decide. Do not allow the enemy of your soul to befool you with such things as evolution, or other empty and vain substitutes for the truth. Darwin cannot give you eternal life: the Lord Jesus Christ can.

Believe me, my dear —,  
Yours, very sincerely,

E. J. T.

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## AN ANSWERED PRAYER

**I**N the long lists of names in the early chapters of Chronicles, it is refreshing to find one whose faith shines brightly in the midst of a record of much sin and failure. Jabez was so named because he had come into the world with sorrow; like Benjamin, whose name from his mother was Ben-oni, son of sorrow. But, unlike Benjamin, Jabez' name remains unchanged: he is Jabez still. Yet he desires that he may not answer to it. He calls upon the God of Israel to make his name untrue.

“Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thy hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he had requested” (1 Chron. 4: 10).

The God of Israel, who had made Jacob to become Israel, was his God. The beginning of his life was in sorrow, but he desires its course to be characterized by the blessing of God—that he may

not answer to his name. Is it not also the desire of our hearts that we may answer, not to what we are by our natural birth, but to what God has made us as created anew in Christ Jesus; that the "man in Christ" may alone be manifest, and those natural tendencies which belong to us by our first birth may be kept in abeyance?

Also he asks, "And enlarge my coast." This might be in various directions. So too is the throne of grace open to us; and we are invited to "*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you" (Luke 11: 9). We surely need to guard against a spirit of restlessness in the place and circumstances in which God has placed us, for it may be the place He would have us fill, and where "godliness, with contentment," which is great gain, would be ours. But He would have us desire enlargement in whatever can make us know Him better and serve His people better. Let us seek to be taught of God; to be so in the current of His thoughts that we may know what His will is for us, and ask according to it. Then we may fully prove the truth of the passage, "If ye shall ask anything in My name, I will do it."

"And that Thy hand might be with me." The hand of God with us: what an evidence of His presence and approval! Of old, Moses prayed, "If Thy presence go not with me, carry us not up hence" (Ex. 33: 15). What child of God would desire to go where the hand and presence of God were not with him? With the Psalmist, we would ask, "Hold up my goings in Thy paths, that my footsteps slip not" (Ps. 17: 5). Whatever the trial of faith may be, we may look up to Him in calm confidence. He orders

our steps, we delight in His way. The Lord upholdeth us with His hand (Ps. 37). "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16: 9). That is, in behalf of those who have no other object than the Lord, who "seek first the kingdom of God and His righteousness."

"And that Thou wouldest keep me from evil, that it may not grieve me." We have come into a world of evil. The more closely we walk with God, the more sensitive do we become to the evil around. Otherwise contact with evil has a hardening effect. We come to think lightly of it, to take it as a matter of necessity, and so are defiled by it. We need not wonder, then, why we have so little spiritual power; why, perhaps, our mouths are closed in the prayer-meetings, where the Lord should be getting His portion from us. We rob Him and our own souls also. If our circumstances bring us in continual contact with ungodly ones, what continual need of the washing of water by the Word, the continual recourse to the word of God and prayer which alone is able to cleanse us and fit us for worship or service! The priest, to reach the tabernacle in Israel, must go by the laver.

Jabez desires to be kept from the evil that it might not grieve *him*. Does not evil in us grieve our God? Surely it does, but he who was a child of pain, of sorrow,—what we all are by nature,—desired to be kept from the evil that would bring grief to his renewed mind. Surely this is easy to comprehend. What sorrow and regret is ours when something occurs in our daily lives to interrupt our communion

with God. We find ourselves at a distance from Him, and must return and say, "Lord Jesus, here I am; Thou knowest it all." Thus our feet are cleansed, communion is restored, and we have part with Him again.

"And God granted him that which he requested." Ours is a giving God. Jabez' prayer was answered, and ours may be also. The Spirit of God is here to promote the interests of Christ, to glorify Him, and we are placed here as His witnesses. The world is ours too, to use for Him. Only let us be assured that our prayers are according to His will, and then we may persist in all reverence before the throne of grace; we may expect an answer without fear of disappointment. It may not be always the granting of our requests as we make them, but He gives the spirit rest and a deepening conviction that He is for us, working in our behalf to glorify Himself through us, and for our blessing.

R. B. E.

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## ANSWERS TO CORRESPONDENTS

**QUES. 26.**—What is the "creature" referred to in Rom. 8 : 19-21? Is it the *animal* creation?

**ANS.**—Yes, and more besides. "The *whole* creation groans" under present conditions—the human, the animal, and the vegetable—all that has life. Disease without end, oppression, corrupt governments, insubjection, afflict the human. Cruelty, man's greed, distempers, afflict the animal. Insects, fungi, all manner of enemies, are increasingly affecting the vegetable, destroying whole species, curtailing production, making extraordinary care necessary for man to obtain fruit. Even we Christians, who have the first-

fruits of the Spirit, groan within ourselves, waiting for the redemption of our suffering, decaying, dying bodies.

Intelligently or unintelligently, everything groans and cries aloud for the return of our Lord, who alone can bring on that complete change in the whole creation which will end its groans.

**QUES. 27.**—Does “unclothed” in 2 Cor. 5:4 refer to the state or condition of the believer after he leaves the body until the resurrection, when he gets the new body? If so, wherein would it agree fully with Phil. 1:23, where Paul expresses a *desire* “to depart and be with Christ,” which would be “unclothed” if before the resurrection; would it not?

**ANS.**—Unquestionably, “unclothed” is the state between death and resurrection; and that state is not the *hope* of the believer. It is not what he looks to as the end of God’s purpose toward His people. This is not accomplished till the resurrection of the dead and the change of the living.

Phil. 1:23 does not interfere with this. Paul in the “unclothed” state is waiting for it as well as we are. Only, the place and state in which he waits for this is “far better” than here. It is a large step in advance of the present state, and so he desires it, but not as the *final* one. Faith can never be fully satisfied short of God’s full and final purpose.

**QUES. 28.**—Have not all the Lord’s people a deep responsibility to Christ for the support of the work of the gospel? Or are the needs of this work, both at home and abroad, a matter to leave with God to provide for?

And does 2 Cor. 10:14–16 apply in this connection? Does it teach that in the increase of the Corinthians’ faith the apostle hoped they would take greater interest in his work in the gospel in the parts beyond them, and give it greater temporal as well as moral support?

**ANS.**—A people who profess to believe the gospel, and yet would “leave with God” the providing for the needs of carrying it on, need to be told that “faith without works is dead.” It is those who carry on that gospel who are to leave their needs with God, and not look even to their brethren; for it is God who has promised to care for them, and He knows whom to use as His instruments to that end. If some of His people are indifferent in this,

He certainly has means enough at His command to pass them by and use others, but it will surely not profit them. Haggai 1: 5-11 may be profitably considered in this connection with 2 Corinthians 10: 6, 7.

The passage, 2 Cor. 10: 14-16, is no doubt applicable here.

QUES. 29.—Will you kindly say what is the application of 1 Cor. 14: 29, "Let the prophets speak two or three, and let the other judge?"

ANS.—That chapter is the established order of God in the Assembly of His people. In the verse you quote He limits the speakers to two or three. He knows the capacity of His people, and that too much ministry at one time would not be profitable to them. "Let the other judge" applies to the listeners. They are the ones who are to judge if the speakers speak to edification and in accord with the truth.

QUES. 30.—In Ex. 25: 15 it says, "The staves shall be in the rings of the ark: they shall not be taken from it." 1 Kings 8: 8 says, "And they drew out the staves." Were the staves taken clear out of the rings? And of what are the staves a type?

ANS.—More perfect translations of 1 Kings 8: 8 read thus: "And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without; and there they are unto this day;" thus confirming Ex. 25: 14.

The staves tell great things. 1st, The pilgrim character of the ark, among a pilgrim people. In New Testament language, they say, "Lo, I am with you alway, even unto the end of the age;" and, "Where two or three are gathered together in My name, there am I in the midst of them." Our blessed Lord, though unseen, travels with His people to the end of their journey.

2d. They tell of the responsibility of God's people. It was with them the Levites carried the ark on their shoulders; and this means the whole truth of Christianity committed to the charge of God's people. So solemn is the charge that they who transgress against it and abide not in the doctrine of Christ are not even to be received in the Christian's house. See 2 John 9-11.

## EDITOR'S NOTES

**Tithing the Mint**      "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God" (Luke 11: 42).

As men generally do who walk at a distance from God, but who wish to be considered godly, the Pharisees to whom the Lord spoke the above words were exceedingly technical and careful of small things, while they left out the weighty matters of "judgment and the love of God."

There is no need of exercise of soul to "tithe mint and rue and all manner of herbs." Moreover, it has the appearance of much conscience; and this satisfies pride. It gives a character of piety in the eyes of our fellows; and the flesh loves this. How frightfully subtle is the human heart! How, by trifles, and with Bible in hand perhaps, it can hide from itself the great and solemn matters of "judgment and the love of God" which reach out unto all eternity. This is what has built up the Romish system of religion into a gigantic fabric of trifles, forms, ceremonies, superstitions without end—a churchianity which is but a painful caricature of Christianity; and it is ready to build up in the same way any individual or company of individuals who yield themselves to it.

But oh, dreadful omission! it omits *judgment and the love of God*. It retains the chaff—the outside—and lets go the wheat—the real substance.

Where judgment and the love of God prevail, all minor details take their rightful place; but, once gone, the closer adherence to details, the deeper and more offensive the pharisaism which follows.

“Judgment” is the primary matter. It sets us in our right place before God, and gives God His rightful place. In that holy Presence we dare not make pretensions. We dare not flatter self, nor any one else. Light shines on every one and every thing. Self is abased and pride is broken. Man cannot boast *there*. The scales are fallen from our eyes, and we discern all things. We know ourselves, and therefore know man and his ways. It is a deeply-humbling lesson, but it teaches us *judgment*.

In learning that great and solemn lesson there has shined upon us “*the love of God*.” It has won our hearts. It has made us followers of His blessed Son, in whom it was displayed and made good to us. We have learned how, in that love, He deals with existing conditions, and we heed the apostolic admonition, “Be ye followers of me, even as I also am of Christ” (1 Cor. 11: 1). He sought nothing for self. He lived, labored, suffered—all for others. This is *the love of God* carried on with *judgment* while the day of grace continues.

Judgment without the love would be hard and fruitless. Love without the judgment would end in corruption. Tithing mint without judgment and love is but legality and hypocrisy. The true path is narrow, but it ends in a large place.

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DAVID has only *one* book, the book of Psalms—the comfort of multitudes. Save one great fall, his *heart* was with God from end to end of his life. It was a life of *one piece*. *Love* marks him. He is Israel's shepherd as well as their king, and leader of their praises.

His son Solomon has *three* books: 1. Proverbs—his wisdom, which is the chief feature of his life. 2. Ecclesiastes—his sore disappointments and dejection. All that the wisdom of man can devise is insufficient to satisfy the heart. 3. The Song of songs—the expression in Old Testament imagery of repentance, faith, and love. He has found at the end of his life what his father had found at the beginning.

Happy are they who learn God's wisdom *at their beginning*.

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### The Kingdom and the Church

It is not difficult to see a marked difference between the first seven chapters of Acts and the rest of the book. Those seven chapters are the final appeal of God in grace to the *Jewish nation*. Their Messiah had come; they had rejected Him, and God had taken Him back to heaven. On the cross He had yet prayed for them in most tender words, "Father, forgive them; for they know not what they do." His prayer, as ever, is granted, and the nation, forgiven this great crime for the time being, is yet given an opportunity for repentance and acknowledging Him as the Messiah, the King, which God had promised them in the Scriptures of their prophets. They are bidden to repent, to own themselves as His subjects by being baptized in His name, and their sins will be forgiven them, and He will return to them and set them up at the head of all nations, as promised in the Prophets.

For a moment their fate hangs in the balance. Thousands are convicted, baptized, and forgiven.

But the same national hatred to Jesus continues, and breaks out in fierce persecution. The apostles are imprisoned and beaten, and Stephen is stoned to death, though they had seen his face "as it had been the face of an angel."

Their doom is sealed now. A few more years of the patience of God, and the Romans raze Jerusalem to the ground and scatter the nation to the four winds of heaven, where it is to this day.

Saul is converted, chosen last of all as an apostle—not to the Jews as were the Twelve—but to the Church. She is *in* the kingdom, but she is not the kingdom. She is the King's *wife* (Rev. 19: 7), and is, with Him, to rule the kingdom when it is set up in power and glory.

Because Paul is the apostle of the Church, and the Church is a heavenly body, he was not sent, like the other apostles, to baptize (1 Cor. 1: 17); for baptism is a kingdom, not a Church, ordinance. It has to do with the earth, not heaven; with time, not eternity; with subjection to the King, not life and union with the Head of the Church.

Paul recognized, of course, the truth of the kingdom, and, accordingly, he did baptize; but, as with the Twelve, whose mission was the kingdom and therefore still a Jewish and earthly order of things, baptism of water was in the front; so with Paul, whose mission was the Church and therefore no more a Jewish and earthly order of things, baptism of water was in the background. The ordinance of the Lord's Supper was given a new and prominent character by the revelation of the Church dispensation (1 Cor. 11: 23-34). On kingdom ground they broke bread at home, in their own houses (Acts 2:

46), each family separately, as loving subjects of their Saviour-King, and probably at the end of their meals. On Church ground they "*came together on the first day of the week to break bread*" (Acts 20: 7).

They had learned that "by one Spirit we are all baptized into one body, whether we be Jews or Gentiles," and this necessitated a new and different order of things.

The Church dispensation as given to the apostle Paul is still the one we are in. *His* gospel, as he himself calls it (Rom. 16: 25), is still the gospel to be presented to men. They who preach the gospel of the first seven chapters of Acts preach a Jewish gospel—the gospel of the kingdom—not the gospel of the Church dispensation. Is it a wonder, therefore, if the Christianity which prevails under that gospel is little else than a baptized Judaism?

How unspeakably blessed to have learned Paul's gospel!—to know and enjoy the exceeding riches of God's grace as unfolded in the gospel of the present dispensation! Not a few think that the gospel which offers deliverance to the sinner from the wrath to come is all there is of the gospel. How great and serious a mistake! How dwarfed it leaves its converts! Indeed, deliverance from the wrath to come is but the blessed door into the further gospel of God's infinite grace in relation to the place we have in the Church, and the place the Church has in the glorious counsels of God. May we learn this, and worship!

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# READINGS ON THE EPISTLE TO THE GALATIANS

(Chap. 1: 6-10.)

(Continued from page 185.)

THE apostle had visited Galatia twice before he wrote this epistle. The record of his first visit is in Acts 16: 6, which was early in his second missionary journey, when Christianity was first introduced in the province of Galatia. It was probably on the occasion of that visit that the greater part of the believers there, who were now the objects of so much solicitude and concern to Paul, were called into the grace of Christ. This was by the means of the gospel he had preached among them.

We know what that gospel was (1 Cor. 15: 3, 4). It proclaimed a work undertaken and accomplished by Jesus Christ in order to establish His righteous title to deliver guilty sinners from the age that is characterized by evil, upon their repentance. Having heard and believed the gospel that the apostle preached, they became participants in the deliverance it announced. They realized and enjoyed it.

His second visit is recorded in Acts 18: 23. This was at the beginning of his third journey—probably not more than three or four years after the first visit. The apparent object of this second visit was to strengthen and confirm in the truth of Christianity the churches formed during his former one. How their souls must have been enlarged in the salvation by grace through faith of which they were partakers, as he, with apostolic authority, unfolded it to them!

It was probably not more than three or four years after the second visit that this epistle was written. In this short interval of time a very serious defec-

tion from the gospel they had received from him had taken place. A gospel of a different type, of a different character altogether, had been introduced among them. It was the gospel of the legalist. It was not the gospel of *grace*, but of *works*. It is needful that we should realize the difference between the gospel the apostle preached and the gospel proclaimed by those who had risen up among the Galatians, if indeed they had not come to them from elsewhere.

The two gospels are mutually antagonistic. The gospel which Paul authoritatively proclaimed, of which he was the exponent, was a plan of salvation in which there was no allowance whatever of the principle of self-help. It addressed itself to men as being victims of sin, as being in a bondage out of which deliverance is absolutely impossible by self-effort. The new gospel that had come among the Galatians since the apostle's last visit was in contrast with this. It was a gospel of works. It insisted on self-help and the value and merit of human effort.

The Galatians, in giving their adherence to this gospel, were accepting as truth a system of salvation that God had exposed as false. He had shown by the law of Moses that any system whose underlying principle is self-help is weak through the flesh (Rom. 8: 3); that every such system is devised by fallen, sinful man; and that it cannot secure deliverance out of the age of evil. It was the fundamental element in the system of Cain. It is the fundamental element in every plan *man* has ever devised by which to effect his redemption.

Self-effort therefore is a human principle—a principle of the world; a principle common to all classes

of men. It is the principle on which all men act wherever they do not abandon themselves to the bondage of sin or to despair as to escaping it. Now God Himself has in the law of Moses taken up this fundamental element of man's, this foundation-principle which is not of God, but of the world (Gal. 4: 3), and He has demonstrated what a weak and beggarly principle it is (Gal. 4: 9). He has proved its weakness and unprofitableness (Heb. 7: 18).

In giving their adherence to this gospel of works, the Galatians had abandoned the system which is of God for that which is of the world—of man. It was taking up a system which God had proved to be weak and unprofitable, and had cast off. It was a fall from the ground of God's grace to that of man's works.

Paul realized the seriousness of this defection. It raised questions in his mind. Were they in fact Christians? "I stand in doubt of you," he tells them. He is perplexed in his mind about them (chap. 4: 20). He fears the labor he had bestowed on them was in vain (chap. 4: 11). It was impossible for him to come to that conclusion, however. He remembers the way they received his gospel at the beginning, and he cannot think that they are not children of God. In spite of his perplexities as to them, he still calls them brethren and his children.

But even so, even if he can still regard them as being sons of God (chap. 4: 6), he feels how seriously their apprehension of the grace in which they really stand is affected by their defection from the truth—from the true gospel. While Christ had given them liberty, they were not subjectively standing fast in it. They had lost the inward realization of it. They needed to have Christ formed in them; to have es-

tablished in their souls the apprehension of the true character of His grace.

To this end the apostle is laboring in writing to them. He is seeking the recovery in their souls of the sense of their deliverance from the present age of evil which Christ, by the right of His death for their sins, had bestowed upon them. It will, I trust, be edifying and profitable to follow the apostle's method with them. I shall now address myself to it.

The first thing he does is to acquaint them with the consternation with which his soul was seized when he realized what had taken place among them, and how surprised he was at the suddenness with which it had occurred (verse 6). It must have been a powerful appeal to them to be accused by him of giving up the gospel they had heard from him, especially as he insists that the gospel to which they had turned was so different from his that it was not a gospel at all (verse 7).

But he knows how to account for what had so quickly taken place. He tells them the preachers to whom they have been listening are "troublers" and "perverters" of the gospel of Christ. Furthermore, he lets them know that their perversion of the gospel is not through mere weak apprehension of it, but is designed. They have a fixed purpose in doing it. They are deliberately and wilfully doing it. How keenly the apostle must have felt his Galatian converts becoming a prey to such men—men actuated with such a wicked purpose!

His soul is thoroughly roused. In verses 8 and 9 he bursts out with fiery indignation. What a solemn fulmination against these troublers! What an

indignant protest against their perversion of the gospel of Christ! A burning zeal consumes him. His feeling is most intense. His fervency is at the very highest pitch. It is impossible for him to repress the repugnance of his spirit to their evil, destructive work. He must denounce them in the strongest way possible.

And yet we must not think of the apostle as under some uncontrollable impulse. He is not speaking inconsiderately. He is not using exaggerated expressions. He is not speaking like a frenzied man. He is speaking calmly, deliberately, soberly; fully realizing the meaning of what he says, and as conscious of being the exponent of the truth. He knows he is the authoritative interpreter of the gospel of Christ—that gospel which he had preached in Galatia, of which Christ is the author and substance. He understood how serious it was not to apprehend its character. How much more serious, therefore, it was to designedly and wilfully pervert it. This was wicked and blasphemous. “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached,” is language calmly and designedly used to awaken in the Galatians (in us as well) a sense of the seriousness of the matter; and “let him be anathema” is God’s sentence on those carrying on the wicked and blasphemous work. It is pronounced by one authorized to speak as His mouthpiece. The repetition of it emphasizes both the seriousness and the sentence pronounced. The change in the repetition from “that which we have preached” to “that ye have received” emphasizes the fact that they had received the real gospel of Christ from him; that he had de-

livered it to them authoritatively, and that consequently it was their responsibility to treat the wicked perverters of it as under the anathema of God.

Since the age of the apostles there has been no one clothed with authority to pronounce an anathema. This does not mean that wicked perverters of the gospel are not now "anathema." The apostolic pronouncement here applies to them. In treating them as being anathema (accursed) we are acting under apostolic authority. If neither the Church collectively nor the saints individually have authority to declare any one anathema, both are subject to the authoritative declaration of the apostle. His pronouncement should be the end of all controversy. Here is the wisdom of God for us. Let us accept it as such.

As one who was authorized to speak for God, to declare the mind of God, the apostle's concern was to do it faithfully. He was acting on that which the Lord required of Jeremiah, "He that hath My word, let him speak My word faithfully" (Jer. 23: 28). In verse 10 Paul insists that he is not seeking the favor of men. He does not in the least aspire to that. His one thought is to please God. He does not consult the pleasure of men. To do that would be to be untrue to his divinely-given trust. A servant of Christ is duty-bound to be faithful. If he altered the word of God given to him—if he toned it down to suit the pleasure of men—if he nullified it by suiting it to the thoughts of men, he would not speak faithfully, as one called to be the exponent of the truth and interpreter of the mind of God.

What reason we have to thank God for the apostle's faithfulness! Through it we have the mind

and will of God in a form which is absolute. There is no uncertainty about it. God has spoken by one whom He has Himself commissioned to speak for Him, and who has faithfully declared His word as given to him. It therefore comes to us as it came to men in apostolic times, claiming our own complete adherence, as it did that of those to whom it first came.

While considering the question of authority, a few further remarks may be in place. There is very evidently innate in the souls of men a craving for authority to which to appeal; on which to rest; with which to leave all responsibility without a question. It is this craving in the soul that leads men to rest on the word of a priest or minister; that leads people to trust in and submit to the voice of the Church. But no priest or minister, or any individual other than a prophet or apostle, has authority to define what is or is not the mind and will of God. We are responsible to judge of that by what God has given as being His mind and will through prophets or apostles authorized by Himself to speak for Him. Is what I hear according to what God has spoken by His prophets and apostles? is to be asked always.

It is true that certain duties in connection with the administration of the kingdom of heaven are put into the hands of the disciples of the kingdom (Matt. 16: 19; John 20: 23). But these duties are strictly defined. They are in no sense legislative; they are strictly administrative. They do not include the authoritative affirmation of what is and what is not the mind of God.

There are also certain matters of administration put into the hands of the Church; but here again

there is the same limitation. The Church is not clothed with legislative power. She is nowhere authorized to teach. She is under the responsibility of administering what the authorized prophets and apostles have taught. Her administration, so far as it is according to the revealed mind of God, is sanctioned by God (Matt. 18: 18).

