

# HELP AND FOOD

FOR THE

Household of Faith

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VOL. XXXI.

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# Editor's Notes

"With purpose of heart" (Acts 11: 23).

We are told in this passage that Barnabas, who "was a good man, and full of the Holy Ghost and of faith" exhorted the believers at Antioch to cleave to the Lord *with purpose of heart*.

The Preacher of wisdom speaks to the same effect: "Keep thy heart with all diligence (*literally*, above all that is kept); for out of it are the issues of life" (Prov. 4: 23).

What an all-important matter then, if *the issues of life* proceed from there. See to it my soul, as the dawn of another year arises, that no unholy thing lurk within thee to spoil the issues of thy life. See to it that the motives which marked thy Saviour's steps through this world mark also thine. His path was formed by what lay within His heart. So is it with every man—with every intelligent creature.

See those two fine ships weighing anchor. Side by side they are making all speed for the great Ocean. But they soon part. One is a "Liner" sailing under orders from shore, and her path is in earnest obedience to those orders. The other is a "Tramp" sailing as her commander thinks most expedient. One makes a straight course; the other a devious one. Both commit faults on the way, but the way of both is not alike.

Child of God, let Christ rule thee; let His truth command thee; make no reserve, cost what may; let the word of God search thee; it will judge thee at the end; let it judge thee *now*. Thy Father loves thee; His grace will never fail to meet whatever

needs thy faithfulness may provoke; soon thy Lord will come and reward thee openly for all thou hast suffered secretly for His name's sake.

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The Synagogue  
and  
The Temple

There were *many synagogues*, not only in the land of the Jews, but all over the world where they were scattered. There was, however, but *one temple*, built in the one place where Jehovah had put His Name—in Jerusalem.

The synagogues were (and are still) Jewish meeting-houses where both Jews and Gentiles, circumcised and uncircumcised, freely assembled to give and to receive *instruction in the Holy Scriptures*.

The Temple was very different. Instruction might be given there too, but only in its outer courts. It was the place of *worship*. None but Jews or circumcised Gentiles were allowed there, and even they were shut out if rendered unclean by some mean or other. To it every Jew had to come from wherever he might be, if he would have part in the feasts of Jehovah and the worship around His Ark. *There* He had put His name, and *there* must assemble all who loved it; there alone was the place of sacrifice—and there is no worship apart from sacrifice. The godly Jew might lift his heart to God in worship anywhere and at any time, but if he would have part in that worship of the congregation which Jehovah had established and which is so delightful to Him, he must come to the Temple. It could not be anywhere else.

The same difference is with us, Christians. Only with us the rallying centre is not Jerusalem but Jesus. The Temple is not made up of dead but of

living stones—of men born of God and indwelt by His Spirit. The sacrifices are not that of beasts but the one atoning sacrifice of our Lord Jesus Christ on the cross. When such men, thus assembled to His Name, with the tokens of His sacrifice among them, not to be *instructed* but to *remember Him*, there is the temple of God and the congregational worship of His people. Not one unconverted man, or an unclean child of God has any part in this.

The Synagogue is when we come together for preaching, for teaching, for instruction in the Holy Scriptures. There every one is free to have a part, saved and unsaved, clean and unclean, all may come freely and have a share in what is ministered.

In the Temple all are *priests*, presenting their worship to God. In the Synagogue all who minister are *Levites* dispensing the things of God to the others who are learners.

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PRACTICAL CHRISTIANITY.—Real Christianity enters into the smallest details of our every-day life. We have heard of the little servant-girl who, when asked how she knew she was saved, gave the rather curious reply, "I sweep *under* the beds and the mats now, instead of *around* them." That was an illustration of the practical Christianity spoken of by the apostle Paul when he says, "Whatsoever ye do, do all to the glory of God." Whether you are engaged in the duties of the household or the routine of office-work, behind a counter or in the workroom, always remember that everything you do is to be well done, because you serve the Lord, and your service to your earthly master is not to be "with eye-service, as men-pleasers, but in singleness of heart, fearing God."

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# THE SOCIALIST

## THE JEW AND THE CHRISTIAN

AS I was passing along one of the main thoroughfares of Brooklyn, I met a crowd of people at one of the corners gathered about a speaker who stood on a small platform. He was holding their attention as he unfolded the glowing prospects of man's future under the rule and sway of *Socialism*. As he dilated on its final triumph he closed his remarks thus: "Then will the millennium that the old prophet spoke about come to pass. There will be then no more crime, no more wars, for having changed man's environment the incentive for these evils will be gone, and being bound together by the common ties of brotherhood, man will thus live in peace and happiness."

I had learned enough of man's nature, *in myself* as well as others, to know that his troubles did not all arise from his "environments," and this man's speech sounded to me therefore like the speech of the charlatan who holds out to the gaping crowd a medicine that cures every ill. I had also learned enough about Christ to know that in Him, and Him alone, was the remedy which this orator was trying to find in Socialism. I pitied the poor people therefore who, hanging on his lips, were only doomed to bitter disappointment, even if Socialism should prevail and have full sway. Wretched Millennium! I exclaimed to myself, if what the "old prophet" announced is to be the outcome of Socialism.

But I believe what the "old prophet" said. I believe there is a Millennium coming, and coming soon too. Not, however, by means of the Socialists any

more than by the Trusts, or by means of anything that issues out of man; for the first thing necessary to bring about the "old prophet's" Millennium is a radical change in the human *heart*. As "*every* good gift and *every* perfect gift is from above, and cometh down from the Father of lights" so the Millennium, that blessed time of deliverance and peace for which the whole creation, groaning and travailing in pain day and night, is waiting, comes direct from God Himself. As He once sent His blessed Son from heaven to obtain an eternal redemption for us by His atoning death on the cross, so is He about to send Him back again, in power and glory now, to command the whole world into subjection to Him, and to execute judgment upon every soul who refuses obedience. Having "*all* power" He will produce that change in the hearts of men which will at once change their environments by enabling them to practice in truth the sermon which He had before made on the Mount, which will end all war and strife and oppression and crime. "I will put my laws *into their hearts*, and in their *minds* will I write them," He says. Blessed Millennium indeed *that* will be. The whole earth will rejoice and sing under the holy and peaceful sway, not of Socialism, but of the Son of Man, Son of God, King of kings, and Lord of lords.

As thoughts of these things burned in my heart, the speaker invited questions from the crowd, and a man standing by me at once replied. He was well-dressed, of refined appearance, and his speech and general features plainly told he was a Jew. Said he: "Why don't you tell the people what the Old Testament teaches about God's law? How they should live and treat their fellow-men? If they kept

the law of God would they not do what is right? And if men do what is right everybody is happy."

Upon this the orator indulged in a scathing tirade against the churches. Didn't they preach the law to the people, and yet didn't they shelter among them the men who were the chief oppressors of the poor? Who could believe that a man in a few years could gather up millions in his lap and not rob others of their dues? And yet all these preachers of righteousness were the first to bend their knees to these oppressors of humanity.

The Jew felt the force of the charge and was silenced.

Here I felt the Christian's opportunity had come, and looking to the Lord for help my burning thoughts broke out in words. Addressing the speaker I said, "But all I have heard you say does not reach the *root* of the matter."

He looked at me rather puzzled for a moment, and then asked, "What do you mean?"

"Well," I replied, "you say that all that is needed to do away with existing evils is to change man's social condition. But you seem to ignore the fact that his social condition is but the fruit of his *inward moral* condition. Give a poor Socialist a big fortune without changing his inward moral condition and he will at once become another of the oppressors of men, as you have called the rich. The law of sin which is in the human heart rules him, and a change must be wrought *there* before the social condition can be changed. Can Socialism change the heart of man?"

All eyes were now turned toward the speaker to see what he would answer to this plain question

—what remedy Socialism had for this plague that holds the universal human race in its merciless grip. But he had none. Neither would he listen to what gives the remedy. He only broke out into another tirade in which he sought to justify man and condemn God. He then brought the meeting to a close, and I was about to go on my way as the rest when a voice addressed me. It was the Jew who had asked the first question. He seemed excited and his eyes gleamed as he looked me in the face and said warmly, "See here, sir, do I understand from what you say that we are all sinners alike? I want to tell you I am *not* a sinner!" And he stood back with a look of wounded pride and great dignity. "God gave us His beautiful and perfect law and it is only they who obey it that have the true religion."

"The law that was given you, my friend, is indeed excellent. It is absolutely perfect. It is holy. The man who keeps it is a perfect man. But will you tell me why you Jews have been driven away from your land and scattered to the four winds of heaven, and been for centuries a by-word and a hissing everywhere? Have you ever read the great prophecy of your prophet Moses in the 28th chapter of his book of Deuteronomy? Has it not been, and is it not now being fulfilled to the letter because of your *disobedience* to the Law? My friend, if you Jews were not sinners, every one of you, you would be to-day in your own country, the land of Palestine. You would be honored by all nations instead of being despised. Your land would be flowing with milk and honey instead of being desolate. It is your disobedience to the law of God which has brought on your miseries, and when His Son

came to change your hearts and make you obedient, and bring all manner of blessings upon you, you killed Him and are now suffering the consequences. Moreover, the climax of those consequences is yet to come, and then you will confess that you are indeed sinners. Then He will forgive you and bless you wonderfully. If you would confess *now* that you are a sinner He would bless you with even greater blessings than you can ever have on earth during the Millennium."

But, alas, all this which he could not deny but would not confess, only seemed to raise all the prejudices of his Jewish mind, and the sad truth was again brought to light, that Christ "is despised and rejected of men." So I left him, glad in heart, however, for the opportunity of witnessing to the saving grace of our Lord Jesus Christ.

After all, thought I as I went on my way, there is little difference practically, between the Socialist and the Jew, the Philanthropist, the Progressive and the Reformer. All alike seek to ameliorate the evil conditions of mankind by some system and means of man's devising or power. Everything fails. Everything is bound to fail, because there is no power in any of them to change the *nature* of man. The only hope is in God who has given charge of the matter to His Son Jesus Christ.

Meanwhile what is to be done for mankind? Until Christ appears in almighty power on the clouds of heaven to hush the groans and sighs of a suffering creation and to cut down all who oppose Him in this blessed work, what is to be done?

The answer comes from Himself in a multitude of passages of Scripture and can, in a measure, be



summed up in these few words: "While I tarry with My Father in heaven and wait for His time to return to earth and take the kingdom to Myself and reign, preach the gospel of *my grace* to every creature under heaven. Tell them that I died for them all. That every one who repents of his sins and believes on Me is cleared of all his sins, a possessor of eternal life, a child and heir of God, and that his home will be in heaven, with Me and with My Father—a far more blessed place yet than those will have who will be in the Millennium. Tell them also to be patient like Me, to suffer wrong as I did, to render good for evil as I did, to use their talents and their means for the blessing of others, serving as I did and waiting for their reward till *I* give it to them. This alone is what will or can alleviate the social condition during My absence. It is they who are light in the world and the salt of earth. Blessed will the portion be of all who thus are My witnesses till I come again."

Lord Jesus, make *me* such.

W. B. B.

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## READINGS ON THE EPISTLE TO THE GALATIANS

Chapter 2: 18-21.

(Continued from page 319, Dec. 1912.)

**T**HE apostle has now fully met and answered every question that could be raised as to his apostleship: that he had been called by God; had received a message from Him to proclaim, in no sense inferior or secondary to theirs; and that all this had been recognized by themselves.

It remains for him now to declare with the same authority what the evil results are of the attempt to judaize Christianity. This he does in the last four verses of chapter 2. In turning to those verses I call special attention to his use of the personal pronoun "I." In his address to Peter, in verses 14-17, he says "we," because he is speaking to a fellow Jew. The "we" there is not the apostolic "we," but the "we" of believing Jews. But, in verses 18-21, he says "I" as the representative and exponent of the fully revealed Christianity. Using Paul as His chosen instrument God had completed the Christian revelation. It is important for us to remember this. Paul was "set for," or "appointed to," the defense of the full Christian gospel. As under God's authority he not only proclaimed the truth specially committed to him, but exposed and withstood every effort from whatever quarter it came to frustrate, or make void the grace of God.

To judaize Christianity is to frustrate the grace of God. An attempt was being made to do this in Galatia. Paul, therefore, as called of God for the proclamation and defense of the gospel thus fully revealed, withstands the strenuous efforts of the judaizers, and exposes the full consequences of this judaistic movement. He shows that it means the complete destruction of Christianity as God has revealed it.

Let us see now how he does this. Let us remember that Paul speaks, in verse 18, as a representative Christian in saying, "For if I build again the things which I have destroyed, I make myself a transgressor." In effect, he says: For a Christian, whether he be a Jew or a Gentile, to return to any system

the principle of which is self-help, after having given up that principle, is practically making himself a transgressor in having given it up.

We have seen how the apostle in his reasoning with Peter appeals to the fact that believing Jews have given up the principle of self-help—works of law—as the way of obtaining righteousness. They had sought and obtained righteousness on the principle of faith. Now there is abundant scripture to show that the Gentile is saved and justified in the same way as a Jew (Acts 15: 11, *Greek*; Rom. 3: 30). It is just as true of a believing Gentile as it is of a believing Jew that he has “destroyed” (set aside) the systems characterized by the principle of self-effort. No one ever becomes a Christian on *that* principle, except professedly. All who are really Christians become such on the principle of faith.

The Galatians had become Christians by faith, not by law-works; but Judaizers were influencing them to take it up again, and the apostle argues; That means you have concluded you went beyond what is right when you believed the gospel. In returning to what you abandoned you are in practical effect destroying what you had turned to. Your present course in going on again with the principle of human effort is, so far as you are concerned, the destruction of Christianity in its very central and foundation principle.

The apostle's exposure of the evil consequence of judaizing Christianity is forceful; he conclusively shows that returning to the principle of law-works is destroying the fundamental character of Christianity. Christianity is founded on *faith*, not on human effort. Let us remember this is not an opinion of certain

men which we are free to entertain or reject, but the mind of *God*, declared by one to whom He had given authority to declare His will. We must look at verse 18 as an authoritative interpretation of the mind of God.

In verses 19, 20 the apostle points out the two-fold way in which the judaizing of Christianity is the destruction of it. It denies, on the one side, the Christian's relation to law, i. e., the principle of self-help; and, on the other, his relation to Christ. These are points of vast importance and we must carefully look at them. In verse 19, the apostle, declares that the Christian *is dead* to law. He not only affirms it as being the fact according to God's reckoning, but shows also how it became the fact. Let us consider it.

As long as law stood as God's public method of dealing with men there was no separation of the children of God from the general mass. The children of God in Israel were thus bound to the law under which Israel was. It was a very real bondage. The law stood there as a positive barrier in the way of their taking the full place of children. It was impossible for them to receive the adoption (the position of sons) and know and enjoy the liberty of it. In Romans 7 we are taught that this bond with the law is *now* broken. How was it broken. "*Through the body of Christ.*" Christ's death has destroyed for the children of God their *former* bond with the law. Hence the children of God *now*, since Christ's death and resurrection, *are dead* to the law.

Here, in Galatians, the apostle teaches that the Christian's death to the law has been effected by the law itself. What does the apostle mean by this?

Some will tell us he refers to the working of the sentence of death in the conscience; but when he says, in verse 20, "I am crucified with Christ," he negatives that thought thoroughly. Being crucified with Christ is not the work of law in the conscience—however important and necessary that work is. Being crucified with Christ means that when Christ died for us, God *identified us with Christ in His death*, so that He looks at *that* death as being *our own death*. What then is the meaning of our being *through* law, dead to law. Simply this: that the principle of law had its full operation in Christ's death. Christ was there in death as a substitute. The law's penalty was not set aside, but *borne*. The law operated to its full extent in Christ—the Substitute who received the full penalty of the law—death; and through that operation of law in Christ, God considers believers as *being dead to law*.

What was once a positive hindrance to a believer living unto God is now removed. The bond with law is broken, the believer is under no necessity of thinking of his own efforts, ever conscious of their futility; he is free to be engaged with God and His wondrous grace, to live no longer to self, but to God.

But if Christians are not under the bond of law, are dead to it, they are in a *new* bond, in a new relation. It is not the full truth to say, We are dead to law—we are crucified with Christ. If God identified us with Christ in this death, He also identifies us with Him as alive from the dead. We therefore live; yet it is not ourselves, it is Christ living in us. What springs merely from ourselves is not life in God's eyes. God looks upon all that as having been crucified with Christ. But the risen, living Christ is the

source of life to us. We are alive as being in Him; and He in whom we live is the spring in us of all that God can own as being really life. Whatever is the expression of the living Christ, and only that, is what God counts as life. If, then, believers now are dead to law they nevertheless live; yet it is no longer themselves, it is Christ living in them. It is true, Christians are still living here in this present earthly life. They are still men of flesh and blood, but the *life they live* is not characterized by the principle that characterizes the life of the man who is according to the flesh. Self is the object of the mere natural man. He lives to himself. The Christ of the cross is the object of the Christian. It is the power of His love that is working in the believer. The life he lives is characterized by the power of faith, the faith that has for its object the Son of God that died in his behalf.

It is then a fundamental truth in Christianity that believers—that class of persons—are by grace dead to law; and it is also a fundamental truth that they are by grace living in a new life. I wish to be guarded, here, so as not to be misunderstood. When I say, "living in a new life," I do not mean merely they possess a new life. That is true, of course; and Christ, the risen Christ, is the source of the new life imparted. I am however not speaking of that but of the life *lived*—of what is the normal characteristic, the practical life of a Christian—the life he lives *as* a Christian.

Now I am aware of difficulties felt by many minds, and I do not wish to ignore them. But the difficulties we feel in our efforts to grasp what God has revealed as the truth do not in any way nullify the

truth. What God has revealed *is* the truth, whether it is or is not perfectly clear to our minds. We need to submit our minds to the truth He reveals. We shall find this a first essential to grasping the truth. But let us accept what He reveals as being the truth, and we shall find the difficulties disappear.

If it be said: How little is it true of Christians what the apostle says here of "Christ living in" them! It is granted; but that does not mean that it is not true of them in any measure. There is a measure in which it *is* true that Christ lives in the believer from the moment of his becoming a believer. The "engrafted word" is in his soul giving the Christian character even though it be true he may have many lessons to learn as to mortifying "his members which are upon the earth."

Again, there are some who insist that "Christ living in me" is the subjective realization in the soul. But here again we must not forget that the subjective work in the soul is a matter of *growth*, and it, too, begins with the very commencement of the Christian life. When the love of Christ, as displayed in the cross, lays hold of the soul and the believer prostrated by it at Christ's feet as his Saviour, that soul has *begun* the Christian life. There is already a subjective work in his soul; but that inward work, begun there and then, will enlarge as he grows in the love of God which he has found in Christ Jesus whom now he owns to be his Lord. The love of Christ has captured him and he has begun to be transformed according to the image of Christ. As that love enlarges in his soul he grows more and more after that image. It is "*from glory to glory.*"

So then "Christ living in me" is not an attain-

ment; nor is it an advanced blessing known and enjoyed only by a certain class of Christians, but a common Christian blessing—a blessing *every* believer shares in, the measure of it varying according to the soul's growth in the knowledge of God. "Christ living in me" is indeed subjective, but this begins with His capture of the soul, with the soul's bending the knee in love to Christ. The moment Christ is submitted to as Saviour He is owned as Lord. The normal characteristic Christian life begins then and there. In this life there are babes, young men, and fathers (1 John 2: 12-27).

In verse 19, the apostle is insisting that in maintaining these two fundamental principles or truths of Christianity he is *not* frustrating the grace of God. He very plainly implies that the Judaizers *are*. In insisting that salvation is by "circumcision and keeping the law of Moses" they were rejecting the grace of God. Such teaching is the denial that believers *are* by grace dead to law. It denies that by grace Christ *is* living in them. Christianity is based upon the grace of God. It is by the *grace of God* in Jesus Christ that the believers, whether Jews or Gentiles, are dead to law, are no longer in bondage to that principle, and are free to live to God—to live in the power of a love that has been fully displayed in the substitutionary death of the cross.

How essentially distinct in character and principle is Christianity from Judaism! Judaism demands of man his best effort. Christianity declares man condemned and helpless, and displays what God in grace has done for man. To go back to the principle of Judaism is to reject the grace of God. The apostle says, I do not do this.



Let us remember that if the Galatian saints were responsible to go with the apostle in the maintenance and practice of the truth of Christianity, so are we. It devolves on us as truly as it did on them to hold to and carry out in practice the revealed truth that believers are dead to law; and it is as incumbent on us as it was on them, not to reject the revealed truth that "Christ living in me" through the power of His love, as made known in His atoning death, is the normal characteristic of the life a Christian lives.

As confirmatory of his statement that he did not reject the grace of God, the apostle adds this declaration: "If righteousness is by law, then Christ died without cause." Why was it necessary for Christ to die in order to provide a righteous basis on which righteousness might be reckoned to a believer, if law enabled men to produce a righteousness of their own? Is it not a serious thing to teach, as the Judaizers do, a doctrine which implies that Christ's death was needless? It is a complete nullification of the word of God! It is a direct denial of the testimony given in the law itself that "by works of law no flesh (no man) shall be justified." It thoroughly undermines the authority and reliability of the law, and so of the whole word of God.

We have then in these four verses the exposure of the evil consequences of judaizing Christianity—the attempt to mix grace with the principle of self-help. It is an authoritative statement of what Christianity is in its essential and fundamental character, showing how that character is completely destroyed by those who mix Christianity with the principle of Judaism.

Let Christians then take common ground with the apostle Paul in strenuously resisting the insidious inroads upon the Christian foundation which the enemies of the truth are constantly seeking to make. He has set us the example of defending the faith. In his defence of it he has put into our hands the means of preserving it. Modern judaizing is to be met with the same truth with which the apostle met it in his day.

C. CRAIN.

*(To be continued.)*

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## ALONE-NESS COMPENSATED

FOR the children of God every trial has its compensation. Sooner or later we shall see a silver lining to the black clouds we so much feared. Alone-ness, as a trial and test for our souls has some very great compensations. Are we not justified in saying that a man or woman whose lonely life is turned to precious uses—to meditate in God's precious Word—to increased application to duty—to brighten life for others, brings precious rewards to those who exercise themselves therein? We have heard of melancholia and even suicide being laid at the door of loneliness. It may be that bereavement, unrequited affection, gross wrongs inflicted, have preyed on the mind, until in despair it has given way. But, thank God, this need not be for a child of God. Our Father is a refuge for us and a very present help in every trouble which He permits to pass over us. There is compensation through the very trial that instead of mourning over our pain and loneliness, it may be turned to a song of praise and thanksgiving in our hearts toward God.

One of the first things that occur to me as compensation for being alone is the opportunity and ability for *meditation*. Life is a continual rush now-a-days; duties and pleasures chase upon one another; business absorbs the thoughts from the first in the morning to the last at night, with little or no time to pray and meditate. Have we ever realized that thousands upon thousands of people are going headlong to ruin because they will not face a lonely hour with God as to the course of their life? They are building all their hopes and ambitions on this world which can last, at the most, but a little more than threescore years and ten, at the end of which they must wake up to find for all their labor—what? A grave—a misspent life—naked of good works! Well do we read, in that grand “song” in Deuteronomy 32, “Oh that they were wise, that they understood this, that they would consider their latter end.” Shall not we, Christians, thank our Father that He has drawn us out from the whirl and directed our life to give us both heart for and time to commune with Himself? And the one who can say with the psalmist, “In the multitude of my thoughts within me Thy comforts delight my soul,” will not then complain of being alone. For, as their Master, such have a spring of joy within which outside influences are unable to touch.

Then we have also the compensation of sympathy. We all know how easy it is to judge and arrange other people's matters for them, even when we have never been in their circumstances or trodden the path which they are treading. Yet we think we could do better than they are doing, and are quite ready with our advice, counsel, and opinion. A little

later, perhaps, we find ourselves in similar circumstances, and prove we knew very little when we spoke so much, and are a bit afraid whether, after all, we shall come out at the end as well as the friend whom we were inclined to judge so hastily. So it is with the lonely path. O friends, we *cannot* sympathize fully where we have not trodden. Are we not reminded here of the beauty of those words in Hebrews 2: 18. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted?" Do we covet to be a helper or comforter? Do we long to encourage the tried ones, to cheer the lonely, and to wipe the mourner's tears? There is but one way we can be fitted for this: it is the school of suffering—the lonely path. We cannot take the crown unless we bear the cross.

But there is still greater recompense than those already mentioned for the quiet and lonely life. Only in quiet with Him can we learn to *know God*; and surely this is *the great essential* in the life of each child of God. We have touched on this lightly in our previous chapter, but must now look a little more fully at it. Does not a deep, sweet joy spring up in our heart at the very thought of knowing Him—knowing Him not just by hearsay, or head knowledge, but intimately and experimentally, as One with whom we are having intercourse day by day?

And yet what do we know of His wondrous love, that love which passes knowledge? Reviewing our own life, even since our conversion, we have to own there has been so much of failure, so little response to His voice and His love, so many hard thoughts of His dealings with us that none but a perfect love, such as His, could ever have borne with us. Had

we tried our earthly friends as we have tried Him, they would have left us to ourselves long ago. But how is it with Him? He loves us through all with a deep unchanging love. His love never alters, never tires; but "having loved His own which were in the world He loves them unto the end." The realization of His love melts all the hardness of our hearts, and we are humbled to loving devotion to Himself.

And what a faithful love is His! Have we ever pondered what deep, unselfish love is needed to use aright the rod of correction on the object of its love? "Faithful are the wounds of a friend," says Prov. 27: 6; and how we should praise and thank Him that His love is *so true* that He will not hesitate to wound or smite when needful. He would rather we should bear temporal pain now than great loss in the future. He will risk our misunderstanding, and misjudging, through our short-sightedness in His wondrous dealings in love, and in spite of all will act for our greatest and eternal good, all ending to His own glory—in the manifestation to our souls of what He is. His is love worth knowing, even if it has to be through trial and a lonely pathway.

And how that love follows us in every step we take! If our eyes are open, we may see it in every earthly blessing given; in true friendships; in opportunities for doing good; in health and strength; in needed food and clothing; in sustaining grace and guidance in time of need. We have only to look back at the many deliverances He has given in times of trouble, the many answers to prayer, the gracious promises He has given us for this present life and the bright glorious hope for the future, to make us

exclaim, Truly what compensations are found in His company and approval for all the loneliness and trials of our lives. Or if our hearts have met with but half-hearted sympathy from our friends, and been thrown back on our own resources, how different it has been when, within our chamber, we have poured out all our heart to Him who seeth in secret and understands all our pain! It may be that we have been unable even to express our needs—only groans, or even to kneel in silence before Him. Yet unfailingly He has strengthened, encouraged, or comforted according to the need of the moment. So again I say, Was not the sweet consciousness of our Lord's direct dealing with us worth all the pain of loneliness which drove us to Him? Ah, if we need real, effectual sympathy, *go to Jesus*; for

“Touched with a sympathy within,  
He knows our feeble frame—  
He knows what sore temptations mean,  
For He has felt the same!  
He in the days of feeble flesh,  
Poured out His cries and tears;  
And now, ascended, feels afresh  
What every member bears!”

Concerning God's people of old, we read in Isaiah: “In all their affliction He was afflicted and the angel of His Presence saved them.” And, in the New Testament, see Him as the widow passes out of the gates of the city of Nain with the dead body of her only son. Jesus halts the procession, touched by the mother's deep sorrow, and restores again the son to life. See Him also at the grave of Lazarus weeping with those who weep, but soon turning their sorrow into joy. All through the Gospels, we

may trace our blessed Lord's tender compassion in active operation for the relief of sufferers. And He is the same to-day. If He calls us into the lonely places in life—in the house of mourning, by the sick bed, with the aged, the suffering, the poor and needy where we are necessarily shut away from much that others delight in, let us esteem it a privilege to keep company with Him there, for it is thus we may learn to know Him; and like Him to be tenderly thoughtful of others. Ah, fellow Christian there is a heavenly joy in this, far beyond anything the world can give. We crave the honor of His approval?—let us welcome the training.

“ Oh, not forsaken! God gives better things  
Than thou hast asked in thy forlornest hour;  
Love's promises shall be fulfilled in power.  
Not death, but life; not silence, but the strings  
Of angel-harps; no deep, cold sea, but springs  
Of living water; no dim, wearied sight,  
Nor time, nor tear-mist, but the joy of light.  
Not sleep, but rest that happy service brings;  
And no forgotten name thy lot shall be,  
But God's remembrance. Thou canst never drift  
Beyond His love. Would I could reach thee where  
The shadows droop so heavily, and lift  
The cold weight from thy life!—And if I care  
For one unknown, oh how much more doth HE.”

M. M. S.

The next and last paper of this series will be *Alone-ness Abolished*.

# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRONSIDE

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### JUSTIFICATION FROM ALL THINGS

**O**F the treasure committed to Paul, the blessedness of which God would have all who sail with him enjoy while upon their voyage, no truth is of more importance to the peace of the believer than that of justification. This is pre-eminently what Paul calls "my gospel," and "my doctrine." It will be observed by the thoughtful reader of the word of God that while the question "How can man be just with God?" was twice asked in the book of Job, and to Habbakuk it was revealed that "The just shall live by faith;" it remained for the apostle of the Gentiles to fully develop and widely proclaim the great doctrine of justification by faith. It is the corner-stone of "the mystery of the gospel." No other apostle or apostolic writer so much as mentions it, save that Luke as the inspired historian tells us how Paul preached it. But Peter and John never get beyond forgiveness of sins—nor, in one sense, shall any of us; for our song in heaven shall be of divine forgiveness. Still there is an aspect of forgiveness far higher than that of mere pardon, and it is of this that Paul delighted to treat.

To unfold his special instruction on this soul-stirring theme would be to expound the first eight chapters of the epistle to the Romans, which has most



appropriately been called "The epistle of the Forum, or the Law-court." But others have done this most ably and the young believer can here only be referred to their excellent writings.\* I simply desire, as briefly and clearly as possible, to outline the subject of Justification as treated in Romans and defended in Galatians.

When I think of forgiveness, as the word is ordinarily used among men, I think of a man proven to be guilty but pardoned through the clemency of another. But when I think of justification I think of a man charged with guilt, but, upon being brought into court, cleared on every count. And this is exactly what scriptural justification means. It is "the sentence of the judge in favor of the prisoner." And yet it is the ungodly who are justified by a holy God on the principle of absolute righteousness. How can such an event be brought about?

In the first recorded sermon by the apostle Paul he tells us in what name it is done; he strikes the key-note of the theme so fully developed in the Roman epistle: "Be it known unto you therefore, men and brethren, that through this Man [Christ Jesus] is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things by which ye could not be justified by the law of Moses" (Acts 13: 38, 39). Moses' law indeed could but condemn. Through the name of Jesus God can proclaim justification for every believer. And why? For the simplest of all possible reasons. The Lord

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\* The best book on Romans for young Christians that I have seen is John Fort's "God's Salvation." After reading that I would urge the perusal of C. Crain's "Readings on Romans."

Jesus Himself had taken the place of the guilty, borne the judgment due to sin, and having fully glorified God in this respect had been raised from the dead and seated in highest glory as Man, in token of God's full satisfaction in His finished work. "He was delivered for our offences and raised again for our justification. Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 4: 25; 5: 1).

It is the very simplicity of it over which men stumble. That He, the Holy One, should have been made a sin-offering that we might become the righteousness of God in Him, is something mere human reason would never have conceived. Yet this is the very pith and marrow of the gospel.

If sin be high treason against the Majesty in the heavens—and it is—Christ has died in the traitor's stead. If sin be a capital crime against the moral government of God—and it is—Christ has borne the full punishment deserved by the offender. If sin be a debt which man could never meet—and it is—Christ has paid the uttermost farthing, and the debtor may now go free.

Look at it in what aspect you may, and you will find the word of God reveals that all that He had against the sinner was more than met in the Cross of Christ; and thus God can now be "Just and the Justifier of him that believeth in Jesus."

Sin is not merely pardoned. It is atoned for. Guilt is not simply overlooked. It is gone forever from the eye of God in the cross of His Son. Iniquity is not only forgiven, it is purged by the blood of the Son of the Highest, and the transgressor is justified from all things.

It is after fully establishing all this, that the apostle triumphantly asks: "Who can lay anything to the charge of God's elect? It is God that justifieth! Who is he that condemneth? It is Christ that died, yea, rather who is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8: 33, 34).

All the value of the finished work of Christ—ever before God—stands over against all that I was as a one-time sinful, guilty man. This is justification, and this is my standing in the presence of the infinitely Holy and Righteous One.

"There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8: 1). And the reason is this: He Himself took the condemnation, endured the wrath of God, and has made full satisfaction for all the believer's sins. Faith rests on this and fears no more.

## ANSWERS TO CORRESPONDENTS

QUES. 1.—An explanation of the words "I create evil" in Isaiah 45: 7 would be much appreciated by several of us.

ANS.—2 Thess. 2: 11 explains it. So also Deut. 28: 58-68. It is not an *essential* creation as in Gen. 1, for out of Him who is Light and Love nothing evil can proceed. It is a summoning of the suitable evil powers in existence for judgment upon such as deserve a judgment at the hand of God.

QUES. 2.—Would be thankful for an exposition of 2 Tim. 2: 21, 22.

ANS.—You will find it in a very full way in an article by Mr. Crain, page 68 of our last year's volume. The same is also in

pamphlet form, "An Examination of P. Mauro's tract on Christian Fellowship," postpaid, 10 cents.

QUES. 3.—Why does the Lord, in Luke 9: 21 forbid His disciples to tell that He was "The Christ of God"?

ANS.—Because while He was indeed the Christ of God in His Person, He must needs pass through death and resurrection to enter into the great offices of that title. How could He reign over Israel with their sins upon them? He must first *bear their sins in His own body on the tree* and thus put them away before He can identify them with Him as His own nation. His words to the two disciples on the way to Emmaus (Luke 24: 25-27) show this.

Throughout His ministry our Lord ever seeks to hide His Messiahship, except to those who were of *faith* and could therefore be carried through the times of His humiliation. Even these fainted in a measure as we see in the two disciples above mentioned.

Thus, while our Lord was as truly the Christ before His death and resurrection as after, He could not be *proclaimed* abroad as such till the work which is the foundation of that office was accomplished.

And what is true of that office is true of every other. Saviour, King, Priest—every one of His offices rests upon the work of the cross. In His Person, however, every one of them is true of Him from eternity to eternity, and He could exercise them when and as He pleased. Long before the cross He could, on the ground of it, carry an Enoch and an Elijah straight to heaven bodily.

QUES. 4.—Will you kindly say who were the sons of God of Gen. 6: 2, 4? also of Job 1: 6 and 2: 1? Were they angels as some assume, or were they God's chosen of that day? Were the "sons of God" mentioned in both Genesis and Job the same class at the different periods of time?

ANS.—For an answer to your questions see *Help and Food* 1910 volume, pages 190 and 324. Also the article, "Concerning the Nephilim" p. 81 of the 1911 volume.

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## EDITOR'S NOTES

**Things Incongruous** A book recently issued by our Publishers and sent to a customer was returned. It was on the loveliest subject that can ever come to the ears of man—a book on “The Four Gospels”; and the author, Mr. S. Ridout, had certainly brought to the surface enough of the marvelous depths of those wonderful Gospels to make his book attractive to every lover of Christ.

Besides, the mechanical part of the book seemed faultless inside and out. Why, then, was it sent back?

The reason came pretty soon. The customer wrote, “Your binders have introduced into the book (by error, no doubt) a section of a novel by Marie Corelli, and the subjects are too incongruous to go together.”

This brought on a train of thought: That book is like a worldly Christian. All seems right, yet his heart has let the world in, and this spoils him for the Lord as that book was spoiled for the customer. A worldly Christian is compared in Scripture to a wife who has set her heart on another besides her husband. Is it a wonder, then, if such be addressed in the following strong words:

“Adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore is minded to be a friend of the world maketh himself an enemy of God” (James 4: 4, *Num. Bible*).

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**Valuable  
Publications**

A second pamphlet has just been issued by “The Old Gospel Publishing Co.,” exposing the teaching of “Pastor” Russell on the coming of Christ.

With all who are submissive to God and familiar with the Scriptures, this "Pastor" and his work can excite little else than pity or contempt: pity at the thought of the rendering of account to God; contempt at the charlatan character displayed. "Elijah II." was certainly no more fond of distributing his picture than is this "Pastor."

A more antichristian movement could scarcely be conceived. Yet it possesses features which are attractive, and which may entangle true Christians who are ill-taught in the word of God; for such are easily carried away by every wind of doctrine.

This series of pamphlets, clearly exposing the evil, is therefore valuable, and we trust it will be largely distributed. The two already published can be had of our Publishers at 5 cents each, postpaid; 50 cents per doz., postpaid; \$2.50 per hundred, carriage extra.

Three excellent pamphlets have also been received from [Australia: "The Sanctuary," "The Divine and Eternal Sonship of our Lord Jesus Christ," and "Melchizedek the Crowned Priest;" 6 cents each; postpaid, 7 cents.

We have seen nothing better on the subjects of which they treat.

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### Apostates

The newspapers report a stormy time at a recent meeting of the *Presbyterian Ministerial Association* at Philadelphia.

It seems they had invited the Rev. Dr. Milton G. Evans, Dean of Crozer Theological Seminary—a Baptist institution—to take part. He aired his views

very plainly there, in denial of our Lord's true and essential deity. Jesus was divine, he says, but so *by human consent*—not by origin.

It is refreshing to see there was yet faithfulness enough left in some of the ministers present to protest vigorously against the teaching offered. Others, alas, defended him; while others, apparently, only saw a deviation from long-accepted Christian teaching.

How little power the plain statements of the word of God seem now to have over many! Yet Satan flees when God's battles are fought with God's weapons—"the sword of the Spirit, which is the word of God"—instead of accepted theological tenets, true as they may be! "Thus saith the Lord" must forever drown every other voice. Were God thus allowed to speak alone, how soon men would see that apart from the essential and eternal deity of our Saviour there is no Christianity whatever! It is the rock on which it is built.

But what kind of ministers can such a dean send out to the Baptist pulpits? *Christian* ministers? What! Men called Christians, and yet deny the deity of Christ! Scripture calls them *antichrists*—a sign of the nearing end. "Even now are there many antichrists; whereby we know that it is the last time" (1 John 2: 18). How can children of God make spiritual progress in a religious atmosphere with such deadly poison?

"Be not deceived: evil communications corrupt good manners" (1 Cor. 15: 33).

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# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRONSIDE

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### REGENERATION

**G**OD not only clears the believer from every charge, forgiving his sins and justifying him from all things, but He makes him a new creature, giving him a new nature and introducing him into a new creation of which the risen Christ is Head. All this and more is involved in the truth of regeneration, a truth of great practical importance, though the word itself occurs but once in Paul's epistles, and only twice in all the Bible.

The two passages are Matt. 19: 28 and Titus 3: 5. It is with the latter that we are now especially concerned, as being part of "Paul's doctrine," which we are seeking to apprehend. But a glance at the former verse will aid us greatly in understanding the other. The Greek word translated *regeneration* does not exactly mean to be generated anew, or re-born, as we might suppose; so it is not really synonymous with new birth. It rather means the bringing in of a new order. In Matthew the Lord uses it as referring to "the world to come," i.e., the millennium. Those who had followed Him in His humiliation would share His glory in the coming kingdom—the regeneration, or bringing in of the new order long predicted by the prophets, and for which Israel are still waiting and sighing.

But already a new order has been established, which we generally call Christianity. To share in



this we need the washing of the Word, the bath of regeneration. In other words, when a man believes the gospel and thus receives God's present testimony into his soul it washes and cleanses him; he is born anew and thus made morally fit for the new order into which he is brought by the matchless grace of God.

Paul never speaks of being born again, though he uses other terms that mean practically the same thing. He looks at man as dead and needing life, so he says to believers, "When we were dead in sins we were quickened together with Christ" (Eph. 2: 5). We have become sharers of Christ's life; hence we are born from above. And now we belong to the new creation of which Christ is the Head.

Our link with the old creation is severed through Christ's death; for He died as representing us, and faith links us up with Him as risen. We belong to the regeneration, the new race, and no longer are part of the old generation of which fallen Adam is head.

It is a great step forward in the experience of one's own soul when this stupendous truth is apprehended "for the obedience of faith."

Henceforth the Christian will test everything by its relation to Christ and the new position which all who are in Him now occupy. The practical effect of this will be very far-reaching. The old legal ground of "Is there any harm in this or that?" and "Is it my duty to do thus and so?" will be left behind. In its stead, the believer will be able to view everything from the standpoint of privilege and loyalty to the Head. In place of speaking of "any harm," or "no harm," the question will be, "Is this

consistent with new creation?" Tests will come daily, and can all be met on this ground: "Is it of Adam or of Christ? Will this enable me better to reflect Christ? Will that be suited to the new order to which I have come?" In other words, "Is it of the old generation, or of the re-generation?"

Sometimes there may be perplexity still, but if no doubtful step is taken and God's mind is sought through His word, the Holy Spirit, who is the power of the new order, can be counted on to make all clear. What is needed is a single eye; for, "If thine eye be single, thy whole body shall be full of light."

The washing, or bath, of regeneration is that one bathing referred to by our Lord when He said, "He that is bathed [not *washed*, as in the A. V.] needeth not save to wash his feet, but is clean every whit" (John 13: 10). This bath is the application of the word of God (see John 15: 3; 1 Peter 1: 23) to heart and conscience when one is born anew. A double cleansing is thus effected. The Word tells of the blood of Jesus Christ, God's Son, which cleanseth from all, or every, sin. This is judicial. It purges my conscience, and renders me forever clean before God. But the same Word judges all my old ways, and judges me personally as morally unfit for God. When I bow to this testimony in repentance, I am morally washed all over. And thus I am, by this double cleansing, introduced into the new order. Hence it is called "the washing of regeneration." It needs never to be repeated. Once in the new creation, I am in Christ, and can never again be separated from Him.

But now I need the daily application of the Word

to keep me clean, to keep my *ways* in accord with the order to which I belong. "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to Thy word" (Ps. 119: 9). This is that daily washing of the feet which the Lord illustrates so beautifully in the chapter above referred to. And this blessed service He is continually carrying on, that we may enjoy, have part with Him in the things so dear to His heart.

See to it, young Christian, that you do not hinder this loving service by neglect of your Bible, by a prayerless spirit, and by unjudged evil in your life. You belong to the regeneration. Make it ever your object to act accordingly, cleaving to the Lord with purpose of heart.

*(To be continued.)*

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**THE INCORRUPTIBLE CROWN.**—The apostle Paul says that the people of this world strive after things that are quickly to pass away—men work to make money and to accumulate gold, and then it either leaves them, or they have to leave it. We who are Christians have something far better to strive for: we are to lay up treasures in heaven. We are to live for Christ here, to be true and faithful servants; and let us remember that there is a wonderful book of remembrance kept in heaven, where all our actions are recorded. If, when that book has been opened, we find our lives have been spent for ourselves, and not for Him who died for us, what then of that incorruptible crown? If, on the other hand, through God's grace, we have lived for Him, then shall He give us that crown, with eternal joy.

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# WATCH AND PRAY AND WAIT

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**W**ATCH, for the enemy ceaseth not night nor day,  
Laying his traps and snares for thy feet unawares.  
'Isms of every kind, blinding the heart and mind,  
Meet thee on every side like a devouring tide  
Wrought by mere human mind, borne upon every wind  
Hid 'neath enticing smiles:—thus Satan works his wiles.

Pray, for the atmosphere filleth the heart with fear—  
Lest some loved child of God fall 'neath this fearful rod :  
Pray, lest *thy* heart grow cold, and the sweet things of old  
Losing their charm for thee, thou mayest fall easily.  
Think of His cross and shame, think of His glorious name,  
Once 'twas the drunkard's song, and I fear 'tis not long,  
E're men with oath and curse, use that blest name far worse.  
Now they would bring it low, say that they do not owe  
Aught to this glorious One—that He is *not* God's Son.  
*Man* is the God men seek; Jesus, the God-man meek,  
Suits not the critic's mind, Him they've left far behind—  
So say wise men to-day; but we're more wise than they.

Wait, He is coming soon, whether midnight or noon ;  
Only be patient still, He must His word fulfil.  
Yea, while you suffer wait, soon He will ope' the gate  
Into His blessed home, saying "beloved come ;"  
Wait tho' the eyes grow dim, pray while you wait for Him,  
Each look of faith, each cry pierceth the very sky.

Courage, each waiting saint! let not the heart grow faint  
Just as the night is o'er, just as we near the shore.  
Look for the morning star shineth—I'm sure, not far ;  
And its effulgent ray soon will declare the day.  
Dark hath the shadow been over this world of sin,  
Cast by His heavy cross—thank God, not over us.  
We're on the glory side, there ever more t'abide  
Watching for Him to come, waiting to be caught home :  
When that bright morning breaks, each sleeping saint  
awakes,

We shall be changed, and they, caught by the Lord away,  
To our eternal home, no more on earth to roam.

Come! blessed Lord we pray; hasten that glorious day,  
When the last gathered one turneth to Christ Thy Son.  
Then we shall see Him crowned, then we shall hear Him  
owned—

Jesus, the glorified, who once was crucified.

H. McD.

## READINGS ON THE EPISTLE TO THE GALATIANS

### Chapter 3 : 1-12.

THE two chapters we have considered may be called the apostle's defense of his apostleship. He completely disposes of every question raised as to it, proving that his apostleship and the gospel he preached were not of man, but of the Lord. We enter now upon a new part of the epistle.

In chapters 3—5: 6 he attacks the attitude the saints of Galatia had assumed toward Christianity, and very fully exposes its unreasonableness. He convicts them of being *in a delusion*. Having proved himself the mouthpiece of God, the Galatians were responsible to bow to his unfolding of the distinctive features of Christianity which their delusions denied. We of to-day are equally responsible. Bearing this in mind, let us turn to the consideration of the apostle's reasoning.

First, then, he vigorously denounces their folly, and charges them with having been "bewitched," or "deluded" (verse 1). There was no excuse for them, because it was a crucified Christ of whom they had heard in the gospel that had been preached

among them. A crucified Christ meant the judgment and setting aside altogether of man according to the flesh. They, in submitting to circumcision, were denying the significance of the cross of Christ; they were going back to the effort "to make a fair show in the flesh"—which the Cross had judged and set aside.

Having made so serious a charge against them, he at once proceeds to demonstrate and prove it. His appeal is to the fact that in Christianity the children of God are possessors of the Spirit of God. This fact seems to have been at least generally acknowledged in apostolic times. The Judaizers themselves do not appear to have questioned it, and there is nothing to show that there was any doubt about it in the minds of the saints in Galatia. Though they had given in to the perverters of the gospel, there is no evidence that they denied they had the Spirit.

As I have said, the apostle appeals to this admitted fact—the possession of the Spirit by the children of God since the introduction and establishment of Christianity. The question the Galatians were invited to consider was, On what principle had they received the Spirit? Had they become possessors of the Spirit on the principle of faith, or of works of law? (verse 2.)

Now the right answer to this question is the proof of the folly and delusion the apostle has charged against them. It will be well to give close heed to the reasoning in which Paul so convincingly demonstrates the truth of his serious accusation.

It should be evident to every one that the apostle's conception of Christianity is that it is the *beginning* of the possession of the portion promised to

faith. He says, "Having *begun* in the Spirit, are ye now *made perfect* by the flesh?" (verse 3.) To this question he adds another, "Have ye suffered so many things unnecessarily?" (verse 4.) These two questions show clearly the apostle's idea of Christianity. With him, "in the Spirit," which is the distinctive characteristic feature of Christianity, faith *has begun* to possess its promised inheritance. He does not regard Christianity as *full* possession. In the sense of full possession, Christianity is not *perfection*, but the *beginning* of possession.

It may perhaps be well to elucidate this more fully. We are familiar with the thought that Abraham is God's pattern man of faith. Now, as that, he was the man with whom God began the revelation of faith's portion. When He said to Abram, Go to a land that I will show you, He had in his mind something more than the land of Canaan. When He said to him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward" (Gen. 13: 14), Abram did not see all the inheritance that God had in His mind for faith. When, again, in chapter 15: 5, God said, "Look now toward heaven, and tell the stars," the full inheritance of faith was not revealed to Abraham; Abraham's revelation was a partial revelation. But even so, God was promising an inheritance to faith. It is evident to us now that God even then had in His mind the heavenly and earthly things over which Christ is to be Head (Eph. 1: 10). What was shown to Abraham was a hint of it, a partial revelation; but even so, it was a distinct promise to faith.

Now this *promise* is all that Abraham and his seed

—the children of faith—had in Old Testament times. They never *possessed* the inheritance promised. They never even *began* to possess it. Hebrews 11 shows this clearly. They looked forward *to* possessing, but they never possessed.

But now, with the coming and establishment of Christianity, there has been a great change. The inheritance has been fully revealed. The portion God had in His mind for faith, of which He then gave various hints—fragmentary revelations—has been fully disclosed. He has shown faith its land—the inheritance of Christ.

Contrasting the partial revelation of faith's possessions of the Old Testament with the full revelation of the New, we cannot fail to see that a great change has come in with the establishment of Christianity. But the full revelation of faith's blessing is not the only change that has been made for the children of faith. They now have received something more than a promise, something more than the *revelation* of their inheritance. They have received the *first-fruits* of it—a *present possessing* and foretaste of what full and final possessing will be.

The heirs of the inheritance of faith have received the Spirit of God. As One who is possessing all that Christ is Heir to, He has come down here, not only to be with the heirs, but to *indwell* them. In the Spirit who now indwells the heirs of faith, they have begun to possess their inheritance. They are not yet in full possession; but having the Spirit, they have begun possessing.

Christianity, then, is the beginning of *possession*. This is evidently the apostle's view of it. He does not, indeed, consider that believers now have fully



attained, or have reached, perfection, but they have begun to possess in the Spirit.

But on what principle have the heirs of faith begun possessing the inheritance promised them? On what principle have they received the Spirit? Is it on the ground of fulfilled works prescribed by the law? Evidently not. Are the recipients of the Spirit those who have established their own righteousness? Plainly not. *Not* by circumcision and keeping the law of Moses have they received the Spirit. It is not on the principle of law-works that the heirs of faith have begun the possession of the promise. It is on the principle, or on the ground, of their faith in Christ. But if the *beginning* of inheriting is on the principle of faith, is it possible that inheriting *in full* can be on the principle of works of law? Is perfection (that of which the Spirit is the earnest and foretaste) for those who are circumcised and keep the law? How manifest the folly of such an idea! What a delusion it is!

But this is exposed in another way. The Galatians, in receiving the gospel, had not only suffered much loss, they had exposed themselves to persecution. For the sake of Christianity they had given up what was their gain and boast. They had renounced their own righteousnesses; they had judged their own merit to be loss, refuse. For this loss they had gained (on the principle of faith) faith's earnest of her promise. What folly to make perfection (full possession) depend on what they had renounced for its present pledge and guarantee—the Spirit that now indwells the believer! What a manifest delusion!

What point and force is in the apostle's question,

“Have ye suffered so many things unnecessarily?” If full, final possessing the inheritance depends on human effort—on works of law—why abandon law-works for Christianity? The apostle, of course, does not allow that their renunciation of self-effort for Christianity was unnecessary; but if it was not unnecessary, if their believing in Christ was a right thing, how manifest their present folly in taking the ground that perfection is to be gained by taking the law as their rule of life!

If question is raised as to the divine authority for Christianity, the apostle's reference to the signs, and wonders, and miracles, by which Christianity had been demonstrated as being of God, fully answers it. There could be no successful attempt to disprove the claims of Christianity. Its introduction into Galatia had been divinely attested. In the face of the marks God had put upon it that it was of Him, it would be folly to deny its divine origin and its authoritative establishment (verse 5).

If then Christianity is of God, what folly the Galatians had fallen into! Surely they must have felt the convincing proofs of the charge the apostle had made against them. His indictment of them was very severe, and without compromise, but he fully established the truth of it.

But he has other arguments still to urge. In verse 6 he insists that this same principle of faith operates in Christianity as it did in Abraham. “Abraham believed God, and it was accounted to him for righteousness.” Now Abraham is the pattern man of faith; hence it is evident “that *they which are of faith*, the same are the children of

Abraham" (verse 7). Mark this well. Those who are of the works of law are not the children God promised *him*. Abraham himself had to learn that the children after the flesh were excluded from the children of promise (Genesis 17). But this is not all. It is also evident that God promised Abraham that his children should include children of faith among the Gentiles. The declaration, "In thee shall all nations be blessed," means this (verse 8).

