

HELP AND FOOD

FOR THE

Household of Faith

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EDITOR'S NOTES

1914 and 1915 It seems almost incredible that twelve months have fled since we last addressed our companions in the service of this magazine. Yet so it is, and it leads one to look backward. In so doing, feelings of praise to God arise for His sustaining grace in this service month by month; for the perseverance of our helpers in it, and for the encouragement received from one and another of our readers, who become, through the help they receive, our helpers for increased circulation.

The new year coming in leads us to look onward, as the one going out to look backward. Looking onward all is most cheering and bright, for though we write now under a sky darkened with the clouds of battle, with attendant miseries which, however distant, pierce the heart day and night, and though we know not what other calamities the year may bring, one thing towers above them all: The Lord Jesus, the precious Saviour, who by His death on the cross has delivered those who trust in Him from the wrath to come, is coming again. The Morning Star, which gladdens such as watch in the night, has arisen in our hearts. The joy of this—of meeting Him face to face; of grasping again the hand of loved ones, risen and gathered there with us, and much more, fills one with praise and carries the soul beyond all the wretched scenes of earth. But love, the love of God working in us, is woven in with all this, and it makes us think of those who will be deprived of these joys, and who will then begin to feel on earth the miseries which are to

follow after—the miseries of men who have refused God's offered remedy. It will make us press that remedy, as the only hope of men, with intensified energies. The nearing vision of supreme bliss produces the greater longing after the bliss of others. It makes us also long to see all who are Christ's in the way of their winning His approval, as expressed by Himself, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Notice how intensely individual this is. It is "thou" and "thee." He does not ask us to unionize His broken-up people that they may be acceptable to Him at His coming, but He asks *each one* to be found in the path of truth and righteousness. Let us press truth and righteousness on each one of His saints, therefore, assuring them that they must be *individually* suitable in His sight to get His approval. Sinners are saved one by one, and the man who seeks to win them one by one is a wise man. Saints also are led to faithfulness one by one, and the man who leads them to it one by one is the one who really labors for their practical unification.

In the quiet and retiring service of such a magazine as this, we may not, beloved fellow-workmen, see much result from our own part in it, yet throughout the year not a few have testified that it has, to themselves and to neighbors to whom they lent their copies, proved true to its name. How cheering this is. Which article has been chiefly used to this or that one we do not know, nor care to know, save where we can by personal correspondence add help to that already given. Our labor is

one in which we complete each other, need each other, and work *together* to build up, each according to the gift he has received, all the people of God who are willing to let us minister to them. If the magazine as a whole does build up, our purpose is reached, we are all encouraged; and as the New Year opens a fresh season for the same service, shall we not, dear brethren, seek for grace from on high, not only to persevere in it but to improve in it in every possible way?

Timothy may not have been an evangelist by gift, yet the apostle bids him "Do the work of an evangelist," for this is ever the foundation-work of the people of God. When Christian people have lost the evangelistic spirit, they proclaim themselves spiritually dead. Love has left them, whatever they may profess. Oh, let it never be so with us! May love burn in our hearts till our Lord comes and transfers us to the scenes from which it issues. In our intercourse with our neighbors, on the street corner where we are permitted, in tents, in halls, from gospel wagons, in private houses, by wide distribution of sound literature, let the gospel of the grace of God keep up its sweet music everywhere, till the Lord calls us from the scene of service to the realms of blissful rest. Let us throw our means and ourselves unreservedly into it. If our toil is steadfast, carried on in humility and the spirit of dependence, it will surely be blessed; and as it is blessed in the formation of assemblies of believers, we will welcome gladly pastors and teachers rising up from among them, gifted of the Lord to edify and care for them. How lovely all this is! What grace to have a share in it, how-

ever small or hidden it may be, for we serve not for the praise of men, saints or sinners, but for the praise of the Lord Jesus.

But there is more. We have come to the "perilous times" of the "last days;" and, anticipating the great final Antichrist, who will pose as the true Christ, "with all power and signs and lying wonders" (2 Thess. 2: 8-10), a quick succession of antichrists have of late years developed throughout Christendom. Being emissaries of Satan, they have no love for men. It is not the gospel they have at heart; their way is to go into the cultivated fields of Christendom and scatter their noxious weeds. Like their evil master, they are very active, and like him too can disguise themselves as "an angel of light." They who love God's people must be good soldiers here, remembering the word, "*Resist* the devil, and he will flee from you." They must fight these robbers and destroyers of the truth with holy courage, and remember, in finding themselves in the minority, that truth is never popular. The world will side with error because error is gotten up to suit its taste. These conditions tell us that we need much grace to meet aright the needs of our times.

Another difficulty of our times, which adds much to the trials of service in the Lord, is the painful lack of conscience manifested in many. By their *talk* you are drawn to them; by their *walk*, you are repelled. They know far more than they are prepared to conform to; they enjoy the truth, know what is right, but wait for others to go with them before they obey or practise it. Wherever this mind is introduced, it weakens the whole Christian

testimony. True service finds its path made more difficult by this, but it must not yield to it, though it must in patience serve on in the face of it. In days of such ill-behaviour among professing Christians, we greatly need to carry with us the admonition, "Stir up the gift that is in thee," and "Be not thou ashamed of the testimony of our Lord."

Finally, while we must meet evil in its varied forms, let us remember God does not dwell in evil; He dwells in scenes of light and love, of righteousness and peace. Let us dwell with Him, gathering strength there day by day for our daily pathway. To all our fellow-workers in this service, from the writers to the distributors, we wish not only a "Happy New Year," but a year of abounding blessing of every kind, with much fruitfulness. Our heart, beloved brethren, goes out to you, one and all, most sincerely.

**A Talk
Concerning
"Pastor Russell"**

"Pastor Russell." I have been among his followers quite a little, and have found just as nice people and good Christians there as anywhere else.

Editor. Let me ask you a question: Suppose you come to the gate of heaven, and your right to go in is challenged, what would you say?

V. I would say that Christ died for me, and it is in His name alone I claim admission.

E. Do you think a Roman Catholic claiming ad-

mission in the name of Mary will be admitted too?

V. No, I do not.

E. Why?

V. Because whatever excellence there may have been in Mary, she had no merit sufficient to go in by virtue of it, and far less to give title for entrance to another.

E. Quite so; it required One far greater than man or angel to accomplish the work whose merit can entitle such as we are to a place in heaven with Him.

V. I agree fully with you; but what have these questions to do with our subject?

E. They have this to do with it: That the Christ "Pastor Russell" preaches is no more capable of such saving merit than Mary. It is a Christ of his own imagination—not the Christ of God. The true Christ was both God and Man; His deity, His divine person, gave such value to His death upon the cross, that it atones for and removes from before God every sin from the man who puts his trust in Him. Convinced as I am that those who present themselves in the name of "Pastor Russell's" Christ will be denied admittance, am I wrong in seeking to arouse such as are under the spell of that deceiver to the sense of the danger they are in? Love for your soul demands I should *warn you of it*.

Prayer for Rulers THE actual, fearful European conflict may well remind us in a forcible manner of the admonition in 1 Tim. 2: 1, 2. If, instead of taking part in the affairs of govern-

ment, God's people kept their appointed place and fulfilled their priestly calling in "supplications, prayers, intercessions, and giving of thanks . . . for all men; for kings, and for all that are in authority," what "quiet and peaceable life" might be found in places where bloodshed and untold miseries sweep over nations now. Whilst God's judgments therefore may be upon nations for their national sins, what responsibilities in this connection may also rest upon the people of God for our failure to bear up the rulers in our prayers and intercessions; and so we must suffer too. What a heavy task rulers must often have who desire to rule righteously. In spite of the enemies of all government who would abolish armies and navies, courts, prisons and gallows, rulers true to their responsibilities must still at times call all their forces into action to maintain the right. Should not we, who are favored of God with such nearness to Himself, who are free to intercede for others, bear them up before Him that He may give them due wisdom? Even in the house of God, to rule righteously is attended with abundance of difficulty and trial; how much more in the world of the ungodly. Let us then steadily remember the rulers and all in authority in our individual and collective prayers, not only when we suffer from war but while we enjoy peace.

RESPONSIVE LOVE

"What shall I render unto the Lord for all His benefits toward me?"

(Ps 116 : 12.)

WHAT shall we render to Thee, Lord,
For what Thou hast for us endured ?
An everlasting wealth of bliss
Thou hast for us by death secured.

The love that led Thee to the cross
Was ample proof of boundless grace;
We read our way to glory there,
But thine to judgment and disgrace.

O Lord, when we behold Thee nailed
To that accursed tree of shame,
We stand astounded at thy love,
And worship in thy peerless Name.

Yet this, O Lord, does not suffice,
We long to give Thee nobler praise;
We fain would join the throng above
And then eternal anthems raise.

But soon that cloudless day shall dawn;
Thy gladsome voice shall rend the sky;
The clogs of time shall crumble then,
And we shall mount with Thee on high.

Then in our native home above,
With tongues attuned to endless song,
We'll render suited praise to Thee
With all the reigning blood-bought throng.

C. C. CROWSTON.

A LETTER AND AN ANSWER

THE LETTER : HAVE WE LOST FAITH?

TO THE EDITOR OF THE EVENING SUN:

When I follow in your paper the daily toll of the war, the thousands of lives sacrificed to the greed or vainglory of nations, unoffending women and children thrown out into the world penniless, homeless, and robbed of husbands and sons, I wonder how it can be that an all-powerful Being allows such a state of things to keep up. For what is all our effort at progress and our striving toward usefulness and achievement if we are to be torn to pieces and thrown into the ditches? Of what use all our millions a year and the sacrifices of good men and women to convert the heathen to our way of thinking when we in turn imitate the wild beasts in our ferocity toward our fellow-man, and turn the strength of our arms and the ingenuity of our brains toward annihilating one another?

Our day of prayer for peace was unavailing, and our peace parades came to nothing. Is it because we asked without faith? Have we really lost faith, or are we being punished for having attained wings like the bird, for chaining the lightning and blotting out the sun with the smoke of battle?

Our President has asked us to be neutral. I think we are neutral in the way he meant; that is, the cumulative horror of the thing seems to have strangled such expressions as "I hope Germany will win;" or, "I have no doubt the Allies will win." The big question is: How much longer, O Lord, is the door of this vast slaughter-house of the great and brave of all nations to be kept open? We are not worrying any longer about how it started, or what nation is in the lead; we are concerned only about when it shall stop! We know that the conflict has passed beyond the bounds of human intervention. Only the Father may stretch out His hand and stay the destruction, and He has apparently turned His face away.

I am groping in doubt and dismay. What do you think? That day when we all prayed for peace—do you think we asked without faith?

Have we *lost* faith?

A MOTHER.

THE ANSWER:

THE “sacrifices” of which this letter speaks have characterized the course of this world ever since man fell away from God—ever since the blood of righteous Abel was shed by Cain. Man is reaping the bitter fruits of his sin and departure from God. Tried under mere conscience, then under government, then under the law, surrounded with the glorious witness of creation, man has shown himself under those trials to be the wilful rejector of God, filling his cup of iniquity by crucifying the Prince of Peace.

But is the world of *to-day* chargeable with the crime of long ago? Yes; for its spirit, principle of action and moral attitude are antagonistic to Christ, the same as when He was here in the world. Its history is the witness that the world to-day would crucify afresh the Son of God and put Him to open shame. Can a world thus blood-guilty, content to forget God in its years of “progress” and “achievement,” ever advancing in *infidelity* and refusing the testimony of Christ, expect in the hour of its extremity that the Almighty, God of heaven and earth, will immediately stretch out His hand to do *its* bidding?

God is holy, as well as love; His requirement, therefore, is *repentance*—with confession of sin, of having feet swift to shed blood, of utter unrighteousness if measured by the standard of Divine holi-

ness. But the world does not own this to be the truth as to itself. In its pride and God-forgetfulness it boasts of its "progress," of its "advancement" far beyond prior ages. Yet it has plunged into this abyss of conflict—of slaughter, for which it has gathered its utmost strength and exercises its greatest ingenuity.

The world is morally the same as when it crucified Christ. In exceeding grace God has proclaimed His great amnesty, granting forgiveness of sin to every repentant soul who submits to, and puts his faith in, the sacrifice of the Cross. But men have taken this time of amnesty as an opportunity to further unfurl their banner of infidelity in God's face, refusing to confess the truth about their evil condition, and accept in simple faith the one only Saviour whom God has provided—for "there is none other name under heaven given among men, whereby we must be saved" (Acts 4 : 12). And then they expect their Peace Parades and sudden recourse to prayer to bring down in their own way an immediate answer from heaven's Throne—for are they not "Christian nations" which are involved in this titanic struggle?

But nations are not converted by water-baptism and then calling themselves "Christians." It is a work in *individual* souls, producing repentance toward God and faith in Christ; for true Christianity is not a mere set of so-called dogmas, but a living power in the soul which has embraced divine truth. It enters into every department of life and orders the activity of the whole man. But, as already stated, the initial step is *repentance toward God, and faith in our Lord Jesus Christ*. Apart from

this there are no true Christians. They may be moral and good in the eyes of their fellows, but God does not look through men's eyes. He must have a radical change, beginning with the inmost part of man's moral being: "Except a man be *born again*, he cannot see the kingdom of God" (Jno. 3: 3).

To this simple and elementary truth the mass of so-called Christians have never bowed; therefore, though taking that name, Christians they are *not*. While professing allegiance to Christ, they persist in *their own way*, not God's. They think God should answer their prayer, though at heart they reject the Christ He offers to them as Lord and Saviour. Such prayer is *without faith*, and "without faith it is impossible to please God" (Heb. 11: 6).

Furthermore, men are praying for peace, that they may continue their previous course of boasted progress and forgetfulness of God—a peace which, being unable to establish it of themselves, they hope to get by God's intervention, or they would never dream of asking Him to intervene. "Ye ask, and receive not, because ye ask amiss (*i. e.*, with unholy intent), that ye may consume it upon your lusts" (Jas. 4: 3).

The searching question for each one is: "*Have I faith?*" not "*Have I lost it?*" Am I listening to God who speaks in His Word? Am I allowing it to speak to me? Do I believe its message? If so, I have faith. Then I can pray, not for the doing of mine own will to be done in my way, but for God's will to be accomplished in His time and way. Thus making our requests in prayer to God who is

revealed in Christ in perfect wisdom and love, in holy government yet infinite compassion, there is no reason for "doubt and dismay," but "the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4: 7). God, who gave His own Son to die for us, has not "turned His face away" from this "vast slaughter-house of the great and brave of all nations." Men are reaping what their evil hearts and wicked hands have sown, yet God is able to make the wrath of man to praise Him, and the remainder He will restrain (Ps. 76: 10). Whether smitten by sorrow or only staggered by the terror of the present awful events, every soul that turns to God, in submission and simple faith, shall reap the peace of God.

A little before the Lord Jesus sealed with His blood His mission of reconciling love to this world, He prophetically said: "Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows" (Matt. 24: 6-8). To-day this is being fulfilled as never before in the world's history since it crucified our Lord. Yet in the midst of it all, His word still is: "Come unto Me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28).

The question *now* is: "Have I faith in HIM?"

JOHN BLOOR.

READINGS ON THE FIRST EPISTLE OF JOHN

(Continued from page 325 of Vol. 32.)

(Chap. 4: 1-6.)

IN the New Testament we have the full revelation of God, and in connection with this revelation is unfolded to the children of God the nature and practical character of their relationship with God. It is by the Holy Spirit come down from heaven that this knowledge is given them. In Old Testament times God's children were marked by the practice of righteousness and loving one another. The divine life in them was thus exercised; but they were not told these are the marks of divine life; they were not even told they possessed this life eternal. We can thus understand why the practical character of eternal life was never unfolded to them.

Thus those born from above in Old Testament times never were able to say, "Hereby we know that He abideth in us, by the Spirit which He hath given us." The revelation in which such knowledge is found was not given them. They could not be in the conscious enjoyment of what had not been revealed to them; the Spirit that reveals it to us had not come to them. When the Spirit came, He gave the children of God not only the revelation that God is Father, Son, and Holy Spirit, but also what is the nature and character of the relationship into which new birth brings us. Hence *we* are able to say, "We know that He abideth in us." It is by the Spirit bestowed upon us that we know it (chap. 3: 24).

But there are many false prophets who have gone out into the world claiming to be speaking by the Holy Spirit. In every age since the apostolic times, various systems of teachings have been urged upon the people of God. They are usually antichristian in character. They are usually commended as a perfecting of, or progress beyond, the Christian revelation. Their propagators claim to be taught by the Spirit of God. It becomes necessary therefore to test the teaching we are invited to receive. Our apostle warns against believing every spirit; he exhorts us to try them to see whether they *are* of God (ver. 1). He gives us also the infallible tests by which to try the claims or pretensions of all who profess to speak for God.

And what are these tests? He gives us two sure rules by which we may judge whether a teacher or prophet is bringing the truth of God. If John tells us not to believe every spirit, he means that we must not accept as true the profession one may make that he is speaking by the Spirit; and if he says, "Try the spirits whether they are of God," he would have us realize there is an absolutely sure way of detecting false claims, and exposing the pretensions of those who are assuming to be what they are not.

His first test is: "Hereby know ye the Spirit of God; every spirit that confesseth Jesus Christ come in the flesh, is of God" (ver. 2). If we apply this test to Christianity as apostolically established, it proves itself to be of God. In the "faith once for all delivered to the saints" (Jude 3), Jesus Christ come in flesh is fully acknowledged. He is the very centre of the system of teaching which the apostles

promulgated. The "form of doctrine" which they delivered gives Christ His true place. In the form of "sound words," of which they were the human instruments to communicate to the Church of God, Jesus Christ, the Incarnate One, is honored and exalted. Jesus Christ come in flesh is everywhere confessed in the New Testament Scriptures, and this one fact is evidence that they are of God. It is the proof that the Spirit of God has given them. The Christian revelation meets fully the test of the apostle. It is evident that the New Testament writings are a system of teaching which the very brightest human intellect could not have conceived. The Spirit of God is their true author. They are a revelation of things which "eye hath not seen, nor ear heard, nor the heart of man conceived." They are a revelation from God by His Spirit (1 Cor. 2: 9, 10), and the great proof of it is that everywhere they confess Jesus Christ come in flesh.

We should be reminded here it is not merely to confess that Jesus Christ did come in flesh; the idea of the verse in the original is the confession of *Himself*, the acknowledgment of who and what the Incarnate One is—the bowing of will and heart to Him—confessing the claims and rights of the Incarnate One. Now this, we may say, is the distinguishing characteristic of the New Testament writings. Jesus Christ, the incarnate Son of God, is everywhere the theme: His rights, His claims, His honor, His glory are, not simply recognized, but owned. Christianity, or what we call the Christian revelation, stands the apostle's test. It is a divine system in which God speaks by His Spirit.

No other system of teaching meets the test. Every other form of teaching betrays its human, or perhaps in some cases, Satanic origin; very high claims may be made; it may be professed that God is the source of what is being taught, that by His Spirit He is addressing Himself to men, while yet Jesus Christ, the incarnate Son of God is in various ways dishonored—in many cases even denied. His claims are not owned and submitted to; His rights are ignored and even refused. There are systems of teaching in which He is wickedly degraded and blasphemed.

Such systems of teaching are not of the Holy Spirit. Another spirit is at work in them. Our apostle tells us that every spirit that does not acknowledge Jesus Christ, the Incarnate One, is not of God, but is the spirit of antichrist (ver. 3). The New Testament apostles and prophets warned the people of God that this spirit of antichrist would come. John, the last of them, now tells them that it has already come. It is not that the Antichrist himself has come, but that many have come who are characterized by his spirit—the spirit of insubjection to the incarnate Son of God, Jesus Christ. We are justified, therefore, in rejecting as not of God, every system of teaching in which Jesus Christ come in flesh is disowned or dishonored.

The family are now assured that they are of God. The apostle would have them know that he is not implying that any of them are of the false spirit concerning whom he is warning them. Nay, the Spirit of God is dwelling in them; He is greater than that which animates the false teachers that have gone out into the world; and, indwelt and led by

the Holy Spirit, God's children have the victory over those of the antichristian spirit.

These antichristian prophets and teachers are of the world; they speak according to the world; therefore, the world hears them. The natural man receives not the things spoken by the Spirit and deposited in the Scriptures for the children of God. They that are of the world are not subject to the incarnate Son, Jesus Christ, come in flesh.

But some one may say, This test was for apostolic times, to distinguish between the divinely-called apostles and impostors. But how are we to test those who have risen up as teachers since the departure of the apostles? How can we determine which of the many conflicting voices is really the voice of God?

The difficulty as to this is not so great as it seems. The apostle provides us with a sure test of the reality of *all* that professes to be of God. He shows us there is a spirit of truth and a spirit of error, and puts in our hands the means of distinguishing them. To test and decide upon the claims of those who profess to speak by the Spirit of God is thus very simple.

Let us turn to the rule he has given by which we are to know the spirit of truth and the spirit of error. Notice that in the first place he insists on the divine origin of the apostolic mission. He says, "*We* are of God;" which means that those in apostolic times who had introduced and established Christianity had done it by the authority of God; that by divine sanction, by the Spirit of God, they had given the faith its permanent form—the form in which it was to be handed down to succeeding

generations. John teaches that the New Testament Scriptures are given to us by the Spirit of God, and to be held as such. If we speak of teachers, since the days of the apostles, we need ask but one question: Do they hear the apostles and prophets who by the Holy Spirit have given us the New Testament Scriptures? John says: "He that knoweth God heareth us" (ver. 6). The way to know whether a teacher or prophet is of God, therefore, is by the teaching he brings. Does he teach apostolic doctrine and practice? Whatever his claim may be, if he does not do this he has no claim to be received as sent of God.

All atheistic, pantheistic, and materialistic teachings are marked by the spirit that does not confess Jesus Christ come in flesh. The many systems of so-called Christian philosophy, antagonistic to the faith proclaimed in the Scriptures, are excluded from the fellowship or support of the children of God. Unitarianism, as degrading the incarnate Son of God, is manifestly shown not to be of God. Universalism, as denying a part of apostolic teaching, is clearly not of the Spirit. In the same way Millennial Dawnism, Christadelphianism, and all kindred systems, are by our apostle's rules shown to be of the spirit of antichrist. Christian Science, Mormonism, Spiritualism, are stamped as antichristian. The many so-called holiness and pentecostal movements fail to meet the test which John admonishes us to apply to them. Even many schools of thought existing among those who are undoubtedly to be recognized as Christian people, as for instance, the various *unapostolic* conceptions of the nature and character of the gospel, cannot

establish their claim upon the confidence of the children of God.

But we need not enlarge on these lines. It needs not to enumerate all the systems of human or even Satanic origin; the great thing is that the apostle has given us infallible rules by which to detect what is of God and what is not—what is by the Spirit of God and what lacks the mark of His approval.

May we faithfully employ the rules of the apostle, and thus preserve ourselves from complicity with, and support of, what has not the endorsement of the Holy Spirit. May we remember it is by the Spirit that we have right knowledge. It is in what He has given in the New Testament Scriptures that we have the knowledge of our blessings from God and of the relationship in which we stand to God and its practical character. It is as having the Christian revelation—the common possession of all saints in this dispensation—that we have the knowledge which enables us to say, We dwell in God and God dwells in us.

(To be continued.)

C. CRAIN.

REMEMBRANCE

WHEN I remember Thee, O Lord,
And break the bread,
I think of all th' indignities
Heaped on Thy head;
Of all the sorrow, shame and scorn
Endured for me,
By Thee, thou blessed Son of God,
On Calvary.

I think of those three awful hours
Of darkness, Lord,
In which Thy Father's loving face
From Thee was barred;
Of God forsaking Thee, and Thy
Heart-rending cry—
I marvel Thou couldst bear so much
For such as I.

And when I take, at Thy request,
The cup, and drink
The joy Thy sorrow won for me,
I can but think
Of joy and glory I shall share
So soon *with* Thee—
When I'll no more with bread and wine
Remember Thee.

Oh blessed hour, from week to week,
Just heart to heart—
The blessed earnest, that ere long
We ne'er shall part.
There is no place like this on earth
To me Thou'st given,
Which seems so much *from* earth apart,
So near to heaven.

Shut in from turmoil, care and strife,
With only Thee
To contemplate and feast upon,
Continually;
Forgetting even others there
Who feast with me;
Yea, e'en myself, O Lord, when I
Remember Thee.

The sweetest of all earthly hours
To me, shall be
The time I've spent while here, O Lord,
Rememb'ring Thee.

Each time, I think, perhaps may be
The last—who knows?
And thus the path of faith for me
Forever close.

Then close my heart to thoughts and cares
That trouble me
At times; I'd spend the hour alone
Rememb'ring Thee.
These hours shall be the sunbeams of
My earthly way,
When looking o'er my path, from that
Eternal day.

How can I but remember Thee,
Lord, who didst take
The lowliest place found here on earth,
And for my sake!
The felon's portion—yea, the slave's—
That I might be,
Though guilty, by Thy cross indeed
Forever free.

How could I e'er forget the love
That brought Thee down
To that dread cross for me—the spear,
The thorny crown—
The glory all Thine own, which soon
Mine eyes shall see,
Nor yet thy tender last request—
“Remember me.”

How can Thy children bear, O Lord,
To be left out?
Ah, do they know the sweetness?—nay,
I can but doubt.
Oh, may they hear Thy voice and heed
Thine own request,
Nor rob Thee longer of Thy joy,
And be at rest.

H. McD

PATRIARCHAL FAITH

THE patriarchs had come forth from the place of nature or of the flesh, in the faith of a promised inheritance in the land of Canaan. And what is to be noticed in the strength and victory of their faith is this: They cling to that promise, in spite of two very severe trials of it; that is, in the face of the poverty and sorrow and disappointment which they experienced in the place of the promise, and also in spite of the desirableness and attractions and advantages which they enjoyed outside of it.

This is much to be observed, and it may be encouragement to us in such a time as the present.

There was a famine in Canaan in the days of Abraham, and again in the days of Isaac, and again in the days of Jacob. Abraham, moreover, witnessed in that land the abominations of Sodom, and the common strife and contention of the potsherds of the earth. Isaac is forced from one spot of it to another by the injurious treatment of the natives of that land. Jacob is forced out of it by the threats of his brother Esau; and further, it was the scene of humbling and of discipline to each of them in their day, by reason of their own evil ways in the sight of the Lord.

Such was Canaan to the patriarchs. They were, I may say, dishonored and disappointed, and well-nigh heart-broken in that land of promise. But that which lay outside it was altogether different. It was just as attractive to them as Canaan had been trying and humbling.

Egypt, for instance, enriches Abraham when Canaan had left him at death's door; and to Jacob

the same Egypt had become the scene and the occasion of all that heart or flesh could have desired, for he came to the end of a weary pilgrimage in that land. He had known plenty of sorrow in Canaan, both before he left it for Padan-aram, and after he returned; but Egypt at last made up to him, and much more, for all his losses and sorrows. By royal grant he received the fairest and richest portion of it. He was honored and cherished there, and saw his family in increasing prosperity around him. The desires of his heart seemed all to get their answer there; and, to crown all, Egypt restored to him what the wild beasts of Canaan had robbed him of—Joseph, whom he had thought some beast in the promised land had torn to pieces, was alive in Egypt, and the second man in the kingdom.

Here was Egyptian flattery and fascination indeed, and that too in full contrast with all that Canaan had been to him. At evening-time there was light; but it was an evening in Egypt. His eye might well have desired the lengthening and lingering of such a sunset, and his heart might have been tempted to contrast with it the clouds of his morning and noon-day in Canaan. But faith is called an overcomer; it tries many a question with nature, and in some of the saints it gets many a fair and brilliant victory. And so was it here with Jacob, though it may be humbling to one's own heart to trace it. For we have here before us a beautiful witness that, in spite of all this, Canaan and not Egypt was the patriarch's object.

This is the victory that overcame Egypt then, and overcomes the world to this hour. No recollec-

tions of sorrows or disappointments in Canaan, no present possession of honors and wealth in Egypt, moved him. The promise of God ruled in his heart. Of Canaan *as promised of God* he spoke; in Canaan he hoped; in the place of his present prosperity he was a stranger, and thought of home only in the degraded and impoverished land he had left behind him. It was in Canaan he would be buried. It was there he was in spirit when he blessed his children, and it was there he gave the double portion to his adopted firstborn.

There is something very fine in this, and for us something significant and seasonable. For I may surely say of the present time through which we are passing, there is the poor Canaan and the wealthy and important Egypt. That which, like Canaan to the patriarchs, connects itself with God in the thoughts of faith is in a small and enfeebled state, while the world around is growing in its proper greatness and strength and dignity every hour.

It may be hard to learn this lesson which Jacob practised. We may see it on the page of his history, without finding it on any corresponding one of our own.

Joseph, however, after Jacob, illustrates this same power of faith. Egypt had received him when Canaan had cast him out. Out of the one land he had been sold as a bond-slave; in the other, he had been seated on the second seat in the kingdom. But withal (for faith is "the victory that overcometh the world"), Egypt never became Canaan to Joseph. The promise of God lived in Joseph's heart, as it had lived in Jacob's. Disappointments

and sorrows in Canaan, flatteries and successes and honors in Egypt wrought not their natural results in that heart, because it was thus the seat of the promise of God. This was, in the vigorous words of the apostle (in the patriarchal form which such energy would take), "a laying hold of eternal life"—which some of us know so little of.

But I must observe something further. It is felt by us to be a serious and hazardous thing at times, to let the world know that we have learnt this lesson—that poor Canaan is better than wealthy Egypt. We fully understand that men cannot lightly have the good thing they are nourishing and improving thus slighted. It is a reproach on themselves when the world is undervalued.

There was a moment in Joseph's history, as I judge, when he felt this, when he had this experience of which I speak.

Jacob, his father, when dying, had made him swear that he would bury him in the land of Canaan. When Joseph comes to act upon his oath, he seems to me to feel this, that he was about to venture on a serious and hazardous matter. He evidently sets himself as before a business which had its special difficulties. He was high at court, as we may say; for, as we read, the physicians, the court physicians, were his servants (Gen. 50: 2). And we know the resources of the kingdom, the strength and wealth of the realm of Egypt, were at that moment under his hand. But still he hesitates about the matter of burying his father in Canaan, and gets the help and intercession of Pharaoh's near kindred.

Why all this? Was it not a small thing for so great a man to do? Yes; but a request to be

buried in Canaan was, in some sense, putting a reproach upon Egypt. It seemed to say, after all, the Canaan of degradation and poverty was better than the Egypt of honor and wealth—that the gleanings of such an Ephraim were better than the vintage of such an Abi-ezer.

This was the language of Jacob's request ; and Joseph felt it to be a serious thing to convey such language to the ear of Pharaoh. But he did. Faith again triumphed ; and after this manner is he a witness to us, that we should let the world distinctly learn from us, that, with all its advance and promise, it is nothing to us, while Christ's thing, though in weakness, is our object.

J. G. B.

ANSWERS TO CORRESPONDENTS

QUES. 1.—Is the Lord Jesus Christ a man in heaven now, and is He literally to rule over this world as a king rules over his nation ?

ANS.—Yes, surely, though in a glorified state. He is as truly a Man in heaven where He is now, as when He was here upon earth in a state of humiliation. After His resurrection, He remained on earth forty days, appearing to His disciples again and again. See in Luke 24 : 38-43 how the Lord convinces them, even by eating before them and showing them the wounds in His body, that He was the very same Man that suffered on the cross, and with whom they had companied for three years.

When He finally left them, to return to heaven, they saw Him taken up bodily from among them on the Mount of Olives. As their eyes remained fastened heavenward, while He had passed out of their vision, angels were sent them to say, "This same Jesus (His human name) which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1 : 9-11). Meanwhile He is declared by Scripture, in a special manner in Hebrews 7, to be a Man in heaven, filling there

His office as High Priest of His people. When the time of judgment comes, it will be "by that *Man* whom He (God) hath ordained" (Acts 17: 31). When He takes in hand the ruling of the world, it will be as the One of whom it is written, "Unto us a Child is born, unto us a Son is given," etc. (Isa 9: 6, 7). When the Son of God became a Man it was forever and ever. He will no more cease to be Son of Man than He will cease to be the Son of God. If He did, we would lose Christ, for Christ is both God and Man; and if we could be without Christ in heaven, it would cease to be the heaven promised by our L rd in John 14: 2, 3.

Much of what we have said above answers your second question. You cannot clearly understand the Old Testament apart from Christ, the promised Messiah, being realized as a temporal Ruler—the King of the Jews. To us, in the New Testament, He imparts *spiritual* blessings which link us with heaven. But in the Old Testament He is promised as the King of Israel, issuing from the royal house of David, heir to David's throne, and as such to subdue all the nations under His authority. When the Church, now in formation, is completed and taken to heaven (1 Thess. 4: 14-17), the dispensation of heavenly things is over; then the Jewish or earthly dispensation is renewed for the fulfilment of all the promises of God to Israel. It is this which brings about Armageddon about which men now anxiously inquire. The nations of the earth will refuse the temporal reign of Christ as they have refused the spiritual. They will also seek to destroy Israel, with whom is linked the Lord's temporal reign, as they have sought to destroy the Church, with whom is linked His spiritual reign. Satan, the prince of this world, will assemble them against Jerusalem, where they will meet with complete defeat.

Mixing together or confounding the earthly with the heavenly things, causes confusion and darkens the understanding of the word of God. "Rightly dividing the word of truth" is of vital importance.

A LOST QUESTION

We have in mind receiving from some one, not long since, a question concerning the hours mentioned in some parts of Scripture. In some way it has slipped away from us, for we cannot lay our hand upon it. If the writer will kindly put his question again, we will seek to make it secure until answered. Meanwhile we ask his forbearance.

EDITOR'S NOTES

The Three-Fold Position of the Believer

THE believer—*every* believer in the Lord Jesus Christ, occupies at one and the same time three distinct and important positions. They are:

1. As being in the body, which is still *unredeemed*, he is in Egypt (a figure of nature in its fallen condition).

2. By virtue of the redemption of his soul (which is an accomplished fact), and the Christian *experience* flowing from it, he is in the wilderness, learning practically both what he is and what God his Father is.

3. By virtue of his being *in Christ*, he is in Canaan (figure of the heavenly places where Christ is).

In the first, he shares with all the rest of mankind in the labor for his bread, the sorrows of child-bearing, the pains, diseases, decrepitude and death brought in by sin. His being a Christian gives him access to the sympathies of a loving Saviour, and the bosom and loving care of a kind Father, but in nowise does it exempt him from the results of the Fall. In common with all mankind he shares in the pain and conflict of a disordered creation.

In the second, he shares the path of his rejected Lord and Saviour through this world. Having been redeemed by Him, he loves and follows Him. In so doing, he learns humbling lessons about himself—how weak and failing he is—and at the same time forms acquaintance with God the Father and with His Son Jesus Christ, which makes his fellowship with them the chief joy of his every-day life, and

will serve him in glory forever. In that place also, if he is faithful in what has been committed to him, he secures the final approval of his Lord with a suited reward. To guide through that journey, the Holy Spirit came from heaven, and is promised to remain with us to the end, even as the Pillar of cloud and of fire guided Israel in all their pilgrimage, leading them hither and thither according to the lessons they needed to learn. The conflict here is with everything in us which refuses subjection to God.

In the third, the believer dwells in the midst of God's eternal counsels, where all is like Himself, light and love, and where Christ is seen as the Centre of all those counsels, and leading the lambs and sheep of His flock in the enjoyment of what grace has secured for them, teaching them that "Whom He called, them He also justified; and whom He justified, them He also glorified"—that is, the future is as sure as the past; the glory as certain as the grace. The conflict here is with the principalities and powers of evil in the heavenlies, whose incessant effort is to keep us from the enjoyment of what God has given us in Christ, whether through unholy practice or the spoiling of the truth, as the history of every divine movement, from apostolic times down to the present, has proved.

Such then are the different positions occupied by the children of God, and to apprehend them clearly will give us a large understanding of the word of God, with the holy freedom of soul needful to serve Him acceptably.

READINGS ON THE FIRST EPISTLE OF JOHN

(Continued from page 20.)

(Chap. 4 : 7-19.)

WE have already noticed that the apostle regards loving the brethren as one of the marks of those who are "born of God." It is one of the ways in which the divine life in us makes its presence manifest.

But it is not enough to know that we are children of God and have passed from death to life; that in virtue of this new life and nature we dwell in God and He in us; that this knowledge is not a mere fancy of our mind, but an authoritative revelation, we need to understand the *character* of God's love: that if God dwells in us it is in perfect love; and if we realize it not, it means that we are not perfected in His love, which is perfect in itself.

If the portion of the epistle we are now to look at communicates such knowledge, it demands our undivided attention.

In taking up afresh the theme of love's activity, the apostle begins by exhorting to it. He says: "Beloved, let us love one another" (ver. 7). He would have us exercise ourselves in the nature we have received from God. Instead of cultivating the old nature, he would have us cultivate the new. Instead of developing the life natural to us, we should develop the life divinely communicated to us; and, let us notice, the love which our apostle exhorts us to practise ourselves in is the love which is of God—not mere human or natural love, but of the new nature, which we have as born of God.

New birth confers a new relationship with God, a relationship in which God is definitely before the soul, whatever the measure in which this is realized or enjoyed. Every one therefore who loves, who practises the love that is of God, is born of God and knows God; while every one in whom this activity of love does not exist at all, does not know God—is not in this new relationship with God (ver. 8).

Love in God is active—He loves. Those who are born of Him have in them His active nature. He is love, and therefore loves. They love therefore because He loves. In saying this, I am not forgetting the hindrances in us to the manifestations of love. In God, love is unclouded. Alas, how clouded it is in us! Yet, even so, love's activity in us is of the same kind as it is in God. While it differs (how much!) in degree, it is the same in kind.