Neither disciples in connection with the administration of the kingdom of heaven that is committed to them, nor the Church in connection with the administrative duties given to her, have been authorized to speak as the mouthpiece of God. The usurpation of the functions of prophets and apostles is prohibited to both.

But the authority that can alone satisfy the innate craving of the soul, and forever settle and silence its questions, is found in the written word of God. Here is where God Himself speaks. He speaks the truth, and by it settles the deepest perplexities of every soul that appeals to it. It gives a sure foundation to the soul. Reliance on it will never be betrayed. When the soul is concerned as to its most momentous interests—those in relation to eternity—the *sure* word of God settles everything for it; puts everything in the light, and gives a certainty altogether divine. It is the same Word that will be the judge of men in the last day (John 12: 48).

But we must return to our consideration of the apostle's method with the Galatians in seeking to recover in their souls the sense of the true character of the grace of Christ by which they had been called, and from which they had departed.

(To be continued.)

C. CRAIN.

## “Anxious for Nothing”

**B**OW before Thy will, O God!  
And all Thy ways adore.  
Oh, may I daily, hourly seek  
To please Thee more and more!

Thy will! it was the glorious end  
Of Jesus' toil and tears;  
Thy will, the passion of His heart  
Those three and thirty years.

And He hath breathed within my soul  
A tender love to Thee;  
A love—to lose my will in Thine,  
And by that loss be free.

I have no cares, O blessed Lord,  
For all my cares are Thine;  
I live in triumph too, for Thou  
Hast made Thy triumphs mine.

And when it seems no chance nor change  
From grief can set me free,  
Hope finds its strength in helplessness,  
And, patient, waits on Thee.

Man's weakness, waiting upon God,  
Its end can never miss;  
For men on earth no work can do  
More angel-like than this.

Lead on, lead on triumphantly,  
O blessed Lord—lead on!  
Faith's pilgrim sons behind Thee seek  
The road that Thou hast gone.

He always wins who sides with God;  
To him no chance is lost;  
God's will is sweetest to him when  
It triumphs at his cost.

Ill that God blesses is our good,  
And unblest good is ill;  
And all is right that seems most wrong,  
If it be His sweet will.

## PHILIP'S FOUR LESSONS

**S**CRIPTURE is written for our learning, comfort, and admonition. It has pleased the Holy Spirit to record certain events in the lives of Christ's disciples with this end in view. In the Gospel of John, Philip is mentioned four times.

The first time (John 1: 43), we see him under the drawings of the Father to the Son. The good Shepherd was seeking the sheep, and we read, "Jesus would go forth into Galilee, and *findeth* Philip." Is not that true of each one of us? Can we not say,

"Found by Thee before I sought,  
Unto Thee in mercy brought?"

Philip, overflowing with joy, tells the story to Nathanael: "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth," and invites him to "come and see."

The earnest longings of his heart, the deep need of his conscience, is fully, perfectly met, not only in the *Messiah*, but in the *Lamb of God*, the only begotten Son in the bosom of the Father. He thus learned that there was One who could fully meet all his spiritual needs.

Is not this the way the Father begins with all of us? Does He not delight to teach us that all our deep need as poor, guilty, unsatisfied sinners can be perfectly met in Jesus, the Son of His love? This is the first lesson we all have to learn. We must know the value of His work as God's Lamb to meet all our needs before we shall be free in spirit to respond to His "Follow Me."

When God first preached the gospel to Abraham, He not only said, "I will bless thee," but, "I will make thee a blessing." If we have not learned that there is such fulness, such satisfaction, in Christ that

we are free to copy Philip in his desires for others to share the blessedness of knowing the One he had found, it is quite clear that we have not learned Philip's first lesson.

What is the remedy? John 7: 37: "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow"—not a river, but—"rivers of living water." If we are not the distributors of living water to the dry and thirsty soil of the human heart, whether in saint or sinner, we need to sit down at the Master's feet and learn like Philip how He can refresh and fill until we overflow to others.

We next find Philip mentioned in John 6. Here he is learning a wilderness lesson.

When we have discovered the fulness that is in Christ for us in our first acquaintance with Him, and learn that our Egyptian chains are snapped forever, our next lesson is to apprehend that the One who has met our case in His death has charged Himself with our safe-conduct through this wilderness world. We have to learn, like Philip, that He cares for our temporal and our spiritual needs.

The 6th of John shows us the disciples in a difficulty. There is nothing to eat, and no visible way of meeting the dearth. The Lord addresses Philip, and asks him how he is going to meet the difficulty. Philip and Andrew answer, and they both leave the Lord out of their reckonings. The one looks at the extent of the difficulty; the other, at the smallness of the resources to meet it. How like ourselves when we are confronted with a need! But how comforting for us to know that if the wilderness is to

“prove” us and lay our hearts bare, it also lays the heart and resources of the Lord bare; for we read, “He Himself knew what He would do.” (That means, before He allows the test to come, He knows the way of deliverance.) Would that we were all as wise as a dear old saint who told a friend that she “never knew a difficulty yet but there was a way out at the top!” Philip discovered this when he heard Jesus say, “Make the men sit down;” and the “much grass” may remind us that it is in green pastures and beside still waters He delights to feed His sheep, and make their “way of escape” from the sorrows of the way.

He then shows them He not only delights to meet their temporal needs, but that He is the true bread from heaven—the One whom the Father gave—the bread of God, the One upon whom we feed for life—the bread of life; and, feeding upon Him, we are privileged to enjoy present communion and satisfaction of heart.

In chapter 12 we are again introduced to Philip. It is very delightful to find him addressed by a company of seeking Greeks who desired to “see Jesus.” It shows he had retained his interest in the welfare of souls, and how much he valued fellowship in these things, as he communicated to Andrew their desire to see Jesus. Together they go to tell the Lord, and we can well imagine their surprise at the new lesson He was about to teach them.

Nowhere, and at no time in the earthly sojourn of the Lord, had things appeared outwardly so bright or ready for His kingdom glories and dignities to be displayed. His pathway was strewn with branches of palm-trees, hosannas rent the air, as, fulfilling the

prediction of the prophet, "Behold, thy King cometh, sitting on an ass's colt," he rode into Jerusalem. "The world has gone after Him," said the Pharisees; and now the Gentiles seek Him, thus making the bright picture of welcome complete.

There was, however, a secret in the Lord's mind to which they were strangers, and so He turns aside from the bright foreground of the kingdom to the dark background of the cross and the grave, and we can well imagine the astonishment of Philip, with his Jewish hopes aflame, as he heard of "a corn of wheat" that must fall into the ground and *die*, or else "abide alone." We know what the Lord meant, but to Philip it was a new unfolding of the divine purpose. How it lets us into the deep affection of the Lord's heart as in these words He tells us that His purpose is not to take His glories alone; He will have His royal bride with Him; the joint heirs shall share the inheritance with the true heir; His heart must be satisfied as well as His glory displayed. How this lets us into the precious secret that in the days of the kingdom, in that age to come when all things shall be *gathered together* in Christ, both which are in heaven and in earth, *we have obtained* an inheritance! We, loved of the Father as children, loved of the Bridegroom as the Bride, shall be displayed in glory as the fruit of that corn of wheat which fell into the ground and died.

Again, in John 14, the Master and disciple are seen together for the last time. As we ponder the interview, we are struck with the patient grace of the Teacher with His scholar. How graciously and touchingly the Lord answers Philip's request to have the Father shown to him! "Have I been so long

time with *you*, and yet hast thou not known *Me*, Philip?" During those weeks, months and years of discipleship the blessed Son of the Father had been making the Father known. Every word that He spoke, every deed, every miracle, every act of His life, was the living, present expression of the Father. The one that had seen Him had seen the Father. What a comfort to other slow learners that, instead of upbraiding, the Lord goes over the lesson again, telling how the Father was in Him, and the Father who dwelt in Him uttered the words and did the works; and then adds a further word of comfort, assuring His disciples that those very works, and greater ones still, they should do. Not only so, but all the resources of the Father were his; so he had only to ask whatever would glorify the Father and the Son, and it should be done. He is also assured that in the day which was to dawn, after Christ had risen, he should know that he was in the Son in all His nearness to the Father, and the Father's love should rest upon him if he kept the pathway of obedience.

We may well ask ourselves, Have we learned Christ in these ways? Have we found in Him the balm for a wounded conscience, the secret of a satisfied heart; and also discovered that He is the all-sufficient resource to meet our every need, and that in the glorious days of displayed power in the world to come we shall be nearest to His heart as well as occupants of His throne? If so, surely we may set ourselves to the blessed task of taking in day by day more of the precious unfoldings of the Father, so that He may not say to us, "Have I been so long time with you, and yet hast thou not known Me?"

H. N.

## "WHEN THE SOUTH WIND BLEW SOFTLY"

FROM a periodical\* largely devoted to the promulgation of so-called "holiness" teaching, I clip the following:

"I would need no salvation if it were not for the hard places: the smooth places I could get through myself. Salvation has taken me through many a rough place; and the more I get salvation, the more smooth, the more meek, the more quiet I get."

The words quoted are from a letter, apparently printed with the full approbation of the editor. I make no comment on the painfully-evident self-satisfaction manifest in the last sentence; but I desire to dwell a little on the unworthy sentiment of the first. Salvation, in the writer's mind, was evidently experimental. I would not wrong her by even supposing she could be referring to soul-salvation. I take it she meant the daily salvation every believer needs—that preservation from evil and that sustaining grace to which the apostle refers when he writes of our God as "the Saviour of all men, specially of those who believe." This salvation is needed in "hard places," but the writer of the letter supposes she could get through the smooth places herself!

I do not desire to hold up such ignorance to ridicule, but I would press the question home to the consciences of my readers: Have you not sometimes reasoned in the same way? Have you not tacitly taken the ground that divine help was only required for the hard places? Is it not a sad truth that many believers drift along when all seems smooth, fancying

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\* *Evangelical Visitor*, April 1, 1912.

they have then no special need, only to be aroused to desperation a little later when unlooked-for trials come upon them?

The ship-captain with whom Paul sailed had no sense of danger or of need when fair skies were overhead; but the northeast wind soon shattered his baseless hopes. “When the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon” (Acts 27: 13, 14). The tempest showed the folly of the previous carelessness. And we may rest assured, if ever a believer fancies he can “get through” himself, when all goes smoothly, he will soon have to reckon with Euroclydon!

It is when all is calm the soul especially needs to be on its guard. If in the quiet days the word of God is fed upon, and needed grace daily sought, there will be furnishing for the day of trouble.

Alas, how often one drifts contentedly over a smooth sea with no sense of need, but a neglected Bible and a prayerless life bearing silent testimony to the true state of affairs! Then, when the storm comes, it finds the poor backslidden one utterly unprepared, and anxiety and despair reign where all might have been heavenly peace.

To daily walk with God; to daily feed on His truth; to daily be before Him in a prayerful, self-judged spirit; to daily recognize one's utter helplessness, and to find *all* in Christ, this must needs be our soul's employment if we would triumph in days of darkness and difficulty.

## ON THE DIFFERENCE BETWEEN SINS AND INIQUITIES

DEAR BROTHER :

Allow a few words upon the difference between "sins" and "iniquities," suggested by your reply to Question 14 in *Help and Food* for April. The words in Heb. 10: 17 might better be rendered "sins" and "lawlessnesses." These two words are the equivalents of *chah tahth* ("sin") and *ngah vohn* ("iniquity"), in Jer. 31: 34, from which the passage in Hebrews is quoted.

The word for "sin" is from a verb which signifies "to miss the mark, go wrong." The word for "iniquity" is from a root signifying "to pervert, bend, twist," as in Prov. 12: 8, "*perverse* of heart;" Isa. 19: 14; 24: 1, "*turneth it upside down*;" Jer. 3: 21, "*perverted* their way;" Ezek. 21: 27, "*overturn, overturn, overturn*;" Job 33: 27, "*perverted* that which was right;" one of its derivatives being used for "heap," as in Ps. 79: 1; Isa. 17: 1. The regular word for "iniquity" is nearly always so rendered, and involves the idea of an insubordinate will, a determinate purpose to be contrary; and it is to be remarked that in nearly every instance it is applied to such as are in particular relation with God. Nebuchadnezzar is no exception to this. He had been specially favored of God in being entrusted with supreme power on earth, and in receiving repeated warnings from Him. To "break off his sins by righteousness, and [his] iniquities by showing mercy to the poor," goes much deeper, I believe, than merely to do right instead of wrong, and to replace his wrongs to others by acts of charity.

Breaking off his sins by righteousness seems to

apply to the *outside*, while "breaking off iniquities by showing mercy to the poor" applies to the *inside*; "iniquity" indicating a will which was not subject to God, that element in it which makes sin so hateful to God, while "showing mercy to the poor" indicates an entire change of heart, a heart now in harmony with Him whose advent was heralded by the poor having the gospel preached to them (Matt. 11: 5). "Thou forgavest the *iniquity* of my sin" (Ps. 32: 5). The sin was acknowledged; that which had come to the surface had been confessed; and the *iniquity*—that which might be hidden, that perverse working of the will which does not always come to the surface, of one who knows better, and which renders the sin so exceeding sinful—that "I have not hid;" and even that was forgiven.

John, who writes as in the full light of God, tells us that in its essence "sin is lawlessness;" and that "he who practises sin, practises also lawlessness" (1 John 3: 4, New Vers.). It may not be out of place to say here that when Balaam says the Lord "hath not beheld iniquity in Jacob, neither perverseness in Israel" (Num. 23: 21), he uses an entirely different word, one which ought not to be rendered "iniquity," but rather "vanity." "He hath not beheld vanity in Jacob, neither toil in Israel."

Thus, I think, a close look at the way in which the words are used in the original makes it plain that "sins" refers to what has been done, while "iniquities" includes the spirit in which it was done, the *animus*. Blessed be God, He has found a righteous basis in the Cross upon which He can forget both the sin and the *iniquity* of it.

Yours affectionately,

J. B. J.

## AN EXHORTATION

MY DEAR BRETHREN :

Do we realize our privilege and our responsibility concerning the truth which God, in His grace, has so blessedly given into our hearts and hands? I fear some of us do not.

While multitudes of professing Christians about us are wandering in the maze and by-paths of doubt, skepticism, higher criticism, unbelief, and infidelity, we, through God's mercy, have been given to know and enjoy the truth of the inspiration of every word of the Scriptures; of the eternal and essential deity of the Lord Jesus Christ; of His virgin, miraculous birth; of His holy, spotless life; of His atoning death on the cross for our sins; of His glorious bodily resurrection; of His ascension as a Man to the throne of God; of His glorious coming again in power, and His peaceful reign yet to come. All of these truths have we been given, as well as the facts of our own sinful condition; the impossibility of self-betterment; the actual possession of eternal life; the absolute, eternal security of all who are in Christ; their union with Him by the indwelling Spirit, and other precious blessings. For some of these truths many of our ancestors in the Christian faith laid down their lives, while we are permitted to hold and practise them with full liberty and in peace. Thus, while Satan has robbed the multitude of the riches of God's grace in Christ, we have them in their richness and beauty, and enjoy them. As one said to me recently, "I often wonder why God chose *me* to receive such rich truths, while I see many all around me, far more worthy, who are ignorant of most of them. I marvel at the grace of God."

As a rule, such is the mind of every one whose heart is opened by the Spirit of God to receive the truth in its

blessed fulness. But now, having realized the blessing, do we also realize the responsibility which always goes with the blessing? The talent given to each servant was not given to be buried, but to be put to use—to trade with it. Now traders, we all know, are men who ever seek to draw other people to their goods. We may not be able, like some, to stand before an audience and properly present these great treasures of truth; but we have books, pamphlets and tracts in large abundance, which, instead of a dry, unattractive theology, present these truths in a most readable, attractive form, and carry the reader along into the very heart of the word of God. Every one of us can be a preacher of marked gift by circulating these publications. A Baptist brother to whom I passed a copy of this magazine was so blessed by it that he spoke of its pages as full of life everywhere, and worth the being read over and over again. It gave his soul *food*. Another, to whom I did the same thing, now says that he watches with much desire for the coming of the next number. Another, a Christian lady in northern New York, to whom *Help and Food, Messenger of Peace* and *Simple Testimony* were sent, was so richly fed in her soul by them during nearly two years of enforced confinement at home that she realized it had been great profit to her to be shut out of her former means of ministry. She then sent some of her copies to a clergyman in a neighboring town, and got back a request for any back numbers she might have, as he was especially interested in the series of articles on "Holiness" going on in them. He had never seen anything, he said, which met the subject so fully, and by the honest and intelligent use of Scripture. Now her magazines are sent to him each month, and he is enjoying their precious ministry in his own soul and passing their substance on to others.

These instances might be multiplied greatly. Often Christian people, perplexed by one or the other of the many antichrists of our times, and knowing my connection with our tract work, come and say to me, "Have you anything on Christian Science? or Millennial Dawn?" or on something else. And how glad they are of the Scripture help given them by what I am able to put into their hands! Recently one borrowed of me five of our books to help him in his studies on the Revelation.

Brethren beloved, our privileges are wonderful, but they make our responsibilities equally great. The truth committed to a people is a great trust from God. We should realize it. We should make every effort to disseminate it. Amid all the ruin, God, in grace, is still working. It is through the truth, and that alone, that He blesses; and we who possess it should be in the fullest sympathy with that grace. To whom much is given, of him shall much be required. Indifference may shelter itself behind God's sovereignty, but indifference in such great matters is great guilt. If a famine of bread occurs in China, or in India, we sympathize, and send them some help. How much more important the bread of eternal life! And while the higher critics are destroying the bread, there are still many who hunger for it, and who have a special claim upon us. Then,

"Shall we whose souls are lighted  
With wisdom from on high—  
Shall we to men benighted  
The Word of Life deny?"

Let not our tracts and books sleep on the shelves. Let us not allow the bread to grow moldy while some are yet hungering. From all our assemblies let not only worship and praise ascend up to God and to His Son from our lips, but let also our hands be busy scattering

His truth about with the energy of love. Let none wait for the other. Let *you* lay hold and begin. Others will follow.

We may not be rich. Woe be to us if we are and spend it on our lusts instead of investing it for heaven. If we are poor, we can cut off a little here, and save a little there, and open our small account in heaven's savings-bank. We will find it there with all interests accrued. Every gathering, no matter how small, should have a similar account from which the tract-box can have its share. The Publishers who furnish us are ever ready to help us start, and a suitable stock can be carried in every meeting-room, under the care of a faithful and energetic brother or sister. Thus the precious things of God will run and bless men, and we too will be blessed in the doing. Much of this is already done we well know, but let us abound in it. Let our literature be found everywhere, that every soul in need may have it at hand. Let us but love men as God does, and we will find an ever-open field in which to scatter the good seed.

Dear brethren, I leave my exhortation with you. To the Lord alone, who gave Himself for you, is, of course, your account to be rendered, but I would have you able to render a *good* account when the time comes; and that seems very near at hand.

Yours affectionately in Him,

FERDINAND L. FRENCH.

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*“That I may win Christ, and be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith”* (Phil. 3: 9).

Paul not only would find none of his sins when he

reached heaven, but he would find none of his own righteousness. Christ had put away his sins by the blood of His cross. Paul had forsaken all righteousness of his own by laying hold on the righteousness of God which is by faith in Christ Jesus. Blessed deliverance! Blessed exchange!

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## ANSWERS TO CORRESPONDENTS

**QUES. 31.**—Are the wicked dead in a conscious or unconscious state between death and the resurrection of the unjust?

**ANS.**—Read Luke 16 : 22-31, and see there what the Lord Jesus has said about it. Soul-sleepers and annihilationists have tried their wits at explaining this scripture away, but there it stands, declaring in the plainest terms the condition of the wicked between their death and their resurrection.

**QUES. 32.**—Is it true, as I hear some teach here, that all true Christians have a right to the Lord's table?

**ANS.**—No, it is not true. 1 Cor. 5 is proof of this. The Lord holds the Church responsible to refuse fellowship to all who would corrupt it.

**QUES. 33.**—What is the difference between love and fellowship?

**ANS.**—Love is the very nature of the life which all believers possess in Christ, and flows out from it to all the children of God, even if their walk is not good. Fellowship flows both from that life and the manner in which we walk as possessors of it.

God loved men—all men—enough to give His Son for them; but only those who are reconciled have fellowship with Him.

The Lord's table is the place both of love and fellowship, and that is why, as in answer to your former question, not all Christians can be admitted to it; for some Christians walk unworthy of their calling, and by it destroy fellowship, though they are still to be loved.

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## EDITOR'S NOTES

"Bible Students" A convention took place recently near Washington, D. C., composed of people who style themselves "*Bible Students.*" They have legislated *Hell* out of existence, declaring in the name of *their* Christianity that there is no such thing, and calling upon ministers of all denominations to preach against a belief in it.

The call is of little use, for, alas, ministers of all denominations had already ceased pretty much to speak of this distasteful subject long before this convention of "Bible Students." Only, those ministers are more consistent than the "Bible Students." They know the Bible teaches beyond the possibility of a doubt that there is a hell—a place of everlasting punishment, prepared for the devil and his angels—which will also be the abode of all men who, like them, rebel against God. Knowing this well, and that no twisting and turning about the Greek original can change it, they have taken to denying that the Bible is the word of God. It *contains* the word of God, they say, but it is not *itself* the word of God. Thus they make themselves free to choose what they like, and eliminate what is distasteful to themselves or their hearers.

But these "Bible Students" have the hypocrisy and the audacity to pretend to believe that the Bible is the word of God. This gives more force to their denial of everlasting punishment. It gives it the authority of God, and thus *the devil is better served.*

Reader, the "Bible Students" may as well legislate the *Great Bear* or the *North Star* out of God's creation as to legislate everlasting, conscious exist-

ence in the lake of fire out of His revelation. *They are there*, whether men like it or not. Moreover, men will find out in the end that "Scripture cannot be broken;" that "not one jot or tittle" of it shall fail, and that it had been far better for them to have betaken themselves to the way of escape from hell, which God in grace is offering them now, than to plunge headlong into it with eyes wilfully shut.

Faces bloated with drunkenness and vice may be seen at any time among the crowds coming out of "Pastor Russell's" meetings, glorying in that "smart man who has knocked hell out of the Bible." What a story this tells! What a satanic way of acquiring popularity! What cruelty thus to deceive men, and turn them from the blessed gospel which delivers from the wrath to come! The Lord said of Judas, "It were better if he had never been born." What will He say to such "Bible Students?"

In the same line of things there reaches us by mail, at the distant point where we now are, a copy of a New York newspaper one of whose reporters gives an interview he had with the present leaders of the Jerry McAulay Mission in Water Street. If the language used by those men is fairly reported, the name of Jerry McAulay, that dear Christian man, should certainly no longer be associated with the mission. He loved the souls of men, and he knew that Christ alone could save them from the eternal consequences of their sins. He knew that His blood alone could wash them from their guilt, and His Spirit alone deliver them from the present power of sin. He pointed fellow-sinners to *Christ* therefore.

If the report before our eyes be true, his successors, alas, know nothing of Christ and nothing of

their own hearts. Salvation to them is to stop drinking and become respectable among men once more. God's claims over man are ignored. His holiness they know not. Their language is blasphemous, and its vulgarity of the lowest and most repellent order. Men everywhere are growing profoundly ignorant of what Christianity is. A copy of *The Bible in the World*—the organ of the Canadian Bible Society—handed us recently, publishes the following from one of its agents in India: "When the jubilee of the occupation of India by the Crown was celebrated in Salem, a united prayer-meeting was held in the Town Hall, at which prayer was offered in English by Mr. Robinson, in Tamil by a Brahmin priest, and in Hindustani by a Mohammedan *Moulvie*. Twenty, or even ten, years ago, such a thing would not have been possible."