Now, as we have seen, Christianity is the beginning of the fulfilment of promise. Christians, then, are children of faith. We are heirs with Abraham to his promise—his inheritance. But if so, then it is by faith—on that principle—that we have our blessing. Whether it is the beginning of possessing as now, or the complete possessing—the perfection we are waiting for—it is on the principle of faith that we obtain it. The simple fact is, it is "they which be of faith that are blessed with believing Abraham" (verse 9). It is *believers*, and they only, who are sharers with Abraham in the promise of God. All believers now, i. e., in Christianity, are sharers in Abraham's promise so far as that promise has been fulfilled.

As we have seen, the gift of the Spirit to believers is a partial fulfilment of the promise. The heirs of the promise in these Christian times, being indwelt by the Spirit, possess as much of the promise as has been fulfilled. But it is on the principle of faith that the blessing, in the measure in which it is possessed, has been bestowed. Surely, then, the fuller measure which we are to receive cannot possibly be on the principle of human works. The thought of acquiring perfection (the fulness of blessing)

through law-works is absolute folly. Those who have been induced to embrace the thought have been deluded.

This the apostle shows still more fully in verses 10-12, where he contrasts the two principles, faith and works of law, showing how diametrically opposite they are. As many as have their standing before God on the principle of law-works are under the curse. Plainly so, because it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to *do* them;" while, on the other hand, it is written, "The just shall live by faith." This makes it perfectly clear that "no man is justified by the law in the sight of God"—as none have kept it.

The law, as the apostle says, is not of faith. Its meaning and character proclaim the necessity of living by doing it; but that is not faith. Man being what he is, the result of making the law the rule of life is to bring him under its curse.

What folly on the part of a Christian whose blessing is on the principle of faith to turn to the law as the rule by which he is to live, and as the principle by which he is to attain to the completion of his blessing! What a delusion to so completely pervert the very character of Christianity! It is the denial of it as being the beginning of the fulfilment of promise. Let saints everywhere consider well what is involved in the claim that they already possess the Holy Spirit, while they deny that He is the beginning of possessing their inheritance. It is the practical denial that He is an earnest of our inheritance—a present foretaste of it.

But we must follow our apostle's argument still

further. He has not yet exhausted all his reasons for arraigning them as he has done. Their adoption of the views of the Judaizers affected the truth of Christianity in many ways. There was need that this should be made clear to them. The apostle then proceeds to the consideration of another characteristic feature of Christianity which their making the law a rule of life destroys. If the views they have accepted are the truth, then the Christian doctrine that the children of faith are redeemed from the curse is false. We must now look at what the apostle has to say in regard to this most important matter.

C. CRAIN.

*(To be continued.)*

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## FRAGMENT

“In Matthew 12 the Lord rebukes the Pharisees by saying, ‘Have ye not read what David did when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?’ This is noted in three of the Gospels, and so of great importance.

According to the established order of things David in this act might have been wrong, but *morally* he was right, and the Lord justifies him fully. We are naturally legal; fond of ecclesiastical law; great sticklers for it. It is wonderful how we can magnify an ordinance made for our blessing into such proportions as to make it a hindrance to that blessing, and to prevent God’s government having its way. But He loves the moral condition of soul which acts for Him in the moment of crisis, and which we may easily mistake. We always incline to tithe the anise

and cummin and neglect the weightier matters of mercy and judgment. 'I will have mercy and not sacrifice is a great word.' "

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## ALONE-NESS ABOLISHED

**W**E have spoken of Christ in His lonely walk on earth; also of the Christian following in the Master's footsteps and sharing His portion. We have looked a little at the compensation side of the lonely life, and seen that the gain is greater than the loss: notwithstanding this, we have to own there is a great deal connected with loneliness that we would gladly avoid, and it is with feelings of relief and gladness that we turn our thoughts to the fact stated at the heading of this chapter, that one day we shall find "loneliness abolished."

Our thoughts turn to that bright, eternal home where, our Saviour tells us, He has gone to prepare a place for us, where He who has been our satisfying compensation down here shall be seen face to face. There faith will give way to sight; we shall behold Him, and see the marks in His hands and His feet: He who suffered for us is crowned there with glory and honor; we shall praise, with the song of the redeemed, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." What a wondrous reunion, too, there shall be! All the loved ones who "sleep in Jesus" we shall meet again. We can hardly imagine what it will be; pen cannot describe it—the aching void made by their having been called from us one by one all gone—no trace of sin left, as when we knew them on earth—no weary

body, no feeble frame; but, having washed their robes and made them white in the blood of the Lamb, they have put on immortality, and shall know weariness, pain, or death, no more; and there shall be no more partings, which have so often saddened us here. There will be the surpassing joy of *seeing Jesus*, and being forever with Him. We may perhaps say that He will so rivet our gaze that we shall have eyes only for Him, and our fellowship and joy even in reunion with our loved ones will find its centre in Christ our one Redeemer and Lord, Himself the great Centre of all the worship and praise in heaven. The Father delights in Him; angels delight to do His bidding; and the redeemed shall cast their crowns before Him as the One only worthy of them. Does it seem so much *in the future*, dear friend?—so long to wait? Yes, but it surely comes; and the joys of heaven will be as real as the pains of earth have been.

And does it all seem too good to be true? Ah, so faintly is it spoken, compared with what it really will be, that we can only say with the apostle, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." It is true he adds, "But God hath revealed them unto us by His Spirit;" so that we do already enjoy them here. But it is what we enjoy of them here which makes us realize what unutterable bliss it will be to be there, and see no more "through a glass darkly." True, if the Lord tarries, we shall have to "pass through the valley of the shadow of death" ere we can enter into these blissful scenes; but what is death to the Christian but being "put to sleep" by

Jesus, to awake in His likeness? Our Saviour has taken away the sting and the power of death for all who love and trust Him, as we have it in those beautiful verses in Heb. 2: 14, 15—"That through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Christ rose triumphant o'er the grave, and therefore death is just the door opening for us to step into the Father's house. There are no desolate hearts there, and no lonely lives. Perfect love reigns supreme in and over all. The earthly body, with all its earthly limitations, is superseded by the spiritual body, with all its heavenly capabilities.

But what is the title for admission there? Only one—one that cost the Giver a great price, but the receiver has it "without money and without price." That title is, the precious blood of Jesus. Is the reader "washed in the blood of the Lamb?" If so, you are entitled, through the worth of that blood, to enter the Father's house and share in its joys and glories. We need to be very clear on this point; otherwise our anticipation of that happy time will be clouded by doubts and uncertainties. It is wholly and solely on the ground:

"No merit of our own we claim,  
But wholly lean on Jesus' name."

It is for such this little paper has been written—to encourage, cheer and comfort the lonely Christian, and point him on to that glad day when all shall be brightness and joy.

But it may be that some lonely one who has never yielded to God, whose heart is unhappy because he



has never sought and found Jesus as Saviour and Friend, may read these lines. The thought of "loneliness abolished" will strike such a one as something much to be desired, and with a dart of pain will come the remembrance, "I have not the title." Thank God, dear friend, that you *may* have it if you will. God's great heart of love yearns over all, and His faithful promise is, "Him that cometh to Me I will in no wise cast out." Come to Him, and He will change the loneliness and sighing to peaceful communion and fellowship with Himself, so that life will no longer be a dreary, comfortless road, but all the way along 'twill be Jesus, and at the end the door will open and admit to the Father's house.

Let us remind ourselves that for the Lord Jesus Christ loneliness is past. He knew much of it here. In patience and humiliation He trod the painful path for us. But now it is over. He is exalted, crowned with glory and honor at God's right hand, angels delighting to do His bidding; but methinks our loving Lord will not be fully satisfied until He welcomes home His bride, the Church for which He died; as He prays in John 17:24, "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory which Thou hast given Me." It was not enough for Him to be welcomed back by His Father in all the glory which He had willingly laid aside for our sakes; but He must have His redeemed ones, His purchased possession, with Him, to see and to share His glory. Oh, what love! Well might the apostle Paul reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Let us seek to lose the pain

of the "alone"-life in fellowship and communion with our Lord, learning from Him the inestimable privileges which may be derived from such a lot; and ere we know it that day will be upon us when

"He and I, in that bright glory,  
One deep joy shall share.  
Mine to be forever with Him,  
His that I am there."

M. M. S.

## NOT THE VESSEL, BUT ITS CONTENTS

WHEN one has had a measure of blessing in the Lord's service, how quickly Satan seeks to turn it to evil by stirring up the pride of our heart! He gets us then to think of ourselves more highly than we ought to think. We forget that *it is not the vessel which refreshes, but its contents*. It is not the man who brings the message who blesses souls; it is the message itself. It is not the pitcher which quenches our thirst, but the water which the pitcher pours out.

How necessary, therefore, that each vessel whom the Lord calls and sends should be filled with that which edifies His people! Nothing but His word edifies them; therefore He says, "*Preach the Word.*" How necessary, too, that the vessel should be in a state of soul suited to his message. If he realizes the responsibilities of his calling, it will prevent his being easily inflated over the success he may have. Every child added to the family brings its share of care as well as of joy.

Christ must needs fill our heart with Himself if we are going to be vessels for the refreshment of others. We must enjoy the Bread of Life if we set

out to minister it to those who know it not. We must appreciate the grace which God has shown us if we are going to be proclaimers of His grace. There may be natural sweetness, courtesy, oratory; but that is not what meets the needs of dying men and women. I am very thirsty. Here on the table is a showy pitcher. I cannot use it; it is filled with beautiful flowers. On the sideboard is a brilliant vessel of cut glass. I cannot use it; it is filled with sweetmeats. But there, in a corner of the pantry shelf, I find a plain tumbler; it is clean and bright, ready for use. It takes in the cool, refreshing water, and I drink from it with thankfulness. How constantly our natural things illustrate the spiritual!

However superior the other vessels may have been in various ways, they were unsuited to my need. The plain tumbler, *ready to be filled with fresh water*, was the one which ministered to me.

F.

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## CORRESPONDENCE

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EDITOR "HELP AND FOOD":

Your warning in last year's volume concerning "Bible Students," and the doctrine by which they seek popularity, suggests a few thoughts.

As one views the various popular evil doctrines of the day, and their followers, it is evident that the pivotal point with most lies in denying God's right to visit eternal punishment upon the wicked. This spirit of rebellion begins not with the ignorant, but with those to whom the knowledge of the gospel has come, to whom "deliverance from the wrath to come" has been offered, but who "received not the love of the truth, that they might be

saved." They refuse to own themselves sinners, defiled by the sin that is in their nature, and guilty by the sins which they have committed. *They* and their rights are of primary importance, but God and His rights are naught. Under plea of great philanthropy, they are anarchists toward the government of God. It is no wonder therefore if they seem to hypnotize themselves into the acceptance of interpretations which utterly nullify the force of the simple Word. When we see such as come under Mrs. Eddy's teaching utterly ignoring the very things which strike the senses of every man who has any, is it a wonder if rebels against God should so twist and turn the plainest statements of His Word?

"The wages of sin is death," God says. *They* deny sin, and so close their eyes to death. "God is love," they say, and love cannot inflict eternal punishment; but they refuse to hear that "God is light" as well as love, and that His love is expressed, not in winking at our sins, revealed by the light, but in providing a *Saviour* to deliver us from the condemnation under which they have brought us. Mrs. Eddy appealed to perverted wills. Mr. Russell appeals to perverted sympathies. Both simulate faith. Both have the same end. They are Satan's religious products—delusions sent of God in judgment upon a people to whom the light has shined, but who have not loved it. Awful judgment! They will "eat the fruit of their own way, and be filled with their own devices" (Prov. 1 : 31). "If thou be the Christ, come down from the cross, and save thyself and us!" they cried. Their unbelief and hardness of heart hid from them the need of the eternal sacrificial atonement which was of absolute necessity to save men, and which Christ was accomplishing there. *Temporal* relief they cared for. They saw no need of eternal deliverance.

The words of the repentant thief have more wisdom than is found in them all: "Dost thou not fear God?"—

Him who, "after He hath killed, hath power to cast into hell"—"seeing that we are in the same condemnation; and we, indeed, *justly*; for we receive the due reward of our deeds." Is this temporal judgment merely? His further words forbid such a thought: "Lord, remember me when Thou comest into Thy kingdom." Eternity is before him. So also his guilt in view of that eternity. So he appeals to the Lord—this Man who "hath done nothing amiss." Here is the "acceptable sacrifice" being made for his sins—"Christ, who through the eternal Spirit offered Himself without spot to God to purge your conscience from dead works" (Heb. 9 : 14). "To-day shalt thou be with Me in paradise" is the Saviour's reply; for the soul that justifies God *in its judgment* is justified of God; forever delivered from the wrath to come, as also from this scene of corruption and darkness, being "translated into the kingdom of the Son of His love" (Col. 1 : 13).

To question God's eternal judgment is to undermine all that abides.

J. E. H. S.

## ANSWERS TO CORRESPONDENTS

**QUES. 5.**—Several of our children have confessed faith in Christ as their Saviour, but as yet have not received water baptism. They desire to be with us at the Lord's table. Does Scripture forbid their being received before being baptized?

**ANS.**—We do not find in Scripture such a thing as admitting at the Lord's table first, and baptizing afterward. Baptism, being the initiation ordinance into the kingdom of our Lord Jesus Christ, is always the first thing. Mark, we say the *kingdom*, not the assembly. The two things, though related, are quite distinct from each other. The Lord's table is for those who, within that kingdom, show a living faith in Christ. If you have not baptized your children in infancy, you should baptize them upon their confession

of Christ as their own Saviour; then present them to the assembly for reception at the Lord's table.

The assembly does not receive them because they have been baptized, but because they discover in them such work of the Holy Spirit as shows them to be truly members of Christ. They should insist, however, that persons being received among them be baptized persons.

We thank God with you for His grace in your children. What are they given us for, but to train them for Him who died for them and has made us such precious promises concerning them?

QUES. 6.—Does the believer have a purged conscience without first having a knowledge of Christ's work? Could we say he has "no more conscience of sins," until he has appropriated that work?

ANS.—Surely not. Until he has appropriated the work of the Cross, the question of his sins is not to him a settled question. How then could his conscience be free? And after he has appropriated it, and his conscience is free as to his *sins*, he is still likely to be in bondage as to *himself* until he has learned that he himself, a hopelessly sinful being, has been by the hand of God put to death in the death of Christ, and raised out of death in the resurrection of Christ, to know himself now as of a new creation—a man in Christ and Christ in him, perfectly fitted for the presence of God.

Alas, how few among God's people so learn their fallen state as to realize the absolute need of this wonderful provision of God's grace revealed in the death and resurrection of our Lord, and appropriate it!

QUES. 7.—In a late number of *Help and Food* you had an article on the Lord's table, which was a help to me. I have since seen different things written, however, making it incumbent on the children of God to discern whether this or that company of Christians have or have not the Lord's table, and making it their ground of having or not having fellowship with such companies. If this be true, it makes one fear lest he be not at the Lord's table here or there.

ANS.—The article you mention was written to deliver such of the people of God as are entangled in this morass. The questioning as to this or that table being the Lord's may have been well

intended in its beginnings, to show the inconsistency of evil with the holiness of the Lord's table. But the principle is not of God, and it leads astray therefore. It becomes an evil power to frighten the weak into unholy paths. We press afresh what we pressed in the article in question, namely, that the word of God never bases Christian fellowship on finding out where the Lord's table is, but on finding out where truth and righteousness are—where the word of God is free from cover to cover, and bowed to.

Basing fellowship on the first ends in fanaticism and Romanism—a source of abundant human degradation; the other, in spiritual intelligence and holiness—that which gives divine freedom to the soul and makes us fruitful.

QUES. 8.—In December number, in answering a correspondent, you say that the only way to enter the kingdom, whether on its earthly or its heavenly side, is by being born of God. If this be true, how shall we understand Matt. 8 : 12, where the children of the kingdom are cast out into the outer darkness?

ANS.—The Scripture always allows that what is not real may enter in with the real. During the day of grace, in which we are now, this condition of things goes on, and will go on to the end, when the Judge Himself shall separate them.

QUES. 9.—Your Question and Answer department has been a great help to some of us; for the needs of God's people are, I judge, pretty much the same everywhere, at some time or other.

May I ask a question in my turn? The answer may be useful to others as well.

Is it proper for almost the youngest brother in an assembly to give letters of commendation when there are brethren of ripe years both willing and able to do it?

ANS.—The word of God is very explicit on this matter. It does not allow the elder brethren to silence or treat as underlings the younger ones. It says to the elder as well as to the younger, "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Pet. 5 : 5).

The verse begins, however, with the words, "Likewise, ye younger, submit yourselves unto the elder." Even a prominent servant of Christ, as Timothy was, is exhorted, "Rebuke not an elder sharply, but exhort him as a father" (1 Tim. 5 : 1). "Honor

thy father and thy mother" is one of the ten commandments of the law; and so important is it, that it is referred to in Eph. 6 : 2 as "the first commandment with promise." Lev. 19 : 32 says, "Thou shalt rise up before the hoary head, and honor the face of the old man," then immediately adds, "and fear thy God."

But we will not multiply quotations, though we realize the existing defect in this matter. An irreverent, forward youth, who fears not to take things into his own hands which belong to his elder brethren, is a painful sight. It betrays an unbroken will, and a lack of piety. We trust our Sunday-schools everywhere, while giving prominence to the great truths of Christianity, will not forget the practical exhortations which abound in Scripture. The home, of course, is the great school for practical life; but, alas, the obedience of children, so delightful to God, is not much enforced any more, and the results of this go into the assembly of God's people, more or less. Let obedience be required from earliest childhood, and respect to parents and older people, and we shall suffer little from the subject of your inquiry.

QUES. 10.—Would you answer the two following questions?

1. Do we serve the Lord, or does the Lord serve us?
2. Is hell-fire literal fire, or is it used as a figure?

ANS.—If you will attentively read 2 Kings 4, you will find a lovely answer to your first. The prophet, type of the Lord, serves the poor, needy woman. Then the other woman—the rich one—serves the prophet, though later on the prophet serves her too.

So the blessed Lord serves us in all our need—when we were yet sinners, and since we have become saints. Then, from grateful, worshipful hearts, we spend our life in serving Him.

As to your second, we suppose the fire is used figuratively, even as the worm that dieth not. They are figures, no doubt; but of what? Could the reality be less than the figure? Oh that men would lay it to heart, and heed God's solemn warning rather than the lie of Satan now heard everywhere! What a gulf is yawning before the host of antichrists who deny the everlasting punishment of the wicked! for they thereby make the way of escape which God has provided null and void.

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## EDITOR'S NOTES

**God's Institutions** The very first, and not the least, among them is the *Household*.

It is the most sacred little kingdom in all the realms of the creation. Had not man fallen and become lawless it would be the *only* kingdom in existence—a kingdom of *love*, as God intended it to be. There would be no need of rulers, of armies, of judges, jails and scaffolds.

The Fall brought a change, necessitating government and discipline in the Household as in every other human circle. But its original design stamps it still. It is still the foundation of every other institution of God. Were statesmen wise they would protect the Household with exceeding care, punishing with greatest severity every offence against its integrity, for that lies at the root of the prosperity of the State.

In the Church—the greatest of all God's institutions (Eph. 3: 8-11)—the *Christian Household* is also the chief adjunct. So important is it, and so instrumental for good in the hand of God, that the conversion of either the father or mother of a once Jewish or heathen household is sufficient to constitute it a Christian household in God's sight (1 Cor. 7: 14). The whole household is, by the order of God, linked with the believing one who is now free to guide it in Christian lines, and associate it with himself or herself in household worship. It is a recruiting office for the Church of God. It is a school of discipleship for Christ. It is there where the tap-root for eternity has its beginnings.

The *Christian Household*, though composed of saved and unsaved persons, is as truly a holy institution in the sight of God as is the Church, though

here only saved persons are admitted. It is in the world a witness for God as truly as the Church, though in an entirely different position. The Church is a heavenly body, the household an earthly one. The *individual* Christian has his own sphere as a witness for God in the world, the Christian *Household* has another, and the *Church* has another.

Oh, that Christian fathers and mothers realized their responsibilities as heads of Christian *households*. The *Sunday-school* is a help if carried on according to God, but it is a help *only*. To surrender the Christian education of the household to it or to the Church is a fatal error. The seat of the household is the place for Christian education, for intimate acquaintance with the word of God, for learning to practice its teaching. Each Christian father and mother is the priest and the priestess of that sacred circle. It demands, of course, that they, themselves, be *examples* there of what they daily teach. But that will be a blessing to them. It will reveal to themselves their own failings. It will call for self-judgment. It will cause greater acquaintance with God. They will grow in grace thereby.

In this day when outside cares absorb the fathers, when a mad world howls at the mothers to engulf their children in vanity and to sacrifice them to Moloch, oh, for a reviving of the sense of household importance, blessing, and responsibilities. Marriage then will not be so lightly viewed. It will assume far greater heights and nobler aims than the pleasing of fancy. The sense that another spot in which the glory of God and the testimony of Christ will be concerned is going to be established on the earth, will call for prayer and exercise lest a mistake should

be made, and dishonor brought in the relations of the household against the Name we love.

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“*Waiteth*” and “*Waiting*”  
 Rom. 8: 19, 23. Spite all the efforts and means put forth to better the existing conditions of this world, it still

groans and “*waiteth* for the manifestation of the sons of God,” for it is only then that it will really be delivered. This will be at “the appearing of our Lord Jesus Christ.” Until then, oppression, rebellion, war, envy, murder, adultery, fornication, drunkenness, robbery, corruption and lust of every sort will continue to plague the world. The return of Christ is the only remedy, and God is letting the world prove by experience the futility of every other.

In the Church too, spite the glowing hopes of seeing the world converted, and believers made sinless and free of disease, we too must “groan within ourselves, *waiting* for . . . . the redemption of our body.” This will be only when “the Lord Himself shall descend from heaven with a shout” (1 Thess. 4: 16, 17). At that blessed hour, which may occur at any time, “the dead shall be raised incorruptible, and we (the living) shall be changed” (1 Cor. 15: 52). No more sin within us then, to which we are to reckon ourselves dead now, and no more disease to plague our bodies; God’s purpose toward us has been reached.

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## WEIGHTY WORDS, AND TIMELY

**T**HE pretensions and energy of man are strongly manifesting themselves.

The spirit of the age affects many Christians, who labor to restore old things for the service of God

instead of being broken before Him by the sense of their downfall.

To confess openly that which we are in the presence of that which God is, is always the way to peace and blessing. Even when only two or three are together before God, if it be thus with them, there will be no disappointments nor deluded hopes.

The word for the remnant is, "Sanctify the Lord God in your hearts." He is the only centre of gathering.

The Holy Ghost does not gather saints around mere views, however true they may be, upon that which the church is, or has been, or may be, on the earth, but He always gathers them around that blessed Person, who is the same yesterday, to-day, and forever. "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18: 20).

We need to be watchful against boasting as people do in these days; need to be still in the presence of God. There is much independence and self-will almost everywhere.

If anyone speaks of separation from evil, without being humiliated, let him take care lest his position becomes simply only that which at all times has constituted sects, and produced doctrinal heresy. Nearness to Christ would keep us from sectarianism, the most natural weed of the human heart. Sectarianism is getting an interest in a little circle round *ourselves*.

Now I know, at the present time, of no service which is worthy of Him, if it is not done in humiliation. This is not the time to speak of a place for ourselves. If the church of God, so dear to Christ,

is dishonored in this world; if it is scattered, ignorant, afflicted, he who has the mind of Christ will always take the lowest place. True service of love will seek to give according to the need, and because of their need; he will never think of slighting the objects of the Master's love because of their necessity. Men taught of God, for His service, go forth from a place of strength, where they have learnt their own weakness and their own nothingness. They find that Jesus is everything in the presence of God, and Jesus is everything for them in all things, and everywhere. Such men, in the hands of the Holy Spirit, are real helps for the children of God, and they will not contend for a place, or a distinction, or for authority, amongst the scattered flock. The communion of a man with God about the church will show itself in a willingness to be nothing in himself, and such a one will rejoice in his heart to spend and to be spent. . . .

Many think of the Church, but it is rather the Church in power.

There is great instruction in the conduct of Zerubabel, recounted in the book of Ezra.

Heir of the place which Solomon had occupied in days of prosperity and glory, he spoke not of his birth, nor of his rights. However, he is faithful in all the path of separation, of sorrow, and of conflicts he is obliged to pass through.

If we speak of our testimony upon the earth, it will soon be evident that all is but weakness, and, like the seed lost upon the wayside, the testimony will likewise end to our shame.

Neither the anger, nor the prudence, nor the pretensions of man can do anything, in the state of con-

fusion in which the church is now. I freely own that I have no hope in the efforts which many make to assure themselves an ecclesiastical position. When the house is ruined in its foundations by an earthquake, it matters little how one tries to make it an agreeable dwelling-place. We shall do better to remain where the first discovery of the ruin of things by man's deed has placed us—with our faces in the dust. Such is the place which belongs to us by right, and, after all, it is the place of blessing.

We need to watch over ourselves, lest, after having been preserved from the corruption of the age by the very precious truths revealed to us in our weakness, we should be taken in the net of presumption, or thrown into insubordination. These are things which God can never recognize or tolerate, since we are called to "keep the unity of the Spirit in the bond of peace."

J. N. D.

## 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.

#### ETERNAL LIFE

**O**F those who in this spiritual sense sailed with Paul, no one was dearer to him than the young preacher Timothy; and to him he writes, "Lay hold on eternal life" (1 Tim. 6: 12). The inspired exhortation is for us likewise; but if we would lay hold on life eternal, it is important that we understand the teaching of Scripture regarding it.

John is, properly speaking, the apostle of eternal life. He it is who fully unfolds it; but it is Paul who ever presses it as a practical thing.

The Gospel of John presents the Lord Jesus as the Eternal Life which was with the Father, and was manifested here for a time on earth. The first Epistle presents that same life now manifested in the children of God. In both Gospel and Epistle, again and again it is insisted on that this everlasting life is the present portion of all who believe in the Lord Jesus Christ. He gives eternal life to all His sheep, and assures us that they shall never perish. Indeed, they could not, or the life would not be eternal, but simply probationary.

Let there be any doubt or difficulty as to this in the Christian's mind, and true, unselfish service for the Lord Jesus Christ there can scarcely be. If I have any lingering fear of being possibly lost at last; or if I suppose that I maintain my salvation by my faithfulness, genuine faithfulness there cannot be, for I shall ever have before me—not purely the glory of Christ—but the selfish thought of making my own soul secure.

But all this is rebuked wherever life eternal is taught in Scripture. In the very nature of things a life that is eternal can not come to an end. And every believer has this life—a life that has no beginning and shall have no ending; for it is the very life of the Son of God. In the Christian it has a beginning, it is true. It is imparted to him the moment he is born of God. By human generation he obtained natural life—a life that was already forfeited. By new birth—divine generation—he becomes the possessor of eternal, inalienable, non-forfeitable life.

It is thus we are enabled to apprehend divine things and have fellowship with divine persons. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17: 3).

But in addition to the doctrine of the present possession of eternal life, the word of God presents that life as a goal and as an experience subjectively apprehended and enjoyed. This is Paul's special line. He who reads only Paul on this subject might lose sight of the truth we have just been considering; but there is no need so to do. John's truth comes first. Then that committed to Paul follows. Eternal life is ours now, but it is also our hope. "In hope of eternal life, which God, who cannot lie, promised before the world (or, the ages) began" (Titus 1: 2).

This is the Christian's goal. He now has eternal life in him. He looks on with eager, glad expectancy to the time when, in the fullest possible sense, he will enter into life, and will be in the scene to which eternal life belongs. Now he has eternal life in a decaying body and in a crumbling scene. Then he will possess a body radiant with eternal life, and fully fitted for its display in a "city that hath foundations," and amid scenes that "cannot be shaken."

Take a simple illustration: A child possesses life—natural life—from the moment of birth. But for that child there is a long period of discipline and education ere he really enters into life, fulfilling his chosen vocation. So with the believer. From the moment of new birth he has eternal life; and yet he daily lives in hope of eternal life; and when at last earth's discipline is over and the soul's education



complete, he goes away "into life eternal" (Matt. 25: 46).

But Paul's exhortation to Timothy suggests a third application. He is to "lay hold on eternal life." In the same chapter, verses 18, 19, the "rich in this world" are charged "that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life;" or, as a better rendering has it, "lay hold on the true life," or, "life in reality." The original is quite distinct from the ordinary term for eternal life.

But the one passage throws a clear light upon the other. We lay hold on eternal life as we realize in our souls that we do not belong to this sphere; that everything for us is connected with the scene to which we are going. Hence we learn to look very differently upon the things of this life from what we once did. We realize that the true life is life in fellowship with God, and so we are enabled, in the Spirit's power, to use this world without abusing it, walking as Christ walked, who alone fully manifested eternal life in this scene of death. This is, for us, to lay hold on eternal life.

It is most sorrowful to hear people glibly talking of having eternal life and being forever saved, when they are really trying to "make the best of this life" like men of the world who make no profession. If I have eternal life, I am to make it known by living it out, and acting now in the light of the coming day of the unveiling of Jesus Christ.

This was what Paul desired for Timothy, and what he would see in all who sail with the beloved

apostle, whose whole life-purpose was expressed in these words: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3: 7, 8). This is to display eternal life in a body of clay, an earthen vessel, while pressing on to the scene to which that life belongs.

(To be continued.)

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## READINGS ON THE EPISTLE TO THE GALATIANS

Chap. 3: 13-29.

(Continued from page 45.)

If we wish to fully appreciate the emphasis the apostle here puts on the doctrine of the believer's redemption from the curse of the law, we must consider the difference between the position of believers *under law* and that given to believers *now* under grace, under Christianity. It is needful to remember that the law was not given to Abraham's seed according to faith, but to his seed after the flesh. It was given to the nation *as an earthly nation*, looked at as composed of men according to the flesh. It raised with them the question of man's ability to live by his own righteousness. Is it possible for a man to justify himself in the sight of God by his own efforts, or works? The trial demonstrated the impossibility of it.

Now so long as the trial continued, when once it

had been instituted, Abraham's children according to faith, in the midst of the nation, by virtue of their being a part of it, were as responsible as the rest to do the things required by the law. What then was the result *for them*? What was the consequence for the true children of God of their being in this way under the law—under its obligation?

Did they keep it? No more than the others. Did they establish a righteousness of their own? No more than the others. In result they were under the same penalty of failing to do so. Having broken the law, they were under the curse of the law, having to bow to being adjudged as deserving the death to which the law cursed them. The law made no provision for exempting the children of faith.

Let it be remembered that all this has no bearing on the *eternal* issues. It does not mean that the children of faith who died while the law was in force as the method of God's dealing with man after the flesh, lost faith's final and eternal blessing. No, in no wise. But as under the order of things God had set up for man in this world, they were guilty and deserving the curse of the law.

It is also evident that their death was not that of the law's curse. They died in faith, as the 11th chapter of Hebrews makes plain. Now several questions arise demanding a satisfactory answer. How could the children of faith who died during the trial of law, and failed equally with the rest, be exempted from the law's penalty? How can the children of faith *now* be exempted from the curse of the law? There is still another: God promised Abraham heirs—children of faith from the Gentiles as

well as from his own—to inherit with him his blessing. How can Abraham's blessing come upon Gentiles?

One thing answers all these questions: God has provided a Substitute to undergo the curse in behalf of the heirs, to redeem them from the curse, to buy them out from under it. The children of faith who lived under the trial of law were *anticipatively* exempted from the death, or curse, of the law. Their preemption from it was on the ground of a provision that God, in grace, was going to make for them. *As* anticipating Christ's being made a curse on their behalf, God did not inflict the curse upon them. Their death was not a *penal* death with judgment following it. Whether we speak of death as what man is appointed to, or as the curse of the law, they who were of faith—Abraham's seed—were bought out from it; the price of the purchase having been paid by Christ by dying in their behalf.

But if the death of Christ was the basis on which the heirs who lived while the law was in force were preexempted from the law's curse, now that the anticipated substitutionary death has been accomplished, the heirs of promise—the children of faith—are in no sense involved in the curse of the law. Through Christ's death they are dead to the law. The death of Christ is God's justification for exempting believers *both then and now* from the penalty of not doing the requirements of the law.

As to the third question, Christ's being made a curse is the full carrying out of the law. The law was not set aside, it was not abrogated, but it was carried out to its full extent. It has operated *even* to the infliction of its penalty, though it was in the

person of a Substitute; but *so* operating, it ends the law as God's method of dealing with men concerning their working out a righteousness of their own. "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4).

Now this ending of the law as God's public way of procedure with men was necessary before God could *fulfil* His promise to Abraham—to faith. As long as the law stood as God's method of dealing with men He could neither *in part* nor *in full* give to faith her inheritance. While the law was in force no believer among the Gentiles could possess even in part the inheritance promised. For this it was necessary to end the law as the principle of dealing with men. This should be evident—for the promise is on the principle of faith—but the law is the principle of works, not faith.

Now, as we have seen, while Christianity is not the complete fulfilment of promise, it is the *beginning* of fulfilment. God is *now* giving the heirs a part of their inheritance—the Spirit, who is a foretaste, an earnest, a present pledge, of the full portion to be received later. Gentile believers, then, as well as Jewish believers, are now, through Christ, possessing faith's promise *in part*. The law is no longer a hindrance to this (verses 13, 14).

This is of the very greatest moment. Through not seeing it, very serious errors have been made. Among them, perhaps, none is more serious than the doctrine, prevalent in many quarters, that the reception of the Spirit is dependent upon something *additional* to the faith on the principle of which we become Abraham's children. Whether we are Jews or Gentiles, we are *born* into Abraham's family, we

are born *through faith*. The doctrine that some of the family, whatever the reason given for it, have not received the Spirit of God, is a practical denial of the characteristic difference between the dispensations of law and of Christianity. God *then* did not give His Spirit to indwell *any* of His children. *Now* He gives Him to *all*—no less to all Gentile believers than to all Jewish believers. Every heir of faith's inheritance, in this present time of the beginning of fulfilment, is inheriting, or possessing, the present earnest—the gift of the Spirit. The law no longer being the principle of God's ways, is no longer a hindrance to the blessing of Abraham coming on Gentiles.

The error of which I am speaking is a subtle *revival* of the Galatian error. True the form differs, but the same principle underlies both. Their error was that perfection—complete fulfilment—is by attainment, by self-effort, by progress in knowledge. Call it by whatever name, even believing the gospel, it is making believing the gospel a work of merit; and that is in principle the error of the Galatians. In both an addition to faith is required, so that faith is not made the *sole* principle on which the believer possesses his blessing.

Another serious thing about it is, like the Galatian error, it denies the *full* meaning of the death of Christ; for in the measure in which something on our part is required as essential to the reception of faith's blessing, which now is the Spirit, in that measure the meaning of Christ's death is denied. The death of Christ means the end of requirement—of all self-effort.

How little the Galatians thought they were deny-

ing the meaning of Christ's death! How little the Judaizers of the present day realize they are reproducing the principle of the Galatian error! But what folly it is when looked at in the light of the apostle's doctrine of Christ's being made a curse! What a delusion to seek to establish a claim to faith's blessing! What a misconception of Christianity!

But let us turn to verses 15-18. There were those who probably argued that the law was given after promise, and so superseded it, set it aside, made it of no effect. Paul's answer is, The promise was made, not only to Abraham, but also to a particular Seed, i. e., to Christ. Now the law, coming in between Abraham and Christ, could not disannul a promise made to Christ. Christ's inheritance it is, therefore, that was promised to Abraham on the principle of faith. Since he is the pattern, the heirs, who share the promise with him, must have it on the same principle—that of faith, not of works.

The objector may say, Why then the law? What was the good of it? The answer is, There was need of convicting of sin, of stopping all boasting. The conversion of sins into transgressions—violations of positive prohibitions—was the service the law did. The effect of its work was that every mouth was stopped (Rom. 3: 19). Not only is the unregenerated Israelite proved to have nothing to boast of; not only is the unbelieving Gentile shown to be in guilt; but even the very heirs of Abraham themselves are demonstrated by *their* transgressions to have no claim to blessing. The law thus shows that faith in the sovereign promise of God is the *one only way* of blessing—not self-effort.

The need of this lesson is the reason why law came in between promise and Christ. It was added to promise to serve the purpose of demonstrating this necessary lesson. Its place therefore was a secondary one. It was not intended by God to abide permanently. It was His purpose that it should pass away when Christ came.

Moreover, the circumstances of its establishment were in keeping with its character as a temporary institution. It was ordained by angels in the hand of a mediator. It was not like the covenant with Abraham in which God entered upon a contract where He was the *only* contracting party. In the law, it was *two* parties contracting together (verses 19, 20).

In the Abrahamic covenant God came forth in His absolute sovereignty, saying, "*I will.*" There were no limitations upon His will save those He imposed upon Himself. It was a covenant in which promise is without conditions. No requirements are made in order to its being fulfilled. No self-effort is demanded of the one to be blessed. The blessing promised is absolutely unconditional. It is of faith only therefore.

The legal covenant has not *that* character. There are two parties to it. It is not God saying, in absolute sovereignty, "I will," but God undertaking obligations the fulfilment of which is to depend on the faithfulness of the other party to the agreement. Such a contract, or covenant, as this would not be suitably administered by Christ, however fittingly it was in the hands of Moses. But if Moses declares that he is to be superseded by Christ (see Deut. 18: 15), he is witnessing that his administration must



give place to the administration of the One who is greater than he. The law, then, plainly has an intermediate place between promise and Christ. With the coming of the Seed to whom the promise was confirmed, the administration of law gives place to another of a very different character, unspeakably higher. Christ's administration is that of the sovereign "I will" of God.

It may be thought this view of the relations of law and Christianity makes the law to be against the promises of God. The apostle insists it is not so. He affirms that God never expected man to produce a righteousness of his own. He gave him a law that demanded it, but the life which produces it is not by the law. The question raised under law was not, On what principle does God give life? but, Can man acquire life by his own effort? Nor, On what principle will God fulfil promise? but, Can man work out a righteousness of his own? Can he claim the promise on that ground?

Scripture's answer is, All are under sin, whether under law or not, and none can show he has the slightest claim to the promise. The promise, then, is on the principle of faith. It must necessarily be so. The time arriving for the fulfilment of promise, it is given to them that believe (verses 21, 22).

Until that time the heirs under the law were like children under the watchful eyes of guardian attendants. They were on their way to Christ, waiting for the time to come to receive their promise. The law's voice to them was ever, Remember, you cannot establish your own righteousness. Christ—the coming Christ—is your righteousness. Justification is by faith, not works (verses 23, 24).

The apostle now goes on to show that with the coming of Christianity the heirs are no longer under the guardian attendant (verse 25). His work has been done, the lesson of it abides of course, but the heirs have been given the privilege of taking a new place (see John 1: 12). In this new place they are no longer servants, and are free to be in the practical enjoyment of the sonship, or adoption, which goes with that new place. If hitherto the children of faith were servants, they are now sons. If formerly they looked for justification through Jesus Christ, they now have the liberty of sons. If they were children of faith in old times, by the same faith they now are sons (verse 26).

Christian baptism is a witness to the change that has occurred. As long as the children remained in the position of servants they were not called upon to put on Christ. Baptism, in figure, declares our identification with Christ; not now, of course, as One who is living in our earthly life, but as having died out of this life and risen up into a new place (verse 27). We are, then, in connection with Him *there*. This new place is His really, but believers now belong to Him there. They are now in Christ—the risen Christ. But in Christ the distinctions of earth and the old creation have passed away. We are all one with Him, identified not only in life and nature with Him, but also with His position (verse 28).

But if we belong to Christ risen, are connected with Him in His new position, we are Abraham's seed, i. e., we are children of faith and heirs according to promise. Even we who among the Gentiles have believed are of faith's family, and are inheritors of faith's portion (verse 29).

We have seen that now faith has begun to possess its portion. Having the Spirit is the beginning of possessing the promise. C. CRAIN.

*(To be continued.)*

## THE VIRGINS: WISE OR FOOLISH?

BY G. J. S.

(Matthew 25: 1-13.)

**W**E have here, in a few graphic sentences, a parabolic history of this present period, and how it has been and is affected by the hope of the Lord's return. This history is divided into four parts, viz.:

1. They went forth to meet the bridegroom.
2. They went in again to sleep.
3. They again go out to meet the bridegroom.
4. The bridegroom comes!

Three of these stages have been fulfilled, and have become actual history. The fourth is immediately before us—at our very door.

### I. THEY WENT FORTH TO MEET THE BRIDEGROOM.

This gives us the first stage of the history. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom" (verse 1).

The company is likened to ten virgins; that is, it is set forth, not in its corporate aspects, but as a company of individuals. It is those who, after the

Lord's departure from this world, took up their individual responsibility in connection with His coming back again. Ten sets forth responsibility.

They were a wonderful company, whose affections had gone after their absent Lord, and whose hearts were set on His return.

*They took their lamps.*—They were, and it was their business to be, the light in a dark scene. Christ *had* been the light of the world. He said, "I am the light of the world" (John 8: 12). And again, "As long as I am in the world, I am the light of the world" (John 9: 5). This the world would not have; it was too bright and searching for it. They caught Him and cast Him out of the vineyard, and killed Him! But He has not left the world in darkness. He said to His disciples, "Ye are the light of the world." And when He is gone, they become the only moral light there is. "We all, looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord [the] Spirit" (2 Cor. 3: 18, N. T.). Thus we become reflectors morally of the light that shines from His blessed face. As in the case of Stephen, whose face they beheld actually shining as the face of an angel, so it is written, "God . . . hath shined in our hearts for the shining forth of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).

While it is solemnly possible for one to take a lamp—that is, to profess to be a light in this world—this is the only source of true light. It comes from the face of Christ. All else is mere profession.

*They went forth.*—They went out of something—out of the world that had murdered their Lord to

meet Him on His return. Their earthly possessions were given up for new and heavenly possessions, which filled their souls to overflowing.

The Holy Spirit came down from their glorified Lord to fill their hearts with heavenly things; and as they are thus filled, they can afford to sit lightly to all earthly things. So it was in the beginning.

This helped to bring out the distinction between this company and the world in those days, which was as sharp and well defined as that between white and black. Alas, now it is all grey!—all commingled! There was also holiness inside. Ananias and Sapphira are judged therefore for lying to the Holy Ghost, who dwells in the Assembly. This prevented those who loved it not from linking themselves where a lie was punishable with death.

On the other hand, "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5: 14). That which repels unbelief attracts faith. Persecution outside also prohibited any mere professional link with that wonderful company.

In all this we see how distinctly this company was marked off from the world in early days, and how truly they "went forth," taking nothing but a light with them. Blessed men! But the *object* of their thus going forth was, *to meet the bridegroom*.

They go to meet Him as those who know Him. They do not go *as* the bride, but in their *individual* responsibility, and as those whose hearts have been weaned from the place where He whom they love was murdered, and have been filled with the glories of the place into which He has entered, and into

which He is coming to take them also with Himself. It is into this they are ushered when He comes.

There are two sets of terms used as to the Lord's coming. One set is calculated to strike terror into the hearts of His foes; as, "He shall come in flaming fire, taking vengeance;" the other, to draw out the hearts of those who love Him to Himself; as, "I will come and receive you to Myself." Our scripture is of the latter class. They would not be afraid of the bridegroom. They earnestly look to see Him. It will be to them the close of their night's sojourn in the scene of their rejection—the moment of the rising of a Sun that shall never set upon them.

This sets forth the first stage of the history of the present period. It gives the true attitude of those who took up the testimony where the Lord left it. But this state of things soon yielded to the vigilance of the enemy. Man, as ever, failing in his responsibility, the enemy succeeded first in creating division among them in heart, and then in introducing his children among them, so that their condition soon fell to what is described in verse 2, "Five of them were wise, and five were foolish." Into this state they lapse, and at the end are found thus.

The difference between the wise and the foolish is that the foolish took their lamps, but "took no oil with them. The wise took oil in their vessels with their lamps" (verses 3, 4). The lamp sets forth profession; they who carry lamps profess to have light. Oil is what sustains light, and whenever oil is spoken of typically in Scripture it sets forth the Holy Spirit. He alone can sustain God's people as a light here. Profession is not enough. This is the crucial test of the difference between the wise and the foolish:

Have they the Holy Spirit, or have they not? "If any man have *not* the Spirit of Christ, he is none of His." May we here ask our reader, "Are you a wise virgin, or a foolish one?—a professor merely, or a possessor?" All eternity, for *you*, hangs upon the true answer to the above question.

The second stage in this parabolic history is contained in the next verse: "While the bridegroom tarried, they ALL slumbered and slept" (verse 5).

## 2. THEY WENT IN AGAIN TO SLEEP.

This state of things is described in Rev. 2: 13: "I know where thou dwellest, where the throne of Satan [is]; . . . where Satan dwells" (N.T.). The world, with its attractions and offers of a present rest, was too much for hearts in which the glories of heaven were growing dim through lack of faith and patience; and they yielded to the syren world, and are found here again within the sphere where Satan is god and prince, where also he makes his abode. Here, alas, they dwell together. Satan dwells there. *They dwell there*—at a place which offered escape from the exigencies and asperities, the pressure and distress of the night vigils, and into which, with disloyalty of heart to their Lord, the virgins turned.

That they did go back into the world to sleep is evident; for when the midnight cry was raised, they had again to "go forth" to meet Him. Indeed, there was no sleep for them elsewhere. Maintaining a position of separation from the world, they could know nothing but its hatred and persecution. The only hope of escape from this was to answer to its seductions and enchantments, and faithlessly yield to its embrace. And this, helped on by the

foolish virgins, who, in that declining state, had found easy entrance among them, produced the condition described in these words: "While the bridegroom tarried, they ALL slumbered and slept."

This answers to what transpired in Constantine's days, by which time the so-called bishops—man-made—clamored for the honors and emoluments of this world. Being made great men in the empire, they put their hands upon each other's throats in shameless rivalry as to who should hold the highest places, albeit many of them were godly men and yielded their lives for the truth, as indicated by Antipas, God's faithful witness, who was slain among them where Satan dwelleth.

The world then fawned upon the Church in order to be accredited by it; and the Church smiled upon the world in return for its favors. The world lifted up its hand from its low moral platform, and the Church falsely gave its hand to the enemy of her Lord from off its high spiritual platform, and common ground was taken upon which the murderers of the Lord and those who should have testified against them, could walk hand-in-hand together. This, no doubt, was an elevation for the world, but it was a lowering of both standard and crest for the saints, and this to the falsest of friends—their most murderous enemy! Meantime, *while the Bridegroom tarried*, His eye was upon them and His heart yearning over them still. His Spirit was still with them to sustain and comfort them! Their eyes and heart had, alas, ceased to be wholly occupied with Him; and while He who loved them tarried, they allowed that which had sprung from the heart of the wicked servant of the previous parable, "My



Lord delayeth his coming," to enter into their hearts. The effect of evil communications soon makes itself apparent, and a listlessness and sleep, *as death*, seizes upon them.

Oh, why did they not maintain their position? Why did they yield to the enemy? Ah, why? Alas for human hearts!

They did *not* maintain their position. They yielded to the enemy. They went back into the world from which they had come out, to go to sleep!

All, ALL alike, wise and foolish, *they ALL slumbered and slept*. Very little difference between them while all were thus asleep. Very little use to Him for whom they waited would sleeping virgins be, even though they had oil for sustaining light. A sleeping man is all as good as dead for any practical purpose.

Sleep! And all is lost. Sleep! And a wily enemy that never sleeps has gained his point, whatever it may be.

Sleep! Aye; and while men slept the enemy came and sowed tares among the wheat and went his way, well satisfied with that day's work (Matt. 13: 25).

Sleep! And the hearts of true men give up hope even as the hearts of fools! All that should distinguish and characterize them is yielded, and Christ, the Coming One, has no more a testimony held for Him in the scene of His rejection. Light may shine from His blessed face, but it shines in vain for those who are asleep, even as for those who have no eye. The eye, given of God to discern, is thus practically put out.

By the same means wherewith he holds sinners

from coming to Christ for salvation does the enemy hold saints from practically taking their place in expectancy of His return.

Here's a good place in the empire for you, my lord bishop. Go to sleep! Go to sleep!

Here's a gold mine for you who love the glitter of the perishing metal! Go to sleep! Go to sleep!

Here's a general managership or inspectorship for you. Hushabye! Go to sleep! Go to sleep!

Here's a farm (five yoke of oxen) for you; a good business (a piece of merchandize) for you; a wife for you. Hushabye! Hushabye! Go to sleep!

And ALL slumbered and slept while the bridegroom tarried. And there, all alike are held in sleep as in death. With lamps indeed, but all untrimmed. With light, but hidden under a bed, or under a bushel. A lamp alone will do when all are asleep; no light is needed then. And so the foolish are as good as the wise, and the wise, alas, upon a common practical level with the foolish.

These were "dark ages" indeed—ages in which the light that was in them was darkness. The coming of the Lord is indeed found in the rubrics of those times, but it is relegated to "the end of the world." He delays His coming! Even then it is known only as the coming of a Judge, before whom all, even His own, must stand, to know there, and for the first time, whether they are His or not!

If any were true, they were lost amid the crowd, or persecuted for the truth's sake, and Christendom, that vast professing thing, sailed on as if they were not.

History repeats itself, and that which is true of the company becomes true at various times of the

individuals that form that company. Many a man has in later years gone brightly forth to meet the bridegroom, and by reason of the same tarrying has gone in again to go to sleep in that world from which he came out.

*(To be concluded next month, D V.)*

## ANSWERS TO CORRESPONDENTS

Dear Mr. Editor: A brother inquires as to the meaning of 1 Peter 3: 18-20. As others are often perplexed about this, may I answer him through "Help and Food"?

For greater clearness, I put it in the form of questions and answers.

QUES. 1.—Is the spirit referred to the human spirit of our Lord, or the Holy Spirit?

ANS.—The Holy Spirit, by which He was raised from the dead.

QUES. 2.—When did He preach by the Holy Spirit? "When once the long-suffering of God waited in the days of Noah."

QUES. 3.—Through whom did He preach? Through Noah.

QUES. 4.—To whom did He preach? "To the spirits [now] in prison," for refusing His testimony.

QUES. 5.—What was the result in grace of His preaching? "Few, that is, eight, souls were saved through water;" i.e., Noah and his family.

QUES. 6.—Are there any other scriptures that present the Spirit of Christ, the Holy Spirit, preaching in Old Testament times?

ANS.—Yes: 1 Peter 1: 10, 11 and 2 Peter 1: 21.

QUES. 7.—Does any scripture positively declare the Spirit would not strive with the antediluvians after death?

ANS.—Yes: Gen. 6: 3 limits His striving to 120 years; that is, to the flood.

H. A. I.

QUES. 12.—Professing Christians among whom I live assert that king Saul was once saved, but finally was lost. They do the same

about Judas, saying he must at one time have been a saved man, for he went out and preached and healed along with the rest of the Twelve, but later he lost his salvation. This does not disturb me, for I know I am saved forever; but I would like to be able to help them more.

ANS.—Your neighbors evidently do not know the *grace* of God. They are still in their own works, either to get or to keep salvation. It is of little use therefore to discuss with them cases which need interpretation, for wisdom to interpret aright is found only where grace is truly known. It is better to lead them in the many plain passages which need no interpretations.

God truly changed the heart of Saul (1 Sam. 10: 9), but it is one thing for God to change a man's heart in view of making a king out of a lawless youth, and quite another in view of making a saint out of a sinner. So with Judas. The Lord chose him to be an apostle in view of Ps. 41: 9, referred to in John 13: 18. He also gave him, no doubt, all apostolic powers, as to the other eleven; but to be an apostle, and to have powers for miracles, is not of necessity to be a child of God. One must be *born* of God to be that, and Judas never was born of God, as the Lord's words in John 13: 10, 11, which refer to the new birth, imply.

QUES. 13.—Is there any scripture which says that Satan is a fallen angel?

ANS.—Yes. 1 Tim. 3: 6, correctly rendered, plainly teaches it. A correct rendering of it in the "New Translation" reads, "Not a novice, that he may not, being inflated, fall into the fault of the devil." His "fault" is described in Ezek. 28: 11-17 under the figure of the king of Tyre.

QUES. 14.—When the Angel wrestled with Jacob he left Jacob lame. Was this temporary, or for all time?

ANS.—For all time, no doubt. It was the reminder of his rich blessing when his name was changed from Jacob the Deceiver to Israel the Prince. Would you like to forget throughout all eternity that you have been a poor *sinner* made into a *saint* by the death of Jesus on the cross?

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## EDITOR'S NOTES

**Three Great Steps**      *The first*, out of death into life, out of darkness into light, out of Adam into Christ, out of the old creation into the new, out of condemnation into the Father's bosom. Blessed, most blessed step!

*The next.* The man in a prison at Rome who has been one of the most faithful witnesses of our adorable Saviour; who has suffered all manner of insult from the world and from the church because of his faithful and loving witness, is about to take it. He is soon to be executed. He says, "I have a desire to depart and to be with Christ, which is far better." That step carries him to the third heaven—into Paradise—where he will hear "unspeakable words, which it is not lawful for a man to utter." This is *far better* indeed. It is blessed advance.