Now the activity of love in God has been manifested in our behalf. God has shown it in sending His only-begotten Son into the world that we might live through Him (ver. 9). As naturally born, we are under sentence of death; we are appointed to death (Heb. 9: 27), which implies abandonment to an eternal doom. To what wrath we are thus subject in our life of alienation from God! But God is love. In sending His only-begotten Son into the world He has manifested the activity of His love in providing a way for us to pass out of death into life. In the activity of His love, He gives us a new life. The incarnate Son of God put Himself under our sentence. Appointed to death as we were, with judgment coming after death, He made

for us a way out of that position and condition into a new position and condition in which we are no more subjects of death and judgment, but of life in community with God.

Thus we have life through Christ the Son of God. He is the source and channel of eternal life to us. By Him we pass out of death into life—out of alienation from God into community with Him. God had this in view in sending His Son into the world. What activity, what display of love!

It should be remembered that this activity of love in God was manifested toward us "while we were yet sinners" (Rom. 5: 8). We shall fail to apprehend the true character of God's love if we forget this. His motive for loving was entirely in Himself, not in those towards whom He has shown His love. In loving, God is but acting Himself out, acting according to His own nature—manifesting Himself, manifesting what His motive is, showing the object or end He has in view. As desiring to take us out of death into life, He sent His only-begotten Son into the world in order to accomplish His desire: He has thus revealed His nature as active in love.

Another thing also needs to be remembered if we are to apprehend the full character of the love of God. To accomplish His purpose, to attain the end He had in view, to secure the desire of His heart, He sent the very best He possessed—*His only Son*. This is the *measure* of the love of God. His Son stands to Him in a relationship immeasurably dear—His priceless Treasure; but God willingly sent Him into the world that we might live through Him!

God having thus manifested the love that is in Himself, we are enabled to know it, and in what it consists. This the apostle does in saying, "Not that *we* loved God, but that *He* loved us and sent His Son a propitiation concerning our sins." The apostle thus guards us against making the love of God consist in our love of Him. Our love of Him is the *fruit* of His love. It is not natural to us; it is *produced* in us. A power outside of ourselves has acted upon us and caused in us love for God. But love in God was not caused by something without Himself. It is *in* Him abidingly; it is His nature. The motive to love is in Himself. To contrast love in God and in us, as I have been doing, is to emphasize the difference—an essential one.

It would be a serious mistake, therefore, to say the love of God consists in our love of Him. It would falsify its character. Thus we understand the apostle's earnestness in guarding us against so serious a mistake. "Not that *we* loved God," he says, "but that *He* loved us."

But it is not sufficient, however, to say that God is love and that He loved us; it is important that the holiness of the love of God be safeguarded. It must not be thought that because God is love, sins are of small account in His eyes. If we say, God loves men, it must not be understood as implying that He overlooks their sins. That would be falsifying His character. Sin is abhorrent to Him. He cannot behold iniquity. His eyes are too pure for that (Hab. 1:13). As antagonistic to His nature, an infringement on His sovereign rights, He cannot possibly tolerate sin. But how can God's love to men and His hatred of sin be harmonized? How

can He maintain the holiness of His love? If He loves us, does He not violate holiness and righteousness? Such questions show the need of a fuller statement. The *character* of God in His love to us must be expressed: hence in saying, "Not that *we* loved God but that *He* loved us," the apostle adds, "*And sent His Son [to make] propitiation for our sins.*"

The character of love in God is thus fully safeguarded. For, seeking man, seeking to win men from their sins is very different from visiting upon them the due of their sins. In seeking to reconcile men to Himself, it involved atonement, therefore. While it is important to insist on this, the great point in the statement we are considering is God's propitious attitude toward men in sending "His only Son to be the propitiation for our sins." The very act of sending His Son for this purpose was the wonderful display of God's gracious attitude toward men. It was the love of God exercised in consistency with holiness and righteousness. It was Love operating in its sovereign rights, and in harmony with His hatred of sin.

Such then is the nature and character of love in God. What human mind could have conceived of love like this? How could we know it unless it were revealed? Being revealed, it is known and enjoyed by the children of God as infinite and eternal, as having foreordained the Lamb before the foundation of the world as a sacrifice for sin.

If such is the nature and character of love in God, if He loves in such a fashion as we have been contemplating, it is fitting that we should love one another (ver. 11). In saying, "If God so loved us,

we ought also to love one another," we must not understand the apostle to be teaching that loving one another is a mere duty. Duty it surely is; but that is not the spirit of the love which the apostle exhorts us to exercise. He urges us to a love patterned after that which we see in God. "We ought also to love one another," means, then, the exercise of that divine life we have received—the practice of it toward one another. The measure in which we fail in this is the measure in which we fail to manifest the divine bond in the family of God.

What a bond! how precious a tie! One in which we are first of all in community with God Himself, and necessarily share with all who are the objects of His love. As in one bundle of life, they are necessarily dear to us, and we ought even to lay down our lives for them.

(To be continued.)

C. CRAIN.

"EMMANUEL"

(John 1 : 1-18.)

IF this be the Lord's title in Matthew, even as One come into the midst of Israel as their Shepherd-King,* it is yet in John we must look for the exposition of this title. So I read these first eighteen verses of his Gospel, which give us an introduction to *Himself* as introductory to the story of His ways of grace and power.

And fit and right it is; for, reader, upon what He personally is all blessing hangs for you and me.

*Matt. 2 : 6 should be as in Alford's Revision, "That shall be a Shepherd to my people Israel."

Had He been less than what this scripture shows Him to be, His work could not have availed for, His blood could not have cleansed us. For this, creature-merit could not avail. A creature can only do his duty, for he owes his all to his Creator. "When you have done *all*, say, We are unprofitable servants: we have done that which it was our duty to do." Nor could a creature freely and sinlessly leave his own estate, in which he was created. The angels that kept not their first estate, but left their own habitation, God hath reserved in everlasting chains under darkness, to the judgment of the great day. But it was Christ's glory that He *could* stoop, and *did* empty Himself. His being what He was—"Emmanuel"—was as the altar which sanctified the gift of that holy life surrendered up to God. And having by Himself purged our sins, He has sat down at the right hand of the Majesty on high. No Adam-righteousness could have entered into those heavens where He sits, and where we who believe are seated in Him. It is the only suited place for Him by whom those heavens were created. He is made so much better than the angels, as He hath by inheritance a more excellent name than they.

Back then into the past infinity, or to the beginning of those ages of created things which no man can measure—"in the beginning" of anything that hath beginning—"the Word *was*," not "began." Alone "with God," when nought but God was there. Himself therefore "God;" yet "with God" too—"in the beginning with God." No derived being, therefore, His. Always was He "with God," and always "God,"—co-equal, co-eternal.

Such is now the outspoken declaration of that which former revelation had more than hinted, but never in the same simplicity declared. Israel had plainly heard that Jehovah their God was one Jehovah—the only God. Here He is declared God, and with God, yet not another God; "the Word was"—in Person distinct, in Godhead one.

But not only this. "All things were made by Him." We are *His* creatures therefore—we and all: "Without Him was not anything made that was made." The jealousy of Scripture on His behalf (who has in His very love come down so low as to raise question and allow suspicion as to His own proper dignity among those He came to serve) is beautiful. But it also speaks solemnly; for it tells not indistinctly of those questionings and suspicions, if not more. Alas, more than questionings; there was in the world for Him a crown of thorns, and a cross.

Yet "in Him was life." Yes, in Him who died, because those He loved and came for were under the power of death, and dead toward God. Dead while they lived. Sad and terrible reality! The Light shone in the darkness of the world, and "the Life was the light of men." Thus the message came to them that God was light, as the rays of the sun announce the sun. The light of God was there, in the world, in Him who was the "brightness of God's glory." In a faultless, perfect manhood, was enshrined the infinite glory and fulness of the Godhead. He who was a man on earth was the Lord from heaven. Thus a "*second* man." The divine life manifested itself in Him, and was the light of men.

But more than that was needed. The light fell upon the regardless eyes of death, but light alone could not dispel *that* darkness. "The darkness comprehended it not." Quite true that man *refused* the light, but also true that *as* light he was blind to it—"alienated from the life of God because of the ignorance that was in them." What a humbling for man's pride! Goodness, holiness, truth, love, embodied before their eyes, they did not know it, nor did it attract them. So ignorant of it, that God gives another witness to the Light besides its own—a witness from among themselves, not so far removed from what themselves were as He in whom was life. "A man was sent from God whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe."

So blind is the natural man, that it was needful to add concerning John: "He was not that Light, but was sent to bear witness of that Light." This bearing witness to the Light is what the preacher of righteousness, in the other Gospels, is simply occupied with. His preaching of righteousness and of repentance was but introductory to it. It was the warning of that condition which was the true cause of Christ having for them no form nor comeliness.

In the 9th verse a characteristic of the true Light is given: "Coming into the world, it lighteth *every man*." The light of *men*—not of the Jew alone—it was for man universally. For in what was a dead Jew better than a dead Gentile? No, it was man's condition universally that was made known by the Light come into the world. And if God was come

into the scene, was He the God of the Jews only? Was He not of the Gentiles also?

The result is, man's condition is thoroughly exposed. The world's Creator was not known by the world He had made. The people specially prepared to receive Him, and boasting of being the peculiar people of God—those whom He had nursed, and cherished, and disciplined as His—refused His claim. If any did receive Him, it was only when divine grace had wrought in sovereign power. "Not of blood" were they born (as the Jew was); "not of the will of the flesh," which had manifested itself fully both in Jew and Gentile—"not of the will of man" at all. No, it was God alone whose love and power had acted in a scene of total ruin where none sought after Him. True, some did receive, did believe—because "God, for the great love wherewith He loved us, even when we were dead in sins," quickened the dead.

Thus these were sons of God. The absoluteness of the grace which had wrought in them gave them a place such as the fullest obedience rendered never could have claimed. And so, when all claim of goodness or righteousness on man's part was gone for ever, and the world was exposed in all its deep reality of alienation from God, the time was also come when *grace*, which brings into the place of children, should be fully manifested, and God's ear gladdened with the voice of children, owned as such in nearness to Himself. "To as many as received Him, to them gave He the *right* to become sons of God." It is not "power," but the conveying to believers, who were always really children, the full blessedness of their place, in con-

scious relationship and fulness of acceptance before Him. And there, amid these sons, the Word made flesh dwells; to them the glory of the Only-begotten is manifested. They behold it. It is what occupies and satisfies them.

The word "dwelt" is more correctly rendered *tabernacled*, among us. He who of old, for forty years, had gone up and down in the wilderness with His people in a tabernacle, was now in a far more intimate way among His people. Man among men He was. No such true manhood anywhere as that conceived by the power of the Highest in His virgin mother. Untainted manhood was truest manhood. Untainted was His, and thus free from all the consequences of sin. Death had no more claim upon Him than had John's baptism to repentance. He could *stoop* to it, and did; but it *was* stooping—for our sake. He *humbled* Himself still further, becoming obedient to death for our deliverance.

As "a brother born for adversity," He came to know our sorrows; He "took our infirmities and bare our sicknesses," deeply entering into what His grace removed—never using the power, so freely used for others, to supply His own need. All divine fulness was there in the blessed One who "though He was rich, *for our sakes* became poor, that we through His poverty might be made rich!"

Such was the Word here in flesh, while in His own Person He was ever the Only-begotten of the Father—ever in His bosom, witnessing to, and witnessed to by Him; whose presence upon earth (though the darkness comprehended it not) gave Heaven an Object of delight. Wondrous glory in a

Man here among men, the glory as of an only-begotten with the Father: the Light which manifested the real character of all amid which it shone—but in "grace" as well as "truth."

In contrast with that law given through Moses, which shut up the glory in a holy place where men could not enter, divine glory now shone in One meek and lowly of heart, most accessible to all, and having all divine fulness for the need of the lowest among men. The Baptist pointed Him out as preferred before him, who was indeed before him, and whose shoes he was not worthy to bear; yet of whom we can say, "of His fulness have we all received grace upon grace!"

In Christ God is manifest. Not otherwise or *other-where* do we know Him whom the flames of Sinai had not revealed; whom the law had shut up in thick darkness, and made it death to see. Abraham's "Almighty God," Israel's self-subsisting and eternal "Jehovah," is now revealed in the Son of His bosom, and those whom He has put in the place of sons can lay hold of and enjoy that revelation. Those who were without God in the world are thus brought nigh—in "acquaintanceship with God"—and in peace. God is revealed in One whom eyes could see and ears could hear and hands could handle, whose glory simply drew and repelled not; Friend of publicans and sinners; Physician of man's deepest and worst disease—to sum up all in one, God-man, Emmanuel, "God with us."

The mighty chasm between God and man is thus bridged over, the gulf filled up, the distance done away. He who wrote this Gospel—who on earth, may we not say, knew Jesus best, who "lay on His

breast," is commissioned to tell out what he has found that others too may know Him.

Beloved, may you and I know better this one place of rest in a world of sorrow—the breast of Jesus, who indeed bears us all upon it.

F. W. G.

OUR INTERCESSORY PLACE IN RELATION TO THE WORLD, AND OUR ATTITUDE TOWARD ITS PRESENT CONFLICT

WE may not be thoroughly awake to the mediatorial place which the people of God occupy in this world, and thus fail (as in everything we so much do) to fulfil its holy and blessed responsibilities.

There is one great intercessor in this world—the Holy Spirit, and He dwells in God's people; they alone receive Him—the world cannot. The world in its darkness received not "the Light;" and there is no light in it now, except as the Holy Spirit causes it to shine in God's people. The people of God are in a priestly position, therefore, having access to God's presence, to the throne of grace, from which mercy and help is obtained. The world is not in such a position. Intercession can alone be made by those who have been brought back to God, and whose privilege it is to draw near to the Throne. It is not that God's ear is closed to the cry or groans of a suffering world—suffering because of man's fall, because of sin—in all of which we must own our part, and groan in unison with all the creation; but it is not the world that

is called upon or able to "Make supplications, prayers, intercessions, and giving of thanks," but only God's people, who are in a priestly relationship to Him, and who are to "pray in the Holy Ghost," for only in them does He dwell.

But are we not to exercise our priestly function as intercessors on behalf of men who in their darkness know not their right hand from their left? Do we realize that if *we* do it not, there are none who can? Do we realize that if God is to beseech men to be reconciled, it must be through us? God has chosen us as His ambassadors to represent Him here. It will not do to say, "He will take care of these things." *We are responsible*, and He has put the responsibility upon us. It is a solemn, heart-searching truth for every one of us. Do we realize there is no light in this world unless we shine in its darkness as those in whose hearts (through faith and the Spirit's work) God has shone for the out-shining of the knowledge of the glory of God in the face of Jesus Christ? "*Ye are the salt of the earth*," said our Lord to His followers, "but if the salt have become insipid, wherewith shall it be salted? It is no longer fit for anything, but to be cast out and to be trodden under foot by men. *Ye are the light of the world*: a city situated on the top of a mountain cannot be hid. Nor do men light a lamp and put it under the bushel, but upon the lamp-stand, and it shines for all who are in the house. Let your light thus shine before men, so that they may see your upright works, and glorify your Father who is in the heavens" (Matt. 5: 13-16: J. N. D.). Used in the sacrifices, salt was a type of the preservative energy of the divine will; it hinders

corruption. And such too is the relation of God's people to the world while He leaves them in it. But the salt must preserve its saltness.

The injunction is, "That supplications, prayers, intercessions [*"euteuxeis,"* personal and confiding intercourse with God on the part of one able to approach Him], thanksgivings be made for *all* men; for kings and all who are in dignity, that we may lead a quiet and tranquil life in all piety and gravity; for this is good and acceptable before our Saviour God" (1 Tim. 2: 1-3: J. N. D.). At what time more than the present have men needed just this service on our part? What blessed results may be obtained if, in the energy of faith and the power of the Spirit, we fulfil our service in this way! May we be so thoroughly exercised about the need of men and their present condition that we may become effectual, fervent intercessors on their behalf, and so bring down a blessing upon them ere the day of grace close, and thus too the door of hope to so many. May our hearts and spirits be moved with the same compassion and love as that of God our Father, who so loved the world that He gave His only-begotten Son, for we are called to show forth His character in the world, and to be His followers as dear children.

Has the side of separation from evil and from the world so engrossed our minds as to make us forget what it means to be His children in *showing mercy*, and seeking it for all men in their sin and need?—the mercy of peace where bloody strife reigns, if that be the mercy they need; mercy even as to meeting their physical needs, while ever seeking that, in ministering to physical

wants, it may become the witness of God's salvation for the soul; that the temporal mercy may be the stepping-stone to the spiritual—God's goodness leading to repentance. Who can ask such things for men if God's children do not? Who intercede before God for the alleviation of men's need, both temporal and spiritual, if we do not?

Now as to our attitude toward the present struggle: it must not be nationalistic, or we step out of our true place. To be those of whom it is said, "Ye are not of the world," and yet take a place of partisanship in the world's struggle, is to lose our distinctive character and fail to fill our proper place. We cannot rightly intercede for the victory of this or that worldly cause, of this or that nation or group of nations; and if national sympathy thus rise up in our hearts, it must be put where all of the natural man belongs, under the sentence of death as having been judged at the Cross. How can we take into our hands what God alone is able to measure according to its true merits? How can we tell what He may have to say to one or the other of the nations involved, even apart from the merits of the actual conflict? We are so easily swayed by our natural sympathies that we cannot trust ourselves. How a condition like this tests us and shows us our need of being very much in the secret of God's presence, the only citadel of peace and quietness for us in the midst of this troubled scene. It is only as being there that we can in any true way be intercessors for men in their awful need, or faithful witnesses for Him to whom we belong.

JOHN BLOORE.

“I BELIEVE GOD”

“**I BELIEVE GOD!**” What a difference it would make in the life of every professing Christian were this true of him! What a difference in our collective history were this so!

The storm was at its height; waves were tossing high and winds were roaring; men's hearts failing them for fear, and all hope that they would be saved from an ocean grave had fled. In the midst of the tempest one man stands forth, in the calmness and confidence of one who has had to do with God. He says: “Wherefore, sirs, be of good cheer: for *I believe God*” (Acts 27 : 25). Believing God in what He had communicated to him as to the outcome of the storm, enabled him to cheer, comfort, and give assurance to frightened, despairing hearts in a storm-tossed vessel. Believing God to-day concerning what He has said about the awful storm of Calvary's cross will likewise bring peace, assurance, comfort and cheer to any weary soul tossed in the tempest of this life. Noah believed God, and thus was enabled in a hostile world to pursue alone the path of faith for “a hundred and twenty years.”

It is easy enough to repeat, “I believe *in* God the Father,” etc., but it is quite another thing to say, “I believe God.” It requires having been in God's presence and having had to do with Him alone for this. Scarcely could a sane human being fail to believe in God amidst the display of His works in creation; but to believe God, one must know what He is in Himself. See in the eleventh chapter of Hebrews a list of some who believed

God. The Spirit of God testifies, "These all died in faith." They not only believed in God, but they believed Him. They knew Him, and could therefore take Him at His word.

Reader, do you believe God, or do you only believe in Him? Do you accept some human creed, or do you believe God? Even if the creed be truth, what a vast difference upon the soul to receive a truth because said to be so by trusted men, or because it comes from the mouth of God. *This* has divine effects; the former, only human. O reader, again I ask, *Do you believe God?*

Believing God brings

PEACE AND ASSURANCE.

In John 5 : 24, the Lord Jesus tells us, "Verily, verily, I say unto you, He that heareth my word, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed out of death unto life" (R. V.). Who will say that a believer may not yet have eternal life, or may yet appear in judgment to account for his sins? Only the devil dares to contradict God, and that is why he is called a liar, the father of lies; and whoever contradicts God is under the devil's control. If God says of all believers, "For by grace *are ye saved through faith*" (Eph. 2 : 8), the believer who can only say that he *hopes* he is saved, fails to believe God; and it is sin to doubt God.

Believing God then gives the certainty to the believer that eternal life is in his possession now; that he is therefore a child of God; also that he is saved now; for Christ having borne his sins on the cross, they can never again be brought up against

him. Thus blessings without end flow out of believing God. And one can easily see by this that it is neither a mark of humility nor of piety for a believer to have any question about his possessing eternal life or the soul's salvation. It is doubting God; not intentionally, of course, but by putting feeling and experience above the word of God.

FULL ASSURANCE

flows out of believing God.

Through the death of Christ, we have not only salvation, but are secure in it for all time; for its value never changes in the sight of God, nor of faith. Jesus said, "My sheep hear my voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (Jno. 10: 27, 28). And then He adds, "No man is able to pluck them out of my Father's hand."

Our eternal security rests upon the finished work of the Lord Jesus Christ, and not upon anything we do or think or feel. God has accepted it for our salvation, and finds delight in it. Faith appropriates it, and finds delight in it too. But God alone could tell us of this, and believing God we rest upon that blessed work which man can neither make nor mar. Before the weakest believer could perish, the work of Christ on the cross would have to cease to have value before God.

Believing God also brings

DELIVERANCE.

Although God gives us eternal life, whose nature is holy, by which we can enjoy the things of God and serve Him, there still remains in us, as long as

we are in the world, the old nature, called in Scripture *the flesh*, with its passions and lusts. If allowed its own way, it will revive the motions of sin in us; thus in practice deny, as it were, the new nature born of the Spirit. So we need to be delivered not only from the guilt of our sins, but also from the power of indwelling sin, that we may keep the old nature under our feet and serve God acceptably. This, too, comes by believing God, for God has provided for our deliverance, just as He had provided for Israel at the Red Sea: "Stand still, and see the salvation of Jehovah," they were told. Believing Him brings the same to us. He says: "Sin shall *not* have dominion over you" (Rom. 6 : 14). Here is a positive promise; therefore, if sin does have dominion over a child of God, he is either not believing God, or ignorant of the provision He has made.

In 1 Cor. 10 : 13 is another positive statement which God has made: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." God positively states that He will allow no temptation to come to any of His people that they cannot overcome if they will but follow the way of escape He provides. When we believe Him and take His way, we overcome; when we doubt Him and do not look for His way of escape, we fall.

Again God says: "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12 : 9). Do we believe this and trust in God's grace and power? Then are we strong in the

Lord and in the power of His might. If our blessed Lord prayed, in the days of His path here on earth, "Preserve Me, O God, for in Thee do I put my trust" (Ps. 16 : 1), how much more do we need to depend upon God. He has promised to deliver us if we but turn to Him and trust ourselves to His everlasting arms. Do we believe God? Do we trust Him?

Believing God also means an unfailing

SUPPLY.

These are strenuous days, when hard toil brings but the bare necessities of life. God tells us as to our necessities of food and raiment, "Your Father knoweth ye have need of these things. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Here is a definite promise to comfort the fearful heart in times of distress. He has said, "I will never leave thee, nor forsake thee" (Heb. 13: 5). It was Paul, our apostle, who had learned in whatsoever state he was to be content, as consciously under the Lord's eye and care, who exultingly says: "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4: 19). He believed God. Do you? The Spirit says by him "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4: 6). As you pray, believe that He hears and will answer. What is the result? "The peace of God which passeth all understanding, shall sentinel your hearts and minds through Christ Jesus."

You father, burdened with the care of your family, and perhaps out of work; you widow, left with

young offsprings to face the battle of life alone; you young man or young woman, with no seeming prospect of help before you, *believe God*, bring your cares and perplexities to Him, *trust* also in Him, and He shall bring it to pass, and supply all your need. Believing God leads also to a

SEPARATE PATH.

We are in a hostile world which hates God—both the Father and the Son—and yet which would entice God's people with its iniquities and self-will, into its pleasures and follies, into its plans for improvement and advancement, and even into its moralities and religiousness—for the world has all these things—good, bad and indifferent, to meet the various phases of man's character.

From the world's sins and follies the heart of the child of God naturally shrinks, even if for a moment entangled therein. From the world's religiousness, philanthropies, and civic betterments, the Christian does not always flee. But we are no more to be yoked with the world in the one than in the other. We are not called upon to improve a world already under condemnation, and daily drawing nearer to judgment; but we are called to warn it in love, while separate from it. "Come out from among them, and be ye separate," is what God says to us. Do we believe God? He says, "Our citizenship is in heaven;" so that it is not the business of Christians to establish in this world Prohibition, Civic Righteousness, Pure Politics, Progressive Policies, Women's Suffrage, or any other of these matters. It is not for us to enter the field of political strife and vote for this one or that one, nor to interfere in any way with the men who are in

power. The interests with which we are identified lie outside of and beyond this scene.

"Called from above, and heavenly men by birth,
Who once were but the citizens of earth."

No; our position is that of pilgrims and strangers here. Belonging to another country, we are just passing through this earth (1 Pet. 2 : 11), and it is not for us to interfere in its affairs. Even the professedly Christian systems which have been established on a human plane to suit the natural man's tastes, are no place for the child of God. If he is at all spiritually minded, he knows he is not separate from the world there, though it may be the best phase of the world.

The world provides for all kinds. It has its religion and morality as well as its sins and follies, so that all may be content in it and not be troubled about the future. It matters little or nothing as to what you hold as sacred. The man who believes God, and contends for what God has said, is the narrow-minded bigot among the rest. Well, be it so; it is the reproach of Christ, to bear which is the Christian's honor.

Finally, believing God causes us to watch for

THE SECOND COMING OF OUR LORD.

How much the Church has lost all through the centuries by not believing God about the return of His glorified Son! Jesus said: "I will come again, and receive you unto Myself, that where I am there ye may be also." The angelic messengers said: "This same Jesus shall so come in like manner as ye have seen Him go into heaven." The Spirit of

God said, through the apostle Paul, "The Lord Himself shall descend from heaven with a shout, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up to meet the Lord in the air." But the Church said, No; Christ will not personally come again! His coming means our going to Him at death; or it means the descent of the Holy Spirit. And so unbelief robbed the Church for hundreds of years of its blessed hope.

Thank God, the midnight cry has gone forth, "Behold, the Bridegroom cometh; go ye out to meet Him!" and many saints have heard that cry, and have arisen, and trimmed their lamps, and have gone forth to meet Him.

Do you believe God, my Christian brother or sister? Do you realize that at any moment you may be caught up from your home, or shop, or school, or field, or desk, and meet your Lord above? Are you living "soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ?" As the night darkens around us, while you pray and watch, does your *heart* say: "Lord Jesus, come?" This is the attitude of one who believes God. Is it yours?

Dearly beloved, the time is short. The Master's step sounds without the door. Shall we not in the little while which remains believe God in all that He has told us in His precious Word, that the joy and blessing He intends for us may indeed be ours?

"I believe God!" Let us indeed believe not only *in* Him, but believe Him.

F.

ANSWERS TO CORRESPONDENTS

QUES. 2.—Will you kindly give us a word on Matthew 25 : 35–40. Is not the blessing given there on the ground of works done in the care of the Lord's brethren, and not as ours, by grace through faith?

ANS.—This is no doubt a Jewish scene at the introduction of the millennium, and grace does not generally shine out with them as it does with us, for they are not given the near place of "members of Christ" as we Christians are (1 Cor. 6 : 17) ; they are no nearer than *subjects* of the kingdom. Membership implies a union with Christ for which man can do nothing ; only grace can produce that tie. The place of subjects implies an obedience rendered by the persons in that position, and in it grace does not shine so brightly.

The end of the chapter, however, shows the blessing given is final and eternal, and this, all Scripture testifies, can only be on the ground of grace. Two classes are here, sheep and goats, and their respective characters show that love is found only in the sheep. "We know that we have passed from death unto life because we love the brethren," says 1 John 3 : 14, and this marks the sheep at the right hand. On the other hand, in the same verse, "He that loveth not his brother abideth in death," and this character marks the goats on the left hand. Is there not much similarity between Matt. 25 : 35–40 and John 5 : 28, 29 ? "Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear His (Christ's) voice, and shall come forth : they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." The "good" the just have done is not the basis of their blessed resurrection, but it is the character they displayed and which marks those who have been born of God—the fruit of the divine life received. No man is saved on the ground of his character, but the character described by "they that have done good" is the character of the children of God. If any man have not this character he is no child of God, and the resurrection to which he belongs is to bring him to judgment for his sins. It is well to realize that God views His people not only from the side of their relationship with Himself, but also

from that of the effect in their practical lives of that relationship. It is meant to arouse from slumber such as would rock themselves in the satisfaction of relationship while living unto themselves and forgetting the needs all about them.

QUES. 3.—Some one recently cited Matt. 10 : 15 as suggesting future mercies for those two cities, Sodom and Gomorrha. Can such a view be sustained in the face of Jude 7?

ANS.—The passage of Matthew itself answers your question: Is, "*It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city,*" an expression of mercy or of justice? Is a criminal set free by the judge because another criminal is more guilty and deserves greater punishment than he?

QUES. 4.—What has become of the Ten Tribes? Where are they?

ANS.—The prophet Daniel speaking of them, we believe, and of the national resurrection, says in chap. 12 : 2, "*Many of them that sleep in the dust of the earth,*" etc. A people who sleep *in the dust of the earth* are, in keeping with the figure used, unrecognizable to the eyes of men, and for any one to define them would be to expose himself to the same fate as the prophet whose predictions for 1914 have vanished with the year. One would think, however, that the chief part of them would still be where they were carried, in the regions of the Euphrates and Tigris rivers. There are strong Jewish features in the Armenians, and some have thought they were of the ten tribes christianized during apostolic times. Many may have wandered northward into Asia Minor and eastward into India. God will manifest them when "the Lord shall set His hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11 : 11). And that day seems now near at hand. A simple turn of affairs brought on by the hand of God, through Turkey coming into the European conflict, bids fair to return the Holy Land to its true owners more effectively than all the movements to that end ever attempted by man's device. When God's time is come to fulfil His word, who then will stay His hand?

For lack of space, answers to other questions must be deferred to next number.

EDITOR'S NOTES

**"Billy Sunday"
and his Critics** NUMEROUS papers and clippings have been sent us recently reporting the discourses of Mr. Sunday and the objections or approvals of the ministers of various denominations. We notice with joy that some express genuine fellowship with what they recognize in him to be evangelical. The Unitarian ministers are very bitter against him—an excellent point in his favor; for what good in divine things can one expect from men who deny the deity of our Saviour and trample His blood under their feet? How can they judge of what is *Christian*? What is Christianity to them more than the varnish of civilization? The preaching of the blood of Jesus Christ which cleanseth from all sin is but an offence to them. One of them, a Mr. Hawes, of Germantown, Pa., charges Mr. Sunday with being "ignorant of the Bible," then proceeds at once to teach, and thereby display his own exceeding great ignorance of that blessed Book.

In reading Mr. Sunday's discourses, while pained by what is irrelevant and which we trust grace will eliminate as he grows in it, we rejoice at the clear gospel strains which sound through them. Sweet music it is in contrast with the howlings of the critics above mentioned; and because of what gospel is thus proclaimed, we bear him up in prayer, that God may bless those gospel strains to allure many precious souls to the Saviour of sinners. Eternal bliss or eternal woe are before men, and to persuade any of them to come to Him who ministers the bliss and delivers from the woe is matter for thankfulness to all who love their fellow-men.

Let us hope that Mr. Sunday may gradually leave behind expressions which, while they may attract and please the crowd, lower the character of Christianity, and we believe, grieve the Holy Spirit. Nor is he free from the idea prevailing in Christendom that the Lord's servant is called to reform the world, to "clean up" municipal corruptions and to expose the iniquities of public men. The Lord's servant has no such task laid upon him; taking up such matters is a waste of strength and a hindrance to his true work. To show man's sin, *in the light of the judgment-day*, is needful to bring the sinner to the Saviour. The sinner is made to tremble and plead guilty before God. The virtues of the Saviour then draw the sinner to His feet, like the magnet draws the needle—like the poor woman of Luke 7—there to find the needed cleansing and the welcome to the Father's bosom, like the prodigal in Luke 15. Oh what a field of labor, sweet labor, in which to use unsparingly what gift, what talent, what ability, what strength and energy, whatever one may possess! They who thus have won souls to Christ during the present day of grace, and all who have given them a helping hand, will find at the end that there was no waste in all this expenditure.

EXTRACT OF A LETTER FROM THE THEATRE OF WAR.

"THE days are deeply sad, and yet the Lord is stretching out His hand to bless. We hear of not a few conversions among the men at the front. A touching incident has just been made known to me

An officer had just called out five men for scout duty of a most perilous kind. One of the men drew near weeping and said, 'Captain, could I not be spared? I am not ready to die.' Another, who had not been chosen, stepped up and said, 'Captain, let me take his place. I am ready. I know the Saviour. I have a wife and two children, but I know the Lord will take care of them if I return not.' So he went, and did *not* return. His devotedness, even to death, and faithful testimony, however, was used of God for the conversion of the officer and of the men who escaped death and returned. This account comes from the officer himself in his letter to the young widow apprising her of her loss."

LETTER FROM A MOTHER TO A MOTHER

Would that more young mothers were nurses cherishing their children, that they might gather their children, even by example, close to the one centre, Christ Jesus. We old ones, past the fourscore years, can look back and count failures along the way, but all covered with wondrous grace, and in that we rejoice. Our Lord's dealings with His people, all dear to Him, are varied, as He allows joy and sorrow to mingle; blessed it has been, and is, when trial comes, that it may find us in the sanctuary of God; it does not fail to drive us there, but how good to be always in the secret of His presence. The north wind, as well as the south, must blow, that the spices of His garden may flow out, and we are a "garden *inclosed*," "a fountain sealed" (Song 4).

THE SERVANT OF THE LORD

SUBSTANCE OF AN ADDRESS BY HAMILTON SMITH

I desire to call your attention to some of the moral characteristics that should mark those who confess Jesus as Lord.

Three scriptures will bring before us the Lordship of Christ. Peter, in preaching to the Jews on the day of Pentecost, proclaims the great fact that Christ has been exalted to the place of supremacy; he says: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 36). Turning to Acts 10: 36 we glean the further thought that His supremacy is a universal supremacy—"He is Lord of all." Passing to a third scripture, Phil. 2: 9-11, we learn that if Christ has the place of universal supremacy, every created being in the universe will at last have to acknowledge Him as Lord; and, furthermore, when every created being acknowledges Christ as Lord, it will be to the glory of the Father. If a man attempts to take the place of universal sway on earth, it is invariably for his own glory, and God will put that man down. Universal dominion belongs to Christ alone, and His glory He will not give to another. Any other man who seeks this place is usurping the rights of Christ, and will inevitably come to his ruin.

I now pass from that which is general and universal, to that which is particular and individual, because, while Christ may be confessed as Lord of all—and the devils shall have to do that—those who are brought into blessing to-day are those who

through faith say not only He is *the* Lord, but He is *my* Lord. I think you will agree that there are a great many Christians who know Christ as their Saviour (they would not be Christians if they did not), and yet do not submit to His authority as Lord.

Let me remind you, here, that the co-relative of Lord is *servant*, and the instant I say that Christ is my *Lord*, I practically say that I am His servant. Let me turn your attention to some scriptures which will bring before us the marks that should characterize those who confess Christ as their Lord, and who thus take the place of being His servants.

We turn first to John 20 : 11-16, and I think we shall see that the first great characteristic of the servant is *affection* for the Lord. Here we have a woman who definitely confesses Christ as her Lord. She says : " They have taken away my Lord." I think you will admit that every line of the passage reveals a heart aflame with love to the Lord. *Love* brought Mary to the tomb ; *love* held her there when all others had gone. The disciples may return to their homes, but love for the Lord is more to Mary than home or anything or anyone else. *Love* made her think that the Stranger she addressed would know who she meant when she said, " If thou have borne Him hence, tell me where thou hast laid Him." *Love* made her oblivious to her own frail body, when she said, " I will take Him away." The world had crowned Him with a crown of thorns, but Mary crowned Him in the affections of her heart. Ah, brethren, we sing sometimes, and quite rightly, " Crown Him Lord of all," but have we crowned Him as Lord in the affections of our hearts, to " reign without a rival there ? "

Turning to Acts 22 : 6-10, we shall see that another great characteristic of the servant is *obedience*. In the conversion of Saul of Tarsus, the light and the voice from heaven reveal to him Jesus in glory, with the immediate result that Saul confesses Him as Lord, saying, "What shall I do, Lord?" He owns Him as *Lord*, to direct him, and he takes his place as servant to obey Him. Saul was naturally, as he himself tells us, an insolent, overbearing man, a man with an iron will, more used to command than to obey, but so thorough is the change wrought by his conversion, that from the outset of his Christian career, he is delivered from his own proud will, and seeks only the will of Him who had appeared to him.

Let us pause and challenge our hearts as to how often we have asked the Lord this great question: "What shall I do, Lord?" Is this the question that governs my daily life? The question is not, What can I do this day that will be right? or, Can I do this without offending my conscience? or, How can I best serve the country? but, "Lord, what wilt Thou have me to do?" Dear brethren, we may go through the day doing a good many things that are right and nice, and yet from the beginning to the end of the day we may not have done a single thing as the Lord would have us do. Do we realize that we have been left in this world to do the will of the Lord? How am I spending my time? My time is the *Lord's*, and it is not a question of what *I* think right, or of what my conscience would allow me to do. The great question is: "Lord, what wilt Thou have me to do?" We want so to walk in the path of obedience to the Lord, that when we have

finished we may receive His "Well done." Let us not wait till the end of our days to repent of having wasted our time, but seek henceforth to do the will of the Lord.