No, but it is possible now, for they who twenty, or ten, years ago were still "the salt of the earth," have lost that savor; and salt without savor is "thenceforth good for nothing but to be cast out and to be trodden under foot of men."

Such is the trend on all sides. Under all kinds of pleas—love, peace, union—indifference to the claims of the Son of God, unconcern for truth and righteousness, grow apace. Like the temple at Jerusalem, which was to be "a house of prayer," but had become "a den of thieves," soon to be left "without one stone upon another," so Christendom is fast approaching the hour when "the Amen, the faithful and true Witness," will fulfil His warning, "Because thou art lukewarm, and neither cold nor hot, *I will spew thee out of My mouth*" (Rev. 3: 16).

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**A Hint to Mothers** In Judges 13 is the account of Samson's birth. An angel is sent to his mother to tell her that God is about to break in upon her barrenness, and give her a son who will be a Nazarite (a separated man) to Him from his first to his last breath. This was great honor from God, even if it made Samson a man of reproach among men, as the long hair signifies—a self-denying man, as abstaining from all that comes from the vine witnesses, even if he failed much in the responsibilities of his Nazariteship. The parents realize the honor, and the father entreats the Lord to send again the messenger to tell them how they should bring up such a child. God answers his prayer, and sends back His angel; but to the father's question, "How shall we order the child, and how shall we do unto him?" the angel only replies *how the mother is to order herself*.

If other vocations are worthy of patient training, is not that of a *Christian mother*? But such training is gotten only in *God's* school. O, Christian mothers, cherish God's school for yourselves.

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## THEY ARE THINE.

(John 17: 9.)

**A**LL believers may not see simply and clearly what a great salvation is theirs; but of every one who trusts in the Lord Jesus Christ, no matter how feeble the faith may be, He says, "They are Thine." Faith is not our Saviour. *Christ* is. It is not how much faith we have which saves. It is the *death* of Christ. It is not our apprehension of the

entire word of God which cleanses us from sin. It is the *blood* of Jesus. An Israelite on the Passover night might be in trembling as he thought of the judgment; but when the blood was on the door-posts, he was absolutely safe. It was not his faith which freed him from the judgment. It was the blood of the slain lamb. So it is not the measure of our faith which makes us children of God. It is faith *in Christ*. "Ye are *all* the sons of God by *faith* in Christ Jesus" (Gal. 3: 26). Not by great faith, not by magnificent faith, not by wonderful faith, but just by FAITH. The Lord Jesus says, "I have given unto them the words which Thou gavest Me; and they have received them" (John 17: 8). These are the people of whom He says, "They are Thine." What comfort of soul this gives us, to know we are God's property! It sets at rest every doubt as to our eternal safety. Our Lord has said, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My Father's hand" (John 10: 27-29).

Settle down on this fact, troubled soul: every believer belongs to God, and He will let no one touch His property.

F.

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Is it a wonder men talk of themselves as being animals, when they live as if this life were given them for the enjoyment which can be got out of it? How little removed indeed this is from the animal! Our practice and our doctrine are bound to balance themselves, sooner or later.

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## READINGS ON THE EPISTLE TO THE GALATIANS

(Chap. 1: 11-24.)

(Continued from page 209.)

HAVING pronounced the perverters of the gospel "anathema," the apostle next solemnly assures the Galatians that the gospel he preached was not according to man (ver. 11). The element characteristic of every remedy proposed and announced from man as a means of deliverance out of the age of evil was unknown in the gospel proclaimed by the apostle. Every system devised by men to remedy the condition of evil in which men are insists on self-effort. Man is to rise up in the assertion of his so-called better self, cast off his sins, and cultivate his better qualities.

This principle, characteristic of every human scheme for the salvation of men, has no place in Paul's gospel. The announcement he brought to men imposed no toil on them, but declared the toil of a Substitute in their behalf. His message was concerned with a work already accomplished, and accepted by God. He declared the finished work of Christ as a provision of God, a provision of grace, in the behalf of man. He announced a full and free salvation by grace, to be received in faith. Hence the gospel Paul preached was not patterned after any of the humanly-devised schemes.

We must also notice another thing. Man was not the *channel* through which Paul had received the gospel he proclaimed (verse 12). The risen Lord Jesus Christ commissioned the apostles whom He had chosen to be His witnesses to go among the

Gentiles and make disciples (Matt. 28: 19). They were thus authorized directly by Himself to preach the gospel to all men (Mark 16: 15). Receiving the Holy Spirit whom He had promised to give them, they were qualified as well as empowered to be His witnesses, not only in Jerusalem and all Judæa and Samaria, but also in all the world (Acts 1: 8). Surely they were competent to teach men the gospel—to be the channels of it to men. But Paul did not even receive it from them. They were not his instructors in the grace of Christ. This he learned, as he tells us here, directly from the Lord Himself. Jesus Christ on the throne of God in heaven revealed Himself to him, and thus made known to him His grace, and chose him as His instrument to preach it. It was thus he learned the gospel and received his call. The glorified Lord had taught him and sent him.

Thus the apostle Paul had divine authority for the gospel he preached. He knew its origin, its authenticity. It was an authoritative gospel. The "perverters" of it were preaching what was of man. They had not learned their gospel from God, nor from the twelve. It was as truly a perversion of what the twelve preached as of what Paul preached. It was after the pattern of the humanly-devised schemes for the salvation of men; on the principle of self-effort; without the authority of God. Thus the apostle could establish both the authenticity of his gospel and the authenticity of his call to preach it. The perverters had neither the one nor the other.

The way in which he does this is not only interesting, it is edifying. There is rich and profitable in-

struction in it. First, he refers to the time when he was a student in a human school—a school in which instruction was according to man. We know, for he tells us elsewhere (Acts 22: 3), that he was instructed by the great Jewish teacher Gamaliel. He was undoubtedly well versed in that system of the interpretation of the Old Testament in which Gamaliel was a great master. He had amazingly developed in “the traditions of his fathers,” and “profited beyond many of his contemporaries” in the religious system of the Jews. As proof of his wonderful development in the religious system of which he was a sincere and faithful adherent, he appeals to his zeal in persecuting and wasting the Church of God (vers. 13, 14).

The brief summary of his former manner of life shows how thoroughly he understands the characteristic principle of the system of instruction which these troublers and perverters of the gospel had introduced among the Galatian saints. As he tells us elsewhere (Phil. 3: 5, 6), it was his boast that “as touching the law” he was a Pharisee, and as touching the righteousness it required he was “blameless.” Acting on the human principle of self-effort, he became a sincere *blasphemer*. He was a determined enemy of the free, sovereign grace of God. Blinded by the power of the human principle which was governing him, he resisted all testimony to the grace that had provided for men a Saviour.

It was while he was still pursuing his way of determined opposition to the free grace that had been proclaimed among men that the risen and ascended Lord showed Himself to him, revealed the gospel to him, and called him to preach it. It is this sover-

eign and divine call that he here insists on (vers. 15, 16). He would have the Galatians realize not only that his gospel is a divinely-authoritative gospel, but also that he himself was divinely commissioned to preach it.

But we need to consider more fully the apostle's appeal to his divine call. There is rich instruction in it. He says: "But when it pleased God, who separated me from my mother's womb, and called me by His grace." Why does he refer to his natural birth? Let us consider it for a little.

God conferred on man, His creature, the power to propagate himself (Gen. 1: 28); but if the creature propagate itself by power conferred on it by God, then that power is not intrinsically, or essentially, in the creature. It is intrinsically, and essentially, in God, the creator of all things. It is *dependently* in the creature. It is by the power of God that men beget; that women conceive, and bring forth. All the so-called forces of nature are of God. The operation of every force in the material creation is by His power.

The apostle's point is that the same God who brought him into being according to His sovereign will, *of His own* will wrought in him when he was in the blindness of unbelief. Another apostle says (James 1: 18), "Of His own will begat He us with the Word of truth." That is what Paul is here affirming as to himself. By the power of divine grace God had laid hold of his soul. He had spoken, not simply *to* him, but effectually *in* his soul. There had been thus a deposit in his soul of a word of truth—a saying of God. As he had been born naturally by the power of God, so also by the power of

God had he been new-born, "not of corruptible seed, but of incorruptible," by means of the living and enduring word of God (1 Peter 1: 23).

In his new birth he was the pattern of every new birth. His new birth was a sample case. It was a new creation in Christ Jesus (Eph. 2: 10). But while this is true, God had a special purpose in selecting him "to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). He had "beforehand" (Acts 22: 14, *Greek*) "chosen" him to "know His will," to "see that Just One," and "hear His voice." He had selected him to be the vessel of His grace to men; to be, as a personal witness of the risen and exalted Jesus, the bearer of His name, first "before the Gentiles and kings," but also "the children of Israel" (Acts 9: 15). God, in the exercise of His sovereign rights, had purposed him to be a herald of the gospel of the glory of His Son—a preacher of this gospel among the Gentiles.

What man *of himself* knows this marvelous glory? It is a glory the eye of the natural man has never seen. The report of it his ear never hears. The reality and blessedness of it never enters the natural man's heart (1 Cor. 2: 9). If then Saul, the unbelieving Saul, of his own will a hater of the name of Jesus, and an insolent persecutor of His followers, is to be transformed into His bond-slave and the devoted proclaimer of His glory, the apprehension of Him—of the glory that is His—must be wrought in his soul. It was not there naturally. The God who gave him his being, calling him by the power of His grace, effected in his soul this inward realization of the superexcellent glory of His Son. It was a work of God in his soul; it was believing Him whom God

had sent, and whom, on His rejection, He had glorified in the highest heaven.

He had, then, been divinely called to be a preacher of the gospel. He had been divinely qualified for preaching it by a divine deposit in his soul of the reality, blessedness and power of the gospel he had been called to preach. He had been preaching it (and was still) by divine authority. In insisting on his divine authorization he is exposing the culpability of the Galatians in giving up the gospel he had preached among them for a "different" gospel which the "perverters of the gospel of Christ" had since proclaimed among them.

But he carries his argument still further. He says, "Immediately I conferred not with flesh and blood." We read in Acts 9: 20, "And straightway he preached Christ in the synagogues, that He is the Son of God." He did this without consulting with man, and without his sanction. Nor was there any comparing of the gospel he had received from the Lord with what others preached. In vers. 17-19 he shows that the development of the gospel in his own mind was entirely without reference to others. In Phil. 3: 7, 8 he tells us that when God wrought *in* his soul "the excellency of the knowledge of Christ Jesus" he counted as refuse what hitherto had been gain to him. This surely included the interpretation of the Old Testament Scriptures he had learnt at Gamaliel's feet. How useless he must have felt it all to be as he preached Christ in the synagogues of Damascus! How fully aware he must have been that his knowledge of them, his understanding of them, having left Christ and His sufferings out, had been altogether wrong!

Perhaps it was his consciousness of this that decided him to go into Arabia. There, alone in the school of God, he would, one cannot but think, be unlearning the interpretations of Gamaliel, and view afresh the Old Testament in the new light which the rejected but risen and glorified Christ, now in divine power in his soul, gave to it. As he thus read and studied the Old Testament, how his soul must have been ravished in everywhere finding that blessed face before him! How plainly he saw now that "Moses in the law and the prophets" wrote of Him! How the gospel he had heard and learned from that superexcellent Man in the glory of God expanded in his soul while thus alone with God in the desert! There he became familiar with the one only true and divinely-authorized interpretation of the Scriptures.

Thus furnished with light and knowledge, realized to be, not from man, but from God Himself, he returned to Damascus. His testimony as to Christ aroused the hatred of his fellow-countrymen, who sought to kill him. The disciples helping him to escape, "letting him down by the wall in a basket" (Acts 9: 25; 1 Cor. 11:33), he went to Jerusalem for the first time since his conversion. He tells us it was three years after, and that the object of his visit at this time was "to see Peter." But as he was now well established and confirmed in the gospel of the grace of God, as we have seen, this visit was not for the purpose of having the gospel authenticated by Peter. No human confirmation or authorization of it was needed. He possessed this already from God Himself. The fifteen days spent with Peter were days of *communion* with a kindred soul. It was a

blessed time of fellowship of heart with heart; and how their hearts must have burned within them as they communed one with another! We may surmise what the great theme of their communion was—the man-rejected, but God-exalted, Christ.

It was on this occasion, as he tells us in Acts 22: 17, that the glorified Lord again revealed Himself to him. At the time of his conversion he was told (Acts 26: 16), "I have appeared unto thee for this purpose, to make thee a minister and a witness both of *these things which thou hast seen*, and of *those things in the which I will appear* unto thee." At the time of his conversion he was informed that the special sphere of his testimony was to be among the Gentiles. It would seem that at the time of his visit to Jerusalem to see Peter a strong desire possessed him to testify among the Jews. When the Lord appears to him, while he is praying in the temple, commanding him to depart "quickly out of Jerusalem," he reasons with the Lord against it; but he is told, "Depart: for I will send thee far hence unto the Gentiles" (Acts 22: 17-21).

Now during his fifteen days' visit at Jerusalem, besides Peter, he saw none of the other apostles except James the Lord's brother (ver. 19). Evidently his opportunities for conference with those who were apostles before him were very limited. But if his authority to preach the gospel depended on apostolic sanction, this would have been a suited occasion for a conference of the apostles in regard to the matter. There was no such conference. There was no apostolic hand laid on his head, not even Peter's.

In verse 20 he solemnly assures the Galatians that his statement of the way in which he received the

gospel, and of the authority by which he preached it, was in no particular false, but in every way the truth. The apostle was not writing as lifted up with pride, or as boasting of his authority, but as being consciously before the face of God, soberly realizing the importance of what he is insisting upon, and the seriousness of the spiritual state in which the saints of Galatia were—a state which, alas, was henceforth to be a continual plague and menace to Christianity.

In the remaining verses of the chapter (vers. 21-24) he completes his statement as to the Source from which he received his gospel, and the authority by which he proclaimed it, in entire independence of man, without human sanction altogether. We notice that after his visit to Peter he went "into the regions of Syria and Cilicia" (verse 21). In Acts 9: 30 we read of his being in "Cæsarea" and "Tarsus." It was at Tarsus that Barnabas found him some years after, and induced him to go to Antioch to take part in the work of God going on there. During this period of his stay in "the regions of Syria and Cilicia" there was no interference with his preaching the gospel in the way in which he had preached it from the first. It is true we have no records of his labors during these years. It is probable that he was quietly witnessing for Christ while waiting for the Spirit's time for him to embark on the special mission for which he had been called. He knew what this mission was, for twice at least he had already been divinely told. But as yet he had not received the authoritative word to go. He furnishes us with an interesting example of not running before being sent. It was not until at least ten years after his conversion that the Spirit said, "Sep-

arate Me Barnabas and Saul for the work whereunto I have called them " (Acts 13: 2).

During these years of waiting for the special call of the Spirit he is acquiring experience, gaining wisdom, and establishing his character. It is as one having an established character as a servant of the Lord that Barnabas seeks for him and brings him to Antioch (Acts 12: 25, 26). He went to Antioch entirely untrameled, free to preach and teach under the divine authority by which already, up to this time, he had proclaimed the gospel. All these years he was "unknown by face unto the churches of Judæa," though they well knew that he who formerly persecuted them was preaching the "faith which once he destroyed" (verses 22, 23).

He was preaching it with the authority received from the glorified Lord, without the authorization of man, and with the knowledge both of those who were apostles before him and of the churches of Judæa. No objection had been offered to it, either by the apostles or the churches. They had raised no question as to the authenticity of his gospel or the authority by which he proclaimed it.

Doubtless the "troublers" and "perverters" to whom the Galatian saints had given ear, and whose spurious gospel they were receiving, questioned both, and sought to represent that they had the sympathy and encouragement of the leaders of reputation at Jerusalem. The apostle's declarations, in this first chapter of his epistle to the churches of Galatia, definitely dispose of their representations, and expose the guilt of the saints in allowing themselves to be affected by them.

The churches of Judæa, instead of opposing him

and resisting his work in entire independence of those who were leaders among them, "glorified God in him" (verse 24). There had thus been hearty fellowship with him in his work.

(To be continued.)

C. CRAIN.

## "Lift up your Heads"

"Lift up your heads; for your redemption draweth nigh."—  
Luke 21: 28.

**L**IFT up your heads, ye sons of light,  
And let your songs with hope be bright;  
Your pilgrimage shall have an end;  
For Christ the Lord will soon descend  
And waft you to His home.

The shades of night will soon be past;  
The morning light shall break at last;  
And with Him in that glorious day,  
When things of time are passed away,  
You shall forever dwell.

Then tears no more shall ever roll,  
Nor waves of sorrow smite the soul:  
Each weary heart shall find repose  
With Him who did His love disclose  
On Calvary's shameful cross.

Then faith and hope shall have an end,  
And prayer no more to Him ascend;  
But everlasting praise shall flow  
To Him who saved *from* endless woe,  
And housed us safe *in* glory.

In view of that assembling time,  
When all shall meet from every clime,  
Dear brethren, how ought we to live!  
Redeem the time, and to Him give  
Our talents, great and small.

Our serving here will soon be done:  
Then let us with the message run,  
And sound the gospel, rich and free,  
How Jesus died upon the tree  
    To save from death and hell.

Thus may the time that intervenes  
Until we reach those blissful scenes  
Be spent for Him in service sweet  
Who by His blood has made us meet  
    With *Him* to dwell forever.

C. C. CROWSTON.

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## SABBATH-DAY MIRACLES

**G**OD's rest in creation was disturbed and His Sabbath broken by sin. One of two things must take place: unsparing judgment, or forgiving mercy. It was in God's heart to show mercy, and He found a way whereby He could judge the sin and show mercy to the sinner. The answer to God's holy judgment, "Dying, thou shalt die," was found in Him who in the counsels of eternity had said, "Lo, I come to do Thy will." To accomplish that will Christ became man, glorified God in the work of the cross perfectly as to man's sin, and laid a righteous basis in His death for the fresh actings of God in grace. He would bring in a new creation and a new man. God's Sabbath being broken, He must work afresh.

The Spirit has recorded in Scripture seven miracles of Christ wrought on the Sabbath—a lovely picture of grace acting in the scene of man's ruin. That which the Spirit of God is now accomplishing is shadowed in these miracles. The beginning of

God's work is to give spiritual eyesight. This was part of Paul's commission to the Gentiles, "to open their eyes." In John 9 a man blind from his birth becomes the subject of God's work. Jesus anoints his eyes with clay, and sends him to the pool of Siloam. At the bidding of Jesus he washed, and came seeing. The sin of the man, or of his parents, was not in question here. *The works of God* were to be made manifest in him. The close of the chapter shows us that it was done in order that he might see and know God revealed in His Son. The Son was revealing the Father. The effect of opened eyes is that in the virtues and perfections of Jesus, God, in His own blessed nature and actings of grace toward man, becomes known to those who see.

In chapter 5 of the same Gospel we find a man without strength lying at the pool of Bethesda. Bethesda means "the house of mercy;" but it was mercy in connection with a legal system; hence an effort was needed to obtain it which was beyond the power of the man who lay there. In Jesus mercy abounded toward him, and when he was *without strength* the word of Jesus gave him power to rise and carry that whereon helpless he once lay. His reply to legal objectors was, "He that made me whole, the same said unto me, Take up thy bed, and walk." Christ's reply to them was, "My Father worketh hitherto, and I work." Thus we see not only the opening of the eyes—the giving of *light*—but the quickening *power* of the word of the Son of God, introducing to a path of life and obedience.

In Luke's Gospel we find five other miracles wrought on the Sabbath day. In chapter 4 a man possessed by a spirit of an unclean demon is found

with God's people in the synagogue. He asks Jesus to let him alone. His only thought is that the Holy One of God had come to destroy. He had come to destroy *the works of the devil*, but not His creature, man. "Hold thy peace, and come out of him," proved that the stronger than Satan was there. He had bound him in the wilderness, and He was now spoiling his goods. In a far greater way He annulled his power at the cross. The believer is delivered from the power of darkness, and translated into the kingdom of God's dear Son.

Immediately Jesus left the synagogue He entered a house where lay a woman (Simon's wife's mother) taken with a great fever. A type of the tossing restlessness and feverish excitement of man's state. One word from Jesus and the fevered, restless state is over, and she finds her joy in ministering to the One that healed her, and to the household.

In chapter 13 we get a woman with a spirit of infirmity. She was "bowed together, and could in no wise lift up herself." In her we see the power of Satan over a daughter of Abraham. Jesus laid His hands on her, and immediately she was made straight. What was the effect? She glorified God. Bowed down to earth as she was, her head is now lifted up in praise, in response to the goodness and compassion of God which came to her in Jesus.

Turning back to Luke 6, it is again the Sabbath day. In the synagogue is a man with a withered hand. Watched by the Pharisees, Jesus asks, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" There was no response. Man's heart was incapable of taking in God's goodness, shut up, as it was, in legal observ-

ance; but their badness did not hinder His goodness. "Stretch forth thy hand." He stretched it out, and it was restored whole. Finally, in chapter 14, we find a man with dropsy. Helpless and hopeless in himself, he also becomes an example of the compassionate goodness of God. The pleasure of God to heal and bless in whatever condition man is found is again expressed. Like as the owner of an ox in a pit would not have hesitated on the Sabbath to lift it out, so the blessed Lord shows that He was here to rescue perishing man, as an expression of God's goodness rising above all that sin had done, and for the delight of his own heart. Every miracle proclaimed that God is good, and doeth good. "He took him, and healed him, and *let him go.*" It has been well said, Christ never claimed the service of those whom He healed; it was not legal obedience He sought. He moved about among men, restoring that which He took not away; and He allowed grace to do its own work. It was not the law-giver claiming, but God as a giver: the Father and the Son working. He would open blind eyes and unstop deaf ears. He would give ability to walk, and capacity to serve. He would deliver from Satan, and remove unrest from man's fevered heart and brain; and He can cause the love, grace and goodness of God to bring in a suited response. A worshiping heart and devoted service get their spring from grace. So Paul said, "I labored more abundantly than they all: yet not I, but the grace of God which was with me." May this be the effect produced in us, as we contemplate the gracious ministry of the Son of the Father on the Sabbath Day!

### PHILIPPIANS 3: 10, 11.

“That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.”

**S**TRANGE and mysterious theories have been built upon the above passage. As they do not harmonize with Scripture teaching, they cannot be accepted. Another effort to ascertain their true meaning might therefore not be out of place, so much more as the apostle wants us all to be “thus minded.”

At his conversion the apostle had given up, or, in his own words, had suffered the loss of, all things that were gain to him before. These things were his natural advantages, in which he had trusted and gloried, and on which his own righteousness was built. He had given them up that he might have that righteousness which is of God, by faith in Christ, for both cannot go together.

After his conversion the same mind continued in him; he still counted all things but loss for the excellency of the knowledge of Christ, in order that he might win Christ, and finally be found in Him, righteous in Christ, not in himself.

Was he not yet in Christ at that time? Certainly he was, from the moment of his conversion and on. But the position in Christ was not all that he wanted. He wanted to be found in Him on the day of Christ, when he would *appear* before God, before men and angels, in the beauty of that righteousness which is Christ Himself, and not be seen there in the filthy

rags of his own. And this is what we all are looking for, while we are in Christ even now.