*The third*, the final one: The Lord Himself descends from heaven with a shout, with archangel voice, with trump of God, and the dead in Christ rise first. Then we which are alive and remain are caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. We shall be like Him then. The eternal purpose of God will be fulfilled. We shall see and enjoy forever the love and the glory of it. Blessed, thrice-blessed steps which lead to such an end!

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**The Master's Voice,  
or Man's?**

If we have not that faith which can walk alone with God, which can act alone for God, and independently of all men—saints as well as sinners—we shall fail as His witnesses in the day of testing.

If we have to wait to see what others are going to do, to decide as to our own steps, we are leaning on an arm of flesh ; our eye is no more on the Great Leader of His people, and our spiritual power is gone.

God does not act on the crowds. He acts on the individual conscience ; He convicts *it* ; He makes each one hear *Him*, obey *Him*. Whatever others may do, this is not the concern of the man who walks with God.

He does not despise his brethren. He is not independent of them. He is not self-sufficient. He loves their fellowship and seeks their counsel when once in that path with them which God appoints by His word, but that path he must find *for himself alone* with God, and take it *for himself alone* with God, regardless of any and every other man. It is the individual conviction ; this walk alone with God ; this obedience of faith which is the very power of christian fellowship. It binds the heart to God, and God it is who binds the hearts of His people together. In that condition the soul drinks at the Fountain-head—the Source of all power. If we wait on man, look to man, move because he moves, wait for the crowd that we may hide ourselves in it, we are fallen ; we are neither cold nor hot ; it is no longer the voice of our Lord we hear ; it is but the voice of man. “O Lord of hosts, blessed is the man that trusteth in Thee!” (Ps. 84: 12.)

“There is evidence abroad of more anxiety for what is external—less for what is internal. If things are smooth outside, though the moral condition may not be changed, it seems all that is wanted and quite satisfactory. Soul recovery where there has been departure, and godly exercise seem small matter. We need truly to spread out our hands to God, because of the moral state this indicates.”

# READINGS ON THE EPISTLE TO THE GALATIANS

(Continued from page 75.)

Chapter 4 : 1-20.

**W**E have seen that believers under the law were children of God, but were not granted the right to take practically the place or position of sons. *Their* position was that of servants. They were children of God by faith, but kept in the place of servants. In contrast with this as we have seen, *we* Christians are sons as well as children. We have the right, because it has been given to us, to take practically the position of sons. This position of sons we are *born* into, for verse 26 of chapter 3 tells us, "Ye are all *sons* of God by faith in Christ Jesus."

But if we believers are now by faith in the position of sons, what is our condition? Is it the same as that in which the children were before Christianity came in? The apostle fully and clearly answers this question in chapter 4 to which I now turn. Here, we are told, that to be in the position of servants is to be in the condition of bondage. Old Testament believers were heirs to faith's portion. The children of God under the law were all heirs, but their condition differed "nothing from servants" (verse 1). The word for child in this verse is one used to express minority. The heirs *then* were in their minority. The heirs *now*, that is in Christianity, are in their majority. Minority and majority express the characteristic difference between the Mosaic dispensation and the Christian.

Under the order of the things set up by Moses the heirs, although children of God, as to their condition differed nothing from servants. God's time for His children to be in the practical enjoyment of the

liberty that characterizes the position of sons had not then come. It has now. Then they were in their minority, under "tutors and governors," in a condition of bondage to worldly or human principles (verses 2 and 3). The principles of the law are human principles. God took them up to show how they work out; and while He was doing that His children, though in reality His heirs, were involved in the necessity of complying with them. They were under them. It was a condition of bondage.

But the Father's time has now come—that "fulness of the time," when "God sent forth His Son." Now of this Son whom God has sent forth we should take particular notice two things are said: First, we are told, He was "made of a woman;" second, He was "made under the law." He needed to be not only a Man, but a Man under law in order to give to all the heirs the right to take the position of sons. To redeem from the law, or buy out the heirs that were under it, He needed to be a Man under the law. He was made so, and has effected for them their release from its claims upon them.

But He is not only the Redeemer of the heirs under the law. He is also the Redeemer of the heirs taken out from among the Gentiles; and having effected the redemption of both He gives both the right to take the position of sons. In Christianity both believing Jews and believing Gentiles *have* the adoption of sons (verse 5).

It is *because* the heirs are now given the place of sons that the Spirit is given to them. God has now sent forth the Spirit of His Son into their hearts (verse 6). Here I must remark, The teaching that we are *made* sons *by* receiving the Spirit is not ac-



cording to Scripture. Nowhere does it so speak. Here it is very expressly affirmed that because God has now made His children to be sons He has given them His Spirit. It is not He sent the Spirit of His Son into their hearts to *make* them sons, but rather to be able to realize and enjoy the liberty that belongs to the place in which they have been put. Having been given the right to take the position of sons, having been put in that place, the gift of the Spirit is God's testimony to them that they *are* in it. In bestowing the Spirit He formally acknowledges them as *being* in it. Being in it and having the Spirit they cry, Abba, Father. The cry is by the Spirit. It is by His power they realize and enjoy the liberty of their position. What a wonderful condition! How different from the condition of bondage the heirs under law were in!

Verse 7 is the apostle's summing up of this part of his argument. Believers in Christianity, even if once they were minors and in the condition of servants, are no more that. No Christian is that. All Christians are sons—in the place of sons. With the apostle this settles unquestionably the matter of heirship. Under the law the children were heirs, surely the sons of Christianity must be heirs also. We Gentile believers of Christian times may rejoice in the assurance that God in His unmeasured grace *has made* us His heirs. We are surely the heirs of God's promises to faith—heirs of faith's portion.

We have already seen how far that portion is now possessed. We have begun to possess. The Spirit given to us is the commencement of possessing, but in a day fast approaching we shall fully possess the whole inheritance promised us. Now, possessing

the Spirit, we are able to enter in faith into what shortly we shall actually inherit. We are *already* inheriting the adoption—the position of sons. We will ere long inherit the full blessing that has been promised. *Once* the heirs had promises and *saw* them afar off (Heb. 11:13). *Now* the heirs have received the adoption—the place of sons, and, being given that place, they have received the Spirit. *He* is the beginning of the fulfilment of promise—a present pledge of all that God has promised to faith, and a real foretaste of it all.

If we consider what Christianity means as unfolded by the apostle we cannot wonder at his touching appeal to the Galatian saints whose folly and delusion he has so fully exposed. Think of *sons*—those who have received the adoption, who by the authority of the Lord Jesus Christ have the right to be in the position the grace of God has secured for them and have been supplied with the divine power needed to realize and enjoy the liberty of that position—turning away from it all in their minds and seeking to be *again* in the bondage from which they have been delivered! Surely it is great folly and those who are doing this must be under the power of a great delusion.

It may be asked here: Were not the Galatians Gentiles? Were they under the law? How can it be said of *them*, 'They have turned *again* to "the weak and beggarly elements?"' How can they be charged with desiring to be *again* in bondage to them? The answer is simple. Self-help is a human principle. It characterizes every human system men have resorted to as a means of escaping from the evil of this present age. God took up that principle

in the law of Moses to demonstrate its weakness and unprofitableness (Heb. 7: 18). The nation of Israel was not the only nation that was under that principle. All men were really under it. The redemption that is in Christ Jesus, not only delivers believing Jews from the principle of self-help, it delivers from it also believing Gentiles—those who knew not God, had not the "form of knowledge and of the truth in the law" (Rom. 2: 20). The Galatian saints were such, yet they had become the subjects of the redemption of God. They had been delivered from the principle of self-help, though they had never been formally under the law of Moses. But in taking up the law after becoming the subjects of God's redemption they were turning again to a principle to which they were formerly subject, the bondage of which they had been delivered from (verses 8-10).

Is it any wonder the apostle tells them, "I am afraid of you?" Does it not look somewhat as if the apostle's labor among them had been in vain? But if, in verse 11, he raises the question of the reality of their conversion by way of rousing up the conscience, he at once lets them know that his remembrance of those days in which they heard and received the gospel of God from his own lips will not permit him to think his work among them was all for nothing.

Firm in this conviction he makes a most touching appeal to them (verses 12-18). First, he implores them to be as he himself is. He is still as he was in the days of his labor among them. If they have changed he has not. But more, he tells them their turning in their minds away from the truth has not in reality altered what they are before the face of

God. It is still true he says, that "I am as ye are." He could say this as knowing how unchangeable the gospel of God is. He could thus tell them their surrender of the truth had in no way affected what he was before God. But beside this he gives them the evidences of the reality of their conversion. He tells them he has proof of the power of the gospel in their souls. He would have them recall those days when first he preached among them. As a man weakness characterized him. They must have remembered his infirmity—his "thorn in the flesh" (2 Cor. 12: 7), what was manifestly a very great trial to him when he sought to declare the message of God. Well, he says, the power of what I declared to you so laid hold of your souls that you did not despise my infirmity. Such was your enjoyment of the truth I brought you that you did not reject me on that account. The truth so wrought in your souls that you received me as an angel of God—even as Christ Jesus. You spoke of the blessedness of the gospel as those who realized it, who were tasting and drinking in its preciousness. Had such a thing been possible you would most gladly have plucked out your own eyes and given them to me.

All this was fresh in the apostle's mind. It was to him a clear evidence of the reality of their conversion. He was fully confirmed in the belief that they were in Christ. The evidence of it was too strong for him to question it, though he did question it to sting their conscience.

But then it thus becomes the more manifest that their present attitude towards the truth is folly. It is very evident they have become deluded.

But we must notice a further argument. The apos-

tle will leave no stone unturned in the ardor of his zeal to see his beloved converts recovered from their folly and delivered from the terrible power of the delusion they have fallen under. He asks now, Am I your enemy in telling you the truth? I was not an enemy when I brought to you the gospel by which you were saved. Your reception of me and the message I declared to you is ample proof that you did not then see an enemy in me. Am I that *now*? I am telling you the truth *now*. I am insisting on what I taught you *then*. Can it be that I am an enemy now if I was not then. If, then, you judge me now to be an enemy, what is it that makes me one?

What an irresistible argument! How the Galatian saints must have felt the force of it! Plainly the change was in *them*, not in the apostle. The real truth is, it was *their* defection from the truth they once had welcomed with great ardor that determined the *present* attitude of their minds towards Paul. They judged him to be an enemy, but it was not through any change in him that he had become one. It was through the change in themselves.

But this change in their minds towards the apostle had been brought about through the influence of the perverters of the gospel. Men had come among them who sought recognition, place and authority. To secure this they had labored with great zeal. They wanted the Galatians to be subject to them—to own their authority. They wanted to destroy their confidence in Paul. They wanted to so establish their own authority over them that they could make use of them in maintaining it. They desired to separate the apostle from them thereby to have

them the more securely in their own power (verse 17)

These self-seeking men were taking advantage of Paul's absence to intrench themselves in the minds and affections of the Galatians. Paul, in the wisdom of the Spirit, exposes them, shows up their aims and motives. Having done this he reminds the saints of Galatia of their responsibility to continue in the same zeal by which they were characterized at the first. Their zeal then was for "a good thing"—the truth from God. He counsels them to persevere in that zeal, to suffer no man to take advantage of his absence to rob them of the truth and destroy its power in their souls (verse 18).

In verses 19, 20 he concludes the appeal he is here making by assuring them of his unchanged interest in them, of how delighted he would be to be back in their midst in the same happy, blessed way in which he had mingled with them. He lets them know that he is earnestly laboring to the end that Christ may "be formed in them." He *had* been formed in them *at the first*, but the development had been interfered with. Growth had been checked and the image of Christ had been shaded. Paul says, I want to see that image so developed that there shall be an uninterrupted reflection of it—a reflection continually increasing in the brilliancy and power of what Christ is. That was the apostle's desire, for that he was striving. Gladly would he be present with them to labor for it. How much happier and more blessed the positive ministry of Christ to the souls of God's people than the service of exposing the work of evil. The apostle did not shrink from this when it was necessary, but the other was more delightful. There was however a need for him to

change his voice as he had done. Their folly and delusion made it necessary. Their defection from the truth was cause for real hesitation. It raised serious question. Yet he would have them know how ardently he desired to be with them with the same voice with which in former times he had served them.

C. CRAIN.

(To be continued.)

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## "LEST WE FORGET"

OR

### SOME AFTERTHOUGHTS AND LESSONS FROM A GREAT DISASTER

NOW that the fervid excitement and feeling of horror over the loss of the steamship *Titanic* has subsided, and the event is a thing of the past, already out of mind with many, it may not be out of place to recall some of the lessons of that dreadful disaster. They are lessons for all time, with a special living voice for such as have an ear to hear. What contrast, for instance, between that great ship and the poor little life-boat! yet safety lay in the life-boat. Thus this great world, with all its mighty inventions, cannot save one soul from eternal doom. Christ alone can. He is the life-boat for eternity.

There were aboard the *Titanic* all manner of people, illustrating quite fully all classes of those in the world. First, there were the wealthy, "faring sumptuously every day," surrounded with all the luxury and comfort of life which human ingenuity has devised and which wealth can command. Then the second cabin, of the well-to-do and respectable

—the middle classes. Thirdly, the steerage, by far the largest in number, whose main capital is in their courage and energy to face new conditions and grapple with them. Then last, but not least, the captain, the officers and crew, and all who served; all making up the total of that little floating world. As in the world at large, it is safe to say all were as different from each other as it is possible to conceive—socially, intellectually, morally, and every other way, save only in one respect: in this they were all alike, and stood on the same level, namely, in their absolute helplessness to save themselves. Consequently they were, *all alike*, in the common need of *rescue* if they were to reach shore alive. Without that rescue they must inevitably perish.

Just so with the whole of mankind concerning the other world. Scripture affirms that "there is no difference" so far as man's relation toward God is concerned. True, there is every variety and degree of difference as between man and man, but there is no difference in this respect, that "ALL have sinned and come short of the glory of God." Measured by this standard, ALL are brought in "*guilty before God*," and are "without strength," that is, helpless to raise themselves out of their condition. Consequently ALL need the redemption which is in Jesus Christ our Lord.

All aboard the doomed ship who realized their danger were, no doubt, anxious to be saved. It is even so in eternal things: only those who are conscious of their need care for the Saviour. Only those who receive God's judgment of their real condition will care for His salvation. Some on board were asleep, and perished even without a thought



about their safety. Again, there were those who, we are told, refused to believe their danger. The ship, they said, could certainly not sink, and they rested in their false security until she tipped her bow and sank with all on board.

How like the vast majority around us to-day all this is! Multitudes cannot be aroused even to a sense of need or danger, and so they have no concern whatever about their souls. They are wholly taken up with earthly things and earthly pursuits, slumbering away, unconscious of a hereafter. What an awakening for such, sooner or later! There may not be the despising, but they are *neglecting* the great salvation which cost our Saviour so great a price to obtain for us. Others, and they are sadly on the increase in this day of materialism and universal scramble for wealth and power, are those who refuse to hear, and who *despise*. Their pride scorns the gospel. After nineteen hundred years of Christian testimony and New Testament witness, they are still in heathen darkness. They have no knowledge of the true God, revealed in Christ. They can see no use in a life-boat. Their confidence is in the ship, though it is sinking under them. What is the need of a Saviour? They profess blind confidence in “human nature.” Human nature, with its many accomplishments and beautiful outward appearances, is still their hope. How blind! How fatal is the delusion!

They trusted still in the *Titanic*, with its unmendable breach; and in the same way these still trust human nature, with its breach of sin which thousands of years of trial have proved incorrigible. But rejecters of Christian truth require more credulity

to screen them from the light than Christians have need of faith to be in the light. How Satan must laugh at the folly of his victims!

Reader, where do you belong among all these people? Do you believe God, and make salvation your foremost concern? or are you indifferent about it? or do you despise and reject it? Have you ever heard the gospel of God's grace?—the wonderful salvation it offers?—all free, as every good thing from God is. What have you said to it? Did you say, *To-morrow*? Then Satan holds you still in his power, and he will not pity you when you wail in the outer darkness.

But to return a little more to our subject. Many of those who on the various decks of the doomed ship were ready and anxious to be saved, were denied this great privilege. *There was not sufficient provision for all.* Oh, the agony of this, not only for themselves, but also for their friends! How utterly in CONTRAST is all this with God's ways! He feeds thousands with a few loaves, and there is an abundance left. The anxious cry of the convicted jailer, "What must I do to be saved?" is instantly met with the loving response, "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.*" The Lord's invitation to anxious souls everywhere is, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" "Him that cometh unto Me I will in no wise cast out." "My sheep hear My voice, and they follow Me, and I give unto them eternal life; and they shall NEVER PERISH." "I am the door: by Me if any man enter in he shall be saved."

None is ever denied. Christ "gave Himself a

ransom for all,” and all who come to Him for salvation find it. He goes further. He *pleads* with men. He draws near, and says: “Behold, I stand at the door, and knock: if any one hear My voice, and open the door, I will come in unto him, and will sup with him, and he with Me.” Are any in perplexity through the confusion in Christendom and the many conflicting voices? He says to them: “I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me.” To all He says, “Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath eternal life, and shall not come into judgment, but is passed from death unto life.”

Thus the soul's transition is accomplished from darkness to light, and from the Adam-life of sin and death to life and incorruptibility in the risen Lord.

One thing more—the most solemn perhaps, for it involves the *responsibility* of the disaster—that which one would gladly pass over but for the sake of the spiritual lessons contained in it. According to the reports of both the American and English investigations, the *Titanic*, with all her living freight, went into a watery grave, not because of any fault of the ship, nor of the elements, but for wantonly steering a course known to be dangerous. The excuse was that others were taking the same risk.

So, too, multitudes are knowingly heading in the wrong direction—the direction of eternal woe—because other multitudes go the same way. Men of “science” say there is no danger, and they trust in what is popular. God has warned them that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; *neither can he know*

*them*, because they are spiritually discerned;" yet they trust in "natural" men—men who have never been born of God. *True* science has a grand sphere, yet its sphere is within the realms of nature. The spiritual sphere lies beyond this, and even a Nicodemus, "a master in Israel," could not enter here without being born of God.

Captains of "thought" are increasingly belittling the warnings given; but, as heedless of the warnings given, the *Titanic*, with its sixteen hundred souls, plunged into a fathomless sea, let the followers of those men of "thought" beware lest they suddenly and hopelessly find themselves engulfed in a far, far greater calamity. Enough of the word of God has already been fulfilled before the eyes of all to assure them of the fulfilment of all the rest.

"Heaven and earth shall pass away; but My words shall not pass away" (Mark 13: 31).

A. T. E.

## THE SECRET OF EFFECTIVE SERVICE

### *A Personal Experience.*

ABOUT four years ago I set out for a *mela* (a fair in India) with a large supply of Gospels and other books. On reaching the fair-ground, I filled my large satchel and went expectantly into the midst of the crowd. Up and down I wandered, in the heat and dust and clamor, past booths and stalls laden with sweetmeats, toys, charms, jewelry, beads, looking-glasses, etc., etc. For nearly an hour I went to and fro amid the thronging multitude, but not more than two or three books were sold. Something was lacking.

I stole away to a quiet spot on rising ground outside the fair, and sat down there to rest and pray for help. As I watched the busy throngs, intent on pleasure, all gathered nominally to pay reverence to their idols, I thought of One who, when He saw the multitudes, had compassion on them; and something of His divine compassion and sympathy surged up in my own heart. I waited awhile to gain fresh inspiration from the presence of the Lord, and then went back to my task. Before I left the fair-ground not a book remained of all those I had brought with me; and I reached home refreshed and strengthened in spirit, in spite of the babel of the crowds and the scorching, sweltering day.—*Selected.*

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## LIVING TRUTH

**Y**ESTERDAY was when my Saviour  
Died on Calvary;  
Yea, the past of my life's story  
Graven there for me.

And to-day is just the living  
Of that life divine,  
Which He gave when I received Him—  
Mine, for ever mine.

But to-morrow—oh, the glory  
That is yet to be!  
I shall then behold my Saviour  
Through eternity!

H. McD.

# THE VIRGINS: WISE OR FOOLISH?

BY G. J. S.

(Matthew 25 : 1-13.)

(Concluded from p. 83.)

He who loves them, however, will arouse them. Awake! awake! He cries. Therefore,

## 3. THEY AGAIN GO OUT TO MEET HIM.

God is not satisfied that He who is His Son should come and find a sleeping company, and so at midnight, when things are at their darkest, He sends forth the cry, "Behold the Bridegroom cometh; go ye out to meet Him" (verse 6).

God woos again His people, as He will also Israel in a coming day. He says, "Awake, awake, stand up, O My people. Awake, awake, put on thy strength, put on thy beautiful garments! Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her; be ye clean that bear the vessels of the Lord" (Isa. 51: 17; 52: 1, 11).

Again, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60: 1).

Wherefore He saith, "Awake thou that sleepest, and arise from among the dead, and Christ shall shine upon thee" (Eph. 5: 14, N. Trans.)

*The Midnight Cry* has thus in grace been raised in Christendom. Eighty years ago God sent forth His heralds in the power of the Spirit to shake a sleeping Christendom to its very centre with the astounding cry, Awake! awake! Behold, behold the Bridegroom! Go ye forth to meet Him! Some few

saints were first awakened by this cry. Enquiry was raised, scriptures were opened up, proofs were forthcoming, and hundreds of preachers again heralded it, until at last there is scarcely a portion of Christendom where, with a greater or lesser degree of light and accuracy as to details, the coming of the Lord as a doctrine is not known.

So has our God in His mercy given another opportunity to that company in this stage of its history to prove its desire for, and faithfulness to, Him for whom they should wait. Infinite mercy of our God! A revival of truth in the midst of the years! "Happy the people that is in such a case, yea, happy the people whose God is the Lord."

At the first this happiness was possessed by a few, who again went forth, taking nothing but a light. They trimmed their lamps, they sold their possessions, and laid aside their honors to announce again their coming absent Lord. In unison with the Spirit and the bride they called upon Him to come, and in view of His near approach took up the cry, Behold the Bridegroom! The ironical world looked on, chagrined at this renewal of divine and living power, and asked, How long will this new freak satisfy their hearts?

*All those Virgins arose and trimmed their lamps.* Trim a lamp that has oil in it and up shoots the light. But of what use is it to trim a lamp that has no oil in it? The more it is trimmed the more surely it will go out. While all slept all were alike. A spiritually dead man is as good as a live sleeping man for a moment. A mere lamp will do for this state of things. All are at ease and in quiet. But let all be aroused as God has aroused them according

to His own purpose, and then the difference between the wise and foolish appears. The brightness of the light from the lamps of the wise shines out, and the failure on the part of the foolish becomes apparent even to themselves. So they turn to the wise, saying, "Give us of your oil, for our lamps are going out!"

This cry at midnight has certainly produced an awakening almost universal in Christendom. Wise and foolish are all awake and all at work. We hear very little, if at all now-a-days, of the old-fashioned card-playing and fox-hunting parsons. The dark days when all slept were more suitable to this kind of thing, and produced it. But when the thought of the Lord's coming takes possession of hearts, and all are more or less alive to it, these things will not pass muster.

The cry has set in motion a huge wheel of work, as it were, which goes round and round, and groans out *work!* WORK!! WORK!!! The wise are really at work again for their Master now, and in His light down here while awaiting His return. The foolish are working to get that which they know they have not, and thus prepare themselves for His coming, whom they are consciously unready to meet. One set, therefore, is at work for the Lord as His servants, the other for themselves. The one with some sense of their shame in having gone to sleep, and it may be with some of the effects still hampering them; the other, with a foolish idea that they can obtain by their own efforts and means what they lack.

"Give us of your oil; for our lamps are going out." What a discovery for them to make! They seek the wise. Ah! they that are foolish



know who are wise. In other words, the mere professors know who are real men. And though they may revile them and belittle them in the eyes of others, yet when real alarm lays hold of them they know who has what they need.

But the wise virgins can not give them of their oil. If this were possible, how many are there who would at this moment impart it to some one—how many a wife to her husband, or father or mother to their children. Only Christ can impart life and the Spirit, and it is with Him they must have to do. The advice of the wise virgins is: "*Go ye rather to them that sell, and buy for yourselves.*" They direct the foolish to the source whence this oil could be "bought," in a Scriptural sense, that is, "without money and without price." But the foolish go to "buy" by their own efforts, and this introduces us to the moral state which surrounds us at this moment. It is a day of activity; a day of Christian endeavor: with multitudes perhaps an endeavor to become Christians by that activity rather than through repentance.

Do not all the unchristian methods introduced into so-called Christian work tell of the influence of the foolish virgins in their endeavor to buy the oil? Their bazaars and bazaar auctions; their fancy and international fairs and sacred concerts, all tell of the desire to be accredited as those who are what they are conscious they are not.

But all this, though it may pass muster with some, cannot deceive Him who is coming as the Bridegroom, and, alas for them, *as the Judge*. All attempts to buy the oil thus come near to that which Peter so scathingly denounced, "Thy money perish

with thee because thou hast thought that the gift of God can be purchased with money." My reader, of which are you? *The wise or the foolish? Which?*

The wise have eternal life. Their sins are forgiven—washed away by the blood of Jesus. The Spirit of Christ is in them. They work too, but their work is the "work of *faith*, and labor of *love*," wrought in the "patience of *hope* in our Lord Jesus Christ" (1 Thess. 1: 3). They are ready for His coming.

#### 4 "WHILE THEY WENT TO BUY THE BRIDEGROOM CAME.

We have reached the last stage, and some are not ready. Spite of all fair appearances, and all the works,—Christian works, so-called,—in which these foolish virgins are engaged, there is underneath it all a sense that the Lord is coming; that things can not go on as they are, and that *they are not ready*. All the bestowal of money, goods, time, has not really satisfied the heart. There never has been a real desire for the Lord Himself in the hearts of these foolish virgins. Their activity has been but a salve to an uneasy conscience. The Lord's arrival brings everything to light, and makes manifest the essential difference between the wise and the foolish.

"*They that were ready went in with Him to the marriage.*"—Happy moment for the ready virgins! A bliss supreme, divine! To the heart that loves Him and is ready in the spirit of expectancy for Him, to be *with Him* is the chief, primary satisfaction. Blessed, indeed, to be found among that company who, with girded loins and burning lamps, shall hail the coming of the Lord for whom they have waited with joy. Not in vain will have been

the sorrows of the night to them when they behold His blessed face. They come into His presence, to go no more out for ever.

*"And the door was shut."* These are five of the most solemn words that were ever uttered. When, in their fulfilment, the horrors contained in them flash into the consciences of those who are outside that closed door, one can conceive nothing more appalling, nothing so like hell upon earth. Mercy's stream, as it now flows throughout Christendom, will be cut off from that channel for ever. The stream may flow into another channel, but no more toward a Christ-despising Christendom.

Oh, the horrors of that moment when the truth forces itself upon the heart! When the doom pronounced by the Lord shall burst upon the soul, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still" (Rev. 22: 11)! When friends and relatives whose company has comforted us are suddenly taken from us and we left behind bereft of all hope!

*"Lord, Lord, open to us!"* they cry. But His only answer from behind the closed door is, *"Verily, I say unto you, I know you not."* In hopeless despair they must now turn away, the wail of the lost wringing from their hearts, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8: 20).

Reader, that hour is near. "Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh."

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## ANSWERS TO CORRESPONDENTS

**NOTE.**—A correspondent of ours questioned us concerning strange teaching in an English magazine which he received. We answered this in last December No. of our magazine. This brought on a correspondence between the two editors which we had no thought of publishing, but as the English editor insists on his communication being published we do so here, with the answer to it.

To the Editor of "HELP AND FOOD."

*15, North Parade, Whitley Bay.*

*Dear Brother :*

*Dec. 31, 1912.*

In the current No. of "Help and Food" you pass an exceedingly severe stricture upon a paper entitled "New Birth and Eternal Life," which appeared in the October issue of "Scripture Truth," a magazine of which I am Editor.

As controversy in the precious truths of God should at all times be avoided, I should not have replied to your criticism, but several of your readers have communicated with me on the subject, and I feel, in consequence, that something ought to be said, and especially so, because, however unintentional on your part, your critique is certain to give a false impression as to the paper in question. I shall write as briefly as possible, and merely to clear away misunderstandings, for you will neither have space nor inclination to publish a lengthy defence of a paper which you consider to be "far from the truth."

First, our contributor points out that natural life is spoken of in two ways, namely, animate existence, and "the life lived and led continuously," and he uses these to illustrate the way that eternal life is presented very often in Scripture. This, in your judgment, is grave error. The distinction is, at all events, plain enough in natural life. We speak of a man's "domestic life," and we say "his whole life is in his family." We do not mean animate existence, the vitality within him, when we so speak, but the home circle and the relationships connected therewith, these go to make up his life. In virtue of the life within him, he finds his life objectively in this sphere and in these relationships.

We believe that this does illustrate the way in which one phase

of eternal life is presented in Scripture. John 6 clearly speaks, not only of eternal life as what is vital within us, but also presents the "life lived and led continuously" (see verses 56, 57). John 17 speaks of the relationships and intimacies that belong to it, as also does 1 John 3: 14; 5: 11; while Col. 3 presents the home or sphere of it.

Second, you charge our contributor with representing eternal life as the condition and character of the spiritual life by which we live, and you say, "eternal life is not a condition or character," but neither does he say it is. You here misquote and misrepresent him. He does speak of the "character and new conditions of *that life* as revealed in the Son of God become man." Had not that life that was lived before the eyes of the disciples a character that was entirely its own, and such as had never been seen on earth before? It was a heavenly life, finding no sustenance or joy in the things of the world. It was as much with the Father when it was being manifested to the disciples as it had been throughout eternity, and He was always the object of it. His disciples saw, heard and handled of the Word of *life*, and what they had seen and heard they declared. They had seen a life "lived and led continuously" by the Lord here below. They had listened to the words of it, which told of its blessed character, its relationships, joys and conditions, and this they tell to us that our joy may be full; and that life which He lived and which is in Him is given to us that it may be "lived and led by us continuously," for, through the infinite grace of God, what is true in Him in the Gospel is true "in Him and in you" in the Epistle. There is no word in this paper, as your remarks would lead your readers to suppose, that can be construed into the setting aside of the blessed fact that our Lord Jesus Christ is Eternal Life. The truth as to life is evidently many-sided, though it has been fully and completely set forth in Christ, it is in Him for us, and *He is it*.

You lead your readers to believe that the contributors to "Scripture Truth" teach that not all in God's family have eternal life. You say, "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." Such a thought is abhorrent to those against whom you charge it, simply because to say this would be to make God a liar. The babes have eternal life, as have also the young men and the fathers, all have it who have the Son, and it

is in Him, the gift of God to them. But those to whom John wrote, and we also, were to become intelligent as to its character, conditions, and relationships that their joy might be full.

In closing may I offer a word of, I trust, brotherly criticism upon one of your statements? You ask, "What becomes of the fact that eternal life is given to keep us from perishing? (John 3:15)." But John 3:15 does not say that eternal life is given to keep us from perishing, nor does any other scripture that I know of. It says: "The Son of Man must be lifted up, that whosoever believeth in Him should not perish." We shall not perish *because He was lifted up* and our faith rests in Him. This is the strong basis of our safety from perishing. Then comes the superabounding of God's love towards us, nay, the great end He had in view in saving us from perishing—"but have everlasting life." This statement of yours conveys to me the impression that you are viewing eternal life as preservation from perishing, instead of that glorious and blessed life into which we are now brought, that was manifested by the only begotten Son upon earth.

But I must forbear. The question will be dealt with more fully in the February No. of "Scripture Truth," if God will.

Believe me to be

Yours faithfully in Christ,  
J. T. Mawson.

### ANSWER.

To Mr. J. T. Mawson,

New York, Jan. 20, 1913.

*My dear brother in our Lord:*

It was not in my mind to leave yours of last month so long unanswered, but my brother is away and I am in attendance here during his absence, and the pressure of work has necessitated putting off all that was not of immediate necessity.

Your statements astonish me somewhat. You say I "misquote and misrepresent" your contributor. You give no proof of the first. To prove the second you say, "Our contributor points out that natural life is spoken of in two ways, namely, animate existence, and the life lived and led continuously, and he uses these to illustrate the way that eternal life is presented very often in Scripture."

If your contributor had done this, beloved brother, I would heartily agree with him. He has not done this, however, but

used these to illustrate the difference between the life received at new birth and eternal life.

And the rest of your letter is much in the same strain—apparently ignoring the fact that the contention is in no wise as to the various ways in which eternal life is viewed, but concerning the difference between the life gotten at new birth and eternal life.

You say, "The babes have eternal life, as have also the young men and the fathers," etc. I am thankful for this. Let me only ask, When does one become a babe?

Your remarks seeking to set aside that use of eternal life which is in contrast with perishing, so plainly shown in John 3:16 and many other scriptures, saddened me. This has not been learned in the school of God. Sophistry does not become the man of God.

You acknowledge that eternal life, like natural life, is used in the sense of forming our existence as well as in that of our daily practical life. Why then do you resist it in John 3:15? If that passage does not declare our spiritual existence will you tell us which one does?

No, dear brother, I have no desire for controversy, and I shall not enter into it. But I am in part responsible for introducing your magazine among God's people on this side, and when they are offended at your teaching and question me, I shall endeavor in the fear of God and in conscientious fairness to all concerned to answer in the light of the word of God.

We have exercised, in that fear of God, a very careful censorship over our English brethren's publications these last 25 years or more, and I believe God has been pleased with it and preserved us in many ways. The people of God all over the land, those not with us as well as those with us, have on that account great confidence in what we put out, and we therefore feel the more the weight of responsibility resting upon us.

With sincere love in our Lord,  
Yours in Him,  
Paul J. Loizeaux.

More has been published since on the same subject. It is deep grief, and sincere, to see such efforts put forth to press a system of teaching which, to one who is not deceived by it, is a mass of such self-contradiction as to be condemned of itself.

It denies that faith can exist in connection with the new birth,

for that would set aside man's total ruin; yet when Scripture has to be faced it must own that the new birth "cannot be entirely apart from faith, for it is by the word of truth which must be believed to be operative."

It dare not deny that one application of eternal life is to the life communicated by the Eternal Life Himself—a life which abides in the believer; by virtue of which he shall never perish; which identifies him with Christ the last Adam as natural life identifies every man who is born into this world with the first Adam; which constitutes the radical difference between Cain and Abel (1 John 3: 12-15).

To deny this would be to contradict the apostle John and much beside. But it must not acknowledge it; it must hide it; it must reason and reason around it till good sense itself is offended, for what would then become of that other "spiritual life" gotten at new birth? He was more consistent who once astonished us with the "double-quickenings" doctrine.

This system tells us that new birth is for the earth, but eternal life for heaven, and that eternal life can only be since our Lord came. Where then did Abraham go when he died, and all the Old Testament saints?

It tells us that when a man is born of God he is not yet a babe, not yet in the family of God; he has something to do now to get into that family. It seeks to establish a difference between New Testament saints which Scripture shows to have been only between the Old and New Testaments. What is such teaching but a return to bondage, a making experience the means of reaching a place before God. It saps at the very root of grace. It has destroyed the work of the Gospel wherever it has taken root. What a pity that such a dead fly should have fallen into the precious ointment of the magnificent testimony of truth rendered before, contradicting it in part, proving itself in all who seek to defend it that "little folly" which spoils what was "in reputation for wisdom and honor." May it please God to free from it those who are ensnared and preserve those who are not.

Matter crowded out this month will, D. V., appear later.

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## EDITOR'S NOTES

Changing Times      "Repentance toward God"  
has little place in modern

Christianity. It must be all sweet talk, hurting nobody, attracting everybody. It is not agreeable to speak of sin's hateful character to *God*. It is not nice to declare the judgment of God upon sinners. Time was—and we remember it well—when we heard little else than about sin and judgment, and very little of salvation and of the precious Saviour to deliver. We usually were left face to face with the wrath, to work our way out of it as best we could with the help of God. Mary's word, "They have taken away my Lord, and I know not where they have laid Him," was sadly true of the pulpit, high and low, in which Christ was but a crutch to help us walk our way to heaven. God heard the cry of multitudes of groaning souls and had mercy on them. A clear, full, free gospel rang throughout the earth: Christ was held up high as a Saviour for *sinners*, for the *ungodly*, for the *guilty*, for those who could *do nothing for themselves*. Christ in death atoning for sin; in resurrection declaring all repenting and believing souls fully and freely justified; in ascension back to heaven carrying our humanity there, glorifying it and giving the place which now and forever belongs to the justified. What a gospel! What a holy freedom it gives!

But Satan is not dead nor yet shut up in the bottomless pit. If he can no more hide the grace and the love of God revealed in Christ, he may nullify them. He will cry down judgment and the lake of fire as inconsistent with love. He will thus remove from the minds of men that fear which guilt pro-

duces and which makes the Saviour an absolute necessity. When once God had said to man, "Ye shall surely die," and the devil said, "Ye shall not die," man disbelieved God and believed the devil. Yet "Ye shall surely die" prevails, as the uninterrupted funeral procession ever since testifies.

So now God says, "These shall go away into everlasting punishment," but the devil says, "There is no everlasting punishment," and man disbelieves God still and believes the devil still. Thus is God's love used to destroy the need of His grace. Sin is called a mistake, an error of judgment, a human weakness—anything which will make repentance unnecessary. Such conditions end in lawlessness and abounding crime.

Nor, alas, do they end with the world. They are very liable to affect the people of God too, and not the least those who are most enlightened. The grace of God, well known there—that precious grace which reigns through righteousness—will be made to militate against righteousness itself as if God had, because of His grace, relinquished His righteous character. Repentance and confession of sin one to another are thereby largely annulled; holiness suffers, and the trend is downward.

Thus do times change through the craft of Satan and the pride of man. What need therefore to watch, to pray, and not sleep, if we would pass through those changes unscathed.

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#### **Simeon and Levi**

In the 49th chapter of Genesis Jacob dying pronounces the blessing which is to rest upon each tribe of his sons at their latter end. He charges Simeon and Levi

with confederacy, and with the evil and cruelty which ever follow it, and with which he calls upon his soul to have no part and no association. Then he pronounces their blessing: "I will divide them in Jacob and scatter them in Israel."

Does God then bless by division and scattering?

Yes. When men confederate, it is for power to do their own will, in whatever line of things it may be. God divides and scatters them, then, that He may bring them in that place where each alone with Him may learn his sinfulness and repent. It is only as alone with God that conscience works aright.

Then follows the blessing. Simeon is true to his name "Hearing"—he has an ear for God and, as always with him who has an ear to hear, he receives and is made rich. Levi also is true to his name "Joined." When men are subject to God instead of being confederates with each other, God joins them together in a unity which is divine, holy and fruitful. Thus Simeon dwells in Judah, that is, amid the *praises*\* of Israel, and scattered Levi assembles at Jerusalem to minister in the temple of God and to unite all the tribes in praise to His holy name. Blessed end! but an end which is God's doing, not man's.

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\* Judah means *praise*.

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When a Christian assembly commits injustice, and then flies behind "the authority of the assembly" to shield itself from investigation by sister-assemblies, you may be sure Jesuitism is lurking there—that abominable thing which hates the light and loves darkness.

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## READINGS ON THE EPISTLE TO THE GALATIANS

*(Continued from page 95.)*

Chapters 4 : 21—5 : 6.

**I**T is very evident the Galatian saints had been led to believe that the law and the prophets were authority for their submission to the Judaizers who said: It is incumbent on you to be circumcised and to keep the law of Moses. In this portion of our epistle, therefore, the apostle takes up the testimony of the law and the prophets as to the children of faith: In God's dealings with them, are they on the principle of His free sovereign mercy, or on the principle of law-works for blessing?

The apostle's unfolding here of the testimony of the law and the prophets on this momentous question is rich in instruction. It must have produced a powerful effect on the minds of the Galatians. Let us turn to his lucid and incontrovertible statement.

First, he raises this question: In the position which you have been influenced to take, are you listening to the voice of the law? In desiring to be under law are you heeding what the law says? (ver. 21). There can be no question as to our responsibility to give due heed to what the law says. It bears the plainest possible testimony as to whether we are heirs of God on the principle of faith or of works.

What, then, is its testimony? The apostle proceeds to give it. He says, "Abraham had two sons, the one by a bondmaid, the other by a free woman"—these facts stand out clear and plain on the page of inspiration. Furthermore, the son that was born to the bondmaid "was born according to the flesh;"

the son born to the free woman "was born according to promise" (ver. 23). And what do these facts mean—being recorded as they are in the living and abiding word of God?

The apostle, speaking with God-given authority, tells us what these facts mean. He interprets them for us. In verses 24 and 25 he tells us the women stand for two contrasted covenants—one the Abrahamic, the other the Mosaic. Now the Abrahamic covenant was a covenant of *grace*—a covenant in which God was sovereignly saying, *I will*. It was an unconditional covenant. The Mosaic covenant was a covenant of *works*—with conditions therefore.

It is quite impossible to mistake the apostle's application of the recorded facts. He says, Hagar, the woman that stands for the Mosaic or legal covenant, answers to "Jerusalem, which now is, and is in bondage with her children." It is clear he is speaking of that system which we commonly call Judaism. Judaism centers in the earthly Jerusalem.

On the other hand Sarah, the woman which stands for the covenant of grace, answers to Jerusalem that is above. The heavenly Jerusalem is the city of God—the city of foundations; and the Abrahamic covenant, the covenant of grace, centers *there*.

Now Ishmael, the son of Hagar, represents the children of Jerusalem that now is. They are children according to the flesh. They are not children of promise, not children of the heavenly city—the city for which Abraham looked—the city which God has prepared for faith. It is Isaac, the son of Sarah, who represents the children of promise—the children of faith.

In verse 26, the apostle insists that *we Christians*,

we believers of this present Christian age, are counted among the children of promise—the children that are connected, not with the Jerusalem below, but the Jerusalem above. *She is our mother.* Furthermore, just as Sarah was the free woman, and her son Isaac was not a child of bondage, so also are the children free who are the children of promise. If law means bitter servitude and bondage, grace means, not license, but holy liberty—liberty before the face of God.

Plainly, Paul is showing the Galatian saints that in listening to the Judaizers they are not listening to the law's own voice. He makes it clear that the law declares that the children of promise are connected with the Abrahamic covenant of grace; that it is in opposition to the instruction which the law itself gives to put the children of Abraham, i. e., the children of faith, under the bondage of law to secure the blessing they are already heirs to, and the earnest and pledge of which they already possess in the Spirit which God has given them.

Now let us see how the apostle shows that the testimony of the law is fully confirmed by the prophets. To do this the prophet Isaiah is appealed to. If any question the view I here take of the apostle's interpretation and application of the recorded facts to which he refers (in order to show what the testimony of the law is in regard to the matter he has under consideration) let his appeal to Isaiah 54: 1 be well considered. A little unfolding of the prophecy will be in place. Isaiah, under the figure of two women, symbolically speaks of the same two covenants of which we have been speaking. In his thought of them, occupied as he is with the open

manifested results, the covenant of grace is as a childless, desolate widow. Grace apparently has not had children. During the period of the law God did not openly acknowledge her children. There *were* children of grace, but they were not authorized to take the place of such. Hence in the prophet's mind, formed by the Spirit, the Abrahamic covenant was apparently as a widowed, childless woman. Jehovah was, manifestly, not the husband of grace, but of law. In Isaiah 54 the prophet is anticipating the time when the then present acknowledged wife (law) will no longer be recognized, but the one which was as a desolate widow (grace) will be. As he thus anticipates the time of her recognition—her open, public, manifest recognition—he says to her, "Sing, rejoice." In calling upon her to celebrate her manifest recognition he assures her that she shall be seen to have a vast family of children, vastly exceeding in number the children of the woman (law) which for the time being is owned as the married wife.

But this is not all. The connection of this quotation by the apostle with what he is speaking of shows that for him the children of faith and promise, whether those of Old Testament times or those of the present period of Christianity, will all be included among the children that grace will be recognized as having. That is very plainly the apostle's argument. "Jerusalem which is above is *our* mother" affirms our connection with the covenant of grace. The quotation from Isaiah 54: 1 is a justification of the affirmation. Verse 28 re-affirms it. "Now *we*, brethren, as Isaac was, are the children of promise." We Christians belong to the system of grace, which for a time appeared to be as a desolate, childless

widow, but notwithstanding finally rejoices in a family of countless numbers.

But if the promise of children to Abraham includes the believers of this Christian age, the antagonism between the children according to the Spirit and the children according to the flesh is the same as in the days of Sarah and Hagar. The latter contest the right of the former to belong to Abraham. How bitter the contest!

But Scripture itself decides the issue: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman" (Gen. 21: 10). Scripture, then, decides that believers of the present dispensation are children of Sarah—of grace. It assures us of what our position is—that of acknowledged sons. It declares what our condition is—the liberty of sons with a Father, not the bondage of servants under a master (ver. 31).

Having completed his task of exposing the folly of the Galatian saints and showing what a delusion they had fallen under, the apostle now proceeds in chapter 5: 1 to exhort them to hold fast the ground where grace has put them, and to stand immovable in the liberty in which Christ has established them. Christ, the heir of all faith's blessing and portion, has come and freed His co-heirs from the bondage in which they were held. He has given them liberty—the liberty of sons. They should not turn back from this to the yoke of bondage—to law-keeping, or self-effort.

Paul will not close this part of his discussion without telling them plainly what turning back from grace to law really means (vers. 2-4). He seeks to



show them that they are not profiting by Christ. In being circumcised they were going back from the real circumcision to what was but a shadow of it. Believers now have in Christ the true circumcision—the real “putting off the body of the flesh” (Col. 2: 11), a circumcision not made with hands. The circumcision made with hands was but a mark or sign put on the flesh—not its cutting off. The Galatians were going back from the actual thing to what was a mere sign of it; they were not realizing the benefit of what Christ had done. The benefit was in fact theirs, but they were not enjoying it.

But more. In being circumcised they were making themselves responsible to do the whole law (verse 3). Circumcision, as a sign put on the flesh, meant that the flesh naturally was unprofitable, and that to be profitable it must be what the law required—*everything* it required. In being circumcised therefore the Galatians were assuming the responsibility of doing the whole law. Here again we see how they were not profiting by what had been done by Christ.

Now let us mark well what the apostle tells them. He does not say, Christ has not benefited them; but his idea is that, notwithstanding the benefit Christ has bestowed upon them, through their being circumcised and assuming the responsibility to do the whole law, they had given up the benefit, so that Christ had “*become* of no effect to them.” It was on their part, a *falling* from grace. They were not standing firm in the liberty Christ had given them. Christ had set them free, and they had formerly enjoyed their liberty, but now they were not making use of it.

1 But, further, he points out to them the distinctive characteristic feature of Christianity that they were overlooking in turning back to law. Christianity means that *self-effort is at an end*; that Christ is the end of the law for righteousness to believers: that with the righteousness which God righteously imputes to believers goes the complete blessing He has revealed as the portion of faith. The whole blessing is not received at once. Only a part of it is for the present bestowed. The Spirit is given us; but, while we have the Spirit, we wait for the completion of the blessing that is ours. We rejoice in the hope of the glory of God (Rom. 5: 2). We do not have to acquire the glory by self-effort. It is the possession of all who are in Christ, only we wait the season of its bestowment. It is plain, therefore, that neither circumcision nor uncircumcision avails anything. It is not human works that profit, but the faith that is energized by love—the love of God. Works there will be, no doubt—an abundance of them, for faith is fruitful—but not works for the perfecting of the flesh, which the very law itself declares to be unprofitable, and which the death of Christ proclaims irretrievable and unmendable.

Faith then is the *sole* principle on which Christians have their blessing, whether it is the blessing already received or the blessing that is still in store for us and for which by the Spirit we wait. Works of law cannot add anything to what we already are in Christ.

What a serious mistake the Galatians were making! Thousands to-day are like them. Judaizers abound who need the stern apostolic rebuke of this epistle. There are multitudes of Christians who are

not standing fast in Christian liberty, who will do well to give heed to the apostle's exposure of the folly and delusion into which they have fallen.

(To be continued.)

C. CRAIN.

## SOME THOUGHTS CONCERNING WHAT IS DUE TO CHRIST

THE following thoughts have pressed upon me concerning our Lord: John 5: 23 says, "That all men should honor the Son, even as they honor the Father." Do we give the Lord Jesus His full proper place when we assemble together?

Suppose we belong to the Dominion of Canada and the King of England one day sends his son the Prince of Wales there. Suppose he does a wonderful thing for us, something so great that it has saved us from utter ruin for all time: would we not fall down and thank and praise him for it? And would we not thank and praise the king for sending him?

Then suppose that before he leaves again for home, he says to us: I want you to remember *me*, and to show out to all the world what I have done for you. I want you to celebrate this every year, and when you do, I will be there.

Suppose the day comes; every thing is ready; the city is gaily decked with flying flags, and wires are strung from the city way off to the king's palace. The Prince comes, but no one pays much attention to *him*, whilst the wires are busy sending messages of thanks to the king for once sending the Prince and saving them from ruin. All this looks good, but how would the father feel in knowing that his son

was being slighted in any measure? To him that son is as the apple of his eye, and if men will please the father they must give his son no inferior honors—no secondary place. But no city in the world would do such a thing. The first glimpse of the Prince would cause shout after shout to go up, and the city *as one man* would say, All honor to the one that saved us! For the moment they might almost forget the king, in being so entirely occupied with the Prince. But soon, out of the fulness and gratitude of their heart, messages would be sent during the celebration to thank the king too, for sending his son.

Should not this describe our coming together to remember our Lord? God sent His Son into the world that we might be saved from eternal ruin. We praise and worship God for sending His Son, and we fall down at Jesus' feet, owning the lost and helpless condition in which He found us and out of which He took us. We own Him Lord and we worship Him. His holy *Name* is our centre of gathering. To such He says, "Where two or three are gathered together unto My name, there am I in the midst" (Matt. 18: 20). What a glorious assemblage this is to the eye which can see as God sees! But, beholding the emblems of His sorrow and humiliation because of our sins, a lowly mind will mark each one of such a company.

Could any of us who have thus come together to remember our Lord and Saviour Jesus Christ, and have truly drank into *such* a meeting, ever allow anything else to take its place, or anything to deprive us of its bliss? How far our souls would have to fall away before this could be.

Without set rules, then, we come together primarily to remember our Lord, to empty our baskets of praises unto Him and unto the Father who sent Him. And He took the bread and gave thanks, likewise the cup. How simple. No set words nor flowery phrases. No religious ceremony. Nothing but absolute reality and sincerity. This always makes us simple and reverential.

If we only realized more *who* it is to whom we gather, and *what* it is for which we gather together, then would our praises and hymns and prayers be indeed sweet incense filling the Holy of holies in the power of the Holy Spirit. That a measure of this has been attained is joy to the heart, but may we not seek a greater measure?

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"COMING out of the hospital where I have been visiting from time to time, and where I have found some who know the Lord, one of the nurses, anxious I suppose to honor me aright, came to me and said, 'May I ask, sir, what is the title by which I should address you?'

" 'I am simply a sinner saved by the grace of God,' I answered, 'and the title which God gives to such is that of *children*. So I am just a *child of God!*'

"An old negress who was listening near by, at once shouted, 'Glory to God, that is the title, a grand title—A CHILD OF GOD!' And the nurse acknowledged it was a title greater and more lasting than any of the titles which men give to each other."

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# THE MASTER'S CALL

"Hold that fast which thou hast, that no one take thy crown" (Rev. 3: 11).

**T**O all who hear the Voice Divine,  
The Master's call appeals to-day—  
"Hold fast! Hold fast that which thou hast;  
Let no one take thy crown away."

"Hold that thou hast!" For teachers false  
The Lord they claim to serve betray:  
Deceiving and deceived, they lead  
Untaught, unwatchful souls astray.

"Hold that thou hast!" The foes of faith  
With serpent-tongue God's word decry;  
And while of "Higher Truth" they boast,  
The One who is "The Truth" deny.

"Hold that thou hast!" In guise of Light,  
Satanic darkness spreads apace,  
And only those its power withstand  
Who keep God's faithful Word of Grace.

"Hold that thou hast!" Poor puny man  
Dares faith deride and grace despise;  
O'er all his vaunting and his pride  
Apostasy's dark shadow lies.

"Hold that thou hast!" The foe is strong,  
And weak are we, and fierce the fray,  
But He to whom all power belongs  
Is with us ever, all the way.

"Hold that thou hast!" Whoe'er assail—  
The foe "within" or foe "without"—  
The gates of hell shall not prevail,  
His angel campeth round about.

"Hold that thou hast!" Hold fast the Faith,  
Delivered once in trust from God;  
The glorious gospel of His grace;  
The Cross, and the atoning blood.

"Hold that thou hast!" His precious Word,  
His peerless and beloved Name—  
Which bows our hearts in homage here,  
And which the highest heavens acclaim.