But, it may be asked, How am I to know the will of the Lord? Let us turn to Acts II: 19-23. Here we shall see that another great characteristic of the servant is *dependence*. Only as we are dependent upon the Lord can we know His will. This passage records how some of the believers, who were scattered by the persecution at Jerusalem, went to Antioch "preaching the Lord Jesus," and we read, "The hand of the Lord was with them." Alas, how much of the evangelistic work of to-day is marred by the organizing hand of man, with the result that though by the grace of God many souls may be brought to the knowledge of the Saviour, yet they do not come under the sway of Christ. But at Antioch "the hand of the Lord was with them;" therefore, we read, "a great number believed and turned unto the Lord." They not only believed, but the Saviour they believed in became their *Lord*. The tidings of this work reached the assembly at Jerusalem, and they sent forth Barnabas to Antioch, "who, when he came and had seen the grace of God was glad, and exhorted them all (all converts) that with purpose of heart they would cleave unto the Lord." Now herein lies the secret of knowing the will of the Lord. This word "cleave" comes from the same Greek word that in John 15 is translated so many times by the word "abide." Abiding with the Lord conveys the thought of a daily, practical, dependent walk in nearness of heart to the Lord

Jesus. Beloved brethren, do we covet this? Shall we ever know the will of the Lord unless we are walking with the Lord? It involves daily prayer in which we speak to the Lord, and by which our souls and spirits are put in touch with Him, and also daily reading and meditation of the word of God, in which the Lord speaks to us.

Turning now to John 15: 14, 15, we shall see that by abiding with the Lord we become *intelligent* in the mind of the Lord. The Lord is speaking to His servants, but He calls them His friends. He says: "Ye are my friends, if ye do whatsoever I command you." Mark, He does not say, "I will be your friend, if you obey Me." He was our Friend when He went to the cross and died for us as poor sinners, but we are His friends when we abide with Him and do His commands. A friend is one to whom we can speak of our intimate affairs, even though they are not personally concerned. And thus the Lord treats His friends; for He says: "All things that I have heard of my Father I have made known unto you." Not simply the things that concern the Church, but "all things," the things that concern the glory of Christ. Thus we get spiritual intelligence in the mind of the Lord.

Turning now to 2 Timothy 2: 19, we read, "Let everyone that nameth the name of the Lord depart from iniquity" (N. Trans.). Here we have another important mark of the servant of the Lord. He must be separate from evil. Whoever calls upon the name of the Lord must depart from iniquity, and separate from vessels to dishonor, if he is to be "a vessel unto honor, sanctified, and meet for the Master's use." Beloved brethren, we mourn

that there are so few conversions, so much preaching and so little apparent result. I would suggest that perhaps one reason is that we are not careful enough as to our ways, our associations, etc.; not sufficiently exercised to be vessels meet for the Master's use. All the talking and preaching in the world is no good if there is not the separate life in communion with the Lord.

These then are some of the characteristics of the true servant of the Lord. Others will occur to you, such for instance as diligence, sobriety, gentleness, self-control, and the like, but none perhaps are more important than those we have looked at, viz., *affection for the Lord, obedience to the Lord, intelligence in the mind of the Lord, and holy separation to the Lord, for His use.*

In closing, let me point to one more scripture, that will bring before us the blessed end of the servant's path. In 2 Tim. 4: 7, 8, we read: "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 unto all them also that love His appearing." At the end of the path is the "crown of righteousness." But, let us remember, there is also "the way of righteousness" (Prov. 12: 28), and "the armor of righteousness" (2 Cor. 6: 7). We must first put on the armor of righteousness and fight the good fight; we must walk the way of righteousness if we would wear the *crown* of righteousness. We must gird on the armor now, if we are to wear the crown in eternity.

Very soon we shall take the last step in the

course and fight the last fight in the conflict, and then, at last, when the servant puts off the armor, the Lord will put on the crown.

The first step in this blessed path is taken in the present time, when the servant crowns his Lord in the affections of his heart, and the last step is in eternity, when the Lord crowns the servant with the crown of righteousness.

“Take Thou our hearts, and let them be
Forever closed to all but Thee;
Thy willing servants, let us wear
“The seal of love for ever there.

Firstborn of many brethren, Thou!
To whom both heaven and earth must bow;
Heirs of Thy shame and of Thy throne,
We bear the cross, and seek the crown.”

READINGS ON THE FIRST EPISTLE OF JOHN

(Continued from page 36.)

(Chap. 4 : 7-19.)

WE now pass on to other subjects treated of by the apostle in this section of the epistle. It will be remembered that in John 1 : 18 it is said, “No man hath seen God at any time.” That statement is repeated here, but not for the same reason or purpose. There, it is in connection with the revelation of God. No one has ever seen God to be qualified thus to witness to what He is—only the Son who has come from the bosom of the Father, who has personal knowledge of God, is personally

acquainted with the perfections of His nature and character—He is thus a competent witness; He speaks what He personally knows—what He has seen and heard (John 3: 32).

Here, in this epistle (ver. 12), the apostle is not thinking of the Son of the Father testifying among men to what God is, but of God being manifested *in His children*. The children of God, loving one another, are displaying in their measure the love that is in God. "No one has seen God at any time," but if we love one another *that* is a display of Him. The moral nature of God is in us. This, as we have already seen, is an active nature. If it is present at all in a man, it is present in activity. Since it is the moral nature of God, it is proper to say God is dwelling in us. God dwells in us by a nature and life from Himself. It is His love that is in us. In loving one another, that love is having its normal activity in us. This is what is meant by the expression, "And His love is perfected in us."

The apostle is not speaking here of some advanced Christians, as if there were a class of believers of whom it is not true that the love of God is perfected in them. He is speaking abstractly, as he so commonly does. He is speaking of what is characteristic. He is not thinking of degrees and measures, but of what is normally and characteristically true, and marks every child of God. It is as loving one another that the children of God manifest themselves as those in whom God dwells—in whom the love of God is in activity.

If then we are marked by loving one another, God has given us "of His Spirit." He has given us a nature which is of His Spirit. We are born of

the Spirit. By this nature God dwells in us and we in Him; and it gives capacity to recognize those on whom it has been conferred. By this activity of love we realize our dwelling in God and His dwelling in us (ver. 13).

Along with this communicated nature there is the apostolic testimony that "the Father sent the Son, the Saviour of the world." They had seen the Son manifested upon earth as having the glory of an only-begotten of the Father. Their contemplation of it had wrought in them a divine conviction. They could say, "We have seen," and testify. If "no one has seen God at any time," they personally were witnesses that the Father sent the Son, the Saviour of the world (ver. 14.)

The world has refused Him who was sent to save it. It has rejected its Saviour, but the fact that the Father sent the Son to save the world may be appealed to as a manifestation of the love of God. If no man has ever seen *Him*, His *love* has been manifested. It cannot be said, No one has ever seen His love. Multitudes have seen it and live in it. All who have received the Saviour whom the Father sent, dwell in the love of God. Every one who inwardly submits to Jesus as being truly the Son of God, lives in the love of God. All such are born of God. A new life, a moral principle, is begotten in their souls in the power of the Spirit, by which God dwells in them and they in God (ver. 15). It is the characteristic fact, true of every one who in reality confesses Jesus as the Son of God. The degree of individual realization is quite another matter; the apostle is not speaking of this here.

Loving one another, then, characterizes, more or less, all the family of God, and gives capacity to know or recognize one another. Undoubtedly there are hindrances 'in all to any full capacity for this. The great point urged by the apostle is that we have received a common life from the Spirit, and with it a full and reliable testimony to the love of God by personal witnesses of its manifestation. Those therefore who have become participators in this life through faith in Jesus, are those who know and believe the love God has to us. God is love; they are in community with Him; they dwell in God and God in them (ver. 16).

But while love may be in us, in a nature perfect in itself, yet it is quite another thing to be perfect in our apprehension of it. It is of immense comfort to be assured, as the word of God does assure us, that in new birth we have received a new and perfect nature—received eternal life, which abides for ever—an imperishable life indeed! Many who believe this do not realize that it stamps us as being already (even while still here in this world) *as Christ is*. If the day of judgment causes fear, love (the apprehension of it) is not perfect with them.

There is need to consider well the apostle's words, and to weigh them. First, let us notice a defect in our ordinary translation. Verse 17 reads: "Herein is *our* love made perfect." Now our love, our response to the love of God, is never perfect. It is never what it should be. To say it *is*, would be very pretentious. No child of God, unless under some deceptive influence, would claim that his love for God is perfect. In marginal Bibles this very serious defect of translation is corrected. They

give "Love with us," instead of "our love." We should read, then, "Herein is love with us made perfect," which gives an entirely different sense. It is evident the apostle is not thinking of our love of God, but of the love which God has manifested.

Again, if the apostle speaks of the love of God being made perfect with us, it is plain he speaks of our apprehension of it. What is meant by this is what we must now consider.

Clearly it does not express the same thought as when we say, We are the objects of God's love. It is a great thing to know *that*. But many know this, heartily believe it, yet manifestly have not been made perfect in love. Love, in the perfection of its nature, is *in* them as we have seen; yet it has not been made perfect *with* them; the apprehension of what it is needs perfecting. The apostle, speaking of the day of judgment, says: "Herein is love with us made perfect, that we may have boldness in respect of the day of judgment." (The Greek preposition *εν* often has the sense of "in respect of," "in view of." I so translate it here.) Have we "boldness"—peace, rest of heart—in view of the day of judgment? If so, then, according to the apostle, love has been perfected with us. But if this is lacking, if there is timidity in our souls as we think of that day, there is a defect in our apprehension of the Love that dwells in us. What then is the defect? The answer to this question is found in what immediately follows: "Because *as* He is, *so* are we *in this world*." This is what is not realized where boldness in respect to the day of judgment is wanting. The thought in the minds of many is that they are *to be* made as He is, not

that they already *are* as He is. How many a child of God shrinks from believing that now, in this world, he is as Christ is!

It is said, We are not where He is yet. Our bodies have not yet been changed and fashioned after His body of glory. Quite true; we are still in the body suited to this life—not yet in a body suited to heaven. Our present body is a sinful and mortal body. But the apostle is not thinking of the body; he is not occupying us with the thought of physical likeness to Christ. If he were, he would not say: “As He is, so are we in this world.” We *shall* be physically like Him when we are changed into His likeness, but until then our body continues to be a natural body.

In what sense then are we *now* as He is? Let us remember that the apostle is looking at the children of God as characterized by community of life with God. From that point of view, the thing that is true in Christ is true also in them. They are one with Him in the new nature given them—one with Him in life. The apostle thinks of us as identified in nature and life with Christ. As having the same nature with Him, we *are* as He is. As having community of life with Himself, we are *already* what we shall be in the day of judgment. Christ is not, cannot be, an object of judgment. As children of God, neither are we objects of judgment. The apprehension of this blessed truth, through the ministry of the Holy Spirit, is what the apostle calls “Love perfected in us.”

(To be continued.)

C. CRAIN.

A SONG OF PRAISE

OH the grace of Christ my Saviour,
Far above all earthly ken,
Leaving His eternal glory
To redeem poor fallen men!

Can it be for me so wretched,
That He came to bleed and die;
That for me He now is pleading
E'en at God's right hand on high?

Yes, the message reads so clearly,
Sinners Jesus came to save:
On the cross He made atonement,
There His precious blood He gave.

All my sins were laid upon Him,
Jesus bore them, every one;
From the dead His Father raised Him,
Now He sits upon the throne.

Soon He'll come for me, His purchase
(Ransomed trophy of His grace!):
I shall then behold His glory,
I shall see Him face to face!

Let me then, in my weak measure,
Live to praise Thee, Lord, below,
Till I reach the many mansions
Where eternal praises flow.

THE MIDNIGHT CRY!

FOREWORD

THE day has passed when writers or preachers need to tender thoughtful men an apology for calling their attention to the supremely important subject of the second advent of our Lord Jesus Christ. Only the wilfully blind and culpably ignorant can fail to discern the signs of the times that so clearly indicate the near approach of Him, for whose return saints in all ages since our Lord's ascension have earnestly yearned.

It was once the fashion to scoffingly refer to pre-millennial teachers as "visionary enthusiasts" and "rank pessimists," when they declared that the coming of the King and not humanitarian agencies would alone bring in the reign of peace on earth predicted by the angel host. But the pessimists are now on the other side. The frightful European convulsion of the last few months has caused a despairing wail to rise from thousands of throats once given to lauding the achievements of civilization and the evolutionary progress of the race. The so-called Christian nations, whether Romanist, Greek or Protestant, have proven to be only veneered barbarians, and the conditions predicted to prevail immediately before the coming of the Son of Man are rapidly being developed. The seals of the roll taken by the Lamb have not yet been broken, but little discernment is needed to see that few changes will be necessary to prepare the world for the riding forth of the four horses and the shak-

ing of all things terrestrial. Therefore the need of sounding out with all faithfulness, in the little time that remains, the awakening midnight cry :

“BEHOLD THE BRIDEGROOM COMETH,
GO YE OUT TO MEET HIM!”

It is late—midnight is already past. The dark hours preceding the shining forth of the Morning Star are upon us. Lamps must be trimmed and provided with oil *now*, or it will shortly be too late to go in with Him to the wedding. To rouse the sleepers is the object of this paper. May God speed the message and bless the present truth!

It is late in the dispensation, so late that everything else pales into insignificance before the great blazing fact of all facts that “the coming of the Lord draweth nigh.” To all His own the cry rings out in power :

“AWAKE THOU THAT SLEEPEST!”

The Lord Jesus told of ten virgins who went forth to meet the Bridegroom. It depicted the early days of the Church's history, when love was warm and saints longed to behold His face once marred for them on Calvary's tree—now shining with a radiance brighter than the mid-day sun. Wherever apostolic preachers went they carried the good news, not alone of a Saviour who had come in grace, and in deepest humiliation had suffered and died the Just for the unjust to bring men to God, but they also declared in language unmistakable and with solemn assurance that the once-Crucified was coming again; coming to summon His own to Himself above, and take them in to the Father's house; then, with all His redeemed, to

appear visibly before an astonished world and, putting down all other rule, to take His great power and reign.

The Old Testament had predicted the sufferings and the following glory of Him who was to be Israel's Messiah and a Redeemer for the whole world. Apostolic preaching was based on these two great pillars of divine revelation. He had come to suffer. He was *coming again* to bring in the glory! And so, the Christian company, like virgins waiting the call to go in to the marriage-feast in the Bridegroom's train, turned their expectant faces toward the glory-gate longing for their Lord's return.

But days and months and years slipped by. The expected One had not forgotten. He did not willingly delay His coming. But His heart yearned over others who had not yet found eternal blessing through His sufferings, and because He was "not willing that any should perish," He waited in mercy till many more might be saved. It was right to look for Him daily; but it was wrong to assume that He *must* come in any particular generation. And here the virgins failed. They strained their eyes for One whose face they did not see. They yearned for One who seemed to disappoint their hopes, and then they took their ease, gave up the waiting attitude and slept among the dead.

And while they slept, they dreamed. The dreams were strange and wonderful, but different far to the reality their waking eyes had looked upon. The whole professing Church seemed lulled to slumber as by the devil's opiates. And then it was the dream of a converted world and a Christless millennium drove from the mind and heart the

truth that earth's only hope was in the coming One.

Fitful was the slumber at times, deep and heavy the sleep at others, as through the long night the professing Church dreamed on. But at the mystic midnight hour a Voice broke in upon the drowsing virgin company that roused them from their visionary deceptions, and startled them to preparation for the forgotten One they had gone out to meet. It was the cry, "Behold the Bridegroom cometh!" And loud it swells and louder, waking every sleeping saint—yea, and arousing some who only have a name, and many more who have not even that! To-day the loudest voice on earth is that of the announcer of the coming Christ! Everywhere the midnight cry is sounding out, bringing with it solemn responsibilities, and causing many hearts to fail with fear, while others leap for joy. It is heard in the cannon's roar and the rattling musketry-fire on scores of battlefields. It sounds in the swelling tumult and wordy war of capital and labor. It cries aloud in the widespread apostasy from the once-for-all-delivered faith and the turning of Christendom unto fables, to tickle itching ears. It rings out in power in the great awakening among Christians in all lands, stirring them to Bible study and calling to preparation of heart and life in view of the Bridegroom's coming. Israel, too, unknowingly, are helping to shout the warning, yet joyful announcement, that "the coming of the Lord draweth nigh!" The "fig-tree" of Judah and "all the trees" of the Gentile nations are putting forth their green boughs declaring that summer is nigh.

It is in view of all this that I would solemnly challenge my reader: What will the Lord's per-

sonal coming mean to you? Do you know the Coming One, or are you still a stranger to the long-promised Deliverer of this groaning creation? His advent draws on apace. Yet a very, very little while and the Coming One will come and shall not tarry. And *you*, how does such news as this affect you? If redeemed to God by the precious atoning blood, if saved in the Lord with an everlasting salvation, you may well leap for joy at the very thought of soon beholding your Saviour's face. But if still in your sins, still "in the gall of bitterness and the bond of iniquity," it is high time that you be awakened to the seriousness of your condition. For, whether you are ready to meet Him or not, He is coming again, and His advent will mean fulness of blessing for His own, but unmitigated wrath for those who have trampled upon the offers of His grace.

Reader, awake! Open your eyes, unstop your ears; arouse yourself while yet there remains a moment of mercy. The midnight cry rings loud and clear:

"BEHOLD THE BRIDEGROOM COMETH!

GO YE OUT TO MEET HIM."

But on every hand is also heard the voice of the scoffer and objector. The unfaithful servant shuts his eyes to the most manifest signs of the times and cries, "My Lord delayeth His coming." The unbelieving scorner asks ironically, "Watchman, what of the night?" and tarries not for the answer: "The morning cometh, and *also the night!*" The scornful cynic exclaims: "Where is the promise of His coming, for since the fathers fell asleep all

things continue as they were from the beginning of the creation." But he is wilfully and culpably ignorant of the solemn fact that all things do *not* continue as they were, for changes of vast import and momentous consequences are taking place—politically, religiously, and even physically, in the earth beneath and the heavens above. Even earnest Christians are not wanting who ask, hesitatingly perhaps, but none the less unbelievingly, "What special reasons are there for expecting the Lord Jesus now, that have not always existed since He ascended to heaven? The apostolic band and believers in the earliest period were all looking for His return. Yet He came not, and long centuries have since elapsed. What evidence is there that *now* His advent is so nigh, and that there may not be as long a time yet to elapse ere He comes back than has already passed?"

We admit the reasonableness of the queries, while grieved at the latent unbelief they manifest. To answer them is the writer's present design, and in order to do so there are a large number of scriptures relating to the Jews, the Gentiles and the Church of God, which it will be necessary to examine. To take them up in their inverse order may be most helpful at the present time, so we shall first of all inquire, What can be gleaned from the past history of, and present conditions prevailing in the Church of God that would indicate the soon closing-up of the present age and the coming of the Lord Jesus Christ. This will be the theme of our next paper, if God will.

H. A. IRONSIDE.

(To be continued.)

ETERNAL LIFE—NO REPETITION

WHAT then is eternal life? It cannot be saving a soul partly, or up to a certain point from which it can recede. If we accept Jesus Christ as our "one Sacrifice for sins for ever" (Heb. 10: 12), and then go back and claim Him in repetition as a second offering, we clearly deny He was an infinite one at first. But our Lord has stated unequivocally that "he that is washed needeth not save to wash his feet" (John 13: 10). John 6: 39, 40, 44, 54, tell us again and again of the one who has eternal life: "I will raise him up at the last day."

Further, it is declared that a believer is not left to fall down somewhere between being "justified and glorified" (Rom. 8: 30), and since glory is the zenith of all dispensations, he cannot come short of a full realization of unbounded and infinite blessing. To say that Christ saves with only a conditional perpetuity is to forget or ignore, yea, it is denying, Him as Priest and Advocate; for while in these offices in heaven He is not, as He was on the cross, "made sin for us" (2 Cor. 5: 21), yet it does show He has gone on high to continue in never-ending grace and fulness for us that cannot possibly fail. When He finds a sheep that was lost (Luke 15) He does not leave it to its own efforts or experiences, but He puts it, not on one shoulder, giving but a half support, but on His shoulders—the fulness of His power exercised in behalf of His redeemed, as He has declared in another place (Deut. 33: 27): "Underneath are the everlasting arms;" and in His ecstatic joy He calls His friends and neighbors

to rejoice with Him, and they together exult that He has found His sheep which was lost, and so securely, that it "shall never perish" (John 10: 28).

And eternal life is not a restoration back into the state of the first Adam in Eden—that is gone forever—but it is being "created in Christ Jesus" (Eph. 2: 10) who cannot pass away, and who, with full authority to say so and power to carry it out, has declared, "Because I live, ye shall live also" (Jno. 14: 19). The life which the first Adam had was a *creation*—a breathing from God into his nostrils—but of the believer it is said, "That God hath given unto us eternal life, and this life is in His Son" (1 Jno. 5: 11). Hence it is not apart from its source, but connected with Him who is not only the "fountain of life" (Ps. 36: 9) but "the Resurrection and the Life" (Jno. 11: 25) as well as the Way, the Truth, and the Life (Jno. 14: 6). Language cannot convey stronger statements than these, and yet some will say eternal life has its origin in us! There was certainly a moment when it was *communicated* to us, but it has no commencement in itself, for it always existed in "Christ, who is our life" (Col. 3: 4).

S. J. PATTON.

ANSWERS TO CORRESPONDENTS

QUES. 5.—Does the expression, "Israel and Judah," often recurring in Scripture before the division of the nation under Rehoboam, indicate that the characteristics of the ten and the two tribes respectively were such as to warrant that distinction before the actual separation?

ANS.—YES. The characteristics which produced the break were

there before the actual separation as well as after. See 2 Samuel 19, 20. What chafing between the tribes! Notice also that when the nation is reunited, the characteristics which divided it are removed. "Ephraim shall not *envy* Judah, and Judah shall not *revex* Ephraim" (Is. 11 : 13).

An important lesson suggests itself to our mind as we write this : When Rehoboam started a movement to reunite the tribes, the Lord forbade it. Why? Did He not love and desire its unity? He certainly did ; more so than anyone else. Was it not to His reproach that the nation was divided? Surely it was. Why then oppose Rehoboam's attempt to reunite the tribes? Because Rehoboam could not remove what had produced the division. God alone could do that, and God alone can again make the nation one. This is of great importance to us now in the actual conditions of the Church. It is a *sinful* condition which produces division among the people of God now, as it did then, and if that condition is not removed, bringing back the people together is but for the worse. The proof of the evil condition being removed is in the genuine repentance of the people, a repentance which lays the roots of the evil bare before God and all concerned. Israel is yet divided, and shall be one again only after that tribulation (such as never was nor ever shall be after) has stripped them of their stubbornness and pride. Then will they individually flow together as naturally as drops of water meet and flow together.

QUES. 6.—Until what age are children responsible to be subject to their parents?

ANS.—The law among men has settled upon ages which are supposed to be ages of discretion, and as a rule such laws are just and wise : on one hand, condemning lawlessness ; on the other, tyranny, for there is danger in both. A refined moral sense will go further than age limits, and demand subjection in the child during the time of dependence on the parent for support. Where the love of Christ prevails in the family, the children will not be anxious to shake off parental oversight and counsel, but will rather seek, cherish and obey it ; nor will parents assert authority unduly, but will rather seek to carefully develop conscience in their children and leave them free, as soon as they deem it safe, to find their own path.

QUES. 7.—Would you kindly say if the two verses, Rev. 20 :

4, 5, are not found in any of the old Greek manuscripts?

There are two women around our neighborhood with "Pastor Russell's" writings, and in one of their papers my eye fell on the above. He explains thus: "It is supposed that it got into the text, not through any desire to corrupt the same and falsify the record, but that in the days when the manuscripts were copied by pen, some copyist made this memorandum on the margin of his manuscript, supposed it to be a part of the original, and incorporated it in the text."

ANS.—All of the ancient manuscripts have these verses (4 and 5). There is not the *shadow* of a doubt as to them. The denial of which you speak is a pure invention of that impostor, who is probably as ignorant of the Greek as such men usually are, but are fond of making themselves and other people believe that they are very learned.

QUES. 8.—Where there are no brothers but only sisters, would they do the will of God in having the Lord's supper together?

ANS.—From what we know of the word of God, we think not. We have no direct passage in mind, but the whole drift of Scripture, we believe, is opposed to it.

QUES. 9.—Kindly explain who is represented in the angel of Rev. 2:1?

ANS.—We are positively told in Rev. 1:20 that the "stars" are the "angels" of the assemblies—they are essentially one therefore. The "star" indicates the *light* that shines upon the candlestick; the "angel" represents the *spirit* of the assembly, in contrast with the body, or outward form.

The star and the angel therefore represent what light or testimony is found in that assembly.

QUES. 10.—Should the wife of a brother give to the collection basket, or should her husband be the only one to give? Has Scripture anything to say about it?

ANS.—It depends on circumstances, in which good common sense serves well. A brother's wife may have an income of her own, or, as we suppose it to be the case generally, receives from her husband a certain personal allowance. In such cases the money is her own, to be spent as her wisdom may dictate. As to

Scripture, it says : "Upon the first day of the week, let *every one of you* lay by him in store, as God hath prospered him" (1 Cor. 16 : 2). Having some means in hand under her personal control, she is as free and as bound as any other of the Lord's stewards to tax her income for the Lord's use, and put this tax, or what part of it she judges best, in the basket as her husband does. If she has no personal money, she can of course give nothing—a pleasure of which we trust but few husbands would deprive their wives. In some cases the husband brings his weekly earnings *in toto* to his wife, who then has the responsibility of attending to the expenditures. In such cases an agreement should be between them that he should keep a certain part for the collection basket, or, as the Lord's money, set apart for the Lord's use alone. This fund is then their united fellowship, from which each one draws as occasion may call for. In many cases the wife receives so much per week or month or year for housekeeping expenses. While doing no injury to the housekeeping, she will probably find a way to make it contribute a share to the needs of others, if her heart is with Him who gave even His own life for us.

We would take occasion here to say that the assembly's collection basket is not the only channel through which to bestow our gifts. What we put there belongs to the assembly for *its* gifts according to its counsel and judgment. But individually one will always find opportunity to bestow here and there out of the treasury which he has set apart for the Lord.

QUES. 11.—Having received much help from your magazine, I desire your Christian advice on a subject which has greatly exercised me of late. I am a young man with ties to one of the warring nations of Europe, and an able-bodied young man is almost despised if he does not enlist for the war. I have no fear as to my life, for I know my sins are forgiven ; but is it right for a follower of the Lord Jesus to be found in deadly strife with his fellow-men ? This has kept me back, though it is hard to be despised by one's fellows.

ANS.—Your exercises are quite right. We understand your dislike to being thought unpatriotic, but when faithfulness to Christ is involved we have no choice. We can but obey, let results be what they may.

Speaking of His own, the Lord said, "They are not of the world,

even as I am not of the world" (Jno. 17 : 16). This gives us a place clean apart from this world and all its enterprises. Again the Lord said to His disciples, "Love your enemies . . . do good to them that hate you," etc. (Matt. 5 : 44). If this is the Christian's path, how can he consistently go to kill his fellows? Of course when appeal is made to help save the fatherland, there is great temptation, for where is he who does not love his native land? Man also naturally loves war, and when a noble purpose is linked with it it brings strong temptation. But the Christian has been born *from above*. As a Christian, therefore, his true native land now is heaven, where Christ is. This changes everything for him. When their country is in danger, the citizens of this world offer themselves to defend it, and we can understand there is glory in laying down their lives for it. So should we do for the interests of our country whence we have been born—our *heavenly* country. We also "ought to lay down our lives for the brethren" (1 Jno. 3 : 16). Christ calls us to walk here even as He walked; He used no sword, nor may we. If we disobey, we lose communion with Him, and a Christian out of communion with Christ is like a railway engine off the track, or a ship which has lost her rudder.

It must be painful enough if the Christian is constrained by the government under which he lives to take up arms; it requires much faith to refuse it; but to do it deliberately, of his own will, is too sad to think of. Thoughts of Christ and of the Christian calling must have fallen very low. We know that many Christians, since the Church and the world joined hands, have not realized the heavenly and separate character of the Christian calling. To them the Church is set here to be a reformer of the world, and therefore to take part in its struggles. God, who is compassionate, and great in patience, may use and even bless His children who, in ignorance, but with a good conscience, are out of their proper place; whilst He might rebuke another in the same place with more light, but not obedient to it.

May the Lord keep you faithful to Himself and your Christian calling, with what light you have, while suffering the consequences in patience and love.

For lack of space, answers to other questions must be deferred till next number.

EDITOR'S NOTES

"The Wily Pastor" The *New York Tribune* in its issue of February 20th, publishes the following :

RUSSELL'S CASH REFUSED

From "The Continent."

Pastor Russell has had a great many bumps in his career, but he has seldom, if ever, been jolted worse in public prestige than by the simultaneous cancellation of his advertising contracts by the two chief morning dailies of Chicago, "The Tribune" and "The Herald." The former openly apologized to its readers for having ever published the pastor's sermons even for cash. As a reason for rejecting further Russellite "copy," "The Tribune" cited not the pastor's religious teaching at all, but his shady business record, including his connection with the United States Investment Company and with "miracle wheat." These financial matters, and Russell's domestic relations, too, "The Tribune" exposed in a series of articles beginning Tuesday, February 2, and running through that week. It would be a useful thing if citizens in other cities where Russell is so lavishly buying space for sermons in the daily press, should call attention of the publishers to "The Tribune's" good example, and ask them to consider the grounds on which that paper decided not to abet any longer the wily "pastor's" game.

The Scripture states that "some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. 5: 24). The reason for this providential difference is probably that, in the first case, their sins being exposed to men's eyes it is for a warning to others, and to so discredit their perpetrators before men as to take from them their power to deceive the simple. In the other case, where "they follow after,"—i. e., are

made manifest at the final judgment—it is the time “when God shall judge the secrets of men” (Rom. 2: 16); when He will “render to every man according to his deeds” (Rom. 2: 6).

The Writers of Poetry Perhaps we owe it to our friends who send us pieces of poetry for publication, to tell them that while we are quite able to heartily enjoy a piece of genuine poetry, we have always felt our inability to *edit* that class of writing. Under that consciousness we did the best we could while waiting for the help of some one better able for that work. While in Scotland a few years ago we met a Christian lady gifted in those lines, who kindly accepted the task as a service to the Lord. The understanding was that the poetry would be sent to her; that what she did not deem suitable for publication she would destroy; from what she judged suitable she could remove, according to her ability, what defects there might be, while disturbing as little as possible the thought of the original.

An editor cannot please everybody (and should not seek to please anybody); yet we hope our friends concerned will be satisfied with the result.

A Good Testimony We received lately a paper put out by the “North Baptist Church,” of Wilmington, Del., bearing a good and firm Christian testimony against the blasphemous utterances of “W. R. McNutt, Pastor of the Prospect Hill Church of Moore, Pa., and Moderator of the Delaware Baptist Union Association.” His utterances in the opening sermon before the Association are too

blasphemous to be repeated here, yet the church over which he is pastor (rather, the wolf in sheep's clothing) when called upon to deal with him, was already so leavened by his infidelity that it justified him! Against this the North Baptist Church of Wilmington, Del., gives a clear and faithful testimony, appealing not to mere sectarian tenets, but to the word of God. Then, following this, it further obeys the word of God in withdrawing from a fellowship which shields, and therefore identifies itself with such iniquity. "Let every one that nameth the name of Christ depart from iniquity" is God's command (2 Tit. 2: 19). Once evil has built itself a nest among the people of God, the only divine remedy is *departing* from it. To remain linked with it is but to insure our own downfall.

More Folly While writing the above, another proof of the rising apostasy comes to our hand. Its title page professes to be a "Syllabus of a Course of eight Bible Studies; the Origin and Significance of the Bible; Grace Methodist Episcopal Church, Baltimore; M. H. Lichliter, Minister."

Turning over the page for the details concerning these "Bible Studies" one finds they consist of the usual catalogue of "Higher Criticism's" apostasy. The class will be treated to an investigation into the origin of the Bible. Every one who, according to these men of "science," has had a hand in getting it up, will be duly credited—except God, of course. As He is practically left out of Creation it would be unnatural He should be given much room in Revelation.

The class will be told about two kinds of writers

in the Bible: one the Elohist, the other the Jehovist. As God bears the names of both Elohim and Jehovah, it seems impossible to these men of science that one of His secretaries should be able to use both names. That is, the historian of a public man could not call him Judge as he speaks of him in court, and then suddenly name him as a father when he views him at home among his children! Thus Moses who calls God "Elohim" in the first chapter of Genesis could not have written chapter 2 when God (in relationship with a completed Creation) adds "Jehovah" to His former name!! But these scientific men are so wise that they can learn nothing.

The class will also be told about "the two Isaiahs." As at chapter 40 the subject changes somewhat, the same writer of course could not have written the first 39 chapters. The original editors of the Book were stupid men indeed for such an oversight! Wisdom will surely die with these 20th Century teachers! Hats off to them, please! The class will also be instructed with regard to Daniel, and the date of his book pushed way onward, for how could a man have written such accurate descriptions and details of things which happened long after the date ascribed to him? These men of "science" have well-nigh reached the devil's promise to man, "Ye shall be as God" (Gen. 3: 4, 5). They cannot therefore conceive that God should tell us about the future, since no one knows with certainty. Come down, therefore, Daniel, and own that thou art but a *historian*, and not a *prophet* of the Most High.

One wonders if such men can possibly have any

honesty, for, if learned as they profess to be, they must know the full, complete answers to their theories which have been published and which *they cannot refute*. Yet they go on repeating the same stale twaddle as if nothing had been said. By Solomon it was written: "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him" (Prov. 27: 22).

Mr. Lichliter, however, makes the gracious announcement that, in spite of the Bible being made up of "oral traditions, legends, myths, folk-lore, wonder stories," compiled by some clever editors, then revised by more clever ones, the New Testament at least "will probably remain unchanged!"

But try it, gentlemen—try to change that blessed Book—and then face the storm when it comes upon you! Thank God, there are yet thousands upon thousands who have heard a voice more than human in that Book which no more needs the commendation of human authorities (Jewish or Christian) than the sun needs the help of a candle. Perhaps some poor needy sinner reads in Isaiah, "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed," and the voice in Isaiah comes to him as the sweet voice of salvation—the pardoning voice of God. Another hears Him say, through Luke: "Thy sins are forgiven, . . . thy faith hath saved thee, go in peace," and he goes in peace treasuring in his bosom his divine clearance. Ah, "critics," rearrange that holy Book, and even Balaam's ass will rise up to rebuke your folly. Your "science"

and time were better spent in remodelling the heavens, assigning to each star and planet a more reasonable and suitable place according to your imagination.

One mourns for Christ's poor sheep under such guides. But is there not in them too the guilt of being willing to have it so?

Readings on Owing to constant journeyings of late,
1 John our brother Crain's serial article on
 1 John could not be sent for this issue.

THE MIDNIGHT CRY!

(Continued from page 78.)

CHAPTER I

**The Evidence that the Church of God is about to
 Close its Earthly History**

EVEN in apostolic days the near return of the Lord Jesus was ever kept before the souls of believers as a present hope; yet there are many scriptures that, in a hidden way (as we can now realize), intimated a certain series of events, or succession of conditions, which would run their course ere the blessed hope was fulfilled. In the wisdom of God these prophetic forecasts of the Church's history were couched in terms of such a nature that they could not rob the Christians of any period of the expectation of the imminency of the Lord's coming, which was designed to be as a great sheet-anchor to their souls, keeping them

from drifting into worldliness and kindred folly. But now that nearly twenty centuries, (two of God's great "days"—2 Pet. 3: 8), have elapsed, we can look back over the long course of the Church's pilgrimage and see how all her varied states and experiences were foreknown and foretold, and the heart leaps with joyful expectancy as we look ahead. For the next great event *must* be the shining forth of the morning star, "the coming of the Lord Jesus, and our gathering together unto Him."

I purpose to trace this out from several different standpoints. In the previous paper we noticed briefly how the Lord Himself intimated what has been mentioned in the parable of the ten virgins. It was a veiled picture of the whole course of Christendom, and plainly divides the Church dispensation into three distinct stages, or epochs: first, the period of eager expectancy. Second, the era of lethargic indifference to the blessed hope. Third, the season of awakening which was the almost immediate precursor of the coming of the Bridegroom. We are living in this last solemn time, and it is well to be trimming our lamps and waiting in holy fear for the summons which may come at any moment to enter in with Him to the Marriage Supper of the Lamb.

But there are other passages corroborative of this interpretation, and to them let us now turn.

In the two epistles to Timothy we have two distinct conditions predicted as characterizing what the Holy Spirit designates "the latter times" and "the last days." In 1 Tim. 4: 1-5 He speaks of the first of these periods; in 2 Tim. 3: 1-9 of the second. A careful reading of both passages ought,

I think, to convince any reader that they show the progress of evil.

At any rate, the conditions of the "latter times" were the first to develop, and out of these grew the anarchic state of the "last days."

I quote the first scripture in full: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; speaking lies in hypocrisy; having their conscience seared (*Gk.*, cauterized); forbidding to marry, and commanding to abstain from foods, which God hath created to be received with thanksgiving of those who believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer" (*1911 Version*).

Now, while the various things here credited to demoniacal influence are found in many modern systems, such as Christian Science, Seventh-day Adventism, and others, it is very evident that it was the Romish apostasy through which they were introduced. The "latter times" were the times of Papal domination. Their evil teachings are still to be found on many sides, but the point I want to make is, that the latter times have long since been passed, and we are further down the course of time than many have supposed.

Note well how Rome has fulfilled this prediction to the letter. Departing from the faith of God's word, she has been misled by evil spirits seducing her devotees to believe that the church cannot err and that her voice is the voice of inspiration. Thus has Satan foisted doctrines of demons on the blinde

nations. The very citadel of untruth, Rome, has spoken lies in hypocrisy, her leaders having cauterized consciences which seemed immune to all Scriptural appeals. This the Reformation proved, when God "gave her space to repent . . . and she repented not" (Rev. 2: 21).