“That I may win Christ.” How was this to be accomplished, and what end had he in view? To possess Christ in glory? Not exactly. For this it did not need an extraordinary zeal and self-sacrifice. The most faithful and the less faithful, they all will at last possess Christ in glory. God takes care of that. The apostle couples the winning of Christ with the excellency of the knowledge of Christ (verse 8). To know Christ *and to know Him better* is to win Him. The better knowledge leads to deeper fellowship and enjoyment; and what has been gained here will not be lost hereafter. So, then, what the apostle was aiming at was this, to have the greatest possible enjoyment and benefit of the presence of Christ in heaven when, after this, he should be associated with Him in glory and see Him face to face. To know Him was the ambition of his life, and it is the key-note of his present discussion, which he strikes in verses 10 and 11, when he says, “That I may know Him, and the power of His resurrection,” etc.

What is “the power of His resurrection?” It is the power of God which is working in our behalf in order to conform us inwardly and outwardly to the image of the risen Christ (see Eph. 1: 17-20 and Phil. 3: 21), in consequence of the believer's identification with Christ in resurrection. But this involves the destruction, or dissolution, of flesh and blood; for flesh and blood cannot inherit the kingdom of God; and as the believer is identified with Christ in His resurrection, so is he also in His death. Some day he has to be made conformable to His death.

This can be brought about in different ways. One way is the changing of this vile body, or body of humiliation—the being clothed upon at the coming of the Lord. Another way is the putting off of this tabernacle at the hour of death; that is, dying in good old age. But there are some other possibilities. Taking up Paul's case again, in the course he pursued, always bearing about in the body the dying of the Lord Jesus and his outward man perishing, that is, decaying little by little, he was liable to have all his strength used up in a short while, so that an early death would have been the natural consequence. But in the way he pursued he might also have died a martyr's death. It is as if somebody had said to him: "You run a great risk, Paul, the way you go on; such things may happen to you if you do not stop, and you will not be alive at the Lord's coming." His answer is, as it were, "I care little about these things; there is a glorious resurrection ahead of me, and I am determined to pursue this course to the end, if by any means I might attain to the resurrection of the dead." This phrase, "by any means," can easily be misunderstood, as if it meant "at all events"—"at all cost;" I must see that I get there: sure of success I am not, but I try hard, and do what I can. This is not the meaning at all. F. W. G. translates: "If in any way I arrive at the resurrection from among the dead." This gives us the true meaning. It means, Some way or the other; to the clothing upon I would give the preference (2 Cor. 5: 2); but if this should not be, any other way and manner will suit me; my zeal shall not abate on that account; and besides that, there is an advantage in having fellowship with

Christ in His sufferings, and being persecuted for His sake.

Or does the apostle, perhaps, by these words mean to indicate (as some think) that there was a special resurrection for him in view, and consequently for all those who distinguished themselves from other believers by extraordinary zeal and self-sacrifice? How could he mean this without upsetting all that he had taught on that subject before? In Thessalonians 4 the apostle identifies himself completely with all the rest who either are alive or asleep at the Lord's coming, and have their share in the first resurrection; and that in regard to fact as well as to time. He does the same in 1 Cor. 15, and other places (see especially 1 Cor. 15: 51, 52).

“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”

What was it that he had not attained, or apprehended? Was it the resurrection from among the dead? Or what had he reference to when speaking of not being already perfect? Was it that state of perfection that we shall enter into when we shall possess Christ in glory, and our bodies shall be fashioned like His own? Not at all. This was self-evident, and did not need to be mentioned, much less to be emphasized as he emphasized it. A following, or striving, after this would have availed him nothing; for this he had to wait patiently (Rom. 8: 25) till all the rest are ready; and, indeed, he is waiting yet. What he means was that moral perfection, or Christlikeness, which is attained to, or apprehended, by means of the increasing knowledge of Jesus

Christ his Lord. Nor is there material here for perfectionists; for if the apostle had lived a hundred years longer, he still would have said, "Brethren, I count not myself to have apprehended it." His brethren, indeed, were liable to think that the most excellent apostle, who had seen the glorified Christ, to whom the whole counsel of God was revealed, and who already once had been caught up into the third heaven, could not improve any more, and was already perfect. But he assures them that this was not so. It could not be. We have here the same paradox as in Eph. 3: 19: "And to know the love of Christ, which passeth knowledge . . . to be filled with all the fulness of God." Here in Philippians it is, To apprehend what in its fulness cannot be apprehended now.

But the following, or striving after it, or the pressing forward, is not in vain; there is progress, increase, attainment (verse 16) and a getting nearer to the mark of the high calling of God in Christ Jesus, with conformity to Christ, or Christlikeness. The inward conformity comes first; then, at last, outwardly, He shall "change our body of humiliation, that it may be fashioned like unto His body of glory, according to the working whereby He is able even to subdue all things unto Himself."

"Let us therefore, as many as be perfect, be thus minded," is the apostle's exhortation.

J. KOFAL.

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TRUTH can be held only in the path which is consistent with it. Let that path be abandoned, and truth slips away too.

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## A LETTER

EDITOR OF HELP AND FOOD,—

*Dear Sir:* Let me thank you for your timely leaflet, "The Sinking of the *Titanic*." Allow me to say Amen to its closing paragraph. Referring to your remark that the great ship "was the newest product of that glorious progress of man which was to end in his saying, '*I am God*,'" I was, not so long ago, listening to an address by one of the learned professors of Columbia College before the parents, guardians and friends of graduates—relatives who had gathered at its closing exercises. Although not openly announced, his theme was, "The Deification of Man." Among other remarks, he affirmed that man was not now the poor, helpless, insignificant *thing* he once was. "You bring your sons, your daughters, to us comparatively powerless to battle with the powers around them—we turn them out *something*; fit them to master the problems by which they are confronted as they go forth to meet the world's necessities." Then, with emphasis, and almost satirical eloquence, he exclaimed, "Why, mark, as an illustration, *we conquer now the ocean—not by prayer, but by steam and by steel!*"\* Thus does

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\* Would God the folly of the learned professor were confined to Columbia College, and that his boastful pride might be brought to an end by the sad lesson of the *Titanic*! But, alas, it has become the characteristic of all the colleges, and they, as a whole, have become the hotbeds of infidelity. The tide has evidently set in for the final apostasy of Christendom. Except God, in infinite grace, should yet check it for a time by a mighty wave of blessing, all is now in full swing to bring about the awful end, "and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that

man, in his insolent, boasting pride, throw down the gauntlet to God. Truly "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Has the day passed for this poor world to heed the admonition, "Be still, and know that I am God?" How blessed for the believer to know that "the night is far spent, the day is at hand!"

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he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2: 3, 4).

A little while longer, and the dread hour will arrive when boastful men will "hide themselves in the dens and in the rocks of the mountains; and say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. 6: 15-17.)—[Ed.]

## ANSWERS TO CORRESPONDENTS

QUES. 34.—Are "new birth" and "born of God" identical? Scripture uses the two terms. Is there not some distinction between them, similar though they are?

ANS.—Assuredly there is distinction between them, though they are absolutely identical. One is *the fact itself*; the other is, *the Source* from which it comes. One is in contrast with the first birth—from Adam—which constitutes us sinners; the other says the new birth is from God—which constitutes us saints, "*children of God.*"

QUES. 35.—Scripture does not say, "He that is born again hath eternal life;" but it says, "He that believeth on the Son hath life." Must we not be born again before we can have eternal life?

ANS.—No, Scripture does not say, "He that is born again hath eternal life," because Scripture knows that to be born again and to

have eternal life are one and the same thing. And we all know that for a life to exist it has to be born, whether in the natural or in the divine. He that is born of man has in him the life of man, such as he is; and he that is born anew—born of God—has in him the life of the eternal God—*eternal* life therefore. Let any one question that every believer, from the youngest babe to the oldest father, during any dispensation, has eternal life abiding in him, and he questions the very *nature* of God of whom they were born, besides laying the axe at the root of the *grace* of God.

Scripture does say, "He that believeth on the Son hath life;" not because life and new birth are not identical, but because the Son is the object of faith—the One who imparts that life by new birth. Your doctrine would make new birth to be purely an act of God's sovereign grace, and apart from faith; then life after new birth, through faith. Scripture refutes that doctrine, as John 3: 5 and 1 Peter 1: 23 are witnesses.

So does John 5: 25 also show: It is *the dead* who hear the voice of the Son of God and live; not those who are born again, for they are already alive.

In Scripture, to be "*dead*" is not at all to be irresponsible, as your doctrine implies. This idea of being born again apart from faith leads to strange things to reconcile the many statements of Scripture that life is through faith. It has to separate things which are one—things which may be distinguished but cannot be separated.

Let us not build a system of our own, then do violence to Scripture to make it stand on its feet. Let us be *believers*, feeding upon the sincere milk of the word, and growing thereby according to God.

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## EDITOR'S NOTES

“Better” “It is *better* to trust in the Lord than to put confidence in man” (Ps. 118: 8).

But there are noble men—men who can be relied upon; whose lovely character and open hand attract and command confidence.

True, very true, and matter for hearty thanksgiving to God that there are such men—such *princes* among men. Still, the unerring Book, speaking of them, says, “It is *better* to trust in the Lord than to put confidence in *princes*” (Ps. 118: 9); for even princes will weary of your returning needs; the Lord, *never*. Even princes are removed, and fail you at the hour of sorest trial; not so the Lord; He is *always* there. Man’s answer may gratify you, but God’s will sanctify you. Man’s refusal may embitter you, God’s will humble and bless you.

Despise not “man,” for the king needs the peasant as much as the peasant needs the king. Be grateful to “princes” for their favors, for ungratefulness is born of pride. Remember, however, that “it is *better* to trust in the Lord than to put confidence in man.” If the trust is really in the *Lord*, the instrument which He uses will not be less in our eyes, but greater; for the man whom *God* uses is greater than the one *we* use.

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“No very prominent gift, but”—  
Speaking recently of one who goes about preaching the gospel, a brother said, “He has no very prominent gift, but he must love the souls of men, and the love of Christ must burn in his

heart; for any man who, in this day of apostasy, indifference, and pleasure-seeking, goes out with the gospel, asking nothing of men, deserves the hearty support of all who love the Lord Jesus."

May those who do this have the humility to abide in the sphere where God can use them; and may all who love the Lord see to it that their own necessities or the love of accumulation be not so great as to close their heart and their hand to such.

The Lord's Table:  
who has it?

"The Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11: 23-26).

Here is the ordinance, set up by the Lord Himself, in remembrance of Him, to announce His death, till He come. Even as the Church was set up on the day of Pentecost, so was the Lord's table on the night of His betrayal. It has been uninterruptedly going on ever since, and will not cease "till He come." Such power has it over the souls of His people that even during the fiery persecutions they jeopardized their lives to assemble in secret places, in the depths of the woods, anywhere, to remember thus their adorable and adored Saviour.

While Christianity lasts on the earth that holy eating and drinking shall not cease. It has never lapsed since our Lord set it up, and it shall not lapse "till He come." Every man who enjoys the Saviour craves to sit at His table. Unfaithful disciples, as at Corinth, may corrupt it and reduce it to a carnal eating and drinking; or they may disfigure it and turn it into an idolatrous rite, as the church of Rome has done; or they may associate with it evil practises of various kinds, as many do; still it goes on, ever finding such as love our Lord Jesus Christ in sincerity, who sit at His table and eat and drink in remembrance of Him "till He come," announcing His death on the cross as their eternal salvation.

Yes, says one, But who among all the parties of Christians to-day has that table?

Another question: Who, among all the parties of Christians to-day, is the Church of God—the body of Christ?

All must own that not one of them can lay exclusive claim to this; for the Church of God is composed of all throughout the world in whom the Spirit of Christ dwells, and these may be found in every one of the multitude of parties in Christendom. "There is one body" (Eph. 4: 4), and only one, and that spite the multitude of parties of Christians, even as there is "one God," one only, and that spite the multitude of gods existing.

There is only one Lord's table too; the other is "the table of devils" (1 Cor. 10: 21); and that one Lord's table is with the Lord's "one body." He gave it to "the Church, which is His body;" and any part of that Church which would claim the exclusive

possession of it would be as proud and arrogant as if claiming exclusively to be the body of Christ.

Since that night in which our Lord was betrayed and set up His holy Supper, the Church of the living God has uninterruptedly been eating it, is eating it week by week now, and will eat it "till He come."

But again comes the question: I cannot be with every party of Christians; with many of them I could not possibly associate because of the evils going on there: where, then, am I to find the true Lord's table at which I can sit?

Our answer is, Who has ever asked you to look for the *true* Lord's table? There is no other but the true. What part of Scripture has set you looking for such a thing? You might as well set yourself looking for the true Church; or for a company of Christians where Christ is "in the midst" of them exclusively. If you are at such a task, it is not God who has set you at it, and the end of your search will be bitter disappointment or fanaticism.

The true Church, the true Lord's table, the Lord's presence among His own, are things which cannot be sectional. They cannot be appropriated by this or that section of the people of God exclusively with impunity. Pride alone could do such a thing, and "God resisteth the proud."

When I saw my eternal redemption in the Cross of Christ my substitute; my new place before God in resurrection; my union with Christ in glory, I saw in an instant that Christendom was, like the churches of Galatia, "fallen from grace"—gone back to law. One could not preach the whole truth of God without rejection everywhere. It was great iniquity to forsake the grace which Christ had brought

us, through such untold suffering to Himself, and to return to a legal system which can only condemn man or make of him a Pharisee.

Then, in obedience to the word of God which says, "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2: 19), I departed, though the heart felt a pang at being thereby separated from such as truly loved the Lord. Did I then "leave the church," as many said, or deny they had the Lord's table or the Lord's presence among them, as some would say? Not in the least. None of these questions were raised; nor does God ask us to raise them. He alone is and can be judge of such matters, inasmuch as no man can either prove or disprove them. To attempt to decide upon them can be but assumption.

He who does it meddles with business not his own, and will prove in the end that he is "like one that taketh a dog by the ears" (Prov. 26: 17). What God asks of us is to depart from what is evil—what can be clearly proved evil by His Word in the sight of all who are of the household of faith. The secret things are His, and His alone; only those which require no assumption, but can be established without question by revelation, belong to man.

If a company of Christians, therefore, hold principles condemned by the word of God, or commit unrighteousness and refuse to repent, in obedience to God, or depart from the iniquity, we do not pretend to say that they have no more the Lord's presence or the Lord's table among them. This is not our business. Our business is simply to obey God in what His word enjoins.

A Diotrefes, who loved the preeminence, did,

with the consent of the church, evil things. "Beloved, follow not that which is evil," writes the apostle to Gaius, whom he loved in the truth, and who resided there. How could Gaius obey the apostolic injunction and yet walk with those who did the evil? The only possible path for him was separation, after due waiting and laboring for repentance in those with Diotrephes. As we have already seen, no question as to the oneness of the body of Christ, or of the Lord's table, or of the Lord's presence continuing or discontinuing with Diotrephes' company, was in any wise involved or even relevant. They despised Christ by their evil actions toward those who loved Christ and did Him no wrong; and the righteous must not walk with unrighteousness. Thus is separation itself God's remedy in a scene of evil, until the judgment-seat of Christ; and, blessed be God, when compelled to make it by obedience to God, not a question is raised as to membership in the one body of Christ, nor as to continuance of the Lord's table, nor as to His presence among those from whom we part. Authorizing evil actions on the claim of the Lord's presence, or of having His table, is iniquity of no common kind; and yielding subjection to such pretended authority is a subjection which may look like Christian humility, but is not. In the end it enslaves the conscience to the Church instead of to the Lord. It deadens the soul, for it produces the fear of man rather than the fear of God.

We are living in "perilous times." The Lord grant His beloved people, one and all, the hearing ear and the seeing eye to go through them with His approval.

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## Himself

ONCE it was the blessing,  
Now it is the Lord.

Once it was the feeling,  
Now it is His Word.

Once His gifts I wanted,  
Now Himself alone.

Once I sought for healing,  
Now the Healer own.

Once 'twas painful trying,  
Now 'tis blessed trust.

Once a half salvation,  
Now the "uttermost."

Once 'twas ceaseless holding,  
Now He holds me fast.

Once 'twas constant drifting,  
Now my anchor's cast.

Once 'twas busy planning,  
Now 'tis trustful prayer.

Once 'twas anxious caring,  
Now He takes the care.

Once 'twas what I wanted,  
Now what Jesus says.

Once 'twas constant asking,  
Now 'tis joyful praise.

Once it was my working,  
His it hence shall be.

Once I tried to use Him,  
Now He uses me.

Once the power I wanted,  
Now the Mighty One.

Once I worked for glory,  
Now His will alone.

Once I hoped in Jesus,  
Now I *know* He's mine.

Once my lamps were dying,  
Now He makes them shine.

Once for Death I waited,  
 Now His Coming hail;  
 And my hopes are anchored  
 Safe within the veil.

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## READINGS ON THE EPISTLE TO THE GALATIANS

(Chap. 2 : 1-10.)

(Continued from page 240.)

**I**T is altogether likely that the perverters of the gospel among the Christians of Galatia, claimed that the gospel which they preached was identical with that preached by those at Jerusalem whom the risen Lord had put in the apostolic office. They sought to give the impression that, in what they were teaching and insisting on as the truth, they had the full approval and sanction of those who were held in honor by the saints of Jerusalem.

Such pretensions and claims are thoroughly exposed and proven to be false in chapter 2 : 1-10. Paul shows most convincingly that the leaders in the work of God among the circumcision were fully acquainted with the form in which he preached the gospel among the uncircumcised; that they had recognized his mission to the Gentiles as of God, and had unreservedly and heartily expressed their fellowship with him in the work he was doing. He makes it perfectly plain that the men of "reputation" at Jerusalem had authoritatively declared that what he was preaching among the Gentiles was the truth of God. He very conclusively proves that those who had received their commission from the risen Lord were *not* at the back of these men, whom

he has denounced as troublers: and that the gospel which *they* were preaching was in no sense identical with the gospel which the apostles and elders of Jerusalem were proclaiming.

The history of the work of God as carried on by the twelve, and as recorded in the Acts, is ample confirmation of everything the apostle Paul is here insisting on. On the day of Pentecost, in Acts 2, Peter, as one of those who, according to Luke 24: 47, were to proclaim "repentance and remission of sins in Christ's name," did *not* insist on circumcision and keeping the law of Moses. He proclaims there what the twelve had been authorized to preach among all nations. True, he was not there preaching to Gentiles directly, but indirectly he was. The great point to be observed is, they were beginning there at Jerusalem to preach the gospel which they were to preach among all the nations.

I may pause here to ask: If the risen Lord Jesus authorized His disciples to preach the gospel among all the nations, is it supposable that in committing the gospel to Paul later, whatever distinctive features might be given to it, it would be inconsistent with, or contradictory to, the gospel already authorized? No; we would expect, whatever the distinctive features of the form given to the gospel in each commission, to find perfect harmony—no disagreement, no antagonism. Such is the case, as we shall see.

Returning to the record of the Acts, we may inquire, Was the gospel of "repentance and remission of sins in the name of Christ" the gospel that was preached in Samaria? It was not the apostles of Jerusalem who first carried the gospel to Samaria.

In chapter 8:5 we read it was Philip who first "preached Christ" there. Now there is nothing to show that Philip had received directly from the Lord, as the twelve apostles had, a deposit of truth. However, energized by the Spirit in going to Samaria, it is evident the gospel he carried there must have been the gospel of the twelve apostles. It was, then, the gospel of "repentance and remission of sins in the name of Christ"—a gospel in which there was no insistence on circumcision and keeping the law of Moses.

But if the gospel of "repentance and remission of sins" was to be preached "in Jerusalem, and in all Judæa, and in Samaria" (Acts 1:8), it was also to be preached among the Gentiles, even to "the uttermost part of the earth." Accordingly, in chapter 10 it is recorded that Peter preaches it in the house of the Gentile centurion Cornelius. In doing so the testimony of "all the prophets" is appealed to, to show that "whosoever believes" in the crucified and risen Christ "shall receive the remission of sins." He does not therefore insist on circumcision and keeping the law of Moses. In chapter 11, when charged with going in to men uncircumcised, and eating with them (verse 3), his defense is so unanswerable that his accusers agree that God has undoubtedly "granted repentance unto life" to the Gentiles, and there is no forcing the Gentile converts to be circumcised, no binding upon them the yoke of the law.

In this brief summary of the record of the preaching of the gospel that was given to the twelve, and which they were to proclaim everywhere, there is absolutely nothing to show that it was identical with

the perverted gospel these "troublers" were preaching in Galatia.

If now we turn to Acts 13, where we find a record of the preaching of Paul, we shall see that he too preached, as did the twelve, the remission of sins in the name of Christ (verse 38). In verse 39 we find a feature not found in the gospel as the twelve preached it—a feature distinctive of the gospel as preached by Paul. "Justification—" a judicial clearance of the very charge of sins—is not a characteristic of the gospel as preached by those who received their commission from the risen Lord while He was yet upon the earth. But even though Paul's gospel contains this new and distinctive feature, it in no way annuls the gospel of the twelve. The two commissions—theirs and his—are in no sense contradictory or antagonistic.

In Acts 15 we find there was question raised at Antioch as to the gospel that Paul was preaching among the Gentiles. Certain men from Judæa, entirely without the approval of the apostles and elders at Jerusalem, had come to Antioch and were insisting that the gospel as Paul was preaching it was defective. They thought it needed to be revised and corrected. They would have modified it to make it include circumcision and keeping the law of Moses as an essential requirement to salvation. Paul and Barnabas earnestly contended against this. In their minds it was a blow aimed at the very fundamental character of the gospel. They therefore strenuously resisted the Judaizers.

We may well presume that these "men from Judæa" claimed to be the representatives of the apostles and elders at Jerusalem; that they were teach-

ing as the apostles and elders taught, and were only asking Paul to make his gospel conform to theirs. They would maintain that priority belonged to the twelve. If they could not altogether deny Paul's call, they would probably maintain that his call and authority were secondary, and he ought therefore to conform his gospel to theirs—to their *perversion* of it. The questions of the divine origin of Paul's call, of his entire independence of the twelve, and the divine authority of the gospel which he was preaching, being thus raised, Paul would naturally feel the importance of an authoritative declaration on the part of the twelve, or some of them who could speak as representing them. Whether the proposal to take the matter to the apostles and elders at Jerusalem was first made by Paul or by the Judaizers, it was arranged that it should be done.

It is evident that Paul's consent to refer the questions under discussion to the apostles at Jerusalem was in no sense a concession that possibly he might be mistaken in regard to the matter. In the first place, he knew from whom he had received his commission. He could not have any doubt as to the authority under which he was preaching the gospel among the Gentiles. Secondly, he knew he had learned the gospel directly from the Lord Himself. It would be impossible for him to doubt that he was preaching a divinely-authorized gospel. Thirdly, he had already visited Jerusalem twice since his conversion. He could appeal to the fact that during his fifteen days' visit with Peter neither Peter nor he discovered anything conflicting in the commissions they had respectively received; and he would recall that on his second visit (the record of which we find

in Acts 11: 27-30; see, also, 12: 25) there was not even a whisper of any antagonism between himself and the twelve. Up to this time all was harmony—nothing but the most frank and hearty fellowship. Fourthly, as he tells us in Gal. 2: 2, God had come in, giving him a revelation, so that he was assured that God was guiding in that matter. He went up to Jerusalem, then, as counting on God to expose the pretensions and claims of the Judaizers; as expecting that the very ones who had been represented as opposed to the form of the gospel which he was preaching would give an authoritative declaration of its divine origin. It is in place to add that Paul was also encouraged by the joy of the brethren in Phenicia and Samaria, through which countries he was passing on his way to Jerusalem, as he declared to them the conversion of the Gentiles through the gospel he was preaching (Acts 15: 3).