"Hold that thou hast!" In loving faith,  
That closer clings in faithless days;  
In power whose mighty source is God;  
In prayerful life, in watchful ways.

"Hold that thou hast!" Thy garments keep  
'Mid earth's allurements undefiled;  
Hold fast the Holy and the True,  
And be not of thy crown beguiled.

"Hold that thou hast!" Oh, may His love  
Our hearts constrain to do His will,  
Though darkness wax and light may wane,  
To keep His word of patience still.

"Hold that thou hast!" Without the camp  
The path of faith and service lies—  
The path divine endeared by Him  
Who stooped to serve in lowly guise.

"Hold that thou hast!" It little reck  
How men may judge, how men may view—  
The fire will test—the Day discern  
Between the servants false and true.

"Hold that thou hast!" The deepening dark  
But heralds His approaching Day;  
Far spent the night—the Morning Star  
The pilgrim cheers with brightening ray.

"Hold that thou hast!" Thy vigil keep—  
Soon, soon shall pass the darksome night—  
Who sow in tears, in joy shall reap,  
And walk with Him in radiant light.

O blessed Lord, till Thou dost come,  
Keep near Thyself Thy loved, Thine own,  
That they the overcomer's crown  
May cast with joy before Thy throne.

W. L. GRANT.

## "SPRING UP, O WELL"

(Num. 21: 17.)

Substance of an address delivered in Boston, Dec. 25th 1912,  
by J. B. J.

THE book of Numbers has been well called "The Pilgrim's Guide Book," since it gives an account of the passage of the children of Israel through the wilderness; and what gives the account such immense practical importance to ourselves, is the fact that "all these things happened unto them for types" (1 Cor. 10: 11). Not only are they recorded for our admonition, but they "*happened*" for us.

Wells in Scripture commonly have names, and the name has, of course, its own significance, it being always given in connection with some event which happened at the time: as, for example, Beer-sheba ("well of the oath"), named in connection with the oath between Abraham and Abimelech. But here is a well without a name, the word "Beer" being simply the Hebrew word for well. The well was not there when the people came to the place, for "the princes digged the well . . . with their staves" (ver. 18).

We may note with profit how they reached this well. In verses 7 to 9 we have a distinct turning point in their history: They had been murmuring against God, and against their divinely appointed leader: now they come in confession and prayer, and the remedy is provided; which remedy is in John 3: 14 interpreted for us as the cross: for "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." When this point is reached there is marked progress; and it is safe to



say if we were more in the presence of that cross, more consciously under the power of it as measuring our utter bankruptcy before God, and as at the same time measuring the grace of God which has more than met our need, we too should make marked progress. It is indeed the heart and centre of all Christian progress.

The first stage reached before this is "Obboth," and Obboth means "water-skins," or bottles, in which water was carried when on a journey. They have not reached the well yet, but they have at least vessels in which water may be carried when they reach it. 2 Cor. 5: 17 tells us that these "water-skins" are the new man in Christ Jesus—that new man who can now drink the waters of resurrection. The skin can be obtained only by the death of the animal, so that death and resurrection are forcibly brought before us here in these water-skins. The next stage of the journey is "Ije-abarim," which means "the heaps of the crossed over." "Abarim" is the masculine plural of "abar," which means "to cross over." The word "Hebrew" comes from that same root. In Joshua 24: 2, 3 we read: "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods. And I took your father Abraham from the other side of the flood."

Abraham "crossed over." No doubt others crossed the river besides Abraham, perhaps before Abraham, but Abraham crossed it over in the *obedience of faith*—at the command of the Lord who had said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee" (Gen. 12). His having "crossed over" meant a

clean-cut separation from all with which he had been *identified* before: so that the people of the land, as well as his own kindred, might have said, "He is no longer one of us; he does not live as we do; he does not worship what we do, nor is he seeking a place here among us; he seems to have interests in some foreign city which we know not, for he takes none in any of ours." They do not know the secret, but they know he has "crossed over," and in this way he gains from them the title of "Abram the Hebrew" (Gen. 14: 13), which remains stamped upon the nation of which he was the father.

In the same way *Christians* got their title from the unbelieving people at Antioch (Acts 11: 26). It means "of Christ," "derived from" or "associated with Christ." It was as much as to say, "These people are no longer of us; they do not live as we do; we find them no more at our revelries or our games; they speak of Christ as of one in whom they have found such profound satisfaction that they call all our enjoyments vanity and sin; they seem to have crossed over into another world altogether; indeed they speak of a glorious kingdom as belonging to them; they are indeed no more of us." But alas, the term "Hebrew" does not mean now what it meant in the mouth of those heathen when applied to Abram; nor does the term "Christian" mean now what it meant in the mouth of the people of Antioch when applied to those people who had "crossed over" from them. Let each of us, however, return to its true meaning as originally used, and ask ourselves how far those surrounding us—our relatives, our social and business associates—are constrained to apply this term to us as seen in our ways. Do

they have to say, "Surely he is not of us, he belongs to Christ?"

Ije-abarim, or "the heaps of the crossed-over," has great significance in this connection, carrying us on to Joshua 4 where a "heap" was set up in the midst of Jordan, and another "heap" set up on the Gilgal side; one a memorial of death, the other a memorial of resurrection.

But I will not dwell upon all the stages of the journey by which Beer is reached, significant and instructive though they are, but proceed at once to Beer. How beautiful to see that before the well springs up the people must be "gathered together." "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133). When the Spirit of God descended at Pentecost, believers were "all with one accord in one place" (Acts 2). The tendency to ignore this is sadly common. "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10: 25) is little heeded. Yet the people of God cannot expect blessing collectively unless they are *together*, together in purpose, in love, "Then Israel sang this song, Spring up, O well; sing ye unto it."

What a wonderful thing to see a number of people gathered about a tract of barren, thirsty ground, and singing to it—not to the desert exactly, but to the well which is in it. But where is the well? Hidden in the sand, but *visible to faith*. The Lord has said, "Gather the people together, and I will give them water." The people believe Him, so to faith the well is there, and as they sing to *it*, it is brought into full view (see 2 Cor. 4: 18). We have something like this in Psalm 84: 6: "Who passing through the

valley of Baca make it a well." Note carefully the language: "Make *it* a well." Baca means "weeping;" they make the valley of weeping a well. It is not said that they *find* a well in this vale of sorrow, but they "*make it* a well;" the circumstance which causes the sorrow and makes them realize that the scene they are passing through is indeed a vale of tears, is accepted as a burden imposed by the hand of infinite wisdom and love, confident that if He be in it, if He be in the circumstance, blessing must be in it: thus the soul is refreshed, and can sing. We have a practical application of this in Acts 16: 25, where the apostles accept their unjust and harsh imprisonment as from the Lord, and *sing*; and at once the "well" is apparent in the broken bonds and the salvation of the jailer.

In Jacob we see the opposite of this. When Joseph is torn from him, Simeon kept a prisoner in Egypt, and Benjamin must needs be taken from him, he moans, "All these things are against me" (Gen. 42: 36). But this was unbelief: these very things were distinctly *for* him, as we can now see; and faith on his part would have brought in the living God and sung, confident that the well would appear in due time.

But "the princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves" (ver. 18).

What a wondrous sight: the people singing, the princes digging! The leaders are bringing their badge of office, or the symbol of their pilgrimage, down into direct contact with the desert sand, confident that water is there, because Jehovah had said, "I will give them water." They attest their faith

by digging down into the very wilderness circumstance according to the word of the Lord, prefigured by the expression, "By the direction of the law-giver."

The well is not named, leaving room for us, for whom all these things "happened," to name each sorrow, each trial, as faith enables us to see and to bring forth the "well" which our ever faithful God is sure to have designed for us in it. "And from the wilderness they went to Mattanah."

The wilderness does not cease to be that, although we make wells and name them as we pass through. But how beautiful and instructive is the next stage, Mattanah, which means "givingness." The sense of the givingness of our blessed God produces the spirit of givingness in the soul, and enables us to give even in the wilderness where nothing grows. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms" (Luke 12: 32, 33).

Soon Pisgah is reached, by instructive stages. Pisgah means "survey," whence the whole inheritance may be viewed, as well as the unerring ways of our faithful Guide who has brought us there.

May we seek grace, dear fellow-pilgrims, to see our giving God in every wilderness trial, and seeing Him, be enabled to sing and dig, thus bringing forth the well which faith sees in it.

We may be sure of reaching Pisgah, if we but travel the road which leads to it.

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# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRONSIDE

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"Fear not, Paul; . . . lo, God hath given thee all them that sail with thee."—Acts 27: 24.

### SANCTIFICATION

**N**ONE who sail with Paul need be confused as to the teaching of Scripture on Sanctification, if they will but carefully weigh the many luminous passages in his epistles on the subject.

I can only briefly outline them in this paper, referring any who desire a more exhaustive consideration of it to what I have elsewhere written.\*

It should be plain to any thoughtful person that the great apostle of the Church never divides believers into two classes, some of whom are "only justified" and the others possessing a "second blessing," or sanctified. On the contrary he addresses all Christians as "sanctified in Christ Jesus." Nor does this mean that they are morally perfect, or sinless. Surely no one could so speak of the Corinthian assembly. All kinds of evils had to be corrected among them; they are called carnal in chapter 3: yet he addresses them as "sanctified" in the 2nd verse of chapter 1, and in verse 30 he writes, "Of Him are ye in Christ Jesus, who of God is made unto us . . . sanctification." They were in Christ, so they were sanctified though their ways were far from being all that God would have them.

There need be no difficulty here if it be known

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\* See "Holiness: the False and the True." Same writer and publishers.

and held in mind that sanctification means separation to God. All believers have been set apart to God in Christ, and are no longer of the world even as He is not of the world.

In harmony with other New Testament writers Paul presents sanctification as three-fold:

We are sanctified by the Holy Spirit (Rom. 15: 16; 1 Cor. 6: 11; 2 Thess. 2: 13).

We are sanctified by the blood of Christ, and His one all-sufficient offering upon the cross (Heb. 2: 10, 11; 9: 11-14; 10: 10, 14, 29; 13: 12.)\*

We are sanctified by the word of God (Eph. 5: 25, 26). Compare this with the words of our Lord Jesus Christ in John 17: 17-19.

The sanctification by the Holy Spirit is the beginning of the work of God in one's soul, separating him from the world and follies he once loved, turning his heart to God, exercising him about his sinfulness, and leading him to personal faith in Christ. To this agree the words of the apostle Peter in 1 Pet. 1: 2. Sanctification of the Spirit is there shown to be the divine means used to lead the guilty soul to the blood of sprinkling. The work of Christ trusted in, henceforth the Spirit dwells personally in the believer and it is His blessed work to lead the soul on in the ways that be in Christ.

Sanctification by the blood, or the one offering of the Son of God, is *positional*. That is, it has to do with the new position into which the saved one is brought. His sins are purged; his conscience is free; he stands before God in all the value of the

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\* I take it for granted that Paul wrote Hebrews. I see no valid reason for questioning it.

work of His Son. Thus he is forever perfected as to his conscience, and set apart from a world that lies in the wicked one, under the judgment of God. The believer can never again become part of that world. The work of Christ has come in between his soul and the judgment his sins deserved. Thus in the fullest possible sense he is sanctified by the blood of the everlasting covenant. If the profession be unreal (as contemplated in Heb. 10: 29), there is, of course, no abiding sanctification; but where faith is genuine he is sanctified eternally. Note verse 14 of the same chapter.

Sanctification by the word of God is the practical outcome of the work of Christ and the Spirit's work within. Daily the Word is applied to heart and conscience by the Lord Himself, as we saw in a former paper when animadverting on John 13. He keeps the feet of His saints, cleansing them from defilement contracted while passing through this polluted scene, with the washing of water by the Word. In this sense no saint is "wholly sanctified" till he no longer needs the word of God for cleansing and instruction. That will only be at the coming of our Lord Jesus Christ, as we get it in 1 Thess. 5: 23. Then shall every Christian be presented blameless, his sanctification completed, and nothing for all eternity shall be permitted to come up that will again defile his feet or call for the application of the Word in cleansing.

There is a passage that is often greatly misunderstood, in Heb. 12: 14: "Follow peace with all men and holiness (or sanctification), without which no man shall see the Lord." Observe that in this solemn and important verse "holiness," like "peace



with all men," is put as the object before the soul. But no one should presume to say he has attained what he is distinctly directed to follow. Paul's own experience, as described in Phil. 3: 12-14, might well rebuke such a thought. He says, "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. Brethren, I count not myself to have apprehended but this one thing; 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" (*Oxford, 1911 Version*).

Such may well be the settled purpose of each young Christian reading these lines. You have been called unto holiness, and holiness is simply Christ-likeness. If He be ever before you, and you daily seek to walk as He walked in the Spirit's power, guided by the unerring word of God, you shall know the blessedness of being sanctified by the truth. And if the great adversary of your soul taunts you with failure and weakness look not in, or around you, but up into the face of Christ Jesus, exalted in glory, and cry in faith, "He is my sanctification. I am in Him, and that forever!"

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## ANSWERS TO CORRESPONDENTS

Referring to Ques. 8 in our February No., a correspondent from a foreign country writes: "It seems to me your answer to that question may not be sufficient to enlighten your enquirer. May I suggest the following? In that passage (Matt. 8: 12) the

Lord expresses surprise at the faith of a Gentile who shows himself more ready to enter the kingdom of heaven than the Jews in general. These, as Abraham's seed, had the chief right to that kingdom. They had been separated from the nations and formed in view of it. It is because of this the Lord calls them here the *sons* (*υἱοὶ*) of the kingdom (*sons*, not children). By virtue of this calling of God they had right to the kingdom; but now, under grace, the matter becomes purely individual. By faith alone could each individual come into the kingdom, and by being born from above, become the *children* of the kingdom (John 8: 39; Gal. 3: 29). These will come from all the ends of the earth when the gospel of the kingdom will be preached to all nations, and they will have their portion in its blessings upon the earth, while the greater part of the *so-called children* of Abraham will be swept away in judgment." S. C.

We thank our brother, and trust we have translated his letter correctly.—Editor.

QUES. 15.—Does the word *Perfect* in Philippians 3: 15 refer to Christian standing, or is it attainment?

ANS.—“Perfect” refers here to *Christian maturity* or growth, as in 1 Cor. 2: 6 and 14: 20. Literally translated, this last passage reads: “Brethren, be not children in understanding: howbeit in malice be children, but in understanding be full grown (*τέλειοι*—perfect). Compare also 1 Cor. 3: 1, 2; Eph. 4: 13; Col. 1: 28; 4: 12; 1 Jno. 2: 13, etc.

QUES. 16.—Is it necessary or suitable that the brother who gives thanks for the bread and wine at the Lord's Table should take the elements in his hand at the table while giving thanks?

ANS.—Read carefully the article in this issue entitled, “Some Thoughts on what is Due to Christ.” Note especially the end. Some find it difficult to get rid of formalities.

QUES. 17.—In a former issue you referred to instrumental music. You in no wise allowed its use in Christian worship or service, but only for training voices to produce good congregational singing. I am not sure this is right. Would you kindly say if 1 Cor. 14: 15 and Rom. 15: 9 do not imply the use of an instrument in singing?

ANS.—We believe not. Nothing is said there but about *singing*;

not a word about *playing*, nor anywhere else in the New Testament that we know of. The character of the present dispensation is against it: "They that worship Him must worship Him *in spirit and in truth*." There is to be nothing mechanical, nothing ritualistic, nothing sensuous now.

We are no foe to instrumental music. We love it if kept free from the immoralities which often attach to it, and if kept where it belongs—in the circle of home social life. But in the *Christian* circle—the circle of the *heavenly* people, who know God and approach Him in all the reality of what He is, we believe it inconsistent and irrelevant. It has been a means, we believe, of degrading Christianity to a great degree. Look at the effect of it in Christian congregations: It was to help them sing at first; now, dumb in praise to God, they are, instead, getting a treat for themselves from musical art. Is it any wonder if they can after that associate the theatre with the church? One place *gives them pleasure*, and so does the other.

Again look at its effects in modern evangelism. It has made it a new sort of *entertainment*, and instead of converts marked by having wept in repentance over sin, by keen separation even from the garment spotted by it, and by a spirit of prayer and devotedness to Christ, it has formed in them a trifling, pleasure-loving mind, destructive of true Christianity. There are doubtless other influences at work productive of these conditions, but believing this is one of them we resist it as we would the others.

QUES. 18.—Does Scripture teach *definitely* that there will be literal sacrifices before the end of this age according to Dan. 9: 27 and 12: 11? Are they literal or spiritual sacrifices mentioned in Ezekiel, chaps. 40 to 48?

Will sacrifices be resumed in millennial times? If so, where? by whom? and for what purpose? In unbelief, or in faith?

ANS.—Not "before the end of this age" (the age of the Church); but during the age following this and preceding the millennial, yes, most assuredly. The two passages you quote in Daniel show this conclusively. The Church has then been translated and the Jewish age has come back as it was in the days of our Saviour. The temple rebuilt at Jerusalem will have its order of worship restored in some fashion till "the abomination that maketh desolate" is set up in it by the "Beast" of Rev. 13 who interrupts

that order. The sacrifices offered are of course the literal Jewish sacrifices of lambs, etc., with the appertaining ritual.

Ezekiel, chap. 36, speaks of God's new covenant of *grace* toward Israel as a nation. The 37th tells of their restoration as such, in *their own land* and in unity then—no more two kingdoms. Chaps. 38 and 39 are the judgment of their final, great enemy Gog—presumably Russia. Chap. 40 is the rebuilding of their temple under *divine* instruction and supervision. The one which had been rebuilt by the nation in unbelief and which Antichrist had defiled by setting up the abomination of desolation in it will have been destroyed, and made room for this final glorious millennial temple, built under the plan of the divine Architect.

The remaining chapters are devoted to the divine order established. The glory has returned—the throne of God from which the whole earth is now to be governed is again in that temple, at *Jerusalem*, and the Jewish order of worship is afresh set up, with its literal sacrifices and services carried on, not in unbelief, but as set up of God, in the obedience of faith; not of course as having any value for salvation, but like the Lord's supper with us, in proclamation of what the Lord is to them and has done for them and for all creation. Ours is a feast in lowliness and reproach during our Lord's rejection; theirs will be a magnificent, royal celebration of His then universally acknowledged glories and virtues as expressed in figure in the Jewish ritual.

QUES. 19.—Matthew 27: 32; Mark 15: 21 and Luke 23: 26 bear witness to the fact that Simon the man of Cyrene was the one who carried the cross of Jesus.

How is it then that John 19: 17 says that Jesus went forth bearing His cross? I have not the shadow of doubt as to the perfect consistency of Scripture, but it is good to have difficulties settled in one's mind.

ANS.—They leave Pilate's judgment hall bearing, each man, his cross. On the way to the place of crucifixion they meet Simon the Cyrenian returning to the city from the country. Possibly out of pity for the Lord they compel this man, probably a strong laboring man, to carry His cross the rest of the way. John does not take notice of this. The others do.

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## EDITOR'S NOTES

**Darkness and Light in New York** The New York Presbytery is in trouble again. Its trouble now, as formerly, is through the work of that heretical institution—The Union Theological Seminary. It turns out for the so-called Christian ministry young men who are sufficiently imbued with hypocrisy to declare that they "accept both the Old and New Testaments as the rule of faith and practice, and believe that God is able to work miracles," and yet who cannot accept "the virgin birth of Christ as related in the Gospels of Luke and Matthew, or the raising of Lazarus from the dead as related in the Gospel of John."

And when such men have the effrontery to present themselves as Christian ministers, or as Christians *at all* (for Christians are men, the very *foundation* of whose faith is the virgin birth of Christ), and faithful men protest, some Judas steps up and makes complaint that "just at a time when Christian unity is making a little progress, and missionary zeal is beginning to bear fruit, the theology hair-splitters get in their work."

What is "Christian unity" apart from the eternal deity of our Saviour? What is "missionary zeal" if it bring not men as worshipers at the feet of Him who, if not born of the *Virgin*, is but a man as we are, and incapable therefore of being our Saviour? Think of calling men *hair-splitters* who object to the removal of the foundations!

Such institutions as "Union Theological Seminary" are fast hastening the hour when Christendom, hav-

ing cast off the Christ of God, will open its arms wide to the other Christ—the Antichrist. While noting the hypocrisy with professed superior knowledge of these deniers of the Saviour, sent out under cover of the Christian name, how refreshing is the voice of a man in the ordinary affairs of life, whose grasp of mind was surely nothing behind theirs, setting at the head of his Will the following humble confession: “I, John Pierpont Morgan, of the City, County and State of New York, do hereby make, publish and declare this my last will and testament in the manner and form following, that is to say:—

*Article I.* I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone.”

And even though many be too proud to join heartily with that confession, yet will the secret conscience of man from one end of the earth to the other, honor the man who made it far above all the divinity doctors who labor to destroy it; for, deep down in his soul, man knows he is a sinner, and that a sinner needs a Saviour, and that none but Jesus is that Saviour.

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Contrast      Capt. Ross who in 1829 sailed in the steamship *Victory*, with the purpose of finding a north-west passage to the Pacific Ocean, describes

their rescue and welcome by the *Isabella*, as follows: "Though we had not been supported by our names and characters, we should not the less have received from *charity* the attentions we received, for never was seen a more miserable set of wretches: no beggar that wanders in Ireland could have outdone us. Unshaven since I know not when, dirty, dressed in the rags of wild beasts, and starved to the very bones, our gaunt and grim looks, *when contrasted with those of the well dressed and well-fed men around us, made us all feel, I believe for the first time, what we really WERE, as well as what we SEEMED to others.*"

How welcome to men in such a state is the cleansing bath, and the hair-clipping, and the new clothing, and the richly-spread table. How easily the mind enters into the scene of joy, not only of the rescued party taken out of death and misery, but of the rescuers who ministered such good things to fellows in such dire necessities.

Such is the work of the gospel. As the ship *Isabella* was to these perishing men, so is Christ as presented by the gospel. As the contrast between these dirty, ragged, starving men and the crew of the ship, so is the contrast between the righteousness of man and the righteousness required for admittance before God. As all that the rescued needed was ministered to them by their rescuers, so the gospel of the grace of God declares that everything we need for the presence of God, in all the glory of His person and of His surroundings, we have in Christ, every believer alike, the least appreciative as well as the most. Is it a wonder if, from the great and beloved apostle Paul down to the present, the supreme passion of many a soul who has passed

through the rescue the gospel brings, has been to proclaim it wherever there is an ear to hear it?

The vilest of sinners met with no such denunciations from the lips of our Lord as the sanctimonious scribes and Pharisees who resisted and stood in the way of the grace of that gospel. None of these caused joy in heaven; but even a poor thief, repenting at the eleventh hour and putting his trust in Jesus, stirs the Father's house above as he is welcomed in its courts. Far, far from making light of a past wicked life, those there *must* celebrate the virtues of the Cross, which glorifies their Lord in bringing wretched sinners there.

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**"The Gates of Hell"** The Lord had asked His disciples, "Whom say ye that I am?" and Peter had answered, "Thou art the Christ, the Son of the living God." The subject of this confession the Lord declares to be the rock on which He would build His Church. "The Son of the living God" has gone down under our sins and for sin, has come up again without them and blotted them out forever, has ascended into heaven, has communicated His life to every member of His body, sent us the Holy Spirit to unite us to Himself; and in all the power which is His both in heaven and earth He nourishes and keeps and preserves every one of His members. "The gates of hell" can never prevail against that body. His Church cannot possibly be obliterated from the face of the earth, or overthrown, whatever be the wrath of the devil and of the world combined. "The blood of the martyrs is the seed of the Church." For every one cut down, He, the



Head, would raise up two in the face of the enemy.

It is the Greek word *Hades*, not *Gehenna*, which is used here. *Gehenna* has to do with the *individual*, at the end of time, when the final judgment takes place and the subjects of that judgment have been raised from the dead (Rev. 20: 12-15). It is "soul *and body*" when *Gehenna* is spoken of. Not so with *Hades*. A man is never there in his body. He can be there only out of the body—in the unseen state—for *Hades* expresses not torment necessarily, but the unseen, disembodied state. Our Lord said, "Thou shalt not leave My soul in *Hades*," that is, in the unseen, disembodied state. Whole communities, because of the sins of the community, might go down to *Hades*. "And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell" (*Hades*). Accordingly the city has gone into oblivion, though there may have been in it persons who are now in heaven.

If it is a great pity that the two original Greek words, *Hades* and *Gehenna*, have not been preserved in their Greek form in every translation of the Holy Scriptures. The confusing them in the translation has hindered the true understanding of the word of God in some parts, and given great advantage to the deceivers who trade upon public ignorance.

"The gates of *hades*" then cannot prevail against the Church of God. The Jewish persecutions at her very beginning, the fierce and mighty powers of the Roman empire following, the devilish cruelties of the counterfeit Church during the "dark ages" and for a long time after the Reformation, all the cunning and craft of Satan in the assaults of "Higher Criticism," of "science falsely so called," of "apti-

christ," of "false teachers," of "Cains" and "Balaams" and "Korahs;" none of them, nor all of them put together, can obliterate the Assembly of God from the earth, or check her march onward to the glory. She cannot be hid while it pleases God to leave her upon the earth.

What holy courage it gives to all who, for love of Christ, serve His Church on her way. Their service of love, no matter how dismal or discouraging the circumstances may be, abides as surely and eternally as the Church herself, and when her foes are all fallen and she is enthroned in glory with Christ, then will the smallest and most hidden "labor of love" appear in all the value that God has set upon it.

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## READINGS ON THE EPISTLE TO THE GALATIANS

*(Continued from page 123.)*

Chapter 5 : 7-26.

**W**E come now to the last part of the epistle. From chapter 5: 7 to the end, the apostle is occupied with the practical side of things. He sets in striking contrast the practice that is the fruit of the gospel and the practice which results from its perversion by the admixture of the leaven of legality. In the preceding part, as we have seen, he was occupied with the truth—the doctrine of Christianity—and exposed the folly of entertaining a teaching which destroyed Christianity by nullifying its fundamental and distinctive features. He showed it to be a great delusion.

But the folly of it is no less apparent when we

consider the apostle's discussion of its results in practice. His incisive characterization manifests fully the delusion which the Galatian saints had been led into. Let us follow the line of his argument.

First of all, we should notice the apostle's unqualified approval of their former walk after their conversion: "*Ye did run well.*" They not only professed to have received the gospel, they lived in its power. There was a practical sanctification resulting from their reception of the message which the apostle proclaimed among them. Their walk was in reality the exemplification of the truth by which they had been laid hold of; so truly so, that Paul warmly commends it.

But a great change had taken place. They had turned aside from the path in which they formerly walked. They were no longer obeying the truth. Their practical ways were no longer the expression of the truth they had heard of him. The apostle could not commend or sanction their changed ways, and he denounces them as disobedient to the truth (ver. 7). These new ways were not learned from him (ver. 8). They had learned them of the perverters of the gospel. A different teaching had been presented to them, and by it they had been influenced to give up right practices for wrong ones.

Paul characterizes the new and different teaching as "*leaven*"—as evil (ver. 9). To mix error with the truth is to destroy the truth. The admixture of Christianity and legality is the nullification of Christianity. The perversion of the gospel makes it no longer the gospel. The practice of a perverted Christianity is no longer Christian practice. Once

introduce leaven into the lump and it is a leavened lump.

The apostle in thus exposing how pernicious legality is—what baneful consequences result from its adoption by Christians—does not despair of the recovery of those who have been influenced to surrender their liberty in Christ and enslave themselves to the principle of law. He is fully aware of the authority of the Lord over His own. If he thinks of those who have been deluded, he has confidence the Lord will deliver them out of their delusion and restore in them the same mind by which they were characterized when they were in obedience to the truth (ver. 10). He knows how to make a difference between the deluders and the deluded. He counts on the deliverance and recovery of the deluded, but the deluders will not escape the full responsibility of their evil work: "He that troubleth you," he says, "shall bear his judgment, whosoever he be." The apostle held the workers of evil to be accountable, and those who maintain apostolic truth and practice will do the same.

There are many who find it difficult to understand why the apostle should be so severe in his denunciation of those who, to their minds, rightly held the principle of law in high honor. Let such weigh well what the apostle says in verse 11. Circumcision, as originally given of God, was a mark put on the flesh as a shadow of the cross of Christ—which is God's judgment of the flesh. When Moses gave the law by the authority of God, he incorporated circumcision. It had still the same significance. It was still a shadow of the cross. Its message was, the flesh is no good—it is without profit. The law

tells you what it (the flesh) ought to be, but as it is not what it ought to be, this mark that has been put on your flesh is a sign of the judgment of God upon it—the flesh cut off in judgment.

It is because the cross of Christ expresses God's curse upon the flesh that it was a stumbling-block to the Jew. To him circumcision was a work of merit, not a sign of the curse. The cross of Christ declares God's curse upon the flesh, and for that reason the Jew was offended. The apostle asks here, "If I yet preach circumcision, why do I yet suffer persecution? Has the offence of the cross ceased?" The offence of the cross had *not* ceased, and it was in enmity to the cross that circumcision was still being preached. It was the enemies of the cross of Christ that were making circumcision a work of merit. The soul of the apostle so revolts from the thought of any fellowship with these evil workers in their enmity against the cross, that in verse 12 he bursts out in expressing the desire that these perverters of the truth and troublers of the saints would cut themselves off—their work was so obnoxious, so evil!

But the apostle felt the need of convicting the Galatians of the falsity of a claim they were making. Under the leadership of these perverters of the gospel they were pleading that they were practising the law. As we have seen, Paul insists that Christians have been called into the liberty wherewith Christ makes free. Now he shows that Christian liberty does not mean liberty for the flesh (ver. 13). The Christian being a man who has the right to take before God the place of a son, is free to serve in the spirit and power of love. In serving thus, it is not as meeting a legal demand. But without being under

the principle of law he is doing—practising—the very things the law demands. This is *liberty*—the liberty of grace. Under law it was bondage, because the law *requiring* love, did not give it. Under grace, the love of God fills the heart—grace produces it. Such service then, is happy, holy liberty.

In verse 15 the apostle says: While you have undertaken to practise the things the law requires, you are in reality doing the very opposite things. Instead of serving one another by love, and so fulfilling the law, you are breaking it in biting and devouring one another. In attempting to practise law, the sinful passions of the flesh had been stirred into great activity. It was impossible for them to endure the thought of others being better than themselves. They were belittling one another in their ardent desire to commend and praise themselves.

How striking the contrast between Christian practice and that resulting from the attempt to practise law! What folly is thus manifested in the legalist! How great is the delusion of those who put themselves under the principle of law!

But let us proceed. In verse 16 the apostle says, "This, I say, then." Let us remember he is speaking with apostolic authority, giving the mind of *God*. What then does he give as the rule for Christian practice? It is simply this: *Walking in, or by the power of, the Spirit*. For while the law stirs up the lusts of the flesh into activity, the Spirit is the power in which love manifests itself. Walking in the Spirit, then, is the way to escape what the flesh would lead us to do.

The Spirit and the flesh are opposites. They are antagonistic the one to the other; and for this rea-

son the Christian does not always do as he would. He is always exposed to the liability of not doing the things he would (ver. 17). But the Spirit is the Christian's leader and power—not the law (ver. 18). The Christian, then, needs to learn wherein the Spirit manifests His leadership. It should of course be plain to all that the works of the flesh, such as are listed here in verses 19–21, are the opposites of the Spirit's guidance. Those who are characterized by these things are not inheritors of the kingdom of God. The power of the Spirit is entirely wanting to them.

But the Spirit manifests His power in producing fruit in those who are the subjects of His guidance, examples of which are given us in verse 22. Blessed fruits! We realize that no law prohibits the doing such things. How unreservedly and unqualifiedly the Christian may yield himself to the ways that are of the Spirit of God. In so doing, his practice is Christian practice, and it is Christian practice only in the measure in which he gives to the Spirit His own place and way.

Now the Christian belongs to Christ. He is of Him. He is connected with One whose crucifixion was God's judgment on man—the whole family of the fallen first man. There, in that crucifixion, God fully judged man according to the flesh—his every passion, his every lust. On being born of the water and the Spirit, a man becomes to be of Christ. Through a saying of God being deposited in his soul in the power of the Spirit, he becomes one who henceforth belongs to Christ. By the Spirit, through faith, he is forever connected with the Christ who was crucified. For him, the man after the flesh has

been crucified. He has been crucified *in toto*—all he is and all his passions, all his lusts (ver. 24). He stands no longer before God as a man in Adam, in the flesh. He is in Christ. By a spiritual work, a work which can be only by the Spirit of God, He is in Christ. He lives in the Spirit. What he is before the eye of God is what the Spirit has made him.

Well, then, says the apostle, "If we live in the Spirit, let us also walk in the Spirit" (ver. 25). To take up the practice of law is to walk in the flesh, not in the Spirit; but to walk in the Spirit is to hold the flesh to be what God has judged it to be, to judge its passions as sinful, its lusts as abhorrent to God. It is to turn from it in subjection to the Spirit's reprobation of it and follow His lead in ways that are of Him and honoring to the Christ with whom we are connected.

The Christian who presumes to put himself under law, who undertakes to put that principle into practice, is making a serious mistake. It results in his doing what the apostle counsels us not to do. Christians are admonished and exhorted not to cultivate the spirit of vain glory. The practice of law will develop that spirit. Paul here tells us not to provoke one another. Through the practice of law that is what we will do. The practice of law will foster in us the spirit of strife, of contention, of envy. But such things are not Christian practice. Christian practice is the practice of love. In Christian practice we are objects of love to one another and subjects of unselfish service.

Beloved fellow-Christian, let me here exhort you to study faithfully this description of the difference



between the practice of law and the practice of Christianity. It is a divinely authorized description. Its diligent study will surely result in edification and profit.

But there are still other considerations pressed by the apostle which we must turn to.

*(To be concluded in next issue.)* C. CRAIN.

## “TRANSFORMED”

THE subject of our narrative was a little woman, not much over four feet in height. Nobody dreamed when she was a girl that she ever would become what she did become. She had a somewhat fiery spirit, which broke out in temper and hot word whenever there was a provocation. She loved excitement and lived for pleasure, with little concern about other aims. She had no real education, for she was doing something else at the period of life when it is easiest to train the mind. But if she had wanted such training ever so eagerly, it would have been difficult to have gained it, for her early home was in a back country district where the schools were poor and took the pupils only through very simple branches of study, with little or no culture.

Twenty years ago this little woman found in Christ her own Saviour, and the very highest kind of culture began to show itself in her life. Everybody knew that something had happened. New traits of character bloomed out like fresh spring flowers, and a new kind of life commenced. She had always lived for herself, and never thought of doing anything else. Now, she went to living for Christ and for everybody who needed her.

She did not look for any far-off field, nor did she ache to preach. She bought a little country shop near a "four corners," and went to selling light groceries and such simple wares as she could handle. This shop soon became one of the principal centres of light in the community—a little temple from which spiritual forces radiated. The little woman lived in her shop, and could always be found night or day. Persons who had any troubles soon discovered that the little woman in the shop knew how to comfort them, and so they dropped in to tell their tale of woe and to find sympathy and encouragement. Slowly her feeble body was racked and twisted by rheumatism until almost every joint was stiff and sore, but she did not talk about her own troubles. She would sit and listen quietly to the ills of a neighbor, and her interest and sympathy would go out, and her face would light up as she talked, so that no one guessed that she herself was suffering.

Those who had money to spare and wished to distribute to the needy, gladly made the tiny rheumatic woman the dispenser of their charity; and she delighted to hobble about, carrying sunshine and something more into homes where trial and poverty made the struggle of life hard. She was never happier than when she had something which she could give, and it always seemed as though she was a messenger of love come from God Himself and as though the gift came from Him, only He chose her hand to carry it for Him. The little shop was one of the most joyous places in the whole town. She could laugh as well as mourn, and she could rejoice with those who rejoiced as well as weep with those who wept. Her humor was genuine, and her love of

mirth and joy were known everywhere. She enjoyed life as the happy birds do, and the best cure she knew for pain and hardship was thanksgiving and praise. She enjoyed the beauties of nature. The sight of growing flowers, of autumn colors, of sunset tints, moved her as though she had seen through a veil and had caught a glimpse of the Creator behind the visible beauty. When she spoke of her Father in heaven her voice trembled and broke with a quaver, for the joy of relationship with Him filled her heart. It was all so real; it was all so wonderful.

Everybody, hardened sinners and gentle little children, knew that she was one of Christ's flock. In her was vividly manifested the fulfilment of the Lord's prayer for His own, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me" (John 17: 21). She had the unmistakable marks which tell that the family of God, in whatever part of the earth, or with whatever tongue or people they may be found, is one family—from one and the same Father: those marks which witness for Christ in all the world and command attention to the message which they bring.

This transformed little woman, with no thought of herself, showed in her daily life that Christ dwelt in her. She was like Him. She gave cups of cold water; she loved those who suffered; she strengthened the tempted, and encouraged those whose faith was feeble. The little worn and twisted body now lies white and cold. The spirit has gone away. The soul that suffered much is happy with a new and deeper joy. There were few of her own kith and kin to weep by her grave, but an entire village mourned,

for the little woman who was their trusted friend had gone home, and many realized that she who seemed an ordinary woman, was really one of God's great ones.

R. M. J.

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## DIFFERENCES BETWEEN LAW AND RESPONSIBILITY

**T**HE differences are immense, and it is important to understand them. *Law* comes to man and says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10: 27). It says, Do this and live, but if thou fail in any measure, thy doom is sure. Such is *Law*, both in character and purpose. It is inexorable. It cannot bend; it cannot forgive; it demands of man what is right, but it gives him no power to do the right; it forbids and condemns the wrong, but cannot change the heart of man, who naturally loves evil and hates restraint. Like a dam across the river forbidding the waters to flow on, it stands as a bulwark against evil, only to find out that the flood breaks over the dam and still flows on. *Law* manifests the evil, but does not cure it.

*Responsibility* is what comes with the receiving of gifts from God. If, as Creator, He has bestowed upon man abilities, talents, a mind and a will, each and all of which make him a creature superior to all others, man is responsible for making use of all this in the way suited to the purpose God had in giving them. If as Redeemer He bestows new gifts upon man, those new gifts bring their own responsibilities.

When God came to Abraham and called him to leave his native land and kindred and go to a place which God would show him, it was because He had bestowed upon Abraham that which enables a man to confide in God as a little child confides in its father, trusting implicitly in the love that guides him. *Faith* had been imparted to Abraham. "Faith cometh by hearing, and hearing by the word of God." While dwelling in his own country the God of glory appeared to him and said, "Get thee out of thy country, and from thy kindred, and come into the land which I will shew thee" (Acts 7: 2, 3).

Abraham was thus brought into a new relationship with God, and this relationship brought responsibility. The true God having made Himself known to Abraham, Abraham could no longer serve false gods. Having bidden him to leave his native land and go to another, he can no longer feel at home where he is, but must go on as bidden. He may be checked and hindered in this, as he in fact was, but his new responsibilities press upon him.

It was not till after his father's death at Haran, part way to Canaan, that Abraham seemed free. From that moment, "they went forth to go into the land of Canaan, and into the land of Canaan they came." They did not stop this time, but pressed on to the end. But all those days of Abraham's dwelling in Haran, the responsibility of obeying God was upon him, and while he lingers there, we hear of no word of any appearance of God to him, or of any altar built by him. Whilst as soon as he comes to a stopping place *in Canaan*, the Lord appears to him and he builds an altar. There is the obedience of faith on Abraham's part, grace and blessing on God's

part. The relationship between God and Abraham was of God's pure grace; it involved responsibility on Abraham's part to believe and obey.

This responsibility was a very different matter from the law which was given 430 years after. "Get thee out, and I will make of thee a great nation," is very different from Do this and thou shalt live, or, Cursed is everyone who disobeys. The principle is different, the purpose of both is different, and should not be confounded. One reveals God, the other reveals man and leaves God still in the thick darkness and amid the thunderings and lightnings of Sinai.

Christians are not under law, but they have wondrous blessing and grace and privileges and promises. This brings corresponding responsibilities, and this, if we understand our weakness, as displayed in Abraham, casts us the more upon God for grace to meet those responsibilities. The more a child of God realizes his absolute dependence upon God, and what God has in Christ for His people and gives them whatever they need, the more will he glorify Him, and the more will such an one enjoy the grace of God. A sense of our responsibility as children of God will bring us to Him for strength and wisdom and all else we need. It will, of necessity, make us a *prayerful* people.

But law sets men to trying in their own strength to do what is right, to keep the commandments. Under grace a believer walks in newness of life, walks after the Spirit, in love, and thus in him the righteousness of the law is fulfilled. Under law a soul is in bondage, trying to do what his fallen nature makes impossible. He is never at rest, always com-

ing short. One's own doings are ever before the mind of the earnest legalist, and such a mind is never at peace. What brings peace is the knowledge of the grace of God through the work of Christ on the cross, thus keeping Him ever before us as the Friend who loves us better than anyone else, and is never weary of us.

As the sense of our responsibility presses upon us, we find all we need in Him. It is not trying and fearing and hoping under law, but turning away from all else to Christ, finding in Him strength and wisdom and every need fully met.

J. W. NEWTON.

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## FAITH'S BUSINESS

**N**O confession short of, "Thou art the Christ, the Son of the living God" will do. The people may have high and honorable thoughts of Jesus, as I have just said. They may speak of Him as "a good man," or as "a prophet," as Elias or Jeremias—but nothing of this kind will do; nothing less than the faith which apprehends and receives Him as the Christ, the Son of the living God.

The reason of the need of this faith is simple. Our state of ruin in this world, ruin by reason of sin and death, calls for the presence of God Himself among us, and that, too, in the character of conqueror over sin and death. And He whom God has sent is such an One. He is the Christ, the Son of the living God, the living God in flesh, come here for the very purpose of bringing back life into this scene of death, destroying the works of the devil, and putting away sin. This is the one whom our condition demands.

Such is our ruin, that nothing less than this will do for us: and if we can, in our own thoughts, do with anything less than this, we show that we have not yet discovered our real condition, our condition in the presence of God. All acceptance of Christ short of this is nothing. It is no acceptance of Him. He may be a Prophet, He may be a King, He may be a doer of wonders or a teacher of heavenly secrets; but if this be all our apprehension of Him, our all is nothing.

Faith has great and noble work to do in such a scene as this world, and in such circumstances as human life furnishes every day. It has to reach its own objects through many veils, and to dwell in its own world in spite of many hindrances. It is the things not seen, and the things hoped for, that it deals with; and such things lie at a distance, or under coverings; and faith has to be active and energetic in order to reach them and deal with them.

In John 11 we look on a scene of death, such, as I have said, our ruined condition in this world really is. Every one, save the Lord Himself, seems to have apprehended nothing but death. The disciples, Martha and her friends, and even Mary, talked only of death; and as far as the present moment went, have no faith in anything beyond it. Jesus, in the midst of all this, stands alone, eyeing life and talking of life. He moved onward in the consciousness of it, carrying in Himself light in this overshadowing of darkness and gloom. But there was no faith there, doing its duties: that is, discovering Him. Martha represents this absence of faith—just as the multitude do in Matt. 16: 14. She meets the Lord, but her best thought about Him is this, that whatsoever



He would ask of God, God would give it Him. But this will not do. This was not faith doing its proper work, discovering the glory that was hidden in Jesus of Nazareth.

The Son will empty Himself. He will take the form of a Servant. He will be obedient unto death. He will cover Himself as with a cloud, and lie hid under a thick veil, a veil not only of flesh, but of flesh in humiliation, and weakness, and poverty. But while He is doing all this, He cannot admit the absence of that faith which does its proper work only when it discovers Him. He will not be in company with depreciating thoughts about Him. He looks for faith's discoveries of His glory, in the saints that He walks with.

He therefore rebukes Martha. Instead of admitting that God will give to Him, as Martha had said, on His asking Him, He says to her, as on the authority of His own personal glory, "Thy brother shall rise again." And instead of complying with her afterthought, that He should rise again in the last day, He says to her, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live, and he that liveth and believeth in Me shall never die."

How all this commends itself to our souls! The Lord will give no place to these imperfect apprehensions of Him. Needful it was, in the riches of His grace, that He should empty Himself; our sins could find their relief in nothing less than that. But right it is that faith should make a full discovery of Him under this veil of self-emptiness.

J. G. BELLETT.

# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRONSIDE

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"Fear not, Paul; . . . lo, God hath given thee all them that sail with thee."—Acts 27: 24.

### ACCEPTANCE

**I**T is a precious truth that God accepts every believer in the Lord Jesus Christ, not according to any real or fancied goodness in himself but according to the Father's estimate of His beloved Son.

I remember well a striking illustration of the power of this in practical life, which I saw several years ago. A dear colored woman, who had herself known the Lord from her girlhood but had erred in marrying an unsaved man, asked the prayers of a little company of Christians one night for her husband who had become a depraved drunkard and gambler. In wondrous mercy, while we prayed, God heard and answered; for into our meeting came Alex Beck himself, and cried: "Friends, I want to find my wife's God! I was gambling and drinking in a saloon on S—— Street (it was in Los Angeles, Calif.), and twenty minutes ago it seemed to me a voice cried in my soul: 'Alex Beck, you must be saved to-night or damned forever!' I threw down the cards in fear, and rose from the chair and fled from the place. Tell me how I may be saved!" It was a solemn moment for us all, thus to see God's power so manifest. We pointed the anxious, trembling man to the cross, and, perhaps an hour later, he was rejoicing in God's salvation, and husband and wife were one in Christ.

A few evenings afterward I heard him give his first public testimony. These were substantially his words: "My friends, I want you all to look at me. I know I ain't a pretty sight to look on. I'm just a great big black ugly man,\* but in God's sight I'm altogether lovely, for I'm all dressed up in Jesus!"

He had been truly taught of the Spirit. For this is none other than Paul's doctrine of acceptance, "He hath made us accepted in the beloved" (Eph. 1: 6). Once, all our guilt and sin were imputed to Jesus when He hung upon the cross as our Substitute. Now we appear before God's face in all His perfections. "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). Carefully observe:—It is not, as theologians sometimes put it, that the righteousness of Christ is imputed to us. Scripture never so speaks. It is this, that God reckons us, looks upon us, as righteous, because of the work His Son has accomplished and of the new place in which we now stand before Him: that is, in Christ, perfect and complete in God's sight.

And as so accepted we are as dear to His heart as is our blessed Lord Himself, who, when He prayed to the Father said, "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and *hast loved them even as Thou hast loved Me*" (Jno. 17: 23). Could language be clearer, or words stronger, to declare the unbounded love of the Father for all

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\* He used a different word, but which I omit as not desiring to give offence to any of his color.

who are accepted in His Son? Well may the happy Christian sing with chastened joy:

“So dear, so very dear to God,  
I could not dearer be;  
The love wherewith He loves His Son,  
Such is His love to me.”

And being thus brought so near to God in the person of our Lord Jesus Christ our security naturally follows. We are in Him, and, consequently, as safe from judgment as He is. He died in our stead, and faith reckons His death as our death. Now He lives forever beyond the reach of death and judgment. And in Him we are accepted! If He falls (far be the thought!) then do we also fall; but He has said, “Because I live ye shall live also.” We have died out of the old relationship, in which we had part by nature, but we have now been raised with Christ and our life is hid with Christ in God. Ponder carefully Col. 3: 1-4.

Already God sees us as a heavenly company, for Christ is in glory as our representative. So we are told: “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us, through Christ Jesus” (Eph. 2: 4-7). Thus our destiny is forever settled. Our past, present, and future we know, on the authority of the word of God. Once dead in sins, now seated in heavenly places in Christ Jesus, and for all eternity to be to

the praise of His glory as an exhibit of the power of His grace!

And it is well to remember that true Christian living springs from a recognition of our acceptance. So the apostle adds, "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (ver. 10). He who has been thus taken into favor in the Beloved is called to show by a holy, blameless life his appreciation of the grace bestowed upon him, and to manifest Christ in his walk and conversation.

The same truth is put before us in the chapter already noticed in Colossians. He whose life is hid with Christ in God is called upon to put off all that belonged to him as a man in the flesh, and to put on the new ways of the man in Christ.

But let it never be forgotten:—no merit attaches to the believer because of his godliness and devotedness. He needs none. He is already accepted in the Beloved, and nothing can be added to this. No loving obedience he can render can make him one whit dearer to the heart of God.

But it should now be the object of his life to be well-pleasing to Him in whom he is accepted. This is what Paul means when he writes: "We labor, that whether present or absent, we may be accepted of Him" (2 Cor. 5: 9).

All believers are accepted *in* Him, and this for eternity. Henceforth it should be the object of our souls to so live that we may daily be accepted *of* Him, or well-pleasing to Him. This is to walk worthy of our high and holy calling.

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## FRAGMENTS

It was a sweet reply a woman once made, upon her death-bed, to a friend who asked whether she was more willing to live or die. "I am pleased with what God pleases." "Yes," said her friend, "but if God should refer it to you, which would you choose?" "Truly," said she, "if God should refer it to me, I would refer it to Him again." Ah! blessed life, when our own will is swallowed up in the will of God, and the heart at rest in His care and love, and pleased with all His appointment.

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Enthusiasm wears itself out; imagination grows calmer; but the heart never grows old; like the eagle, it plumes itself with new wings in its old age.

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If I think of the *world*, I get *the impress of the world*.

If I think of the *trials and sorrows*, I get *the impress of my sorrow*.

If I think of my *failures*, I get *the impress of my failures*.

If I think of CHRIST, I get the IMPRESS OF CHRIST.

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## ANSWERS TO CORRESPONDENTS

QUES. 20.—I have been perplexed of late by statements new and strange to me, though probably old to you, as they have been in print some time. I would appreciate an answer in *Help and Food* as it might give light to other perplexed ones beside myself.

It is said that the Church is now invisible. That there is no collective testimony any more. That the Lord has removed the candlestick from the Church, and that the removal of the candle-

stick means the removal of the testimony from the Church. So now the testimony is said to be purely individual—not collective any more, for the Assembly *as such* has ceased to be. The proof given is that all have failed, and you cannot point to any company and say, That is the Church.

I had always thought since I learned the truth, that the seven lamps on the golden lamp-stand represented the testimony of the Holy Spirit concerning Christ through the Church as the light-bearer. That the Lord chastened the Church if false to her true testimony, but did not remove her testimony till the time described in Rom. 11: 13-25.

If what I now enquire about be true, then our assembling together, and all the labor and care bestowed on Christian assemblies is but the empty form of a by-gone thing.

ANS.—Cling to what you have “always thought since learning the truth,” for it is what the word of God teaches. The teaching which has perplexed you does not come from the word of God but from disappointed men who, with plenty of self-will, set themselves about doing what God has given none of His people to do, namely, to unite all His own in one company. Missing the true sense of John 17: 21 they took it as an ecclesiastical unity for them to carry out. Failing utterly in this, as might well be expected, it produced bitterness of spirit, and so everything must be cried down, and all done to dishearten those who still carry on “the good fight,” then retire, each man in his corner to enjoy the sweet but not very humble thought that “I, even I only, am left.”

The very proof they give for their theory, “That you cannot point to any company and say, That is the Church,” proves the theory wrong. No company of Christians taught by the Word and the Spirit of God would ever lay claim to being *the* Church since the first break in the Church took place, for they know well that God has multitudes of children outside themselves. The most they can say is, we could no longer be faithful to God and endure the idolatry of Romanism or the infidelity and sectarianism of Protestantism, so we obeyed the apostolic injunction of 2 Tim. 2. We separated from error only to be free to hold, preach and practice truth; from infidelity, to believe, enjoy, and teach the inerrant and infallible word of God from cover to cover; from sectarianism, to confess the common membership of all the children of God in the Church which is the body of Christ; from

indifference about morals in the professing Church and the impossibility of godly discipline there, to exercise the holy government which God demands in His house.

Thus, while as far as possible from laying claim to be *the* Church, nay, *weeping* rather over the desolations in the Church in which they have part, and realizing how feebly they are carrying out what God has enjoined upon His Church as a whole, they nevertheless bear a collective testimony which is owned in heaven and felt to the ends of the earth. The proof that it is owned in heaven is that it meets on earth the same treatment as does the cross of Christ.

But see further: In that wonderful chapter (2 Tim. 2), of such immense importance since ruin set in, the apostle bids Timothy teach faithful men the things which he had heard from him. What would be the use of the first epistle to the Corinthians, a prominent part of Paul's teaching, if there is no more collective testimony? It would be but a dead letter. What would mean the letter to Philadelphia, one of the seven churches, if Philadelphia as a collective testimony does not go on to the rapture of the Church? Why tell her, "I also will keep thee from (out of) the hour of temptation which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3: 10), if there is no Philadelphia to be taken out of that hour?