But one might say: "All this is mere assumption. You tell us Rome is demon-led. You tell us her hierarchy teach lies in hypocrisy. But this is the very point to be proven. What outward evidence have you that she is the guilty one?"

In reply we turn to verse 3, where God has given us two great marks which none can successfully deny fit Rome, as they fully describe no other large communion. It was Rome who forbade to marry—enjoining an unnatural celibacy upon her vast clergy and her hosts of monks and nuns, thus setting herself up to be wiser than God (who says: "Marriage is honorable in all," Heb. 13: 4), be-littling God's holy ordinance of matrimony, declaring the celibate nun far holier than the married mother, and the unwedded priest in a higher state of grace than the godly husband and father.

And what of the second mark? Who has so assiduously cultivated the dogma that piety is manifested in abstention from certain foods, as Rome? God created all to be received with thanksgiving. Rome would damn the one who ate flesh on a Friday and gave God thanks therefor! Her numberless rules on such subjects declare all too plainly that she is the one marked out beforehand in 1 Tim. 4. Others have been deluded by the same demons, but it was in the Roman apostasy that the latter times came in.

Now let us turn to the second epistle: "This know also, that in the last days perilous times shall come. For men shall be self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, unforgiving, false accusers, incontinent, savage, haters of good, traitors, heady, highminded, lovers of pleasures rather than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with manifold desires, ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all, as theirs also was" (*1911 Version*).

These are the great outstanding features of the "last days"—closing the Church dispensation, and to be immediately followed by the coming of the Lord. Can any believer in Holy Writ doubt our being now in the very midst of them?

But it may be here objected: "When have men in general been other than as here depicted? Is not this but a repetition of what Paul has already said in describing the heathen world in his day? (Rom. 1: 29-32.) In what special sense are they any more characteristic now than then?" To these very natural queries, I reply: Such things, indeed, ever described the heathen; but in 2 Tim. 3, the Holy Spirit is describing conditions *in the professing Church* in the last days! It is not the openly wick-

ed and godless who are being depicted here. It is those who have a form of godliness while denying its power. *This* is what makes the passage so intensely solemn and gives it such tremendous weight in the present day. There are twenty-one outstanding features in this depicting of Church conditions in the last days, and that each may have its due weight with my reader I touch briefly on them in order.

1. "Men shall be self-lovers." It is men self-occupied, as contrasted with the godly of all ages, who found their joy and delight in looking away from self to God as seen in Christ. This is the age of the egotist in matters spiritual as well as carnal. Men find their God "within" them and not without, we are told. They make no secret of it. When they profess to love God they love themselves alone.

2. "Money-lovers." Is it necessary to speak of this? Colossal fortunes heaped together by men who profess to believe that this world is crumbling! What a spectacle for angels and demons! There was one Simon Magus of old. He has myriads of successors in the professing church to-day, and the command "not to eat" with a covetous man or an extortioner is in most places a dead letter indeed.

3. "Boasters." Read the so-called Christian papers; attend Christendom's great conventions of young people, or old. Listen to the great pulpiteers of the day. What is their theme? "Rich and increased with goods and have need of nothing"! Great swelling words are rapturously applauded by people dwelling in a fool's paradise, even when uttered by men who are tearing the Bible to shreds, and whodeny practically every truth that it contains.

4. "Proud." So proud as to glory in their shame—congratulating themselves on the very things the word of God so unsparingly condemns. Proud of their fancied superiority; proud of their eloquence proud of their mis-called culture; proud of their very impiety, which is hailed as the evidence of broad-mindedness and a cultivated intellect! How nauseating it must all be to Him who said, "Take my yoke upon you and learn of Me, for I am meek and lowly of heart."

5. "Blasphemers"! Yes, there it is—that big, ugly word that one hesitates to use, but which is chosen by the Holy Spirit Himself to describe the men drawing salaries as ministers of Christ who use their office to impiously deny His name! Blasphemers! Aye, the whole host of the new theologians, miscalled "higher critics," and all their ilk—all who deny the deity of the Son, His virgin-birth, His holy Humanity—blasphemers, every one, and as such to be judged unsparingly in the harvest of wrath so near at hand! And think of the disloyalty to Christ of Christians—real Christians, I mean—who can sit and listen to such men week after week and are too timid to protest, or too indifferent to obey the word, "From such turn away"!

6. "Disobedient to parents." It is one of the crowning sins of the age, and indicates the soon breaking-up of the whole social fabric as at present constituted. Opposition to authority is undoubtedly the characteristic feature of the times. Children will not brook restraint, and parents have largely lost the sense of their responsibility toward the rising generation. Does this seem unduly pessimistic? Nevertheless, a little thoughtful consideration

will, I am sure, convince any reasonable person of its truth. And it may be laid down as an axiom, that children not trained in obedience to parents will not readily be obedient to God. We have been sowing the wind in this respect for years, as nations and as families. The reaping of the whirlwind is certain to follow.

7. "Unthankful." It is the denial of divine Providence—utterly forgetting the Source of all blessings, both temporal and spiritual. Straws indicate the turn of the wind, and even in "so small a matter," as some may call it, as the giving-up of the good old-fashioned and eminently scriptural custom of thanksgiving at the table, we may see how prevalent is the sin of unthankfulness among professed Christians. Go into a restaurant or other eating-house; how often can you tell the believer from the unbeliever? The haste and irreverence of the day marks all alike, with very few exceptions.

8. "Unholy." The godly separation from the world according to the Bible is sneered at as "bigotry" and "Puritanism." In its place has come a jolly, rollicking worldliness that ill comports with the Christian profession. *Piety*—that first of all Christian virtues—is ridiculed, and unholiness not only condoned, but applauded. It is not necessary to be outwardly vile and abominable to be unholy. The breaking down of the line of separation between the believer and the unbeliever is unholiness.

9. "Without natural affection." The foundations of family life are being destroyed. Divorce and all its kindred evils cast their dark shadow over the professing church, as well as over the body politic. Marriage is largely a convenience; "They twain

shall be one flesh" is dubbed a relic of by-gone ages!

Of the next unholy octave I need not write particularly. To enumerate them is enough to stir the heart and appal the soul when it is remembered how they are tolerated and spreading through the great professing body. 10—"unforgiving"; 11—"false accusers" (let us beware lest we be found almost unwittingly in this Satanic company!); 12—"incontinent"; 13—"savage"; 14—"haters of good"; 15—"traitors"; 16—"heady"; 17—"high-minded." This last accounts largely for the daring things proudly uttered by learned doctors against the Scriptures and the great fundamentals of the faith, and complacently accepted by unregenerate hearers. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5: 31.)

18. "Lovers of pleasures rather than lovers of God." Would you not almost think the words were written by some fiery-souled exhorter of the present day? How aptly they characterize in one brief clause the greatest outstanding feature of the religious world. The Church of God has gone into the entertainment business! People must be amused, and as the Church needs the people's money, the Church must, perforce, supply the demand and meet the craving! How else are godless hypocrites to be held together? and how otherwise can the throngs of unconverted youths and maidens be attracted to the "services"? So the picture-show and the entertainment, in the form of *musicale* (sacred, perhaps!) and minstrel-show take the place of the gospel address and the solemn worship of God.

And thus Christless souls are lulled to sleep and made to feel "religious" while gratifying every carnal desire under the sanction of the sham called the Church!—And the end? What an awakening!

19. "Having a form of godliness, but denying the power thereof." Men must have some form of religious expression, and so the outward thing is sustained after the life is gone out of it. Thus formality prevails where regeneration, conversion to God, the Spirit's sanctification, and everything really vital has long since been virtually denied. The bulk of so-called church-members do not even profess to have been saved, or to be Spirit-indwelt. All this is foreign to their mode of thought or speech. 'The gospel, which alone is "the power of God unto salvation," is seldom preached, and, by the mass, never missed! Could declension and apostasy go much further? Yet there are still lower depths to be sounded!

20. "Feminism." No, you won't find the word—but read verse 6 again, slowly and thoughtfully. Does it not indicate a great feminist movement in these last dark days? "Silly women, laden with manifold desires"—craving what God in His infinite wisdom has forbidden them: authority, publicity, masculinity, and what not? Thus they leave their own estate and make a new religion to suit themselves. Is it a matter of no import that just such emotional, insubject women were the tools used by Satan for the starting and propagating of so many modern fads? Need one mention Mesdames Blavatsky, Besant and Tingley of Theosophy; the Fox sisters' relation to modern Spiritism; Mrs. Mary Baker Glover Eddy and her host of female practi-

tioners in the woman's religion mis-called "Christian Science"; the neurotic Ellen G. White and her visionary system of "Seventh-day Adventism"; Ella Wheeler Wilcox and her associates in the spreading of what they have been pleased to denominate the "New Thought," which is only the devil's old lie, "Ye shall be as gods," in a modern garb; and the women expounders of the "Silent Unity," or "Home of Truth" delusions? All these are outside the "orthodox" fold;—but when we look within, what a large place has the modern feminist movement secured on the affections of women who profess to believe the Bible, but who unblushingly denounce Paul as "an old bachelor" with narrow, contracted ideas, little realizing that they are thereby rejecting the testimony of the Holy Spirit. It is one of the signs of the times, and clearly shows to what awful vortex the professing body is drifting!

21. "Ever learning, and never able to come to the knowledge of the truth"—and that by *their own* confession. They are "truth-seekers." Ask them if it be not so. They confess it without a blush, and consider it humility thus to speak. According to these apostates, the Church which began as "the pillar and ground of the truth," is, in this twentieth century of its existence, "seeking" the truth—thereby acknowledging they never yet have found it! Truth-seekers! Yet the Lord Jesus said, "I am the Way, the TRUTH, and the Life." Why then seek further? Because they have drifted away from Him and His word, so they go on, ever learning, ever seeking, and ever missing the glorious revelation of the TRUTH as it is in Jesus.

Well—this is the end. Declension can go no fur-

ther than to deny the Lord that bought them, until He Himself shall remove His own to the Father's house. Then the apostate body remaining will declare, "We have found the truth at last!" and they shall worship the Antichrist, believing the devil's lie and calling it the truth. And how comes such delusion? "And for this cause God shall send them strong delusion, that they should believe the lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2: 11, 12—1911 Vers.).

H. A. IRONSIDE.

(To be continued.)

LIKENESS TO CHRIST

DOES it ever cause you any grief and anxious concern, my Christian reader, that you are so unlike the One whom you trust and love? I speak now, not of what others may see in you, but of what you know yourself to be.

I have read of a man in India who was so Christ-like in his ways, that when some natives who knew him heard a missionary describe the life and ministry of the Lord Jesus when here on earth, they thought he was referring to their friend! Perhaps you feel that there is little likelihood of *your* being mistaken for the Lord Jesus! Surely the better we know ourselves the more ready we shall be to own our unlikeness to Him.

Now we find again and again in Scripture the fact that people become like the things they are occupied with, or the persons with whom they keep company.

During the latter part of the history of Judah under the kings of the house of David, after the close of the long series of wars with the Philistines, the two nations settled down to dwell together in amity and companionship. The result was that the people of God became *like the Philistines* (Isa. 2:6).

We read too that they who trust in idols are *like unto them*. Their imagination clothes the idol with certain qualities, generally evil, and by constant occupation with that which they conceive it to be, a moral likeness is produced in the idolator (Ps. 115:8).

This principle is stated clearly and definitely in Prov. 23:7, where it says of man, "As he thinketh in his heart, so is he." A man becomes conformed to the object with which his heart is occupied.

Now this applies both in the direction of good and of evil. If a man's heart is thinking of evil things, he becomes evil in character and ways. If a man's heart is thinking of excellent things, those excellent things express themselves in his life. This gives great importance to the exhortation to think on things that are true, honest, just, pure, lovely and of good report (Phil. 4:8).

It is not easy, however, to concentrate the thoughts upon abstract qualities, however good they may be—nor is it necessary, for all these things of spiritual excellence have been set forth in the Lord Jesus. As we trace out His pathway here, by the help of the four Gospels, our hearts contemplate things that are lovely indeed, and a certain measure of moral conformity thereto is produced.

More, the One in whom all these things were set forth is not to be numbered amongst the dead. The records of His life are not mere memoirs. He

is alive from among the dead, and though the circumstances which surround Him are different, He Himself is *just the same* (Heb. 13: 8). The same Jesus, whom we learn to love increasingly as we read of His gracious and perfect ways among men, is in the glory, and our hearts may be engaged with Him there. We may behold, as Stephen did, the glory of the Lord, and the result will be sure—we shall in measure, as we behold it, be *changed into the same image* (2 Cor. 3: 18).

There is no other way to become like Christ than this. If our desire is to be engaged with Christ in glory, the Holy Spirit will greatly help us. He will delight to do so. In thus keeping company with Christ we shall become Christ-like. Not that we shall be conscious of it in a way that will minister to our pride and self-satisfaction, but others will be able to take note of us that *we have been with Jesus*.

H. P. BARKER

PEACE ON EARTH

MUCH has been said of late as to the advisability of the nations putting into operation a plan whereby matters of international importance might, when in dispute, be adjusted by arbitration rather than by war. In some quarters it has even been alleged that such a plan will soon appear so feasible that, in all probability, the world is in the throes of "the *last* war." To be sure, those who thus speak have been named "optimists" by those of a contrary opinion, nevertheless they continue to make cheerful predictions.

On the other hand, many have recently begun to

surmise that the present-day civilization, by its recent "reversion to brutality," has proved itself to be little more than a thin veneer. Of course those of this opinion are called "pessimists."

Now, Christians, in their true Christian character, are neither optimists nor pessimists. They hear what God has said in His word, and this rules their minds. It is therefore proposed to look into Scripture and see what God has said concerning a universal and lasting peace. In so doing, only one or two passages of Scripture will be cited on the points raised, as it would be impossible in a short paper to quote the many with which it is replete.

THE FACT

Isaiah says: "And He (the Lord) shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (chap. 2: 4). Again, "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 Everlasting Father, The Prince of Peace" (chap. 9: 6). At the birth of Jesus, the heavenly hosts are heard saying: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2: 14). Such texts intimate the *fact* of a universal and lasting peace, and call attention to the One who is to achieve such results, and whose advent into the world involves them.

DELAY

It may now be said: Since the fact is affirmed,

and the Agent of its achievement announced, how is it that its accomplishment has been delayed so long since His appearance? The answer is plain. When Christ presented Himself to mankind *He was rejected*. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own (Israel) and his own received Him not" (Jno. 1: 10, 11). Mankind in general, no less than the Jews, knew not the day of their visitation, nor the things that belonged to their peace. But it may be asked: Is the situation not altered now? Is it not true that these Western countries can be called Christian? Let Scripture answer. Christ said (anticipating His rejection): "*Now is the judgment of this world*: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die" (Jno. 12: 31-33). These words teach that the moral system called the world is *judged*, a fact that precludes the hope of its becoming Christian. Moreover, it is as rejected, and not as popular, that Christ is presented as the gathering Centre for mankind. Consequently, it is said, not merely "the world knew Him not," and "they have not known the Father nor Me," but He says of His own: "They are not of the world, even as I am not of the world." And again, "The world knoweth us not, because it knew Him not" (Jno. 17: 16; 1 Jno. 3: 1). The world did not know the Father nor the Son here upon earth, neither does it know "*us*," Christians.

This partly explains the Lord's words: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to

set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household" (Matt. 10: 34-36). Take an example of this. When Severus, a Roman emperor, in the third century, commanded that suspected Christians should "offer sacrifice for the welfare of the emperor," Perpetua, a young woman of twenty-two, was entreated by her father, who was a pagan, to comply with the edict. But, notwithstanding the tears of her aged father, and in spite of her affection for him, she firmly rejected his counsel and suffered a martyr's death. And although, in a later day, Christians entered politics, they did not make the world Christian. They indeed merely became corrupted themselves, and obliterated, as far as they could, the line of demarkation between Christianity and the world. Hence, even to-day, if any one will follow Christ, he will discover that the "sword," or enmity of the world against Christ and His followers has not ceased, but still divides between what is of Christ and what is of the world, which Christendom, so-called, really is.

It may now be asked: "Why are Christians left in the world, if not to make it Christian?" They are left in it to testify of Christ—rejected by the world, yet to preach forgiveness through His name to all who will receive Him: and those who believe the message become separated from the world-system and are united to Christ in heaven; they are members of His body on earth while waiting for His return.

We thus see that in this present time peace can-

not be established on earth because Christ is rejected, and that His true people, those who have received Him, namely, His Church, instead of altering the situation, intensify this testimony in the measure that they maintain the cause of Christ, which emphasizes the breach between Christ and the world. Meanwhile, Christians await Christ Himself. He is their hope; as it is written: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4 : 16, 17).

WAR

After this rapture of the saints to heaven, and *before* our Lord's public manifestation, when He will appear with them to rule over the earth, two events of great significance will transpire. There will be war in heaven and war on earth. As to the former, it is said: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12: 7-12). Being limited to the earth in his sphere of operations, and that only for a short time, it is said: "Woe to the inhabitants of the earth and of the sea! for the devil is come down

unto you, having great wrath, because he knoweth that he hath but a short time " (Rev. 12 : 12).

In the state of things that will ensue, Satan will have recourse to certain agents upon earth ready to carry out his measures. We will but refer the reader to Rev. 13, where he will find two of them mentioned. Speaking in a general way, lawlessness and not righteousness, violence and not peace, will ravage the earth at this time. Take for an example the following: "And when He (the Lamb) had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Rev. 6 : 3, 4). Here is described a state so awful that any little peace remaining on earth is said to be removed. It is a phase of things that will develop after the rapture of the saints, and will become more pronounced in a diabolical way after Satan's expulsion from the heavens. It will culminate in a vast militaristic system, notably blasphemous and idolatrous, a system thoroughly opposed to the claims of the righteous Heir of all things, who is to set up His kingdom on earth, and this system shall be totally overthrown (Rev., chaps. 13 & 19).

PEACE

Then for a thousand years, says the word of God, Christ and His saints shall reign over the earth and Satan will be bound during that time (Rev. 20) — a time when righteousness shall reign, and peace will prevail as a result.

(1) In psalm 94 : 15, a time is described when "judgment shall return unto righteousness : and all the upright in heart shall follow it." Are judgment and righteousness allied on the thrones of the Gentile powers to-day? Alas, no! When Pilate gave judgment against Jesus, it was publicly demonstrated that righteousness had departed from judgment, but when Jesus comes again it will return to it. Thus in psalm 72 : 2, Christ, in His Solomon-character, is seen judging His people with righteousness and His poor with judgment.

(2) "He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence : and precious shall their blood be in His sight" (Ps. 72 : 13, 14). To-day the poor and needy are *not* "spared," but are the subjects of oppression and domination of rulers; they suffer violence, and their blood is poured out like water ; but in that day they will realize the mercy of Christ's rule, for He will maintain their cause and shall account their blood "precious."

(3) Well might the Psalmist close this section of the book, saying: "Let the whole earth be filled with His glory; Amen, and Amen" (ver. 19). The first man had ultimately made his powers apparent in pride, self-glory and destruction, but the Second Man, who gave His life in atonement for man's sin, will make His healing grace apparent in the whole earth. He will come like showers after the mowing of the earth. He will make the earth again to rejoice after the first man has devastated it, and everything will acclaim His glory and declare that HE "has done it!"

"He'll bid the whole creation smile,
And hush its groan."

R. J. R

THE MIGHTY WORD

THE worlds were built by it:—"The worlds were framed by the *word* of God" (Heb. 11: 3).

The heavens owe their existence to it:—"By the *word* of God the heavens were of old" (2 Pet. 3: 5).

Light came with it:—"God *said*, Let there be light: and there was light" (Gen. 1: 3).

Children of the Father are begotten through it:—"Of His own will begat He us with the *Word* of truth" (Jas. 1: 18).

We are regenerate through it:—"Except a man be born of water (the *Word*) and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3: 5). Thus by it the spiritually and morally dead are made to live:—"The hour is coming, and now is, when the dead shall hear the *voice* of the Son of God; and they that hear shall live" (Jno. 5: 25).

Three words from the WORD fell on a man rotting in the grave, and immediately he rose to his feet (Jno. 11: 43).

"*All* the dead are to hear *His voice* and shall arise:—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear *His voice*, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5: 28, 29).

By *the Word* God's people are sanctified:—"Sanctify them through Thy truth; Thy Word is truth" (Jno. 17: 17). "Seeing ye have purified your souls in obeying the truth" (1 Pet. 1: 22).

ANSWERS TO CORRESPONDENTS

QUES. 11.—Is it possible for a Christian to ever get “in the flesh”? I know we have the flesh in us, and Scripture says: “Ye are not in the flesh”; but if the flesh acts what would you call it? In 1 Cor. 3 they were called *carnal*; would that not be as men in the flesh?

ANS.—“In the flesh” is the *position* before God of the unconverted man, as “in the Spirit” is that of the converted one. In the first he is in that position by his natural birth—he is a child of Adam. In the second by his spiritual, or *new* birth, he is a child of God and the Holy Spirit dwells in him. Nothing can destroy this new position and relationship with God (John 10: 27-29; Rom. 8: 31-39).

To be “carnal” is not at all the same as being “in the flesh.” The Corinthians *were* carnal because there was among them “envying, and strife, and divisions”—they walked *as* natural men and not as spiritual. But if your child acts as the children of an enemy, it does not constitute him a child of that enemy. You may shame him by comparing his ways with those of the enemy, but you never place him as one of them. The Corinthians brought upon themselves the judgment of God for their carnality (chap. 11: 30), whilst at the same time they were told, “But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (chap. 6: 11).

QUES. 12.—Would you kindly explain what the meaning is of a Christian having such an experience as this: The Lord had come and she had been left behind; and this occurring twice, she feels somewhat worried about it.

ANS.—It may be the Lord wishes to break up the bad habit of trusting in dreams. Before His word was all revealed and written down, He often spoke to His people in dreams, but now that we have His word in our hands all else must give way to it. We must trust in it as the ship in which we sail.

It might also be that you have not settled peace in your soul; that some form of self-righteousness or self-occupation is lurking there, preventing your Christian progress. In such a case the Holy Spirit might be using the fear produced by such an ex-

perience to shake you down upon the Rock till you are at rest. Or it might be that you have been affected by the evil teaching of that school which makes the being caught up to the Lord a matter of merit, thus leaving behind those who have not that merit, to go through a kind of purgatory to prepare them for being with the Lord later on. The doctrine pleases the Pharisee but torments the tender-hearted.

The word of God says, "Behold, I show you a mystery: We shall not all sleep, *but we shall all be changed*," etc. (1 Cor. 15: 51). And note in chap. 1: 2 that that Epistle is not addressed to the Corinthians alone, but also to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Trust in that Word against any and every other voice, whether it comes from within you or from without. Everything is a lie which attempts to contradict it in aught that it says.

QUES. 13.—It has been suggested that Michael the archangel was the Lord Jesus Christ. Is this right?

ANS.—If so, it would place our Lord in a strange position, as seen in the ninth verse of Jude. Though chief among angels, Michael, according to this verse, is a creature, and we see how he keeps the creature's place. It would be a serious error to put our Lord in that place. But often such suggestions are made without much thought, and with far from evil intent. It is, however, only by having the word of Christ dwelling in us richly that we avoid errors, great or small.

QUES. 14.—Preachers here say that we cannot be *born* of God; that we are only *begotten*, and they use certain changes in the translation of the New Version to establish their teaching. Have they any ground for this?

ANS.—None whatever. You may trust without fear the common, or "King James" Version. It may not be very critical, but it conveys the mind of the original in such a faithful way as to produce in the reader a divinely-wrought faith, and that is better than all the hair-splitting of men whose knowledge is of that kind which puffs up rather than edifies. Satan has been active to muddle the truth as to the New Birth, both to hide its importance and the greatness of the blessings linked with it. They who maintain in their souls the simplicity which is ever in Christ, will escape the contentions and perplexities of the would-be metaphysicians.

Some answers remain for next No. of Help & Food

EDITOR'S NOTES

Conflict to the Bitter End THE European war continues, and no doubt will continue until one or the other must yield to superior power. Then will come the reckoning time when pains and burdens will be imposed upon the vanquished, in keeping with the seriousness of the principles involved and the damage caused.

What a picture this is of another and far more serious conflict going on between men and the righteous Ruler of the universe. When the world demanded the death of the Son of God, it entered into a conflict with God which must continue until one or the other is vanquished; then will follow the reckoning, the results here too being in keeping with the seriousness of the principles involved, and the damage done by trampling the truth underfoot.

In this conflict we know where the right and the wrong are in an absolute way; with men the right or the wrong is not generally all on one side, but with God righteousness is the very foundation of His throne, and all His demands are right. *Faith* knows this, and sues for peace before the reckoning time. And God delights to minister peace, for Christ has "made peace by the blood of His cross" (Col. 1: 20). For all such, the reckoning came upon the head of our blessed Lord Jesus Christ. So perfect and complete was the reckoning there that all who have found peace in Him are forever freed from any renewal of that reckoning; that is what makes them a free and happy people, not careless of sin, because they remember what it cost

their Saviour; and the love they now bear Him, together with the Spirit of Christ that dwells in them, demands a holy life, not merely a life free from gross sins, but a life of sincere devotion to Christ and conformity to all the will of God.

Thus, for all believers, the conflict is ended forever, for they have surrendered and bowed to God's terms of peace.

But what of the rest? Still refusing to bow to God's terms, they continue in the conflict until, His patience at an end and His time of reckoning having come, they stand before His bar, and every knee will bow, and every rebel tongue have to confess that "Jesus Christ is *Lord*, to the glory of God the Father;" then the abyss, the darkness and the woe resulting from having dared oppose and insult the Eternal God.

We have said that Christians are free from this dreadful reckoning because they have submitted to God. Is there not, however, in many of God's children still left a remnant of antagonism, of unjudged sin, which refuses to comply absolutely with all the word of God? Objection is raised to this or that passage, to this or that doctrine, because it disturbs some part of an unbroken will, or points to a path which offends pride. Self-surrender in the Christian, in *everything*, while not linked with the same thing as the sinner's surrender, is no less important, for it lies at the root of all Christian progress and fruitfulness, for which at the reckoning time, *for the Christian*, there will be rich reward. Even at the risk of repetition, we would press upon the people of God that there is as true a reckoning time for them as there is for rebellious sinners,

though of a very different sort. The Christian's reckoning time is at our Lord's coming again, which certainly is very near. May we all be found, not merely as men who believe in the Lord's second coming, but "as men who wait for their Lord."

EXTRACT

"Let us call each other's spiritual senses into exercise, but not seek either to frighten or to school others into *our* way of thinking. Let us, beloved, get the apostle's *spirit* as well as his *knowledge*. Let us, as another has said, 'aim to gather knowledge more from *meditation* than from *study*, and have it dwell in us, not as opinions, but as food of communion, the quickener of hope and refreshment of the kingdom of God within us.' Let us esteem it holier to confess difficulties than to grapple with them in the ingenuity of strength of intellect. When some fond thought is made the great object, it soon works itself into a central place: the ardor of the soul is disturbed, and the godly edifying of the saints hindered.

"We have to remember that knowledge is only a part of the field of our husbandry (2 Pet. 1: 5-7); it needs to be *regulated* rather than *gratified*. Many who have far less of it than others have more abundant and richer fruits in service and personal love to the Lord. May the Lord deepen in all His saints the power of His redeeming love, to shed among us the savor of His precious and honored Name."

THE TRIUMPH OF UNITARIANISM

THE word "Unitarian" has always been repulsive to the evangelical Christian, being the synonym for a practical infidelity as to the word of God, and above all, for that which can never for one moment be condoned, a denial of the Godhead of our Lord Jesus Christ. The name is still repellant even in these days of indifference and so-called liberal-mindedness, for men are not yet ready to cast off the forms of orthodoxy, although the substance may have largely slipped from their grasp.

As we look, however, about us, at the condition of things in professing Protestantism, the general trend of thought, the growing departure from the standards of truth once held dear, we cannot but see that Unitarianism in essence and in fact, if not in name, has triumphed over that which once held it in abhorrence. It may be well to look at a few details which justify this most serious statement.

First: The place occupied by the Scriptures. Unitarianism has always stood for a large liberalism as to the inspiration of the word of God, and the comparative value of the Bible in relation to other works of literature. It has been quite free to admit the literary excellence of the Bible; that it is a priceless heritage of the best literature in poetry and historical narrative. But with this apparent recognition of the Bible's claims to literary merit, Unitarianism has refused it a place of eminence above all other literature. Of course, many differential statements have been made as to its superiority to one and another author; but as a matter of

fact, inspiration has been applied to Shakespeare and Goethe as well as to Isaiah and Paul.

What, let us ask, is the attitude of Protestantism at the present day to the word of God? Do we not hear from the pulpit faint praise of the Bible, which could be uttered as readily by the Unitarian as by the professedly orthodox? The word of God is no longer supreme. It is no longer unique. It no longer commands the reverence, the submission to "Thus saith the Scriptures," nor does it awaken in the hearts of most that "fear of the Lord" which is the "beginning of wisdom." Inspiration is not now, "Holy men of old spake as they were moved by the Holy Ghost;" and "All Scripture . . . given by inspiration of God," is now modified so that it cannot offend the susceptibilities of the more liberal. Thus Unitarianism has triumphed as to its view of the inspiration of the word of God.

Second: The condition, salvation and prospects of man. Unitarianism has always contended that man had in him the elements of reformation, which needed only cultivation to develop a true ideal. It has denied the fall in any real sense; and as to the doctrines of total depravity, the helplessness of the sinner, and the eternal doom of a just retribution awaiting him—these have been ever repudiated. What is needed is simply for man to assert himself; to shake himself free from the grosser vices which mar the body socially; to become a kind father, a better husband, a good citizen; to cultivate a taste for literature, music and the arts, and thus to answer to the inward light which is in his own heart.

The "orthodox" pulpit of the day reiterates the

same teaching. All the doctrines which teach the humiliating truths of man's guilt before God, his need of an atoning sacrifice, his helplessness to better himself, his need of new birth—are becoming more and more obsolete. They are either considered narrow and old-fashioned views, or else are more boldly repudiated. We need but read the titles of the sermons that are being preached, to see that good citizenship, civic righteousness, business morality and the cultivation of man, are now the themes which occupy the average pulpit. Here again, Unitarianism has triumphed.

Third: The Person of the Son of God. The name "Unitarian" is the opposite to "Trinitarian," and describes that belief which declares that God is but one Person; the Holy Spirit is therefore but an influence, and Jesus is but a man.

We speak of that which characterizes Unitarianism as a whole. Of course, there have been some who have shrunk from the bold statement that our Lord was a mere man; but as a whole, Unitarianism has stood for Christ being one like ourselves—an ideal man indeed, of exalted morality, of devotion to duty, of singular unselfishness and absolute purity of life, a model for imitation, and one whose teachings embody all that is best in the great work of the moral uplift of humanity. Rightly, all this has been considered but a fresh insult to the Lord of glory. To classify Him with fallen man, no matter how exalted in his personal character, has been to declare that He has inherited a nature like the rest of mankind. To deny the fall for these, has been but to degrade Christ to their level. To make Him a mere example, is but to declare

that others can be like Him in the loftiness and the purity of His character and in the rectitude of His life.

Orthodox Christians have shrunk with horror from all this, and have branded it as blasphemy of the most terrible kind. To deny that "the Word was God," that "all things were made by Him," and that He who became flesh and dwelt among us in the lowliness of manhood, was also ever "God over all, blessed forever"—to deny these has been rightly considered as depriving one of any right to be called by the name of Christian.

But, alas, how is it now? Unitarianism has triumphed here too, as in its doctrine of the Scriptures and the condition of man. The virgin-birth of the Son of God may be trifled with or even denied; His Godhead is passed over so lightly as to be practically ignored or more openly refused. His humanity is so dwelt upon that His deity is lost sight of, and His character is so presented as the model for man's imitation, that its unique, spotless purity, its Godhead glory, are eclipsed, and we have Jesus as a man only before us. Here, then, is the triumph of Unitarianism as to the Person of Christ.

Fourth: The Atoning Sacrifice. Once we heard, with horror, the sacrificial death of our Lord Jesus, the value of His precious blood, spoken of as "the religion of the shambles." Unitarianism, in denying the fall, consistently denied the need of a sacrificial Substitute for sin. If man was not the guilty and lost sinner that the word of God depicts him to be, he did not need an absolutely spotless sacrifice as His substitute. Conscience needed to be edu-

cated, to be emancipated from the low thought of a God of vengeance and of judgment and brought into the "sweetness and light" of the universal Fatherhood of an all-good, all-wise, all-loving Being.

To speak of being made nigh by the blood of Christ, of having boldness to enter into the holiest of all by the blood of Jesus, of the blood of Jesus Christ His Son cleansing us from all sin, was to be held in the bonds of superstition. Peace with God on the ground of the atoning work of Christ, redemption, acceptance, a known present and eternal salvation through the finished work of Christ, all these belonged to the same category.

Is it possible that the orthodoxy of to-day finds nothing too shocking in such statements as these! That it can take up more or less boldly similar declarations and present self-culture, education, liberality of view, and the pressing on to higher ideals as a substitute for that which gave their fathers peace, which brought them into a relationship with God where they could call Him "Abba, Father," not as being part of a common humanity, but as those whose sins had been forgiven and as those who had received the Spirit of adoption unknown to the world? Is conversion preached now? Are sinners warned to flee from the wrath to come? Is the blood of Christ presented as the only hope for a lost and guilty man? Is the Cross presented as the only shelter for a guilty world over whom judgment is hanging? Without being unduly censorious or hopeless, must we not say that here, too, Unitarianism has triumphed and has robbed the professed people of God of the Cross and sacrifice of Christ?

Fifth: The destiny of man. Unitarianism has always been practically identical with universalism, in that it has denied the certainty of divine retribution and the eternity of future punishment. Man makes his own hell and carries it in his bosom, it declares; an undeveloped character, an habituation to vice, bring their own consequences; but a God who would inflict punishment, who would pour out His wrath upon the ungodly, who would banish eternally from His presence the unclean and the unholy, is not the God whom Unitarians believe in. We need only compare the solemn warnings which once were heard in the preaching of the gospel with the studied silence as to future punishment, or the bold denial of it, to see that here, too, the leaven of Unitarianism has permeated into orthodox denominations.

We may thank God unfeignedly for every exception to the above sad facts. There are still multitudes of His own who abhor all this Unitarianism, and there are many faithful servants who still are determined to know nothing save Jesus Christ and Him crucified. We thank God for these, and for all who maintain "the faith which was once for all delivered to the saints."

One question presses. If the word of God declares that "a little leaven leaveneth the whole lump," what shall we say of a system over which Unitarianism has triumphed? Let God's beloved people take heed to the warnings which the word of God gives, and have no part in the dishonor done to our Lord Jesus, and refuse association with those who are but the enemies of the cross of Christ.

S. R.

"SEE, FATHER, I'VE WALKED IN YOUR STEPS ALL THE WAY!"

IN crossing the street on a wet muddy day,
A dear little child was heard proudly to say:—
"See, father, I've walked in your steps all the way!"

The path, fellow-pilgrim, we oft thoughtless make,
Is it what we'd like our dear children to take?
Perhaps we'd not thought there was so much at stake.

Have we, as we walked, said, Not only for me
This step, but for those who must come after me:
It might be a misstep for eternity.

Would we in God's pathway have them to walk here—
Though costing them sorrow and many a tear?
Or would we not want them to come quite so near,

But find through this world, for each dear little one,
A pathway less thorny, and smoother to run,
Where pleasures and joys of this world might be won?

To walk through the world as we'll wish we had done,
When we shall behold the blest face of God's Son,
All hungering to hear His most welcome "well done."

Ah, then we'll value as ne'er we have done,
The footsteps through earth of each dear little one.
And 'tis not too late if we've not yet begun.

Oh, then, let us walk in the steps of our Lord;
Just follow the path as marked out in His Word,
And pray that the little ones' steps may accord.

Then how we'll rejoice in that soon coming day,
To hear the dear children triumphantly say:—
"See, father, I've walked in your steps all the way!"

H. McD.

READINGS ON THE FIRST EPISTLE OF JOHN

(Continued from page 71.)

(Chaps. 4: 20—5: 13.)

THE apostle proceeds now to expose the pretensions and claims of those who seek to be recognized as being children of God, though lacking the marks by which such are distinguished. One may say, "I love God." He is claiming to know God, to know the love that is of God. We have seen that love in God is active. His love pours out, so to speak, on the objects of His love. One who says he loves God professes therefore to participate in the activities of that love which must, in some measure, be present in every one who loves God. Instead of this the false professor shows hatred to those whom, by his profession, he is bound to acknowledge as his brethren. The apostle uses a strong term as to such: he says, "*He is a liar*" (ver. 20).

In speaking of hating his brother, the apostle is not thinking of some sudden, provoked, or unprovoked, outburst of temper, though we may be sure he would not excuse this, but would unhesitatingly call it sin: it is an interruption, for the time, of the flow of communion between the Father and His child. But the apostle is not treating of that subject here. He is speaking of what we may call the uniform activity or state of the soul, its continuous habit. One characterized by hatred of God's children speaks falsely in saying that he loves God. He does not know God, is not dwelling in love.

But the apostle not only denounces such an one

as "a liar," making a false profession, but he would have us realize the utter *impossibility* of that profession being true. "No one has ever seen God at any time," he says; God is invisible; and how can one that does not love those whom he sees, love One he does not see? It is put in the form of a question only to add force in the conscience that it is impossible—the profession is *not* true.