In Acts 15: 4-29 we have the record of the consideration of the matter at Jerusalem. Paul and Barnabas were welcomed by the assembly, to whom they gave a report of the work of God among the Gentiles; also, that certain men, still undelivered from their former pharisaism, were objecting and urging that it must be required of the Gentiles to be circumcised and keep the law of Moses.

Now the issue thus raised was a very plain one. Did the commission the Lord gave to the twelve when He authorized them to preach "repentance and remission of sins" in Jerusalem, in Judæa, in Samaria, and unto the uttermost parts of the earth, involve compelling the Gentiles to be circumcised? Did it authorize the twelve to impose the law of Moses on them? Were the elders charged (as they

were with the oversight in the assembly, and their responsibility to guide in the order established by the apostles) to see to it that no Gentile be allowed full Christian fellowship *except upon the condition that he submit to being circumcised and wear the yoke of the law?* The apostles and elders therefore meet to discuss and decide this great and important question.

Now Peter, one of the twelve, emphatically insists that God puts no difference between the Jews and the Gentiles in the matter of salvation (verse 9)—a fact God Himself has demonstrated by the gift of the same Spirit to both "them" and "us." He appeals then to what the believing Jews well knew; that they themselves were not saved through circumcision and law-works, but "through the grace of the Lord Jesus Christ," and urges that the Gentiles are saved after the same pattern—in the same way (verse 11, see Greek). The gospel, preached by Peter, then, was *not* identical with the preaching of the Judaizers.

Paul and Barnabas then show that God has approved them and the gospel they preached by bestowing upon them the *same signs* by which He had attested the apostleship of the twelve (verse 12).

James then, another representative of the twelve, declares it is evident God is calling out from among the Gentiles a people for His name (verse 14). He further shows that the testimony of the prophets fully confirms this (verses 15-17). He then authoritatively decides that the Gentiles are not to be troubled. The deposit of truth which they have received is thus declared to involve in no way the insistence upon circumcision and works of law as a

condition to a Gentile being saved. A letter to this effect is written and sent to the Gentile Christians at Antioch, in Syria and in Cilicia, assuring them that the men of Judæa who were troubling them by insisting on their being circumcised and keeping the law had no authority, were in no way their representatives. Their preaching was thus shown not to be apostolic preaching, and had not the sanction and fellowship of the apostles and elders at Jerusalem.

*(To be continued.)*

C. CRAIN.

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AS A RULE, the Lord chooses dependent men for His servants. To be cast upon Him for all the necessities of life (if there be that faith which forbids corroding care, and which He bestows, no doubt, on all whom He calls to the ministry) is of great advantage.

On the other hand, woe be to those who, while profited by such ministry, in some form or other, forget, or neglect, its necessities, and make it toil in suffering. It will be serious matter at the end to be found having done this, while, perhaps, having laid up treasures upon earth. May the Lord's beloved people be wide awake concerning their eternal interests.

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“SURELY every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait *I* for? my hope is in Thee” (Ps. 39: 6, 7).

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## CAN CONSISTENT CHRISTIANS MINGLE IN POLITICS?

“**M**EN are apt to think that this world is as God made it, and that all things continue as they were at the creation, only that man has made great progress in prosperity and civilization. Now, in material comforts, none will deny it, though the men of a past age would hardly think our refinements comforts. Men have telegraphs, railroads, automobiles, and flying-machines; but I hardly know in what respect they are the happier for it. It is a question if they have not excited the passions more than they have satisfied them. Children are not more obedient, families not more united, servants not more honest and respectful. Morally speaking, I do not see what the world has gained. It thinks better of itself, and vaunts its powers: I do not know that this is any advance. Christianity, as light come into the world, has made a difference. Men do not do in the light what they do in the dark. But the world is in no sense as God made it. He overrules all, has patience with it; but He never made it as it is. He made paradise, and the world has grown up as it is through man's departure from God. It has been destroyed once since because of its wickedness.

“What is, then, the world? It is a vast system, grown up after man had departed from God, of which Satan is actually, though not by right of course, the god and the prince. It is a system sprung up, in its origin, from man's disobedience and departure from God, and which has turned God out of it, as far as it could, when He came into it in

mercy. It is also a system in which men have been proved in every way. Without law, it became so bad God had to destroy mankind, save eight persons, by the deluge. Under law, man plunged into idolatry. God sent His Son; Him they slew and hanged on a tree.

“And when we look at the principles and motives of the world, are they other than the lust of the flesh, the lust of the eyes, and the pride of life? Do not pleasure, gain, vanity, ambition, govern men? I do not speak of exceptions, but of what characterizes the world. When we speak of men rising in the world, getting on in the world, is it not ambition and gain which are in question? Is there much difference in what Cain did in his city, and what men are now doing in theirs? If a Chinese who had heard a missionary speak of Christ and Christianity came to a “Christian country” to see what it was, would he find the mass of men, the world, governed by other motives than what governed the masses at Nankin, or Peking, or Canton? Would they not be seeking gain, as he would have done there, or pleasure, as they do there, or power and honor, as they do there? What is the world in its motives? A system in which men seek honor one of another, and not the honor which cometh from God only.

“Take Christendom as a whole, and what do we see? Mohammedanism has overrun the eastern part, and popery the western. The north of Europe, and North America, have been delivered from the latter; and what is their state? Overrun with infidelity and popish tendencies. I do not mean to deny that the Spirit of God is active, and that good is done in the midst of all this. I believe it, and

thank God for it. But that is not the world; it is a distinct power, which works in the midst of it.

“It is important to remember that it was at the death of Christ that the devil received the title of *“prince of this world;”* and, as to his religious influence, he is called the god of this world, who blinds the minds of those who believe not. God did not call the devil the prince of this world till He had fully proved and tested it. But when it followed Satan wholly in rejecting His Son, then the name is given to him. When the true Ruler of the world was rejected, then it was plain Satan was its prince.

“In the world the eager pursuit of gain is more ardent than ever, leading to less scruple in acquiring it. Pleasure also holds its sway over men, in defiance of Christ, as it did when there was no such motive to restrain them. War rages as it ever did; conquest and oppression range over a wider sphere than of old; while the nominal power of Christianity, with all men’s boastings, has receded to smaller limits than in the seventh century, when it ruled over known Africa, filled Asia, and was almost the established religion of China.

“The world, then, has been evil from its origin; for the horrors of idolatry cannot be denied. Christianity, then, has been corrupted by man, and has not reformed the world—is actually the seat of its greatest corruption. Commerce, a partial civilizer of men, absorbs them with the lowest of motives—money—and is wholly indifferent to truth and moral elevation: for it, a good man is a man with capital. Education, which also frees from what is gross, has not, with all its pretensions, changed the motives nor ameliorated the morals of men.

“Such, then, is the world, which is attached to its own objects—grandeur, power, pleasure, gain—not to Christ; and thus it is enslaved to him who governs the world by these motives.” J. N. D.

Such is the world as vividly described by an eminent servant of Christ, and it is to the government of this world that we are invited, nay urged, to come and assist. We are urged to help make its laws, to help choose its rulers, to hold office, to mingle in that department of its activities which it freely acknowledges is one of its most evil and corrupt. We are told that Christians ought to be interested in the government of the country to which they belong; that they should take part in politics, in order to purify them; that they ought to vote; that they should help to put good men in power, and to pass better laws; that they should hold office themselves, and use their influence for good.

But what saith the Scriptures? Can we serve the countries in which we live by taking part in their politics, consistently with our character as described in the word of God? Let us see:

In 1 Peter 2: 11 we are called “strangers and pilgrims.” Do strangers take part in the government of the country in which they sojourn? Or do pilgrims make laws for the country through which they pass? Surely not. Are we, then, any less truly foreigners here because it is heaven that is the land of our citizenship (Phil. 3: 20), and the saints are our fellow-citizens? (Eph. 2: 19.) We are told repeatedly (John 15: 19; 17: 14, 16, etc.) that we are “not of the world,” that is, that we are no part of its system. We must needs come in contact with

the world-system as long as we are in the world; but this contact is not *fellowship*. We are to be in the world, but not of it (John 17: 18, 16). We are to keep ourselves unspotted from the world (James 1: 27), for "the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4).

What was the attitude toward politics of Him who left us "an example, that we should follow His steps?" (1 Peter 2: 21). Did He take any interest in the political government of His country? Did He assist in putting into power the civil rulers of Palestine? Did He help reform bad laws and make good ones? Did He take any part at all in politics? No; His conduct was the very reverse.

"In His days the last shadow of Jewish liberty departed, and His country was oppressed beneath the iron gauntlet of Rome. Such a state of things would have thrilled and agitated to its core the breast of the independent citizen, the lover of liberty. In the Gospels we gather only the political changes of the land from the most distant hints of the narrative.

"When occasions occur on which, if politics be right for the Christian, the Saviour must have declared Himself, He uniformly puts them aside. One of His hearers beseeches Him to engage his brother to divide an inheritance with him (Luke 12: 13). Jesus refuses to listen to the matter, or exercise even the lowly power of an arbitrator. 'Man, who made Me a judge or divider over you?' If the Christian's duty is to take the office of judge or divider, Jesus would have taken it, as our perfect example of what is right; but He thrusts away with a firm hand the

political element of the question, and only warns the disciples against covetousness.

“John the Baptist, His own forerunner, the greatest of women born, is slain through the arts of an adulterous princess, and by the orders of an ungodly king. How does Jesus meet the event? Does He lift up His voice against the oppressor and murderer? No. John is imprisoned, but Jesus speaks not of the injustice; he is murdered, but He utters no cry against the cruelty or tyranny of Herod. John’s ‘disciples came and took up the body and buried it, and went and told Jesus. When Jesus heard of it, He departed thence by ship into a desert place apart’ (Matt. 14: 10-13). John’s followers announce it to the Lord. As pointedly He is silent.

“Take another incident. There were present at that season some that told Him of the Galileans whose blood Pilate had mingled with their sacrifices (Luke 13: 1). A politician would have been on fire at this national outrage. Religious antipathies met with political. Here was a field whereon to inveigh against Roman cruelty, and to rouse the Jews against a tyranny that trampled on the true religion. A pagan profaning with bloody hands the worship of the true God!

“What is Jesus’ reply? ‘Except ye repent, ye shall all likewise perish.’ The politics of the question are wholly passed by; the moral and spiritual view of the matter is alone regarded. This is an especial, a most decisive case. Doubtless it made the blood of every native Jew boil with rage; but Jesus drops no word of indignation against the governor’s crime, nor applauds the Galileans as martyrs for their country.

“A question is raised by His countrymen, and referred for His decision—whether it was lawful to give tribute to the Roman emperor or not. This critical question must have drawn out the politician. Involved in it lay the right of the Romans to rule Judæa, and impose taxes at their will. The oppressions of the governor were before His eyes. The Cæsar that swayed the sceptre was profligate, cruel, a murderer. Yet He bids the Jews pay tribute even to an idolater, and though the emperor might apply the money to the support of idolatry.

“Jesus, then, was not a politician. Am I a disciple of His? Neither, then, am I to be one. ‘It is enough for the disciple that he be as his master.’ If Jesus did not intermeddle in civil government, it is because such conduct would not be pleasing to God. Jesus neither acted politically Himself, nor sanctioned it in others. To be engaged in politics, therefore, either as an actor or a speaker, is no part of my duty as a Christian, else the character of Jesus is not perfect. But His perfection is my pattern, and therefore it becomes me to refuse, as pointedly as He did, to mingle in politics.”—F. W. G.

These, the words of another devoted servant and follower of Christ, speak plainly enough, and cannot be refuted. It is said, Christians are the very ones to be in power. But “*the world knoweth us not, because it knew Him not*” (1 John 3: 1). Our lives and the world are governed by different principles entirely. The best the world’s law knows is justice. We who stand by mercy before God should be merciful; and the Scriptures are our guide. But as one of the world’s philosophers truly said, “Nothing would excite greater manifestations of contempt and

disgust than the slightest attempt to introduce the authority of Scripture in a political consultation." And this in a so-called "Christian" land.

If it be insisted that Christians are peculiarly fitted to serve the governments because of their superior goodness, we answer, God has ministers of His pleasure who never sinned—the angels. A striking instance of their service is given in the 10th of Daniel. For three full weeks Daniel, his faith sorely tried, continued in fasting and prayer. The angel of God had said, "Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard." Nevertheless, the answer of God by the angel did not arrive until three weeks after.

Then the angel relates to Daniel how this happened, and the difficulties he had to encounter. It was a question of deciding something at the court of Persia; and those there, who were opposed to an edict for favoring the Jews, could put obstacles to its promulgation. The prince of Persia was opposed to the Jews, but at the end of twenty-one days the angel prevailed against his counsels and came back to Daniel. Thus we learn that if God does not use us as His instruments in politics, He does use some from His legions of angels.

And sometimes He uses the basest of men. Little did Cæsar Augustus know, when he sent out the decree that "a census should be made of all the habitable world" (Luke 2: 1), that he was merely an instrument in the hands of God. Yet so it was. More than seven hundred years before, the prophet Micah had said in the name of Jehovah, "But thou, Bethlehem Ephratah, though thou be little among the

thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel." But Mary's home was at Nazareth, in Galilee, and the time was drawing near for the birth of her holy Child; and lo, God constrains the Roman emperor to set the machinery of his empire in motion, that Joseph be compelled, because he was of the house and lineage of David, to go up unto the city of David, which is called Bethlehem. What a proof that God still holds the reins of government in His hands, and that He turns the hearts of men whithersoever He will!

What then is a scriptural attitude for a Christian toward the governments of the world? To submit to them, and to pray for them. We are to pay taxes, and submit "to every ordinance of man for the Lord's sake" (1 Peter 2: 13); and we are to pray for "kings and all that are put in authority" (1 Tim. 2: 2). We are not to despise government, nor to speak evil of dignities, nor bring against them railing accusation (2 Peter 2: 10; Jude 9).

If, then, we refuse to mingle in politics, it is not that we think politics in itself wrong, but that we belong to another country, that is, a heavenly (Heb. 11: 16); and we see that the world is evil (John 17: 15), and rejects the One we love. We wish to be separate from it therefore, and to cast in our lot with *Him*. We are drawn upward, above and beyond this scene, by union with Christ on high; willing to be despised, yea, rather to suffer shame for His name, while we wait for Him to come and take us to that city from whence we shall go no more out.

E. V. W.

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# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRONSIDE

“Fear not, Paul . . . lo, God hath given thee all them that sail with thee.”—Acts 27 : 24.

### *Introductory Paper*

THERE are many lessons to be learned from a careful study of Luke's account of Paul's voyage to Rome. Taken literally, it shows us, in a wonderful way, the personal care of the Lord Jesus Christ for His beloved servant in a time of great stress and difficulty; while, looked at figuratively, it is a marvelous picture of the passage of the church from Jerusalem to Rome.\*

The particular incident recorded in verses 21-26 is that to which I especially desire to draw each young believer's attention.

For long, weary days and nights neither sun nor stars had been visible. The captain of the ship was in despair; the mariners, hopeless. Then it was that Paul, “the prisoner of the Lord” (how lovely a title—not of Cæsar, nor of Rome, but of the Lord!), became the comforter of all in the ship, comforting them with the comfort wherewith he had just been comforted of God. For to him an angel of the Lord had appeared, standing by him, and saying, “Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.”

This settled it for Paul. He knew that not a man

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\* See F. W. G.'s Notes on Acts 27 and 28 in the “Numerical Bible,” for this view.

on that ship would be lost, whatever might become of the vessel itself; so he says, "Wherefore, sirs, be of good cheer: *for I believe God*, that it shall be even as it was told me. Howbeit we must be cast upon a certain island." And so it was; for the ship was wrecked; but every one who had sailed with Paul was saved from drowning and reached the shore alive.

Now I want to apply this in a spiritual way. And, first, I would earnestly ask each reader: Do you sail with Paul? It is not now a question of temporal, but of eternal salvation. The voyage I have in mind is not from one earthly port to another, but that vastly more important voyage from earth to heaven, from the City of Destruction to the Celestial City. One thing is certain: You are on a voyage, sailing over the sea of time, bound for eternity. Do you then sail with Paul? All who do shall reach the port of endless glory at last, whatever vicissitudes they may pass through on the voyage. All who do not sail with the great apostle to the nations will fail of final salvation, let their hopes be never so high and their passage never so calm and peaceful.

What is it to sail with Paul? It is to know Paul's Saviour and to share Paul's blessings. Are these things true of you? There are untold thousands in Christendom to-day, who are nominally believers, who belong to the church in its outward aspect, who partake of the sacraments and are more or less zealous in what is called Christian work, but who do *not* sail with Paul. He repudiated all such things as a ground of confidence, and trusted alone in the matchless grace of God.

What does grace mean to you, my reader? People talk of grace, and sing of being "saved by

grace," who are all the time trusting in their own righteousness and building their hopes for eternity on their own zeal and earnestness. They never seem to consider the meaning of grace; otherwise they would not use the word with their lips and by their actions deny it.

Grace is the very opposite of merit. If I think of *merit*, I see only an eternal hell of woe before my guilty soul. But when I think of grace, I turn from all thoughts of desert and contemplate the matchless love of God which caused Him, the offended one, to give His only begotten Son to die for me, the offender, that, confiding in Him, I might be eternally saved. Thus I see that grace is not only undeserved favor, but it is favor shown to one who has deserved the very opposite. "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)—this is Paul's own statement of salvation by grace. It was thus he was saved, and in the same way all have been saved who sail with Paul.

It is my purpose, if God will, in the papers that may follow, to trace out in a simple way, for the help of young Christians (young in Christ, whether old in years or not), some of the precious truths Paul was chosen to make known for our eternal blessing. But I would not have one soul appropriate these papers as applying to himself if he is not certain he is sailing with Paul. Be sure that this is settled for yourself, and then you will be prepared to "go on to perfection," learning the wisdom of God as made known in His holy word for the cheer of all who sail with Paul.

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## ANSWERS TO CORRESPONDENTS

QUES. 36.—Would you kindly give a word as to “binding” in Matt. 18: 15-18?

ANS.—“Binding” is fastening upon a brother a guilt which none can deny, which is plain to all, and of which he does not repent. Such guilt fastened upon him by the people of God upon earth is recognized in heaven, and fastened upon him there also. God, in His holy government, will not let him go until he has repented and confessed his sin. When he does this, his brethren forgive him—they loose him; and so does God in heaven.

But we are aware that there are things in your mind which this may not fully satisfy, and so we go further. If the person be not *really* guilty, and yet be so declared by the assembly, is its action then bound in heaven? In answer to this we reply, How can it be “*bound* in heaven” when, instead of being “*bound* on earth,” an *injustice* (a thing most obnoxious in heaven) has been done? “Binding” can only be when no question of being guilty can exist, and heaven therefore can bind it too. “Binding” is not an authority put into the hands of the assembly. It is a necessity the assembly is in to maintain holiness within herself. She is no court of law endowed with delegated powers, which must be obeyed whether they be rightly or wrongly used. To illustrate her powers by those of a court is false and mischievous. The moment she claims such powers, she has left her place of obedience and dependence on the Lord—she is fallen. She is responsible to keep herself clean in doctrine and in practise, and God in heaven puts His seal upon her righteous acts in the maintenance of that responsibility. Authority apart from this she has absolutely none. To seek to enforce an unrighteous act under the plea of authority to bind is but the work of pride—the root of *popery*. On the other hand, to refuse to be subject to righteous discipline is of the same pride; it is the root of *anarchy*. The Scotch Covenanters prayed that God would preserve them from clerisy and from prelacy. We need to pray to be preserved from popery and from anarchy. They spring from the same source, and seek the same ends. God hates both.

## EDITOR'S NOTES

### Objections

Several objections to our answer to question 32, August number, have reached us. The difficulties in the minds of the objectors evidently arise from failing to apprehend the *grace* of God, the *government* of God among the subjects of His grace, and the *desperate evil of the flesh* in the saint as well as in the sinner. Gross manifestations of the flesh therefore they comfortably ascribe to the "mere professors of religion" around them, and, unbeknown to themselves, slip into a subtle species of pharisaism. If they can tell the day and hour when they were born again they think this is proof against what in the saint may bring upon him not only the chastening discipline of the Father, but also of the people of God—and all this discipline, sore as it may be, and manifestly needful as it may be, without ever questioning that the subject of it is a child of God.

In such a mind they would cast off most sinful David, and the most sinful brother of 2 Cor. 5, as being no children of God at all. God does not do that. He bears the shame His children put upon Him; He chastens them according to their ways, but He never disowns them.

Our objecting friends would deny that the sinful man of 1 Cor. 5 was a child of God because he was guilty of sin beyond many men of the world. Again we say this is a comfortable way of shutting our eyes to the same evil nature which is in every one of us who are children of God. We would disown him and cut him off from our company because he has committed that which none of us who are children

of God *could* commit. Is not this the genuine spirit of the Pharisee?

But how different the true discipline of God! The man is a subject of His grace. Taking advantage of that grace, he has gratified his lust instead of judging and denying it. He has displayed openly the nature which is in every child of God. It puts us all to shame. God hates such sin. So do we if we walk with God. What shall we do about it? God says, "Judge this evil; put the offender away from your midst, as a proof that you hate sin, as I do. In that outside place given him, where My and your hatred of sin is manifested, I will deal with him in My holy government 'for the destruction of the flesh, *that the spirit may be saved in the day of the Lord Jesus*'" (verse 5).

Thus is the *grace* of God made good. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 38, 39).

Thus too is the *holiness* of God proclaimed in His government upon His offending children. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12: 6-9).

In this way too we learn to judge ourselves in the deep depths of evil which lie within us, and we learn as well the deep depths of the grace of God and of the provisions of that grace in Christ our great Advocate and High Priest. It humbles and blesses us. He increases, and we decrease in our own estimation. The Pharisee's mind gives way to the Christian's. May the beloved brethren who have induced

these lines learn in time, and we with them, these holy lessons of eternity!

Every Christian *should* indeed be at the Lord's table, proclaiming there the death of Christ by which he has been saved; but, for plain reasons, not every one is admissible there. And Scripture leaves not this to his own judgment, but to that of the Christian assembly. Once admitted there, he is, whenever he presents himself at the Lord's table, to search himself, and so "eat of that bread and drink of that cup" (1 Cor. 11: 28).

"The Bishop of your souls"

1 Pet. 2: 25.

Christ is not called the Bishop of *the Church*, but "The Shepherd and Bishop of *your souls*." The Bishop of the Church would be officialism; that which is so pleasing to man; which enables him, under cover of serving the Church, to beat and drive the sheep of Christ and gratify the fiercest lusts. There is no need of spirituality for that.