When some of God's people said, *We* are Philadelphia, the Lord disciplined them for their pride; but with or without them Philadelphia goes on, and will go on, till "the Lord Himself shall descend from heaven with a shout" to take us home. Let each of us only see to it that we heed the Lord's admonition, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

Our having penned a few words on "The Gates of Hell" (see "Editor's Notes" of this issue) before your question came, has been a cheer to us as it leads in the same lines as this. God is a builder, not a destroyer, except of evil, and the men of God are ever marked as builders according to the dispensation in which they live. In the days of Nehemiah there were men who sought to dishearten the builders. So now. Only let the builders carry in their hearts a deep sense of the ruin of our own dispensation, then labor on to build according to God amid such conditions.

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## EDITOR'S NOTES

**The Security of Grace**      The beautiful saying, "Grace that hath conditions is no grace" has often been repeated. It is a true saying; for the moment the least condition is appended it ceases to be grace; it is law. Grace is sovereign bounty issuing from the heart of the giver. It imposes nothing. It attaches no string to the gift. It displays the giver, not the receiver. Its only security is the moral condition of the receiver. Were the governor in grace to forgive every criminal regardless of his moral condition, he would let men loose who would renew their course of crime as soon as free, and be a plague to the community. But if a man shows real sorrow over his past life and condemns himself in truth for the evil he has done, he will not renew his criminal life when set free. He will be only too thankful to be set free, and anxious now to prove his appreciation of the governor's grace by an upright and good life.

Such is grace with God. He delights to forgive sinners. Nothing gives him more joy than the opportunity to forgive, for He is *the God of all grace*, and when He forgives it is for ever, and without conditions. Our Lord says of His sheep, "I give unto them eternal life; and they shall never perish." He never takes it back. He attaches no conditions to the gift. The only security He has in exercising such grace is in the repentant condition of the receiver. If Peter is to be a subject of His grace he must learn to cry, "Depart from me, Lord, for *I am a sinful man*." If the woman at Sychar's well is to be filled with the "living water," she must feel

the shame of her sinful life. If the jailer of Philippi is to be saved, he must first learn he is lost. Grace can impart its precious treasures to such, for it has a moral, everlasting hold upon them.

Moreover, every gift which grace may bestow beside salvation, for service of any kind, will be found accompanied with some fresh special work of repentance. What probings in Peter, reaching down to the very centre of his being, as the Lord, in Jno. 21, commits to him the care of His sheep! And, while under grace and in the enjoyment of its abounding sweets, what a constant reminder the people of God have in the Lord's supper of their past guilt and sin! Should they forget that, they would cease to appreciate grace. Pride would take hold. They would soon be but Pharisees—in a worse state than those who, not knowing the grace of God, go doubting their salvation and mourning all the way.

But if repentance has such a large place in relation to grace, and is its abiding and only security in our attitude toward God, it is no less important in the attitude of God's people toward one another. Self-righteousness makes them bite and devour one another, and may make them to be consumed one of another. The spirit of repentance meeting the spirit of grace draws them together, and binds them together in true love. If the spirit of repentance be wanting, then to talk of grace can be little else than indifference—lukewarmness—the sure ruin of God's people.

God deals in grace day by day with an evil, unrepentant world, but not in fellowship with it. If He dealt not in grace, but claimed His rights, the world would soon be at an end. So should we, like

Him, deal in patient grace with all, ready to lose our rights all the way, the heart full of grace, delighting to forgive wherever there is repentance, but that repentance defining and limiting our *fellowship*.

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**Twice Vindicated** When, by being baptized of John, our Lord identified Himself with repenting sinners, there was great danger, as the sequel has proved, that in the eyes of men the ever-abiding glory of His Person should suffer. A voice from heaven therefore was heard: "This is My beloved Son, in whom I am well pleased" (Matt. 3: 17). It is the jealousy of the Father concerning the glory of His Son. If He has, in infinite grace and out of love for His Father and for men, veiled His deity in humanity, and become so much like us to become our Redeemer, woe be to the man who abases Him further by denying His deity.

But there is another place where God has to vindicate His Son again. This time it is not among sinners but among saints. Our Lord is fulfilling His promise that "there be some standing here, which shall not taste of death till they see the kingdom of God" (Luke 9: 27). He has Peter, John and James with Him. Suddenly He is transfigured, and Moses and Elias, in glorified state too, are there with Him illustrating the kingdom in power and glory.

If sinners have despised Him because of His likeness to us here, Peter, a saint, who is just rousing from sleep, lowers Him too in seeing how like Him are His redeemed in glory. He would put them all on a level with Him. So the jealousy of the Father speaks again: "This is My beloved Son: hear Him."

In humiliation or in glory He is the same. "Put off thy shoes from off thy feet" is our only proper state of mind as we speak of the Son of God. Men talk of the world growing better, while they increasingly insult this holy Person. They see not the world from God's standpoint.

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## READINGS ON THE EPISTLE TO THE GALATIANS

### Chapter 6.

*(Concluded from page 153.)*

**I**N chap. 6: 1-6 the difference between the legal system and Christianity is very strikingly presented. The apostle supposes the case of a man who has been overtaken in some fault. He has made some misstep. Who will be most likely to recover that man? Will one in whom the spirit of pride and self-boasting has been fostered know how to reach the springs of that man's failure? Will he so understand the way of restoration as to be able to demonstrate it to the failing one?

It is evident the spirit of vainglory widely prevailed among the Galatians, with pretensions of great spirituality. This was the fruit of the leaven of legality which had been introduced among them.

It is to this boast of being spiritual the apostle ironically refers when he says, "Ye which are spiritual." As if to say: Here is a test for your spirituality: this man overtaken in a fault, recover him. Will your boasts of superiority help him? Will high thoughts of self restore him? How utterly futile would all this be in such a case! How well the

apostle knew it! Hence his suggestion that the recovery of a man from his fault will require real humility. There will be need of remembering one's own liability to err. It is the consciousness of this that fosters in us (men in whom sin dwells) that spirit of meekness which enables one to make the burdens or troubles of another his own. This lowliness is what Christ Himself exemplified. Christians should walk as He walked (1 John 2: 6). The leaven of legality in the Galatians had turned them from the ways in which is fulfilled the law which controls in the life of Christ. Grace, and grace alone, enables for such ways.

In thinking themselves to be spiritual, the Galatians were self-deceived, and this self-deception was the fruit of legality. Had grace been the controlling principle, each one would have been concerned about their own burdens—their responsibilities—and instead of glorying as above those they judged to have failed, they would be rejoicing in the grace that had enabled them to meet their obligations.

It may be in place here to explain that in the original the words for burden, in verses 2 and 5, are not the same. In verse 2 it expresses the trouble of mind in which the one who has failed is, and with which, where grace, not law, is operating, one will identify himself. He will make that trouble his own in a very real way. In verse 5 the word expresses responsibility. Every one is personally accountable, and must answer for himself and not another.

In verses 6–10 the apostle contrasts the effects of legality and grace in another way. It is evident the introduction of the leaven of legality among the

Galatians had resulted in the drying up of the out-flowing streams of grace. The ways in which grace expresses itself had been given up. The apostle reminds them of it and would call them back to them. Grace, the grace the gospel had made known to them, taught them to communicate in all good things to those whom God had used to instruct them in the things of God. They had formerly, we may surely believe, had their part in forwarding the apostle on his way. Now the good things they once gave so heartily they were withholding. The activities in which grace had instructed them had been to a large extent checked.

The faithful apostle warns them against being deceived. He tells them, "God is not mocked." Their pretensions, their provoking one another, their envying one another, will not pass before His eye as the fruit of the Spirit. Even in nature we may learn that the harvest will be according to what is sown; this law is no less inflexible in the spiritual sphere. If the sowing is to the flesh, the reaping must be of the flesh also, and that too, according to the law of increase.

And here I must warn against a grave mistake often made. Sowing to the flesh must not be limited to what we commonly call the vulgar and gross things. There is sowing to the flesh in connection with what is regarded as cultured and refined. It was this sort of sowing that prevailed among the Galatians. In either case the harvest is not the abiding fruits of the Spirit. Christians are characterized by the fruits of the Spirit—fruits that are the anticipation of the joys of that time when we shall have entered upon the final and permanent condition

of the life of which by grace we are participants now. Bearing these fruits is "well-doing." The apostle exhorts us not to weary in it, and assures us that there will be no disappointment in the harvest if the sowing is to the Spirit. Instead of drying up the channels in which love flows out, we are exhorted to seize upon every opportunity for the service of love. How such service shines in contrast with the drying up of love's activities through the leaven of legality!

In verses 11-14, the apostle contrasts the motives actuating himself with those governing the troublers among the Galatians. Whether we read, "Ye see how large a letter," or with others, "What large letters, I have written unto you with mine own hand," it is clear Paul was seeking to impress the Galatians with what was a manifest fact, that in the intensity of his desire to communicate with them he had not waited for an amanuensis to write for him at his dictation as was his custom (2 Thess. 3: 17). A practised amanuensis could have produced a more attractive manuscript, but the apostle had not the ambition to make "a fair show in the flesh"—which, manifestly, was actuating the perverters of the gospel. The apostle faithfully exposes it.

The reasons for forcing the believing Gentiles to be circumcised were two. First, the cross of Christ, which abolishes all distinctions of men in the flesh, was an offence to the Jews. Association with the uncircumcised, though believing Gentiles, brought persecution upon them. They were anxious to avoid it. Hence they insisted strenuously on believing Gentiles being circumcised.

The second reason was their desire to be able to

point to the circumcision of the believing Gentiles as a proof of their being different from the mass—better than the rest. It was not because they themselves were in reality keepers of the law. The apostle says they were *not*. Nor did they really expect the circumcised Gentiles to keep the law. Their purpose and desire was to be able to justify themselves in their association with Gentiles. They thought they could do that if they could convince the unbelieving Jew that the Gentiles they associated with were a better class of Gentiles than the rest. Their circumcision would be a proof that they did not give to the cross the meaning in which it was an offence to the Jew—that they did not regard it as God's declaration of the utter unprofitableness of the flesh. Paul, however, insists vigorously on the true significance of the cross. With him it means God's irreversible judgment, the complete cutting off of man in the flesh. To him, who in faith took sides in it with God, it was the world's crucifixion. It was the end of the world for him. He could no more be a part of it or have any place in it. On the other hand, it was also *his* crucifixion to the world; because of his subjection to it, the world itself linked him with the crucified One—had no more use for him than it had for the One they had crucified. The cross then in its true import measured the gulf that was between the world and Paul.

Oh that the truth of this were in our souls, beloved, in the same power as it was in the soul of the apostle. However far behind him we may be as to actual practical realization, let us maintain the truth of it faithfully. Paul is the authoritative exponent of Christianity. It is the actuality, the verity of



God. Our subjective realization of it, alas, is defective; yet, thank God, every Christian has title to proclaim and insist on the divine reality as what God Himself has established, and in its actuality is permanent and unchangeable. Of course, no one who is before God will boast of its being subjectively realized in fulness.

Verses 15-18 are the apostle's conclusion. It is brief, but a rich and most precious statement of divine truth. Christians are in Christ Jesus, as elsewhere taught; it is of God they are in Him (1 Cor. 1 : 30). How immeasurable is the grace that has laid hold of us and taken us out of our relationships with the failed first man, and established us in eternal relationship with Him who is the Second and Last Adam! What unbounded mercy to be called of God, to be connected with Him! But if our being in Christ Jesus is of God's sovereign grace, then neither circumcision nor uncircumcision counts for anything. A believer from among the circumcised is nothing more than a believer from among the uncircumcised. What counts in Christ is what God has wrought. A circumcised Jew to be in Christ has to be created anew, or born again, through faith. An uncircumcised Gentile comes to be in Christ in the same way. It is not subjection to a religious rite or a ceremonial performance, but *new creation*.

In Christ Jesus, then, there is no opportunity for boasting, except in Christ Himself, who is all—everything. What we are in ourselves is nothing. What we make ourselves to be by our own efforts to improve goes for nothing. Christ is all.

Now the apostle wishes peace to be upon all who

walk after this rule. The Galatians in following the perverters were not walking after the rule of new creation; they were not walking as men who had been created anew in Christ Jesus. They were not therefore in that faith in which peace and mercy could be realized.

It is altogether likely that being connected with the nation of Israel was a matter of great importance in the eyes of the troublers, and through them the Galatians had come to attach great importance to it also. But the apostle indicates that the important thing for an Israelite is to be an Israelite *of God*. Elsewhere he teaches that they are not all Israel that are of Israel (Rom. 9: 6). Only the believing Israelites are *real* Israelites—Israelites of God. Such are included among those upon whom Paul here wishes peace and mercy.

How forcefully he appeals to the authority under which he was writing. He says, "Henceforth let no man trouble me." If proof were needed that he was an authenticated messenger of the Lord Jesus, he was able to give it. He bore in his body the brands by which the Lord Jesus had signalized him as being His bond-servant and representative. Those scars that he had received in his many persecutions declared him to be the bearer of Christ's message to the world and the Church.

The end is abrupt. There are no salutations, no reminders of associations fondly remembered and affectionately cherished. It is simply, "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."

C. CRAIN.

# THE APPEARING OF CHRIST TO STEPHEN

(An Extract from "The Christophanies" now publishing  
in *Treasury of Truth* )

IT is worthy of note that the free, sovereign, and direct action of the Spirit, begins at the moment of this appearing. In the call of Stephen to the work, the Spirit acts above apostolic authority in the twelve. Their work is recognized in its place; but the Spirit in calling and fitting Stephen, acts independently of their authority. The Spirit is "dividing to every man severally (or in particular) as He will" (1 Cor. 12:11).

The twelve were called and sent by the Lord when on earth, but Stephen was called by the Lord in glory, and his fitting and sending was by the Holy Spirit, and no one else. Thus we have in Stephen an illustration of the principle of Christian ministry for all time. Only, we must go to the writings of the apostle Paul for the full development of this principle; but this is true of everything connected with the Church. Paul himself was an apostle by the personal call of the Lord in glory, and he was sent forth into the work, not by the twelve, but by the Holy Ghost (Acts 13: 4). Man was not the source nor the authority of his apostleship; he declares expressly that it was "not of man, nor through man, but through Jesus Christ and God the Father who raised Him from the dead" (Gal. 1: 1). Then in Eph. 4: 7-14 he puts all ministry on the same basis, and shows that evangelists, pastors and teachers are called, fitted and sent, as he

was. And he lets us know that this principle is to characterize all Christian ministry until the Church is completed. Christ as the ascended One, and head of His body, the Church, gives "gifts unto men, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith."

Until Stephen is raised up, the miraculous signs—except the speaking with tongues and prophesying at Pentecost—seem to have been by the twelve only. But now "Stephen full of faith (grace, N. Trans.) and power, did great wonders and miracles among the people" (Acts 6: 8). He had been set apart as one of the seven who were to serve tables in the assembly at Jerusalem. His devotedness had fitted him for this place, for before the hands of the twelve were laid on him he was "full of the Holy Ghost and wisdom" (chap. 6: 3). His being put into the ministry was entirely apart from the laying on of hands.

Philip, another of the "seven," is also a signal example of the way the Lord is now fitting men and sending them into the work. He and Stephen illustrate what is to characterize the action of the Spirit in the new dispensation. But the principle is of universal application; for it is recorded that all they that were scattered abroad at this time "went everywhere preaching the Word" (Acts 8: 1-4). The sovereign choice and

action of the Spirit is to characterize all Christian worship, as well as all Christian ministry. Man's authority is not to intrude itself into the sphere of worship nor into the sphere of ministry. Christians "worship by God's Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." The Spirit is to be the leader and power of the Christian Assembly (1 Cor. 12; Phil. 3: 3).

Thus in all the circumstances connected with Stephen at this twelfth appearing is indicated what was to characterize the full revelation of the truth to be given later through Paul, the minister of the new dispensation. He comes into the history at once, first as Saul the persecutor, consenting to the death of Stephen and taking care of the clothes of those who killed him; then, as the Lord's chosen instrument in sovereign grace, to build up what he sought to destroy. He had witnessed the effect of the glory of Christ in Stephen's face, and may easily have thought of this when he wrote 2 Cor. 4: 4. Even more than Stephen, he became a witness of the transforming effect of that glory. Paul, like Stephen, is to be a witness of the glory of Christ and a partaker of His sufferings.

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## "Whoso Offereth Praise Glorifieth Me"

(Ps. 50: 23.)

O BLESSED Saviour, Jesus, Thou  
 Upon the Father's throne;  
 Upon the cross once, long ago,  
 Thou didst for sin atone!

Thy love transcendeth all that man  
 Has ever heard or known;  
 Ordained the Lamb by God's own plan  
 To suffer all alone.

None other could with Thee go down  
 Into those depths of woe;  
 Thou only could'st endure God's frown  
 That grace to man might flow.

Thou, the forsaken One of God,  
 Did'st suffer on the tree;  
 And drink that cup and bear the rod,  
 The chastening due to me.

Thine anguish who can ever know  
 Endured for sinners there?  
 Oh, love that brought Thee unto woe  
 And grief without compare!

There, darkness hid those tears of Thine,  
 Tears that Love shed for me,  
 The wine-press trod by wrath divine  
 Brings joy and peace to me.

Yes, 'twas for me, condemned by sin,  
 Sunk down in shame, and sore;  
 That Thou did'st suffer thus, to win  
 My heart to God once more.

And can it be, O Calvary,  
 That man, for whom He died,  
 Should e'en yet be the enemy  
 Of Christ, the Crucified?

O blessed One, the Father's Son,  
 Thy ransomed worship Thee;  
 For Thou hast won, for us undone,  
 Eternal victory.

We claim Thy blood our way to God,  
 We trust Thy grace so free,  
 We long to see Thee, blessed Lord,  
 And ever with Thee be.

W. H.

## WHAT THINK YE OF CHRIST?

**T**HERE is no truth more fundamental to Christianity than this, that Jesus Christ is God; and for this reason, Satan is doing his utmost to nullify this precious truth and blind the minds of people to it. Such religious cults as Eddyism, Russellism, Unitarianism, Seventh-day Adventism, and Mormonism, are his most glaring ministers to this end; since, in the ultimate analysis, all their teachings will be found to deny the deity of our holy Lord. We cannot afford to be neutral or indifferent here, for if Jesus be not God, we have no Saviour, our faith is vain, we are yet in our sins, and are of all men most to be pitied (1 Cor. 15: 19); and to be neutral here is to be unfaithful to Christ.

The tremendous strides which this blasphemous sophistry is making towards permeating all our seats of learning, and all our pulpits and public utterances, is simply appalling, and it is high time that we "should earnestly contend for the faith once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 3, 4). The *New Trans.* is rather more exact, "Denying the only Master and Lord, Jesus Christ."

But Scripture is plain enough to those who have not already given it up. What saith it? "What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?"

If David then call him Lord, how is he his son?" (Matt. 22: 42-45). "Your father Abraham rejoiced to see my day: and he saw it and was glad. . . Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, *I AM*" (John 8: 56, 58). This was the name by which He would be known to His ancient people Israel, when He came down to deliver them (Exod. 3: 14). There they were, a nation of slaves, in bondage to the Egyptians, and the time had come for the Lord to deliver them; so He sends Moses to them. This is evidently a crucial moment, and it is of the utmost importance that the people be assured who has sent Moses on this emancipating errand.

Moses realizes the importance of this, and seeks a definite name for Israel's God, one which shall carry weight, and express the intrinsic character of the One who had sent him, and at the same time be his credentials for coming to them.

The name given is *eh-yeh asher eh-yeh*, i. e., *kal* first person singular imperfect of the verb *hah-yah*, meaning "to be," "to exist;" this is repeated with the relative pronoun between, which means "that," "I who," "he who." The sentence might very properly be rendered "I am He who is"—the self-existent, self-sufficient One. The name Jehovah is from the same root, and might in brief be well rendered "The Eternal." So when Jesus said, "Before Abraham was, I AM," the Jews, not believing Him to be divine, and well knowing the import of the words, took up stones to cast at Him. (Query, Are the deniers of His deity not ready to do the same to-day?)

In Isaiah 6: 1-4 the prophet sees "the Lord sitting



upon a throne, high and lifted up," and the seraphim crying one to another "Holy, holy, holy, is Jehovah of hosts." (The reader no doubt understands that in the Old Testament wherever the word "LORD" is in small capitals, it stands for "Jehovah" in Hebrew.)

Again, in Isa. 53: 1 we read, "Who hath believed our report? and to whom is the arm of the LORD (Jehovah) revealed?" The Spirit of God, by the apostle (John 12: 37-41), applies this very distinctly to the Lord Jesus, saying "These things said Esaias, when he saw his glory, and spake of Him." Thus we see very clearly that Jesus is the Jehovah of the Old Testament.

We turn now to a few scriptures which show conclusively His divine character.

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1). He did not begin in the beginning; in the beginning He <sup>3</sup>was." In personality distinct—"with God," and yet Himself "was God." However far science may find it necessary to push back its beginning, He was there, and was "with God." ("The same" is "He" emphatic.) "All things came into being through Him, and without Him came not one thing into being which came into being." This could not be said of a creature, however eminent or angelic, for even an archangel "came into being" through Him, and of course could not bring himself into being. Nor indeed could Christ, though from a very different cause, for in the beginning "He was." His birth and naming are the fulfilment of Isa. 7: 14, "The Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and

shall call His name Immanuel." "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel; which, being interpreted is, God with us" (Matt. 1: 22, 23). This agrees with 1 Tim. 3: 16—"God has been manifested in flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Another very clear testimony is found in Isa. 9: 6, 7—"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, *The Mighty God, The Father of Eternity*, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The place of His lowly birth is thus designated by the Spirit of God, "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; whose goings forth have been from of old, *from everlasting*" (Mi. 5: 2). When Herod, and all Jerusalem with him, was troubled at the advent of the Messiah, and demanded of the chief priests and scribes where He should be born, they could refer him to the above scripture (Matt. 2: 3-6), but they omit the portion which speaks of the eternity of His being, and do not themselves go to see Him.

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered" (Zech. 13: 7). Who would dare to think of a mere creature, even an archangel, as Jehovah's "fellow?" He will not give His glory to another.

Rom. 9: 5 renders a beautiful testimony to the divine glory of Christ: reading with J. N. D.'s translation, "Of whom, as according to flesh, is the Christ, who subsists God over all, forever blessed." The word rendered "subsists" is the participle of the verb "to be," and is substantially the equivalent of "Jehovah" in Hebrew. (Compare with this Acts 10: 36—"He is Lord of all;" and 1 Cor. 2: 8—"Had they known, they would not have crucified the Lord of glory.")

In Heb. 1: 2 we have a very remarkable expression, reading with the new translation, as being somewhat more literal, and giving the sense more clearly: "At the end of these days has spoken to us in Son" (i. e., in the person of the Son). The thought being that in old time God had spoken by means of prophets, God speaking, prophets bringing the message. Now this is changed, God speaks, and *God brings the message*—God the Son, who "made the worlds" and "who is the effulgence of His glory and exact expression of His essential being, and upholding all things by the word of His [own] power."

"Effulgence of His glory" is just the outshining of what could not otherwise be seen, as light shows what the sun is; and so with "exact expression of His essential being," in beautiful accord with "The Word" (John 1: 1). A word is the expression of an idea, so is the divine Son the expression of God, *God*

*manifest.* He did not become the Word when He became flesh, He was ever the Word ("in the beginning *was* the Word"), but in due time He was manifested. "And the Word became flesh, and tabernacled among us (and we have contemplated His glory, glory as of an only begotten with a Father), full of grace and truth" (John 1: 14). "The image of the invisible God" (Col. 1: 15) is the same thing. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (vers. 16, 17). "That in all things He might have the preeminence. For in Him all the Fulness was pleased to dwell" (vers. 18, 19). "For in Him dwelleth all the fulness of the Godhead bodily" (Col. 2: 9). What wilful ignorance, or blasphemy, to apply such language to a creature? and how dishonoring to the person of Him whom the Holy Spirit has come down to glorify; "He shall glorify Me" (John 16: 14).

The first man would climb presumptuously from his status as man to be God. "Ye shall be as gods, knowing good and evil" said the tempter (Gen. 3: 5). But in strongest contrast with this, we read of the Second Man, "subsisting in the form of God, did not esteem it rapine to be on an equality with God" (Phil. 2: 6). It was not something to be seized upon by Him, since He was intrinsically the Father's co-equal; but He would empty Himself of this; descend into man's likeness, and become a servant, for God's glory and for man's blessing. As a result, "Every knee" is to bow, both of heavenly, earthly, and infer-

nal beings, and every tongue confess Him as Lord, to the glory of God the Father (vers. 6 to 11). Having thus humbled Himself into man's likeness, His Person is more inscrutable than that of the Father; "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son; and he to whomsoever the Son will reveal Him" (Matt. 11: 27). What creature, be he man or archangel, dare say "I and my Father are one" (John 10: 30)? Only God's fellow could say it—He whose works testified to what He was (ver. 25)—He who was marked out Son of God in power by resurrection of the dead (Rom. 1: 4). The Jews well understood the force of the Lord's claim, for they at once take up stones to cast at Him (John 8: 58, 59). Their thought being, as with many to-day, that He was a mere man, or an archangel.

Again, "I am the Alpha, and the Omega, saith the Lord God, who is, and who was, and who is to come, the Almighty" (Rev. 1: 8).

Further: "And we know that the Son of God is come, and has given us an understanding that we might know Him that is true; and we are in Him that is true, in His Son Jesus Christ. He is the true God, and life eternal" (1 John 5: 20). It is the present office of the Holy Spirit, the third person of the Trinity, to glorify Christ here on earth: "He shall glorify Me, for He shall receive of Mine and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you" (John 16: 14, 15). Satan is exercising all his craft and his power to rob Him of His glory, and he is most successful when he can use preachers, and so-called teachers of the

Bible. "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works" [(2 Cor. 11: 13-15)]. How then may one be sure that a teacher is one whom it is safe to listen to? Does the teacher exalt Christ? That is the great test, an absolutely safe one. "Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesses Jesus Christ come in flesh is of God; and every spirit which does not confess Jesus Christ come in flesh is not of God; and this is that power of Antichrist, of which ye have heard that it comes, and now is it already in the world" (1 John 4: 1-3).

It is surely safe to listen to one whose general testimony is the exaltation of Christ; to honor Him is to honor the Father (John 5: 23). "He that abides in the doctrine of Christ, he hath both the Father and the Son" (2 John 9).

It is an awfully solemn thing not to believe in the deity of our Lord, as He says, "If ye believe not that *I am*, ye shall die in your sins, . . . whither I go ye cannot come" (John 8: 24, 21). Jesus says, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8: 12). He is the key to Scripture, and no truth can be seen in its proper relation if He have not His place as God; and this is the great antidote to all errors which are leading souls astray to-day.

May it be ours to cultivate the spirit of the woman in Mark 14: 3-9, who lavished her treasure upon the blessed Lord Jesus, counting nothing wasted, whether of time or means, if lavished upon Him; earning that unique commendation of His, "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

J. B. J.

## 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.

#### STANDING AND STATE.

**N**O believer is likely to be clear on other lines, whose mind is in confusion as to the scriptural distinction between standing and state. If those who sail with Paul would but carefully consult his inspired letters on this, as on all other subjects, they would see that the two terms are very different in their application.

Standing refers to our ability to appear before God uncondemned; state has to do with our actual condition of soul. Standing speaks of privilege and contemplates what God, in His rich grace, has done for each believer. State is the measure in which one answers to this in his own experience. Standing is eternal and inviolable. State is variable and depends on how one goes on with God.

Paul is not the first or only Biblical writer to use

the term standing. Several examples from other scriptures may help to make clear its application. "The ungodly shall not *stand* in the judgment" (Ps. 1: 5). "The foolish shall not *stand* in Thy sight" (Ps. 5: 5). "They told Haman, to see whether Mordecai's matters would *stand*" (Esth. 3: 4). "The great day of His wrath is come and who shall be able to *stand*?" (Rev. 6: 17). To these one might add many more, but enough are before us to show how the word is used. To stand is practically synonymous with the ability to face the throne of judgment, proving that there is no condemnation. Now compare with these verses Rom. 5: 1, 2: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ; through whom also we have access by faith into *this grace wherein we stand*, and rejoice in hope of the glory of God." Note also 1 Cor. 15: 1, "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and *wherein ye stand*."

The wicked cannot stand, but every believer has a standing that is unassailable. What is the ground of this standing? Is it his good experience, his enjoyment of divine things, his energy in service, his happy state? Not at all! He stands in grace—the grace revealed in the gospel.

Our standing then is a most comprehensive term, embracing all that God has done for us in the work of His Son. In previous papers we have considered our forgiveness, our justification, our positional sanctification, our acceptance in Christ: all these blessings are connected with our standing. We cannot add to, nor take away from, what God has made



us in Christ. Consequently we have for eternity a perfect and unassailable standing before God. Worlds may be wrecked and the heavens pass away, but the believer in the Lord Jesus Christ stands in absolute security, free of all condemnation.

Is this then to say that each believer's state of soul is all that could be desired? Far from it. If it were, where would be the need for all the exhortations to godly living found in the epistles and other parts of the word of God? Observe, for instance, the anxiety of the apostle that the state of his beloved Philippians might in measure answer to their standing.

He had no question whatever as to their standing. That, he knew, could never be altered. So he tells them he is confident that He who hath begun a good work in them will perform it unto the day of Jesus Christ. But he hoped to send Timothy unto them that he (Paul) might be of good comfort when he knew their *state*. Not all professed laborers in word and doctrine would naturally care for their *state*, but he knew this pastoral concern was characteristic of Timothy (chap. 2: 19, 20).

Were Paul and Timothy concerned as to whether these saints were "keeping saved,"—to use an ignorant expression common with some to-day? No, indeed. They knew God had settled forever the question of their salvation. But they desired to see fruit for God manifested in the lives of the saints. They wished to have them going on happily together as a company of redeemed ones should. And this is what *state* has reference to. It is experience; but experience and standing are two very different things. When God addresses believers as "saints,"

that is, separated or holy ones, He is speaking of their standing. When He exhorts them to be holy, even as He is holy, He refers to the state of their souls, as manifested in their outward ways.

We might think no one should be called a saint till he becomes perfectly holy in experience. But that is not God's way. He calls us saints from the first moment of our faith in Christ, and then bids us live as saints should live. He calls us His children, and then exhorts us to be obedient children. He sanctifies us by the blood of His Son, and then washes us with the Word that we may be practically sanctified.

He forgives us all our sins and justifies us from all things when we first trust in His Son. We are then eternally forgiven. This is our standing. Yet as our actual state is often poor, there is a forgiveness we may have need of every day. That is the Father's forgiveness, as dealing with the state of His family. The moment you trusted Christ, your responsibility as a sinner having to do with the God of judgment was ended for ever. From that moment your standing has been perfect. But at that same instant your responsibility as a *child*, having to do with your *Father*, began. If you fail in this, if your state is low and your Father is dishonored thereby, do not fall back upon the truth of your standing and say, "I have no sins to confess," but go at once to your loving Father and own all the failure, judge the low state and seek His grace to rise to a higher and better condition of soul in which He will be glorified by your life. Let it always be your aim to have your state come up to your standing, that grace may be magnified in all your ways.

(To be continued.)

## ANSWERS TO CORRESPONDENTS

**QUES. 21.**—I would like to ask a favor of you, as the "labor unions" have been quite active around here lately. Will you state in your magazine what you consider the proper attitude of a Christian toward unions and labor questions in general? Some Christians seem to think all is well by paying the "fees" and having nothing else to do with them; but my conscience is not freed by this. It tells me that if I pay fees to any association I am responsible for their actions in a greater or lesser measure, whether I take active part in them or not. But this is no light question when one has a family to support. I pray the Lord may give me faith to trust Him and grace to act accordingly, when called upon.

**ANS.**—It is with fear and trembling we answer your question, for while we are in the fullest agreement with your convictions, we dread exciting any Christian beyond his faith. "Be ye not unequally yoked together with unbelievers" is the pleading of Divine Love with its family. A more tender, touching appeal than is made in that paragraph in which the passage occurs (2 Cor. 6 : 14—7: 1) could not perhaps be found in all the Scriptures. It asks that the children of God should satisfy that love, so that the sweets of the relationship between Father and children may have no check to their outflow but be freely enjoyed. And has not God the right to expect this from His children, when it has cost Him so much to redeem and acquit them? Can He be free with them and they with Him while linked up with His enemies? Impossible! And there, no doubt, lies a large cause of the spiritual deadness and indifference of so many. Nor is the yoke with "labor unions" the only unequal yoke. There are others. How many Christians now-a-days seem to have no conscience about allying themselves in matrimony, or business, or church, or secret societies, with manifest unbelievers.

What loss to their souls! How little they must realize that, sooner or later, "Whatsoever a man soweth, that shall he also reap."

But, as we have said, we dread urging a Christian beyond his faith, especially when, as you say, the bread of the family is at stake. A true husband and father will feel this more than ought

else of earthly things. To see his family suffer will make him suffer. He must therefore take the step—the good and needful step—of separation, by *faith*. He needs to be able to say, If my Father in heaven claims this of me, He will look after all the consequences; and if I trust Him for my soul's eternal salvation, I can surely trust Him for the daily bread of my family.

Brother, beloved in Christ, though unknown to us, if you can say this to God, not only will you never regret having taken the path of separation from evil, but you will experience the realities of your relationship with God as never before. You will learn and acquire things which will abide for eternity as you could not under an unequal yoke. You will also prove how true His promise is, "I will never leave thee nor forsake thee." Read Luke 12: 22-31. Those blessed words from our Lord's lips are true to the letter. Believe them. You will prove Him as truly interested in your daily temporal needs as He was in your eternal when He was bearing your sins in His own body on the tree.

**QUES. 22.**—Who is the "Man child" mentioned in Isaiah 66: 7, and when will the judgment announced in verse 15 take place?

**ANS.**—The language is figurative in verse 7. It describes the suddenness of the deliverance the Lord will bring to the glad remnant amid the apostate nation of Israel at the time of His appearing. The first five verses of the chapter describe the condition of the apostate nation and their persecution of the faithful remnant. Then suddenly, in verse 6, deliverance comes and brings blessing with heretofore unheard of swiftness.

The judgment of verse 15 is what falls on the apostate nation at that time.

All your other questions on that chapter are easily solved in the light of the above. The day of grace has not ended of course; that will not end till the millennium is over. But "*the day of vengeance of our God*" has come too in that chapter, to clear the earth of His enemies preparatory to the establishment of the kingdom of our Lord.

As to their brethren being brought as an *offering* to the Lord, will it not be a delight to Him to see His people brought back?—even as to us, if any one returned a long-lost, valued treasure?

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## EDITOR'S NOTES

**"Make your calling  
and election sure"**

(2 Pet. 1 : 10).

It is not so long ago that a believer who was assured of his salvation was generally considered a very presumptuous man. *Law* being the characteristic preaching rather than *grace*, human merit was the chief part of salvation, and so to be sure of one's eternal salvation meant, of course, to have reached a much greater degree of goodness than those who were full of doubts and fears.

The wave of blessed light, however, which has swept over the whole earth these eighty years past, has wrought a great change. Men of God broke through human traditions; returned with a prayerful spirit to the Holy Scriptures; learned to rightly divide them; proved that *law* was ordained of God not for salvation but for *condemnation*; then Christ came, suffered and died in atonement for sin, and thus provided a full, free and eternal salvation, bestowed in pure *grace* upon all who repent of their sins and believe on Him.

That grace now declared that all believers had eternal life, that they could therefore never perish, and none could pluck them out of that Hand which, once crucified for their sins, now held them in its almighty grasp of love.

What an outburst of praise rose through these and other glorious truths from the great host of souls long in mournful bondage, now set free with a freedom that came from the Son of God. They were "*free indeed.*" And, thank God, this has not ceased. It is going on daily. It has created missionary activity all over the world. It has made and is making an army of devoted souls forsake much and suffer much to make known to their fellows the riches of

this grace, while waiting for the coming again in glory of Him by whom it came.

The opposite of legal bondage, however, is now what threatens to mar the grace. It is found in a host of people who have caught on the grace and are using it to quiet their consciences while going on in friendship with the world. They seem quite oblivious to the fact that, "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2: 15, 16). And again, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4: 4).

One is amazed at times to hear people calmly tell you that, O yes, they know they are saved, while leading lives quite suited to the world, sharing its ways and pleasures, and showing little, if any, devotion of spirit to the Lord Jesus by whom they profess to be saved. Is this making one's calling and election sure? What when the testing hour comes? "For every one shall be salted with fire, and every sacrifice shall be salted with salt." What *then*? If only those who walk in communion with God, and therefore apart from the world, can stand in the ordeal (Eph. 6: 13), what of those who have flippantly used the grace which cost our Saviour the agonies of the cross? Where can they turn in that day when, instead of having through a life of piety made themselves at home in the Father's bosom, they have sought to find a place in the bosom of the world?

May the Lord stir up "His own," that since "they

are not of the world," they may manifest it in their works, their character, their ways, their dress, their words, their object in life, their *all*.

Making our calling and election sure is by a daily life of piety and growing acquaintance and intimacy with God our Father and our Lord Jesus Christ. We may be well acquainted with the doctrine of God, but it is not with the doctrine we are going to spend eternity. It is with God Himself. His doctrine serves to reveal Him, and we are jealous of the doctrine, because we are jealous of what He is. By becoming thus acquainted with Him, the affections are formed which bind us to Him. Then, whatever betide, we nestle ourselves in His bosom. The doctrine indeed is the expression of Himself, but it is *Himself* who is our hiding-place, our refuge, our friend, our resource in all circumstances.

O fellow-believer, waste not the precious moments, but use them devotedly to this end, making thus thy calling and election sure. If thou hast wasted them, repent and waste them no more.

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<b>Human Claims and God's Ends</b>	Every man-made religion claims gradual growth and progress until it will swallow up every other, and reign supreme in all the earth.
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God is the only one who predicts decrepitude and final apostasy in the religions of *His* establishment. In Deut. 31: 16, 17, He predicts the end of what He had committed to the nation of Israel in the following words: "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up and go a whoring after the gods of the strangers of the land, whither they go to be among

them, and will forsake Me, and break My covenant which I have made with them. Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? "

In the same manner, concerning the Church, He prophesies her downfall in 2 Tim. 4: 3, 4 thus: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

What hope then is there? And why toil in suffering at what is foretold to end so disastrously? Moses, who knew the sad end, toiled devotedly to his last breath for Israel's welfare. Paul, who perceived "the mystery of iniquity" already at work in his day for the final ruin, toiled abundantly and in much suffering for the welfare of the Church.

What sustained those men and gave them such courage? Ah, they saw *beyond* all the failure and downfall of what was entrusted to man. They saw *the purpose of God*. They knew His ability to carry it out. Their faith rejoiced in the triumph at the *end*. Moses saw Israel's Messiah, like himself returning to the nation which had once cast Him off—returning to it from heaven in power and glory in the hour of its greatest extremity. A God-fearing remnant among them will be made to pass through the furnace of affliction, as illustrated in Daniel's three young friends. Messiah then appears for



their deliverance, and that remnant becomes the nation as described in Psalm 45, "The king's daughter is all glorious within; her clothing is of wrought gold." She is prosperous beyond all former measure; at the head of all the nations; their lovely Jerusalem, "beautiful for situation," is then "the joy of the whole earth," for it is "the city of the great King" (Ps. 48). That day will show that to have served such a nation in patience and love during her dark days was no waste of time nor of talents.

In like manner Paul saw the Church, once persecuted, despised, hated of the world, villified by base imitations, split up into fragments as a flock of sheep driven by wolves, plagued with antichrists—he saw that Church as described in Rev. 19. There, in the presence of the hosts of *heaven* she is, as a bride on her wedding-day, reflecting the glory of her glorious Bridegroom, forming with Him the central figure in the noblest assemblage of the universe of God. "Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready."

The Lord of heaven and earth, worshiped by all, makes manifest then what He thinks of the Church, and how she stands in the sweetest and nearest of all relations to Him. That day will show that to have served the Church, the Lamb's wife, in love and self-denial in the time of her widowhood and sorrow, was laid up in the heart of God for all eternity.

When the remnant of Israel appears in glory as referred to in psalm 45, the nation in apostasy, as prophesied by Moses, has fallen under the judgment

of the returned, triumphant Messiah (Matt. 21: 44). Likewise, when the Church, which is Christ's body, appears, as in Rev. 19, the apostate Church, described there as "the great whore," has also been judged, as seen in chaps. 17 and 18.

In view of such absolute and everlasting triumph, God can afford to tell the truth—all of it—even though it may seem to give Him an under place for a time, and cast a gloom over that with which His holy Name is so intimately and livingly associated.

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## SECRET PRAYER

IT is this going into our closet and shutting the door; it is this that is wanted, brethren—*secret prayer*. This is the mainspring of everything. And yet we make excuses, and say we cannot find time. But the truth is, if we cannot find time for secret prayer, it matters little to the Lord whether we find time for public service or not. Is it not the case that we can find time for, I may say, everything except this getting into our closet and shutting the door, in order to be alone with God? We can find time to talk with our brethren, and the minutes fly past unheeded, until they become hours; and we do not feel it a burden. Yet, when we find we should be getting into our closet to be alone with God for a season, there are ever so many difficulties standing right in the way. "Ten thousand foes arise" to keep us from that hallowed spot, "thy closet." It would seem as if Satan cares not how we are employed, so that we seek not our Father's face; for well the great tempter knows if he can but intercept the com-

munications between us and our God he has us at his mercy. Yes, we can find time for everything but this slipping away to wrestle with God in prayer. We find time, it may be, even to preach the gospel and minister to the saints, while our own souls are barren and sapless for lack of secret prayer and communion with God! What saints we often *appear* before people! Oh the subtilty of this Adam nature! When we go into our closet and shut the door, no one sees us, no one hears us, but God. It is not the place to make a fair show. No one is present before whom to make a little display of our devotion. No one is there to behold our zeal for the Lord. No one is there but God; and we know we dare not attempt to make *Him* believe we are different from what we really are. We feel that He is looking through us, that He sees us and knows us thoroughly. If evil is lurking within, we instinctively feel that God is searching us; for evil shall not dwell with Him (Ps. 5: 4). Ah, it is a searching spot—alone in the presence of God. Little wonder so many beg to be excused from it. But, beloved, it is the lack of it that is the secret of much of the lifelessness and carnality which abound. The prayer-meeting will not suffice us, blessed privilege though it be. “Thou, when thou prayest, *enter into thy closet*, and when thou hast shut thy door, pray” (Matt. 6: 6). How many there may be who have gradually left off secret prayer, until communion with God has been as effectively severed as if for them there were no God at all!

That God has His praying ones we believe—yea, we rejoice to know. He is never without faithful ones who cry day and night unto Him. Yet the

terrible downward current of these last days is carrying the many of God's people before it; and the great enemy of souls could not have hit upon a more deadly device for making merchandise of the saints than by stopping their intercourse with the throne of grace.

The lack of secret prayer implies a positive absence of desire for the presence of God. Such fall an easy prey to temptation. Satan gets an advantage over them easily.

If a brother is not at the prayer-meeting for a time or two, you can speak to him about it and exhort him. His absence is a thing you can see. But if he is absenting himself from the closet, that is a thing beyond your observation. You only feel, when you come in contact with him, that something is sapping his spiritual life; and who shall estimate the eternal loss that follows the neglect of secret prayer!

"I missed prayer by a time," said one who had tasted of heavenly joys, "and then I missed it oftener; and things went on in this way until, somehow, everything *slipped through my fingers*, and I found myself in the world again." How different it is with those who watch with jealous care that the Lord has always *His* portion, whoever else may have to want theirs. Their going out, their coming in, their whole manner of life declares that they have been where the heavenly dew has been falling. Their Father, who saw them in secret, is rewarding them openly. They carry about with them, although all unconscious of it, the serenity of the secret place, where they have been communing with God as friend with friend. Where this is wanting, it is little wonder that saints get as worldly as the very worldling.

Little wonder the plainest precepts of the word of God are brought to bear on them in vain.

It is an Abraham in sweet communion with God that knows the fate of Sodom, long before the dwellers in that city are dreaming of danger. And it is the same Abraham who hastens and rises early in the morning to do the thing the Lord had commanded, although that thing be the severing of nature's tenderest tie (Gen. 22). Men of communion are men of obedience. It is men delighting to be near the king, who are ready to hazard their lives to fetch him a drink from Bethlehem's well (1 Chron. 11: 17). And it is men of prayer who have moved the arm of Omnipotence in all ages; while they who seemed to have least need to pray, have been the very ones to whom the closet has been dearest. Our great Example was a Man of prayer. We read of Him rising a great while before day and departing into a solitary place to pray (Mark 1: 35). Let us follow Him whithersoever He goeth. If He needed the aids of heavenly power to help Him in the evil hour, how much more do we? Then let no uncertain sound be given in this all-important matter. Let secret prayer be urged on God's people as one of the great essentials of spiritual life, without which our grandest services will be barren and fruitless in the eyes of Him who looketh on the heart.

Beloved brethren, let each one of us ask himself the question, "Am I delighting in the secret place—to plead with the Lord—to renew my strength—to have power with God and prevail?" If not, let us confess our neglect. God will forgive and renew our spiritual energy.

## READINGS ON THE FIRST EPISTLE OF JOHN

**I**N taking up the study of the first epistle of John, a comparison of John's ministry with that of Peter and Paul will be helpful.

The words addressed to Peter in John 21 : 18, 19 imply that in some sense his ministry was to have a character similar to that of the Lord Jesus. Is the implication supported by Scripture elsewhere? If so, in what sense was Peter's ministry similar to the ministry of Jesus Christ?

Light is shed on these questions in Romans 15 : 8 and Galatians 2 : 7, 8. In the former passage Jesus Christ is called a "minister of the circumcision," the evident meaning being that His ministry was in connection with the people in the covenant of circumcision—that made with hands. In the latter passage there is mention of "the gospel of the circumcision" as having been committed to Peter. The thought evidently is that a gospel specially addressed to the circumcision was committed to Peter. Peter is also spoken of as having the "apostleship of the circumcision." Undoubtedly the intention is to show that Peter exercised apostleship in connection with the circumcision. In this sense, then, Peter's ministry was similar to that of Jesus Christ.

But while this marks out the people for whom his ministry is intended, it does not define its theme and character, which are to be inquired into. If we refer again to Romans 15 : 8 we shall find it stated there that "Jesus Christ was a minister of the circumcision *for* the truth of God, to *confirm* the promises made unto the fathers: and that the Gentiles might

glorify God for His mercy." This needs to be carefully considered.

In the Old Testament we learn about these promises to the fathers. It is plain we have a record there of a ministry of promises. Indeed there was a period which we may consider as specially characterized by the ministry of promises. From the call of Abram until Jacob's going down into Egypt, at least, God was making or ministering promises.

For my present purpose I do not need to notice these promises in detail. I will merely cite the passages where they are found: Gen. 12: 1-3; 13: 14-17; 15: 1-21; 17: 1-22; 22: 15-18; 26: 2-5, 24; 28: 10-15; 35: 9-12; 46: 2-4. All these promises are absolute, made in the sovereignty of grace, and are entirely unconditional. It should be remembered that none of them are addressed to the Gentiles. God gave *them* no promises, no covenant (Eph. 2: 12). It is true the Gentiles are contemplated *in* the promises, but the promises were not ministered to *them*. They were ministered to the fathers of the nation of Israel (Rom. 9: 4).

Now while God ministered these promises to the fathers, the heads of Israel, the *fulfilment* of them was not yet to be. They heard them and believed them, but, if they were persuaded of them and embraced them, they saw them only as to be fulfilled in a time to them "afar off" (Heb. 11: 13). They died in faith, leaving these unfulfilled promises as a legacy to their children.

But God put their descendants on a different footing altogether. Promises and covenants He made to them also, but they were conditional, not absolute. The reason for this was the need of raising—not

alone for their sake, but for all men—the question of man's ability to establish a righteousness on which to claim what had been promised. Under the Mosaic law the children of Israel were on the ground of responsibility. They took the responsibility of working out a righteousness they could call *their own*, by which a title to the things promised would be established, and which God Himself would necessarily recognize. But God not only would signalize by circumcision (as He had done and was still doing) the unprofitableness of the flesh, but He would *practically* demonstrate it. He would prove man's inability to claim as his own anything but his sins, and thus that he is shut up to sovereign grace, exercised on the principle of faith—not of works.

The trial was a long one, thus perfectly fair and conclusive. But while this question, raised by putting Israel under the law, was being worked out, to show how utterly void of righteousness man is in himself, the fulfilment of the sovereign, unconditional promises made to the fathers had necessarily to be delayed. The question raised had to be definitely answered once for all; and the lesson of the law now abides.

But on the ground of responsibility Israel lost the promises. If Israel was unable to establish a title to them, there is surely no power to recover them. No pleading of descent from Abraham could avail, no taking refuge under being circumcised could secure the forfeited promises (Matt. 3: 9). Israel's only hope then is the sovereign grace of God.

Having demonstrated that Israel is in irretrievable ruin, having lost the promises beyond all hope of recovery, God then sent forth His Son, not only made



of woman, but made also under the law (Gal. 4: 4). This was God acting in the sovereignty of His mercy. It was raising up in Israel an Israelite in whom the promises were yea and amen. It was providing One who could establish a title to them. Jesus Christ was thus in their midst as maintaining the truth of God—His word, His promises. He was one of their fold—a minister connected with the circumcision, in behalf of the promises made to the fathers, to secure their establishment.

Having Himself a personal claim on them, He had also title to remove what was a hindrance to their fulfilment. He had a right to end the Mosaic dispensation and bring in the dispensation of the fulfilment of the promises. He had title to take the curse of the law, and thus be the end of the law as a way of getting righteousness for all who believe (Rom. 10: 4). He had the right to be Israel's Substitute to sacrificially endure the judgment of their sins, and thus open the channel in which the grace of God could flow, in which God could in righteousness bestow the forgiveness of sins and fulfil the promises made to the fathers.

But, although Christ did thus establish or secure the promises, Israel continued in blindness and unbelief; therefore it became necessary to continue the dispensation of confirming the promises. It became necessary to appeal to facts in evidence that the promises have been permanently secured. It is this appeal that characterizes the ministry of Peter. Like Christ, he was connected with the circumcision. Like Christ, he was a minister in behalf of the truth of God: he announced to Israel the security of the promises and their permanent establishment. Like

Christ, Peter had a ministry which was specifically addressed to the circumcision—to Israel as a nation.

The careful student of Peter's ministry as recorded in Acts, chapters 2 to 5, will readily see that his very first address to the Jews begins with a declaration that the outpouring of the Holy Spirit and the powers accompanying it are a beginning of the fulfilment of promise (Acts 2:16). When he says, "This is *that* which was spoken by the prophet Joel," he does not mean that Joel's prophecy has had its complete fulfilment, but that what has occurred is of the nature and character of what was promised in Joel. It is fulfilment *beginning*. This announcement made by Peter means that the hindrance to fulfilment of promise has been removed, and the fulfilment has begun.

Next, in verses 22-36, he appeals to the resurrection of Jesus and His exaltation on high by the power of God as evidence that God has acknowledged *His* rights. This acknowledgment is conclusive proof that Israel must look to Him for the fulfilment of her promises. Accordingly, in verse 38, the nation is invited to submit to the One they have rejected, but whom God has made Lord and Christ, in order to receive the promise of the forgiveness of sins; and in verse 39, Peter encourages them to do so, by assuring them that the promise of forgiveness of sins has been made to them. He tells them plainly that if they will receive the forgiveness of sins in this way, *i. e.*, by submitting to Christ, they will also participate in the promise that accompanies forgiveness—the Holy Spirit.

Again, in chapter 3:19, still addressing himself to the nation as such, Peter tells them the promised

blotting out of their sins and "times of refreshing" are waiting on their repentance.

It is thus very clear that the ministry in which Peter addresses himself specifically to Israel partakes of the nature and character of our Lord's ministry in which He appealed to them. In both cases it was a ministry in behalf of the truth of God—a ministry of the security and establishment of the promises made to the fathers.

But Peter's ministry was rejected as that of Christ had been. The Israel of his day was a nation "stiff-necked and uncircumcised in heart and ears," as their fathers had been (chap. 7: 51). *Individuals* submitted to Christ and became recipients of a blessing that was according to promise, but the *nation* in blindness and unbelief refused their blessings.

Peter had another ministry also, the character of which we shall now consider.

(To be continued.)

C. CRAIN.

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## RIGHT AND WRONG MOTIVES

Mark 9: 41. "*In My Name.*"

It is related of Andrew Fuller that when he went into his native town to collect for the cause of missions, one of his old acquaintances said: "Well, Andrew, I'll give five pounds, seeing it's *you*." "No" said Mr. Fuller, "I can take nothing for this cause, seeing it's *me*"—and handed the money back. The man felt reprov'd, but in a moment he said: "And, you are right. Here are ten pounds, seeing it is for the *Lord Jesus Christ*." —*Sel.*

## THE PERFECT SERVANT

“Behold My Servant, whom I uphold, Mine Elect, in whom  
My soul delighteth” (Isa. 42 : 1).