There is another consideration to be mentioned. We have received a commandment from the Lord to love one another (Jno. 13: 34). By obedience to this injunction we prove ourselves to be His true disciples, and make manifest that we are His "friends." Every one who professes to love God professes to obey Him; but hating one's brother is not obedience. Obligation to love rests on every child of God; but it is not met by mere profession. Obedience to Him who is the source of love in His children is the mark by which it is shown to be in us (ver. 21).

Another mark of the children of God is the reception of Jesus as the Christ. One may not have much knowledge, may not be able to tell the blessings that are the heritage of the children of God, but bowing the knee to Jesus, his soul submitting to Him as the Christ of God, marks the true child of God. Being thus manifested as born of God, such are embraced by us as objects of love. It is true that many of their natural characteristics may still be seen in them. As long as we remain in the natural body we must expect it, but the spiritual tie is a stronger and dearer tie than the natural one. These natural characteristics cannot obliterate the spiritual tie. Even the failures which we

see in one another cannot annul it. They may call forth grief, pity, even stern rebuke, but the tie remains unchangeable, and its preciousness abides.

The love that is from God dwelling in us cannot be selective as regards the objects it embraces. To love in community with God is to embrace all the objects of His love. He loves every child *as* a child. Even though it may be at times disobedient, needing correction, and severe discipline may have to be administered, yet the tie, that through His grace has been established, abides, and is precious with Him. God loves His children with an abiding and unchangeable love. If then we have learned from Him what love is, and love in community with Him, then the objects of His love are the objects of love in us. We love the children of God as that—every one who has received Jesus as the Christ.

Again, loving in community with the Father implies that we love for the Father's sake, that is, *because* they are His children. We would not be true to Him if we did not; our love would not reflect His. This is surely implied in "Every one that loveth Him that begat, loveth him also that is begotten of Him." It means that we entertain His thoughts toward His children.

But this does not imply indifference to wrong conduct, disobedience, or fellowshiping evil ways. The apostle carefully guards the true character of love here. Love according to God must be of the right quality. Hence we read, "By this we know that we love the children of God, when we love God, and keep His commandments" (ver. 2). Our love to one another is not true love unless it is de-

fined and limited by love to God, which is proved by submission to His will—obedience to His injunctions or instructions. In verse 3 the apostle insists that obedience is the mark of loving God. We show our love to Him, not by professing it merely, but by unfeignedly governing ourselves by His instructions; they are by no means irksome if we truly love God.

In verses 4 and 5, another mark of a child of God is given. The true love of God, which is in His children, overcomes the world. The world is alienated from God, is in enmity to Him. The manifestation and proof of this is its rejection of the Son of God when He came into it. It did not recognize Jesus as the Lord of glory. It refused all testimony that He was the Son of God. His *presence* troubled the world. His *teachings*, and His *testimony* that He came from the Father were resisted and contradicted. His *works* of power were ascribed to the devil. His continuance here could not be tolerated, and they nailed Him to a cross between thieves. And the world has not reversed its judgment of Jesus. It still denies Him His rights. It is a great triumph over the world whenever an individual reverses the world's judgment of Jesus. Through the power of His love, individuals have, and still do, bow the knee to Him—owning Jesus as Lord of all. A mighty victory this!

But who are these victors—these overcomers of the world? Are they the adherents of humanitarian movements? the disciples of human philosophies? the promulgators of world-reform movements? No; these things, whatever the outward effects produced, leave the hearts of men un-

changed, heralded though they be as great victories. Victories over certain forms of evil *in* the world they *may* be, but not victories *over the world*.

Children of God alone are overcomers of the world—those who believe that Jesus is the Son of God. Faith, faith in Him—which sets to its seal that the divine testimony to Him is true—is the real victory. What a triumph of the truth it is when a soul steps out of the ranks of unbelievers, of rejectors of Christ, and takes its place in the ranks of those who believe that Jesus is the Son of God! “This is the victory that overcometh the world—our faith.”

I must notice here an idea which some have urged, in a mistaken way putting verses 1 and 5 in contrast. It has been stated that the faith which confesses that Jesus is the Christ is a lower faith than that which acknowledges Him to be the Son of God. But the Spirit of God makes no such contrast here. The idea cannot be justly drawn from the apostle's argument. The two things, in fact, go together: believing that Jesus is the Christ, and believing that He is the Son of God. It is not a question of the measure of intelligence in either case. Nathanael in John 1, acknowledges Jesus to be the King of Israel because he is divinely convinced He is the Son of God. Martha, in John 11, says, “I believe that thou art the Christ, the Son of God, which should come into the world,” expressing thus the faith of those who inwardly, divinely, received the Old Testament Scriptures. Peter's confession, in Matt. 16: 16, “Thou art the Christ, the Son of the living God,” is the expression of the faith of those who through the gracious activities of the Spirit in their souls hearkened to

the voice of the Father as He had spoken in the Old Testament writings.

These illustrations (with others which might be cited) make it plain that, as already said, believing in Jesus as Messiah and believing in Him as Son of God, go together. There may have been indeed lack in distinguishing; there may have been much misapprehension as to both titles. The full truth connected with them could hardly then be realized. The faith that was in them as a germ was to be expanded later, but in that germ there were both conceptions of the Lord. Their divinely given faith owned Him to be both Messiah and the Son of God. What victors they were over the leaders and teachers who, assuming the seat of Moses, were not obeying Moses!—who instead of listening to Him of whom Moses wrote, rejected Him and did everything in their power to hinder others from receiving Him. The faith that triumphed then is the faith that triumphs now. Those who now are the overcomers of the world are those who set to their seal that the testimony of God concerning Jesus is true. (To be continued.) C. CRAIN.

THE MIDNIGHT CRY!

The Evidence that the Church of God is about to
Close its Earthly History

(Continued from page 101.)

PREDICTIONS of two directly opposite conditions are made in the word of God in regard to events to be consummated immediately before the end. By that end is meant the return of the Lord to establish His kingdom and close up the Times of

the Gentiles. If therefore we see these predictions within a small degree of being already fulfilled prior to the rapture of the Church, we may be certain that the coming of the Saviour to the air is very near at hand.

The predictions referred to were made:—one directly by the Lord Himself; the other by the Holy Spirit through the apostle Paul. To the question of the disciples, "What shall be the sign of Thy coming and of the end of the age?" the Lord gave a lengthy answer recorded in Matthew, chaps. 24 and 25; but the prediction I refer to now is that of the 14th verse of chap. 24: "This gospel of the kingdom shall be preached in all the world for a witness unto all the nations; *and then shall the end come.*" Now I recognize, in common with others, a distinction in *aspect* between "the gospel of the kingdom" and "the gospel of the grace of God," but I regard it as a mistake to say that the gospel of the kingdom is not, or should not be, preached *now*. Each are but different aspects of the one gospel; and Paul preached both.

In Acts 20: 24, 25 we find the two aspects intimately connected in the ministry of the apostle Paul: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify *the gospel of the grace of God.* And now, behold, I know that ye all, among whom I have gone *preaching the kingdom of God,* shall see my face no more." See also Acts 14: 22. When he wrote, "If thou shalt confess with thy mouth the Lord Jesus," it involved the present phase of the gospel of the kingdom; when he

added, "And believe in thy heart that God hath raised Him from the dead thou shalt be saved," it was the gospel of the grace of God. Christ Jesus is *Lord*. He is also *Redeemer*. Men are called on to own Him in both characters. In the Jewish age, and in the coming tribulation period, the *kingdom* is the emphatic phase. Now, where there is intelligence, it is the *grace* of God that the gospel preacher will lay special stress upon.

Now it is the individual believer who owns the sovereignty of the Lord Jesus Christ. In the Tribulation era, when Matt. 24: 14 will be completely carried out, the whole world will be called on to own the sway of Him who is about to appear as King of kings and Lord of lords to reign over His world-kingdom.

But why this effort to show that the gospel of the kingdom is *now* being preached? Because, my reader, the *end* comes when it has been carried into all the world, for a witness! And even now it has gone to the uttermost parts of the earth, so that it can confidently be said that with the possible exception of a few *wild* tribes of Indians in South America, or negroes in Africa, there is probably no nation to whom the witness has not already been given. The nineteenth was the greatest missionary century since the days of the apostles. In one hundred years the whole world was practically entered with the gospel after a millennium of lethargy and indifference to the claims of the heathen. This great missionary awakening is like the trumpet blasts that herald the King's approach. In this twentieth century the work of carrying the gospel to the pagan world has gone on more extensively than ever. None can say when the last

tribe or nation will get the witness message, but when they do, "*then* shall the end come." And, mark it well, it is not before the rapture, but after it, that the final call is to be given. It will be Jewish saints, and not Christian missionaries, who will complete the work of world-wide evangelization; therefore the coming of the Lord as predicted in 1 Thess. 4 must be very near!

But now we turn to consider the other prediction to which I referred in the beginning. "That day," writes the apostle, "shall not come except there come the apostasy first" (literal rendering of 2 Thess. 2: 3). This is startling surely:—the gospel going into all the world—the apostasy sweeping all before it—and both just before the end, or the day of the Lord shall come!! How strange a paradox, and yet how exactly are both Scriptures being fulfilled! Never before such wide-spread missionary activity! Never before such far-reaching apostasy! Earnest workers guided by the Holy Spirit are hazarding their lives to carry the good news of Christ's incarnation, atonement, resurrection and coming again to the heathen world. Equally earnest, but Satan-inspired, men at home are tearing the Bible in pieces and railing at these very truths once for all delivered to the saints, and, alas! their unholy rationalizing is fast finding its way into the fields of missionary endeavor, where education is taking the place of the gospel; and culture, character building, and various accomplishments are put in place of the Son of God, the Saviour of sinners!

Theological seminaries are hot-beds of infidelity in many instances. Schools, and colleges are busy, as Harold Bolce graphically expressed it, in "Blast-

ing at the Rock of Ages." The rising generation in so-called Christian lands bids fair to be a generation of Bible-rejectors. "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?"—That *end* is almost upon us, and "When the Son of Man cometh shall He find the faith on the earth?" It is fast being supplanted by human speculations and "oppositions of science falsely so-called."

The leaven of man-worship is rapidly leavening the whole lump and preparing the way for Antichrist who shall, if it were possible, deceive the very elect. Thank God, it is *not* possible; but it behooves every regenerated soul to hold fast to the revealed word of God and utterly refuse the lying systems of the enemy. To sit in churches and listen to preachers of the apostasy, or to support such in any way, is treason against Christ! "He that biddeth him [the false teacher] God speed is partaker of his evil deeds."

It would be a great mercy if every converted person would refuse positively to listen twice to a minister who denies the inspiration of the Bible, or to give a penny to a church or a missionary society that gave the right hand of fellowship to men of this type. To stay the on-rushing apostasy is impossible. To protest against it and to "have no fellowship with the unfruitful works of darkness" is a positive duty.

In closing let me press my point again:—the world-wide gospel proclamation and world-wide apostasy *at the same time* are clear proofs that the end is close upon us! It is too late to trifle.

Reader, be in earnest for the few remaining hours!

H. A. I.

THE LAW AND GRACE CONTRASTED

John 1:17. "The law was given by *Moses*, but grace and truth came by *Jesus Christ*." Law and grace are diverse principles; the law *demands*, grace *gives*.

Gal. 3: 10, 13. The law says: "Cursed is every one that continueth not in *all* things which are written in the book of the law to do them"—the law *has cursed every soul that is under it*, for none have fully kept it; but "Christ hath redeemed us from the curse of the law, *being made a curse for us*" (ver. 13). One is *law*, and the other *grace*. What a contrast!

Rom. 10: 4. "Christ is the end of the law for righteousness to every one that believeth;" Christ not only fully kept the law, and glorified God in all His life, but died for our sins, bore for us the law's curse, and He is our righteousness before God.

Rom. 7: 4-6: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. The believer has "become *dead to the law*" by Christ's death, "that we should be married to another, even to Him who is raised from the dead."

Gal. 2: 16-21. "I, through the law am *dead to the law*" (condemned, put to death by it, and so dead to it) "that I might live unto God." This deliverance from the law, and joy in God's grace, gives power to please God and walk in His ways.

Gal. 5: 1, The apostle's exhortation is: "Stand fast therefore in the *liberty* wherewith Christ hath made us *free*, and be not entangled again in the yoke of bon-

dage"—*i. e.*, the yoke of *the law*, of which the apostle Peter speaks in Acts 15: 10—"which neither our fathers nor we were able to bear."

The apostle Paul writing to the Galatian saints who had received the gospel, had been saved by it, and delivered from the bondage of the law, asks, "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" and in chap. 5: 3, 4, he testifies to them: "Christ has become of no effect unto you who are justified by the law; ye are fallen from grace."

These are searching truths for those who would, in this "dispensation of the grace of God," put themselves under the law.

Some may say, and have said: This doctrine of "grace" for the life and walk of believers is a very dangerous doctrine, for it allows them to live in sin, to please themselves, with no restraint. This very question is raised and answered in Romans 6. The answer is "God forbid: *How shall we that are dead to sin live any longer therein?*" The truth is, the true believer, being born of God, now hates sin (as before he loved it,) and his earnest desire is to live and "walk in newness of life." He loves God and hates sin. "The love of Christ constraineth us; because we thus judge that . . . He died for all, that *they which live* should not henceforth live unto themselves, but *unto Him who died for them* and rose again" (2 Cor. 5: 14, 15). Love to our blessed Lord is the power for the new life.

The standard for the daily walk of the believer is a high standard; it is higher than the law, it is Christ Himself. It is written in Col. 2: 6-8, "As ye have received Christ Jesus the Lord, *so walk ye in Him.*"

Col. 3: 1: "If ye then be risen with Christ, seek

those things which are above, where Christ sitteth on the right hand of God."

1 John 2: 6: "He that saith he abideth in Him ought himself also *so to walk* even as He walked."

1 Peter 2: 21: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow His steps."

John 10: 27: "My sheep hear My voice, and I know them, and *they follow Me*."

The believer in Christ is born again—born of God (1 Peter 1: 23; John 1: 13). He is justified by faith, and at peace with God (Rom. 5: 1). This is all of God's grace. "It is of *faith*, that it might be *by grace*" (Rom. 4: 16). Again, in Eph. 2: 8-10, "For *by grace* are ye saved through *faith*; and that not of yourselves; it is the *gift* of God: *not of works*, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Think of it, fellow-believer; what marvelous grace!

Acts 13: 39 shows what the law *could not* do for the believer: "By Him (Jesus) all that believe are justified from all things, from which ye *could not* be justified by the law of Moses." Since "no man is justified by the law in the sight of God" (Gal. 3: 11), how can the law be either the rule of life or of daily walk for him who is not under it (Gal. 5: 18), who is dead to it (Rom. 7: 4), and who is by faith united to the risen, glorified Man at God's right hand? In Gal. 2: 21, the Holy Spirit's emphatic statement is, "For if righteousness come by (or, is through) the law, then Christ is dead in vain"—has died for nought. With the word of God in his hands, how can the believer go back again to the *law*, when the law is not

of faith, but is the ministration of death, written and engraved in stones? (2 Cor. 3: 6-11.)

In what we have had before us from the word of God, it is plain that the law has no claim upon the believer. He is looked upon as *freed from the law*. His standing before God in *grace* is perfect, because it is in Christ, being accepted in the beloved (Col. 2: 10; Eph. 1: 6)—not accepted in himself, or anything he has done, or for any righteousness of his own, but accepted in the full value of Christ's finished work for him.

R. D.

ANSWERS TO CORRESPONDENTS

NOTE.—All persons sending communications for this department of our magazine, are especially requested to sign their names in full, and to give their P. O. address. One reason is that we can often find, and would send them, some publication in our Publishers' Catalogue which answers the question asked better and more fully than we can do in our limited and often over-crowded space. Another reason is the necessity of guarding scrupulously the integrity of the purpose of this department. EDITOR.

QUES. 15.—A brother among us for many years, a faithful man some time ago seemed suddenly to fall out of the way, apparently through a break-down under the pressure of trial and the circumstances of the way; physical conditions may also have had a hand in it. He ceased to take part with his brethren in the breaking of bread, while continuing much as before to minister the word of God; this has caused friction among the Lord's people, some accepting his ministry gladly as before, others claiming that it is an inconsistent course which should not be allowed. A word from you would be welcome.

ANS.—It would seem evident, from what you say, that the brother is under the Lord's discipline, for what cause we may never fully know here, but we know the Lord's discipline is always

a good cause, for He never judges arbitrarily. If this be so with the brother, let others take heed lest they add to it, and be found as "Job's comforters." Order should surely be carefully maintained in the house of God, but priestly sympathy certainly holds no second place to it; indeed there is a time when sympathy and love must be first, and due order wait for its proper time. The Lord's table is not our centre, but Christ is. Every case therefore should be measured accordingly. Have those whom the brother has heretofore faithfully served sought in return to serve him in patience and love in view of his restoration to cheerfulness and happiness?

QUES. 16.—Can we say that all Christians are subjects of the kingdom? This question is asked with the knowledge that Christians occupy a closer place by far than mere subjects.

ANS.—Most assuredly *all* Christians are subjects of the kingdom. We cannot call Christ *Lord* without confessing this; and, after the name *Saviour*, is there a sweeter one than that of *Lord* to the believer?—that is, if we surrender ourselves to Him, body, soul and spirit, to live henceforth only unto Him. A wife, though the nearest of all to her husband, tenderly loved by him and cared for as is no other being, is not thereby released from subjection to him; she is within the circle of his authority as well as all others in the house. The kingdom has other forms beside that of the dispensational, millennial kingdom, when Christ shall take the rule of this world in His hand and have sway everywhere. The 13th of Matthew gives much light on the subject.

QUES. 17.—What is the meaning of 1 John 5 : 16?

ANS.—1 Cor. 11 : 30-32 explains it; it is God's *government* among His people in this life. In psalm 73, the psalmist while out of communion with God complains of this government, but he sees it all plainly when he gets back into the sanctuary. A "sin unto death" would be such high-handed evil that God, who must maintain the holiness of His character, could not release the guilty one, but exercise His discipline in bringing him to death. Of course, "life" and "death" in that passage (as in all those which refer to the government of God in His house) apply to this life and to the body of the believer; his soul never ceases to be under shelter of the blood of Jesus; but this in no wise interferes with God's discipline. Our children never cease to be our chil-

dren however sorely we may have to discipline them. Grace and government are two very distinct lines of truth treated of by the word of God ; they never of course interfere with each other, having very different purposes.

Ques. 18.—Will you kindly explain the apparent difficulty in Rev. 17 : 8-10? "The beast which thou sawest, was, and *is not*. And there are seven kings, five are fallen and *one is*," etc. If, as seems clear from Daniel, "the beast" here referred to is the fourth or Roman empire, why does the angel say, "the beast . . . *is not*," for we know it was the beast that banished John to Patmos, where he had the vision.

Further, if as in verse 8, "the beast *is not*," how are we to understand, of the seven heads on the beast which are in part explained to be seven kings, that "five are fallen, and *one is*." If the beast "*is not*," at the point of time from which the angel speaks, how can it be said in verse 10 of the "seven kings" that "*one is*?" The answer may be simple, but it is a difficulty to many.

Ans.—The important figure in Rev. 17 is the woman, not the beast ; it is her character and connection with the empire, and her destruction finally by that empire which is emphasized. Thus we must consider what is said about the beast from the standpoint of the vision. What makes John wonder is *the woman*—"And I wondered, seeing her, with great wonder" (ver. 6). Now the woman is the false church. In John's day she was not in the position of mastery upon the beast ; she was to attain this position at a future time—which is the standpoint of the vision. For us, the fulfillment of the vision began in the past, when the Roman See attained to supremacy. She is continuing to-day in an abated form, and will rise again to supremacy in connection with the seventh head of the beast, continuing in that position during the existence of the seventh head, who "must remain [only] a little while" (ver. 10).

Now what is said about the beast is in view of the woman. From this view-point, the beast *was*, i. e., had its pagan imperial existence. During the sitting of the woman *it is not*, i. e., no longer has the same character while the woman sits upon it. The heads and horns are given as means of identifying what it is the woman sits upon—not as contemporaneous with her, except as to the seventh head and ten horns ; for, clearly, the woman did not

exist till near the end of the sixth head, of which it is said to John, "one is."

Then the third state of the beast is given—the eighth head—when it rises up again "out of the abyss," after it has received a mortal wound; doubtless this is brought in here because it is under that head, in union with the ten kings, that the woman is destroyed. It is this confederacy also which makes war with the Lamb, when the beast also reaches its end—he "goeth into destruction."

QUES. 19.—A matter is exercising quite a few here, namely, the making of shells and munitions of war, and I wish to ask a question on behalf of all the exercised ones. Is it consistent for Christians to be engaged in such business? An aged brother says that Gen. 9:6 has not been revoked; hence it stands good, and is a national right, according to Rom. 13:1-4; therefore the call to arms by a government to chastise a guilty nation, is just, and not in opposition to God's word.

ANS.—Your question, though containing more than a previous one (see Ques. 11 in March number), has been already pretty fully treated. First of all, we would say that no Christian can be conscience for another; each one is pleasing to God only in the measure in which he acts for God according to the light he has. We agree with what the "aged brother" has said. Many nowadays having imbibed mistaken views, would turn the rulers into ministers of *grace*, whilst God has made them ministers of *justice*. There is no need of a sword to minister *grace*, but there is to minister *justice*. If thieves and robbers arise to commit depredations, the ruler is to go after them with the sword; if a nation comes to do the same thing, it is to be met in the same way, though this may require the calling out of all the forces the ruler can command. War, if just, is but the extreme of government. The Christian, who is called upon to follow in the footsteps of Him who came "not to destroy men's lives, but to save them," naturally shrinks from having part in this, and as far as lies in him, will avoid it as well as every feature appertaining to it.

QUES. 20.—It is customary at our general meetings for the local assembly to direct as to who shall preach in the evening gospel meetings. Is this scriptural?

ANS.—Scripture does not put out every detail for us. It lays

down broad principles, and then expects us to fill in the details as those in whom dwells the Spirit of God. In this case the broad principle is, "Let all things be done decently, and in order." If the local assembly has called together a promiscuous lot of people to offer them the ministry of the word of God, they should see to it that the best which they can do, *is* done. A few wise men without prejudice or favoritism, might justly be entrusted with this responsibility by the local assembly. They know best the people in attendance and the spiritual condition prevailing; they can therefore most intelligently judge what ministry is most suitable.

QUES. 21.—Does Hebrews 6 : 4-6 and 10 : 26 teach that a person who has professed Christ and fallen into sin, perhaps for years could never have another chance; whilst a true Christian, having done the same thing, can be restored upon repentance?

ANS.—These passages teach no such thing. To "sin wilfully" (chap. 10 : 26) is the same, now in Christianity, as it was in Judaism to "despise Moses' law" (ver. 28). It is wilful despising, or rejecting, the truth of Christianity which the once professed. It is evident that such place themselves beyond the bounds of salvation, because the Christ they deny is the only means of salvation God has for men.

When an Israelite sinned, he was to confess it upon the lamb that was slain for him, and the sin was "forgiven him" (Lev. 1-10). In like manner, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." But the *despiser*, whether Jew or Christian, *despises the provision* which God has made for putting away sin.

The passages do not say that the persons in question must necessarily abide in the condition in which they are, but they teach that while in that condition they are beyond all power save them. The true Christian who has been saved by the grace of God, and is kept by the power of God, does not fall into that state, though it is a warning to him to keep near the Lord.

EDITOR'S NOTES

Mistaken Zeal A somewhat radical brother thinks it strange that in our "Notes" of a former number we should speak of "Christ's sheep" among the congregation of a Baltimore minister who receives not the Bible as the Word of God. Similar thoughts having recently been expressed, it may be profitable to take note of them here for general profit.

We fully recognize with these, our brethren, that the Lord would have His own separate from evil; that a clear distinction be made between the people of God and the world, and every link of fellowship between them broken, as 2 Cor. 6: 14-18 forcibly enjoins. This we hold to be essential to any circle of fellowship according to God.

But we must remember that when the house of God has become "a great house," with vessels of every sort, "some to honor and some to dishonor," the apostle himself falls back upon the Lord, as it were, and says: "The Lord knoweth them that are His;" then, as to God's path, it is, "Let every one that nameth the name of the Lord depart from unrighteousness" (2 Tim. 2: 19). And in Laodicea, the Lord, as outside of it, yet appeals to any who may open the door to Him, that they may yet sup with Him and He with them (Rev. 3: 17-20).

When "Babylon the Great" is about to fall under God's overwhelming judgment, we hear the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4). Who would have thought to find yet *any* of God's people there? The con-

sideration of these facts will not lessen our fear of sin, nor the desire for a holy walk with God, but will free us from a hard, censorious spirit, and maintain in our souls the yearnings of love and grace which marked the pathway of our Lord Jesus here.

Then, as to the circle of God's true people, we find that rank evil may insinuate itself there too; nor does it cancel its validity as a divinely owned circle unless the evil is known and allowed.

The *presence* of evil, and the *allowance* of evil are very different things. A Judas was among the twelve until he finally manifested himself as not of them. He had been permitted to be there to fulfil Scripture, no doubt, but this does not affect the principle. In Corinth we see how evil had slipped in in the assembly, and the apostle labors to the end that they may clear themselves from it, that he might not have to come with the Lord's rod among them, according to the authority given him by the Lord (1 Cor. 5: 6-13; 2 Cor. 2: 1-9; 12: 20, 21; 13: 1, 2). As long as we are in this evil world we may expect the presence of evil in the most sacred places; nor does it cancel the Lord's relations with His own where evil may be in hiding, which the *allowance* of it, when manifested, most surely would.

Elijah, the "man of God," becomes a lesson of warning to us when a censorious spirit leads him to say, "I have been very zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; *and I, even I only, am left*" (1 Kings 19: 10), while Obadiah had hid-

den and cared for one hundred of the Lord's prophets from the wrath of murderous Jezebel. Obadiah knew them as prophets of the Lord when Elijah did not. May we be earnest and devoted as Elijah, never compromising with truth and righteousness, while gracious as Obadiah, recognizing and encouraging what is still of God though mixed with the evil. May this Christian character and spirit mark us as the followers of Christ.

"They have defiled my sanctuary in the same day" It is not merely of the fact that Israel had committed great evils, that Jehovah complains here. They had indeed done great evil, for they had intermingled with the nations around them and bowed down to their idols. But what God complains of here is that, while they did this, they still presented themselves before Him as though everything were right between them and Him. "For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it" (ver. 39). This was utter absence of conscience.

What an awful thing when God's people can thus mingle light and darkness; associate the pleasures of sin and devices of Satan with the holy things of God, thus causing to be despised what should be revered in the minds of men. This mixture, in figure, developed among the antediluvians (Gen. 6: 4), and the judgment of God soon followed.

Gold-seekers They who seek for gold find it in clay, in gravel, or in rock; therefore the need of water, or of crushing, to separate it. They

also find it amalgamated with lower metals, therefore the need of fire. And they also who seek for souls find them in sin: therefore the command to "preach the Word;" for as water separates the gold from the clay, so does God's word when it enters the soul of man in the power of the Spirit separate him both from its guilt in the sight of God, and from its practice in the sight of men. It also acts as a mighty hammer, breaking the stubborn will, and bringing it in subjection at the feet of Jesus. There is no end of pains taken where gold is found, to procure water to secure the gold; and they who love souls according to God will jealously guard the word of God as God's means to humble and subdue man's will and haughty spirit, and cleanse and sanctify his defiled conscience and heart.

Gold-seekers are not usually men who consult their ease. One passion rules them—to find gold. If *they* are so earnest who seek the gold which they may lose the next day, what manner of men should they be who seek the gold which is never to perish, and is to be for God's and our eternal enjoyment! The shapeless little masses of the "precious metal" are moulded, polished, and stamped with the image or emblems of the Power to which it belongs. Conversion, like the finding of the gold, is therefore but the beginning of care and labor to be bestowed upon the precious souls which are to shine in the likeness to Christ—to bear His image, even here.

READINGS ON THE FIRST EPISTLE OF JOHN

(Continued from page 128.)

(Chaps. 4: 20—5: 13.)

IN receiving Jesus as the Son of God, the believer, as we have seen, is simply building on God's own testimony. We may now inquire, What is the testimony of God on which faith rests in unshaken confidence?

In Old Testament times God had made *promises*. Faith believed God and *waited* for the promise. But *we* are not waiting for the promised Seed of the woman, or the Seed of Abraham, or the Heir of David: this *now* would be rank unbelief. Faith *now* manifests itself in receiving Jesus as the Son of God. Faith affirms and maintains that He who came in the world 1900 years ago, whose personal name was Jesus, is the Son of God. God has in a most remarkable way given testimony concerning Him. The testimony is threefold: the water and the blood that poured out from Jesus' pierced side when He was dead, and the Spirit that came down from heaven after He had risen and ascended back to glory.

But we must consider this more carefully; and in doing so we must first give a better translation than the one in our ordinary version. Verses 6 to 8 should be read: "This is He that came in the way of water and blood, Jesus Christ; not in the power of the water only, but in the power of the water and the blood; and it is the Spirit that testifies, because the Spirit is the truth. Because there are

three that testify: the Spirit, and the water, and the blood; and the three are with a view to one [testimony].”

“This is He that came in the way of water and blood”—what does the apostle refer to here? It has been referred to the baptism of Jesus by John the Baptist: but there was neither cleansing for man nor expiation for God in the baptism of Jesus; therefore the Spirit cannot have this in mind here. The same objection applies if it be thought the reference is to the birth of the Lord Jesus into the world. The Lord's own statement, “Except a corn of wheat fall into the ground and die, it abideth alone” (John 12: 24), should be sufficient to settle all controversy as to whether there was cleansing for man or propitiation for God in either the birth of our Lord or His baptism. It is evident the apostle is occupied here, not with the fact simply that the Son of God became man, but with God's purpose—the great object that was in view, in the coming of Jesus. Coming to be a Saviour (chap. 4: 14) involved *His death*, because men were under the sentence of death—a righteous sentence, which therefore *could not* be set aside. The only possible way of effecting a deliverance from it was by the Substitute assuming the sentence, and providing a new life for men—a life beyond the death and the judgment to which men are appointed. Those upon whom this new life is conferred become *new* creatures. They are thus *clean* creatures, having been born from above—of water and the Spirit. Their new birth, for which the death and resurrection of Christ is provision, is their cleansing. The Son of God came in this

manner, with this purpose, to provide cleansing for men defiled by sin.

This cleansing from sin, we must remember, is not at the expense of the glory of God. *That* death, which is the *means* of life to us, has fully met every demand of the nature and character of God. It is a perfect satisfaction to God's nature. This expiation is fully acceptable to Him; it is a propitiation that vindicates God in every way; it leaves no stain on His glory; the throne of government is untarnished. Our acceptance is in no way inconsistent with the nature and character of Him who cannot look upon sin. In our salvation He has not winked at our sins. His grace to us is in full harmony with His holiness and righteousness.

The Son of God, then, came in the way of cleansing and propitiation. This is the apostle's thought when he says, "This is He that came in the way of water and blood" (water being the symbol of cleansing and blood the sign of propitiation), laying down His life in vindication of the character and glory of God.

But the apostle adds, "Not in the power of the water only, but in the power of the blood." Why, in the Greek, does he now use a different preposition—"in the power of" instead of "in the way of?" "In the way of" indicates the manner, method, way or means. Moral cleansing for men and perfect satisfaction for God is the only suited method of dealing with men in the condition in which they are through sin; but it is not only a suited method, it is thoroughly adequate; it is the only effective way of meeting man's need. In coming to provide cleansing and expiation, the Son of God has inter-

posed in man's behalf with what is fully efficacious; hence the added expression, "Not in the power of the water only, but in the power of the blood." The death of Christ provides both, and both effectively; so that the soul that comes under the power of the cleansing Word, symbolized by the water, is turned to God to stand before His face with the assurance that he is made fit for His presence, having been made whiter than snow by the blood—the sign of propitiation accomplished, which means the unqualified acceptance of the one who believes and confesses Jesus to be the Son of God.

Having thus spoken of the water and the blood, the apostle adds, "And it is the Spirit that testifies, because the Spirit is the truth." He plainly refers to the water and the blood which came out of the pierced side of the dead body of Christ, as a divine testimony which God gave concerning His Son. It was not a natural phenomenon, but a supernatural one (see John 19: 35), by which God was testifying that the death of His Son provides cleansing, or a new life, and propitiation. In recording the pouring forth of blood and water from the pierced side of Christ after death, John adds, "And he that saw it bare record, and his record is true; and he knoweth that he saith true." The Spirit by John thus attests and confirms the testimony of the blood and the water.

There are, then, *three* witnesses: the water, the blood, and the Spirit—a threefold testimony, but a united testimony, and thus *one*. The Spirit and the water and the blood affirm the same thing. They unite in witnessing that life is in the Son and for men *through His death*. They bear their united

testimony to the truth to produce faith:—"That ye may believe that Jesus is the Son of God." In the epistle, however, John is writing to believers, and he urges that the testimony he has been speaking of is *divine* testimony—the testimony of *God* concerning His Son (ver. 9). The believer needs to have the sense of this in his soul. The power and enjoyment of the blessing that is his as a believer will be much affected by the consciousness, or lack of it, that the testimony is Divine. If it has been received only as the word of men, it will not have its full sanctifying power in the soul. We receive the testimony of competent, trustworthy men without question; but how much greater is the testimony of God! He speaks what He knows; with Him knowledge is absolute, not relative. He witnesses to the truth as He alone fully knows it.

But again, what is the apostle occupying us with here? To what end is God so emphatically and solemnly testifying? It is this: Life, eternal life, is in the incarnate Son of God, and through faith is communicated to the believer on the basis of His death (ver. 11).

Perhaps this statement requires to be expanded, and guarded against misunderstanding. Let the reader specially notice this: Life is in the *incarnate* Son of God; and this form of expression is more important than at first appears necessary. But it must be remembered that men have forfeited their life in Adam, and it is a question of a *new* life in man, a life of such a nature and character that the recipients become by the very fact, not merely new creatures, but children of God: for those born of God, born from above, are in a higher and more

intimate relation to God than Adam was, even as unfallen.

But how could this be? Only through a new Adam. The Son of God became incarnate in order to be this new Man. Now if we think of Him as incarnate, He was a Man who had life in a double sense. Being a divine Person He had divine life. Having become a human Person He had human life. He had thus both divine and human life; but, be it remembered, *not two* lives (one divine and the other human), but *one* life which was both divine and human. He was thus a unique Man.

Now keeping this in mind we can understand that He was a Man who had both uncommunicated and communicated life—both independent and dependent life, *i. e.*, one life having both characteristics. John 5:26 shows this plainly. While as an eternal Person He has eternal, divine life, as become Man, as *incarnate*, He has life as *given* Him, *i. e.*, as a communication. Mark, too, it is given or communicated to be *in* Himself. It is intrinsic and essential to Himself. We therefore may speak of Him as having divine, or eternal life *in a dependent form*.

But even so He was alone in it. He, alone, had it intrinsically. It was in Him alone essentially. He had to fall into the ground and die as the corn of wheat to provide a basis for its communication to others. His death—a death in behalf of men—procures life for men to be received by faith. His death is God's justification in giving life to believers at any time, Old Testament times or New.

It should be manifest that the form of the life that is communicated to believers is the form of

life possessed by Him as incarnate—a form of life assumed by Him in order to be the Source of life to us. Dying and rising again He lives, a Man still having both uncommunicated and communicated life.

The testimony of God concerning His Son is, as we have seen, to the effect that eternal life is communicated to us—believers. This communicated life, life in dependence, is *in* Him. He is the fountain-source of it. It is not life as He possessed it eternally—independent life; it is life as He possesses it as Man, but a life having, even in us, the twofold character it has in Him; a life in which we are men still, yet the children of God also.

Now the believer characteristically has this witness of God in himself (ver. 10). The testimony of God received produces in the soul divine conviction of the truth. He may not be able to unfold or explain all that goes with it, but there is an inward sense of being connected with Jesus the Son of God, and that thus he is in relationship with God. The unbeliever, by his disbelief of the testimony, charges God with lying. What a dreadful thing! What bold effrontery on the part of those who refuse the united testimony of the water, the blood, and the Spirit! How sinful to treat their testimony as being false! To charge Him who cannot lie with lying in giving testimony concerning His Son by means of these three supernatural witnesses is audacious!

Now, let us mark again, this testimony of God concerning His Son is not only that Jesus is His Son and that life is in Him intrinsically and essentially, but that it is communicated to us—to believers

(ver. 11). God has given to us the life that is in the Fountain-head. We have it in ourselves, but *not as intrinsic* to us. It is in us a communicated life in dependence upon the source from which we receive it. If we have it it is as in Him who became Man to die, and thus to become the source of it to others; as the apostle says, "He that hath the Son hath the life" (ver. 12).

If then the life is in Him, if the incarnate Son of God dead and risen is the source of life, and if only those who believe on Him are the recipients of it, then whoever does not have the Son does not have the life.

To all this the apostle adds, "These things have I written in order that you may know that you have eternal life—you who believe on the name of the Son of God" (ver. 13). Believers *now* are given the full knowledge of the truth, which could not be given before the incarnation and death of the Son of God. However truly God acted anticipatively in Old Testament times in conferring the life on believers before the incarnation and death of the Son of God, He did not give them the testimony that He has *now* given to us. The full truth of our relations to God is now given. The revelation of it has been authoritatively communicated, not simply that we may know we have the life, but that we may enjoy, appreciate, and live in the power of it.

The measure of our enjoyment, of course, depends on the measure in which the power of that revelation dwells in us. Perhaps I should say, on the measure of our receptivity. This conscious enjoyment and appreciation of the life given us is char-

acteristically true of all who *now* have the life. There may be inward realization and true enjoyment where there is not that full intelligence which a divine conviction of the testimony produces in the soul—a sense of being in relationship with God. However weak his faith, the believer knows he has eternal life.