To be the Bishop of *souls* is a very different thing. It requires the love that can stoop down to any self-denial to serve the sheep. It is self-abasement from end to end, as can be seen in John 13, where our Lord washes the disciples' feet. "If ye know these things, happy are ye if ye do them."

"God is one"

Gal. 3: 20.

We read in the passage quoted that "a mediator is not a mediator of one, but God is one." That is, wherever there is need of a mediator (as between God and man), there are of necessity two parties; but here, while two opposite covenants are seen to proceed from God, it is shown that God is no less

one—one in mind and purpose. Law and Grace are opposites, for one condemns and the other saves; but the proof that "God is one" nevertheless is in this, that the Law was given to be a *schoolmaster*; to teach us our guilt in the violation of its commands, and our need of a Saviour to deliver from that guilt.

The other covenant declares that that Saviour has come, that He has redeemed us from the curse of the law, being made a curse for us (Gal. 3: 13), and that therefore God can say to every believer in Jesus, "Your sins and iniquities will I remember no more" (Heb. 10: 17).

"Ye receive Me not"

John 5: 43.

A great prophecy lies in this passage. The Lord says, "I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive." This, no doubt, refers to the Antichrist who, when he arises, will find the Jewish nation ready to receive him as their Messiah. See 2 Thess. 2: 8-10; Rev. 13, etc.

The same principle is at work now in Christendom. The light of a true Christianity rejected, all manner of antichristian doctrine finds entrance. This only can explain the success of such things as Mormonism, Russellism, Eddyism, and the like.

How serious it is to come in contact with Truth; for if, because of what it costs, it is rejected (and its moral cost is always the reason of its rejection), how deep the gloom which follows! Fear not, timid soul, the cost of Truth. Confess it fearlessly, and He from whom it proceeds will see to it that you are sustained.

## READINGS ON THE EPISTLE TO THE GALATIANS

(Chap. 2 : 1-10.)

(Continued from page 267.)

THE decision of the controversy that had arisen at Antioch over the question, Shall the Gentiles be compelled to be circumcised and keep the law of Moses? left the authority under which Paul was preaching untouched. He continued his mission among the Gentiles, and preached still the same gospel, carrying it into new districts. Galatia was visited by him twice at least (Acts 16: 6 and 18: 23). He had introduced Christianity there. The Galatians had heard the gospel from his lips; they had received it as he preached it. Through believing and receiving the gospel he brought to them, much suffering had come upon them on its account (chap. 3: 4); yet they had so realized its wondrous power that they had spoken of its blessedness (chap. 4: 15) until troubling Judaizers had disturbed them.

As already said, these troublers had probably pressed that Paul's gospel was defective, that it needed to be revised and corrected, that they represented those whose authority was higher than Paul's. It was necessary that their representations and claims should be exposed and disproved. To do this, the apostle narrates here (chap. 2 : 1-10) a number of facts which his third visit to Jerusalem established as being beyond question. In acquainting the Galatian saints with these facts, he proved to them that all the questions these troublers were raising, as to the authority and the authenticity of the gospel he preached, its recognition as of God by the

twelve and their fellowship with him in his mission to the Gentiles, had been authoritatively decided. The apostle's arguments with which to convince the Galatians of their error in listening to the pretensions and in believing the claims of the Judaizers, are unanswerable. Let us look at them.

First, he assures them that when he went up to Jerusalem to discuss with the twelve these very questions, he took special pains to make the issue a very practical one. He says, "I took with me Titus," a Gentile convert (verse 1). He took him as one whom he associated with, as entitled to full Christian fellowship. Being a believer through the gospel which Paul had preached, Titus was uncircumcised. Paul made it thus a matter of their deciding definitely whether they would allow him to be entitled to full Christian fellowship. Thus it was not a mere theory they discussed—something they might or might not have occasion to carry out in practise. The question was, Shall Titus, an uncircumcised Gentile, be allowed full Christian fellowship?

In the second place (verse 2), he informs the Galatians that in going thus with Titus (making it a question of deciding as to their practise) he was acting under God's guidance. This is a very important point. If *God* revealed to Paul that it was His will for him to take Titus and go and discuss with the twelve the question of his right to full Christian fellowship, it is evident that God was forcing the matter to a definite and authoritative decision. Were not the Galatians responsible to respect and abide by a decision God had forced the apostles to make? Are not we also bound to accept that decision as be-

ing God's will? It certainly was an authoritative judgment—a judgment to which the authority of God attaches. Saints who, by whatever influences, insist on law-works, on human efforts, as a condition of salvation, are antagonizing the will of God authoritatively revealed.

In the third place, Paul fully acquainted the apostles at Jerusalem with the gospel he preached among the Gentiles. He is here appealing to the fact that it cannot be truthfully said that the apostles and elders were in ignorance of his gospel. He is showing they had very precise knowledge of it; and, furthermore, that since he himself had laid the information before them their decision as to it was not based on unreliable testimony. There can be no question as to their authority to declare whether Paul's gospel was in conflict with their own; neither can there be any question as to whether, in doing so, they were in possession of trustworthy testimony as to what Paul preached.

Fourthly, he shows that he was specially careful about making it a matter for a decision by those who could speak with authority. He was anxious not to run in vain. He did not want men who had privily crept in to spy out Christian liberty so as to the more effectually subject Christians to bondage—men who had no call from God, who had received no commission from Him, therefore without authority, to decide the matter. It was an authoritative declaration of the will of God Paul wanted. Accordingly he went to the divinely-commissioned apostles by themselves. They were the ones who had received the truth directly from the risen Lord. He made sure that the decision of the questions that

had been raised as to himself and his mission should be in their hands. He did not subject himself, "not even for an hour," to any who were not authoritative exponents of the truth, who could not appeal to the fact that they had received directly from the Lord that which it was their responsibility to maintain. The apostles realized that the Judaizers were striking a blow at the very foundations of Christianity, and felt the need of an authoritative judgment. Only so could the truth be preserved. What a strong argument to bring to bear upon the Galatians!

In the fifth place, let us notice that he informs them that Titus was not compelled to be circumcised (verse 3). These men of reputation at Jerusalem, with authority from the Lord, permitted Titus to associate with them as one entitled to full Christian fellowship without forcing him to be circumcised, and without subjecting him to the yoke of the law. Here the apostle is appealing to a sample of the practise of the twelve. If the troublers were telling the Galatian saints that the practise of the men of authority at Jerusalem was to circumcise the Gentile believers (which they very likely did), the apostle is showing that, of his own knowledge, he is certain the practise of the twelve has not been as was represented. Furthermore, this act of the apostles at Jerusalem, in granting to the uncircumcised Titus the privilege of full Christian fellowship, was an authoritative decision as to what Christian practise was to be. It was something more than a mere precedent; it was an act to be received as a declaration of the will of God—the establishment of a practise having God's sanction. What a complete refu-

tation of the unfounded assumptions and claims of Judaizers, whether those of apostolic days or our own!

Sixth. In the sixth verse Paul bears witness to the fact that at this conference with the apostles at Jerusalem he had nothing to learn from them. They added nothing to him. They did not so much as suggest that his gospel was defective, or that it needed to be corrected. He was not asked to revise it in any particular. There was nothing in the truth committed to them that was not implied or involved in what he had already received from the Lord. A comparison of the message which they were commanded to proclaim with the message given him to declare did not reveal any antagonism at any point. There was perfect harmony; there was no demand on their part that he should at all modify the gospel which he had been preaching—a telling point; an unanswerable argument.

Seventh: they thoroughly recognized that the gospel Paul was preaching among the Gentiles had been authoritatively committed to him (verses 7 and 8), and that his apostleship stood on ground quite independent of themselves; that if they were divinely authorized apostles, so also had he been called of God and honored with the apostolic office. God had given him to do the same signs and miracles He had given them, and thus He had attested him as being one whom He had set in the place of authority. This could not be denied; nor could the significance of it be resisted. To the question, Has Paul been divinely constituted an apostle? they could only answer, It is perfectly plain that he has been. If it were asked, Has a deposit of truth been given

to him? the only answer they could give was, It is very evident there has been. And if the question was raised, Must not his apostleship be subordinated to theirs? they had to admit that he was divinely appointed in absolute independence of them—and they fully recognized it.

Furthermore, in the eighth place, in verse 9, Paul points out another fact of tremendous import. He says, These pillars of the church at Jerusalem seeing that special grace had been given to me, frankly gave me the right hand of fellowship. By this act the apostles at Jerusalem declared themselves to be in full accord with him in his special mission among the Gentiles. They thus said, We unhesitatingly give you and the mission you are carrying on the expression of our recognition, both as a divinely-called apostle, and of your gospel as what you have authoritatively received from the Lord.

Finally, the apostle says, The only matter as to which these pillars at Jerusalem expressed concern was the subject of ministering to the poor. I suppose we are to see in this an expression of their conception of the character of the grace which God is bestowing on Gentiles. In their minds it did not mean license and self-indulgence. To them the free grace of God stamped its own character upon its recipients. They wished it to be understood that in commending and indorsing the gospel as a proclamation of salvation by grace through faith, to be preached everywhere without conditions attached to it, without insistence on the principle of law-works, they were doing so as maintaining that the gospel must be without the suspicion of any taint of unholiness.

That they were not exceeding their apostolic au-

thority in so declaring their idea of the character of the gospel they were indorsing, I think, may be fully allowed. It was right and proper that as apostles they should clear themselves of any complicity with a gospel that lacks the true power of transformation.

In this light then we may regard this suggestion to Paul, that it is incumbent on him to remember the poor, as an authoritative expression of the real character of the gospel and the grace it proclaims. The need of this expression, who that has preached the gospel and realized how men naturally mistake its character, will not recognize? Universally, unless the heart is laid hold of by the real power of grace, men turn it to license; but such license has not apostolic authority—neither that of Paul, nor of the twelve.

Now if we consider the full import of these facts so forcefully set forth by the apostle for the consideration of the Galatian Christians, it is evident that every pretension, claim, or argument, which the perverters of the gospel must have made to win the Galatians over to their cause, could have no foundation whatever. Their arguments were pure assumptions. They could not cite a single fact in demonstration of their claims. The movement in Galatia in which they were the prime actors is clearly shown to be not of God. The apostle proves it to be a work of evil, an effort of the enemy to undermine the truth in the minds of the saints. He successfully maintains his own divine call. He clearly establishes the authenticity of his gospel, and so its trustworthiness, its perfect reliability. He fully proves his thorough independency of the twelve, while making it clearly manifest that whatever the difference in the features

of their respective deposits of truth, there is the most perfect agreement that there is neither opposition nor conflict at any point. Further, he shows that the twelve themselves acknowledged all this, and had frankly and heartily put the seal of their authority on his own practise in giving to Gentile converts unconditionally full Christian fellowship.

How completely he convicts the Galatians of the seriousness of their error in turning so quickly from the preaching they had received from himself, and embracing so ardently the perverted gospel of these unaccredited, unauthorized troublers, who could not point to a single sign of their having received authority from God, or show the slightest evidence of their having the support or sanction of the twelve.

I may add that there are gospels to-day that are as unapostolic as was the gospel of these perverters—gospels which, like theirs, have for their fundamental characteristic the principle of self-effort—gospels which insist on works of man as the condition of salvation. Those who preach them are manifestly not preaching the gospel of God—the gospel He committed to the apostles, whether to the twelve or to Paul. And those who are believing and supporting such gospels are not believing and supporting the divinely-authorized gospel.

Many, no doubt, are sincere, but they are deceived. May God deliver them! May He open their eyes to see the truth that will free them from their wretched bondage to the error of salvation by their own works! May He work in their souls the sense of the grace that is in Christ!

*(To be continued.)*

C. CRAIN.

## “Free from Sin”

(Suggested by Rom. 6 : 22.)

“Made free from sin”—oh, glorious fact!  
This work is Christ's for me.  
“The Lord my Righteousness!” I shout,  
Rejoicing that I'm “free.”

He went to Calvary, and paid  
My dreadful debt to God;  
No longer now I quake and fear,  
And groan beneath my load.

As He was raised from death's dark wave,  
Raised from among the dead,  
I read in this my pledge of life,  
And praise my living Head.

And now, “become” his happy slave,  
His precepts my delight,  
I onward move, praising my Lord,  
To mansions fair and bright.

Then let my little “fruit” please Him,  
Walking as sanctified.  
Should not I please my Bridegroom fair,  
I, chosen in His Bride?

Eternal life lies just before;  
Soon shall I see my Lord,  
And rest in peace upon His breast—  
Music His every word.

E. P.

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As a proof of the verbal inspiration of Scripture, see Gal. 3: 16, 29, where one of the most blessed truths in existence (the oneness with Christ of all believers) is shown to depend on one single *letter*.

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# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRONSIDE

"Fear not, Paul . . . lo, God hath given thee all them that sail with thee."—Acts 27 : 24.

### CONVERSION TO GOD.

He who sails with Paul has been truly and definitely converted to God. Paul's conversion occupies a larger place in the New Testament than any particular doctrine that Paul preached. About this, God would have no uncertainty. He lets us know clearly how Paul began the voyage to an eternity of bliss.

Three full chapters in the Acts are devoted to this important subject. In chapter 9 we have Luke's historical account of this model conversion. In chapter 22 Paul himself gives what has been called the "Hebrew narrative" of this blessed event. He relates his conversion to Jewish auditors in a manner especially calculated to appeal to them. In chapter 26 we have his "Gentile narrative," where, "being made all things to all men," he again tells of his conversion, but in such style as to be clear to Agrippa the Edomite and Festus the Roman.

Then in the first chapter of the letter to the Galatians he once more dwells on this wonderful theme, particularly emphasizing the sovereignty of God in it all (verses 15, 16). The 3d of Philippians is a fifth account, where his special object is to disclaim all human merit; and he once more refers to it in 1 Tim.

1: 12-17, where he declares that in him as chief, Christ Jesus had shown all long-suffering, "for a pattern (or model) to those who should hereafter believe on Him to life everlasting."

With such an array of Scripture before us, which I hope each reader will carefully peruse, it is surely manifest that no one sails with Paul who did not begin with conversion.

I know it is unpopular to press this in some quarters to-day. "Don't trouble people about the how, where or when of conversion. The only thing of importance is to determine how they stand now." Such is the unscriptural and misleading instruction often given. And because of this souls are harmed by an easy-going ministry that does not arouse the conscience, and lets people complacently drift on to a lost eternity who are not sailing with Paul, though they fancy all is well. The words of the Lord Jesus may surely rebuke all such folly: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 3).

Conversion then is a very real experience, and not something that may take place unconsciously. I do not mean by this that all know the day, the hour, the moment, when they were converted. Paul did, undoubtedly; but often young persons go through a prolonged period of exercise, in which, little by little, they learn the folly of self-confidence and the simplicity of faith in Christ alone for salvation. When He is trusted in, conversion has taken place; but, for lack of sound teaching, many do not realize this, and so have more or less perplexity in answering the questions, "When, or where, were you converted?"

But there should certainly be no difficulty in re-

gard to the *how*. All people are converted in exactly the same way, however experiences may vary. Conversion is a turning from self to Christ; it is ceasing to rely on one's own fancied merits and trusting in the Lord Jesus alone. Has this great change occurred in your life, my reader? If so, you have been converted, and you are now sailing with Paul.

Let no doubts or fears distress your soul if you do not seem to see things just as others do. Do not allow Satan to torment you with thoughts of your unworthiness, or questions as to whether your faith is of the right kind. It has never been God's way to put all souls through some stereotyped experience. No two Bible conversions are alike as to the means of awakening or the way in which the soul was led to trust in Christ. And, on the other hand, it is important to remember that if you *were* worthy, you would not need a Saviour. It is because of your unworthiness you came to Him, the worthy One. Let your soul then be occupied with Him, and not with your own frames and feelings.

And as to "the right kind of faith"—a difficulty felt by vast numbers of young believers—remember it is not the right faith that saves, but faith in the right Person. You might have the strongest possible faith in yourself, in the priest, in the church, in the sacraments, in visions or dreams, and be lost forever. But, on the other hand, the feeblest faith in Christ Jesus, God's Lamb, saves for all eternity, and puts you forever in Paul's company.

In each account given of his conversion we see how God showed him the futility of self-righteousness and human religiousness as a means of salva-

tion, and the absolute certainty of eternal salvation when the Lord Jesus is trusted in and confessed. When He becomes the soul's object, conversion is an accomplished fact.

So when we ask, "How, when, or where, were you converted?" we really mean, "How were you led to trust in Christ? When did you find out that He *alone* must be your Saviour? Where did you get that sweet rest in Him?"

And if, perchance, your exercises covered a number of weeks or months, out of which you emerged at last resting on His mighty arm and trusting His finished work, do not be distressed that you cannot particularize, but boldly confess Him as Saviour and own Him as Lord; for all who have turned from self to Christ are in the fullest, clearest, scriptural sense converted.

You may be troubled and perplexed about many things; your knowledge of many subjects may be very vague; your conflicts with yourself may be most trying, and at times thoroughly discouraging; but let nothing make you doubt that you are converted, and therefore eternally saved, if Christ is the One to whom you have turned for deliverance. Count on God to make all else clear as you go on, and fear not as to the final issue; for all who sail with Paul shall come out right in the end. The devil knows this, and therefore seeks to rob you of the good of it; but it is written, "Resist the devil, and he will flee from you."

(To be continued.)

## “YE SHALL LEAVE ME ALONE; AND YET I AM NOT ALONE”

### CHRIST ALONE.

THE above words spoken by our Lord, as the cross confronted Him in the great work of redemption, have been the source of great strength and consolation to many of God's dear children since they were first uttered. Many a wearied, tried soul, lacking the understanding and sympathy for which the heart has craved, has cried out in sorrow, “I am troubled and alone,” only to be answered by the still, small voice within, “Not alone, for the Father is with me.” We have known something of the sense of loneliness expressed in the first part, and also of the unspeakable strength and comfort derived from the last part. But have we ever considered the intensity of their meaning to our Lord when He uttered them in Gethsemane?

In a very real sense, all through His earthly life He had been alone. Can we point to one person who fully understood Him, who felt as He did, whose sympathies were one with Him in His work and its object? Was there one who could truly comprehend His loving heart? James and *John* (“the disciple whom Jesus loved”) were anxious to call down fire from heaven on the Samaritans who would not receive Jesus. His answer to them shows how feebly they understood either Him or His mission. And could there be any real friendship or companionship for our Lord without understanding His sympathy and having the fullest trust in His love?

Let us only consider who and what our Lord really was when as a man He walked upon the earth,

and we shall see why it was impossible for Him to be otherwise than alone. We know from Scripture that He was the eternal Son of God, was with God before the creation of the world, the Father's delight from eternity. He came to earth from the Father's bosom; He alone *knew* God—knew the true nature and attributes of God; understood perfectly His mind and will. He knew what it was to dwell with the Father, in holiness, in light, in love. He knew the blessedness and glories of heaven, where there was no sin, but divine love and peace and joy; where angels and archangels delighted to do His bidding. What stores of knowledge, what resources of peace, were within Himself, in which even those who were most with Him, and knew Him best, could share but slightly?

He was also the Creator, as John 1: 3 and Col. 1: 16 tell us; and as Creator of man He "needed not that any should testify of man, for He knew what was in man" (John 2: 25). In His knowledge of men He was alone. Man does not even know himself. Peter thought it an impossible thing to deny his Lord; and Paul thought he was doing God service when he was persecuting His Son in persecuting His members here: "Saul, Saul, why persecutest thou *Me*?"

Yes, in His pure love, in the purposes of that love, in His devotion to His Father and zeal for His glory in every part of His service, Jesus was alone. He was misunderstood, misjudged, and never more so than when the people, unreconciled to God, would have taken Him by force to make Him their king. Yet, although man at the best could but imperfectly understand Jesus (and even that understanding was

only by the revelation from God the Father), it was in men Jesus had delight, and from men that He chose those who were to be His companions here, to be trained to be His companions for eternity. They were also to be His witnesses when He was no longer on the earth. Of the twelve He chose, one was a traitor. Eleven hearts loved Him; but even with these how often did He have to rebuke their misunderstanding and unbelief! and when circumstances arose in which their loyalty was most needed, we read, "Then all the disciples forsook Him, and fled" (Matt. 26: 56).

Did Jesus feel this loneliness? Was there no pain to His loving heart that those whom He came to save and associate with Himself, at such a cost to Himself, should be so slow to understand the things of God, so little in sympathy with His thoughts and purpose, so self-seeking often? In the verse from which our text is taken, when He says, "Ye shall be scattered every man to his own, and *shall leave Me alone,*" is there not a touching sadness and pathos about those words, and at such a time? In contrast with this, what cheer and joy it must have brought Him when He asked, "Will ye also go away?" and the loyal answer came, "Lord, to whom shall we go? Thou hast the words of eternal life." We are apt to forget that our Lord was God as well as man; but, on the other hand, we need no less to remind ourselves that He was as truly man as He was God; and that He was in all points tempted (tried) as we all are, except sin.

Following these words of Jesus, comes that wondrous high-priestly prayer beginning, "Father, the hour is come." Yes, He knew it; the Father knew

it; but none else could enter into the awful solemnity, the unfathomable sufferings, of that "hour." As it is approaching, He repairs to the garden of Gethsemane with His disciples, and bids them, "Tarry ye here, and watch with Me." He goes a little farther to pray, prostrate on the ground; His agony so great that His sweat is as great drops of blood falling to the ground; and an angel is sent from heaven to strengthen Him. What were the disciples doing? Watching? No; overcome, it may be, by sorrow and weariness, they slept, until the traitor Judas appeared with his band with swords and staves, and laid hold on Jesus. Then the disciples fled, and He is left alone—alone to face the false witnesses and the rulers' bitter hatred. Not one of the many whom He had healed and helped and blessed were present to raise their voice against the false accusations laid against Him. *Alone* He bore, silently, the spitting, mocking, and scourging. Alone! No, not alone. There was One whose presence was with Him—who from the moment of His birth up to this present hour had never for one moment withdrawn His satisfied and approving gaze from the well-beloved Son. When reasoning with the Jews previously, He could say: "The Father hath not left Me alone, for I do always those things which please Him;" so now, in this hour of forsaking and trial, when all that could have, humanly, cheered and helped was withheld from Him, He could still triumphantly say, "I am not alone; for the Father is with Me." Ah, if *we* could realize it as He did, how well we can dispense with the human help when we have the divine! Friendless, helpless? No; not while we can say, "The Father is with me."

But a more intense darkness awaited our suffering Lord. The nails pierced His hands and His feet, and He hung on the cross, numbered with the transgressors—between two thieves—to *die*. He was there giving Himself *a ransom for all*. Yes, He hung there as *Sin-bearer*, as "the Lamb of God which taketh away the sin of the world." Now *in all its awful depths* He was to know what it was to be alone. His great comfort was withdrawn; no longer could He repose in the recognized presence of His Father; for He had voluntarily taken the place of the sinner, and was bearing our sins in His own body on the tree. The great, holy God could not look upon sin; therefore He turns from the Sin-bearer, though He was the Spotless One, the Son of His love. Ah, dear friends, let us not, in our most lonely, heart-aching moments, think that Jesus does not understand. We can never know it as He knew it; for we who have come to Him have His promise, "I will never leave thee, nor forsake thee" (Heb. 13: 5).