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**I**N the midst of the ruin of the first man, how refreshing is the above passage expressing God's delight in One in whom He found no trace of imperfection! The previous chapter ends with, “I beheld, and there was no man . . . Behold, they are all vanity.” Then we are introduced to this One of whom He testifies, “I have put My Spirit upon Him, and He shall bring forth judgment to the Gentiles.” At once we are led in thought to the opened heavens at His baptism, when the Spirit of God as a dove descends upon Him and the voice says, “This is My beloved Son, in whom I am well pleased.”

In chapter 49 the Servant is none other than the Speaker. Again, the last word of the previous chapter is, “There is no peace, saith the Lord, unto the wicked.” The ruin is hopeless except for God. And now we hear the word addressed to the One through whom the blessing is to come: “Thou art My Servant, O Israel, in whom I will be glorified.” Israel in this passage is not the nation, but Christ who takes its place in the mind of God, and God is glorified through Him. “Then I said, I have labored in vain, I have spent My strength for naught and in vain.” There were different times in the Lord's ministry on earth when, because of what they deemed a “hard saying,” “many of His disciples went back and walked no more with Him.” Under such circumstances can we not think of Him as using such an expression as this? For we must remember that He who was divine was also human. Perfect humanity was found in Him, and how keenly

at times He felt the unbelief of man! Yet that faith which in Him was never weak, adds, "Surely My judgment is with the Lord, and My work with My God."

In the following verses of the prophecy we see the larger purpose of God in His coming revealing itself. "And now, saith the Lord that formed Me from the womb to be His Servant, to bring Jacob again to Him: *Though Israel be not gathered*, yet shall I be glorious in the eyes of the Lord, and My God shall be My strength." He had come to gather Israel. "He came to His own, and His own received Him not." But the Spirit of God in the prophet has anticipated this also, and the prophecy continues unfolding the larger purpose of God in blessing to the whole world: "I will also give Thee for a Light to the Gentiles, that Thou mayest be My salvation *unto the end of the earth*" So also in chapter 42: 1, "He shall bring forth judgment to the Gentiles."

There is abundant prophecy to show that God had designs for blessing to the Gentiles, so that the Jews had no excuse for the hatred which they manifested at the mention of blessing to the Gentiles (Acts 22: 21, 22); as Isaiah 9: 2; "The people that walked in darkness have seen a great Light; they that dwell in the land of the shadow of death, upon them hath the Light shined." In the fulfilment of this prophecy, the Lord having seen in the imprisonment of John the forecast of His own rejection, left Nazareth and went and dwelt in Capernaum (Matt. 4: 12-16).

But to return to our subject, in Isaiah 52: 13-15: "Behold My Servant shall deal prudently . . . As many were astonished at Thee; His visage was so marred more than any man, and His form more

than the children of men; so shall He astonish many nations; kings shall shut their mouths at Him" (J. N. D. version).

The Messiah they had pictured in their imaginations was so different from the true one that they were astonished. They had not expected One so meek, who would be the object of insult and scorn, and whose personal appearance would be disfigured. They did not know their own hearts, or the wickedness of which they were capable. They little realized what enmity would be provoked in them by the very holiness of that blessed One who would walk in their midst. He was the Man who walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful. His delight was in the law of the Lord. His passivity and weakness astonished them then, but His power and glory will astonish kings when He returns to the earth. Ere He rises up to reign and to execute His judgments, the kings of the earth are invited to "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

Again we find the Servant in chapter 53: "He shall see of the fruit of the travail of His soul, and shall be satisfied: by His knowledge shall My *Righteous Servant* instruct many in righteousness; and He shall bear their iniquities" (ver. 11, J. N. D.).

The time is coming when the Righteous One will see the full results of His atoning work; when the trophies of His grace in heaven and in earth will be gathered to Himself, and He will set up His kingdom on earth, and instruct in righteousness those in relationship to Him.

The prophet Zechariah, after showing the future cleansing of Israel's iniquity in the figure of her high priest, says, "Behold I will bring forth *My Servant* the Branch" (chap. 3: 8), and this Man (chap. 6: 12) is He who builds the temple of the Lord and sits and rules upon His throne. He is the true High Priest, but not that alone: He is both Priest and King. "He shall be a Priest upon His throne!"

With what joy the loyal Christian heart anticipates that time when He "who made Himself of no reputation and took upon Him the form of a *Servant*" shall have been exalted to the place ordained of God for Him. And not alone in His glory then, but His bride, the Church, shall share with Him as joint-heir all the possessions He receives from His Father.

R. B. E.

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## GOD'S PURPOSES AS READ IN THE COLORS OF THE RAINBOW

THE prism is usually a solid piece of clear glass in triangular form—that is, having one base and two sides. A ray of white light passing through such a prism is bent twice—once on entering and once on leaving the prism. The wave-lengths for each color being different, they are thus separated, so that each color embodied in the ray of white light is revealed to our eye. The same result is produced by the rays of the sun passing through the drops of rain, and the majestic "rainbow in the cloud" is produced. A complete rainbow spans the firmament from horizon to horizon—a beautiful symbol of the immutability of God's covenant with man and the

whole earth that the waters of the flood shall never cover it again (Gen. 9: 9-16).

Now if the rainbow's *form* is significant, we may surely look for the *colors* to be no less so.

Beginning with

**RED**, we see in it humanity—man (*Adam*, means red earth), formed of the earth as Scripture tells us; and our blessed Lord has taken on humanity, to link it with Himself for ever.

Next to the Red in order we have the

**ORANGE**, which, being a combination of red with yellow, to understand it we must first interpret the **YELLOW**. This, like the gold in Scripture, speaks to us of God in His divine glory. All the vessels of the Tabernacle were covered with gold. The beautiful sunsets also bear to us like witness. Therefore, in the *Orange* (red and yellow combined) we see "God manifest in the flesh," having come down from the glory and taken upon Himself the form of man.

**GREEN** is nature's garb. It gives us that color of which the eye never tires. There is nothing of red in it, all comes from above—the yellow and the blue combined. It speaks of eternal life from the living, life-giving God, as imparted by

**BLUE**, the Spirit from heaven. It was the Spirit by whom our Lord was conceived in the Virgin, and by the same "eternal Spirit He offered Himself without spot to God," and by the same Spirit Jesus "was raised from the dead." The combination of yellow and blue tells of *life from above*—the gift of God! Here "the flesh (red) profiteth nothing," but by grace it is raised up in the body of Christ and appears as **INDIGO**, the Man Christ Jesus at the right hand of God in heaven for us. "Flesh and bones, as ye see



me have " is there, and there for us, as God's pledge of our glory. Then, when *all* the redeemed are with Him, God's purposes will have been accomplished, and then appears the

**VIOLET.** The "sons of men, in whom are His delights," are at last seen with Him in a *heavenly* sphere, in heavenly character and glory, fitted to dwell with and commune with Him who is LOVE, through Him who is LIGHT, in the Father's house for ever!

J. E. H. S.

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## MY PETITION

Only to live for Thy glory,  
Only to know Thou art mine,  
Close to my heart like a treasure,  
Holding each promise of Thine.  
Only to live for Thy glory,  
Loved and protected by Thee,  
Jesus, my blessed Redeemer,  
This my petition shall be.

Only to live for Thy glory,  
Only to wait at Thy throne,  
Only to walk in Thy footsteps,  
Led by Thy Spirit alone.  
Only to live for Thy glory,  
Casting my burden on Thee,  
Jesus, my blessed Redeemer,  
This my petition shall be.

Only to live for Thy glory,  
Bearing reproach for Thy name,  
Ready to do or to suffer,  
Whether in good or ill fame,  
Till home at last in the mansions  
Thou art preparing for me—  
Jesus, my blessed Redeemer,  
This my petition shall be.

May, 1913.

FANNIE J. CROSBY

# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRNSIDE

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"Fear not, Paul; . . . lo, God hath given thee all them that sail with thee."—Acts 27: 24.

### COMMUNION.

**G**OD has given us His truth that our thoughts may be fashioned like unto His own. This is to enjoy communion with Him. Our previous study, on standing and state, naturally prepares the way for the consideration of this blessed theme of realized fellowship with God, "who hath saved us, and called us with a holy calling, not according to our works but according to His own purpose, and the grace which was given us in Christ Jesus before the world began" (2 Tim. 1: 9, 1911 Vers.). He, who has thus so richly blessed us, desires to have us in living, happy communion with Himself, and this is the instinctive desire of every renewed soul. By nature and practice alienated and an enemy to God by wicked works, when grace has wrought in the soul, when new birth has taken place, at once there springs up a yearning for fellowship with the blessed One whom now we address by the Spirit as "Abba, Father."

Now this communion is not a human thing. Man in the flesh can have no fellowship with God. It is only known and enjoyed in the power of the Spirit. The direct means for its maintenance are the word of God and prayer. In the Bible God speaks to me. In prayer I speak to Him. I use the word prayer here in its widest application; not merely as offering

petitions, but as lifting up the heart to God in praise likewise.

We have some blessed examples of this in the experience of Paul. Take, for instance, the first eleven chapters of the epistle to the Romans. In chaps. 1 to 8 inclusive, God, by His Spirit, unfolds what we might call the glorious divine philosophy of the plan of salvation; while in chaps. 9 to 11 He unfolds His dispensational ways. What is the result of the soul's apprehension of all this? It leads to an outburst of praise that fairly bubbles up in exultant joy from the apostle's soul in verse 33 of chap. 11, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" This is communion; and a most hallowed and blissful thing it is thus to be taken up with the marvelous counsels and ways of God.

In Ephesians 1 we have another lovely sample of the same thing. In the early part of the chapter there is a wonderful opening-up of God's eternal purpose. Then from verse 15 the apostle is in prayer that others may enter into and enjoy these precious things, so infinitely beyond mere human comprehension. Again in chap. 3 the truth of the great mystery, which I hope to take up in the next paper of this series, is opened up, and in verse 14 he says, "For this cause (that is because of the power of this truth over his own soul) I bow my knees unto the Father of our Lord Jesus Christ"—and what is the burden of this prayer? That the believers to whom he writes, "may be able to comprehend with all saints what is the breadth and length, and depth and height [of this stupendous mystery], and to

know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God " (vers. 18, 19). And once more a volume of praise goes up from his own heart: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church in Christ Jesus unto all generations forever and ever. Amen" (vers. 20, 21, 1911 Vers.). The truth gets such a grip on Paul's soul that he longs for all saints to share it, and his heart goes out to God, the Author of it in unbounded adoration. Again, I repeat, this is communion.

It is not a happy feeling or a state of religious excitement. It is the soul's enjoyment of what God, in His word, has made known for our edification. He calls us His friends, and He would have His friends share His thoughts.

Thus it is now, there can be no true fellowship with God apart from feeding on the word of God. Reading good books will not take the place of this thoughtful meditation on the Holy Scriptures. Undoubtedly, the Spirit-taught soul will soon begin to discern God's mind, and see His glory manifested even in inanimate nature; but he needs a mind well stored with Scripture to lead him up to this.

And now another important point: there can be no true communion with God while unjudged evil is tolerated in the life. You cannot enjoy God and indulge in sin at the same time; even as you cannot enjoy meditation on the Scriptures while practising that which is unholy. In Bunyan's Bible it was written, "This book will keep you from sin, or sin will keep you from this book." Don't overlook this,

dear young believer. Be clean. Be practically holy; then you can enjoy God's word, and the Holy Spirit will use it as the means of leading out your heart to God and filling your soul with praise. And this is being in communion with the Highest.

Men talk of being "In touch with the Infinite," who both ignore the Scriptures as the written Word, and Christ Jesus the living Word. And by that they mean to reach a state of philosophic calmness of mind which, in the case of men proudly turning from the Cross of Christ, is but as though a blind man on the edge of a precipice refused the hand stretched forth to save him, and plunged headlong over, seeking calmly to assure himself that he would alight on a bed of down in place of jagged rocks. His calmness would be but foolhardiness; and so is all this empty talk of being in tune with the Spirit of the Universe while refusing God's testimony.

Do not be deceived by the sham, my reader; but with the word of God speaking in power to your soul, walk in the Spirit, fulfilling not the lusts of the flesh, and you shall know the real and the true. Thus shall you enjoy, on earth, a sweet foretaste of what is to be the everlasting portion of all the redeemed—participation in the joy of your Lord.

## "IT WAS DIFFERENT THEN"

"I can hear anything said about Mary now without caring; it was different then."

The words were uttered carelessly to me recently by a young woman concerning a mutual Christian friend. At once the thought forced itself upon me:—There, that expresses what characterizes many Chris-

tians to-day toward their Saviour. They remember former days, when the name of Jesus was most sacred to them; when a word spoken against Him hurt them, and they must defend Him whom their soul loved. The rays of sunshine from His blessed face had flooded their souls and first love burned there. In ecstasy of heart they had cried, "My Lord and my God." They had answered with Simon Peter, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God."

Now they can hear anything said about Him without being hurt. *It was different then.* Indeed it was! And what has made the difference? At first, perhaps, the love of this world. It dimmed the vision. Then entertaining frivolous friends. Their light talk about holy things dulled your hearing, so that now no matter what is said it hurts you no more. If you have not gone quite so far, you cannot defend Him as once you did. You have become *indifferent*.

O beloved one, rouse up from such a sleeping state. Make no new promises, but confess humbly your low, wretched state, and the Lord, your dearest Friend, will wash you clean and revive in you the power to be His witness. Time is too short to waste it. Eternity is too long to lose its rewards.

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"I remember hearing some years ago of an old Christian, about seventy years of age, who had gone along in a fairly smooth path, and at his age, upon retiring from business, contemplated taking things still easier, when he was aroused by the fact that

the force of the passage in Matt. 24, and especially in verse 46, was not simply an intimation of the Lord's approval of the general course characteristic of His servant, but approval of what He found him "*doing*" *at the moment* He came. It was alleged that the old Christian was so profoundly affected by the application of the scripture that he put in more real effective service to Christ after he was seventy than he had previously done in his entire lifetime."

## ANSWERS TO CORRESPONDENTS

**QUES. 23.**—Can we apply John 8: 44, "Ye are of your father the devil," to all who are not children of God?

The Lord here is speaking to people who, while professing godliness, are at the same time full of hatred and murder, rejecting the truth when it is presented to them.

**ANS.**—As you remark, the Lord applies the term to a people who manifest what they are *by their works*, and no wise person would apply it under any other circumstances. Even then, a wise person will realize that the Lord was free to use expressions which we are not free to use, for He never erred in judgment, whilst we do. His eye could penetrate where ours cannot.

As *classes*, however, 1 John 3: 7-15 clearly makes but two: "The children of God . . . and the children of the devil." "He that committeth sin is of the devil . . . Whosoever is born of God doth not commit sin." "He that doeth righteousness is righteous, even as He is righteous . . . Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Whatever differences of state there may be, and are, both in the children of God and the children of the devil, the word of God recognizes no other class beside those two.

**QUES. 24** —Please define the word "covetousness," and give a case in Scripture of a covetous person?

ANS.—The adjective, covetous (*pleonektees*), occurs many times in Scripture ; also the noun, covetousness (*pleonexia*). The verb *pleonekteo*, related to them, occurs several times also ; the way in which it has been translated being explanatory, we give the translations : In 2 Cor. 2 : 11 it is rendered, “ Lest Satan *should get an advantage of us*” (lit., lest we *should be overreached* by Satan). Chap. 7 : 2 translates it, “ We *have defrauded* no man ;” 12 : 17, “ *Did I make a gain of you?*” The same in verse 18, and 1 Thess. 4 : 6 gives it, “ And *defraud* the brother in the matter.”

Taken all together, it is easy to see that covetousness means an unbridled desire leading to the taking advantage of others for the possession of a wished-for object. It is illustrated in the Old Testament by Balaam, for position and reward ; in Korah, for power ; in Achan, for what was consecrated to God, and many beside. In the New Testament, in Judas, for money ; in Diotrophes, for preeminence in the Church ; and finally, in Antichrist, for the place which belongs to Christ alone.

It is an awful passion, chiefly in relation to money. When the heart is yielded to it, it may go to any excess, even to taking the lives of fellow-men. Even of believers, the word of God says : “ They who *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is a root of all evil ; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Tim 6 : 9, 10).

QUES. 25. From E. C. ANS.—It would be impossible here to review the authors you mention, most of whom have exceedingly crude thoughts of truth. We would only say that the law is in no wise an expression of what God is. It is His rule for man as His creature—His standard of right and wrong. What God *is* is seen in Christ alone, and who that knows Him as revealed there has not seen what is far beyond right and wrong ?

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## EDITOR'S NOTES

**The Labor of Love** "In all labor there is profit," wrote Solomon. We prove it in the affairs of this life, and it is no less true in those concerning eternal life. "Your labor is not in vain in the Lord," wrote the apostle.

The "labor of love" has the other life in view, not this alone, whatever be its sphere of activity. It is not mere philanthropy, though the truest philanthropy. Though bestowed on man here, it has Christ linked with it. "For Christ's sake" is our plea with God in all our needs and our motive in all Christian labor. The "labor of love" is no more confined to one line of things than the labor of this world. There is an endless variety of needs in the world we are passing through, and an endless variety of gifts among the children of God to minister to them. All that is required is *love in exercise*.

Labor implies toil, self-renunciation, a measure of suffering. If we travel for pleasure we choose the road that pleases us, but if for labor and business we submit to whatever road leads to it, though it be rough and painful.

There is one kind of labor of love we are perhaps most prone to neglect. It is prayer. We pray earnestly, perhaps, when we ourselves are in need, but our love is so limited we cannot summon spiritual energy to pray for others. "Epaphras, who is one of you, a servant of Christ, saluteth you, always *laboring fervently in prayers for you* that ye might stand perfect and complete in all the will of God," wrote the apostle to the Colossians. Oh that every Christian assembly had such a laborer among them! Brother, sister, will *you* be that laborer? Will you

throw your energies in a labor which may bring you little notice from men, but from which you will surely reap?

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**20th Century  
Charlatanism** There was recently left at our door a newspaper sheet advertising "Pastor Russell." Its two pages contained no less than five pictures of himself. They were labeled, "*Characteristic Attitudes of the Venerable Pastor Russell of London, Brooklyn and Washington.*"

We had thought that "attitudes" belonged to the *stage*, and that vanity and bombast were no part of the Christian character, but as "Pastor Russell" is one of the "saintly few" who are being prepared for gigantic work in the coming age of the progress of man, we must have been mistaken.

He tells us on that sheet that by spending six days in Japan and twenty-three in India, he and his six associates were enabled to give a fair report of the mission fields of those countries. They had examined the converts as one would examine students in French and, as one would judge the work of the French teachers by the way the students spoke the French, so had they judged the work of the missionaries.

It does not seem to have occurred to the "Venerable Pastor of London, Brooklyn and Washington" that if men ignorant of the French language should set themselves at examining students in French their report might not be of much weight. And who that knows in his soul what Christianity is, and possesses the light of it from the word of God, could credit "Pastor Russell" and his associates with knowing

it? There may be much that is unchristian in the mission field, as elsewhere, but it takes a brazen face for such a man as "Pastor Russell" to offer himself as judge of it.

He tells us also on that newspaper sheet that "our hallucinations respecting eternal torment, which the Bible, rightly translated and properly understood, does not teach—as every scholar in the world will agree," etc. Come then, ye humble, patient, godly scholars of every age and every land—come and sit at the feet of "Pastor Russell." He probably could not face a Princeton freshman with a Greek or Hebrew Grammar, yet *he will teach you how to translate the Bible*. Only remember that if you fail to agree with him, you certainly are no scholar.

Is this the kind of character that God is going to use to form the coming age? Alas for the millennium which it will produce! We have seen plenty of suffering people in search of health giving heed to the clatter of quacks. The deception was not serious. It was only for *time*. The "Pastor Russell" deception is for *eternity*. It is frightful. By teaching, by pleadings, by tears, by all means, one would fain deliver his dupes from it. Elijah even *mocked* the prophets of Baal if he might but deliver Israel from their deceptions. But alas, it is easier for the bird to fall into the snare than, once in, to get free. Doctrines as pleasing to the *natural* man as "Pastor Russell's" have roots deep down in the paradise of fools.

Interested souls will find excellent literature at our publishers' on the subject, and at very small cost. We are even assured that none would find themselves denied if they could not pay for them.

# READINGS ON THE FIRST EPISTLE OF JOHN

(Continued from page 211.)

**I**F Christ had a ministry in which He addressed Himself to the Jewish nation as such, He had also a ministry in which He specifically addressed Himself to the true children of God in the midst of it. In John 10 He speaks of thus ministering to the true sheep of the Jewish fold. Peter was given a ministry of like nature—a ministry specially intended for the real believer among the circumcised. In John 21: 15–17 our Lord commissions Peter to shepherd and feed His lambs and sheep.

The Lord knew what the lambs and sheep among the circumcision would need. He knew what persecutions they would have to endure. He knew the stiffneckedness, the unbelief, the blindness of the rulers and leaders of the nation, and that they would forbid teaching and preaching in His name. Accordingly He provided for the need of His true sheep. He knew they would need the most considerate nourishing, the tenderest care and oversight, diligent strengthening and constant encouraging.

Carefully and effectually training Peter for this special service to the objects of His tender interest and love, He puts them into Peter's care—He entrusts them to him. Hence a special ministry is given to Peter. If he was to have a ministry in which he would address himself to the nation as such, so also was he to have a special ministry in which he would address himself specifically to the believers in the midst of the nation.

If in the earlier chapters of the book of Acts we have the record of that ministry carried out by Peter, in which the *nation* of Israel as such is ad-

dressed, the two epistles of Peter carry out a special ministry to the persecuted and dispersed disciples—the followers of the despised and rejected Messiah.

Of course, in speaking of Peter's ministry in his epistles as especially intended for converted Jews, I do not wish to be understood as meaning that it has no application to a wider circle. It certainly applies to all Christians, but its primary application is to believers connected with Israel wherever they have been scattered (1 Pet. 1: 1; 2 Pet. 1: 1).

I do not need here to consider this ministry in detail. It will be sufficient to characterize it as a ministry in which the government of God is explained: in the first epistle, as being the Father's discipline of His children; and, in the second, in its bearings upon the world. The first epistle shows that the governmental ways of God are pregnant with inestimable blessing for the children; the second shows their issue for the world in a sweeping judgment after long-suffering and patient waiting for it to repent.

In the second epistle Peter says he writes as anticipating soon to put off his tabernacle. Writing thus that what he had ministered to them may abide in power in their minds, he completes or fills out the service with which his Lord had entrusted him, in commending to them the ministry of Paul (chap. 3: 15, 16).

John's *written* ministry was then not begun, but Paul's was practically, if not entirely, finished. Before turning to John's ministry I will seek to characterize that of Paul.

I will notice that Paul also had a double ministry: one towards the world—the nations—all men; the

other, towards the body of Christ, the Church (Col. 1: 23, 24). In either case it was a ministry of the grace of God—a dispensing of blessings from God, whether to believers individually or collectively.

A word of explanation is perhaps necessary here. In the Old Testament times promises were made, but the blessings implied in the promises were not dispensed. When our Lord was on earth He *did* dispense certain blessings to individuals where He found faith. He did minister the forgiveness of sins, for instance, to individuals who believed; but He did not minister the full blessing that goes with the fulfilment of the promise of forgiveness; nor did He, in the days of His flesh, give the Holy Spirit.

In connection with the ministry of Peter there was both the ministration of the forgiveness of sins and of the Holy Spirit; yet Peter did not minister the fulness of blessing which is the present portion and possession of faith. In God's wisdom, this was reserved for Paul. The full range of faith's blessings, so far as they are now bestowed, is through the ministry of Paul. We have also in Paul's ministry the blessings that are *in hope*—that is, what will yet be done for us and given to us as completing the blessings which redemption has acquired for us.

What we find in Paul's ministry, then, is the entire sphere of blessing in which God displays His wondrous grace. Paul thus occupies us with what, in a true sense, we may speak of as outward or external—not *unreal*, far from it; it is a most real display of the grace of God.

But we now turn to John's ministry. Its leading feature is that it occupies us with God Himself—with

what He is in Himself. It is what is intrinsic, essential, underived and eternal. It is the life of God—the eternal life that was ever with the Father. In his Gospel, John's ministry relates to the manifestation of God in His Son become Man. His life on earth is viewed as a declaration of what God is—His nature, character, and life, displayed on earth as testimony to men—the features and characteristics of His unchangeable nature, not only proclaimed, but shown, exhibited.

In the epistles the life that is eternally in the Son and has been manifested among men in its eternal, unchanging nature, is viewed as a *communication* and the ways in which it displays itself in those to whom it has been communicated are unfolded.

In the book of the Revelation John writes of the *ways* of the Eternal—He who is the First and the Last, the living One, though He died—in bringing all things into accord with His own eternal nature.

The distinctive features of the ministries of Peter, of Paul, and of John, are distinct and plain. They are in no way in opposition, but perfectly harmonious, each in agreement with the others, none to be pitted against the others. They are not to be compared as if one was paramount to the others. There should be no depreciation of Peter's ministry as if it were defective—not equally perfect with that of Paul or of John. There is a tendency, perhaps naturally in us all, to give a prominence to the blessings ministered by Paul which overshadows the Blessor Himself. It was this tendency that was in the mind of one whose memory we all rightly cherish, when he counselled us not to neglect John in pressing Paul. He did not mean by this advice that John

is a balance to Paul, but that the apprehension and enjoyment of John's ministry will be a cure to our proneness of being occupied with the range of our blessings in such a way as to have them more distinctly before our souls than the One who has blessed us.

It is the Blessor Himself with whom John occupies us. What He is—what He is essentially, intrinsically, eternally. What He is in essence, in nature, in character: this is what John shows us.

Beloved brethren, what would all the range of our blessings be without God Himself? It certainly ought not to need much consideration to realize that the Blessor is greater than the blessings. The Giver is higher than His gifts. Our God and Father is higher, greater than all His hand bestows. The Son of God who came from God and the Father to give us the knowledge of Himself is above the benefits He has procured and secured for us, inestimable as all these are; and we need the sense of this in our souls to keep us from glorifying ourselves on account of the great blessings that have been given us. The ministry of John serves to maintain us in this very needful apprehension.

C. CRAIN.

*(To be continued.)*

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## THE LITTLE CHILDREN OF CHRIST'S KINGDOM

WHEN the disciples asked the Lord, "Who is greatest in the kingdom of heaven?" it is evident that they were not expecting an answer such as the Lord gave them. They needed to be instructed in the "kingdom of heaven," and the Lord, after



His own perfect manner, teaches them *His thoughts* of what true greatness is.

"And Jesus called a *little child* unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as *little children*, ye shall not enter into the kingdom of heaven."

Stirring and soul-searching words these ! What a rebuke to the pride and haughtiness so native to our hearts ! God has decreed that "no flesh shall glory in His presence." "Except a man be *born again* he cannot see the kingdom of God."

How rare a thing it is, in these days of "great men" and "great things," to find those whose character answers to that of a "little child," even though quite as intelligent as any. Yet the Lord assures us with His own "verily" that none other shall be found in His kingdom.

Man's way ever since the fall has been to "get to the top of the heap," "to be first," to "look out for number one." It was this wretched principle which the arch-usurper suggested to man in the garden when he said, "Ye shall be as God." Man, alas, acquiesced in it, and has faithfully followed it until this day.

Self-sufficiency ! Self-importance ! What hateful things to behold in others, and how often manifest unconsciously in oneself ! What was it that led Cain to slay his brother Abel ? He was enraged when God gave Abel the place of favor. And why did God favor Abel ? Because he humbled himself before God, taking a position before Him of one who was unworthy, and seeking His face through the merits of a Substitute. Cain, on the other hand, expected God

to recognize him and his gifts by virtue of merits *in himself*, and when God refused to allow Cain thus to glory in His presence, he wreaks his vengeance on the meek and lowly brother.

Thus early in man's history did God permit the fruit of this principle to manifest itself. And yet men applaud each other when they *outdo* their fellows in reaching up to positions of prominence and superiority. But, thanks be to God, there will be nothing of *this kind* of "greatness" in that kingdom over which the Son of Man shall sway the sceptre. There, all the subjects will be in character like Him who will rule over them. All in that kingdom will be found conformed to the image of the Son, "that He might be the First-born among many brethren." There all will be as "little children," "for of such is the kingdom of heaven." This divine saying is not to be stripped of its *spiritual* meaning, however true it may be literally. "Who-soever therefore shall humble himself as this little child, the same is *greatest* in the kingdom of heaven." The very form of this expression shows that there will be nothing like competition found in Christ's kingdom. *All* who thus humble themselves are equally great. There is no rivalry there.

We do not find in God's history of His people any who were "giants." There were some of these abnormal persons both before and after the flood; but they were always found to be enemies of God and of His people, and their destruction under God's hand is a rebuke to man's greatness and pride. Neither were the children of Israel renowned for their physical, intellectual, commercial, or military greatness. Indeed they were in many respects the weak-

est nation on the earth; but this very fact made their dependence upon God the more evident, and He delighted to be known as the "God of Israel," yea, even as the "God of Jacob."

The very "Lord of Glory" has linked Himself with those who have abased themselves in His presence. "Whoso shall receive one such little child in My name receiveth *Me*." The Lord is evidently referring in this saying to those who go forth with His testimony, having no human credentials, nothing but His name to show to men as their authority for going forth. To go forth in one's own name, one must be somewhat "great" in men's eyes, but this greatness is not of Him who says, "I am meek and lowly in heart;" "I am among you as one that serves." It savors rather of him who will "come in his own name," claiming the honors that belong to the Lord Jesus Christ.

What an honor to be sent forth by the Lord Himself, the Sovereign of the universe! See to it, beloved servants of the Lord Jesus, that His own lowly character be found in you in all your ways with men; in all your appeals to the world for His sake; in all your ministry of love among His sheep. Oh to faithfully represent Him who humbled Himself even to the death of the cross, that He might exalt those who, counting themselves nothing, put all their trust in Him!

Beware lest you cause one of the least of His own to stumble. Oh how watchful we need to be, lest in any way we exalt self and set a false standard for Christ's "little ones." A child readily imitates a parent or an older brother or sister, and the people of God are unconsciously moulded, to a large extent,

by those who are their spiritual guides. What a responsibility therefore rests upon those who are the pastors and teachers of Christ's flock, and what care is needed lest they should cause "one of these little ones to stumble."

On the other hand, what a blessed place to be in as one of the Lord's "little ones!" To have the assurance of His care, of His protection, of His grace and of His love. The Lord here warns any against despising those who thus look up to Him in true dependence. He says, "Take heed that ye despise not one of these little ones" (a thing we are apt to do if puffed up with a feeling of our own importance), "for I say unto you that in heaven their angels do always behold the face of My Father who is in heaven."

A comparison of this scripture with Numbers, chap. 12, will probably make clear what is in the Lord's mind. Aaron and Miriam had despised and spoken against Moses on account of his marrying an Ethiopian. Moses meekly bears their cruel words in the true spirit of one of the Lord's "little ones;" but the Lord answers for him, and shows them that Moses has an intimacy with *Himself* to which they were strangers. Why then did they not fear to speak against one whom the Lord so honored? It seems to be a parallel here. Those whom men despise for their lowliness and self-abasement have an intimacy with the Father to which the world's "great" ones are utter strangers.

The Lord now speaks of these "little ones" as those who have acknowledged themselves to have "gone astray like lost sheep." It has given Him more joy to recover *one* of them than for ninety-

nine who, in their own estimation, went not astray. If God could rejoice in Adam unfallen, how much more over those whom He has redeemed to Himself from the distance and condition they were in by the fall. Has He not as the Good Shepherd come to seek and save the lost? Those who have owned themselves lost, and trusted as their Saviour Him who went to the cross for them, are the "little ones" over whom He rejoices. They have given Him more joy than all the so-called righteous who went not astray, and it is not the Father's will that any one of these "little ones" should perish. The self-righteous will perish, for they have no Saviour. They are sufficient to themselves.

In closing: what we have said here in no sense denies that the Lord included the little children in the literal sense of the word. But He so speaks as to take in all who humble themselves in His sight and put their trust in Him.

W. H.

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## SAILING WITH PAUL

### SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRONSIDE

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"Fear not, Paul; . . . lo, God hath given thee all them that sail with thee."—Acts 27: 24.

#### THE ASSEMBLY AS THE BODY OF CHRIST

**A**T the time of his conversion on the Damascus turnpike, the germ of a great truth was revealed to Paul, which later became the chiefest in the galaxy of doctrines which it was his mission, as an apostle, to make known "for the obedience of faith." It was involved in the challenge of the Lord

of glory, "Saul, Saul, why persecutest thou Me?" For the first time it was then declared that Christ and His saints of this age of grace are one. To touch the feeblest of them is to touch Him; for they are all members of one body of which He is the glorified Head in heaven.

But this doctrine of the one body is never referred to by any other apostle than Paul. He calls it "the dispensation of the mystery" which he had especially been entrusted with. Indeed it was the characteristic truth of his large and varied ministry.

It is this that he is speaking of in Rom. 16: 25-27: "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets (or, by prophetic writings, *i. e.*, his own), according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever. Amen." The nature of this mystery is unfolded in Eph. 3: 1-12. There he writes of the dispensation of the grace of God given him toward the Gentiles, and he adds: "How that by revelation (not through studying the Bible) He made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the gospel: . . . to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who

created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."

It is a passage of wondrous scope and blessedness, and I cannot attempt to expound it here, but what I would have the young believer note is that the truth of Jew and Gentile being formed by the Spirit into one body, upon being born of God, and by that same Spirit linked up to Christ as Head in heaven, was a truth never before made known. The Old Testament will be searched in vain for it. It is not there, because it was "hid in God." It was the secret purpose of His heart, only to be revealed after the rejection of His Son. It actually became a fact when the Holy Spirit was given on Pentecost. To this Paul refers when he writes: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is [the] Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

To this one body every believer in the Lord Jesus Christ belongs. The gift of the Holy Spirit, who indwells all saved people, makes us one with every other Christian on the face of the earth. This is the only true "Catholic and Apostolic Church." At the beginning there was none other. "The Lord added to the Church daily such as should be saved" (Acts 2: 47). There was no thought of any other membership, though until the special revelation given to Paul, it was not seen that this involved membership in the body of Christ.

The fact existed prior to the knowledge of it. Now, every saint should have clear light as to it, because it is everywhere declared, or taken for granted, in Paul's epistles.

Ephesians is largely occupied with it; setting forth the purpose of God to head up all things in Christ, and, preparatory to this, the formation of the one body. Then Colossians gives us the other side, magnifying Christ as Head, and pressing upon Christians their responsibility to own no other head, but to be in all things subject to Him. 1 Corinthians takes all this up in a practical way, showing what the outcome should be in our daily walk as members one of another and members of Christ.

Now, in what sense is this great truth "made known for the obedience of faith?" Manifestly it can only mean that it is a truth each believer is expected to hold in a practical way. And this surely involves the recognition of but one body and one Head, which necessarily leaves one outside of all human systems, and apart from all recognition of human heads. "The Church must have a head!" was the Romanist's challenge to Luther, as he began to set forth the claims of the Papacy. "Yes," replied the mighty champion of the reformation, "and that Head is Christ!"

Never allow yourself in any association, dear young saint, where you will have to give this up. Hold the Head at all costs. And if you hold the Head, you can consistently own but one body; for one head with many bodies is unthinkable.

"To which of the various bodies of Christ do you belong?" I was once asked by a clergyman. I could only reply, "There is one body and I know no other."



Nor does this result in unkind feelings or hard, critical thoughts concerning others, equally dear to Christ, who may not be enlightened upon this great mystery. The very fact that we are all members one of another should hinder this. All may not see alike, and will not till the Lord Jesus comes; but that need not prevent fervent love going out to every member of Christ's body on earth.

"What church do you belong to?" an evangelist was once asked by a well-meaning lady.

"I am a Christian," was the reply, "I belong to the body of Christ."

"Oh, of course," was the retort, "I know that. So am I, and I am also a member of the ——church."

"Ah, my sister," he answered, "that is just the difference between us. You are a Christian *and*. I am only a Christian. Once I too was a Christian *and*; but when I learned that 'there is one body and one Spirit' I ceased to be a Christian *and*. I have ever since been simply a Christian."

"But," she exclaimed in evident astonishment, "in that case I do not see how you distinguish yourself from other Christians."

"Why, you see," was the quiet reply, "I have no desire to distinguish myself from fellow-Christians. I am one with them all; and I desire them all to see in me a fellow-member of Christ's body."

This is what I would commend to you. When God saved you He put you in the body of Christ. What other membership do you need or desire? You are a member of the Church of God, the Church of the First-born, whose names are written in heaven. What more would you have?

Before the confusion of sectarianism came in, "all

that believed were together," and it was said of them on an ever-memorable occasion that "those who received his word were baptized: and the same day there were added unto them—[that is, unto those already baptized by the Spirit into the one body]—about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 41, 42).

Nothing else is needed for faith to-day. God's word remains, and it is for each believer to act upon it, regardless of the ever-increasing apostasy. If only two or three do so, there is fellowship, and Christ will be enjoyed as He cannot be when His place as Head is forgotten and the truth is ignored that "there is one body."

#### THE ASSEMBLY IN ITS LOCAL ASPECT.

**S**IDE by side with the truth of the Assembly as the body of Christ, is the counter truth of the local assembly, the company of believers in any given locality, acting on the ground of the one body.

Perhaps it might be said that, strictly speaking, there is no declared doctrine of the local assembly, but both the Acts and the Epistles give us many illustrative incidents and historical notices which enable us clearly to see the divine method of ordering these companies of believers gathered to the peerless name of the Lord Jesus Christ. For His own words: "Where two or three are gathered together in (or, unto) My Name, there am I in the midst" (Matt. 18: 20), clearly apply to all scriptural assemblings of His people. He will ever be the Centre and recog-

nized Head, who will lead the praises and worship of His saints, as it is also written, "In the midst of the Church (Assembly) will I sing praise unto Thee" (Heb. 2: 12).

In the beginning the local assembly at Jerusalem and the Assembly the body of Christ were one. Every member of that body was, for a brief season at least, a part of the local assembly in that city. Then as these believers were scattered abroad, as Pentecostal visitors returned to their homes, or others were driven from Jerusalem by persecution—as the gospel also was carried to Samaria, and then to the Gentiles—wherever a company of members of Christ's body was found there was another local assembly. This was the only way in which separate gatherings were formed. "Two or three" in any given locality, were drawn together by the Spirit to the Name of the Lord Jesus, and thus a local assembly sprang into existence. To this little company others were added, as grace revealed Christ to their souls, and they in turn became partakers of the blessings of the Spirit's baptism, owning the rejected Jesus as Lord.

Thus all was simple. There was no human organization, no cumbrous ecclesiastical machinery, no sectional membership. He who was recognized as a member of Christ's body in Jerusalem, traveling or going elsewhere, upon making himself known there as one subject to Christ the Head, was at once accounted as one of them. He had found his own company. From an early period letters of commendation were given to such brethren, that they might be, at once, accredited in places where they were personally unknown (Rom. 16: 1, 2; 2 Cor. 3: 1; Acts 18:

27). But this was all. There was no dismissing a "member" from the church in Ephesus that might "join" the church in Philippi. If a known member of Christ's body in Ephesus, he was gladly acknowledged as such in Philippi when his claim was properly attested.

As one goes over all this, how the conviction is forced upon the soul that Christendom has got far indeed from the simplicity of early days! And that very fact leads us to inquire: Is it possible now to act just as they did then?—when love was warm, and ere evil and pernicious doctrines had honey-combed what should have ever been in an outward way "The Church of the living God, the pillar and ground of the truth" (1 Tim. 3: 15). The answer is that all this declension and failure was foreseen by the Holy Spirit, and directions clearly given how to proceed when such unhappy ruin should have come in. In Acts 20, where Paul delivered his farewell address to the elder brethren of the Ephesian assembly, he warned them of the very things we have been considering; but at the close he simply says, "I commend you *to God and the word of His grace.*" God's word therefore is all-sufficient, whatever the cold-heartedness and backsliding that may be prevalent.

What course, then, are we directed to take when such evil days have come? Build sects and systems, walled about with iron-clad creeds and buttressed by human regulations? Not at all. What then? Go back to "that which was from the beginning." Find out how things were at the first, and act on what the word of God makes known.

But shall we not then be literally swamped by un-

holy errorists of every description? This does not necessarily follow; for the same Word clearly tells us who are to be accepted to communion, and who refused Christian fellowship. We are called to receive all whose doctrines and ways give evidence that they are members of Christ, and subject to Him as Lord and Head. If a man is not sound in his teaching, he *may* be a member of Christ but he is not subject to Him, and is not to be received till the evil is judged. And the same applies to moral questions. One who has fallen into unholy ways, may, after all, be a believer whose failure is but temporary; still, we dare not receive him in that state. We must wait till we see the evidence of his subjection to Christ in the judgment of his sin.

This is largely ignored in Christendom generally, which has become like a great house in which valuable and common vessels are all mixed up together. If a man would be a "vessel unto honor, sanctified and meet for the Master's use," he is called to purge himself out from this mixture, by separating himself from it. He is then to find fellowship among similar separated ones, and to "follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2: 19-22); and so walking together the ground of the one body is maintained. If companies in different places are similarly gathered, they occupy the same position, and thus, in principle, go back to "that which was from the beginning."

To do so involves no pretension. It is not "rebuilding the Church." It is owning the ruin of the Church and, in simplicity, "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph.

4: 3). Difficulties may and will arise. Troubles will come up. Sorrows will have to be faced. But if there be a cleaving to Christ and His truth, the word of God will be found all-sufficient to meet every case that appears.

Owing to the broken and defiled conditions in Christendom, more care will need to be exercised as to whom fellowship is to be extended. But the heart should ever be open to all whose ways and doctrine give good evidence that they are of the one body and subject to the one Lord. Special discernment will be needed, lest by association with the unholy, such become partakers of other men's sins; for to go on with one who is in an evil course, even to the extent of greeting him in a brotherly way, is to make oneself "partaker of his evil deeds." (See 2 John.)

But if the Scriptures are allowed to be judge, every difficulty will vanish. In the beginning what applied to one assembly applied to all, as all were one; and if the same principle is recognized by believers gathering in the simple way indicated above, it will solve many perplexities and keep from isolation and independency, the twin enemies of practical fellowship between local companies of believers.

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## THE MANNA

**I**SRAEL illustrates the people of God now on the earth. Their redemption from under the judgment of God by the blood of the lamb on their doors illustrates ours by the blood of Jesus. Their deliverance from bondage to Pharaoh by the passage of the

Red Sea illustrates our deliverance from bondage to sin and our complete severance from all connection with the world. The wilderness to which this brought them illustrates what this world is to us. It is a place which can minister nothing to us in our character as children of God. It does minister to the lust of the flesh, and the lust of the eyes, and the pride of life, but it has neither bread nor water for the new man. What feeds and refreshes *him* must come from outside this world altogether—from *heaven*, whence he was born when he was born of God.

The manna was given to Israel therefore for food during their wilderness journey, and the water out of the smitten rock for their drink. These to us are Christ the Bread of Life, and the Holy Spirit who, dwelling in us, not only satisfies our souls with Christ, but makes them bubble up with everlasting praise to His blessed name.

The manna was white. This tells the spotless purity of Christ. In Him was a holy, sinless humanity, delightful to God. It tasted like wafers made with honey.

“ How sweet the name of Jesus sounds  
In a *believer's* ear.”

Thus if He is delightful to God, so is He to the believer also.

There is this which in the types ever comes short of the reality, that the manna could only *sustain* life. It could give no *new* life to dying men. But Christ, the true Manna, the true Bread of heaven, *first gives a new life*—eternal life—and then *feeds and sustains* that life unto all eternity. They who ate

Israel's manna therefore remained dead in their sins, but the true manna is "the Bread of God . . . which cometh down from heaven, and *giveth life* unto the world" (Jno. 6: 33). He who as one of the world comes to that blessed One, as a poor sinner dead in his sins, remains not dead: "Verily, verily, I say unto you, He that believeth on Me hath everlasting life."

But, says a believer, *How* am I so to lay hold on Christ as to find my daily bread in Him? I realize my Christian life is weak, my testimony feeble, my fruitfulness very scant. I know there is not in my life that difference which ought to be between the life of a child of God and that of a man of the world. Often I feel as if my life was being wasted. How can I lay hold on the Lord Jesus so as to get out of this state?

When you came to Christ as a lost sinner He gave you life. When you come to Him as a needy saint, confessing *to Him* your state as you have just described it, He will so minister to your soul as to lift it out of its low condition and fulfil in you the desire of your heart. But there is a lesson which nature itself teaches us here: We have to chew our food to help its digestion and secure the end for which it is intended. Chewing well, digesting well, produces a body vigorous in all its parts.

So too, feeding on Christ is giving some of our time to meditate on what we learn about Him in the Word.

"Grace and truth came by Jesus Christ." This is for us, of course, but no principle connected with Christ ever failed to be practically and perfectly illustrated in His life: "Ye know the grace of our



Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich " (2 Cor. 8: 9). The word of God presents this to you for food. Consider for a time the marvels of such grace; think on it; turn it over in your mind as you go to your work or return from it. The result will be that you will feel like praising and worshiping the Lord, and praying for such a mind to be formed in you. It will make you a true servant of His people in whatever way the gift you possess may lead.

Again, in humility alone can you live a life of fruitfulness. Contemplate Christ washing His disciples' feet in John 13. This expresses His present, actual ministry, from the glory where He is, toward His people through their journey here on earth. This is not *driving* the sheep; is it? This is not asserting authority; is it?—though His it is. This is not seeking supremacy; is it?—though supreme He is. It is the Lord of heaven and earth *serving* His people in their day of need. Contemplate this, think it over instead of picking up a newspaper or a questionable book, or letting your mind run on earthly schemes; and, instead of accusing them, you will be praying and caring for the lambs and sheep of Christ who stumble by the way.

Apart from *love* there is no Christian life. "God is love." Christ has demonstrated this to the full. Follow Him a little in your thoughts in His wonderful course of love, till you see Him in the unfathomable sufferings of the cross on account of the sins which *you* have committed, and you will not be easily discouraged in any labor of love for Him, even though you may suffer for it.

Nothing preserves us from the evil that is in the world like letting our light shine before men. But the light rebukes men, and they like it not. Look for a moment or two at Christ shining upon men. It so angers them that they thirst for His blood, but it brings such as the woman of Sychar to worship at His feet. Oh feed on Christ thus, in the multitude of characters which He bears, and unbeknown to thee thy very face will shine from the bliss within thee.

Wouldst thou escape the unrighteous spirit which prevails everywhere and brings on wars and strifes of all kinds in the world and in the Church? Consider in quiet meditation that blessed Saviour's course. It tells at every step that "the righteous Lord loveth righteousness." Our sins could not be righteously forgiven save by the righteous judgment of them on the cross. To the cross therefore He deliberately went. Everywhere, with everyone, in everything, righteousness marks His ways and guides His love. Are they going to make Him use it against a poor, sinful woman? He will uphold it by making them condemn themselves (Jno. 8: 9).

Our thoughts engaged thus with the righteous character and ways of our Lord, we shall be preserved from the many devious ways in which the enemy ever seeks to lead the sheep of Christ's flock. Our souls will be fed with the Bread of Life in such a way as to quicken *every* Christian virtue and produce in us a faithful testimony.

Does all this seem too much warfare with all our natural tendencies? Beloved brethren, *the results of our course here are eternal.*

F.

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## ANSWERS TO CORRESPONDENTS

**QUES. 26.**—We are told in the Word that Jesus died, was buried, and the third day rose again. But He said to the thief, "*To-day* shalt thou be with Me in paradise." Will you kindly explain how this can be?

**ANS.**—Death ends existence *on earth*, but not in the world of *spirits*. Every man, saved or unsaved, continues to live on in that world when dead to this one (Luke 20 : 38). And if this be true of mere men, how much more of Him who "is the true God and eternal life" (1 Jno. 5 : 20). None of His attributes and great offices were interrupted by His body lying in the grave. He died before the converted thief died, and He was in Paradise—the "third heaven" (2 Cor. 12 : 1-4)—to welcome that convert the moment he parted from his body on earth.

**QUES. 27.**—Is the passage in 1 Cor. 1 : 17, "For Christ sent me not to baptize, but to preach the gospel," intended to set baptism aside altogether?

**ANS.**—How could it be so construed in the light of all Paul's practice and teaching? One might get such a thought by considering that passage *alone*—apart from all the rest of his teaching and practice—but when seen together, that is impossible.

Paul was entrusted with more than what was committed to the Twelve. They were to disciple the nations into "the kingdom of heaven," bringing them as *subjects* into it (Matt. 28 : 19); he with the dispensation of the Church, the body of Christ, a heavenly thing altogether, formed by the Spirit *out of the true subjects of the kingdom* (1 Cor. 12 : 13). One is not baptized with water *as a member of the body of Christ*, but only *as a subject of the kingdom*. Baptism therefore is linked with the ministry of the Twelve, and not with that of Paul. But Paul's ministry did not deny that of the Twelve. It did not set it aside. It is going on now as well as in their day. Nor did it separate Paul from the Twelve. If Paul's special ministry was *union* with Christ, that of the Twelve was *subjection* to Christ, and surely no right-minded Christian would divorce these things from each other. Paul did not. And lest (because of his special mission and the greatness of the blessing at Corinth) he should be thought to be forming a party of his own, he did not himself baptize his converts there,

but he saw to it that they *were* baptized (Acts 18: 8). The *union* of the wife to her husband, above all other relationship as it is, does not set aside her *subjection* to him. Let us then not be one-sided, but give all truth its due place.

Some, inflated by Paul's special ministry, have belittled that of the Twelve, and denied the indwelling of the Spirit to such as knew little or nothing of Paul's—the great mass indeed of Christians—but the Spirit of God sealed believers under the ministry of the Twelve as well as under that of Paul. Let us hold fast to the whole Word—to baptism as part of it, not shrinking from the subjection to our adorable Lord which it calls for. Then let us also drink into the depths of grace and the heights of glory unfolded by our own special beloved apostle Paul, the apostle of the Gentiles.

QUES. 28.—Should there be any restrictions in addressing either the Father or the Son in our meetings for the remembrance of our Lord?

ANS.—We know of no question to which we could more deliberately and strongly answer: No, none whatever. Any such restriction on one side or the other could only be grief to the Holy Spirit. We praise and worship the Son for having given Himself for us, and we praise and worship the Father for having sent His beloved, His only Son. "That all should honor the Son, *even as* they honor the Father"—not one above the other.

QUES. 29.—It was taught where I once was—and the people seemed to accept it—that the soul of a Christian was given its spiritual or new body immediately after the death of the natural body, and he was thus complete. Does not this do violence to much scripture?

ANS.—Yes, it does. It annuls the resurrection itself, which in Scripture is not the impartation of a new-created body, but the quickening [making alive] of that same body in which we have lived, and transforming it into a body like that of our Lord—suited to heaven (Rom. 8: 11; 1 Cor. 15: 51–53; Phil. 3: 20, 21).

It denies also the *time* of our resurrection, which is at Christ's coming (1 Cor. 15: 23). No more complete exposure of the fallacy of such teaching can be found than the passage in 1 Thess. 4: 15–17.

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## EDITOR'S NOTES

### Truth in Question

Recent communication between two Christian men has been passed to us because of principles of truth involved therein. It has been edifying to us to meditate upon them, and to speak of them may also be of value to some of our readers. One writing to the other speaks of the conversion of the thief on the cross as a "gloriously unique case." If we understand the expression aright, it means that his case was a glorious proof of the abounding grace of God, but that, being *unique*, it is not repeated—is not therefore to be used to illustrate the grace of God toward sinners now; for in general a long line of experiences must be looked for before a sinner is made fit to be in paradise.

We used to think and speak so before we knew the grace of God, and what that grace flows from, but since we have learned it we take delight in considering and preaching the thief's conversion as a rich and perfect illustration of the grace of God for all time. Once we thought men were saved by the work of the Holy Spirit in them, improving and improving them till they were acceptable to God. But in reading Romans 3 we found that it was by the work of Christ on the cross that men were saved. The Holy Spirit produced in us the conviction of what God lays to our charge in chapters 1 to 3:23 of that epistle, and then faith lays hold of chaps. 3:24-31; that is, what Christ by His atoning sacrifice on the cross has obtained for us. By the one unfathomable stroke of divine justice on the spotless Lamb of God because of what we have done, we who repent of our sins and believe on Christ our Saviour are righteously cleared forever of all guilt

before God. And this does not violate the law of God; on the contrary, it establishes it. It demanded of us a perfect obedience, and if this was not given it inflicts death as the penalty. We had not been obedient, and so were under the sentence of death. Christ, against whom law could find no fault, met our sentence, paid the penalty, satisfied justice, and set us forever free. As long as God values the sacrifice of His Son, no one can lay effectively any charge against those who are of faith—His elect.