C. CRAIN.

(To be concluded in next number.)

SOWN IN WEAKNESS, RAISED IN GLORY

O LITTLE bulb uncouth,
 Ragged and rusty brown,
 You have no dew of youth,
 You have no crimson gown!
 Plant me, and see
 What I shall be—
 God's fine surprise
 Before your eyes!

O fuzzy ugliness,
 Poor, helpless crawling worm,
 Can any loveliness
 Be in that sluggish form?
 Hide me, and see
 What I shall be—
 God's bright surprise
 Before your eyes.

A body quite worn out,
 A crumbling house of clay—
 Oh, agony of doubt
 And darkness and dismay!
 Trust God, and see
 What I shall be—
 His best surprise
 Before your eyes!

THE MIDNIGHT CRY!

The Evidence that the Church of God is about to
Close its Earthly History

(Continued from page 132.)

ANOTHER line of evidence is presented in the seven prophetic letters of Rev. 2 and 3. For that they *are* prophetic, and not merely moral—dispensational, and not simply local in their application—is a thought now familiar to many earnest students of the Scriptures. The proof of this is found in their exact correspondence with the seven stages of the history of the Church on earth. This is incontrovertible, however self-styled optimists may object to it,—the objection being chiefly based on the fact that Laodicea closes the septenary series, thus precluding all thought of a triumphant Church and a converted world at the end of the dispensation. Yet the Church shall be triumphant; of that there should be no question. For our Lord Jesus has solemnly declared, "Upon this Rock (Christ as Son of the Living God) I will build my Church, and the gates of hell shall not prevail against it." But between the Church of Christ's building and the vast complex church of man's devising there is a great difference. The real Church will be triumphantly raptured to glory ere the judgments fall on the great apostate mass of Laodicea.

I do not therefore attempt to prove by argument that the seven letters give us an outline of the Church's course from apostolic days to the closing up of the present age. This has been so well done by others that it would be on my part a work of su-

pererogation to try to make it any more convincing.* I only desire in these necessarily brief pages to refresh the memory of my reader by pointing out how aptly the letters fit the history.

Ephesus then, from this view-point, presents the Church in apostolic days:—an unworldly, called-out company who labored earnestly and well in making known the riches of grace, and who walked apart from iniquity, unable to bear those who were evil, as indeed these in turn could not endure the company of God's redeemed, for we read elsewhere, "Of the rest durst no man join himself to them." In those days of primitive simplicity men were tried by the testimony they brought, and if they spoke not according to the doctrine of Christ were rejected as "liars"—a "short and ugly word" that aptly designates many profane hucksterers of the word of God to-day.

But the picture has its shadows too, for even during the very lifetime of the apostolic band declension began, the Church left her first love, and a somewhat mysterious form of evil, "the deeds of the Nicolaitanes," came in, though largely against the desire of the mass, for Ephesus is commended because of hatred to this unholy thing. Leaving their first love was losing the sense of Christ's presence: occupation with work, with service, in place of heart-occupation with Himself. No sect of the Nicolaitanes is known, though some have tried to link the name with the reputed followers of an apostate Nicolas, traditionally held to be one of the seven, in the 6th of Acts, who were set

* The inquiring reader is referred to "The Prophetic History of the Church," by F. W. Grant, 25 cts. Same publishers.

apart to serve tables. He is supposed to have taught his disciples that the indulgence of licentious practices was not inconsistent with the grace of God. This, however, is very uncertain and largely conjectural. They would seem to be right who consider "Nicolaitanes" to be an untranslated Greek word, properly rendered "rulers of the people." In that case Diotrephes of 3 John would be a typical Nicolaitane, who has had many successors. It would be the divine condemnation of the clerical system. Not yet had this system become an accepted doctrine, but the deeds manifested the spirit behind it. Crystallization into an accredited dogma came later (Rev. 2: 15).

The second period followed apace, as set forth in the letter to Smyrna. It depicts as by a few master-strokes the tragedy of the Pagan persecutions in their efforts to crush Christianity beneath the iron heel of the Roman emperors, from Domitian to Diocletian. Nero's persecution was local rather than general, but the monster who succeeded him set in motion a world-wide effort to destroy the Church of Christ. Historians count ten general persecutions, which are connected with ten main edicts of the emperors. The last under Diocletian went on for ten years, ceasing only with the death of the incapacitated tyrant. "Ye shall have tribulation ten days" seems to hint at this. But a suffering Church is more likely to be rich in faith than a church fawned upon by the world; though in deepest poverty the Church in the Smyrna age was "rich," and prospered, for as Augustine later said, "The blood of the martyrs is the seed of the Church." Those dark days were days of Christian

devotion and heroism unparalleled save in similar times of suffering and danger. And yet the picture is not altogether bright, for the clear gospel of grace was largely obscured by the legal teaching of "those who said they were Jews and were not." Such are a synagogue of Satan. Judaism was a divine institution. Christianity is a divine revelation. But the strange mixture of Judaism with Christianity is of Satan. It is a corruption and a counterfeit; and "the corruption of the best thing is the worst of corruptions."

Pergamos followed this, and gives us the period of the Church's relief from persecution and her subsequent union with the world. It is the era of Constantine the Great and his successors, when the Church became the pet of the emperors (save for a brief period under Julian the Apostate), and Church and State were linked in an unholy alliance. Thus the Church sat at ease where Satan had his throne, clung to this for centuries, until the world itself wearied of her and wrenched her from her place of power. He who is familiar with Church history can scarcely read the Pergamos letter without the vast pageant of the fourth century passing before the eye of his mind. The death of Diocletian; the temporary triumph of Maxentius; the Gallic legions hastening eastward led by Constantine: the famous vision of the fiery cross: the "*in hoc signo vinces*" portent; the Christians coming forth into the glare of publicity from the dens, caves and catacombs which had been their hiding places for so long; the bishops summoned to the general's august presence; his endorsement of the new doctrine and intellectual conversion; the cross-led army driving all be-

fore it; the overthrow of Maxentius; Constantine hailed as Emperor of the world; proclaimed head of the church and *pontifex maximus* (the heathen's high priest title); the bishops seated among princes; the church's mourning over, her eyes dazzled by the unaccustomed luxury and splendor, basking in the imperial favor. Then the Arian controversy; Christ's true deity denied, but maintained at the council of Nicea where despite tremendous pressure the Church "held fast His Name, refusing to deny His faith." Of Antipas personally we know nothing, but we see in his very name (which means "against all") the trumpet-note of Athanasius who, when a later Arian emperor sought to persuade him to endorse the hated Unitarian heresy by crying "All the world is against you," in holy dignity Athanasius exclaimed, "Then I am *against all* the world."

The Balaam doctrine too was openly advocated by many in those days, and since—urging 'the mingling of clean and unclean, the unequal yoke of Church and world, a spiritual marriage, which "Pergamos" seems to imply; while Nicolaitanism, or clerisy, had now become a full-blown doctrine, and the distinction between clergy and laity was at last complete. The Pergamos letter is a synoptic description of the conditions prevailing from the fourth to the seventh centuries.

And Thyatira followed as the natural result. Things were going down-hill with fearful rapidity. The church of the middle ages was rich in works of mercy and abounded in "charity." Her monasteries and "hostelries" dotted the lands and kept open house for the sick and distressed. But doc-

trinally she had deteriorated tremendously, and the Papal system was fully organized, becoming a church within the church, to which all had to bow. It was the woman Jezebel teaching and leading the servants of God astray. As the heathen princess of old foisted her idolatry on Israel, so this false paganistic thing crowded out the Christianity of Christ and superseded it by a system unspeakably evil and inherently corrupt.

Yet at the Reformation of the sixteenth century she was given space to repent, but she repented not as the decrees of the Council of Trent bear witness. She spurned the light shining from the newly recovered Scriptures and continued in her idolatrous course. For "her children" there is nought but death, though grace ever has discerned even in Rome a remnant, having not known the depths of Satan, whom a gracious Lord owns as His and commands to cling to what they have till He shall come. It is the first intimation that declension has gone so far that His return is now the only hope.

For Sardis, though it speak of Protestantism and its great State churches, is not a true recovery. They had received a deposit of truth at the Reformation, which became crystallized into creeds and confessions but did not quicken the mass. So of the great Protestant bodies it can be said, "Thou hast a name that thou livest and art dead," for churchmanship has largely been substituted for new birth, and orthodoxy for conversion to God. Yet there are a few with garments undefiled who know the Lord and love His truth, and who are exhorted to *watch* for His coming again!

Philadelphia speaks of the great revival period of the eighteenth and nineteenth centuries, assuming different forms in different places, but in all characterised by *reality*, by brotherly love, by clinging to Christ's word and honoring His Name who is the Holy and the True. They who take such ground will never be popular with the world or the world's churches, but they will be content to know that God approves, and that the Lord Himself has opened for them a door of service which none on earth or anywhere else can shut. They wait in patience for the Morning Star—the symbolic title of the coming Bridegroom.

Laodicea closes the series. It is the solemn arraignment of latitudinarian Christianity with its pride and folly, marked by impudent self-conceit and utter indifference to Christ. It glories in its breadth and culture, its refinements of thought and its refusal of ancient formulas. It congratulates itself on its wealth and following, while, in His sight who stands knocking outside, it is "poor and wretched and blind and naked." All the church machinery can go on without His presence, and without any sense of His absence.

And this is the last state of the professing body on earth. When things have reached this condition the Lord Himself will come, and will spew out of His mouth that which is so distasteful and disgusting to Him. "After this," says John, "I looked, and behold a door was opened in heaven." As he is caught up through that open door he beholds surrounding the throne in glory the true Church seated in triumph, as symbolized in the twenty-four elders.

Laodicea is the closing period of the Church's history, and who can doubt that we have now reached the very time depicted? It behooves us to act as men who wait for their Lord, knowing that His coming cannot be much longer delayed.

We have thus glanced at various Scriptures having to do with the evidences in the professing church of the Lord's near return. We must now look at some movements among the nations which point unquestionably to the same thing.

(To be continued.)

H. A. IRONSIDE.

THE GOLDEN CANDLESTICK

NOTES OF AN ADDRESS BY J. B. J.

(Read Ex. 25: 31-40.)

THE golden candlestick affords a clear and comprehensive figure of Jesus as the True Light, and is also a figure of His people as identified with Him in resurrection and testimony. The candlestick proper (the shaft) is distinguished from "the branches that come out of the candlestick:" the "shaft" representing Christ Himself, while the branches represent His people. Another distinction we likewise must make, *vis.*, between the candlestick itself and the light which it bears. The light is maintained by the oil, and the oil, the regular figure for the Spirit of God, supplies the concentrated light of the seven lamps upon "the face of it" (or "him," ver. 37, *marg.*). It suggests the full testimony of the Spirit to Christ risen and glorified.

Light supposes darkness; it is the antidote to it;

in the physical world its presence dispels darkness. Darkness is never absolute as we know it; it is always relative, being mitigated by the presence of sun, moon, stars, etc.; these may be obscured, but their existence modifies the darkness to a greater or lesser extent.

In Genesis 1, we have what we may consider absolute darkness. "The earth was without form, and void: and darkness was upon the face of the deep." Light had not been introduced into the scene, the sun, moon and stars were not shining upon the earth, and its darkness must have been absolute. What "a horror of great darkness" must have existed upon this globe at that time—who can depict or even imagine it?

A parallel to it is given in John 1: 9-11 where, speaking of "the True Light which coming into the world lighteth every man," it says: "He was in the world, and the world was made by Him, and *the world knew Him not*. He came unto His own; and *His own received Him not*." Could darkness be more intense than that? "In Him was life; and the life was the light of men, and the light shineth in the darkness, and *the darkness comprehended it not*" (vers. 4, 5).

Light must come from outside—from God. God speaks, and at once there is light. Here in John 1, the light shines, but it is not received. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (3: 19). Light was in *Him*—not in the world, not in men. The darkness of man was the darkness of death; man's real need was *life* (comp. Gal. 3: 21), and it is the True Light

which makes this manifest. His coming into the world proves conclusively the condition in which man is, as stated in John 1: 9 (comp. 2 Cor. 5: 14).

Light makes manifest "For whatsoever doth make manifest is light" (Eph. 5: 13): and light not only manifests the character of the scene upon which it shines, but it makes *itself* manifest. By coming into the world, our Lord both manifested its condition, and His *ability* and *desire* to deliver from that condition. Let us clearly understand that life was in *Him*, not in the scene into which He had come—not in man, save in those who received Him. There *were* those who received Him, who "believed on His name; to them gave He the right to become the children of God" (to take their place as such) "which were born, not of blood [of natural birth], nor of the will of the flesh [of fallen man's will], nor of the will of man [of man's efforts at all], but *of God*" (vers. 12, 13).

Here was the Life, with full power to give life to all who received Him. How His very presence makes manifest the condition of every one in that presence! In Luke 7, the Pharisee whose guest He was is manifested (ver. 39); the woman, a sinner of the city, who washed His feet with her tears, was manifested (vers. 37, 38, 48, 50), as also those who sat at meat with Him (ver. 49); the scribes and Pharisees in John 8: 9 are manifested; they demonstrated that Jesus was "the Light of the world," and that, as He said, "he that followeth Me shall not walk in darkness, but shall have the light of life" (ver. 12). However cultured, however moral, or religious, or eminent of birth, or charitable, or benevolent, every soul that has not

bowed to Christ is in the darkness of death. He may think and say he is in the light, but man is *born* blind, and like the blind man of John 9, must wash at Siloam—the Sent One from God—or remain in the outer darkness. There is no middle ground.

Being rejected by the world, He who was the Light upon earth goes back to the Father who sent Him; from thence He communicates this precious grace and power to others, saying of those who had received Him, "Ye are the light of the world" (Matt. 5: 14); "As my Father hath sent Me, even so send I you" (John 20: 21).

The branches of the candlestick were intimately connected with the central stem, their light supplied by the same oil which illumined the central shaft. It furnishes a clear illustration of 1 Cor. 12: 12, 13: "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 Christ. For by one Spirit are we all baptized into one body." This again is like 2 Cor. 4: 6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the radiancy of the knowledge of the glory of God, in the face of Jesus Christ." And again, as in chap. 5: 19-21: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech by us: we pray you in Christ's stead, be ye reconciled to God."

We are to remember that responsibility is attached to this place of privilege and blessing: "Ye were sometime darkness, but now are ye light in the

Lord: *walk* as children of light" (Eph. 5: 8). If we have been called out of our darkness into His marvellous light, it is that we may show forth the excellencies of Him who has so richly endowed us (1 Pet. 2: 9). In order to this we must be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2: 15).

Let us see to it then that it is not self, but Christ that may be reflected in our ways. The seven lamps were to "light over against"—that is, upon the candlestick; they united in shining upon the face of that golden candlestick; it is a beautiful figure of how the Spirit's testimony is unto *Christ*—not to ourselves—not even to the Spirit's work in us. Those lamps must needs be lighted every night and trimmed every morning, that the flow of oil might be unobstructed, and a full, clear light maintained. It suggests the need of constant watchfulness over our ways, our habits, and our associations that the Holy Spirit may fill every avenue of our heart and mind.

In a certain sense we are going through the night as we step out into the untried future, not knowing what is to befall us: so in faith we must light our lamp. In a certain sense the morning light is upon us as we experience the Lord's goodness: so we can trim our lamp, cutting off the charred wick of past experiences that there may be a fresh surface for a free flow of the divine oil. Golden snuffers are provided for removing what would prove obstruction for the fresh oil; the feeding upon *past* mercies needs to be removed; golden snuff-dishes

are provided for preserving them, but they must not be in the way of present, living contact with the source of supply. The people could not live upon manna gathered the previous day, it must be *freshly* gathered; so *we* may not live upon what the Lord was for us in past days, there must be living touch with Him *now*. When Aaron dressed the lamps in the morning, and when he lighted them at night, he burnt sweet incense on the golden altar (Ex. 30: 7, 8). How precious is this thought!—how naturally would one who is walking with God offer the incense of praise and thanksgiving at the thought of the mercies vouchsafed through past difficulties, or as he thought of God's boundless grace to count upon for whatever lies before!

The candlestick was of pure gold—not shittim wood overlaid with gold, as some of the other vessels. This may be to call particular attention to the divine glory of our Lord, as witnessed by resurrection (Rom. 1: 4). He was ever the Life of men, He was ever the True Light, and manifested to men as such (1 John 1: 2): by raising the dead was marked off as Divine.

The almond was very prominent on both shaft and branches: seven buds, blossoms and fruits on each pair of branches, and seven on the central stem. The almond tree is the first to blossom in the spring after the long winter night; the Hebrew word for it is *shaged*, from a root which means "to hasten," or "to be wakeful." In Jer. 1: 11, 12 we may see how the word is used both in the verb and substantive. Jeremiah says, "I see a rod of an *almond* tree." The Lord replies, "I will *hasten* my

word to perform it." The force of this is somewhat obscured by translation. It is, really, "I see a rod of a *shaged* tree." And the reply is, "I will *shaged* my word to perform it." In psalm 127 the word is rendered "waketh." In Num. 17 Aaron's rod that budded—the dead rod bearing almond buds, blossoms, and fruit—is used to indicate Jehovah's choice of the one who was to go in to God for the people. Life out of death was the sign, and the particular tree chosen was the "hastening tree," referring clearly to our Lord as "risen from the dead, and become the first-fruits of them that slept" (1 Cor. 15: 20), and it is thus the Lord proposes to "quite take away their murmurings" from Him (Num. 17: 10). The precious death of Him who has gone in to God as our High Priest, fully atoned for our sins, and His resurrection has operated as clearance papers (Rom. 4: 25). As this is realized in the soul, it will afford both motive and power for light-bearing.

The dimensions of the candlestick are not given, but the *weight* is, "of a talent of pure gold shall he make it" (Ex. 25: 39). This may suggest to us 2 Cor. 4: 17, "For the momentary lightness of our affliction worketh for us a far more exceeding and eternal *weight* of glory."

May we who have "tasted that the Lord is gracious" see to it that every bit of what would hinder the free flow of oil be removed; that vain thoughts, worldly ways, questionable associations, be not allowed, or whatever is unbecoming us as lights in a world which lies in the wicked one, that the light may be bright, in testimony to Him.

ANSWERS TO CORRESPONDENTS

QUES. 22.—In reading Genesis recently, and coming to chapter 11 : 1-9, my mind flew to the second chapter of Acts, and was all aglow at the thought of a connection between them ; yet I could not explain what that connection is. Perhaps you can throw light upon it.

ANS.—Your experience shows that God may impart to the heart something of the truth and its preciousness, while full intelligence as to it comes with fuller knowledge. There is indeed a lovely connection between the two passages : in the first, proud man is being humbled. He is going to build a high tower to get himself a great name, using the natural intelligence which God in creation had imparted to man, to exalt himself, and, as always follows, to forget God and set Him aside. The confusion of tongues is God's effective means to prevent man's proud purpose. He *divides* them in their confederacy ; he *weakens* them by scattering them.

In Acts 2, it is just the opposite. Jesus, the Son of God, had accomplished His journey through this world in deepest humiliation ; He had been "crucified through weakness" that He might become our Saviour and lay the foundation for God's glorious purpose to be displayed at the end ; He had been raised out of all that humiliation and exalted at the right hand of God, and the Holy Spirit had come to exalt His name in the same scene where He had humbled Himself. The disciples who had been with Him could bear witness of Him, but God gives that witness divine power and efficacy by sending the Holy Spirit to dwell in these witnesses, that with love in their hearts and fire in their tongues, they might be able to exalt the name of their Saviour and Master.

The tongues, therefore, which were to scatter self-exalting men at Babel are now given to exalt the *name of Jesus*, to assemble the people to *Him*, and to *unite them in Him*. Such is God's way. The pride of man He puts down by scattering and weakening them ; but with humility and love to Christ, God unites them and makes them strong to bear testimony. It is Christ whom God has determined to exalt and for which the Holy Spirit has come.

EDITOR'S NOTES

Slang We would affectionately, but most seriously, warn our younger brethren whose habits are now being formed, against a prevailing flood of slang and frivolous expressions in connection with the things of God. Even in ordinary life and our intercourse with our fellow-men, the use of slang and frivolous expressions places one among the ill-bred and vulgar, offending the refined ear; how much more offensive it is in connection with the holy things of God.

We are bidden to "walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:2-4). This is of immense importance in the formation of the Christian character; if it is violated by the slangy, frivolous talk so prevailing in our day, the Holy Spirit is grieved, our Christian progress is hindered and our testimony vitiated. Men will not heed our sober talk if they have heard us use foolish talk. Let us live in that holy atmosphere of communion with God which rebukes everything irrelevant to it. Only a little while and the Lord will be here. Oh, let Him find us a devoted, holy, consistent people, avoiding with jealous care everything in our habits, our speech, our dress, which may grieve the Holy Spirit.

Giving name and address We would again remind our correspondents who send questions for answers that we must have *their full name* (not initials) *and address* along with their questions; not for publication of course, but to guard as to the integrity of purpose for which this department exists. We have of late destroyed several questions for lack of this. Had the writers given their names and addresses we could and would have answered them privately.

We also beg our correspondents to observe as far as possible the following: Write on paper whose lines have a liberal space between them. Write on one side of the paper only, as legibly as you can, or, which is still better, with a typewriter. See to it that the manuscript be as correct as possible in the quotations of scripture, which should be made, not from memory, but from the scripture itself. Endeavor to have orthography, expression, punctuation, paragraphing, etc., as they should be in print. Some, we believe, rely too much on the Editor, placing thus upon him a heavier task than really belongs to him.

We would also request them *not* to send orders or any business matter to the Editor. All orders and remittances should be sent to *Loiseaux Brothers, 1 East 13th Street, New York*, where they will receive careful and prompt attention. Disregard of these directions causes us unnecessary labor, as well as delay in the forwarding of their orders. We are sure our friends will pardon our mentioning these things, and will observe them when they know it eases our task, for we know their love.

Cheering News It has been our painful task to report from time to time the ravages of "Higher Criticism" among Christians generally and among the clergy especially. We are glad to report, therefore, a notable document recently sent out to the Presbyterian churches, signed by one hundred and one of their leading men. It is entitled, **BACK TO FUNDAMENTALS**, and reads as follows:

"The undersigned, ministers and laymen of the Presbyterian Church, appeal to all our churches, ministers, church officers and church courts to unite in action in defense of the fundamentals of our common faith.

In view of the deep unrest in the religious thought of the day, we believe pronounced and persistent emphasis should be placed on the integrity and authority of the Bible as the word of God, the Deity of our Lord Jesus Christ, His vicarious atonement on the cross—the only way of salvation—and His resurrection.

We believe these doctrines should be preached from our pulpits, and that the sessions of our churches should insist that this be done.

We suggest, furthermore, when a church is seeking a minister to be its pastor that it shall not call any man save one who unreservedly and heartily accepts the great fundamentals herein enumerated and taught by our standards.

We have been led to express this belief and to offer these suggestions under the deep conviction that only on such a basis can the church succeed in its mission, and the Gospel of Christ be propagated to His glory and according to His own will. May we not urge you to unite with us in prayer that all our churches, ministers, and officers may feel the supreme importance of this appeal?

May this be but the beginning of a general Christian uprising against the enemies of the faith and of the eternal welfare of men; for while we know from the inerrant word of God that Christendom is to end in apostasy, it is ever sweet to the Christian heart to see the evil day put off.

READINGS ON THE FIRST EPISTLE OF JOHN

(*Concluded, from page 128.*)

(Chap. 5: 14-21.)

WE must now look at the apostle's concluding remarks. Viewing the family of God as in the enjoyment of the revelation concerning the divine life in them, he goes on to speak of the confidence that is to characterize them. To have the sense of fellowship with God—fellowship with the Father and the Son—even in the feeblest measure, is a great blessing. Confidence in Him, who is the source of blessing, is an accompaniment of the realization that we possess life eternal.

To know God, inwardly to enjoy Him in any measure, gives freedom to ask of Him according to His will. The more fully He is known, the more deeply He is enjoyed, the greater will be our freedom to ask for what we know is according to His will—for what we are conscious suits His nature and character. Up to the measure of our enjoyed sense of what He is, so far shall we ask in unrestrained liberty. We shall ask with confidence, because consciously asking according to His will. And if conscious that we ask according to His will, we are conscious of having His ear; we know we are heard, and that our petitions are granted (ver. 15).

That there is much asking which is not according to God's will I fully grant; but our failure and inconsistency in no wise alter the fact that "*if* we ask anything according to his will, He heareth us."

We must remember that the apostle is speaking here characteristically, as he so constantly does throughout the epistle. For faith, God is now in the light, not in the darkness, as under the law: He has revealed Himself, He is known. This is characteristic of our dispensation. The power of the revelation in the soul is another matter; but the apostle is not treating of that here. He is speaking of what is normally true—true to some extent of every one belonging to the family of God now. When he says, "This is the confidence that we have in him," the "*we*" is not a special and privileged class in the family, but the family as such. Boldness in asking according to the will of God is a characteristic of the family. It is a family privilege which we all need to learn and avail ourselves of more freely.

In this boldness of presenting our requests to God, in drawing near to Him, we are at liberty to pray for one another; we may embrace in our requests the objects of our love. Loving Him who begets, we love those begotten of Him; they will necessarily be subjects of our petitions. We shall have sympathy for those in trial, will be interested in those who are in adverse circumstances. Their sorrows will appeal to us as well as their joys. We shall think of, and intercede for them in times of failure, and sin, and when under the Father's discipline, who corrects His child that he may be partaker of His holiness (Heb. 12: 10). How acceptable to God are such sympathies and requests according to His will. He delights to hear and to answer them.

What sweet and blessed privileges! What a pre-

cious thing is this drawing near to God to make requests for one another! Do we value the privilege as we ought?

There is one limitation (ver. 16); and we must look at it. The apostle tells us there is such a thing as sinning unto death. The question has been asked, "What is the sin unto death?" Some have supposed it to be some specific or particular sin. It is a misapprehension, however. But it is sinning under such circumstances that holiness and righteousness require that the one guilty of it should be cut off by death. It is a most serious thing so to outrage the government of God that it must vindicate itself. For warning to others, for the good of all, the outrage must be marked with God's judgment here upon earth. The cutting off of the offender is necessary to the maintenance of the dignity and character of God's government. Even repentance does not sufficiently satisfy the claims of a holy and righteous government. In such a case, Christian sentiment, based as it is on what is due to the glory of God, would feel that it is antagonizing the rights of divine government to plead for any relaxation of the penalty incurred. Hence the apostle says, "I do not say that he shall pray for it." Liberty is not given us to pray concerning a sin having this character. We could not expect God to hear us. How could He surrender His right to punish sin, to the dishonor of His authority?

The reader must remember that we are not now speaking of the government of God in relation to the final and eternal issues. We are speaking of it in connection with its *present* exercise, here upon

earth. There are present results flowing from God's government of His people. All unrighteousness is sin (ver. 17), but the government of God has penalties short of death in cases where it is not outraged in some extreme or shocking manner.

As illustrating the matter before us we may refer to Acts 5. Ananias and Sapphira committed what may be called a very common sin, but they committed it under circumstances that greatly aggravated its character. It became a sin unto death, and in present penalty they were cut off from their place upon earth.

It is a great comfort to be assured that when we see a brother sinning, not unto death, we have liberty to pray for him. It is also comforting to know that God in such cases will deliver from the extreme penalty. All bodily affliction of course tends to death; but every bodily affliction does not indicate sinning unto death. To discern the case that is sinning unto death will require great nearness to God. In any other case we may without hesitation pray for the brother's life to be spared.

It is interesting and instructive to note that it is in this connection the apostle reiterates what he has taught before, that the practice of sin is not characteristic of the one who is born of God (ver. 18). He has just been speaking of a brother falling into sin, and also under specially aggravating circumstances, but this is not the brother's *practice*. There is a difference between falling into the mire and wallowing in it. It is true of a child of God, notwithstanding his falls, that he does not practise sin—sinning is not his uniform practice. He is in the hands of the Father and of the Son

(John 10: 28, 29). Satan may trip him up, but cannot seize him out of their hands.

The whole world lies in the grasp and power of the wicked one, but the one who has been born of God has been delivered from his power. He is forever safe in the divine hands that have effected his deliverance. How good to know the limitations of Satan's power! He may annoy, deceive and cause us to stumble and fall, but he has no power to seize us out of the Hands that have plucked us as brands out of the eternal burning. We are of God—in kinship with Him. It is an abiding relationship (ver. 19).

Is it presumption in the children of God of this Christian dispensation to claim such confidence towards Him as we have been speaking of? Is it arrogant assurance on our part to assert that we have access to God? that it is our privilege to intercede with Him? and that He hears us and grants our request? Do we exceed the bounds of proper humility when we say, "We do not practise sin?" Is it unwarranted boasting for us to declare the absolute impotency of the wicked one to seize us out of the hands of the Father and the Son? Do we go beyond the truth when we say, "We are of God," "we have fellowship with God?" Are we claiming too much when we declare that we are participating in the life eternal? In verse 20 the apostle explains how it is we are able to affirm so great things—things that surely are incomprehensible to the mere human mind. He says, "We know that the Son of God has come, and has given us an understanding that we should know Him that is true: and we are in Him that is true, in his

Son Jesus Christ. He is the true God and eternal life."

Notice, first, "We know the Son of God has come." The incarnation of the Son of God is a matter of common Christian knowledge. There is no child of God who knows not that. When the apostle says, "We know the Son of God has come," he appeals to what is apprehended and realized by every Christian. But he goes further than this. If we know that the Son of God has come, we know also that He "has given us an understanding that we should know Him that is true." This is common Christian knowledge likewise. In the Old Testament ages God's children did not have this understanding. To them God was not fully revealed. He was not in the light to them. He was surrounded by clouds, dwelt unrevealed behind a veil. They knew and comprehended Him only so far as He had revealed Himself.

But *now*, through the incarnate Son, God is revealed. He is in the light. We comprehend Him as the Old Testament saints could not. In the incarnate Son the invisible God has come into visibility, and by the visible revelations of Himself we comprehend the invisible One. He has thus given us an understanding, to know Him that is true. And if the incarnate Son has given "us" an understanding, it is not to a class *among* "us." It is the common heritage of the saints in this dispensation; it is the possession of the family—knowledge in which every member of the family shares. The very babes in Christ know Him that is true.

But more. We also realize that we are in Him that is true. It is not that we measure the full

blessedness of the position to which we belong, but we know we are in the position. The fact has been revealed. The position has been declared and we are told that we are in it. We are assured that we are partakers of the divine nature. It is on the ground of divine testimony to the fact, that we are able to say, "We are of God."

We know also how it is that we are "in Him that is true." The Son of God came into our position here, assumed our humanity without its sinfulness, died, and thus passed out of our position, and in resurrection took up a new position. In this new position He associates with Himself those to whom He is the source of life—those who live through Him. Such then have life in the risen, incarnate Son of God. As connected with Adam we have died; the death of Christ being judicially the end of that connection. But, living to Him who died and rose again, we are new creatures—new men (2 Cor. 5: 14-17). We are connected with the new Adam, the risen, incarnate Son of God, Jesus Christ.

Being connected with Him, having life in Him we are in Him that is true—the true God. He is Himself the true God and eternal life. What a position—the position of the risen, incarnate Son of God! He is still a man, and in Him we are new men—children of God. This is our place before God, our relation to Him.

Outside this position and relation, everything on which the heart may be set is an idol (ver. 21). Our apostle exhorts us to keep ourselves from idols—from everything outside of our position in God's Son. May we heed the exhortation. We cannot honor and exalt the Adam-man without dishonor-

ing and degrading the incarnate Son. To worship Him—the Man Christ Jesus—to ascribe divine honor and glory to Him, is not idolatry. It is our joy and glory.

C. CRAIN.

"I WILL COME AGAIN"

AT the close of Luke 24 we have a most touching scene. The Lord is seen for the last time in the midst of the little company given Him by the Father. Great events had taken place in rapid succession. The things "which were written in the law of Moses, and in the prophets, and in the psalms" concerning Him had been fulfilled. The work given Him to do was finished. The cross and tomb with their suffering and shame were past, and He stood before them in resurrection as the glorious Victor about to "go to the Father."

Deep and varied had been their exercise of soul. In a brief time sorrow and joy in turn had possessed them. Since His rising from the dead precious hours had been spent in His presence, while He spoke of "the things pertaining to the kingdom of God." The "glory that should follow" was now the subject that largely occupied them. "Slow of heart" though they were, these were hours of sweet and holy fellowship with Himself. They now "sat down under His shadow with great delight, and His fruit was sweet to their taste" (Song 2: 3). The language of the two on the way to Emmaus, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" fully proves this.

But now, fresh exercise awaited them. The hour

of His departure had come. Gently He had prepared them for it, but it filled their hearts with sorrow. This is beautiful to witness. He had their affections. Strong were the cords which bound them to Himself. Mary's tears at the tomb show plainly where her affections were and the depth of her sorrow at the loss of Him. Intelligence there was not as to many things He had told them, but of their love we have full proof.

In the act of blessing them, Jesus is "parted from them, and carried up into heaven." Sorrow and joy were mingled at that moment. He was gone, and the loss was very real. His word of promise, however, had poured in the balm that would heal their sorrowing hearts. He had left with them the comforting word, "I will come again." The parting was not forever. The assurance of this they had from His own blessed lips. Added to this, at this trying moment, were the words of the heavenly messengers, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This was "a word spoken in due season." While mildly rebuking, it at once reminded them of His precious promise and soothed their hearts.

He was gone. Heaven had opened and received Him. He was with the Father. "Great joy," therefore, filled them, as they stand by and worship Him who had thus been taken up to heaven before their eyes. The Object of their love was hidden in the distant heavens—not lost to the eye of faith. The language of faith has been ever since, "We see Jesus."

While with them it had ever been His delight to serve. He came "not to be ministered unto, but to minister," and on leaving them and entering another scene it was but to continue that service in which His love delights. Before going He had promised to "prepare a place" for them. He had spoken plainly of the "Father's house;" and that, to faith, is *home*. What emotions that sweet word stirs in our hearts!

Man, unfallen, had a perfect home. All that divine wisdom and love could do was done for Adam. That which was "pleasant to the sight, and good for food," and satisfying to the heart was there; and the Lord God graced it all with His presence. Quickly, however, sin came in: God's rest in His perfect creation was broken, and man was sent out from the garden of delight. He had thoroughly ruined himself, but God came in, in grace, saying, "Deliver him from going down to the pit: I have found a ransom"—and the promise of a Deliverer was given (Gen. 3: 15); and when the time for the fulfilment of it came, "God sent forth His Son, made of a woman"—the woman's Seed (Gal. 4: 4). *He* "restored that which He took not away" (Ps. 69: 4); *He* glorified God, and opened a way for sinners to return to Him.

But not only did He finish that work which eternally saves all who trust in Him, He also must have all His saved ones *with Him*, and *sharers of His glory*. "Father," He says, "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" (John 17: 24). The heart leaps within us as we anticipate the joy that awaits us. The

"place" prepared does not speak of public, manifested glory, but rather of the quiet rest in retirement with Himself. It is surely this that one longs for.

The psalmist speaks of the "*glory*," but sweetly turns from it to *Himself*: "Whom have I in heaven but Thee?" (Ps. 73: 24, 25). When the beauty of it all bursts upon us, it will be with us as with the Queen of Sheba, when she had "seen all Solomon's wisdom . . . there was no more spirit in her" (1 Kings 10: 4, 5): faint illustration of that day when we shall "see His face," and He tells us and opens to us all that is in our hearts.

The years have rolled by since that parting at Bethany. Long and patiently He has been waiting for the moment of the fulfilment of His promise. He has not forgotten it. That happy day draws near. The "mountains of Bether" still separate, but cheering to the heart of His waiting ones is His word, "*I will come again.*"

Soon the "shout" shall fall upon our ears, and "in a moment, in the twinkling of an eye," we shall be in His presence to "go no more out." Are we truly waiting for Him? How sobering this expectation must be. Anything inconsistent will not be allowed. It will banish worldliness which, like a flood, has come in amongst the professing people of God. It will urge us to keep our garments clean from all that defiles. True heart-searching becomes us now, until Himself shall lead us into those scenes where defilement shall never enter.

W. D.

PRESENT HAPPENINGS IN THE LIGHT OF PROPHECY

IN answer to the disciples' questions, "What shall be the sign of Thy coming and of the end of the age?" the Lord says, "Ye shall hear of wars and rumors of wars . . . for nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places" (Matt. 24).

Such calamities have been overtaking the world through the centuries to the present. What is the force then of His speaking of the occurrence of these things as an indication of the end of the age? I believe the force of the prophecy is that these things will happen in conjunction—that wars, famines, pestilences, and earthquakes in divers places will be taking place in the earth *at the same time*. While up to the present writing there has been but one earthquake of any great magnitude, yet what has already occurred, and is at present transpiring is enough surely to make the hearts of God's people awake to the nearness of the realization of the Christian's hope.

There are unmistakable evidences that the last week of Daniel's prophecy is about to be fulfilled. The *middle* of this eventful week of seven years is very clearly defined in prophecy; the *beginning* not so clearly, except it be that the then ruling Gentile power, which is an alliance of powers under one leadership, makes a covenant with Israel for seven years. This covenant evidently comes into force at the beginning of the week. Is there any present prospect of such an agreement being entered into with the Jewish people?

The nations of Europe are at war. What the outcome will be is not ours to say. The terms of peace may bring about such a readjustment as to bring again into being the fourth great world-power of which the prophets speak. This is the power that will make the seven years' covenant with Israel (Dan. 9: 27). For the last fifteen years the Jews have been wonderfully active in Palestine. The Turkish government has granted concessions to them that had been previously denied; and the persecution in other lands has caused them to turn their faces to the land of their fathers.