But an awful cry rings out from His cross: "Eli, Eli, lama sabachthani?"—that is to say, "My God, My God, why hast Thou forsaken Me?" It was the last stroke. With another loud cry, He dismisses His spirit. The work was done. The debt was paid. The sacrifice was made. Sin was atoned for. But at what a cost! Jesus dies;—not from the cruelty of man; not from natural causes, as the two other men by His sides. His glorious personality appears here in the midst of His deepest sorrow, as elsewhere: He had said of His life, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

This is why the soldiers find Him *dead already*, when breaking the legs of the two thieves who were crucified with Him. His work done, He dismisses His spirit, to recall it on the third day after; nevermore now to be alone.

Patience, dear friends: our Lord is now in glory, calling us from all the ends of the earth, and the time is coming soon when we too, seeing Him face to face,

“Shall know as we are known,  
Nevermore to walk alone.”

M. M. S.

The next paper is to be “The Christian Alone.”

## CORRESPONDENCE

DEAR MR. EDITOR:

It may seem strange to those who have been long and well instructed in the things of God to hear what I am now about to communicate; but in our parts, where the assemblies have comparatively few opportunities, they need in a special way to learn that order which is pleasing to our God, who loves not confusion, but the peace which flows from a well-regulated people.

First of all, I would say that Luke 22 : 8-13 teaches us due respect for our Lord in preparing the table in a suitable way before the hour of meeting. We do not want ceremony, but reverence, as becomes His Presence and His holy things.

Then, our meeting begins at the appointed hour, does it not? The “Tarry one for another” of 1 Cor. 11 : 33 has ceased when the hour appointed for the meeting has come; so that the belated ones are those in fault, and not those who have begun the meeting.

Then everything has now a *collective* form, has it not? The praise and worship arising from each heart to God blend in one, so that a "favorite hymn," or a prayer referring to individual matters, would be out of place there, would it not? So "individual cups," would they not? We are there as members of "one body," and everything should characterize that: our temporal offerings as well. Heb. 13: 15 speaks of our *spiritual* offerings, and the next verse of our *temporal*. If both are collective offerings, should not the basket by which we offer our temporal be treated in the same manner, and pass from one to the other, as the bread and the wine, by which we offer our spiritual? By reason of long habit in being begged from, some do not seem to realize that our temporal offerings are as truly a part of our collective worship as the spiritual, though it may be of a lower order; and that it is *the Lord* who accepts the one as He does the other. If the thought of begging instead of worship is associated with the temporal, are we not losers of God's benefit?

Without prescribing or laying down any rule, is not the remembrance of our Lord in the breaking of bread the chief and primary thing for which we assemble? If so, it should not be, as it were, a finishing of the meeting, should it? but rather the great, central part of the meeting, the preliminaries leading the hearts of all up to it, and the various instructions or exhortations following after.

If these things be faithfully observed and maintained in the power of the Holy Spirit, I believe there will arise from it an order pleasing to God.

Yours affectionately in the Lord,

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In connection with the subject of the above correspondence we submit the following account rendered to one of the assemblies by the brother in charge of its offerings,

as illustrating godly order in the finances of the Meeting, and the mind of the Apostle as seen in 2 Cor. 8: 20.

EDITOR.

Jan. 10, 1912.

DEAR BRETHREN:—

I have again the pleasure of submitting the yearly summary of the receipts and expenditures of the Assembly, and thankfully note an increase in the offerings and a proportionately larger increase in the ministry to the Lord's servants. Any questions as to the accounts will be welcomed, and the account book containing details is here at the meeting room, always accessible to all.

Affectionately yours in our Lord, \* \* \*

*RECEIPTS.\**

Balance Jan. 1, 1911,	.	.	.	\$40.48
Offerings,	.	.	.	1,773.61
Rent of upper story	.	.	.	<u>165.00</u> =\$1,979.09

*EXPENSES.\**

Rent,	.	.	.	\$510.00
Fuel,	.	.	.	125.05
Light,	.	.	.	28.64
Water,	.	.	.	28.00
Repairs,	.	.	.	27.76
New Hymnbooks,	.	.	.	21.65
Miscellaneous,	.	.	.	18.45
Wine and Bread,	.	.	.	17.65
Decoration Day Meeting				\$68.92
Rec'd. for same,		<u>20.50</u>	<u>48.42</u>	= \$825.62
Ministry sent monthly	.	.	.	1,120.14
Balance on hand,	.	.	.	<u>33.33</u> =\$1,979.09

\* The details of all these are in the account book.

**ANSWERS TO CORRESPONDENTS**

QUES. 37.—In August number your remarks on the Kingdom and the Church have been a great help to me, especially the part concerning the first seven chapters of Acts. One expression, how-

ever, I do not understand and would like an explanation of. It is where you say that in connection with the Church baptism of water was in the background.

ANS.—We mean that since the ministry of Paul began, and on till the rapture (1 Thess. 4: 14-17), baptism of water is no more the leading ordinance of Christianity, as it was under the ministry of Peter. It is not removed, of course, as some have tried to make it appear; for though the Kingdom has, by the rejection of the King, taken a different form, as Matt. 13 shows, it is going on, and baptism of water (its own peculiar ordinance) is going on too. It is the initiation into the sphere of subjection to the King of kings.

But throughout this dispensation—the church dispensation of heavenly and eternal things—the earthly ones take a back place, and the ordinance which belongs to them takes a back place with them. When the rapture has taken place, and the church dispensation is over, the heralds of the Kingdom will again appear, proclaiming the glorious advent of the King, and demanding subjection to Him. Then, we judge, will baptism of water have again the leading, prominent place.

A gospel preached now therefore, in which baptism has a prominent place, is usually of a Jewish cast, and more or less legal—that which marks the Kingdom.

QUES. 38.—Why is it that, as a rule, the gift of the Holy Ghost in the Acts of the Apostles was accompanied with miraculous signs, and is not now?

ANS.—Because it was then the passing out of a closing dispensation and the introduction of a new one. God therefore marked it with mighty signs. When the new—the Christian—dispensation was fully established no such signs continued. The gift of the Holy Spirit is the acknowledged blessing of every believer. The children of God know by the word of God that the Holy Spirit dwells in them. In 1 Cor. 1: 2 the whole body of believers in Christ Jesus, not only at Corinth, but from one end of the earth to the other, is addressed; and in chapter 6: 19 He says to them: “What! know ye not that your body (the body of each individual believer) is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

Not a single child of God now could affirm *when* he received the Holy Ghost, as a matter of experience; for not one receives any

miraculous gift at the time. Nor does he need to affirm it, for the Scripture itself affirms it. It is an attempt at simulating the signs of the beginning, instead of exercising faith in the revelation of God concerning the actual blessings of Christianity, which has produced such wild and Christ-dishonoring things as the "Tongues Movement."

QUES. 39.—Is it true of every child of God that he has "crucified the flesh, with the affections and lusts?"

ANS.—Most assuredly. When he believed in Christ as his Saviour did he not say, "I am a poor, vile sinner, and I hate myself?" *There* he crucified the flesh, with its affections and lusts. He goes on into this in a deeper and deeper way, no doubt, to the end of his path, if he goes on with God in it; but his first breath in the divine life was in itself that.

QUES. 40.—Kindly give us the meaning of Col. 2:9, "For in Him dwelleth all the fulness of the Godhead bodily."

ANS.—In Him, Christ, that *Man* among men, seen, heard, handled by men, the Fulness (see chap. 1:19, N. T.) was pleased to dwell, and to manifest itself. Father, Son, Holy Spirit, were in Him perfectly revealed and seen. He could say, "He that hath seen Me hath seen the Father also." None in all the glories of heaven will know God better, or differently, than as revealed in the Man Christ Jesus.

How unspeakably blessed that the three glorious Persons of the Godhead, who planned and carried out the vast system of Creation and of New Creation, should have been pleased to dwell and manifest themselves in the meek and lowly Man Christ Jesus, accessible to all, more approachable than any other being, drawing so near to us, making known to us "the true God, and eternal life!"

Thus the way to know God—to form acquaintance with Him, more and more intimate—is to keep in the company of Jesus. For this reason, no doubt, God, in His word, makes us travel four times in the four Gospels with His blessed Son.

QUES. 41.—We all own that it is the assembly as a whole which receives any one who desires fellowship; or puts away any one who walks in evil. We also own that the government of the assembly is with the *men*—not with the women. Are not, however,

the consciences of the sisters to be respected as well as those of the brothers?

ANS.—Most assuredly. Nor will it be difficult to ascertain the voice of their consciences in any assembly going on with God. The fact is, in all such cases it is always a very small number of the brothers—those most interested and experienced in the matters of God's house—who investigate and report; the action of all being based on their witness. But if a sister knows something which would contradict their witness, she should certainly make it known, and it should certainly be taken into account.

QUES. 42.—Is it not a reproach on the brothers in a meeting when a sister has to be brought into prominence by leading the singing? Might not some able brother give us in *HELP AND FOOD* plain instructions about such matters?

ANS.—It is a reproach; for if there be spiritual activity, and not singing at the meetings only, but at home and in the joy of one's own heart in private, as a happy Christian will do, there are few voices, poorly endowed as they may be, that will not become sufficiently cultivated to lead a hymn. Why should not, in all assemblies, pains be taken to learn tunes—learn to sing them correctly, so that no culpable ignorance be displayed in the meetings? Music books have been prepared to that end at great pains; and when they are faithfully used, the singing becomes a sweet and easy channel for the utterance of our praises. In many places meetings are held to this end, either at a private house where there is an instrument of music, or at the assembly-room, a half hour or so before the meeting. It is not beautiful music God asks in our praises. To make Him a concert would be an insult. But to be indifferent in the manner of our praises is not honoring Him.

As to your second question, you will see in the "Correspondence" of the present number that some one else has been of your mind.

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## EDITOR'S NOTES

**The Jerry McAuley Mission in Water Street, New York.** The superintendent of this mission has appealed to us concerning our notice of it in the September number of our magazine. He claims that the report of the newspaper which had been sent us was a garbled report, quite unlike what had really taken place, and he assures us that the teaching at the mission remains orthodox.

We are unfeignedly thankful for this. It is always a pain to see the once strongholds of Christianity falling over to the enemy; for what is *New Theology*, or *Modern Thought*, or the "*Bible Students' Convention*," mentioned in same number of **HELP AND FOOD**, but covered apostasy? What is the denial of everlasting punishment but saying that Christ died to no purpose, that our sins were not laid on Him, and that God trifles with sin if He receives men apart from the stoning sacrifice of His blessed Son?

We rejoice, therefore, that the Jerry McAuley Mission has not fallen into these pitfalls, as the newspaper report in question claimed. A prompt, vigorous and public protest against the newspaper report was due, however, by the Mission, first, to our Saviour Himself, and also to all His friends who are friends of the Mission.

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**Special Attention.** We would call the special attention of our readers to the article in our present issue entitled, "*Unity of Action in Christian Discipline.*" Those who of late years have mourned over the devastations of a proud and pretentious ecclesiasticism will realize the importance of the principle expressed in this article.

There is, indeed, nothing more adverse to the

uniting bond of the truth of the One Body, nothing more essentially independent in principle and unholy in character, than a local assembly's act, the righteousness of which is seriously questioned, being nevertheless held as binding upon all others and without appeal. Every assembly of Christians gathered on the principle of the One Body of Christ is *in duty bound* by its relation to others to allow the fullest investigation of any of its acts by sister assemblies if that act is at all questioned and offensive to consciences. To disallow such an act without due and careful inquiry is lawlessness and confusion. To maintain it under cover of unimpeachableness of the local assembly is to make God the author of a system which binds Him to uphold sin. Who that has the knowledge of God will not abhor such a system? Who that has upheld it in any measure will not repent of it, and seek afresh the path of holiness, of love and of righteous Christian unity, which follows the heeding of the admonition, "Yea, ALL of you be subject one to another, and be clothed with humility" (1 Peter 5: 5).

#### A Contrast.

When the prophet Nathan came to David and set his sin before him, David frankly confessed, "I have sinned against the Lord" (2 Sam. 12: 13). He made no excuses; he sought no roundabout way to let himself down easily; so he heard the forgiving grace of God which always follows an honest confession, and then humbly bowed to the solemn government of God which always follows our sins.

How differently Jacob acts as seen in Gen. 32. Instead of frankly owning to his brother Esau that

he has sinned against him, he sends present upon present to conciliate him. Even after the severe rebuke he has just received at the hand of God, and the grace shown him by his brother Esau, he still deceives him. "I come unto my lord unto Seir," he says; whilst, as soon as Esau has turned his back to go to Seir, Jacob is on his way to Succoth.

One shrinks more from David's errors than from Jacob's, but how much more refreshing are David's open confessions than Jacob's unexpressed and covered retreats!

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**The closing year.** The year is closing in dark clouds for this world. At the hour of our writing, the anything but peaceful "Peace Conference" has been followed, as usual, by a bloody war in the very heart of the prophetic earth. It foretells the nearing downfall of the Turkish empire—a necessity for the political conditions which are to prevail at the appearing of our Lord from heaven. It foretells too the great European struggle which is to revive the Roman empire with ten distinct kingdoms under one powerful head. All this tells of sorrows of no ordinary kind—sorrows which, because of the present affiliation of nations, cannot but affect every part of the earth.

How great the mercy of God to have promised to His Church (Rev. 3: 10) to keep her out of that dreadful hour by her being "caught up" to heaven before it comes! (1 Thess. 4: 15-17.) May we value such grace, and prove it by our ways.

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Correction of printers error. On the first page of last No. of *Help and Food*, the 2nd line of 2nd paragraph should read 1 Cor. —not 2 Cor.

## “THE HOUR NOW IS.”

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“The Father seeketh such to worship Him” (John 4).

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⓪ FAVORED hour, the hour of praise!  
By Thee foreknown, our God, when we  
From gladdened hearts present our lays  
And worship Thee.

For this He came, Thine own blest Son,  
To lead our hearts to know Thy grace;  
To bring us satisfied and won  
Before Thy face.

Thus hast Thou *sought* us for Thyself,  
A treasure for Thine own delight;  
To manifest Thy glory's wealth,  
Its depth and height.

And Thou hast *found* us, made us rest  
In the full joy of holy love;  
Through Jesus, Thy Revealer blest,  
Here and above.

How great the fulness which He brought,  
What springs of grace, what truth declared!  
Rich in that love, beyond all thought,  
Now by us shared.

Our hearts are satisfied and won;  
We bow in worship and we raise  
To Thee, the Father, through the Son,  
Our highest praise.

E. R.

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“BLESSED is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies” (Ps. 40: 4).

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## READINGS ON THE EPISTLE TO THE GALATIANS

Chapter 2: 11-17.

(Continued from page 292.)

We have seen that the apostles of the circumcision had recognized, or expressed their hearty fellowship with, Paul's ministry as the apostle of the uncircumcision. It was incumbent upon him therefore that he should resist any attempt to undermine the true character of the grace of which he was the messenger. If such attempts developed among the believers, even if the apostles of the circumcision themselves should become implicated in practice not according to the truth of the gospel, it became him to withstand them.

Paul had been appointed by God to defend the gospel (Phil. 1: 17). As a faithful steward, he was to protect it against worldly wisdom, from admixture with human philosophies, and to maintain a walk and practise according to godliness. It was his prerogative and duty to withstand and rebuke any practise not according to the truth of the gospel.

It is evident the apostle is reminding the Galatian saints of this in chapter 2: 11-17. They had been enticed into a practise which was not after godliness, but contrary to the truth of the gospel, and he would have them realize that his rebuke was by the authority of God. He desires also to deliver them from the troublers who had influenced them—who came under a judgment which he had authority to declare, and from which he would save the Galatians.

Earnest in his purpose to do this, he appeals to

the fact that he had already had occasion to use the authority the Lord had given him to withstand and rebuke the very practise they had been influenced to turn to. Under Judaizing influences, they had yielded to the demands that had been pressed upon them, that Gentile believers must be circumcised before they could be allowed full Christian fellowship.

And this practise of denying to uncircumcised Gentiles, although believers, participation in all the privileges of Christian fellowship, seems to have developed very rapidly after the conference at Jerusalem. Paul's account of it we have already looked at. After that conference, he and Barnabas returned to Antioch, where for some time they continued as formerly to teach and preach the word of the Lord; many others also joining them in the work (Acts 15: 35).

While thus employed Peter visited Antioch. It is clear that at first he did not hesitate to mingle with and to recognize the uncircumcised Gentile believers as entitled to full Christian fellowship. Later, "certain came down from James." It may perhaps be going too far to say that James—the very apostle whom the Spirit of God used at the Jerusalem conference to express the will of God as to the Gentile believers—had so soon weakened and made concessions to those who were insistent on Judaizing Christianity; yet the fact that Paul says, "Certain came from James" (ver. 12), suggests the possibility that to some extent he had yielded to a movement that manifestly was gathering strength.

It is evident that Peter weakened before men come from James. He well knew the natural prejudices

of the circumcision. He yielded to what he realized was a strong Jewish sentiment and opinion. Through weakness, he dissembled. While not giving up the truth of the gospel, either his own or Paul's, he undertook to conciliate the well-developed Jewish sentiment. He sought to make it appear to those who were of the circumcision that he shared in their thoughts in not allowing Gentile converts equal privilege of full Christian fellowship. He was willing to hide his real sentiments as to the truth he held from God behind a practise in conformity with the Judaizers. It was not uprightness, but dissimulation. It was not faithfulness to the truth as he himself had preached it, and as, no doubt, he really held it in his heart.

Through Peter's dissembling, the other Jews were emboldened to submit to the growing influence of the men from James. Even Barnabas, seeing the extent to which the movement was spreading, gave in to it, thus lending his influence on the side of the Judaizers.

Now Paul, seeing the real significance of all this, and how thoroughly wanting in uprightness it was, boldly withstood the movement. He felt the responsibility of the deposit of truth entrusted to him. His apostleship gave him the prerogative of declaring the mind and will of God. As set by God for the defense of the gospel, he must rebuke the inconsistent practise—a practise not according to the truth of the gospel. The fact that one of the twelve apostles was involved in the Judaizing movement did not exempt him from the rebuke of Paul.

Paul then used the rod of his authority by openly and publicly withstanding Peter. He unmasked the

dissimulation, exposing its inconsistency with the truth as known and held by Peter. The rebuke thus administered by Paul stood. Peter, though one of the twelve, had to submit to it. Truth must stand, even against an apostle, if he violates it.

The condition of affairs in Galatia was such, at the time the apostle was writing this epistle, that they needed forceful words, and the apostle's courage in the use of the rod of correction is marked. So he narrates the circumstances of the failure, and the rebuke administered to the most distinguished of the Twelve. And as the arguments he had used to convict Peter applied with full force to the case of the Galatians, he also tells them what those arguments were. Let us now consider them.

First, if Peter associated with uncircumcised Gentiles on terms of equality, on the principle that "circumcision is nothing, and uncircumcision is nothing"—a course of conduct which Peter himself had followed, as well known to all, it was a great wrong to take part in a movement whose object was to compel the Gentiles to Judaize. If he allowed, as his practise hitherto showed, that Gentile believers, though uncircumcised, were entitled to full Christian fellowship, then, consistently, he should not now link himself with a movement that was being carried on with a view to make circumcision the condition of equal fellowship. If it is of God that Gentile believers are of the household of faith, then to deny them practical participation in the privileges of His house is a glaring wrong.

The apostle thus is convicting the Galatians of their serious error in yielding, as Peter had done, to the claims and demands of the Judaizers. If com-

elling the Gentiles to be circumcised was on Peter's part inconsistent and, so, wrong, how plain a violation of the truth of the gospel it was for Gentile believers themselves to aid a movement which denied them the full blessing which the grace of God had brought them into! But let us follow the apostle's arguments with Peter further.

Secondly, he goes on to say: The believing Jews themselves know that no man, Jew or Gentile, is justified by works of law; that justification is by the faith which lays hold on Jesus Christ. This is one of the great lessons which God had taught by the law. In giving the law to the children of Israel, God set them at the task of working out a righteousness of their own. They did not succeed in doing it, as all knew. God Himself has declared the results of their seeking to make out a righteousness of their own. He proclaims *their* failure to be a clear and fair demonstration of the fact that no man—not merely the Jew, but the Gentile also—can establish his own righteousness in the presence of God. Now this, as plainly taught in the Old Testament Scriptures, was a part of the faith of God's true children. Those who, like Abraham, believed the testimony of God, knew that no man is justified by works of law. To this knowledge, which is the possession of faith, Paul here appeals in reasoning with Peter. Having done so, he goes on to say, Even we Jews have given up seeking justification by law-works. As those who have learned the lesson the law teaches, we have sought and found justification in the way the law has shown to be the only possible way. It has abundantly pointed out, in type and prophecy, that justification must be by Jesus Christ, to

whom all the sacrifices in the law pointed. He tells Peter here that, as knowing all this, "we Jews" have believed in Jesus Christ, the One to whom the law has led us in order to be justified.

The plain force of the argument is: If we Jews are not justified by law-works, we have no ground to press it upon Gentiles. If we are justified by the faith that lays hold of Christ, how can we object to a Gentile being justified in the same way? Is it right to hold and teach the doctrine (forced upon us by the law itself) that justification is *not* by law-works, but by faith in Christ, and then turn and say to the Gentiles, You must, by keeping the law, work out a righteousness of your own?

Peter's preaching had been in agreement with the lesson taught by the law. The gospel he preached was consistent with the law's declaration that "by the works of the law shall no flesh be justified;" but his joining in with those who would deny to the believing Gentiles full Christian fellowship unless they accepted circumcision and the yoke of the law, was contrary to his doctrine. Before certain came from James he had acted consistently with the gospel he had preached; but after *their* arrival he weakly yielded to the Judaizing influence. It was double-mindedness. It was throwing the weight of his influence against the truth revealed of God. He thus rightly came under rebuke.

Thirdly, there was yet another argument used by Paul in his public exposure of Peter's blameworthy course. He says, in verse 17, Your present course implies that we Jews have sinned in seeking justification through Christ; but if it be so that we have sinned, then our sin is chargeable to Christ. It is

through Christ we have ceased to go about to establish our own righteousness. Does not, then, your present course imply that Christ is the minister of sin? Does it not involve believing that Christ has wrongly brought to an end the order of things under which we were specifically required to work out a righteousness of our own?—in establishing another order of things under which righteousness is imputed to those who believe in Christ?

The epistle concludes his appeal to Peter by saying, "God forbid!" or, rather, Far away be such a revolting thought!

(To be continued.)

C. CRAIN.

## THE SONG OF SONGS

OUT of Ecclesiastes and into this book, we pass from one page to another, from one world to another, and the groans and sighs of the first give place to the joys and songs of the new scene. The preacher's world of the past book is left behind, and the world to come, *above the sun*, is now in view. Here a satisfying object is found from the beginning, and joy fills the heart and mind at last. The best wine is thus reserved for the last; and this having been found, it abides forever.

"Let him kiss me with the kisses of his mouth" is the introduction. Jesus Himself is here before the heart—Jesus the *Saviour*, Jesus the *Lord*, Jesus the *true lover*, bridegroom, and King. Whatever position in which He appears, He will be found the self-same Jesus who is known, sought, and loved. In New Testament language, it is "new creation," new scene, new world—all for our enjoyment, even while

yet upon the earth. It is the scene of bliss into which the Holy Spirit conducts the hearts of those who know redemption through His blood. It is "inside the veil," "the holy of holies," "the secret place of the Most High." It is "above the sun." The yearnings, longings, and breakings of heart, here are not those of a sorrow-stricken, disappointed heart, but rather to know more and more of One who satisfies, and satisfies *forever*; such heart-yearnings as were in the apostle, who, while he knew the Lord, and knew Him well, yet desired "that I may *know* Him" (Phil. 3: 10).