Chapters 4 to 5: 11 go on in the further development of this most blessed as well as fundamental truth. The thief on the cross showed his genuine repentance toward God when he rebuked his fellow and said, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed *justly*; for we receive *the due reward of our deeds*" (Luke 23: 40, 41). Then his faith in the Lord Jesus Christ: First, he declares Him free from all sin: "But this Man hath done nothing amiss." Then he sees *the King* in that crucified, thorn-crowned Man: "He said unto Jesus, "Lord remember me when Thou comest into Thy kingdom" (ver. 42) The immediate answer of the Saviour is, "Verily I say unto thee, To-day shalt thou be with Me in paradise." No experiences required, no lengthened process of spiritual exercises demanded. Grace transfers him from a brigand's cross to the paradise of God. The infinite distance between the two is filled up full by Him who came from that paradise to die on that middle cross. That one awful blow of divine justice on the Saviour makes the repenting, believing sinner as perfect in the sight of God as Christ Himself at the right hand of God. Such, we believe, will be found

to have been the grace of God toward *every* man who will be in the paradise of God.

This is the true grace of God, reigning through righteousness fulfilled at the cross of Christ. It were sweeter to give up one's life than such grace as this, for nothing else can meet man's need. The moment we introduce experiences here we put upon them value which belongs to the work of Christ alone. We rob Him, and this is serious enough. Moreover the bringing in of experiences here argues self-righteousness in us, that dreadful Philistine ever ready to invade God's land and rob His people of their God-given blessings.

Another expression occurs in the same correspondence. It calls the man going through the experience described in the 6th and 7th of Romans "an unbelieving believer." Knowing what lies behind such an expression we most decidedly refuse it. We do not accept for a moment the idea that the condition expressed in that scripture is the normal Christian condition, but we are equally certain that it is a necessary work in the believer toward his normal condition.

So far from the man in the toils of Romans 6 and 7 being "an unbelieving believer" we have invariably found that it is those who show the most marked conversion and the most active faith who get first into that painful experience. The salvation they have found in chaps. 3, 4 and 5 has made them acquainted with God and brought them to Him. And now they long to live in uninterrupted communion with Him. But here is an obstacle—the flesh, the native sin in them. There it is, and whatever they do—pray, weep, fast, lament—it is there

asserting itself and hindering their communion and fruitfulness. Through all this struggle the precious delivering truth is learned: that, as the cross of Christ righteously put away their sins from the presence of God, so also the death of Christ makes an end of the flesh in God's sight: they are *in Christ*, have died to sin and to the law, and are no longer in the flesh which torments them—*no longer identified with it*. It is there—will be there till Christ transforms our body of humiliation into the likeness of His body of glory when He comes again—but it is no longer a part of oneself before God—the death of Christ has severed the link. We therefore *reckon* ourselves dead to it, and, spite its presence, we go on in undisturbed peace with God, while judging in us every proof of its presence and every desire for its activity.

The cross of Christ has severed us from all our guilt, and His death from all association with the first Adam. Knowing this we go on our way with God joyfully. We are "like a tree planted by the rivers of water." God, the source of all blessing, has found a way to make us at home in His holy presence, and that not because of any fine experience in ourselves, but because of the cross of Christ. Is it a wonder if thinking of Christ fills us with praise and worship? These convictions, formed by the word of God, have led us often to desire more of the seventh of Romans' experience in God's people. It wilts the love of the world and produces the love of Christ and joy in God. Besides, they who have been through the Rom. 7th experience according to God, have no wish to return to it, and are most jealous to preserve the true grace of God which has delivered them from it.



They of Israel who felt most the awfulness of their position between the Egyptian army and the Red Sea would be the most steadfast on the way through the wilderness, and the most thankful for that sea between them and Egypt.

## "Until the Day Dawn"

(2 Peter 1 : 19).

**W**AIT, weary traveler, until the Day dawn:  
But wait not thou in idle sloth,  
But with loins agirt, and thy lamp  
All trimmed and burning, and thyself  
As one who his Lord's return awaits,  
Until He comes and bids thee to the feast:  
And then . . . !

Wait, beloved pilgrim, of God beloved and of Him  
Whose coming shall be the rising of the Day-Star in  
thy heart:

But wait not thou, except as *He* awaits  
*Thy* gathering unto Him—in service spent and loving  
deeds.

And when *He* comes, thy Beloved and thy Friend,  
Himself shall bid thee welcome to the feast—His  
feast of love:

And making *thee* sit down, shall wait on *thee*.

—Ponder it well, my soul!

A BROTHER.

## "BORN OF GOD"

**B**ORN OF GOD! a wonderful expression; full of deep and precious meaning for us. It is a word speaking of life, but life of an entirely different order and relationship from any that we may otherwise know. To man spiritually, morally dead, alienated from the life of God, what a message is that which speaks to him of life, a new life, communicated by the Spirit of God, and thereafter to be

developed in fulness of understanding, power and blessing. Born of God!—the most precious privileges flow from this, and the most endearing affections. To my child I give of my life—its nature, its affections, its longings and aspirations. Born of God! does it mean I am *His child*? Can it mean less? Have I *His life*? has He communicated it to me? Could it be anything less than this if I am "born of Him?" Oh, the wonder and the blessedness of the thought! His life in me; His nature given to me—a creature dead in trespasses and sins! Yet God picked me up, dead as I was, and imparted His life, so that I can say, "I am born of Him."

It is in John's writings that this truth is especially dwelt upon, and in which the first plain statement of it is given to us. In accord with this, it is John who so largely speaks of birth-relation, *children*, not sons\*; for *position* is more distinctly associated with sonship in Scripture, and it is Paul who treats of this.

God chose to reveal Himself in all the fulness of His character and the blessedness of His purpose in the Son. The Word—the Revealer—who was with God and was God, came forth as the Only-Begotten of the Father, full of grace and truth. He was the Light shining in the darkness, though uncomprehended by it; coming to those He had taken up to be His people, but rejected by them. It was surely meet that the coming of this blessed One should be signalized by marked advance in privileges and blessings enjoyed—not only in the revelation of God Himself, as contrasted with the fragmentary revelations of the past, but also in the blessings bestowed

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\*In John 1 : 12 and 1 John 3 : 1, 2, the A. V. has "sons of God," but, as it is well-known, it should be "*children* of God."

and enjoyed by those who received the truth perfectly revealed in the Son.

Thus it is that with the first mention of being “born of God,” we are told He gave to those thus born the authority or title to be children of God—the right to take this place (John 1: 12, 13). This was entirely new; a place which none had known to be theirs before. It is not that new birth had no existence before, but its proper character and meaning had not before been made known. No one could have claimed to be born of God before this time, even though being a subject of the spiritual work so characterized. It was reserved according to the mind and purpose of God for revelation in conjunction with the coming of Him in and by whom alone can be known every privilege and blessing, whether of the earthly or heavenly order. Participation in any of this is alone possible through receiving Him, the Source of life and of every blessing.

It is interesting to note the order of the statements in this passage. It is first speaking of the time then present: to as many as *received* Him, to those who found in Him the promised Christ of God—to such He gave the title to be children of God, for they believed on His name, and received Him as being what He declared Himself to be: “*Who have been born*, not of blood nor of flesh’s will, nor of man’s will, but of God” (J. N. D.). Their reception of the Lord Jesus proved that the work of new birth had been already accomplished in their souls, for as little children they had believed the promises of God, so that they hoped for the promised One, and knew and received Him when He came. We see, then, the difference between the two great periods: His com-

ing ending the one, during which those new-born believed in Him and looked for His coming when they would receive Him; and the commencement of the other, during which those new-born by believing in Him look back to His having come and so receive Him. Souls then were truly born of God *before* Christ came, but had not the right here mentioned until *after* He came. Then, they were really "born" *to receive* Christ; as being new-born they received Him—the coming One according to promise and prophetic testimony. *Now that He has come the two coalesce*, and we cannot make such a difference in the present time. As acceptance by faith of the promises and new birth came together, so *now* the reception of Christ and new birth are linked together. The difference is a dispensational one, and gives no ground for making a difference between classes of believers in this present time; such as, for instance, being born of God before receiving Christ.

Let us turn now to John, chapter 3, where the Lord dwells at length upon this subject and its connected truths: "Except a man be born again he cannot *see* the kingdom of God." The mere intellectual assent based upon what can be observed by the senses, reception after this order, is not new birth. The Lord refuses to acknowledge such (John 2: 23-25), and it was with a belief after this order that Nicodemus came; though, no doubt, with some need felt in his soul, which the mass had not. Hence, the Lord goes to the root of the matter at once. It is not reception of Him after this manner that He is looking for, but for that which is the accompaniment, the work or effect of the Word and the Spirit—such as that which had been wrought in others

through faith in the promise, who, as a result, received Him when He came. Here the Lord puts new birth in connection with the seeing of the kingdom of God.

It is not put simply as a matter of seeing it in the future, but it is as much a matter of seeing it now. In a very real and important sense the kingdom of God was *then present*. "If by the finger of God I cast out demons, then the kingdom of God is come upon you" (Luke 11 : 20; Matt. 12 : 28, J. N. D.) It may be well to note that such expressions are not used of the "kingdom of heaven"; of it, it was said to be "at hand." The kingdom of God is the rule of God manifested in any circumstances according to His wisdom and purpose. Therefore, this kingdom was come into their midst when the Son of God was present working in power among them. "Behold," He says, "the kingdom of God is in the midst of you" (Luke 17 : 21, J. N. D.). It becomes evident, therefore, that unless the work of new birth was accomplished in the individual, he would not "see" in the blessed person of Jesus, the King of God's kingdom present and working in power among them.

This again makes clear that at the time of His coming none would receive Him except where new birth had been accomplished through the word of promise being believed. This gave them eyes to see in the lowly Man of Nazareth the manifestation of the kingdom of God. Thus did Nathanael express the faith that was in him. Nicodemus had not his eyes open to this. He only saw in Him a teacher sent from God. Hence the Lord's word to him concerning his need. For it might have been said to

him, as to others at a later day, "Had ye believed Moses, ye would have believed Me: for he wrote of Me." And the Psalms and the Prophets too spoke of Him. He might know of them as a master in Israel, yet be far from believing.

Astonished Nicodemus may question the Lord's words, but He has no others for him, and after His emphatic style restates the truth in an amplified form: "Except a man be born of water and of the Spirit, he cannot *enter* into the kingdom of God."

To be born anew, then, is to be born of water and the Spirit. In the Lord's words here, which amplify His first statement, we find the means employed for one to be born anew. Entering is more than seeing, though those that "see" undoubtedly "enter" also.

Recalling what we have said about seeing the kingdom, we can understand the application of it to the godly Jew who, being born again through faith's reception of the promises, saw in Christ the promised One come among them. It had been a vision afar off which filled their eyes; but when He came, faith could say, "Mine eyes have seen Thy Salvation." He had *now* come, and with His coming was the opening of the kingdom of God; it was no longer a question of something to reach after and wait for, but of *entrance* into the thing itself as revealed in Him. Therefore, seeing and entering (whether at the time of His presence here, or as now absent) coalesce, as also receiving Him and being born of God do. By reason of the completed word of God it is given us now to enter more abundantly than it was even possible to do when the Lord was here.

This entrance then can alone be through birth, effected by the "water and the Spirit." Water is a

figure of the word of God, and in some cases is used of the Spirit exercising His power in blessing. In fact the Word and Spirit are always linked together. In the first page of God's Book the Spirit is brooding over the waste, and the Word is spoken, bringing light and life into the scene.

At a later day we read of the man who was a preacher of righteousness, and of the Spirit's striving. That the Spirit and the preaching were united, Peter assures us (1 Pet. 3: 18-20; 1: 23-25). The Spirit wrought with the Word, written or spoken by prophets or evangelists, effecting then as now new birth in those who received the testimony. Whether it is the earth that is to be born anew that man may dwell upon it, or man himself being born anew that he may dwell with God, the Spirit and the Word effect the work.

The Lord's use of water in John 13 clearly figures the Word in its cleansing power, and it is referred to in the same connection in Ephesians 5. We cannot, with the word of God before us, doubt the conjoint action of the Spirit and the Word, which “liveth and abideth.” Hence, to be born of God (whether John, Peter, or James 1: 18 speaks of it), means life conceived in the individual by the action of the Spirit and the Word, as the seed of God received in the heart by faith.

The practice of righteousness signifies being begotten of God (1 Jno. 3: 9), the Spirit being intimately connected with it. If the Spirit was not the life and characteristic of being born anew, it could not be said “whoever is born of God does not practice sin” (1 Jno. 3: 9; 5: 18); nor “Everyone that loves”—the love which keeps His commandments,

love in the truth—"has been born of God and knows God" (1 John 4: 7). If these things are true of us as born of God, they were true of those of whom John 1: 13 affirms that they had been born of God before Christ came, who received Him when He came. God has wrought in one way from the beginning, imparting the same life, establishing the same relationships in His *family* blessings. But it is quite evident that Old Testament saints did not know nor could enjoy them in fulness, as they had not been made known. This revelation was reserved, according to God's purpose and wisdom, as an accompaniment of the coming of Him who was the ordained Head of the family of God, who could say, "Behold I and the children whom God has given Me." He was the only One who could authoritatively give to the children the knowledge of their place and relationship to God as His children.

May this precious knowledge produce in us ways that accord with it.

JOHN BLOORE.

## READINGS ON THE FIRST EPISTLE OF JOHN

(Continued from page 232.)

THE links of the epistles of John with his Gospel are very close; so close, that an apprehension of the doctrine of the Gospel as to eternal life is essential to a right understanding of the epistles. Before we enter on our detailed study of John's first epistle, therefore, let us as briefly as possible outline the teaching of his Gospel as to life—the life eternal.



First, the teaching of John's Gospel is that life—essential, underived, unchangeable and eternal—dwells in the Son of God. In Him who was with God as the eternal, divine Word, was life (1: 4). Living in divine community of life, He was personally the absolute expression of what God is, in essence, nature and character. He, in whom the life thus essentially dwelt, was the light—the truth—the Source of it to man. It is important to remark here that none of the living creatures created by Him had community of life and light with Him. Those that became living beings by the word of His power, *cease to be* also by the same Word. Man became a living being, not by the word of His power, but by an impartation, not of the divine, eternal life, but of the spirit-nature; so that as being by creation a living soul having spirit, a spirit-nature, he was in the image and likeness of God. But if man thus lives and moves and has his being in God by creation (Acts 17: 28), *that* is not living in community with the divine eternal life of God—the life that is in the Son of God. Even if man had not sinned, a special work of God in his soul would have been necessary for him to possess life in community with God, to have become a participator in the divine, the eternal life.

But man sinned, and his mind became darkened. Sin alienated him from God and rendered him incapable of finding out God, or of understanding Him, or of discerning and receiving the things of God. Hence, from the garden of Eden to the present time, men have not apprehended the life and light dwelling in the Son of God. Whether it be the partial manifestations since Eden, or the full shining forth of the light in Himself become a Man and

tabernacling among men, the light of eternal life in Him has not been perceived by man naturally.

Nay, more: the Gospel of John tells us when the Son of God was upon earth the testimony given of God to Him was rejected. There was adequate testimony—of John the Baptist, of the works wrought by the Son, of the Father's testimony and seal of the Holy Spirit; that of the Old Testament Scriptures also, and of the Son Himself—yet the world does not recognize Him; even His own earthly nation does not receive Him (1: 1.) Man's mind is darkness, under the power of unbelief.

It is true that from Eden until now individuals have received Him, have discerned His personal and divine glory, have waited for Him, have welcomed Him, have bowed the knee to Him; but these, according to John's Gospel, have all been subjects of a work of God in the soul. They have been born of God *by faith*; they have been laid hold of by the testimony of God in the power of the Spirit (1: 12, 13). They have been born of water and the Spirit (chap. 3: 5). But until the Son came into the world, in full revelation of the Father, such were not given the privilege of taking, in the full reality of it, their place as children with the Father. That could not be until the place and the work to fit us for that place were fully revealed, and while, as we learn elsewhere, the children were being treated as servants. But the place of the children is now made known by the Son sent by the Father, and the right of the children to take it is divinely authorized (1: 12). Even while our Lord was on earth He granted to faith this privilege, as John's Gospel abundantly shows (8: 19; 12: 44, 45; 14: 7-9).

In chapter 3 the universal need of new birth is pressed (vers. 3-7). Everywhere, even in Israel, there was necessity that the testimony of God should lay hold of the soul in the power of the Spirit. This is needed no less in order to share in the earthly things of the kingdom of God than in the heavenly; both alike are subjects of divine revelation and testimony. The Lord was but insisting on a need the Old Testament Scriptures affirmed. The refusal to submit to this necessity is as fatal in connection with the earthly things as it is in connection with the heavenly. The Lord is *not* teaching that new birth is *an earthly* thing, but that it is essential to participating in either the earthly or heavenly things of the kingdom of God.

But how can new birth, giving that new life and nature which constitutes those upon whom it is conferred children of God, be bestowed upon sinners? The Cross is the answer. The basis on which God ever gave life—life eternal—is the sacrificial death of the Son of Man. The Son of God became Man to die under man's penalty, that life might righteously, though in grace, be communicated to those deserving the death eternal. So earnestly does God desire men to live in the life that is eternal, and not abide in eternal death, that He gave His own Son, to become Son of Man to provide a righteous basis for the communication of divine, eternal life (vers. 14-16). The one that believes on Him, the object of divine testimony, receives the life—the eternal life that is in the Son; the rejector of Him does not see life, but abides in death and under the wrath of God (vers. 36). This statement is absolute truth—true for all ages and dispensations, those preceding the

Cross as well as since. Believers before the Cross believed on the Object of divine testimony. Such and only such were then born of God; and it is such and only such that are born of God now.

The *measure* of revelation and testimony has nothing to do with the matter of the communication of life. It is not at all the amount of revelation laid hold of; it is the laying hold of the Object of revelation and testimony. Wherever and whenever the object of divine testimony is laid hold of in the power of the Spirit, *there* is a child of God—one born of water and the Spirit; there is one to whom the life eternal that is in the Son of God is imparted.

In chapter 4 the imparted life is shown to be a spring of refreshment and satisfaction within the one to whom it is given. The possessor of this spring is independent of the world through which he is passing, since the spring within him rises up to the sphere of the abiding and eternal realities. Linked with these by the life and nature bestowed on him, he has capacity for their enjoyment; the measure of the enjoyment being, of course, according to the measure of the revelation and the energy of faith in the apprehension of it.

Chapter 5 insists that the eternal life that dwelt underivatively in the Son of the Father before the world began, dwells underivatively also in Him as the Son become Man; that thus He has the sovereign and divine right to be both the Life-giver and the Judge; and further, that His communication of life, divine and eternal, absolutely frees those that receive it from judgment; they *pass out* of death into life. It is eternal life they have passed into. Resurrection to life is thus guaranteed to all who have

died in faith, from whatever age or dispensation.

Chapter 6 shows the Giver of life—the Quickener—to be also the abiding Bread of life, its sustenance, its nourishment. The life develops and expands as it feeds on Him. This explains the various degrees of growth in the divine life found among the children of God. If the life *by which* we live is a common life—the life that is in the Son of God—the *practical, experimental* life, the life lived, varies in the different dispensations on account of the varying measures of the revelation, and in the same dispensation also on account of the varying degrees of the energy of faith.

We are instructed in chapter 7 that it is through drinking of the fulness that is in the Son that the possessor of life eternal becomes a filled vessel, the overflow of which the Spirit uses to bless and refresh others. He who drinks in the things of Christ as the Spirit has taught them, is in turn the Spirit's channel of these things to others.

Chapters 8, 9 and 10 show that the portion of those whom He quickens—those born of water and the Spirit—is communion with Himself. Life in the Son of God communicated to the believer, implies communion with the Son, after the pattern of the communion of the Son with the Father (10: 14, 15). This communion in its full blessedness necessarily waited its full revelation. Those having life before the full revelation enjoyed communion in a partial measure, but after its full revelation, the communion is life abundant—fulness of joy.

In chapters 11 and 12 we are shown that the life with which we are quickened in new birth, given as it is by Him who in His own person is the annul-

ment of death and judgment, and on the basis of His own death and resurrection as grace for men, is a life that links its possessors with the sphere of life beyond death. Hence the certainty of the resurrection of all dying in faith in Old Testament times, while death is no more death for the believer in this New Testament age. Its power is annulled for those for whom life and incorruption have been illuminated (2 Tim. 1: 10). The quickened from the beginning are all the fruit of the Corn of Wheat that fell into the ground and died. It has risen. He is the manifested Living One, and all that receive life from Him, of whatever age, are by that life forever linked with Him in the sphere of life to which He belongs.

The Son of God, then, is the Source and Fountain of life. He is that as a divine Person; He is that as become Man. It is His right to give life, to quicken. Divine testimony deposited in the soul in the power of the Spirit is His way of imparting life, and life imparted thus is life of the same nature as life in its Giver. It is life in identification with the life eternal in the Son. It is a divinely bestowed capacity for the knowledge and enjoyment of God. It is that in every age; the measure of the knowledge and enjoyment depending on the measure of the revelation; the full revelation expanding the enjoyment into fullness of joy—life abundant.

The above statement of the doctrine of life, as taught in the Gospel of John, is very brief—too brief if we were engaged in the study of that Gospel; but it may suffice as presenting what needs to be kept in mind while studying the first epistle. As we proceed with the epistle in course, there will be frequent need of referring to the Gospel.

The Gospel record is for the purpose of showing that Jesus is the Christ, the Son of God, and that they who believe the record may have life through His name (chap. 20: 31), for life is communicated on the principle of faith.

This life, being a derived, dependent life in those to whom it is communicated, has those characteristics seen in the earthly life of the Son of God. This is what the first epistle insists on. He that says "he abides in Him ought himself also so to walk, even as He walked."

We will now take up the epistle in detail.

*(To be continued.)*

C. CRAIN.

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## SAILING WITH PAUL

### SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRNSIDE

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"Fear not, Paul; . . . lo, God hath given thee all them that sail with thee."—Acts 27: 24.

#### BAPTISM AND CONNECTED TRUTHS

**B**APTISM is the initiatory ordinance of Christianity. It expresses subjection to the Lordship of Christ. To fritter away what God has said concerning this beautifully expressive ordinance, as some do to-day, on the plea that it did not belong to the special revelation given to Paul, and consequently has no place in the dispensation of the mystery, is to ignore or pervert what our apostle has himself left on record regarding it. It is true that he was "not sent to baptize but to preach the gospel." If people made more of the servant than they should, he was thankful he had baptized none, save a very

few, lest any should say he baptized in his own name. Nevertheless he *did* baptize; and when, for good and sufficient reasons, he did not administer the ordinance himself, he saw that some one else, some one of his fellow-laborers, did so; for even at Corinth it was as the result of his preaching "many of the Corinthians hearing, believed, and were baptized" (Acts 18: 8).

Baptism has a wider scope than Christianity, but no amount of sophistical reasoning can eliminate it from Christianity or from the epistles of Paul, which fully set forth the new order. The young Christian therefore should search the Scriptures on this as on all other doctrines and practices, and act before God according to what he there finds written.

I do not propose here to enter into a discussion as to the subjects or mode of baptism. I have done that elsewhere.\* But it is my present purpose to press upon the reader the distinctive instruction of Paul as to the lines of truth exemplified by, or connected with, baptism unto the name of the Father, and of the Son, and of the Holy Spirit. For in the revelation of the Trinity we have Christianity in its essence. The Father so loved the world that He gave the Son, who became man, and in the power of the Eternal Spirit offered Himself without spot to God for our salvation. This is the grand fundamental truth each baptized one is called upon to defend, if need be, at the cost of his life.

In baptism Christ's death is set forth in symbol. He, in amazing grace, because of our sins, bore on the cross the awful baptism of divine wrath, that we might enjoy forever the living favor of the God of all grace. This is pictured as the baptized one is



immersed beneath the water. Every baptism is thus a fresh reminder of what we owe to the Lord Jesus. Like the communion supper, it sets forth His death (Rom. 6: 3).

Then, secondly, it pictures our death with Him. If He died beneath the judgment of God for sin, it was as taking our place; so we, in this ordinance, are "buried with Him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4). For the baptized one to be living a careless, worldly life, while yet enjoying what is called "a good conscience about, or through baptism," is a shameful thing. If baptized to death, it is that you should daily own in a practical way that you are through with the world; severed from its follies and all its ways through identification with Christ in death, and now living on the resurrection side of the tomb, called to walk in accordance with the new life in Christ risen.

Thirdly, baptism answers to a soldier's donning the regimental uniform: "For as many of you as have been baptized into (or, unto) Christ, have put on Christ" (Gal. 3: 27). This is not to say that all the baptized are truly Christ's. That would be a grave error indeed. But he who has been baptized unto Christ, has thereby taken upon him the badge of subjection to Christ. A man being recruited for the army, the moment he signs the articles is a soldier. But the uniform marks him out as such. Even so baptism is the putting on of Christ and owning Him as Lord.

Closely connected with this is the fourth proposition: Baptism is for the dead. "Else what shall they do who are baptized for (or, over) the dead [ones]; if the dead [ones] rise not at all, why are they then baptized for the dead [ones]?" (1 Cor. 15: 29.) Here it is not baptized for a dead Christ, as some would have it; because the word rendered "dead" is plural in each instance. Neither is it a vicarious baptism by living persons on behalf of others who have died unbaptized. This is a foolish and hurtful heterodox notion maintained by Mormons and a few other evil sects. But it is simply that each baptized one, since the first generation of Christians, has been, by baptism, filling up the ranks, taking the place of those who have died in the service of Christ. We are *all* baptized for the dead. We have taken their vacated places, and we are now called upon to fight the Lord's battles in their stead. If there were no resurrection this would be folly. We might better enjoy the world while it lasts, knowing that we must soon depart and then eternal unconsciousness follow! But, in view of resurrection, we take the place of Christ's soldiers, even though we "stand in jeopardy every hour" (ver. 30; and note the following four verses).

And now let me ask you who read these pages: Is this indeed what baptism means to you? With many, I know, it is merely a *form*. With others, it is a matter of *duty*, a command to be obeyed in a legal spirit. But to the instructed Christian it is a sweet and precious privilege, setting forth what Christ has suffered for our redemption, our identification with that blessed Saviour in His death, and the acknowledgment of His Lordship in the daily life.

If it does not, or has not meant all this to you, your place is on your knees in self-judgment and humiliation of soul, seeking grace to turn in singleness of heart from all that is of the world—the lust of the flesh, the lust of the eye, and the pride of life—and to yield yourself unreservedly unto Christ, as one alive from the dead, who can never forget that the Red Sea of judgment rolls forever between you and the world that crucified Him. He is worthy of your highest, best service. He gave Himself for you, and thereby purchased you, body, soul and spirit, for His glory. Take heed that you do not defraud Him out of the fruit of His bitter cross.

#### THE LORD'S SUPPER

Apart from the historical accounts of its institution in the first three Gospels, Paul is the only New Testament writer who communicates anything to us on the precious theme of the Christian's "forget-me-not" feast—the Lord's Supper. Yet, of such importance is it, that he received a special revelation from heaven concerning it. This he passes on for our learning in the great Church epistle, 1st Corinthians. This letter has well been called "the Charter of the Church," because of the fulness of its instruction in all matters pertaining to assembly life. After Romans it is, I believe, the most important portion of the New Testament for young believers to become well-grounded in. It should be read and re-read until thoroughly familiar with every part of it, and controls the reins and the heart.

To chapters 10 and 11 we turn for truth in connection with the memorial feast. In chapter 10 we have "the Lord's Table," and in chapter 11, "the

Lord's Supper." We need to apprehend the true character of the Table, ere we can properly enter into the blessing of the Supper.

Three tables are brought before us, each standing for a distinct fellowship or communion. In verse 18 we are told that "Israel after the flesh" "are partakers of the altar," which Malachi calls "the table of the Lord (Jehovah)"—see Mal. 1: 12. The heathen are partakers of "the table of devils (or, demons)," while Christians are partakers of the Lord's table (ver. 21).

I have sometimes heard very ignorant people speak of some celebration of the Lord's Supper other than the one they attended as the table of demons. This is a shocking perversion of the truth declared in 1 Cor. 10. No Christian celebration is dedicated to devils. All are in the name of Christ, however mistaken people may be as to method and principles.

It is not therefore correct for any particular company of Christians to claim that they alone have the Lord's table. Every table spread with bread and wine upon it in remembrance of the one offering of the Lord Jesus on the cross, is His. There may be persons received there who should not be, and some excluded who have divine title to participate; but it is the Lord's, nevertheless, and He will judge accordingly. His table may be connected with unscriptural practices and teachings, but it remains His still; and He, as Son over the house of God, takes note of every infringement of His rights and authority, and of every unholy thing linked with the table that, in symbol, sets forth His death. It is not incumbent on any one to select one of the many

companies of believers in Christendom, and decide which one possesses the Lord's table. What we are responsible to do is to see that we are identified with those who are gathered in a scriptural way and who observe the supper of the Lord "as it is written."

The symbolism of the table is explained in verse 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread (or, loaf) which we break, is it not the communion of the body of Christ?" This is divinely simple, and in full accord with the words of the Lord Jesus when He instituted this feast of love. At His table we remember Him in death. The cup and the loaf, apart, tell of death accomplished, as when the blood is separated from the body.

A whole loaf upon the table would seem to be indicated by the next verse: "For we being many are one bread (loaf) and one body, for we are all partakers of that one loaf." The bread then symbolizes not only the actual body of the Lord given for us upon the cross, but it also pictures His mystical body, to which all believers belong. We express, in partaking of the loaf, our fellowship one with another, as well as individual communion with the Lord. But this must be in separation from evil, as verse 21 plainly teaches.

In the next chapter the mind of the Spirit is occupied with the supper itself rather than with its symbolism as in chapter 10. In verses 23 to 26 we learn that Paul had received a special revelation regarding the Supper, yet fully agreeing with the accounts given by the three Evangelists, Matthew, Mark and Luke; only that the thought of the Lord's return is added to the remembrance of Him in His

death: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come.*" Thus are the cross and the glory linked together for faith, and ever kept before the soul in this observance of the Lord's Supper.

The word rendered "show" is often translated "preach" in the New Testament. Every celebration of the eucharist (as the early Christians loved to call this feast—a word meaning *thanksgiving*) is in itself a sermon. It is a proclaiming of the Lord's death: and were there more holiness, and consequently more power with it, we might often expect to see 1 Cor. 14: 24, 25 fulfilled when we are thus gathered together.

Some of us will never forget such an instance a number of years ago in Sacramento, California, when an unconverted Japanese was present. We had barely replaced the bread and cup upon the table, before this heathen man rose to his feet in great emotion, and burst out in prayer, about as follows: "O God, I all broke up to pieces. I, a poor sinner. For long time, for one whole year, I fight you hard—but here I see your people eat the bread, drink the wine, that show how Jesus He die for sinners. O God, I can fight no more—I all break down. I take Jesus; He be my Saviour now!"

And that very day, at his earnest request, he was baptized as owning his personal faith in Christ. For years he has been in fellowship as simply gathered to the name of the Lord. Alas, that such scenes are not more common!

One more point and I am done. Never become so occupied with the *form* that you neglect the *spirit* of the Lord's Supper. It is a place for the heart's

affections to flow out. Do not make it a ritualistic observance ; but let it ever be an occasion where Christ Himself is before the soul ; who has said, " This do for a remembrance of Me."

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## ANSWERS TO CORRESPONDENTS

**QUES. 30.**—In Romans 11 : 21 it reads : " If God spared not the natural branches, take heed lest He also spare not thee." Also in John 15 : 6, " If a man abide not in Me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned."

Some think by these words there is a possibility of a saved man being lost. This I know cannot be, because it would contradict other scriptures, and I cannot believe that contradictions exist in Scripture ; but I should be very thankful for some light on this subject, if you have space in **HELP AND FOOD**.

**ANS.**—You are quite right in believing that no contradictions can possibly exist in Scripture. If it could, it would prove that the Scriptures are not the word of God—as infidels are ever busying themselves to do to their invariable defeat, and worse, to their eternal ruin. We may find difficulties in some of its statements, and that chiefly because we have not apprehended the subject of which the Spirit treats. But these difficulties, if carried to God in prayer, will prove the very means of our progress in divine learning.

In your present question there are three great and important subjects involved. First, the eternal salvation of man, which is by grace, through faith in the atoning sacrifice of Christ on the cross. In that unchanging basis the Scriptures affirm again and again that the believer in Christ can never perish. Christ has given him eternal life, atoned for his sins and put them out of God's sight, and has given him the Holy Spirit as the seal of his eternal security. He is *forever* saved therefore.

Next, the first scripture you quote from (Rom. 11 : 21) applies to *the nation of Israel* and to the testimony which God had committed to them. The olive-tree is used as the emblem of *testimony*, as the

vine of *fruitfulness*, as the almond of *resurrection*, etc. When God called the nation of Israel to be His own, and separated it from the other and idolatrous nations, He committed His oracles to them (see Rom. 3 : 1-4), and this made them responsible to live accordingly. They did not. They were unfaithful to that which was committed to them. So God took away His oracles from them and transferred them over to us Christian Gentiles. And if we do as the Jews—prove unfaithful to the far higher testimony which God has committed to us in Christianity, He will also cut off Christendom from being His witness in the world, and take up again the Jewish nation—on a new footing, on the ground of pure grace. This is the subject of Rom. 11, as you may easily see by careful reading. In verse 25 of that chapter He actually declares the downfall of Christendom as God's witness on earth. But, as you can see, this has nothing to do with the eternal salvation of the individual believer.

Lastly, in John 15, Christ is contrasted with Israel. Israel was a vine which God brought out of Egypt (Ps. 80), and upon which He bestowed much labor and pain, but it only brought forth wild grapes. Christ is "the *true Vine*," whose fruit is precious to God. All professing Christians are the branches. The true are pruned for more fruit-bearing. The false, who have no living link with Christ, will be burned. It is not now the time for this, but it will surely come when every false Christian will be manifested and judged more severely than the heathen, for they have known the Master's will and have not done it, whilst the heathen have not known. This, as you can see, does not conflict with the everlasting salvation of the true Christian. It should, however, urge the true Christian to fruitfulness, and make him gladly submit to the pruning shears in God's hand.

Some one has said, Never allow a plain passage of Scripture to be obscured in your mind by one that is not clear. Sooner or later the difficult one will become as plain as the other. This is good advice. It is six thousand years since God created man and all that is around him, and how little man yet knows of the many phenomena of his sphere after all his study and research. It is no wonder then if in the higher sphere of revelation there be yet many difficulties for many of God's people—even the most studious and devoted.

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## EDITOR'S NOTES

### Gideon's Ephod

Judges, chap. 8

No more magnificent victory is recorded in the history of Israel than that of Gideon over the Midianites. Faith shines out in that man of God in Jewish splendor. He is therefore nothing in his own sight. Jehovah is all to him; and if Jehovah be all, who can withstand the feeblest being to whom He is all? Thus the victory over the enemy is complete, and it is *manifestly* Jehovah's victory by reason of the realized weakness of the instrument. Such men it is who live to the glory of God. Their works and *the way* of their works tell of God and not of men. But alas, how the best of God's men are after all only *men*, and, as men, able to fail most grievously.

The mighty victory won, Gideon still acting in faith, refuses to accept the proffered place of ruler over Israel. *Jehovah* was that, and in that place; and Gideon will not trespass against God's rights. But he asks the people for the golden ornaments which they have taken from their foes, and with them he makes an ephod by which he causes Israel to sin greatly against God. That ephod told of the victory, and they worshiped it. The victory given them by Jehovah's grace took the place of Jehovah Himself. It was idolatry; the sad effects of which soon broke out in Israel, and in Gideon's house especially.

We have long had in mind that Gideon's course illustrates pointedly a very common course among Christians. The cross of Christ and His death thereon is *their* victory. There all their foes were overcome. It was the end of all condemnation for all who are of faith (Rom. 8 : 1 ; John 3 : 17, 18). It was the end

of themselves *as sinners* before God (Col. 2: 20—3: 11), even as in His resurrection it was their introduction *as saints*—a set-apart people to God by redemption—into the very presence of God.

The Holy Spirit sent to dwell in the believers was the seal of all this glorious victory of Christ on their behalf, making them perfect before God, that if any man glory he should glory in *the Lord* (1 Cor. 1: 30, 31). But instead of glorying in *the Lord*, many turn to glorying in the fruits of His victory—in what the Holy Spirit does in or through them, in experiences, powers, etc. Hence all the shades of "Perfectionism" in existence. Some glory in their "holiness" or "perfect love." Others in their powers to "heal," or in "tongues." Others in their superiority over their brethren who, not having had this or that experience, are not therefore indwelt as they are by the Spirit. All these, and other forms of the same idolatry come from putting the victory in the place of the Victor, and the effects of this are no less deadly than in the case of Gideon. It is hard to be still nothing in our own sight when Christ's victory has put us in such an elevated position before God. It is easy to glory in the victory rather than in the blessed One who won it and turned all its benefits to us.

"Thou hast left thy first love" was our Lord's complaint to Ephesus. It may seem a small matter, but it opens the door to all the idolatry around Gideon's golden ephod. When you hear people preaching the Holy Ghost instead of Christ, you may be sure they are a proud people, who have shaken off more or less the reproach of "*Christ crucified.*"

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## OUR RISEN LORD

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STONE, seal and watch were all in vain  
To hold, past the appointed hour,  
The Prince of Life through weakness slain;  
He rose in resurrection power.

The angel sat in calm repose  
Upon the stone he rolled away,  
And scorned the might of all His foes  
Upon that resurrection day.

The superhuman labor o'er,  
The Toiler's napkin\* laid aside,  
Behold, alive forevermore  
Is Jesus who was crucified!

See now at glory's *highest height*  
The very Man who died for sin,  
With glory crowned—oh wondrous sight!  
The mighty God is human kin!

The *lowest place* upon the earth  
The Holy Spirit occupies,  
He dwells in all of heav'nly birth;  
The meek and lowly sanctifies.

Oh truths transcending thought and word,  
Which make our hearts within us burn!  
We have a living, loving Lord,  
For whom we watch till His return!

E H.

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\* Napkin (*soudarion*); literally, "sweat cloth."

So also Luke 19: 20; the wicked, idle servant used his *soudarion* to hide his talent, but labored not.

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It is a small thing to see Christ in a book, as men see the world in a map; but to come near unto Christ, to touch Him, to love Him, is quite another thing.—*Sel.*

## THE BIBLE.

A book that exposes me to myself—that tells me all that is in my heart—that lays bare the very deepest moral springs of my nature—that judges me thoroughly, and at the same time reveals to me One who meets my every need—such a book carries its own credentials with it. It craves not and needs not letters of commendation from man. It stands in no need of his favor, in no dread of his wrath.—*Extract.*

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*"My presence shall go with thee, and I will give thee rest" (Ex. 33: 14).*

Thou hast not gone this way before. But there is love about thee still. Go where thou mayest, there is the air; go where thou mayest, there is thy Father's love. Thou art going home, perhaps to bed, not to rise from it for some months. Thou hast no apprehension just now of what lies before thee. It is as well thou shalt not know. Trouble not thyself about the morrow. If thou art to be sick, if thou art to die, thy Father's love will be still with thee. Therefore go on; fear not; He cannot, will not turn away from thee. An omnipresent God means omnipresent love, and omnipotence will go with omnipresence.

C. H. SPURGEON.

"I walked a mile with Pleasure;  
She chattered all the way,  
But left me none the wiser  
For all she had to say.

I walked a mile with Sorrow,  
And never a word said she.  
*But oh, the lessons that I learned  
When Sorrow walked with me."*

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# READINGS ON THE FIRST EPISTLE OF JOHN

(Continued from page 271.)

Chapter 1 : 1-4.

**T**HE apostle Paul tells us that God dwells in light—unapproachable light (1 Tim. 6: 16). He is the invisible God (Col. 1: 15; 1 Tim. 1: 17; Heb. 11: 27). No man has ever seen Him. It is not possible for man to see God in His essential Godhead. Man's constitution makes him able to see only what is within the range of his vision—not the invisible.

Even angels, who by creation are nearer to God than man, have not seen and cannot see that essential glory of God in which He is alone, and which is known only by the three persons in the one Godhead. The apostle Paul tells us that angels are dependent on God coming out of the unapproachable light in which He dwells to display "the riches of His grace" and His "manifold wisdom" to acquire the knowledge of them (Eph. 2: 7; 3: 10). Surely, if they have not this knowledge instinctively, and can only have it through a revelation of it, a display of it, then certainly they do not know the fathomless depths of the being of God—what He is in Godhead essence—what He alone is and cannot share with another.

God, dwelling in the unapproachable light, is Father, Son and Holy Spirit; a community of essence, a community of moral nature and character, a community of life both in principle and continuous activity—a community of fellowship peculiar to themselves, known only *to* themselves and enjoyed only *by* themselves; and that jointly and co-equally.

It is an eternal fellowship, abiding, unchangeably the same from everlasting to everlasting, an eternally mutual and reciprocal fellowship.

It is evident that the purpose to reveal Himself was ever in the mind of God. He designed ways of displaying Himself. This, however, needs to be guarded. God never planned to reveal His Godhead essence. In this He is, and must forever be alone. He cannot communicate His Godhead essence to any other. If this could be, He would cease to be absolutely God alone; but created beings can never become uncreated, self-existing ones, whether they be men or angels.

What then was His purpose? It was to make known His moral nature and character and the blessedness—the happiness—of the life He lives. It was as to *this* that He designed to bring others into community with Himself—a community not of being, but of moral nature and of life. To do this, to carry out this purpose, it was necessary for Him to come out from the unapproachable light in which He dwells alone. This He did when He came forth in the exercise of the creatorial power inherent in Himself. In the creation which He has produced He has clothed Himself "with light as with a garment" (Ps. 104: 2). But God looked at in the light of creation is not seen in His moral nature and life. Creation manifests "His eternal power and divinity" (Rom. 1: 20, *Greek*). It proclaims the power and divinity that was eternally in Him, but not what He is in moral nature and character and continuous activity.

God comes out of the light in which He dwells to exercise His providential care over His creatures.

He cares for every sparrow. It has but little value in the eyes of men, but not one falls to the ground without His notice. He does not forget one of them (Matt. 10: 29; Luke 12: 6). He "maketh His sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust" (Matt. 5: 45). He opens His hand, the desire of every living thing is satisfied (Ps. 145: 16). The least need of the least of His creatures is provided for, and the supply is superabundant. But if, on the one hand, God witnesses to Himself in giving by sun and rain and other forces "fruitful seasons," filling men's "hearts with food and gladness" (Acts 14: 17); on the other hand, by "sweeping rain" (Prov. 28: 3) and the burning heat of the sun, He destroys the food of both man and beast (Jas. 1: 11).

If we look at God in the light of His providential care for His creatures, we find mysteries that that care does not solve. Questions arise that it does not answer. We look there in vain for the revelation of God's moral nature and character, and the manifestation of the life He lives.

If we turn to His governmental ways with men, both with individuals and nations, as publicly exercised, we fail to learn our lesson if we do not realize that we are studying ways that proclaim the sovereign Ruler of the universe to be in a pre-eminent sense a moral Being. His moral nature is plainly manifested in His moral government, but how inscrutable are these ways! How past finding out (Rom. 11: 33)! To our finite minds there are contradictions which seem irreconcilable. The mystery of it is to us impenetrable. He acts sovereignly, does His own will, and "giveth not account of any of His

matters " (Job 33: 13). We wonder at His silence when evil insolently lifts up its head. We tremble in the presence of His punishments of it. We see Him putting limits to the operation of evil and ask, Why then does He permit it at all? If, on the one hand, God "doeth according to His will in the army of heaven and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" (Dan. 4: 35); and, on the other hand, tolerates sin, allows it to go on unrebuked, at times seems to be indifferent to it and exposes Himself to the charge of seeming acquiescence in it; where is the line of demarcation between His abhorrence and His sufferance of it?

Looking at God in the light of His moral government, we reach certain conclusions as to His moral nature and character, and up to a certain point our conclusions are correct, but beyond that point there is felt to be a need of fuller light.

The same is true also with regard to God's special government of His own people. Any observer of the governmental ways of God with His own children, both individually and collectively, will readily see that He warns them against disobedience, threatens them with penalties, and in case of disobedience often visits them with severe punishments. On the other hand there is often apparent indulgence. There is indeed patience, long-suffering with their manners, and what seems like indifference. We see here, too, God exposing Himself to implications which upright souls feel cannot be true of Him; yet the mystery of it is not explained until God is seen in a fuller light.

God came forth from the unapproachable light to



make known His law—His demands on man, what He requires of him as standing on his own responsibility; but He did not manifest *Himself*. He surrounded Himself with "a thick cloud" (Ex. 19: 9). He spoke out of "fire and smoke" (ver. 18) and "thick darkness" (Deut. 4: 11). There was a display of majesty, power and authority. So great was the tempest and the quaking of the mount that the people trembled, and Moses himself feared exceedingly (Heb. 12: 21). Even on the occasion of the second giving of the law, though not accompanied with such terrible manifestations, there was still reserve and distance. When Moses requested to see the glory of God, his request was not granted. He was told, "Thou canst not see My face: for there shall no man see Me, and live" (Ex. 33: 20). The revelation then given was not of the "face" of God, but His "back parts" (ver. 23). It was not the Light itself in the full power of its shining, manifesting God in the fulness of what He is in moral nature and life, but a ray of the Light, partially revealing the One from whom it was reflected.

God came out of the light in which He dwells directly after Adam's disobedience and fall. He came out to reveal to him the coming of a Man to triumph over Satan and bring life out of death (Gen. 3: 15); but, though the revelation was a promise of eternal life (Titus 1: 2), the life and incorruption of the promise was not illuminated till the giving of another revelation long after (2 Tim. 1: 10).

By types, by the shadows of the sacrificial system connected with the law, by specially appointed events—events happening by divine intervention and under divine control, God came out of the un-

approachable light to give forth rays of what dwells in Himself. These rays, either singly or combined, while telling us something of the character of God, were in no wise a full and adequate revelation of what He is. It was a true revelation, so far, but not the full truth.

God came out of His dwelling-place in light in the promises He made to the fathers. These promises were a revelation to faith of her inheritance and portion; yet the revelation was incomplete. The promises, however truly *implying* all that was in God's mind, did not in reality *express* it all. If the "God of glory" (Acts 7: 2) appeared to Abraham, He did not show Abraham *all* His glory.

So also in prophecy, God came forth out of the light in which He dwells, speaking by the mouth of men who were moved by the Holy Spirit (2 Pet. 1: 21). None of the prophets, however, could say: "We speak that we do know, and testify that we have seen" (John 3: 11). Only He who came from God could thus speak. The prophets spoke *as* and *when* moved by the Spirit, and thus only what was given them to say. Their utterances therefore were always *in measure*, fragmentary and partial, not the full revelation of the God they served. Old Testament prophecy does not adequately and fully declare what God is. However much it does tell us of Him, it does not make Him known to us in the fulness of His moral nature and life.

(To be continued.)

C. CRAIN.

# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRONSIDE

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"Fear not, Paul; . . . lo, God hath given thee all them that sail with thee."—Acts 27: 24.

BOOKS, COMPANIONSHIPS AND RECREATION.

PAUL was not an ascetic. He was a sane, healthy, all-round man, intensely devoted to the One who had saved him. He loved books, he enjoyed congenial company, he recognized the profit to be derived from temperate recreation. He has, by the Spirit's inspiration, left on record enough on all these lines to serve as a guide to young believers who may be somewhat perplexed at times as to where the line should be drawn, between what would glorify God and be a means of blessing to their own souls, and what would dishonor Him and hinder spiritual growth.

The writings and addresses of Paul show that he was a widely-read and well-informed man. He loved books; when he was in prison the second time, in a Roman dungeon, he longed for books. He wrote to Timothy, "Bring . . . the books, but especially the parchments" (2 Tim. 4: 13). What these books were we have now no means of knowing; but, we may be sure, they were of a profitable character. The young believer needs books also; but let him make it a rule that he gives his time only to what will edify.

"Be a man of one book!" wrote Wesley. But he was himself a voluminous reader. What he meant was that the Bible should have the central place,

and all other books should be read as subservient to it. If the Scriptures are not neglected, but thoughtfully read and meditated upon, one's spiritual judgment will soon become sufficiently clarified to enable him to discern what other books can be read with edification. Trashy novels, light, frivolous literature, anything unclean and unholy, the godly soul will instinctively shrink from. But Paul shows himself familiar with the history, science and poetry of his day. He refers on occasion to historical events; he illustrates by the use of scientific facts; he quotes, when in keeping with his theme, what "certain of your own poets" have said, and in this we need not fear to follow him, if there be in us but the heart for Christ there was in him.

It is to be feared that many young Christians have been hindered by a hard legal spirit on this very line. All reading has been tabooed that was not exactly spiritual. This is a grave mistake, and leads to extreme narrowness of mind, and even positively hinders mental development, thus restricting one's ability to enjoy what God Himself has given us in His word. "Reading makes a full man," is an old saying that is worthy of remembrance; only be careful to "take forth the precious from the vile."

And now, a word as to companionships. Paul enjoyed association with others. He loved fellowship. He appreciated friends; but his friends were among the people of God. To an Aquila or a Priscilla he could pour out his heart, and could enjoy to the full their tender affection. But, you may be sure, he never was found lounging about with an Elymas or even a Gallio! And right here is where many a young

saint is not faithful. There is no clean cut with the world. Old companionships are still sought and enjoyed. No wonder there is little or no growth; no wonder there are so many stunted Christians. "Come out from among them, and be ye separate," is the word of the Lord to all who are dilly-dallying with the world after confessing Christ; for "the friendship of the world is enmity against God." Find your friends among the friends of Christ! Let your companions be those who love His name; and then be careful not to let good fellowship degenerate into careless levity. For here, too, many young believers break down.

This is very commonly the case where young persons of opposite sexes mingle much together. There is no reason why Christian youths and maidens should not meet and enjoy one another's company in a pure and holy way. But often it is far otherwise. If you feel there is a snare in such commingling, then be honest with your own souls, and faithfully avoid what might dishonor Christ and hinder spiritual growth. Timothy was exhorted to treat elder brethren with the reverence due to fathers, younger men as brethren, elder women as mothers, and younger women as sisters, with all purity (1 Tim. 5: 1, 2). The last three words are important, and if overlooked, will lead to many a snare.

Young people need recreation; old ones, too, for that matter. It is a mistake to suppose the body and mind must always be keyed up to serious pursuits. "Bodily exercise profiteth a little"—not a great deal, but "a little." Therefore beware of giving it an undue place; but do not neglect it. And in all your recreation see that there is nothing that

hinders godliness, for godliness is of profit both in this life and the next.

Any one in reading the epistles can observe that in Paul's many references to athletics, there is no suggestion that he in any way disapproves of the exercise in itself. The dangers are two: first, associations; second, excess. "Be temperate in all things," and be as careful of your companionships in your recreation as in the other affairs of life.

Unduly rigid persons often forget young men and women have bodies to be cared for and developed in a healthful way. On the other hand, pleasure-lovers forget they have immortal souls, of infinitely more importance than the body in which they dwell. Seek therefore to be a well-balanced Christian, putting first things first; and as to minor matters, ever keeping Christ's glory in view. And if you are enabled to have a healthy soul in a healthy body, see that you use your strength for Him who for our sakes "endured the cross, despising the shame." "Let the word of Christ dwell in you richly in all wisdom," and thus you will be enabled to "do all to the glory of God."

#### THE TESTIMONY OF THE LORD.

To Paul, the testimony committed by the ascended Lord was dearer than life. Faithfulness to it involved a martyr's death, and that he met with a Christlike resignation and calmness of soul that is blessed to contemplate.

It was his desire that those associated with him in his special ministry should be men of like spirit. Hence his words to Timothy: "Be not thou therefore ashamed of the testimony of our Lord, nor of

me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God " (2 Tim. 1 : 8). And again he says, " That good thing (or, deposit) which was committed unto thee, keep by the Holy Ghost which dwelleth in us " (ver. 14).

The testimony of the Lord embraces the corollary of truths connected with Christ risen and glorified. Some of these precious themes we have been briefly examining in the foregoing papers, and we are yet to speak of others, if God will. But what I would now press upon the conscience of each saint who may read these lines, is individual responsibility to make known this testimony and to hold it oneself, as a sacred deposit, in the power of the Holy Ghost.