Turkey has now entered into the European strife which may reduce her territory, or result in her ceasing to be a nation. However this may be, there is every prospect that Palestine will change hands; and as no one power will be satisfied to have it in the possession of the other, it is only natural to suppose that it will be given to the Jews, and the Gentile powers will mutually agree to protect them in its possession, and give them liberty of conscience as to their ancient faith. This, we believe, is God's way of working out His designs, bringing them about in the natural course of affairs.

The Jews are fully alive to the probable outcome of the present strife. Very recently Dr. Max Nordau, in a letter addressed to the English Zionist Federation, says that great events are in store for Judaism, and that they must maintain the Zionist organization in good condition, so as to be able at a given moment to convince those responsible for the destinies of Palestine that the Jews are ready and able to assume administrative, political, and financial responsibility. This is evidence that the

Jews desire to gain control of their country from which they have been aliens for 1800 years. The prophecies indicate that they will be restored in unbelief, and build their temple, and the great tribulation of which the Lord goes on to speak in Matthew 24, will overtake them in their land. As in the case of Joseph's brethren their consciences must be reached, and their hearts searched to their depths to produce in them conviction and repentance for their awful sin in rejecting and crucifying their King.

Not the least among the significant signs of the times is the sending of an ambassador by Great Britain to Rome. This is the first ambassador that England has sent to the Vatican since the yoke of Rome was broken from her neck over 400 years ago. France also, who but a few years ago refused to recognize papal control, is now urged to send its representative also, lest when terms of peace are made, they suffer from lack of representation.

The unerring page of prophecy clearly indicates the revival of this great religious power in the last days. With the revival of the ten-horned beast, there comes also the woman who rides the beast, and for a short time she will assume ecclesiastical control in the Empire. When the true Church is translated to heaven, the apostate mass that is left will return to the Romish church, and she may again in a measure control the kingdoms of the earth. But their submission to her will shortly turn to hatred, and the nations will destroy her (Rev. 17).

In destroying Romanism the world will think to destroy the last vestige of Christianity from the earth; and Antichrist will then arise, boasting great

things, and ability to solve the religious problems of the day. To quote from another: "Babylon is not the only evil which must perish that Christ may reign; and Babylon's removal only makes way at first for the full development of another form of it more openly blasphemous than this. The *woman* makes way for the *man*: what professes at least subjection to Christ, for that which is in open revolt against Him"—Rev. 14: 8-10, *Num. Bible*, p. 449.

Into what solemn and awful times the world is entering! It may be the final crisis of all ages past. The beginning of sorrows; the beginning of the end of "man's day," while "the day of the Lord," of which the Prophets are full, will come upon the total wreck of all human governments. What shall we say in view of these things? The Lord would have us in daily expectation of His return. Soon we shall have done with the wilderness, and go home to Him whom unseen we love.

"He comes! He comes! the Bridegroom comes!

The 'Morning Star' appears;
The 'cloudless morning' sweetly dawns;
Saints, quit this vale of tears.
Your absent Lord no longer mourn;
Reproach no longer bear;
He comes! He comes! Rise, happy saints,
To meet Him in the air.

He comes! He comes! the Bridegroom comes!

The Church is now complete;
Her Lord beholds her clean and fair,
A partner for Him meet.
He comes, His purchased Bride to claim,
Her mansion is prepared;
He comes! He comes! Rise, waiting saints,
To meet your coming Lord."

R. B. E.

THE MIDNIGHT CRY!

CHAPTER II.

The Evidence that the Times of the Gentiles have nearly run their Course

(Continued from page 161.)

THE prophetic Scriptures are as a light shining in a dark place. So marvelously has God therein depicted the characteristics of the age in which we live, and the conditions that would prevail as its end drew near, that no reverent reader of the Bible need be left in the dark as to the place now reached in the history of the Gentile powers. Recent startling events are so fully in accord with what Spirit-taught servants of Christ have long seen foretold in holy writ as to be overwhelmingly convincing that "all Scripture is given by inspiration of God." He alone sees the end from the beginning and speaks of the things that are not as though they were. It is this feature of foretelling the future that differentiates the Bible from every other book. Human writers guess and theorize. God has by inspiration communicated facts which are attested by each passing year.

In this last respect, the book of Daniel stands pre-eminent. The 2nd and 3rd chapters give an outline of the times of the Gentiles from Nebuchadnezzar's day to the setting up of Messiah's kingdom. The four empires of Babylon, Medo-Persia, Greece, and Rome as depicted in its earlier form, have risen and passed away as foretold. But a later form of the last empire is predicted to arise in the time of the end, immediately before the second coming of

the Lord Jesus Christ, the all-glorious Son of Man, as the Stone falling from heaven.

Now the last state of the 4th empire is to be brought about as a result of an effort to combine the iron of imperialism with the miry clay (or, more correctly, brittle pottery) of democracy. This union—which can never be unity—of royal authority and socialistic principles characterizes the feet of the image even before the formation of the ten toes. This latter condition does not come in so long as the Church is still upon earth. It is subsequent to the rapture of the saints of the present dispensation. But the iron and clay are *already in evidence*, and statesmen are making desperate efforts to combine the two, after having learned, to their chagrin, in the last hundred or more years, that the “voice of the people,” if not “the voice of God,” is yet something to be reckoned with—is to be acknowledged and appeased if possible. With our Bibles open to the 2d chapter of Daniel and the records of the present day before us, we do not hesitate to say that we are now in the iron and clay period, and at any moment the Lord’s assembling-shout may summon all that are Christ’s to the skies, after which the re-formation of the Roman empire in its last Satan-controlled condition will be a matter of but a few brief weeks, for “a short work will the Lord make in the earth.”

When, in past years, teachers of the Word of God have positively declared that the Scriptures foretold a new socialistic-empire formed of ten great kingdoms, on the ground of the Roman empire of old, many found it hard to take such predictions seriously. But the last ten months have wrought

a wondrous change in the minds of men as to this. It is not only that the enlightened Bible believer declares such *must* be, but the secular press has taken the matter up, and it is being pointed out that the formation of a United States of Europe is *absolutely necessary* to safeguard the interests of all nations, and to preserve the peace of the world. This in itself is a remarkable sign of the times, and shows how rapidly the end is approaching.

In the last chapter of the same book of Daniel there are three statements made which also have a bearing on the times in which our lot is cast. The angel says to the prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (ver. 4). Observe that three things are mentioned here, which if any one of them came to pass without the other two would be of no real value in determining the question that is before us. But if *all* come to pass at *the same time* we must be convinced that God has spoken, and has pointed out unerringly three signs that the end-times are almost upon us.

Note the three predictions: 1st, The end-times will be characterized by prophetic enlightenment, marvellously unsealing the book of Daniel and the visions therein recorded understood by spiritual men. 2nd, There will be a period of world-wide restlessness: men will run to and fro as never before, owing doubtless to new and convenient methods of locomotion and insatiable desire for travel and adventure. 3rd, There will be a wide diffusion of knowledge—bringing educational advantages to the door of the poorest if there be but

an ambition to learn and acquire. Now what are the facts? The last century has been more and more characterized by the very things mentioned. It is not that these things are occasionally fulfilled, but that they are everywhere apparent in the civilized parts of the world. Here then is a three-fold cord that cannot be quickly broken. Insignificant as anyone of these facts might seem if it stood alone, *the combination of the three at one and the same time is the startling fact.* Man's day is nearly at an end. The day of the Lord comes on apace!

Now link on to this evidence a New Testament prophecy that clearly applies to the same times. Turn to 1 Thess. 5: 2, 3. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Here is a strikingly convincing statement, if received in literality as it is written. The day of the Lord is going to break upon the world at some special time, foreknown by God, when men will be talking loudly of Peace and Safety! These are the very themes talked of on every hand for the last decade, and, despite the fearful European tragedy, are heard more loudly to-day than ever. Men of affairs are loudly proclaiming a coming era of universal peace to be brought in by arbitration treaties and the evolutionary forces of society, while the day of the Lord steals on them unawares in overflowing judgments to cut off the ungodly from the earth, at the very time that universal peace and safety become the slogan of a world devoted to destruction. All man's

efforts to make this world a happy and peaceful scene, while still rejecting the Lord Jesus Christ, are futile and vain. "There is no peace, saith my God, to the wicked."

It is not to those who wait for the return of His Son from heaven that the day of the Lord comes as a thief in the night, but to those who ignore His word and despise His grace. "Ye, brethren, are not in darkness, that that day should overtake you as a thief . . . therefore let us not sleep as do others; but let us watch and be sober."

(To be continued.)

H. A. I.

OUR HOPE

O H what a hope, blest Lord,
Born of Thy precious Word,
Yea, and for us:
Hope of the pilgrim here,
Fruit of Thy work so dear—
Fruit of Thy cross.

Hope of the weary heart,
Soothing each hurt and smart
On our way home;
Hope which hath spanned the space
'Twixt us and Thy blest face,
Till Thou shalt come.

Hope that no cloud can dim
Nay, for 'tis fixed on Him,
Fixed evermore.
Hope that shines bright and clear,
Yea, brighter e'en this year
Than e'er before.

Hope that looks past the tomb,
E'en to that glorious home
We shall soon share

With Him who died to save,
And through life's journey gave
His tend'rest care.

Hope that lights up the gloom
E'en of the darksome tomb.
Hast Thou not said
We shall not go before
Those held 'neath death's dark door,
Thy precious dead?

Nay, they shall first arise,
Fruit of Thy sacrifice;
Yea, and with us
They shall ascend with Thee,
And through eternity
Talk of Thy cross.

Lord, while the nations war
We wait the Morning Star;
Soon it must shine:
Through the dark deeds of man
Thou workest out Thy plan,
Thy will divine.

High o'er earth's highest scale,
Over each piteous wail,
Hope lifts the heart.
In the dark deeds of earth,
Or in its thoughtless mirth
We'd have no part.

Earth's bosom heaves and sighs
With the heart-rending cries
Of woes unsought:
Widows and fatherless
Moan in their deep distress—
What hath man wrought!

Oh, turn men's hearts, we pray,
To that approaching day,
Make them to see

That there's no hope but one,
And that in God's blest Son,
Saviour, in Thee.

Satan's deceiving—yea,
Even thine own, to-day.
Open their eyes
To the dishonor done
To God and His dear Son
By these dark lies.

What doth it mean, O Lord?
We search Thy blessed Word;
To us it seems
Thou art fulfilling fast
What Thou hast said, long past,
What men call dreams.

No "dream" to us, this "hope,"
From which we'll wake to grope
Uncertainly.
We triumph o'er man's taunt:
This hope is all we want,
Till we see Thee.

H. McD.

A CRITICISM*

EDITOR OF *Help and Food*:

In a pamphlet by J. Boyd, which has come to my notice, he says:

"But our blessed Lord not only speaks of *seeing* the kingdom but of *entering into* it. For this, water and the Spirit are the means used. I am persuaded this carries us into Christianity. To enter into the kingdom is to enter into the practice of righteousness, peace and joy in the Holy

* This article has been in our hands some time. We were waiting in hope, with others, that the pamphlet in question would be withdrawn, as it had been strongly objected to with both its author and its publisher. As this has not been done, we now feel quite free to publish this criticism.—[Ed.]

Ghost (Rom. 14: 17). Now in order to produce righteousness one must be indwelt by the Spirit (Rom. 8: 4-10). Therefore it seems to me that while fitness for seeing the kingdom may be produced by the simplest element of truth, a full gospel is necessary for entering into it."

This teaching tells us that one may *see* the kingdom without *entering into* it: that it is only necessary to receive "The simplest element of truth" in order to see the kingdom, but those only who know the gospel in its fulness enter into it! What new doctrine is this? And what are the writer's grounds for such statements? He speaks of his being "persuaded." Where in Scripture does Mr. B. find warrant for any such "persuasion?" Does he mean that he is persuaded that some believers (those who know but the "simplest element of truth") only *see* the kingdom, while others (the comparatively few) who receive a "full gospel" get further and *enter into* it? As for myself, I am "persuaded," and for scripture reasons (Col. 1: 13), that one is either under the "power of darkness" or has been translated "into the kingdom of God's dear Son." Can there be an intermediate place between these two distinct conditions, where the soul only *sees* the kingdom, not yet *into* it, and yet delivered from the power of darkness?

The writer completes his confused paragraph by remarking, "It is not for no purpose the Divine Teacher passes from *seeing* to speak of *entering into* the kingdom." Yes, but it does not follow that it is the purpose Mr. B. reads into it: that of dividing up believers of the present time into two distinct classes, one outside (though seeing it) and the other safely landed within the kingdom. That en-

tering into the kingdom is an advanced *thought* on seeing it no one would question, but to say that two distinct classes or grades of believers are meant is to pervert its meaning entirely.

As an example of Mr. B.'s unwarranted assertions I take the following: "Now in order to produce righteousness one must be indwelt by the Spirit." Standing alone, no fault whatever could be found with this statement. But when it is borne in mind that the same writer holds that some believers, those only born again, have not the Spirit, it follows that such cannot produce righteousness. But 1 John 5: 4 assures us that those born of God overcome the world, and practical righteousness is never ascribed exclusively to the possession of the Spirit. 1 John 5: 1-5 makes it the result of faith and new birth. And did not the Old Testament saints "produce righteousness"? Most assuredly. But how could they, according to Mr. B., since they had not the indwelling Spirit? Heb. 11: 33 tells us it was "through faith." So his confident assertion stands flatly contradicted by the clear, unmistakable statement of the word of God.

Another sample assertion from the same pamphlet will show how unsafe this teaching is on those lines. Speaking of eternal life he says: "To possess it the believer must appropriate His death (John 6: 53-56)." Note this: *the believer*, he says, must do this in order to possess eternal life. So according to this teaching one may be a believer and not yet be in the possession of eternal life. Who is right, Mr. B., or the Lord Jesus Christ? Read John 6: 47.

ANSWERS TO CORRESPONDENTS

QUES. 23.—Will the unbeliever be punished for his sins or for rejecting Christ?

ANS.—Eph. 5: 6 answers your question. After enumerating, in verse 5, some of the sins of men he says, in verse 6, "Let no man deceive you with vain words: for because of these things (the sins mentioned) cometh the wrath of God upon the children of disobedience." "The children of disobedience" are of course the rejectors of Christ; by rejecting Him they seal all their sins upon themselves, and the wrath of God comes upon them because of those sins.

QUES. 24.—Has the exhortation of 1 Tim. 2: 12 to do only with the ministry of the Word, or does it cover more? Would it permit women to start the hymns in the singing at meetings of the assembly or for the gospel, and lead on in loud tones? If such leadership is not permissible some of the sisters with us need to subdue their praises.

ANS.—The passage in 1 Tim. 2: 12 mentions two things: *Teaching* and *Authority*, both of which he denies to the woman among the people of God. The first has to do with the public ministry of the word of God; the other with the government of His people. In both cases the woman is "to be in silence." As to "subduing her praises," she belongs to the assembly and is a worshipper of course, as truly as any of the men, but she is not to dominate, and "loud tones" dominating the rest are offensive in all, especially in women. Wherever, in any assembly of God, the woman leads and dominates there is something wrong. In a matter of starting a hymn we need carefully to distinguish between a *desire to lead* or only a *desire to help* in difficulty. Even then it might, perhaps, be better to let the men feel the shame of their inability to start a hymn, for if they loved God's praises and sang them at home they would not be so backward at the meetings, even though they had no musical talent. Where things are right, and the assembly in a good state, leaders in singing among the men will soon develop, for they will feel the need of it. Singing in the home should be cultivated. It is far more important than many think, for it not only develops the voice for public use, but it promotes a cheerful spirit and happy intercourse in the family.

Some answers remain for next No. of Help & Food

EDITOR'S NOTES

**"Surely the wrath
of man shall praise
Thee"**—Ps. 76: 10.

The history of man, dark and cruel as it is, has perhaps few pages as dismal as the ones now making in Europe. One could hardly imagine that any good could be found growing out of such a scene of carnage and devastation. Yet there has perhaps been no war in which the activities of the grace of God have been more marked or beneficent. Christian men and women have been extremely active, especially in the distribution of the Holy Scriptures among soldiers of the various armies. As these men have been chiefly under the religious training of the church of Rome, and the Scriptures there are kept from the people, the Book is entirely new to those men. They had conceived Christianity as made up of mummeries, of ceremonies, of images, of trust in saints and the Virgin Mary, and behold, the Book ignored all such things and talked to them in plain and simple language of Jesus, His lovely words and deeds and teachings. They were amazed, attracted and riveted by the words and tales of love. Christianity then had something real in it. It addressed itself with intelligence to men who had needs in their souls which nothing had ever met before. This met the needs, brought them face to face with God—a God who had given His only Son to save them, and who sought their salvation and present and eternal welfare. There was incentive to read such things, and those who could not read gathered about one who could, that they also might learn the wonderful messages from heaven.

One writes to his wife: "My comrades at first laughed

at seeing me read 'my mass,' as they called it; but little by little, in face of the daily dangers and by the help of the Holy Spirit, they laugh no more. Not a few of them ask me for my New Testament, and others, when they find me reading, gather around and ask me to read to them. Pretty much all confess that the teaching is surely divine. This leads me to pray earnestly for my comrades, that God may open their hearts to His love, and I feel sure that fruit to His glory will come out of it all. I beg all Christians everywhere to cry to God on our behalf, for all about me I hear it said, when the war is spoken of, 'It is because of our sins that God has sent us this terrible trial.' Therefore, fellow-Christians, all over the earth, on our knees let us supplicate our Saviour-God to intervene in mercy by producing repentance and the confession of our faults, that thus He may shorten this nameless trial, and that many, laboring under the burden of their sins, as once we did, may with us also find forgiveness, peace and joy in Christ. I cannot doubt God will do this.

"I do wish you could see my comrades around me, asking me how it is that I can be so peaceful at the thought of leaving this world under the assurance that I have eternal life and my sins all forgiven. How good to be able to tell them that it all comes through our Lord Jesus Christ, by His dying upon the cross for us. We constantly talk together of these things. As soon as the bullets and shells leave us a little while of quiet in the trenches, we draw near together and our talks go on. A number seem really affected."

Sons of Christian parents also, who had resisted the teaching and influence of their environments, now that they were going to face the stern realities of death, turned to the Lord, and have become earnest witnesses to their companions-in-arms. One of them writes as follows:

"My joy is great in finding that many of the children

of Christians (who, like myself, had remained deaf to the appeals of our dear Saviour through His servants while we were at home) have at last responded and taken their part in the eternal bliss which awaits those who have bowed at the feet of Jesus."

Nor are these blessed activities of the grace of God confined to the army. A Christian lady who went to see her relatives near to the Swiss frontier just before the outbreak of war, and was unable, until recently, to get away again, reports a wonderful change in the civil population. In former visits she was repulsed by all, for she was faithful in speaking to them about their souls. On this visit, she says, not only did they no more repel her, but *sent for her*, begging her to visit them and bring her Bible. They gathered around her in each neighborhood to hear her read from her Bible and talk to them of God's grace.

How exceedingly blessed thus to see once more fulfilled the sure word of God, "Surely the wrath of man shall praise Thee" (Ps. 76: 10), while we wait for the fulfilment of the rest of the verse, "The remainder of wrath shalt Thou restrain," that is, He will not permit the iniquity of man to go beyond what He can use for blessing. Thus we sing, while yet the conflict rages:

"How good is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as His power,
And knows neither measure nor end.

"'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

Were only all the nations involved in this frightful conflict to humble themselves before God and confess their sins they would doubtless soon find peace dawning upon them—a righteous peace, for a righteous God can bless no other peace in any circle of men. What lessons for the nations of the earth are in the history of Israel, if they would but hearken to it.

COSTLY ATTIRE*

By Adoniram Judson—late missionary to Burmah.

To the female members of Christian churches in the United States of America :

In raising up a church of Christ in this heathen land, we have found one chief obstacle in that principle of vanity, that love of dress and display, which has been a ruling passion of the fair sex, as the love of riches, power and fame has characterized the other.

That obstacle became more formidable lately through the admission of two or three fashionable females in the church, and the arrival of several missionary sisters dressed and adorned in that manner which is too prevalent in our beloved native land.

We reproduce this frank expression of Dr. Judson's difficulties in his missionary work because we believe it applies to present conditions. Not only is the love of ornaments often seen among Christians, but even a tendency to imitate the voluptuous fashions of the day, which are no doubt responsible for much actual crime. Oh that there may be among God's dear people such a laying hold by faith of our glorious portion in heaven, now so near at hand, as will set us to "perfecting holiness in the fear of God" (2 Cor. 7: 1).—[ED.]

On my meeting the church after a year's absence, I beheld an appalling profusion of ornaments, and saw the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also that I should be unsupported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, but with little effect. Some of the ladies out of regard to their pastor's feelings took off their necklaces and ear-ornaments before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew.

In the meantime I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I expect to encounter there the same enemy in those wilds. But I found that he had been there before me—had held sway from time immemorial. On one Karen lady I counted from between twelve to fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long pieces of metal perforating the lower part of the ear, and reaching nearly to the shoulders, fancifully constructed bags enclosing the hair and suspended from the back part of the head, not to speak of the ornamental part of their clothing, constituted the fashions and the *ton* of the fair Karen-esses. The dress of the female converts was not

essentially different from that of their country-women.

I saw that I was brought into a situation that precluded all retreat—that I must fight or give up.

For a few nights I spent some sleepless hours, distressed by this and other subjects. I considered the spirit of the religion of Christ. I opened to 1 Tim. 2: 9 and read these words of the inspired apostle: "I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire? *No*. Can I administer the Lord's Supper to one of the baptized in that attire? *No*. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from him.

Again I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But "What is that to thee? follow thou Me," was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come what may—come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination I inquired whether she could give up her ornaments for Christ. It was an unexpected

blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then, with an air of modest decision that would adorn beyond all outward ornaments any of my sisters whom I am addressing, she quietly took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward and declared that at Maulmain he had seen one of the great female teachers wearing a string of gold beads around her neck.

Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed. I endeavored to maintain the warfare as well as I could, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what ease, and truth too, could that sister reply, "Notwithstanding this necklace, I dress more plainly than most ministers' wives and

professors of religion in our native land. This necklace is the only ornament I wear. It was given me when quite a child by a dear mother whom I expect never to see again (another hard case), and she begged me never to part with it as long as I lived, but to wear it as a memorial of her."

O Christian mothers, what a lesson is here before you! Can you, dare you give injunctions to your daughters directly contrary to apostolic commands? But to the honor of my sister be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

Dear sisters, having finished my tale and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration:

1. Let me appeal to the conscience, and inquire, What is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And do not those sentiments acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will not be answered so faithfully in the midst

of company as when quite alone, kneeling before God.

2. Consider the words of the apostle before quoted (1 Tim. 2: 9): "I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." I do not quote a similar command recorded in 1 Pet. 3: 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, too, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts, in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we, then, bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen, for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you with the tenderest love—upon you, His daughters, His spouse—wishing above all things that you would yield your hearts entirely to Him, and become holy as He is holy, rejoicing when He sees one after the other accepting His pressing invitation, and entering the more perfect way.

Great is the Mystery of Godliness

THE mystery of Godliness,
How great, how wonderful indeed!
That Thou shouldst take the form of man
And stoop to suffer, die, and bleed.

We cannot comprehend it, but
Thy Word is very truth we know.
We wonder as the angels did
That such as *Thou* couldst stoop so low.

Thou, Heir of all things! yea, by whom
The worlds that are were called to be:
The image of God's person, and
Upholding all things powerfully.

And when Thou hadst created them,
Thou gav'st Thyself, O Lord, for us,
And purged our sin and guiltiness
By dying on a felon's cross.

And now from depths unfath'nable,
My risen Lord who came to die,
Is given the highest seat in heaven—
The right of Majesty, on high.

Yea, God was manifest in flesh!
Th' angelic hosts with wonder saw
The mystery, nor questioned it,
But looked, amazed, with holy awe.

Thy majesty, Thy lowliness,
Thy love so undeserved by us,
Thy mercy, grace, and faithfulness—
For these we gave Thee but a cross!

If 'twere not for Thy love, O Lord,
I could not look Thee in the face:
My sins had shamed me so that I
Should feel forever my disgrace.

If 'twere not for Thy mercy, yea,
 Thy judgments had o'erpowered me;
 But now I fear them not, for I
 Am safely hidden, Lord, in Thee.

If 'twere not for Thy grace, I'd lain
 Forever in my misery;
 I'll never cease to thank Thee, Lord,
 That Thou didst stoop to pity me.

And, but for Thine almighty power,
 I'd been a witless wand'ring sheep,
 At mercy of the elements,
 Didst Thou in watchfulness not keep.

And if Thou hadst not risen again,
 What darkness dread for me had been!
 I shudder at the hopelessness,
 For I had still been in my sin.

But, praise Thy great and glorious Name,
 My sins are all forgiv'n and gone;
 And I but wait the glorious end,
 The while I sing and journey on.

Oh, mystery of mysteries!
 The cross (for Thee that dreadful place)
 Shall on my earthly pathway shed
 Its glory, till I see Thy face.

Eternity will be too short
 To fathom this deep mystery;
 But through eternal ages, Lord,
 With joy I'll search it out with Thee.

H. McD.

THE MIDNIGHT CRY!

The Evidence that the Times of the Gentiles have nearly run their Course

(Continued from page 191.)

And if we would watch intelligently it is necessary that we be able, through familiarity with the Word of God, to discern aright the signs of the times. In three short verses our Lord Himself has given us a marvelous epitome of the conditions that would prevail immediately before the great tribulation. Weigh carefully Matt. 24: 5-7, and ask yourself if anything could more aptly describe the days in which we live. "For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." With this, couple the equally pertinent words of Luke 21: 25, 26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

The context makes it clear that these are the outward evidences of the near approach of the end-times. They do not definitely fix the time when the Lord must come. They simply show that the

days of vengeance are coming on apace. And one might fearlessly challenge anyone to give us a better description of our own days than we have in these verses, taking brevity into consideration.

Note the leading features of the two passages:

First: Many Antichrists. It might be said that there has never been a time since the very days of the apostles that this sign has not been manifested; and this I readily admit. But in a certain sense the whole Christian dispensation is marked by all those things predicted by our Lord, for ever since apostolic days men have lived in what John calls "the last hour." The greater part of earth's time or course has been run; only the last hour remains ere the kingdom be ushered in. But while this is so, we gather that the characteristic features of the age will be accentuated at the close. And so it is at the present solemn moment. We hear of antichrists on every hand, and those who are deceived thereby may well be called legion! In all lands these false Christs are found. In America we have witnessed the "powers and signs and lying wonders" connected with the system miscalled Christian Science, which venerated its woman-founder as the second coming of Christ, and holds its false philosophy to be the promised Comforter, thus blaspheming against the Holy Ghost. Lesser lights have flickered and flamed up, then died down, leaving hosts of disappointed dupes, like Dowie, the pseudo-prophet of Chicago; Sanford, the Elijah of New England; Dr. Teed, the Koresh; and others too numerous to mention: and as they pass away, other deceivers take their places, for men would rather believe any lie than God's truth. A Persian

antichrist, Abbas Effendi or Abdul Bahai, appears in Europe and America and is accorded the liberty of proclaiming his propaganda from "Christian" pulpits, and now has his societies in such numbers that they recently held a great congress at the World's Fair in San Francisco—and this in a land of Bibles! The Order of the Star of the East, a Theosophical off-shoot, is increasing by leaps and bounds, and all its members are avowedly waiting for "the coming one"—who is not Christ, as they dream, but Antichrist. The Christ of God comes the second time from heaven. The Antichrist will come from the earth—born in a natural way. No earth-born person, however wonderful, can deceive the elect, who wait for God's Son from heaven.

Second: A period of terrible unrest and warfare among the nations would manifest "the beginning of sorrows." Men have flattered themselves that the world would never again be desolated by wars and wholesale slaughter. In the very month that the present European conflict broke out, the organ of the Peace Society, published in Toronto, contained an ably-written article declaring that war was now an impossibility, and a great world-conflict could never occur again! Clergymen, oblivious of Scripture, and carried away by the loose theologies of the day, were loudly voicing the same empty boast up to the day before the awful conflict began; and, ever since, our Lord's words have been fully applicable. Nation after nation has been drawn into the struggle, and the end is not yet. The nations seem war-mad and demon-led as the time draws near for the great Armageddon conflict yet to be fought out in the land of Palestine,

when all nations shall be drawn into the fray. Even should peace intervene, it will prove to be but a temporary truce; for there can be no lasting peace until all Gentile dominions are destroyed, and He comes whose right it is to reign.

In the third and fourth places we read of famines and pestilences, the very natural outcome of war, which are even now reaping fearful harvests, though the science and skill of the world are endeavoring to successfully cope with them. Already many high-spirited and noble-minded physicians and nurses have laid down their lives in the overpowering conflict in trying to hinder the on-rushing pestilence, while the charity of the world is strained in its efforts to check the ravages of famine—and what may it not yet be in the near future?

In Luke's account we get the fifth sign that the end is drawing near, calamities such as the world has never previously known. Were the dreams of evolution true, we should long since have passed earth's formative period, but events of recent years show us that this very globe is going through great and momentous changes, preparatory to the conditions prophesied of for millennial times. Surely never have there been so many terrible disasters on land and sea as since the midnight cry summoned the virgin band to trim their lamps. Earthquakes, tidal waves and kindred phenomena have occurred with amazing frequency. Is it any wonder that we see the sixth sign on every hand?—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth?" Confidence is shaken. Nations are bewildered and perplexed. Pledges even of nations are violated,

and promises broken. Individuals are in fear and dismay where a cheery spirit of optimism prevailed but a short time ago. Yet, amidst it all, the Christian need not be in perplexity or doubt. The Word of God has forewarned of all this. Minutely it has foretold existing conditions, and the fulfilment of its solemn prophecies should only strengthen the faith of the believer as he turns from all men's empty vaporings to the unerring and inerrant word of God.

(To be continued.)

H. A. I.

BRIEF STUDIES ON THE SUBJECT OF JUSTIFICATION

OUR purpose is to consider the subject of Justification in the various ways it is presented in the Word of God. By it a deep sense of security is established in the believer's soul, and the blessedness of our place before God is realized.

Of first importance is the fact that justification is *God's act*; and, second, to know *when* it takes place. Then, that it is *apart from* law and works of law, but that it is based upon *the work of the Cross*.

It is presented in various aspects, and thus we have: Justification by faith; by grace; by blood; by the Spirit; in Christ; from sin; of life; by works; and it is closely connected with the resurrection of Christ.

We can see at once it involves much precious truth, which may it please God by His Spirit to enable us to gather together for profit and blessing.

1. GOD'S ACT.

Justification is the act or declaration which clears

a person from every charge, or imputation of guilt. In justifying the believer, God clears him according to His own character, in righteousness; it also sets before us the ground upon which this position is maintained before God.

In Romans 3: 21-26, God is shown to be "just and the justifier of him who believes in Jesus:" that is, faith acknowledging, or receiving Jesus, God appropriates all the value of Jesus to him that has faith. We see from this scripture that a special character of God—*His righteousness*—is connected with justification. It also tells us how this righteous character is manifested (whether as to the "passing by" before, and in view of, the Cross, or the present "justifying" of the believer); it is through Christ "set forth a propitiation (or mercy-seat) through faith in His blood." Christ is thus presented to faith, because in Him is "redemption." Thus, righteously, God can be "towards all." He makes the gracious offer to justify every one who believes in Jesus. The sacrifice of Jesus upon the cross provides the righteous ground on which God's righteousness is not simply "toward" but *over*, as a shield, to every one who "believes in Jesus."

That is a very blessed thought! God's holy character, His righteousness, which cannot be abated one whit, is now over us, our protection. For God demands not twice satisfaction for the same thing. The sacrifice of the Cross having met completely God's character and righteous demands, His righteousness becomes our protection. "Over" is better than "upon," for this "righteousness of God" is not considered as put upon us like a garment,

nor is it what is imputed to us, nor is it exactly the righteousness we are said to be in Christ (2 Cor. 5: 21); but it is simply that character of God which must be against the sinner as such, but which becomes a shield from all charges against the believer. This is all founded upon the redemption wrought by Christ; and having faith in Him, its full value is made ours—conferred upon us. Acceptance with God is on the basis of the precious blood of which the Mercy-seat speaks. By it, God clears, acquits, justifies the self-confessed ungodly who come to Him like Abel, trusting in the blood of the slain Lamb.

Now let us consider a little the distinctions as to righteousness. *We* are not made righteousness: nor do we become "righteousness of God," through justification. Nor is it in this way reckoned or imputed to us. That which is imputed as righteousness to us is the fact of *believing God* (Rom. 4: 1-5). Now if by reason of faith in the blood God justifies, and this faith is reckoned as righteousness, then in connection with justification there is a righteousness attaching to me. It is called "righteousness of faith" (Rom. 4: 13).

A different thought is given us in 1 Cor. 1: 30. Christ, there, has been made to us righteousness. He is this for us in a positive way, for He is ever "Jesus Christ, righteous" (1 John 2: 1—without the article): it is His character. He is absolutely "righteousness of God"; He is the expression of what God is; and having met the whole question of sin by sacrifice in which our faith now rests, it can be said *we* "become righteousness of God *in Him*" (2 Cor. 5: 21). How we come to be "in

Him" we shall see as we go on with our subject.

We have then three distinct thoughts: 1st, righteousness of God over us like a shield. 2nd, imputed righteousness, through the act of faith. 3rd, we become righteousness of God, are positively according to His character as being in Christ, for so we are looked upon by God. It is our position.

It is well to note that there is no difference of measure as to justification. "For there is no difference; for all have sinned and come short of the glory of God, being justified freely." One is not more justified than another. *Christ* is the measure of our acceptance before God; the same for every believer. All are *alike* fully cleared, and that "*from all things.*" It is through the redemption "in Christ Jesus." Mark the order of the names, for we will find in the study of Scripture a distinct reason for the order in which the Spirit of God mentions the names of Christ. Redemption, then, is the basis of God's justifying us—as being in the exalted, glorified Saviour. Justification is necessarily connected with *life*—life in Christ.

In verse 26 (Rom. 3) it says, "Justifying him who is of the faith of Jesus" (*New Trans.*). It is the participle present in the Greek. This is very precious. Justification is not simply an act of the past taking place when we believe, but it is a continuous, subsisting state—always applying to us before God. It is as unchangeable as God is, His righteousness being linked with it. Let us look now at other passages which show it to be God's act.

Rom. 3: 30. "It is one *God who shall justify* the circumcision on the principle of faith and uncircumcision by faith." Rom. 8: 30: "But whom He

has predestinated, these also He has called; and whom He has called, these also *He has justified*; but whom He has justified, these also He has glorified" (*New Trans.*). Here justification is plainly connected with God's purposes; it is as enduring therefore as His purposes which can never fail. This is all spoken of as in the past, and is linked primarily with God's foreknowledge. Therefore all these things, justification included, apply to us from the first moment we are brought into relationship with God—from the moment we believe God.

Rom. 8: 33: "Who shall bring an accusation against God's elect? It is *God who justifies*." Since it is God's act, no accusation, no charge from Satan can possibly avail against us. Redemption through Christ Jesus makes it possible for God to justify, and be righteous in so doing.

Gal. 3: 8: "And the Scripture, foreseeing that *God would justify* the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations shall be blessed."

Finally, Rom. 4: 5: "But to him who does not work, but believes on *Him who justifies the ungodly*, his faith is reckoned as righteousness" (*New Trans.*).

(*To be continued.*)

J. B.

It is not ecclesiastical unity the Lord prays for in John 17. He has had to smash that more than once to uphold the honor of His Name. He prays for that unity which is unspeakably higher—the unity of Christian character, which makes the world say, "There is a true Christian"—in whom Christ is seen, as the Father was seen in Christ.

THE APOSTLE AND HIGH PRIEST OF OUR CONFESSION

IN Hebrews 1, Christ is seen as Apostle—the One sent of God, and part of chapter 2 describes Him as High Priest. Hence chap. 3 opens thus: “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession (confession), Christ Jesus.”

As the *Apostle* He came to us with the light of God. He was God Himself, and came among us in order to speak to us, instead of speaking by prophets as He did formerly. God has spoken unto us by (in) His Son—literally, “in Son.” The Son is the Speaker to man. He declared what God is in His nature, especially did He this at the Cross. And what He said is final, as it is complete. No one can succeed the Son in making God known to man, and nothing could be added to what was said by Him. He fully revealed God. Anything said by any apostle since Jesus died has added nothing to the revelation of what God is, but has been a result of that revelation. Thus it is that there is no allusion in this epistle to any apostle but one—Christ Jesus. The revelation of God, with all the consequent grace in which we stand, has all come to us from Him. In that sense, He is the only Apostle; no other could even be mentioned.

Furthermore, Christ Jesus is the Apostle of “*our confession*.” The precious truth He brought to us, and which has been implanted in our hearts, is that which we confess. It is called “the confession of our faith” (Heb. 10: 23). The Faith is our confession. It was “our confession” long before the

"Westminster confession" was heard of, and it was brought to us from heaven by its Apostle. Therefore we are exhorted to "*consider*" Him. His greatness is set forth in Hebrews 1 in order to show the importance of what He said, and thus to emphasize His apostleship. Hence, the more we consider Him, the more we shall understand and enjoy that for which we are eternally indebted to Him.

Again: we are to consider the "*High Priest* of our confession, Christ Jesus." Now, as the High Priest He represents us in the presence of God: He is on our behalf Godward. In this Scripture, however, He is said to be the High Priest of "*our confession*:" that is, He is the One who takes care of the entire range of truth which, at such cost, He brought to light.