As we read at the beginning, "Let Him kiss me with the kisses of His mouth," so at the close she longingly says, "Make haste, my beloved;" or, in New Testament language, "Even so, come, Lord Jesus." How blessed to be able to tread the sacred enclosures where such joy and satisfaction are found!

Oh, to know more and more of Jesus! Jesus, the Man who sat on Sychar's well, who prayed in the garden of Gethsemane, who died upon the cross of Calvary, but who is now *above the sun*, upon the Father's throne glorified, and who will soon come again!

A. E. B.

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## THE CHRISTIAN ALONE

**T**O be alone is not always to be lonely: far otherwise. Often the lonely soul is to be found in a crowd, while the one who is forced to be apart from his fellow-man is contented and rejoicing in spirit. As real companionship consists of the full trust, understanding and sympathy of those whom we love, and in whom we confide, so loneliness is realized in

the lack of these things. Apart from the things already mentioned, there is another thing which causes intense pain of loneliness, viz., separation, either by death or distance, from those who were the objects of our love. They were real companions, true friends in the darkest hour; we knew we could rely on their love and their judgment, but God's voice called them above, or He removed us or them to another place; we felt that this world is full of "good-byes," and began to long for that home where partings shall be unknown.

The Christian's life is one which must be lived like His Master's, more or less alone. With the world he has nothing in common. Nothing could be more opposite than light and darkness, righteousness and sin; and such is the Christian to the world. He is an enigma which the world cannot solve. Ah, if only all Christians would thoroughly believe this, we should not hear, as we so often do, of promising Christians blighting their lives by giving their hand in marriage to some unconverted man or woman. They persuade themselves that they can make light and darkness agree, and the result is one of the worst forms of loneliness it is possible for the human soul to know. It is impossible for two to walk together except they be agreed, and the friendship of the world is always enmity with God. The path of the Christian down here is just his training-ground, where he has to walk by faith and not by sight, and where God would teach him to turn from the human to the divine, and, instead of leaning on the arm of flesh, to live by faith in the living God. He is taught to know Him by faith whom we shall one day know by sight, so that at the end of his pilgrimage

it will be no stranger-God that will greet the pilgrim, but One whom, having not seen, he has learned to love, and already rejoices in Him with joy unspeakable and full of glory. Nothing else than walking alone with Him will suffice for this. The natural inclination of the human heart is to rely on that which is seen. The first impulse, whether in sorrow or joy, is to fly to the nearest relative or friend, and tell them. I do not condemn friends or friendship: far from it. A true friend, one who is honest, loving and sincere, who will stand by one at all times, is one of the most precious of all God-given gifts; and if we were, as the apostle says, "rooted and grounded in love," and knew "the love of Christ which passeth knowledge," there would be many more of these true friends, with their valuable friendship, than there are at present. But what is meant is this: There come times in the life of every one who is truly learning of God, when the best of earthly friends is not sufficient: they cannot enter into the depth of our heart; or perhaps we fail to express ourselves as plainly as we might do, and so we are misunderstood. At any rate, we feel the truth of those little verses of Frances Havergal, which say:

"I could not do without Thee;  
No other friend can read  
The spirit's strange deep longings,  
Interpreting its need.  
No human heart could enter  
Each dim recess of mine,  
And soothe and hush and calm it,  
O blessed Lord, but Thine."

Such experience is not a light and easy one, but

necessary to turn us to the Friend who sticketh closer than a brother, who is wondrous in His love and tenderness, and infinite in His understanding and sympathy. The lonely path teaches us to know Him: shall we not then welcome it? It weans our souls away from all that is unstable, limited, failing and changing, to that which is stable, unchanging, eternal. In every life there are times of solemn import which have to be faced alone with God. Friends may give counsel and advice, but, after all, we have to take the responsibility of decision; and is it not worth all the exercises to find at such a time Him who is "wonderful in counsel and excellent in working," and who never will fail us? Ah, the sweetness of learning to know *Him!* Slowly we learn; many, many mistakes we make; but surely some little progress is made when we have learned the sweetness of fleeing to Himself; when with utter abandonment we can throw ourselves down in His presence and know we are loved with an everlasting love, and that He will do and give the very best for us because He loves us so.

But the question will be raised: Is it according to God's mind that human beings, born with natural social instincts, should live much of their life alone with God? As far as the world is concerned, we have answered it at the beginning of this chapter; but when we, Christians, are concerned we all have to own, with shame, that if we spent time enough with our Master to catch more of His spirit of intense love and devotion to God and man, it would go very far toward alleviating the loneliness of His children. Some people are naturally gifted with tact and understanding more than others, but the school

for love and sympathy is at the feet of Jesus, in learning of Him. Are we not all guilty here? Do not our hearts accuse us of being so taken up with our own sorrows and trials, or, perhaps, our own hurt feelings, that the lonely brother or sister at our side, bearing a far greater load, has been heedlessly passed by? Is it true that the "alone" times are essential in God's school, and that He teaches many precious lessons by these means, but in this, as in other things, He would have His children in sympathy and co-workers with Him. It is however a work demanding the closest walk with the Lord, and can only be done by those who have learnt in secret with Himself. God recognized the need of companionship when He created man, and then made the woman, saying, "It is not good that man should be alone;" it was as a help-meet He gave the woman, and it is as helpers the one to the other He would have us live to-day.

But there is a form of loneliness which we most surely can say is not of God, and of which we must beware. I refer to that which is caused by crotchety tempers, disagreeable ways, backbiting, etc. We need to examine ourselves to see whether our "alone-ness" is in any way our own fault, and if it is so, to seek humbly and prayerfully grace from God in self-judgment to set matters right. If our conscience is clear in this matter, we may well accept the lonely path from the Friend who never leaves us nor forsakes. We then can look up and say

"My times are in Thy hand;  
Father, *I wish them there—*  
My life, my soul, my all, I leave  
Entirely to Thy care."

Have we ever thought that all the greatest events of our life have to be met, or entered into alone? Birth, whether natural or spiritual, is an individual thing. At our conversion, when conscience was awakened, and our hearts quailed with the thought of our sin, how well we were aware that alone with God the matter was to be settled. We were reminded that sin was put away by the sacrifice of Jesus. In receiving Him by faith, His sweet peace stole into our hearts while we were alone with Him. And all along the Christian pathway when conscious of marred communion on account of disobedience or neglect, it is with Him alone matters are righted and communion restored as we go to Him in humble confession and prayer. And at the end of the journey when the Master calls us away, alone we have to leave this world. Friends may be around our bed to the last moment, every loving service may be performed by them, but when the spirit takes its flight they can go not another step with us, and alone we go to meet our God. That day is soon coming; life at the longest is but a brief span. Are we so using the alone-ness in our lives that that day will be a joyous one? Will it be a going home to our best-loved Friend whom we have known for a long time? If so, there can be no anxious fear at such a time. Although it is a solemn time, we shall realize more than ever the preciousness of being washed in the blood of Jesus, of having Christ for our Righteousness, our Sanctification and our Redemption; and with it all will be the deep joy that the lonely road is ended, and the Lord Himself has come to take us home.

M. M. S.

The next paper of this series is to be *Alone-ness Compensated*.

## To one of His Jewels

Psalm 144 : 12 ; Malachi 3 : 17.

**Y**ES, you're one of Jesus' jewels,  
Purchased with His life laid down,  
Chosen as "a stone most precious,"  
Saved to sparkle in His crown!

Oh, 'tis sweet to think of shining  
In His coming glory, dear;  
But the gem that He has purchased  
You must let Him *polish* here.

Fear not, then, th' unwelcome friction,  
Nor the cuttings here and there,  
Knowing that such "light affliction"  
Is what "living stones" must bear.

Only gems of chastened lustre  
Catch the rays of glory now:  
These, when He makes up His jewels,  
Will most brightly grace His brow.

Now, if you are one reflection  
Of the brightness of His face,  
Will not some one be attracted  
By the beams of love and grace?

Oh, 'twill add a thrill of gladness  
To your cup of heavenly bliss,  
If, in shining here for Jesus,  
You have known the joy of this!

But *His* joy will be "exceeding"  
In beholding you lay down,  
In "the presence of His glory,"  
One more jewel for His crown!

# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRNSIDE

### FORGIVENESS OF SINS.

No unforgiven soul sails with Paul: which is to say that Scripture recognizes no such person as a believer in Christ Jesus who has not already received forgiveness of all his sins. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1: 7). And the beloved apostle John joins with his brother-messenger Paul, and says, when addressing the entire family of God, "I write unto you, little children, because your sins are forgiven you for His name's sake" (1 John 2: 12). Now faith lays hold of this, and cries, "I believe God!"

Some time ago a young man called upon me. I asked him if he were a Christian. "Yes," was the reply. "At some special meetings held lately by Dr. C——, I trusted Christ, and am now seeking to serve Him."

"Indeed," I said, "this is very good news. Then you know what it is to have all your sins forgiven!"

"Oh no, sir!" he cried, "I would not dare say that. I have been converted but a few weeks, and do not feel that I have forgiveness yet. But I am hoping to reach it soon."

"And how do you expect to know when you have attained it?"

"Well, sir, I am not quite clear as to that, but the Bible says something about the Spirit's witness to let us know, and I have not got the witness yet, though I am seeking it every day."

"If you have really trusted Christ as your Sa-

viour, as the One who died for you, you already have the witness," I answered.

He looked at me in perplexity, and then said, "I do not understand you. I do not want to doubt God, but I cannot feel the witness at all."

I pointed out that the word *feel* is only once found in the New Testament, and that is in Acts 17: 27, where Paul says of the Gentiles that "they should seek the Lord, if haply they might feel after Him, and find Him." The word *feeling* is also found but once—in Eph. 4: 19, where the ungodly Gentiles are said to be "past feeling." The word does not belong to the Christian, you see, but to the heathen who have no written revelation. *Our* word is "faith," or, "believe." We do not know because we *feel*. We believe God's word, and thus we know.

The young man became deeply interested, and it was my privilege then to put before him a line of truth I would now endeavor simply to unfold to my reader. Through it he was soon rejoicing in the knowledge of forgiveness, and I would the same result might follow if these lines are read by any doubting one.

We read in Scripture of the witness of the Spirit *to* us, and the witness *in* us. Until we receive the witness to us, we cannot have the witness in us. This is of supreme importance, and, I hope, will be carefully noted.

Open your Bible at the 10th of Hebrews. In the first fourteen verses there is a vivid contrast presented between the temporary and oft-repeated sacrifices under the law, and the one all-sufficient offering of our Lord Jesus Christ, which needs never to

be repeated, because full atonement for the sins of every believer has been perfectly accomplished. On the basis of this, "the worshipers, once purged, have no more conscience of sins." Christ has now sat down on the right hand of God, because His work is finished. Nothing remains to be done. "By one offering He hath perfected forever them that are sanctified;" that is, He saves forever and completely all who are set apart to God through His blood, by personal faith in Him who shed it.

Now see what glorious results flow from this: "Whereof the Holy Ghost is a witness to us"—the work of Christ being all complete, the Holy Spirit witnesses to what: and where is the witness found?

First, He witnesses to new birth: "I will put My laws into their hearts, and in their minds will I write them." There is now a new nature, with new desires and yearnings, planted in every believer. Nor is this all. He further witnesses: "Their sins and their iniquities will I remember no more." Thus there is the Spirit's testimony to full forgiveness.

Secondly: This witness-record, or testimony, is found in the Holy Scriptures, written by the Spirit's dictation. The witness of the Spirit is the testimony of the Holy Ghost *in the word of God*.

Have you believed it? If so, you know, because God says it, that your sins are forgiven, if you have trusted Christ.

But what about the witness *in us*. We have the witness in us when we believe the witness *to us*. We have then received the word into our hearts—and, remember, *the Word is the witness*.

Now read 1 John 5: 1-13. Weigh every word, but note especially verse 10: "He that believeth on

the Son of God hath the witness in himself." Compare with this verse 11: "And this is the witness (or record), that God hath given to us eternal life, and this life is in His Son." This is the unvarying testimony of Scripture. The Spirit's witness is not a happy feeling in my heart; but it is the record of the word of God as to the work of Christ and its results.

When I believe this, the witness is received into my very being, and henceforth "the Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. 8: 16). In other words, God's testimony, ministered to my soul in the Spirit's power, and my personal faith in that Word, are in agreement. I know I am God's child, and all God's children are forgiven. So I know that my sins are forgiven also.

In a later paper I hope to say something on another aspect of forgiveness—that which the child of God needs when he fails; but the forgiveness we have had before us is the eternal portion of all who have rested their souls on Christ.

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## UNITY OF ACTION IN MATTERS OF CHRISTIAN DISCIPLINE

**I** BEGIN by taking for granted what is admitted to be a common basis of action: that is, that every assembly of Christians gathered to the name of the Lord Jesus Christ, and on the basis of His "one body," from the time it acts as the body, does so on its own responsibility to the Lord; as, for instance, when it performs an act of discipline, or when it carries out all other things of that nature, as it also does when it receives in the name of the

Lord Jesus those who come among them to take part at His table. Each assembly, in such a case, acts on its own initiative and in its sphere in deciding matters purely local, but which have a bearing which extends to the whole Church. The spiritual men who addict themselves to this work, and are occupied with its details before the case is brought before the assembly so that the consciences of all may be exercised in the case, may doubtless thoroughly explore the details with much profit and godly care. But if it comes to deciding anything apart from the assembly of the saints, even in the most ordinary things, their action would cease to be the *assembly's* action, and IT OUGHT TO BE DISOWNED.

When such local matters are thus treated by an assembly, acting IN ITS SPHERE as an assembly, all the other assemblies of the saints are bound, as being in the unity of the body, to recognize what has been done by taking for granted (unless the contrary is shown) that everything has been carried out UPRIGHTLY and IN THE FEAR OF GOD, in the name of the Lord. Heaven will, I am sure, recognize and ratify that holy action, and the Lord has said that it shall be so (Matt. 18 : 18).

It has often been said and acknowledged that discipline which consists in putting away from among yourselves (1 Cor. 5 : 13) ought to be THE LAST MEANS to which we should have recourse, and ONLY when all patience and all grace have been exhausted, and when allowing the evil a longer continuance would be nothing else but a dishonor to the name of the Lord, and would practically associate the evil with Him and with the profession of His name. On the other hand, the discipline of putting away is always done with a view of restoring the person who has been subjected to it, and NEVER TO GET RID OF HIM. So it is in God's ways with us. God has always in view the good of the soul, its restoration in fulness of joy and communion, and He never draws back His hand so long

as this result remains unattained. Discipline, as God would have it, carried out in His fear, has the same thing in view; OTHERWISE IT IS NOT OF GOD.

But while a local assembly exists actually in a personal responsibility of its own; and while its acts, if they are of God, bind the other assemblies, as in the unity of the one body, this fact does not do away with another which is of the highest importance, and which many seem to forget, viz., that the voices of brethren in other localities have liberty, equally with those of the local brethren, to make themselves heard in their midst when discussing the affairs of a meeting of the saints, although they are not locally members of that meeting. To deny this would, indeed, be a serious denial of the unity of the body of Christ.

And, more than this, the conscience and moral condition of a local assembly may be such as to betray ignorance, or at least an imperfect comprehension of what is due to the glory of Christ and to Himself. All this renders the understanding so weak that there is no longer any spiritual power for discerning good and evil. Perhaps in an assembly, also, prejudices, haste, or, indeed, the bent of mind, and THE INFLUENCE OF ONE or of many, may lead the assembly's judgment ASTRAY, and cause it to punish unjustly and do a serious wrong to a brother.

When such is the case IT IS A REAL BLESSING that spiritual and wise men from other meetings should step in and seek to awaken the conscience of the assembly, as also if they come at the request of the gathering, or of those to whom the matter is the chief difficulty at the time. In such a case their stepping in, far from being looked upon as an intrusion, ought to be received and acknowledged in the name of the Lord. To act in any other way would be to SANCTION INDEPENDENCY and to DENY THE UNITY OF THE BODY OF CHRIST.

Nevertheless, those who come in and act thus ought not to act without the rest of the assembly, but with the conscience of all.

When an assembly has rejected every remonstrance, and refuses to accept the help and the judgment of other brethren, when patience has been exhausted, an assembly which has been in communion with it is justified in annulling its wrong act, and in accepting the person who was put out if they were mistaken as to him. But when we are driven to this extremity, the difficulty has become a question of the refusal of fellowship with the assembly which has acted wrongly, and which has thus of its own accord broken its fellowship with the rest of those who act in the unity of the body. Such measures can only be taken after much care and patience, in order that the conscience of all may go along with the action as being of God.

I call attention to these subjects because there might be a tendency to set up AN INDEPENDENCE OF ACTION in each local assembly by refusing to admit the intervention of those who, being in fellowship, might come from other places.

But all action, as I have acknowledged from the outset, PRIMARILY belongs to the local assembly.

J. N. D.

[Translated from the "*Messenger Evangélique*," 1872. This article is not found in the "Collected Writings." For confirmation of its teaching, see "Collected Writings," vol. xx., page 452.]

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IN Ephesians we have the *constitution* of the Church of God. In Corinthians, its *by-laws*. In the first is found the truth which *forms* believers into assemblies suited to God. In the other, that which *governs* them according to His mind.

S. R.

## ANSWERS TO CORRESPONDENTS

QUES. 43.—It is held by some of us that resurrection with Christ is not found in Romans. Is this true?

ANS.—Yes, it is true. The great subject of Romans is deliverance from the guilt of our sins, that we may have peace with God; and from the power of sin, that we may bring forth fruit to God. The first is illustrated by Israel under the blood of the Lamb in Egypt, which frees from the wrath of God; the other, by their passing through the Red Sea, which frees from all connection with our enemies—the sin within us, the law against us, and the world around us. Their power over us is broken forever. But it does not give the new place in resurrection in which we stand. It is in Ephesians and Colossians we get that. So, in Romans death with Christ is the Red Sea—letting us *out of bondage*; while in Colossians it is Jordan—letting us *into our new place* by resurrection with Christ. By leaving out the wilderness, which is not God's purpose, but only His ways, the Red Sea and Jordan coalesce: one letting us out, the other letting us in. It is a wonderful thing to realize that what is true of Christ is true of every believer in Him—that God never looks at the believer apart from Christ.

QUES. 44.—I am sending you a recent copy of an English magazine which we have been taking lately. It has in it an article on "New Birth and Eternal Life," which sounds to me far from the truth. Would you kindly give us what you think of it?

ANS.—We think as you do, that it is far from the truth, and it needs only to be tried by the word of God to be so shown.

First of all, the reasoning as to the relations of faith and new birth rests on false premises. We are not aware of a single expression in Scripture which teaches that faith is the outcome of the new birth. Eph. 2: 8 says, "It is the gift of God;" and 2 Pet. 1: 1 is written "to them that have *obtained* like precious faith with us." If eyes are required to see the light, it is God who provides the eyes for the light as well as the light for the eyes. There is no need therefore of thinking that they deny the utter ruin of man who believe that the new birth is through faith. When God breathed into man the breath of life, He breathed it into an inert, irresponsible mass of clay. Not so when He breathes into him eternal life. Though utterly dependent, he is *responsible* now. He is in the image of God, and he must be made to feel it. If a thing

impossible to him is necessary, he must turn to Him to whom all things are possible. Such is the solemn lesson to Nicodemus in John 3. He is told that he *must* be born again. But *how*? The answer is in verse 8 as to his dependence, and in verses 14-16 as to his responsibility, adding to it what kind of a life it is he gets in the new birth—not a *created* life now, but a life *eternal*, proceeding from Him who is the Eternal Life.

Moreover, to put the new birth among "earthly things," as this article does to make it fit a certain theory, is both repellent to the Christian mind and a poor recommendation to the theory itself. "The kingdom of God," we know, has its earthly as well as its heavenly things, and being born of God is the only way of entrance into it, whether in its earthly or its heavenly side. If the Lord had presented Himself to "His own"—the Jews—as the One who was to make good the earthly things promised them, and they had not believed Him, how could they believe Him if He should present to them heavenly things—higher and greater things?

That Nicodemus, a recognized teacher, should have known the necessity of the new birth to enter the Kingdom in its earthly things Ezek. 36 : 25-30 clearly shows. That these earthly things are not mentioned in John 3 is self-evident. In saying, "Ye receive not our witness," "Ye believe not," the Jews as a whole were evidently before the Lord's mind. He had borne witness to them, and they had not received it.

And now as to eternal life itself. This article makes it distinct from the spiritual life gotten at new birth. The spiritual life is represented as that *by which we live*—the vital principle communicated to us: the eternal life, as the result of this—"the life lived and led continuously."

If this be so, what becomes of the fact that eternal life is the *gift* of God (Rom. 6 : 23)? Is our daily Christian life, "lived and led continuously," the gift of God?

What, also, becomes of the fact that eternal life is given to keep us from *perishing*? (John 3 : 15.) Is the Christian life of communion and devotedness, "lived and led continuously," that by which we escape perishing? Is not this salvation by works over again? Having put it out by the front door, is it not knocking now at the back door? Is it not the "conscience" in a new and pious dress? Let it once take hold, and the power to proclaim the gospel of the grace of God will be gone, for the grace will have disappeared.

Again, this article represents eternal life as the "condition, or character," of the spiritual life by which we live. But 1 John 5 : 20 calls our Lord "the true God, and Eternal Life." Is He, then, a "condition, or character, of life?" or is He a *Person*?—the blessed One who, becoming flesh, has been heard, seen, contemplated, handled here by men who have borne witness to us, that we may share the blessing with them and our joy be full? (1 John 1.)

With all the powers of our renewed nature, we say, No—a thousand times, No—eternal life is not "a condition, or character." It is a glorious Person, unchanging and unchangeable, who in infinite grace has all along communicated, and still communicates, His life—the eternal life *by which we live*—to all who believe. John holds Him up to the eyes of all, that, believing, they might have life through His name (John 20 : 31)—spiritual, eternal life, whose character is indeed holy; so holy, that "Whosoever is born of God doth not commit sin; for His seed remaineth in him : and he cannot sin, because he is born of God" (1 John 3 : 9).

One thing more. This cloudy, pretentious theory of eternal life means, of course, special "intelligence of the mind of God." If you have not reached the measure of spiritual intelligence required, you have not eternal life yet; "you have not touched it yet," as some advocate of this teaching has said. If so, what becomes of the fact that men may possess it and yet not know it? (1 John 5 : 13.) Strange "intelligence" this, is it not?

But if eternal life is the life *by which we live*, received from Him who is the Eternal Life and imparts it to us, all is plain as day. An infant may be quite unconscious of the life it possesses, while giving abundant proofs of its being alive to all in the house. In due time knowledge will give it intelligent consciousness. So the man born of God. He may be quite unconscious of the possession of eternal life; but when he learns that "whosoever believeth that Jesus is the Christ is born of God," he will know, and be intelligently conscious, not that he is acquiring eternal life, as this article would teach, but that he *has* it—had it from the instant of new birth.

We still need to "prove all things, hold fast what is good," and the apostolic admonition, "Take heed unto thyself, and unto the doctrine; continue in them : for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4 : 16).