There is all the difference in the world between holding particular " views " of justification, sanctification, acceptance, the one body, the Lord's second coming, and kindred lines of truth, and maintaining the testimony of the Lord. One may hold the correct view of sanctification and yet not walk in subjection to the Word that cleanses. One may subscribe to scriptural prophetic teaching and not " love His appearing." One may hold the doctrine of the one body and yet remain in human systems that by their very constitution deny it. One may have the right view of eternal life and yet live as though this world were all. But no one can maintain the testimony of the Lord who is not personally a self-judged, humble saint, walking in the truth, holding the Head, and laying hold on that which is really life. Yet to thus keep the good deposit every believer is called; and there will be eternal loss for all who fail to do so. This cannot be done in the strength of

nature. Only as one walks in the Spirit will the needed grace be given.

What Paul calls "the testimony" in 2 Timothy, he designates as "the faith" in his first letter to the same devoted young servant. Note his solemn words, and remember they are as truly applicable to you, if a child of God (excepting, of course, the strictly personal element), as they were to Timothy when first written: "This charge I commit unto thee, my child Timothy, according to the prophecies as to thee preceding, that thou by them mightest war the good warfare; holding faith [literally, *the* faith; *i. e.*, the truth believed] and a good conscience, which some having put away, have concerning the faith made shipwreck." Now, carefully observe, you can only hold the faith of God's elect in a godly way, as you maintain a good conscience. If you ever put away a good conscience—if you allow yourself to go on with any thing of which your conscience does not approve when instructed by the Word of God—you will lose the faith and make shipwreck of the testimony.

Many people seem to think of doctrinal error as a comparatively small and unimportant thing; but where people give up a line of truth once enjoyed in the Spirit's power, or once controlling heart and life, close investigation will generally prove that moral evil of some character was behind it. When men get out of touch with holiness, they lose their grip of the truth; or, rather, the truth loses power over them. In the third chapter of 1 Timothy the deacons are described as "holding the mystery of the faith in a pure conscience" (ver. 9). This emphasizes what we have just been noticing: there must be activity of



conscience if the testimony of the Lord is to be maintained and the good deposit kept.

Further exhortation, addressed to Timothy, each young believer may profitably take to himself; in chapter 4 : 6, and in verses 12 to 16: "If thou put the brethren in remembrance of these things, thou shalt be a good minister (or, servant) of Jesus Christ, *nourished up in the words of faith and of good doctrine*, whereunto thou hast attained. . . . Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine . . . Meditate on these things; give thyself wholly to them; that thy profiting may appear to all. *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." All this is most salutary instruction and must not be overlooked.

I sincerely hope that many young men who read these lines may some day be called of God to preach the Word and declare the testimony of the Lord publicly. If so, I trust the principle laid down in the passages we have been noticing will never be forgotten. "Thyself" first; then "the doctrine." God wants holy men to serve in holy things.

It is to be feared that many a young man has been unwisely encouraged to preach, because of a glib tongue and pleasing address, who did not have the necessary godliness behind it that would insure success as a winner of souls and a helper of saints. Gift, divorced from piety, may do untold mischief; but as James Caughey used to say, "A holy minister is an awful weapon in the hands of God." Where this

personal fitness is lacking, there may be brilliant service for a time; easy-going Christians may applaud and admire; but the end of it all is likely to be a crash that may bring many others down with the poor fallen preacher, who was all the time "trafficking in unfelt truth" (to use an expression coined, I believe, by C. H. M.), and whose true condition has at last been exposed.

The testimony of the Lord is like the ark of the covenant which was borne through the wilderness on the priests' shoulders. So should the truth of God be proclaimed by priestly men, who live in fellowship with Him whose testimony it is.

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### EXPERIENCE

I should not grieve o'er yesterday,  
 Because 'tis in God's past:  
 I may not bring it back again  
 With all its clouds o'ercast.

Nor should I o'er to-morrow fret,  
 Because it is not here:  
 And if to-morrow come at all  
 I may be far from fear.

Why should I worry o'er to-day?  
 'Tis mine, the while I roam,  
 To serve my Lord and grow like Him  
 Until He calls me home.

H. McD.

Hope it is that produces all the activities of love. If hope is lost, love becomes but a mourner and ceases to be active.

F. W. G.

Love is the motive power in God or in His own; righteousness is the guiding power.

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## CONCERNING CHRISTIAN PRAISE

*"I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14: 15).*

A new song or hymn, with music, among the precious ministry of **HELP AND FOOD**, may cause surprise to some of its readers. Perhaps an explanation, if not an apology, may be in place here.

Our purpose is to awaken in our assemblies a deeper interest in the singing, and to stir up neglected gifts in the way of adapting or composing suitable melodies for the precious truth and thoughts of Christ, and the experiences which the Holy Spirit would awaken in God's people on their homeward way, with praise and worship.

Without giving undue prominence to music, since we *do* use it it is certainly worthy of care and attention. Many a hymn or spiritual song is robbed of its sweetness and power by being sung to an inappropriate tune.

In realizing the increasing difficulties of the times, one would earnestly covet a more tender heart, a more diligent mind to treasure up all the help and comfort so largely provided for us. Some sweet verses of praise, or of experience, might be happily fastened upon the mind, and their usefulness increased by an appropriate melody to which they might be sung. Fresh love-songs to offer up to our Lord are certainly worth possessing. "Songs in the night," Spirit-breathed aspirations, driving away our fears and leading our minds into peaceful confidence, are valuable acquisitions well worth preserving.

Our *Little Flock Hymn Book* has been a source of encouragement and comfort for many years, a helpful companion in our pilgrimage; but how great the loss if with it the canon were closed, if the wondrous touch of the Spirit of God had no more fresh chords from the harp of our hearts worth recording, wherewith to gladden the

heart of our adorable Saviour and Lord and lighten our steps through the wilderness! How great the loss if we were to claim for that loved little book the completeness, the perfection, which belongs alone to our Bible! Indeed, neither the compilers nor the revisers of it (to whom we are so much indebted) would have claimed for their labor any more than what it really was—a help by the way for the time being.

One rejoices at the thought that there shall be fresh songs given us until the end of the journey. The Comforter will never fail us in this scene where the Valley of Baca may be changed into a place of springs. New difficulties and fresh trials may and should give birth to new songs.

Then, as various materials are gathered, a revision of our hymn-book might be indicated wherein new hymns would be added, and those left out or altered which had failed to be useful through various reasons. Should not our zeal in this direction be manifest as, through grace, it is in other ways?

It is not only our privilege but should be our concern to leave to those coming after us, if He tarry, the testimony of our own joys in the Lord, and of the constancy of His tender care for a needy and failing people. A hymn-book is perhaps one of the best expressions that could be given of it. It is a precious legacy.

Oh, that we might overcome any sluggishness of heart, any spiritual slothfulness which might cause us to let slip things whereby we may edify one another and our fellowship be made sweeter and closer till He come!

“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” (Col. 3: 16). C. JOURNAL.

# O God, a World of Empty Show.

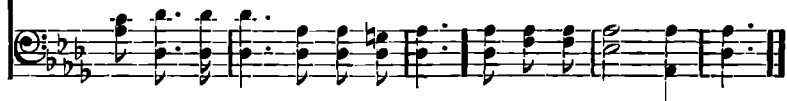
C. and F. JOUARD.



1. O God, a world of empty show, Dark wilds of restless, fruitless quest



Lie 'round me where-so-e'er I go; With-in, with Thee, is rest.



2 And sated with the weary sum  
Of all men hear and think and see,  
O more than mother's heart, I come,  
A tired child to Thee.

In stillness, hushed from stir and strife,  
Within Thine arms I lie.

3 Sweet childhood of eternal life!  
Whilst troubled days and years go  
by,

4 Thine arms!—to whom I turn and cling  
With thirsting soul that longs for  
Thee:

As rain that makes the pastures sing,  
Art Thou, my God, to me.

Frances Bevan.

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The Christian has three powerful enemies:—the flesh within him, the world all about him and the devil who is both prince and god of this world. We have however, far more on our side:—The Father, the Son, and the Holy Spirit. Let us but cling to them on our side, and all is well.

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## JONAH

Dear Mr. Editor: Years ago, when Mr. Grant was coming to Brooklyn, we were studying Jonah, and he asked us all to write papers on the subject. Recently, a brother asked me to make him a copy of the one he read at that time. I did so, incorporating into it at the same time some further thoughts suggested while going over the subject with a class of girls—both Christians and unsaved. The theme is very great. This article is but an outline; and much is left out for the sake of brevity. Showing it to another, it was urged that I submit it to you for publication, if you see fit.

Yours in Christ,

A. H. C.

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*Second* in the *third* group of the Minor Prophets.

*2* stands for *witness* and *3* for *resurrection*.

JONAH (meaning "a dove") the son of Amittai (meaning "true"), is a type of resurrection, as Jesus said: "As Jonas was *three* days and *three* nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

After the flood, Noah sent forth *a dove*, which brought back an olive leaf, showing the storm past, and promise of favor on the renewed earth. The dove, therefore, became a messenger of resurrection; how fitting that this bird of love and peace should bring such glad news. Jonah (the dove) carries, in the power of resurrection, the truth to Nineveh. Jonah's message: "Nineveh shall be destroyed," was mingled with hope of, yea, intended mercy; for forty days (forty standing for testing and trial) were given them in which to repent. How tenderly God, in love, sends His messengers to man

to save him from judgment. Judgment is God's "strange work," and He waits in long-suffering, which is salvation to many, "not willing that any should perish." Jonah knew something of God's mercy, though he showed little of that spirit himself. In this we see the failing man; God did not choose His prophets on account of their perfection. They were men of like passions with us, on whom the grace of God was bestowed, like to ourselves.

Jonah is a type in *three* ways :

1. The *individual* or *personal* side is for our own instruction or correction, or reproof. *God spoke to Jonah.* Let us be careful, when God speaks to us, to listen and obey; unless, like Jonah, we would give ourselves and others much trouble. Jonah (as we have often done) ran away from his plain duty, and he distressed a shipful of persons, who nearly perished. Disobedience to God is far-reaching; one never knows the outcome of what may seem a very small sin. Jonah almost destroyed the ship and its crew instead of carrying the glad news of truth and mercy to them.

God's command to Jonah was, "Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before Me." It is not an easy matter for a servant of God to go to a great city, nor to a great sinner, with a message from God. Our Lord Jesus, God's gracious and holy Servant, came down here with such a message, and men nailed Him to the cross for it. Many of God's servants too have been stoned, burned to death, tortured (Heb. 11: 35).

"But Jonah rose up *to flee* to Tarshish from the presence of the Lord, and went down to Joppa and

he found a ship going to Tarshish; so he paid the fare thereof, and went down into it to go with them unto Tarshish from the presence of the Lord."

It was not fear of the great city that impelled Jonah to flee, but because he knew God was "gracious and merciful, slow to anger, and of great kindness," and so he expected to be made a fool of, by going with such a message, "Yet forty days, and Nineveh shall be overthrown."

God has preserved to us this account of Jonah's doings and thoughts for our profit. Who can read our thoughts but God? Who knows the naughtiness of our hearts as He does? He knows our thoughts afar off. Jonah started down to Joppa to flee from the presence of the Lord—how like Adam! Departing from the Lord is always going "down." In seeking to *lift himself*, man always *falls—goes down*. Jonah preferred to see Nineveh destroyed rather than have his honor brought down. Being aware of God's mercy, he felt reasonably sure that God would forgive if repentance followed the preaching. He knew that much of God's ways; so instead of carrying such a message, he turns off in the opposite direction. What will not pride do?

Our Lord, the Second Man, from heaven, came down, down, down! He *humbled Himself*, "Wherefore God hath highly *exalted* Him."

He who was in the bosom of the Father took the body prepared Him *for service*—came here amongst men to suffer for us—suffer what none of us can ever know, and by His death to save from eternal torment all who come unto God by Him.

Tarshish (now called Spain) was in the opposite direction to Nineveh, where God would send Jonah,



and far away too from God's land—Palestine. He was turning away from both to fall in company of others going to Tarshish. "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." But wind and waves are in God's hand, His messengers to do His will, and Jonah is finally brought back to the place from whence he started to go away from God. God can, and does, use all this to make Himself known to the mariners, brought in distress through Jonah's disobedience. "They cried unto Jehovah;" they "feared Jehovah exceedingly, and offered a sacrifice unto Jehovah, and made vows [to Him]" (chap. 1: 14, 16).

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

## ANSWERS TO CORRESPONDENTS

QUES. 31.—"He that saith he is in the light and hateth his brother is in darkness even until now . . . He that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John 2: 9, 11). Could this apply to a brother *in Christ*, or is it a brother *in the flesh*? For how could a brother in Christ hate his brother in Christ?—although Ephesians 5: 14 refers to Christians sleeping among the dead and needing to arise out of it that Christ may give them light.

ANS.—For one who is a true Christian—a man in whom the Spirit of Christ dwells—it is hard to conceive how such can hate each other, and also how they can be said to be and to walk in the darkness. But the clause "*he that saith*" explains the whole. It is a mere *profession*, and we must never forget that while the day of grace lasts, whatever place men take, God allows it to them and holds them responsible for what belongs to it. Thus a man who

professes to be a Christian, without any real work of God in the soul, is allowed the place he takes and is therefore called a *brother*, for all Christians are brethren.

Notice the little clause *even until now* in verse 9. It means that the individual, although *saying* he is in the light, has really never been out of the darkness. He was there, and is still there, in spite of his profession. He is a mere *natural* man among those who are *spiritual* men, and he walks as natural men do. That true Christians may also be guilty of such evil because of the evil nature which is still in them, there is, alas, but too much proof; but as a sheep fallen in the mud seeks to free itself out of it, so the true Christian cannot live in evil. It is not his *character*. He is miserable while in it, until he makes a clean breast of it before God, who is ever ready to forgive and to restore.

QUES. 32.—Is it consistent for a Christian couple, gathered to the name of Christ, to be united in marriage by a *clergyman*, when the law of the land permits a purely civil marriage ceremony performed by magistrates and other properly authorized civil powers? Does not the clergyman arrogate to himself the title of “reverend,” which belongs only to God Himself; and does he not assume a position as standing between God and His people, thus practically denying that all God’s people are priests, and in this respect are on an equal footing before Him? And is not this assumption the deeds and doctrine of the Nicolaitans, which the Lord hates? (Rev. 2: 6, 15). Do not clergymen have this power conferred upon them because they have assumed this unscriptural position as a special class in the Church of God? In view of all this, how can one who knows the truth consistently call upon any of this class to unite them in marriage? Many are interested in this question, and an early and full answer will be greatly appreciated.

ANS.—We quite agree with what you write, and it pains us not a little to do so; for while truth demands that we bear witness against the *institution* of the clergy, it also demands that we mention the devotedness and self-denying lives of many *individuals* who have belonged to or are in the institution. Were the line of honored names called up who have spent and been spent for our adorable Lord while belonging to that institution, it would be a noble host.

But good men in an evil institution do not make the institution better. They make it but the more dangerous, The few words of

our Lord in Matthew 23:8 at once describe and condemn the institution. A clergy implies a laity—a people inferior to them in place toward God, farther off from God, needing the clergy between them and God. Nothing could be more opposed to the character of Christianity. “Ye are all brethren,” says the Head and Heart of Christianity; no matter what gift or talent this or that one may have, he cannot rightly take a place above the common level of a brother among his brethren. “Be ye not called Rabbi (Doctor) for one is your Master, even Christ.” “Call no man your father upon the earth: for one is your Father, which is in heaven.” Thus are both the Romish “Father” and the Protestant “Reverend” or “Doctor” condemned by the Master whose eye foresaw what His professed followers would do. The ministry of Christ—evangelists, pastors, teachers—are no nearer to God than their brethren. The special gifts which they possess do not make them a separate class from their brethren any more than the special gift possessed by the foot, or the hand, or the eye, or the ear, makes those members a separate class in the human body. Each one’s special gift makes him servant to the rest, not a master.

The institution arose when the Church became Judaized and began to imitate the order of Judaism, not understanding its typical character. Thus, failing to see that the Jewish priesthood foreshadowed Christ as the great High Priest, and the whole Church as the priestly family which, being in Christ, is brought nigh to God as Christ is, and is therefore called in 1 Peter 2:5 “a holy priesthood,” and in verse 9 “a royal priesthood,” they turned the Christian *ministry* into a priesthood, with the exclusive privileges of that order. Out of this grave error has arisen a system of mediators, and of high, higher, highest princes after the fashion and ambitions of the world, to the destruction of Christian simplicity. And what is still more serious, the system has led to the usurpation of much which belongs to the Holy Ghost alone. He was sent down from heaven at Pentecost by our glorified Lord to form the Church and take charge of her on her journey through this world, as the glory-cloud was to conduct Israel on her journey from Egypt to Canaan. The institution of the clergy *as such* usurps that place largely. It would be a novel thing in Christendom now to see a congregation of Christians recognizing the Holy Spirit as alone to guide their meetings in

praise, worship and ministry. Such scriptures as 1 Corinthians 11 and 14 have practically become to them a dead letter. A congregation without a clergyman at its head would be looked upon as quite out of order. Believers cannot remember their Lord with the bread and the wine without a clergyman. It would be a desecration if not administered by an "ordained" man. Even at a prayer meeting the Holy Spirit is hindered. The clergyman calls upon this one or that one to pray, ignoring the Spirit who alone knows the hearts of all men. The institution thus makes the full Christian development impossible, and has been an important reason why many of God's people have fled from the institution when they have tasted divine liberty and the spiritual development which results from it. Those who have passed through these experiences are anxious, therefore, to maintain their testimony against the institution *as such*.

We have no doubt that it is, as you say, because of the assumption of this unscriptural position (as a special class in the Church of God) that the Governments have recognized them and conferred privileges upon them. Had they remained in their rightful place of *servants of the Lord Jesus*, with no title attached, they would no more be recognized than the Lord Himself. Yet is it not a proof that the Powers desire to honor Christianity, for which we can be thankful? If therefore the laws of the State require that a clergyman be present to legalize the marriage, let us leave to the clergyman himself the responsibility of being in that position and submit to the State. If we are left free to choose, let us be faithful and use the civil officer in preference. The people of God invited and present there, by prayer and fellowship represent God's side of the institution of marriage (for *He is the One* who has instituted it), while the civil officer represents the State in its jurisdiction over it. Thus all is divinely simple and true in the acknowledgment of God and of the Powers which He has instituted.

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## EDITOR'S NOTES

“Sailing with Paul” Request has been made that the articles under this title, *Sailing with Paul*, should be reproduced in pamphlet form for wider distribution. This accords with our own mind.

God willing, they will therefore form the last number of *Treasury of Truth* for this year, whose price, paper-bound, will be 15 cents. One chapter—on the second coming of the Lord—will appear in that pamphlet which, for want of room, was not published in *HELP AND FOOD*. We trust a good widespread distribution will be given to the publication of these articles, which have been a blessing to not a few.

We have now in hand from the same author two articles, on “Apostolic Faith Missions and the so-called Second Pentecost,” which will appear (D.V.) in the earlier months of *HELP AND FOOD* for the coming year, in a narrative form, telling what the author himself has been witness to. We believe they will be very helpful to such as may be in danger of that snare. He is also to furnish during the year a series of articles on Romanism. The fangs of that idolatrous system are taking hold everywhere throughout this land. Some are fighting it on political grounds—for, like Mormonism, it is quite as much a political machine as a religious one. Whilst thanking God for the liberty of conscience we have enjoyed under the government of the United States ever since we were brought under it, and earnestly praying that it may be preserved from the wiles of its enemies, we realize that our path as Christians is not in the field of politics, but of spiritual things. We rejoice therefore

that our beloved fellow-worker, Mr. Ironside, is to expose Romanism, *in the light of the word of God*. She has tormented God's servants and children, and they who do such things cannot escape His judgments. So His Word warns all to escape its approaching end (Rev. 18 : 4).

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**Church Unions,  
etc.** We have received several marked newspapers and newspaper-clippings from different persons, who desire us to say something on what is going on in the line of our subject. That the divisions of Christendom are a reproach to Christianity, nobody questions; every true and sincere Christian feels their shame. If one is truly exercised about them before God, he mourns and seeks God's way in the midst of the conditions which they produce. If we are more ashamed before men than before God, we will be more anxious to have things suited to man's taste than to God's; and here, we judge, lies the snare into which many are falling.

When faithful men, such as Luther, Calvin, and a host of others, had their eyes anointed to see the frightful corruption and idolatry of the Church of Rome, there was only one path open to them by the word of God, "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2 : 19). This, of course, made division. The faithful men were not the ones responsible for it, but the iniquity of the Church of Rome. She figures prominently in the efforts made toward church union. Has she repented of her iniquities, or are there no more faithful men to stand against them?

The Unitarians figure in this too. According to the word of God they have no claim to the name Christian: "He that hath not the Son *of God* hath not life" (1 Jno. 5: 12). A man who has not life is yet a lost sinner. Do such have a place in Church fellowship? When such features mark a return together of the divided people of God, we unhesitatingly say such a return is not of God. Its success could only produce a proud, self-righteous, corrupt, idolatrous church, much worse in the sight of God than before, though praised by man who loves big and powerful things.

We have strong illustrations in the word of God concerning such things. Because of its iniquities, the nation of Israel broke in two; ten tribes on one side, two on the other. Rehoboam tried to mend the mischief—God opposed it; for an unrepentant condition in the nation would have made them only worse by their return together. Nor have they been fit to return together ever since. It will be only when that "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24: 21) comes upon them that they will judge their evil course and repent of it. Then *God* will bring them together by the attractive power and grace of their coming Messiah. What light this sheds upon us in like circumstances! Let any Christian people who were once united, and have become divided, attempt to re-unite without genuine repentance, their coming together will only be for the worse, though it may gratify their desire, and bring upon them the praise of men.

One of the papers sent us gives a report of the speeches made at the dedication of a Roman Cath-

olic college for girls in New Jersey. The burden of the speeches is that the Roman Catholics are very fond of education. Query: Why is it then that the people are so frightfully ignorant (a large majority of them being unable to read or write) in the countries where she has sway? Another feature in them is, that the Roman Catholic church should have schools of its own, because the public schools are irreligious. Who has made them so? Who has labored assiduously to drive from the schools the only book that gives a true religion? Is it not the Roman Catholics? No doubt some little figure of Mary put in a niche of the school-house wall would be far more pleasing to them than a Bible on the desk. That little figure does not accuse the Church of Rome: *the Bible does*—in no mistakable terms. Let the reader carefully peruse chapters 17, 18, and the first part of 19, of the book of Revelation and he will find her there well described and suitably named. In the face of such facts, it takes no little nerve for the Bishop of Trenton and his fellow-preachers to accuse the public schools of being irreligious.

Oh, that the people of this beloved land would cling to the Bible and refuse to let its enemies drive it out of their schools!

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"WE had been reading some scriptures to her; when we noticed that she lay with her eyes looking fixedly upward.

"What do you see?" I asked. She raised her thin arms straight out, as if to receive some one, and said, 'I see Jesus!' She then fell asleep, to awake in His likeness."

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## READINGS ON THE FIRST EPISTLE OF JOHN

(Continued from page 290.)

Chapter 1 : 1-4.

**I**N the various ways in which I have thus far spoken of God (as coming out of the light in which He dwells to display before men some distinct and special characteristic of Himself), He remained still the invisible God. In none of them had He yet placed Himself in conditions in which He could be seen; but in the incarnation He *has* done so. There we see "God manifest in flesh."

The incarnation is a profound mystery. The mind of man cannot explain it or understand how it was effected, but the fact is plainly evident. The power of the Holy Spirit in and through the virgin produced a Man who is both a divine and a human Person. Thus supernaturally come into the world, He unites Deity and humanity in Himself—in one Person. He is thus truly God and truly Man: with human spirit, soul and body—God is seen in flesh.

The incarnation of the Son of God then was a stooping from "the form of God" (Phil. 2 : 6), the condition of essential Deity to the condition of humanity—a coming down into the condition of human and creature-dependence. In this human condition He is not only "the Firstborn of all creation" (the One who has the first and highest rank in it), but also the image, the representation of God (Col. 1 : 15). Come thus from the unapproachable light, from the bosom of the Father, to be the image of God among men, He has declared the God whom no man has seen nor can see (Jno. 1 : 18). So far as

knowledge of God is communicable He has fully communicated it. He has fully expressed and exhibited it.

Here I may mention the competency of the Son of God become Man to witness to God and declare what He is—to reveal Him to man. Being Himself a divine person, one of the dwellers in the unapproachable light, He knows God in a divine way, with absolute knowledge in the essence of His being; He knows what His moral nature and character are; He could, and did say, "We speak that we do know, and testify that we have seen" (Jno. 3: 11). "What He hath seen and heard, that He testifieth," was said of Him by the Spirit through John the Baptist (ver. 32); and Himself said, that He did the works and spoke the words He knew in the Godhead intimacies (Jno. 8: 26, 38; 12: 49).

Existing eternally as one of the Godhead, when He came down into our dependent creature-place He brought with Him the eternal intimacies in which He was with the Father and the Spirit, and possessed them and lived in them here. As living in them from everlasting, He was fully competent to declare and reveal them here.

While tabernacling among men, He was the Light of the world (Jno. 8: 12; 9: 5). He was not, as some others, *a* light merely; He was *the* Light. Every prophet was a light, some brighter than others. John the Baptist "was a burning and a shining light" (Jno. 5: 35). But all these were mere lights—were fallible men, though under the power of the Holy Spirit for the light they gave (2 Pet. 1: 21); but Christ was in His own person *the* Light—God in humanity manifesting Himself.

What light in which to see God ! God Himself come out of the unapproachable light, in the person of His own Son, to be seen, heard, studied, and even handled by men ! What light in which to see the invisible God, had men eyes to see ! Alas, they had not. They were in the darkness, and blinded by it, they could only think of Him as a blasphemer—He the incarnate Son of God ! (Jno. 10 : 33).

But what wondrous revelations of God were to be seen in Him ! What illumination of those partial revelations in the Old Testament ! The promised woman's Seed, the Man from the Lord had come—Abraham's Seed and heir—David's Son and Lord—the foreordained Lamb of God, to whom the oft-repeated sacrifices of the Old Testament ages all pointed—the One of whom the prophets all had spoken, and the psalmists in Israel had sung and prophesied. But how could I enumerate, much less unfold, all the revealed glories of the incarnate Son, as the light of men (Jno. 1 : 4) ? There are some, however, which need special mention as having to do with what is before us in our studies of this epistle.

First is the revelation of the Godhead relationships of Father and Son. I have already mentioned the fact that God who dwells in the unapproachable light is made known to us as Father, Son and Holy Spirit—three Persons in the one Godhead—a Trinity in unity, a community of essence in life, nature and character. In the Old Testament, Elohim (the Hebrew word for God) is a plural form, implying at least three, and is constantly used as the subject of singular verbs, suggesting plurality in unity. It may be of interest to some to mention that in Isaiah 48 : 16 we have the three persons of the Godhead spoken

of: "The Lord God and His Spirit hath sent Me." This trinity in unity is thus clearly indicated in the Old Testament, though not in the terms of Father, Son and Holy Spirit.

But He is thus made known to us in the New Testament, by one of the persons of the Godhead coming forth from that unapproachable light, stooping down from the form of God to the form of a servant, tabernacling among men, a veritable Man and Son of God, uniting deity and humanity in one Person.

When this Visitor from heaven was baptized by John the Baptist, the Holy Spirit descended and abode upon Him (Jno. 1: 32), and a voice from heaven said, "This is My beloved Son" (Matt. 3: 17). Thus God is revealed to be Father, Son and Holy Spirit—relationships which were not revealed and therefore not understood before. Our Lord, however, constantly speaks of "the Father" and addressed Him as "My Father." He speaks of Him as One who has already been declared as the Father (Matt. 11: 25, 26; Mk. 13: 32; Lk. 9: 26; Jno. 4: 23; 5: 20, and many other places).

In His life upon earth the Son of God was for men a revelation of the life and character of God. In Him was life (Jno. 1: 4). As the Father has life in Himself—a life uncreated and eternal—thus also has the Son life in Himself (Jno. 5: 26).

He was therefore personally the Life eternal that was *with* the Father (ver. 2). Had it not been in Him as in the Father, it would not have been said "*with* the Father." It was a community of life therefore in the persons of the Godhead.

So also as regards the activities of the life. It

surely is impossible for us to measure the infiniteness of the joys that filled the divine Persons' bosom as they mutually and reciprocally participated in constant fellowship of eternal activities. There are many scriptures implying this, but none perhaps that helps us more to appreciate this fact than Proverbs 8 : 30, 31 : "Then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men." If we apply this (as undoubtedly we may) to the Second Person of the Godhead, as being the personification of the wisdom of God, then we have expressed here the eternal happiness of God in the activities of divine life. What mutual intimacies ! How deep the outflow of love responding to love ! What a community of enjoyment; what fellowship of the Father and the Son in these eternal, divine activities !

And when the Son of God became Man, He did not cease to have life in Himself. The same underrived, eternal and divine life that was in Him as dwelling eternally with the Father was in Him in humanity. He was the only Man to whom it was given to have life in Himself. In the first man, Adam, God breathed the breath of life, and he became a living soul. This was a creature-life—not the divine, eternal life. But the human life assumed by the Second Man was produced by the power of the Spirit in the virgin. Thus in Him were the divine and human life united in one Person, a unique Person, a unique Man : "The Word was made flesh." Life was essentially in Him upon earth *as in* the Father (John 5 : 26). (To be continued.) C. CRAIN.

## THE EXCLUSIVENESS OF THE NAME OF JESUS CHRIST

**T**HERE are many voices to-day, in the babel of the world's religions, striving to be heard, and claiming that their way is the way of salvation and approach to God; but in Acts 4: 12 we have a scripture which sets aside every other way of salvation that man might attempt to present: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

And this, let us mark, is not the name of Jesus Christ as a teacher or as a prophet, but as the crucified and risen Son of God. Peter and John had been imprisoned by the religious leaders of the day, and on the morrow were brought before "the rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest;" and what was Peter's reply to the question as to the power which had been displayed in healing the lame man at the Beautiful Gate of the temple? "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye *crucified*, whom God *raised from the dead*, even by Him doth this man stand here before you whole. *Neither is there salvation in any other*: for there is none other name under heaven given among men, whereby we must be saved."

God's thoughts and purposes from eternity centre

in Christ. As the promised One that was to come, every ritual in the Old Testament, every way there of approach to God, was but a shadow or type of Him who was to come, and God pretermitted the sins of Old Testament saints because He could look forward to Calvary and to the blessed Sufferer who made atonement there. God has thus declared His righteousness in passing over the sins done aforetime—*i. e.*, before the cross (Rom. 3 : 25, margin). Since Calvary, faith in Christ crucified and risen is God's only way of salvation, so that he that hath the Son hath the life; and he that hath not the Son of God hath not the life (1 Jno. 5 : 12).

The Spirit of God confirms this statement in Acts by one even stronger in Ephesians 2 : 12: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Notice how three things are linked together: *without Christ, without hope, without God.*

Many are trying to-day to reach God apart from Christ. Even some who profess to be Christians talk of the good there is in the heathen religions, and are trying to find a common basis on which Christianity can fraternize with Judaism, Unitarianism, Confucianism, Mohammedanism, and what not; but all cults outside of Christianity are without Christ, and if we believe Christianity to be from God, we must also believe that, "*Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved*" (Acts 4 : 12). Men talk about the "Fatherhood of God," which, as far as being *creatures* of God, is

true; but the preachers of this doctrine ignore the solemn fact of man's fall, and that only through faith in Christ, and therefore as born anew, can any man now claim God as his Father. The Lord Jesus told the Jews (John 8: 42), "If God were your Father, ye would love Me;" and this prevents any from calling God their "Father" who do not love the Lord Jesus Christ. The natural man loves not the Lord Jesus, but hates Him.

And who is this Christ Jesus? He is the Jehovah of the Old Testament (compare Jno. 12: 41 with Isa. 6: 1-3). He is "The Wonderful, the Counselor, the everlasting Father, the Prince of Peace" (Isa. 9: 6); the "I AM" who spake unto Moses from the burning bush; the One who created all and upholds all things by the word of His power (Heb. 1: 3). But the natural man believes it not. And yet, "If ye believe not that I am He, ye shall die in your sins, . . . and whither I go ye cannot come" (Jno. 8: 21, 24). Again let us say, that he who abideth not in the doctrine of Christ, hath not God (2 John 9). He is without the true God and without hope in the world.

But there is a glorious contrast to this! The gospel of Christ is the power of God unto salvation *to every one that believeth* (Rom. 1: 16). However vile the sinner, however wicked the past life, however full of iniquity one may have been, however self-righteous and full of a false religion one has been, such is the value of the death of Christ before God, such is the power of His name, that salvation is at once assured to every one who receives Him—the crucified and risen Son of God.

"Believe on the Lord Jesus Christ, and thou shalt



be saved." "He that believeth on the Son hath everlasting life." "The blood of Jesus Christ, His Son, cleanseth us from all sin." And not only is the sinner at once cleansed from sin and given eternal life, but while the unbeliever has no hope and is without God, the humblest believer in the Lord Jesus has holy boldness to enter the holy presence of God by the blood of Jesus (Heb. 10 : 19) ; nay, is looked upon by God as one risen and seated in the heavenlies (Eph. 2 : 5, 6).

Some day every knee shall bow, and every tongue confess Jesus Christ as Lord to the glory of God the Father. How blessed to bow and confess Him now, when hope and blessing may be ours, rather than wait for judgment and be compelled to bow at the end!

F.

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## THE POWER OF THE CROSS

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**B**Y Thy cross, Thy death for me,  
Suffered once on Calvary,  
Thou didst mark my destiny,  
Here and for eternity.

By the power of Thy cross  
Earthly gain I count but loss.  
In the glory of its light,  
Earth's bright day doth seem as night.

'Tis the power of Thy cross  
Separates the world and us,  
Lifts our hearts above the gloom,  
Draws us ever nearer home.

By Thy power, Thou risen Lord,  
I am ris'n, so saith Thy Word;  
Death has lost its dread for me  
And the grave its victory.

Sweet and solemn was the hour  
When I realized Thy power ;  
Sweeter, when with Thee above,  
I shall better know Thy love :

Know Thee as I've never known,  
Show, as I have never shown,  
What Thy death, Lord, meant to me  
In its deep reality.

Yea, and what it meant for Thee !  
Blackness of obscurity !  
Dying, suffering, all alone !  
But for Thee, Lord, 'twere my own.

Mine ! yet Thou didst in Thy grace  
Take the poor lost sinner's place,  
Wash the guilty and defiled,  
Make me God's beloved child !

Guiltless, Thou God's wrath couldst bear,  
Cleansed, I now Thy victory share,  
Heir with Thee to heaven's estate,  
Lord, Thy mercy, oh how great !

When the scoffers would deride  
Him who once for sinners died,  
I can love and pity too,  
For they know not what they do.

When the world would beckon me,  
I can point them unto Thee,  
Tell them God's beloved Son  
All my heart and soul hath won.

Now, I know Thee by Thy grace,  
Then I'll see Thee face to face,  
With Thee, like Thee, e'er to be,  
Saviour, ever more with Thee.

H. McD.

# SAILING WITH PAUL

## SIMPLE PAPERS FOR YOUNG CHRISTIANS

BY H. A. IRONSIDE

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"Fear not, Paul; . . . lo, God hath given thee all them that sail with thee."—Acts 27: 24.

### THE VOYAGE ENDED: THE JUDGMENT-SEAT OF CHRIST

SOON those who sail with Paul will have weathered the last gale, endured the final storm; and, the voyage over the sea of Time completed, will have reached their desired haven. Even though the vessel of testimony may seem to fall to pieces, still, either swimming to shore, or "some on boards, and some on broken pieces of the ship," all shall escape safely to land—and not to find themselves among strangers either, needing what Charity's kindness might bestow, but welcomed there by all their brethren of all ages, and above all by Him whose loving care had watched o'er all their way, and whose grace will have safely brought them home.

Depend upon it, no self-denial for His name's sake will then seem to have been too great; no trials because of His truth will appear to have been too many; no suffering or toil for the spreading of His gospel too much, in that day. Nay, on the contrary, how many will there be who would then gladly give the wealth of a world, were it their's to offer, if they had only been more devoted to Him in the day of His rejection, more unworldly, more Christ-like, and more concerned about the dire need of the perishing thousands about them. But the day for faithfulness to an absent Lord will then be over, and the hour of manifestation will have arrived.

Paul himself looking on to this solemn time could write: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but also unto all those that love His appearing" (2 Tim. 4: 6-8). It was not the final "day of judgment and perdition of ungodly men" that he had in view. Paul had no thought of ever being judged for his sins. He knew all that had been settled in Christ's cross. Hence for him, as for all believers, there could be no judgment in the future, so far as the question of sin was concerned. But elsewhere he tells us that "we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10). And he shows us that, for the Christian, this will mean a complete manifestation of all his works and motives, that the Lord may express His own mind regarding them, and reward all that was of His Spirit in the life of His people after His grace had saved them.

The third chapter of 1st Corinthians is most instructive in this connection. In its primary application, the subject under consideration is the building up of the assembly of God in its local aspect. But the principle involved applies to all Christian work and service. Every believer is building on the rock-foundation which is Christ Himself. "Now if any man build upon this foundation gold, silver, precious [or, costly] stones, wood, hay, stubble; every man's

work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (vers. 12, 13). I have little doubt that an historical incident was in Paul's mind as the Spirit led him to pen these words.

Among the "seven wonders" of the ancient world was the magnificent temple of Diana, outside the city of Ephesus. It was built on marshy ground, and before the building could be erected, a great foundation of rock had to be planted in the mire. This was the work of years. When the foundation had thus been laid, the superstructure was reared under the direction of the most famous "master-builder" of his day. The building was entirely composed of gold, silver and costly stones. But the roof and the rooms adjoining the main sanctuary, used by the priests and priestesses of Diana, were made of wood, hay and stubble. On the night that beacon lights on every hill-top of Greece and Asia Minor flashed the news of the birth of an heir to Philip of Macedon (who became celebrated as Alexander the Great), Erostratus the Ephesian set fire to this temple of Diana. In the morning it was found that the gold, silver and costly stones remained unharmed, while the wood, hay and stubble had been devoured by the flames.

Now every Christian is building upon the foundation laid through the gospel. All that is in accordance with the word of God is likened to gold, silver and costly stones. That which is of the flesh is pictured by the wood, hay and stubble. At the judgment-seat of Christ all will be tested by the fire of infinite holiness. Then everything that was not the fruit of

the Spirit will be destroyed. Notice, that "the fire shall try every man's work of what *sort* it is." It does not say "how much it is." It is not quantity, but quality that is in question. A vast amount of so-called Christian work will be destroyed in that day; but all that has really been for Christ will stand the test. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire" (vers. 14, 15). This last clause supposes an extreme case where, if even not one thing is found that can be rewarded, still, so absolutely is salvation of grace that "he himself shall be saved" though all his works be burned up. But verse 5 of chapter 4 shows us that there will be none in that day who will fail utterly of reward. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and *then shall every man have praise of God.*"\*

The rewards are pictured in other scriptures as "crowns." These crowns should never be confounded with salvation, which is entirely of God's sovereign grace; while the crowns were given for individual

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\* We know that many have so interpreted this passage, but does not the context show that it is a question of the source from which the praise comes, rather than an affirmation that all will have praise? The apostle tells the Corinthians that it is a very small thing with him to be judged of them or of *man's* day (in contrast to the *Lord's* day). Even a good conscience about himself does not settle the matter. Neither the Church's approval, nor the world's, nor his own, will do; the praise at that day will come from none of those sources, but from *God*.—[ED.]

faithfulness. There are five different designations used, as follows:

The "incorruptible crown," promised to all who in godliness and self-control run the Christian race (1 Cor. 9: 25-27). The "crown of rejoicing" for the winner of souls (1 Thess. 2: 19; see also Phil. 4: 1). The "crown of righteousness," for all who love Christ's appearing, and labor now in view of that day (2 Tim. 4: 8). The "crown of life," for those who witness amid trial with unyielding perseverance (Jas. 1: 12; Rev. 2: 10). The "crown of glory," for faithfully shepherding the sheep and lambs of Christ's flock (1 Pet. 5: 1-4).

In Rev. 3: 11 the Lord Jesus says: "I come quickly: hold that fast which thou hast, that no man take thy crown." This is an exhortation we may all take heed to, remembering that the Lord's work will be accomplished according to His purpose, whether we have a share in it or not. But it is our happy privilege to be "fellow-laborers under God," working in subjection to His word, to be rewarded when our Saviour comes again. The opportunity to serve will soon be over. May grace be mine and yours, dear reader, to labor on in hope, remembering that "If a man strive for masteries, yet is he not crowned except he strive lawfully" (2 Tim. 2: 5).

With this paper, our present series comes to an end. Let me, in closing, urge each young Christian to live alone in view of the end of the voyage, so fast approaching, heeding the farewell message of the ascended Lord: "Behold, I come quickly; and My reward is with Me, to give each one according as his work shall be" (Rev. 22: 12).

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## EXTRACT FROM A LETTER

for the encouragement of those who labor in the word

“It has been matter for regret that before coming away I had not made known to you the blessing I had received through your Bible Class, so I do it now, even if late. I cannot tell how thankful I am for the change which has taken place in me. Before attending your class I was withered in heart by worldliness. I never read my Bible, I prayed seldom, and then only in moments of great stress. I had attended Christian services but once in three years, and I had no desire to attend a Bible Class. But God used dear M. to *shove* me there one evening. I really only went to get rid of her urging me to go. I was attracted at once, however. At first only intellectually, but later spiritually, until finally I became so interested that I believe no member of the class considered it more a privilege to attend than I.

“Now I feel as though I had formerly been cheated out of my birthright for years, for I did not have the faintest conception of what it really meant to be a child of God—a true Christian. But at last I have come to realize what is the meaning of God’s grace, and it makes me deeply grateful to have thus been converted while it is yet time to influence my children. I suppose every mother, as she sees her children’s characters and temperaments unfold, makes plans for their future, in view of their best securing places of honor among men. At any rate, this is what I did; but my plans have very materially changed since the word of God has reached the depths of my being. It has first of all changed the environments in the home, and though but for one year yet, I already notice that the children’s minds are running in a different direction.

“You must surely have seen, and been encouraged by,



the manifest blessing received by various members of the class. Mrs. ——— was deeply impressed last winter, and, in writing to me, never fails to refer to it. Her sister also, and Miss ——— and the ———, and myself and husband. As I think of us all in our widely-scattered homes, and what we have brought into them from your work away down in your southern clime, I realize what an honor God has put upon you in imparting to you such a measure of His truth. Your faithfulness with it has a far-reaching influence. May all who have already been blessed through it be much in prayer for you and your work, that many of the strangers who may assemble there during the coming season from all parts of this great land, may also be blessed and carry the blessing with them to their homes. You will have our own prayers that strength, both physical and spiritual, may be given you for all the requirements and developments of the work.

“Yours most sincerely,”

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### EXTRACT FROM ANOTHER LETTER

for the encouragement of those who labor in prayer

“The Lord is working among us; among other things, adding to our number. Our dear, departed brother R.’s prayers are being answered one by one. Every one that he had on his list has either yielded or is gradually yielding to Christ. It is a lesson concerning prayer which I hope never to forget. “Yours affectionately,”

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Dear readers: May we *all* pray more *in faith*, as did that beloved brother. Prayer to him was committing to God what was beyond his own power; and having committed it to God, the answer to it was looked for as though it were sin to doubt its coming. Such is prayer *in the Spirit*.

EDITOR.

## JONAH

(Concluded from page 305.)

JONAH finally went on his mission; but how much he could have saved himself had he obeyed at once! And God speaks to us, too. He would lead sinners to the feet of the Saviour, confessing their need and receiving Him into their hearts. Perhaps, like Jonah, you may be a child of God seeking your pleasure in the world, and God has been calling to you to come out from among them and be separated. Have you turned a deaf ear to Him and gone *down* to Joppa, *to flee* from the presence of the Lord? Do you hate this pleading on the part of God and His servants speaking to you out of His Word? Better listen and obey. Jesus is the lowly One, but remember that every knee *shall* bow, and every tongue *shall* confess Him Lord. He is the *Lord*; serve Him.

God destroyed the old world with a flood on account of its wickedness. He also destroyed Sodom and Gomorrha for the same reason; and He threatened to destroy Nineveh for the same cause. Jonah, however, knew of God's gracious ways, and how much rejoicing over Nineveh might he have known had he been in harmony with God, who rejoices "over one sinner that repenteth." Though Jonah knew of God's graciousness, he had, in figure, to pass through death and resurrection, as all God's people have to learn before they can serve Him intelligently. In this Jonah was a type of our Lord, who went through *death* in order to become the *Saviour*; having borne the sentence of death that was upon us, in resurrection He becomes the bearer of glad tidings—is our

Saviour. At the cross God judged our sins in our Substitute; and in His resurrection He proclaimed justice's full satisfaction by the release of our Substitute; they are therefore the foundation of God's mercy and grace to sinners. Jonah thus passes through death and resurrection, in figure, ere he goes with his message to Nineveh. In Jesus' death believers are justified; they also are crucified to the world and the world to them. They are in a new creation. They have a new nature, with the capacity to enjoy God and the things of God. They love righteousness and hate iniquity. They love the people of God. Like a dead man raised to a new life, with a new nature, the Christian is to enjoy Christ and his heavenly portion, which the world neither knows nor loves.

Nineveh was of three days' journey—a fulness of wickedness. So Jonah (a dove) carries, after all, a message full of meaning—of patience, of mercy and pardon, with the awful threat of destruction if grace were spurned.

We see, however, that Jonah goes outside the city to watch what will become of it. What a lesson we have here! How small the heart, how unworthy of God when looking for self-glory in His service! Jonah's pride made him angry at the thought that God would, after all, pardon the Ninevites. And what patience in God as He pleads with His erring servant! God uses nature, and an insect, and the element—all things serve His might—to teach His proud and wilful servant: He prepares a gourd for a shelter from the heat, but though Jonah was glad because of the shade it afforded, he did not turn to God to own *his* failure. Then God removes His

temporary blessing for which He had received *no thanks*. A worm then smites the gourd and it withered. The withdrawal of the comfort did not move Jonah's heart toward God. God then sends a sultry east wind—hot and oppressive, which caused him to faint (we are told not to faint when we are reproved), and see what a miserable ending is this story of Jonah: he wished to die, he was so angry and wretched. There can be no real lasting joy apart from communion and harmony with God. The unerring hand of God has delineated it all, before the eyes of all, both for the Christian and those who are yet in their sins, unreconciled to Him.

2. *Jonah as a Type of Christ*.—Jonah was a sign to the Ninevites who, no doubt, had heard of his being cast into the sea, and his miraculous deliverance from the fish. Men who seek a sign of Christ, find that the only sign given is His death and resurrection. If they believe not, why the Ninevites shall rise up in judgment with such and condemn them, "for they repented at the preaching of Jonah; and, behold, a Greater than Jonah is here." The resurrection shows the power of God. None but God can raise the dead. "I create;" "I kill, and I make alive." Man is dead in trespasses and sins—*spiritually* dead before God; and the cross of Christ has pronounced him *judicially* dead. However, God raises the dead; and to those who, like the serpent-poisoned Israelites, look to Him lifted up on the cross, He gives life, eternal life. Christ is that life, communicated from Him to those who *look to the Crucified One*. The grace of God reaches out to all: "The gift of God is eternal life, through Jesus

Christ our Lord." "Believe on the Lord Jesus Christ, and thou shalt be saved"—shall have life in Christ, whom God hath raised from the dead. We who believe in Him have died with Him, have been buried and raised from the dead with Him, and one day, soon, we too shall be caught up to glory with Him, to go no more out from His presence forever.

Who, that has ever felt the weight of sin, realized the distance of the sinner from God in the blackness of despair reserved for the day of judgment; who, I say, experiencing what death, *spiritual* death, is, will not welcome that Saviour who gives life, life which death cannot touch—who saves for eternity? See the new earth, clothed with new garments in the Spring—a type of resurrection and new life. How glorious is resurrection, the coming up out of death! So is the new-born soul; raised out of spiritual death, born into a new sphere, in the joy and life of God. It is ours to enjoy this. It is our portion; but, oh, to know the *power* of His resurrection!

And who shall separate us from the love of Christ? "I am persuaded that 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" (Romans 8 : 35, 38, 39).

3. *Jonah as a Type of the Jewish Nation.*—God meant Israel to be a blessing on the earth to all nations. God was to dwell in the midst of Israel, and they were to make Him known to the nations. But Israel refused to obey God, and followed their own wicked ways. Israel has not yet fulfilled the

command nor gone with "the preaching that I bid thee." God's purposes, however, *shall* be fulfilled, and in the latter days Israel, now dead as a nation, will be revived, raised as from the dead—for God will bring them again to their own land. Israel to-day is like Jonah in the great fish which God prepared to swallow him. And "as the whale could not assimilate Jonah, so also the nations cannot assimilate Israel." This is the time of Israel's captivity among the nations of the earth. God, however, will regather dead Israel, and the Spirit will move upon the dry bones and cause them to live—"an exceeding great army." (Read Ezek. 37: 1-14; Isa. 66: 7-10; Jer. 31: 10-12.)

As Jonah, after his revival or resurrection, obeyed the word of the Lord and went to Nineveh (type of the Gentiles), so will Israel go, "And they shall declare My glory among the nations" (Isa. 66: 19, 20). "And these glad tidings of the kingdom shall be preached in the whole habitable earth for a witness to all the nations, and then shall the end come" (Matt. 24: 14). For God will gather His people Israel from the east, the west, the north and the south, and will bring them to their own land again, when they have passed, as it were, through death and resurrection. Then shall Israel be a blessing in the earth, and all nations shall be brought to the knowledge of God: "The knowledge of the Lord shall cover the earth as the waters cover the sea."

Let us not forget whose death and resurrection this is a figure of—our ever blessed, adorable Saviour, the Lord Jesus Christ, who bore our sins in His own body on the tree. "He that believeth on Him is not condemned; but he that believeth not is

condemned already, because he hath not believed on the name of the only begotten Son of God."

Jonah has four chapters, with an average of twelve verses each. God tells us in it of four things He "prepared" (chap. 1: 17; chap. 4: 6, 7, 8). What a great story is told out in a small book of the Bible—and that book has been cavilled at, and discredited by men of the world and false "Christians." Why? Let those answer who will not own themselves lost and guilty sinners in God's presence, and who do not, therefore, feel the need of a Saviour. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

A. H. C.

## ANSWERS TO CORRESPONDENTS

**Ques.** 33.—In Genesis 6: 19, 20, Noah is directed to take into the Ark "two of every sort," of fowls, cattle and creeping things. In the 7th chapter, verses 2 and 3, the "clean beasts and fowls" are to be taken by sevens. Again, in chapter 7: 8, 9, it was "two and two" of clean and unclean beasts and fowls that went in. What is the explanation of this apparent discrepancy?

**Ans.**—In the first statement (chap. 6: 19, 20), the purpose is the *perpetuation* of all the creatures; therefore a *pair* of each kind—male and female.

The next statement (chap. 7: 2, 3) has an *additional*, not contrary feature: of the *clean* beasts and fowls (none of the "creeping things were "clean"), there were to be *seven pairs* each. One object for this was to enable Noah to do as mentioned in chapter 8: 20. Another was, probably, to hasten the multiplication of what was "clean," as these were more needful for man.

In the last statement (chap. 7: 8, 9), it is the fact that all was

done as commanded, in view of the perpetuation of all the creatures, male and female; no notice taken of the larger number of the "clean"—they all went in "two and two" (male and female). There is difference in the statements because of the reasons above given, we believe, but no discrepancy.

QUES. 34.—I am sending you a tract on "Systematic and Proportionate Giving." Would you please say through *Help and Food* if the method described in it is consistent with what we get in 1 Cor. 16: 1-3; 2 Cor. 8, and Phil. 4: 10-19?

ANS.—The tract is quite scriptural, in our judgment. The only objection we see in it is that its teaching in some places would seem to make the giving of money *the one great* Christian virtue.

Men of intelligence, even apart from the word of God, see the justice of *proportionate* giving. The government of the United States has just issued a table of taxation, beginning with one per cent. on the smaller incomes, and rising up to six per cent. on the greater ones. As to being *systematic*, a man might as well have no regular hours for his meals as to have no settled proportion in his giving to the Lord. If he does not settle it in his mind what proportionate part of his earnings he will bestow on the Lord, it may result in very meagre giving, or nothing at all. Satan will invent good excuses for holding fast to what he has. But mark, in 2 Cor. 8: 9, how the language of the apostle shows his anxiety that Christian giving savor not of covetousness—that it be not as if *begged of them*, but as coming spontaneously from grateful, thankful hearts who put their offerings as it were in the very hand of the Lord Jesus as grateful worship. Money pulled out of people is a reproach to Christianity, whose principle and spirit is *grace*, not law. Moreover, asking and receiving from those who are not Christians is unholy. The unconverted cannot give as an expression of *worship*, for that is not in their heart toward Christ. To put Christ or His people in the attitude of asking from the world is an insult to the *Giver* of all good.