Do we "consider" Him in this capacity as we should? We are not now considering by what means He accomplishes this, nor what place His people may have in this connection; we are meditating on the fact that it is Himself who maintains "our confession." What a touching incentive this to *take courage*! How often have some been cast down at the wide-spread absence of desire after the precious things of God. They may have seen some of the rising generation of Christians indulging themselves instead of denying themselves, and therefore without spiritual appetite, and making no progress in the Christian path. Or perhaps they have seen older brethren becoming depressed and losing purpose of heart. Nevertheless, let us all remember that, whatever levity or lethargy may exist among God's people, the High Priest, has un-

dertaken to safeguard the truth, to support "our confession."

How good it is then to consider HIM. There is no darkness in His blessed presence, neither can there be despair. Of old He ordained that His disciples should be "with Him," before aught else (Mark 3: 14). Even so is it now. He would have His own much in His company. He would have us becoming better acquainted with Him daily. He would have us increasingly rely upon His love and His power—

"Whose love is as great as His power,
And knows neither measure nor end."

R. J. R.

A NOTE ON MATTHEW 16: 18

ONE asks me for a word on Peter's confession, as given in Matthew 16: 18, and as others may have the same question in mind, I answer in this manner. The great point, I take it, is the new revelation as to the glorious Person of the Lord Jesus Christ—He is "Christ, the Son of the Living God." It is on this that the Church is built. In other words, everything for the Assembly hangs upon this precious truth. This is a distinct advance on what had previously been brought out in this Gospel. Matthew wrote to show that Jesus is the Son of David, who was to "build again the tabernacle of David that had fallen down." It is on the truth thus revealed that He does this. If He were not the Son of David, He could not be Israel's Messiah.

But it is not as Son of David that He builds *the*

Church, nor as Son of Abraham either, nor yet as Son of Man, as in Luke. It is as Son of God. This is the Rock, as Augustine, the greatest of all Catholic theologians, triumphantly declares. The notion that Peter was the Rock came in after the true character of the Church was lost sight of, and the heavenly calling practically denied. Peter, who confessed this great truth, was "a stone" (*Petros*) builded on the Rock; and this is true of all believers, as he himself teaches in 1 Peter 2: 1-10.

H. A. I.

COPY OF A LETTER TO A BROTHER

The laborers in the fields of Central and South America, the West Indies, Mexico, etc., interest me as never before, and I follow them more closely. Marks of spiritual power or of weakness in those who labor there touch one more vitally therefore. We have now visiting us, for a season of recuperation and fellowship, a brother from the West Indies, after three and a half years of patient labor there. During that time the Lord has given him, as fruit of his labor, a devoted fellow-laborer, and together they sow the seed in patience and perseverance. And through their work, the word of God is made known, the gospel proclaimed, and Rome is losing some of her devotees.

I am persuaded that the more the Lord's servants give themselves (like our Lord, our apostle Paul, and all the apostles) simply to "preach the word"—to be at that exclusively day in and day out, through need or abundance, unconcerned about the approval or disapproval of any one save the Lord—the more absolutely and devotedly they do *that*, the sooner they will see the walls of darkness fall and the truth triumph—not by any great or natural triumph, but by one soul after another being transferred from the kingdom of darkness into that of God's dear Son.

At the time of the great revival, in the first days of Methodism, the Moravians (whom no modern missionaries have surpassed in missionary work) went among the heathen: they began by raising schools and trying to educate the people in the civilized arts, and they saw no conversions; they realized they had made a mistake; and, leaving all else, like the apostle, "they went everywhere *preaching the Word*." Soon the savages caught the sweet music of the gospel of God's grace and they bowed under it and surrendered to it.

We need not concern ourselves any more than did the Lord or His apostles about buildings for the Lord's people to meet in, or with schools, or with institutions of benevolence. These matters, if left to the believers to look after, will exercise them and bring out self-denial in them—all good things. For my own part, led by the Word of God from the very first, about 50 years ago, I concerned myself about nothing save this, to preach the Word faithfully and in love wherever men would let me and leave my conscience free while doing it. After the Word was received, and the souls thus set free gathered to the name of the Lord, what gifts developed in the saints had freedom for exercise and increase. At the start of Christianity in Jerusalem, various needs developed various ministries, but the apostles refused to mar their ministry in the Word of God by taking up with other service. This brought others forward while the word of God went on.

In following what I have said above, it allows every kind of ministry and gift to develop naturally, according to the measure of faith given. If means or money are required for what is developing, they will be found in the circle of the development itself, so that no appeals will need to be made outside that local circle if they abide within the measure of God's purpose toward them. Individual faith for any task put upon one by God is another thing, of course; but that never appeals to anyone but God Himself—not to His people, though He may use His people in His answer, or

even ravens, as in Elijah's case. Faith does not concern itself *how* God's answer will come. That belongs to God alone.

And, beloved brother, God is as near to us in one place as in the other. An incident related a while ago searched my own soul. It was concerning a Roman Catholic girl who carried a glass crucifix about her neck. By some means it came loose, and fell on stone steps. As it flew to pieces, the poor girl cried out, "Oh, my! oh, my! I have now only the great God to look to!" I thought to myself: I wonder if I have no glass crucifix about me!

But I close, with earnest love and sincere sympathy in your trials, and prayer that you may be guided in all by the Spirit of God.

Yours affectionately in Christ our Lord, whose soon coming we expect, when all our toils and sorrows will have an end forever.

* * *

ANSWERS TO CORRESPONDENTS

QUES. 25.—In Daniel 7: 17 it says, "These great beasts, which are four, are four kings which shall arise out of the earth."

He uses the future, "Shall arise," but the first, the Babylonian, had already arisen, for the vision was in the first year of Belshazzar, when the Babylonian Empire had been in existence fifty years, and was already tottering to its fall. How can this be reconciled?

ANS.—The prophet is not here giving details concerning the fulfilment of the vision but simply uttering the *fact* that four great empires were to rise and devour among men before the empire of the Son of Man should be set up, when Daniel's people (the Jews) would be associated with Him in its rule and glory.

Knowing, as you do, that one of the empires of the vision had already arisen, place yourself with the prophet, and, speaking *only to make the vision known*, as he does, try if you could tell it in better form than he has done. You will find you can properly use no other than some form of the future.

QUES. 26.—In regard to Ques. 19, May number of "Help and

Food," you agree that Gen 9: 6 has not been revoked. Am I not right in understanding that none of the Old Testament laws and commandments have been revoked, except to believers? and that unbelievers are all under the law still, as were the Jews?

ANS.—Gen. 9: 6 is the divine establishment of human government, which is for all time. This must not be confounded with the moral and the ceremonial laws which God gave to Israel for specific purposes. The Moral Law (the ten commandments) is largely treated of in the epistles of Paul, especially in Romans and Galatians. It has not been abrogated, for it is the measure of the natural man's responsibility, whoever he be, toward God and man (Rom. 3: 19), but the believer in Christ is said to be "dead to the law" (Rom. 7: 1-4), and thus freed from all connection with it. Instead, he is united by the Holy Spirit to Christ risen and glorified.

The Ceremonial Law which applied only to the Jews, is spoken of in Eph. 2: 14-16 as that which separated Jew and Gentile, but has been abolished in the Cross of Christ, in whom now all who are of faith, whether Jews or Gentiles, are "one new man." We need to distinguish between moral and dispensational things. The moral never change, the dispensational do.

QUES. 27.—(1) Am I not right in believing that when Christ comes He will take His people away from this earth, and that there will be seven years (the last week of Daniel's prophecy) of judgments on this earth, for those that are left behind? (2) Will the apostasy, or giving up of the very form of Christianity, take place before Christ comes? (3) I have noticed some changes made in the words of the Bible as given in the Sunday-school golden texts. If no change is made in the meaning, why should the words be changed?

ANS.—(1) Yes, you are quite right. (2) The apostasy is manifest already, but cannot be absolute while the Church, the body of Christ, is here, for its members cannot be apostates. (3) Where, in the new translation of the Bible, the wording is somewhat changed, it is usually to make the meaning more plain or exact. The translator, while adhering closely to the original text, uses language which seems to him the best to make the meaning as plain to others as he can.

QUES. 28.—(1) What is meant by "The abomination of deso-

lation?" and (2) do you understand that it will be set up before the coming of Christ, or after He has taken His people away?

ANS.—(1) In Matt. 24: 15 where this is mentioned, the Lord refers to Daniel 12: 11; and as Daniel is wholly taken up with the Jewish people, the "daily sacrifice" would be what was offered in the Temple at Jerusalem. A wicked ruler, referred to in 2 Thess. 2, during the seven years of judgments on the earth will take away the "daily sacrifice" from the restored Jewish Temple, and set up instead the image and worship of a man, "the Beast." This is called the *abomination* which will bring desolation upon the Jews. In a spiritual way, Higher Criticism, Unitarianism and other agencies antagonistic to God's revealed truth cause desolation among Christians. (2) God's dealings with the Jews take place *after* the Church is transplanted to heaven. The Church may see the *preliminaries* of them in judgments upon the nations and involving the Jews; but when they come in their fulness, the Church will have been removed to heaven. Nearly all well-instructed Christians believe the present European war is already a preliminary—a "beginning of sorrows."

QUES. 29.—When the millennium comes, will it not be the believers of all nations, as well as the Jews, who will have part in it?

ANS.—Yes, though the Jews will be the royal nation then, having the nearest place to the Lord. We would recommend to you a book called "Plain Papers on Prophetic Subjects" (\$1.25), from our publishers.

QUES. 30.—Romans 6: 22 says, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The last phrase puzzles me. I am persuaded by the word of God that the believer "*has* everlasting life" *now*. Why then is it said here, "And the *end* everlasting life"?

ANS.—Because the term *everlasting life* in Scripture is not only used for the life imparted to us, which makes us children of God, but also for the sphere to which all in whom the life dwells are going. John's use of the term is generally the *present* possession of believers—the life which dwells in them. Paul's use of it is generally the *future* possession—the sphere into which we are going to spend eternity.

Some answers remain for next No. of Help & Food

EDITOR'S NOTES

"The Truth Tracts" Not long since a pamphlet under this title was sent us by its Chicago publisher. Soon after, it was also sent us by persons who, being mystified by it, asked us what it meant. This accounts for our public notice of it. If one had not learned to suspect such pretentious titles, he would almost fear to criticize, for "the truth" calls for subjection, not for criticism. It did not need to go far into the pamphlet, however, to discern its Laodicean character, for its *tone* said, "I am rich, and increased with goods, and have need of nothing," while utterly unconscious of what any spiritual mind could see: "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3: 17). It is rare to find a writer who can so confidently judge others while apparently in a fool's paradise as to himself.

This pamphlet roundly condemns the sinner who, in the distress of his soul, cries out, "God be merciful to me, a sinner," on the ground that "To ask God now to be merciful is nothing short of blaspheming the Cross of our Lord Jesus Christ, where God opened up the flood-gates of His heart and deluged this whole scene as high as the heavens with His boundless mercy." Under such a plea why not also condemn our adorable Lord for crying, "I thirst," inasmuch as God has filled the earth with more water than all the world together can drink? But our author, while refusing the cry to a convicted sinner, allows it, for a purpose of his own, to a child of God. Here it is: "The publican's prayer, which was all right in that day,

when it was not yet the day of mercy, as it is now, is perfectly proper for a child of God, who has disobeyed his Father and fears the wrath of the Father's discipline, to ask his Father to show mercy by making the punishment lighter." The conclusion is thus forced upon us that while the mercy of God is complete for sinners, it is not for His children. How can one who pretends to any knowledge of God so misrepresent Him and the riches of His grace! The question naturally arises: Has such an one known the misery of a naked sinner in the presence of God? and is the "grace" talked about a mere head doctrine? It would be a fearful thing for one to go into the word of God as the anatomist goes with his scalpel into the dissecting-room, and at last be found without a wedding-garment on. How severely our Lord dealt with the Pharisees of old, who were great carpers at the law but applied it not to their own selves.

Our author is deeply astray as to the matter of fellowship at the Lord's table. Evil persons, whom he would refuse in his own house and at his own table, he would admit in the Lord's house and at the Lord's table! The admonition to the Corinthians to "put away from among yourselves that wicked person" (1 Cor. 5 : 13), according to this writer's theory still left the "wicked person" free to remain at the Lord's table with them! How could any Christian, except one blinded by a theory of his own, so dishonor the Lord and the holiness of His table!

But a reason for this may be found in the pamphlet itself. Admissions are made in it which indicate that the author has had part in things from

which he seeks to escape, and from their humiliation. This He finds in ecclesiastical theories—in the discovery that he and his associates had made a wrong use of the Lord's supper; then he finds its right use—a worse one than the former, if possible,—and proclaims it as the remedy.

This theory about the Lord's supper, makes our author say: "The Passover spoke not of blessing but only of judgment; and now we see that the Lord's supper speaks not at all of judgment, but only of blessing." To see what these bold assertions are worth we need but to turn to Exod. 12: 13, 14, and 1 Cor. 11: 29, 30. The first, concerning the Passover, says: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and *ye shall keep it a feast to the Lord* throughout your generations; *ye shall keep it a feast* by an ordinance for ever." Who and what is he who denies there is blessing in this?—blessing for Israel at the time; with greater blessing still to ourselves in its typical significance.

The second, concerning the Lord's supper, says: "For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many are fallen asleep" (had died). Does this speak "not at all of judgment, but only of blessing?" The first assertion shows lack in knowledge of the grace of God; the second agrees with the author's unholy views as to the Lord's table.

No doubt modern evangelism is a sad deterioration from what Protestantism once was,—what the Sardis of Rev. 3: 1-6 has come to; but this, while it has marks of having known some of the sweets of Philadelphia (Rev. 3: 7-13) proclaims it as passed from the heart to the head, from the believer to the reasoner; one can see the pride of past wealth, and the sad marks of present poverty.

Again, to show how unreliable is his use of Scripture: He asserts that "the Church is the New Jerusalem," and to prove the assertion he gives Heb. 12: 22 with other scriptures equally inapplicable. That scripture says, "But ye are come unto Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels" etc. If "coming unto the city of the living God" proves that the Church is that city, then coming to Mount Sion, and to an innumerable company of angels, would also prove they are the Church. Another Scripture-proof given is Gal. 4: 26, "But Jerusalem which is above is free, which is the mother of us all." So the Church is our mother!

In this pretentious school of teaching there is much said about the Church and little about Christ. The Church having thus grown unduly important, in in that measure Christ is hid behind this absorbing Church—a repetition, in a small way, of what has happened in Romanism.

It is a haughty and evil school, presenting itself as endowed with "higher teaching," in which good things are found here and there, but misleading in the end. May the Lord preserve His beloved people from it, and deliver them where they have been ensnared.

"BLESSED JESUS"

WITHIN the humble cottage walls
The light was burning low:
A child of God lay dying there,
Her breath came weak and slow.
A man of faith came to her side,
And bending o'er her bed,
Pray, what is Jesus to you now?"
In loving accents said.

Her earthly path was near its close,
Her arduous work was done;
Bravely against the storms of life
She'd struggled all alone:
But through her "weary pilgrimage"
She'd known a precious Friend,
And He who hears the widow's cry
Sustained her to the end.

A moment passed before she spoke;
Then from her lips did fall
A whisper, "Blessed Jesus,"—these
Most simple words were all.
A peaceful smile lit up her face,
His name had brought it there,
Though life on earth was ebbing fast,
'Twas not in dark despair.

A widow she had been indeed,
But Jesus was her stay,
And He who knew them ever shared
The burdens of the day:
And God who through the desert sands
Of old His people led
And shepherded to Canaan's rest,
This widow clothed and fed.

Jesus had been her Saviour here,
Her peace amid the strife,
Her joy in sorrow's lonely hours,
Her Counsellor through life.

And so they ask, as to that saint
 Eternity draws near,
 "Pray, what is Jesus unto you?
 'Tis all we wish to hear."

Again her weary eyes had closed,
 (They thought her life was o'er;)
 But ere she crossed the Border Land
 She answered them once more:
 A smile of peace, a whispered word,
 'Twas "Blessed Jesus" still.
 She fell asleep in Christ, whose love
 Her inmost heart did fill.

Say, is this Saviour all *your* trust?
 Is *He* your only stay?
 Is "Blessed Jesus" unto you
 The Life, the Truth, the Way?
 Oh, if you lean upon His grace,
 He'll keep you by His power,
 And you shall see Him face to face
 When this brief life is o'er.

F.

"THE HIDDEN MANNA"

(Rev. 2: 17.)

FIRST, look at the words separately—"hidden," and "manna." The manna came down from heaven to earth to meet the need of the hosts of Israel. It was bread from heaven (Exod. 16). Christ Jesus, the Son of God, in love and grace to us came down from heaven to earth to give life to our souls, and, as God manifest in the flesh, to become the food of our souls for ever (John 6). To feed upon Christ now as the manna, is to have fellowship with Him in His path of humiliation, suffering, and rejection down here, as the "man of sor-

rows and acquainted with grief." Fellowship with Him as the once lowly Jesus, will be to us as our manna from heaven, our living stream from the smitten rock, and our pillar of fire and of cloud during our journey through this wilderness world.

But why is it called "*hidden* manna?" When it came down from heaven it was spread around the camp, open to all, and the people gathered it early in the morning. But Moses commanded Aaron to "take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations." "The golden pot that had manna" was kept in "the Holiest of all," as a memorial for the children, when in the land, of their fathers' wilderness fare. But it had a deeper meaning to the heart of Israel's God. It was the memorial of the lowly Jesus in His life here upon earth ministering to the need of the people, though despised and rejected of men, but owned of God and honored of Him with the highest place in heaven. To eat of the *hidden* manna is to find our joy and strength in communion with the once lowly, suffering Jesus, now exalted and glorified in heaven. If we walk in faithfulness to Him, in the midst of scenes of unfaithfulness as we pass through them, in these days of worldliness, greed, and unblushing infidelity, we shall need the sustaining power of the *hidden manna*, the true and living bread. He is the true wilderness fare for God's strangers and pilgrims here. The remembrance of what Jesus was as the holy, obedient, patient, subject Man on earth, is well fitted to nourish our hearts amidst the many trials and difficulties of the way.

"He that saith he abideth in Him, ought himself also so to walk, even as He walked" (1 John 2: 6).

Closely connected with "the hidden manna," we have the "white stone." This is the secret but real expression of the Lord's good pleasure in our path of service for Him amidst general unfaithfulness. He assures the heart of the overcomer *now* of the divine approval. But oh, what will the "white stone" be in heaven? To have the intimate, personal, expression of the Master's approbation! To have it now, in the secret of communion, is peace to the conscience, joy to the heart, and strength in service. Communion with Himself must always be the first thing, if we would go on happily and steadily. When you know the Master's mind as to your line of service, you can be calm and unmoved amidst the conflicting opinions of others. A servant out of communion, not knowing the Master's mind, must fall under the power of circumstances, and be unstable in all his ways.

The "white stone," I believe, is the only remedy for such a state of things. It is the secret link of communion between the heart and Christ Himself. In the light of His presence, the path is cleared, and the heart is assured. C. H. M.

"There on the hidden bread
Of Christ—once humbled here—
God's treasured store—forever fed,
His love my soul shall cheer.

Called by that secret name
Of undisclosed delight
(Blest answer to reproach and shame),
Graved on the stone of white."

THE MIDNIGHT CRY!

The Evidence that the Times of the Gentiles have
nearly run their Course

(Continued from page 212.)

THIS spirit of unrest to which we have referred, is particularly manifested in the strained relations between capital and labor. Despite the evident desire of many modern captains of industry to better the conditions of their employees, and to practise what a recent writer has called "the golden rule in business," capital and labor still maintain a distinctly hostile attitude the one to the other; and the economic questions involved seem no nearer a peaceful and satisfactory solution than in the days when the apostle James wrote his intensely practical epistle.

In that letter there is a passage which, while it unquestionably applied directly to conditions then existing, was so worded by the inspiration of the Holy Spirit as to graphically depict industrial conditions at the end of the age. This is not so manifest on the page of the authorized version as in the Revision, or any critical translation. An evidently mistaken rendering of one preposition is responsible for this in the King James' version. This preposition correctly rendered in later versions throws a flood of light on the whole passage. It is the word rendered "for" in the earlier translation and "in" in the later ones, occurring in the last sentence of James 5: 3. Note the passage in its entirety:

"Come now, ye rich, weep and howl for your miseries that shall come upon you. Your wealth

has become corruption, and your garments moth-eaten. Your gold and silver are rusted; and their rust shall be a witness against you, and shall eat your flesh as fire. Ye have heaped up treasure together *in the last days*." Note the corrected preposition, and observe where, in the course of time, it locates the complete fulfilment of that concerning which the Holy Spirit speaks so solemnly. The passage continues: "Behold, the wages of the laborers who have reaped your fields, which is of you kept back unjustly, crieth; and the cries of those that have reaped have entered into the ears of the Lord of hosts. Ye have lived in luxury upon the earth, and have been wanton; ye have pampered your hearts [as] in a day of slaughter. Ye have condemned, ye have killed the righteous; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until it receive the early and latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh" (chap. 5: 1-8, *1911 Version*).

As by a master hand, the apostle with a few bold strokes, pictures the times in which we live. On the one hand, haughty wealth, on the other, grinding poverty; on the one hand, scornful indifference; on the other, angry dissatisfaction. On the one hand, wanton waste; on the other, bitter need. Such contrasts have ever been common in this world's sad history, but never were they so accentuated as at the present time when the rich are growing richer and the poor are growing poorer, and the great gulf between the two classes is steadily widening. Ours

has been called, and not without reason, the millionaire age. If our grandfathers were worth a few thousands, they were counted well-to-do. Now men hold securities mounting into the millions, while even a billion of money may be heaped together by one man. Statistics show that the great bulk of the world's wealth is held subject to the order of a little coterie of arrogant plutocrats, who conniving together can control the resources of the nations, and make or prevent financial panics at their will. It is a condition of affairs never before known, and tells us with absolute certainty that we are in the last days.

Nor should I be misunderstood in writing as I have done. It is no sin to be rich, nor is a man necessarily a malefactor because he possesses the ability to amass great wealth. But wealth is a stewardship, and "it is required in stewards that a man be found faithful." He to whom riches are entrusted is accountable to God for the use to which he puts them. Their selfish conservation He will judge unsparingly. James arraigns the rich for their greed and self-indulgence. They had forgotten the word, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity" (Eccl. 5: 10). They were living as though accountable to no higher power, and were eagerly seeking to gratify every lust. Their hoarded treasure, corrupting, moth-eaten, and rusting, witnessed to their sordid selfishness. And this mass of wealth would soon have been largely dissipated had they but dealt in fairness with the laborers on the fruits of whose toil they were fattening. Those thus down-

trodden have often felt as though God had forgotten, and in their despair have often denied His very existence. But "when He maketh inquisition for blood He forgetteth not the cry of the humble." He has been a silent but not unfeeling spectator of the injustice, the heartlessness, and the haughty arrogance of the godless rich. He has noted every tear, heeded every sigh, heard every cry of oppression from the anguished hearts of the downtrodden whose rights have been ruthlessly disregarded by those who should have been to them the instruments of Providence for their protection and blessing. The same spirit that has thus ill-used the poor and needy is the spirit that condemned and slew the Righteous One. It comes to its full fruition in the last days. It will be judged unsparingly when the Lord arises to plead the cause of the afflicted.

But what is to be the Christian's attitude in such conditions as are here described? Is he to link himself with labor unions and industrial associations of various kinds, generally composed of Christless men, guilty of violence and even murder, in order to curb the greed and check the tyranny of soulless corporations and capitalists preying on the laboring classes? Is he to oppose force to tyranny, the boycott to oppression, and the strike to employers' arrogance? By no means. His path is indicated clearly and unequivocally in verses 7 to 12. The coming of the Lord draweth nigh. Till then the believer is exhorted to patience and to trust in the living God. He is not to be carried away by the spirit of the age. Complaints, grudges, harsh invectives, are not to come from him who sides with a rejected Christ and waits for His re-

turn from heaven. Of old, the prophets had to learn this lesson of patience, suffering for righteousness' sake, committing their cause to the Lord; ever proving His faithfulness in spite of all man's unfaithfulness. And they who so endured we count happy, even as was Job the servant of the Lord whose patience has become proverbial, and in whose later history we see "the end of the Lord" and are assured that He is very pitiful and of tender mercy.

Till He comes the Christian can well afford to stand aside from the restless, surging movements of the day; and, committing his cause to the Lord with quietness of heart, he is to let the potsherds of the earth strive with the potsherds of the earth, knowing that God has said, "I will overturn, OVERTURN, OVERTURN it until HE shall come, whose right it is to reign." That that glad day has now drawn very near the conditions we have been considering would be sufficient to clearly prove. But there is another line of evidence, having to do particularly with the nation of Israel, at which we must now look, and with which the next chapter will occupy us.

(To be continued.)

H. A. I.

THE ANTICHRIST: WHO AND WHAT IS HE?

IT is not proposed to give in this brief paper anything like a treatise upon this subject, but rather to gather the teachings of Scripture for the benefit of those who desire a concise statement.

The word "Antichrist" occurs only in John's epistles (1 Jno. 2: 18, 22; 4: 3; 2 Jno. 7). Twice in

these passages the apostle declares the coming of Antichrist had been predicted. He connects this with the last days, and adds, "Even now are there many antichrists." These are recognized by their apostasy from the truth, the denial of the Father and the Son. We have therefore two thoughts connected with the word: a denial of Christ, no matter by whom; and the great apostate of the last days who is specially characterized by this denial. It is a solemn fact therefore that all denial of the fundamental truth of Christ is linked with the final apostate whose end we shall see in a little. It is however with the individual, *the* Antichrist, that we deal now. We shall have no difficulty in recognizing him in the various passages to come before us.

1. Matt. 24: 24: "There shall arise false Christs and false prophets." Frequently, in this His last prophetic discourse, our Lord warns His disciples against deceivers coming in His name. This therefore again points to the "last days"—not during the Church period, but just prior to His return and kingdom—as the time when this false Christ shall appear.

2. 2 Thess. 2: 3, 8: "A falling away first, and that *man of sin* be revealed . . . Then shall that *Wicked* be revealed, whom the Lord shall consume with the breath of His mouth," etc. Here again the time is "the last days." So long as the Spirit in the Church is here (and that is until the Lord catches His Church away), so long is there a hindrance to the development of full apostasy and the revelation of *the* Antichrist. He is marked by the apostasy we have already spoken of, and here it is added that he exalts *himself as God* in His temple.

This mention of the temple shows us not only that the Church period is past, but that the one who falsely assumes divine honors does so in connection with the "Temple." He must therefore be one who links his false claims with Jewish hopes and expectations. He must therefore be a Jew.

3. Dan. 11: 36, 37: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished . . . neither shall he regard the God of his fathers." The identity of this person with the one just described in 2 Thess. is manifest. Indeed the apostle Paul was evidently quoting from this scripture. Notice the expression "*the God of his fathers.*" Therefore he is a Jew, for none other would be so described.

4. Rev. 13: 11-18: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon," etc. This second beast (in contrast with the *first* beast of this chapter, who comes up from the sea, the nations) comes from the earth or land, a well-known type of Israel. Here again we see his lying wonders spoken of in 2 Thess. His lamb-like appearance also marks him as the false Christ, while the speech of the dragon shows the Satanic power which is behind him.

At this point we must point out the contrast between these two "beasts" in Rev. 13. The first beast rises from the sea, whose turbulence under the power of the wind is a figure of the nations lashed into fury by the "prince of the power of the

air." He is the ruler who, by conquest, under Satan's energy gains possession of the revived Roman Empire. He is atheistic and blasphemous, but his rule is political rather than religious. He is a great persecuting power, the man who oppresses the true remnant of Israel. (See Dan. 7: 8, "the little horn;" Dan. 9: 27, "the Prince that shall come.") It is in this latter way that he comes in touch with the Jews, and makes a covenant with them, which he violates in the "midst of the week," leaving the $3\frac{1}{2}$ years, or 42 months, or 1260 days in which the great tribulation (Rev. 7: 14) will take place. This "Beast" will, by conquest and agreement, receive the imperial power from the ten confederate nations of western Europe. (See Rev. 17: 12-14.) The Antichrist, on the other hand, is the false Messiah, the religious ruler of the Jews, who for purposes of his own gain makes the covenant with the western power. He thus becomes the religious representative of the great Imperial Power of Rome, and both are arrayed against another power of evil—the Eastern "Desolator" of prophecy.

5. Rev. 19: 19, 20: "And the beast was taken, and with him the false prophet . . . These both were cast alive into a lake of fire burning with brimstone." Here we see the end of both the political and the religious apostasy—the Beast and the false prophet. Blessed consummation for a groaning earth, which has been "destroyed" by the violence and wickedness of the apostasy.

Returning for a moment to the first scriptures referred to, we read with a fresh solemnity: "Even now are there many antichrists." Shall we have

fellowship with that apostasy which, under whatever name—of progress, culture, philosophy—denies the Son of God? The inevitable doom of all antichrists is the same—the lake of fire. S. R.

BRIEF STUDIES ON THE SUBJECT OF JUSTIFICATION

(Continued from page 210.)

2. WHEN ARE BELIEVERS JUSTIFIED?

AND

The connection of justification with being "in Christ."

IT is important for the believer to apprehend *when* justification attaches to him, for upon this largely depends his enjoyment of an established peace with God; it also gives ability to look with holy confidence to the future, and to "rejoice in hope of the glory of God."

In Rom. 3: 26 we see that God is just in justifying him who has faith in Jesus; it does not say when he has attained to a certain degree of knowledge as to Jesus, but simply speaks of him as having the faith of which Jesus is the object.

Rom. 4: 5: "To him who does not work, but believes on Him who justifies the ungodly, his faith is reckoned as righteousness." Here the important point is a righteousness imputed, which, as we gathered from our first study, is linked with the faith which brings us into justification. God justifies the ungodly who *believe*, and this "believing God" is reckoned as righteousness. In believing

we acknowledge that we are ungodly; and owning Christ as our Saviour; having the faith of Jesus, we are justified. The whole question of our standing before God is settled by it.

Abraham is given as an example of this. Of him it is said, he "believed God, and it was reckoned to him as righteousness." This righteousness was not of any works which he had done, but from the fact that he *believed God*: it became his justification (Rom. 4: 3-5). The last statement of ver. 8 is very beautiful: "The Lord in no wise will reckon sin." It is a future tense, which in the Greek indicates *continuation in the future*. So this, with the preceding verse, which we might say is a statement of what justification means for us, distinctly affirms our previous conclusion that justification is once for all, it abides for ever, it subsists in continuity. In contrast to this, and yet confirming it, the "are forgiven" and "are covered" of verse 7 are both in the tense which indicates an action or event *completed in the past*. At the moment of believing, all was "forgiven" and "covered"—such is the value of the precious blood of Christ; and as to the future, the Lord will in no wise impute sin.

How complete and perfect is the standing thus given us! Therefore, it is not that one day we are justified, and, should we not have walked as we should, the next day *less* justified. God's children do fail, indeed, but even so He will not entertain a charge against them, but deals with them as the Father who disciplines in His own perfect way that we may be made partakers of His holiness. Hence "If any man sin we have an Advocate with the

Father, Jesus Christ the righteous" (1 Jno. 2: 1). Note that it is with *the Father*, because it is a question of interrupted *communion* with the Father into whose fellowship we have been introduced, and not a question of the *imputation* of sin. Sin is not imputed to the justified person, for the one sacrifice having been made which perfects forever, the whole question of sin and sins has been forever settled. We are in definite and fully established relationship as children with the Father. Now if sin comes in, it interrupts the communion between us and the Father, and our blessed Saviour on high meets the case by His advocacy with the Father. Though we sin, there is no fresh imputation of sin to us, for Jesus Christ is our Advocate before God and of Him it is immediately stated, "He is the propitiation for our sins;" He ever lives, righteously to maintain us before God.

Thus being once purged there should be no more conscience of sins. If there were a fresh imputation, there must needs be a fresh application of the blood, for without it there is no remission, and remission is needed when sin is imputed. But Christ offered one sacrifice for sins, and "sat down in perpetuity;" there is no need to deal with that question again. As a result the apostle can speak of the blessedness of the man to whom the Lord will in no wise reckon or impute sin; and to that man righteousness apart from works is reckoned, or imputed. It is the blessed security of this position that we are called to keep in mind.

In Acts 13: 38, 39 an important thought is added as to justification: "Through this Man is preached unto you the forgiveness of sins: and *in Him* all

that believe are justified from all things" (J. N. D.'s *Trans.*) It is "in Him" that they who receive the word of salvation preached are justified. The same view of justification is given us in Gal. 2: 17: "Now if in seeking to be *justified in Christ* we also have been found sinners, then is Christ the minister of sin?" (J. N. D.'s *Trans.*). As the subjects of justification, we are looked at as "in Him." Not only does justification attach to us the moment we believe, but as the immediate consequence of faith, we are "in Christ." So also in Gal. 5: 6, "in Christ Jesus" (the correct order of the name) that which avails is not law but *faith* working by love; that is, the power of God's love manifested toward us in His Son causes faith in us to be operative from the very first and throughout the Christian path. "In Him" neither has Jew nor Gentile any place as such, for the believer is "a new creation" (Gal. 6: 15)—God's workmanship "created in Christ Jesus unto good works" (Eph. 2: 10).

Thus plainly "in Christ" means for us life and nature according to God. We have put on the new man, wherein there is no natural distinction but Christ is everything. For "if anyone be in Christ, . . . the old things have passed; behold, all things are become new, and all things are of God" (2 Cor. 5: 17, J. N. D.). This is our standing the moment we believe; for it is as "in Christ" we are justified, and we are "in Christ" the moment we believe. How perfect is the believer's security and standing before God.

(To be continued.)

J. BLOORE.

IS THERE NOT A CAUSE?

BACK of the immediate causes which have to do with the present awful conflict in Europe, there is an underlying one which we should not ignore.

We stand amazed at the terrible sacrifice of human life, of the tens and hundreds of thousands of souls ruthlessly slain on the fields of battle—on land and sea, and even in skies; and we ask ourselves: Why is all this? Why this terrible slaughter? In trying to form some idea of it all, the mind is staggered at the contemplation. Is human life after all only a game of chance? Is it, as the philosopher put it, but "the survival of the fittest"? Yet we have had some dreams of Universal Peace; we have built our Peace Palaces, and had our Peace Conferences, and we are rudely awakened to find all our fond hopes dashed to pieces! We are as far as ever from a solution of this fond hope of universal peace and of human destiny.

If evolution be true, how are we to account for the fact that the most enlightened nations are the very ones engaged in this death-struggle? The very ones who had given the bright hope of peace and prosperity are now convincing us of the folly of ever expecting such a thing from men, be they ever so enlightened or progressive, if indeed progress can now be taken in any other sense than the ability to invent means for the destruction of our fellow-men. For though the responsibility of this awful war in a great measure rests on the shoulders of a comparatively few, can those few, or the many, or all mankind put together, stop this gigantic con-

flict? Is it not, rather, like a fearful conflagration which has got beyond human control, and needs a master-hand to subdue it? But where is that master-hand to be found? And why is it not stretched forth to stay the conflagration which has caught the mightiest nations, and is ravaging some of the fairest countries of the earth, leaving myriads upon myriads of homes and hearts desolate?

May we not go further and ask, If this destruction could have been prevented, why was it not prevented? These are questions which have agitated the minds of many. What is the answer?

The answer is dependent upon another question—"Is there a God?" For if God is not, then we are indeed but irresponsible animals; more intelligent than the horse or sheep, but just as unfortunate; for to-day we eat and drink, and to-morrow we die. Then the sooner we die and end our misery, the better.

But we cannot subscribe to the Suicide's Creed after this fashion; the whole nature of man revolts against it, and everything around us in its normal condition testifies against it too. Ah, yes, there *is* a true and living God, who is absolute Sovereign, master of every situation, no matter how difficult; One who is never taken by surprise, but is prepared and competent for every emergency.

Why, then, does God not prevent or arrest such a thing as war? If He has almighty power, why is it not put forth in such a way as to give us universal peace and prosperity? How often do we hear the denial, or the blaspheming, of God on these very grounds: That if there is a God, why the permission of evil?

It may not satisfy the average reader to say that a time is fast approaching when God *will* manifest Himself in the subduing of all evil; when He will be universally owned and submitted to in His government over the earth. Such however is the case, and must be if God exists at all; for of necessity, He must sooner or later be recognized by all His rational creatures, and His authority must be owned. But if there is one thing more than another that this period of which we speak as coming will manifest, it is that mere power cannot really subdue evil; for as soon as God's hand is removed, the evil springs up in an intenser form than ever, and God will be obliged to put it down, and keep it down forever, by the power of His *wrath*.

The whole question, then, is this: If God is to be God, His intelligent creatures must give Him His true place among them as Sovereign; they must manifest their loyalty to Him by unfeigned subjection and obedience. But is not this the very thing that God has been *denied* by His subjects? Has there not been a conspiracy against Him by those who should be loyal to Him? Is not this the basic reason of all the ills that affect the world, that man has proved a traitor, and instead of working in the interests of his King and Sovereign, he has worked into the hands of an arch-rebel, and joined in the rebellion against the God of creation?

Can we wonder then that things are going wrong with man, or that he has troubles that he cannot cope with? Little as he may be willing to admit it, there is no other answer that the universal conscience of man can give.

W. HUSS.

EXTRACT

"Continue in prayer, and watch in the same with thanksgiving"
(Col. 4: 2).

"Watch ye, stand fast in the faith, quit you like men, be strong"
(1 Cor. 16: 13).

"We kneel, how weak; we rise, how full of power!
Why should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!"

R. C. TRENCH.

ANSWERS TO CORRESPONDENTS

QUES. 31.—Will you kindly say why the children of Korah did not perish, as did the families of Dathan and Abiram? (Num. 26: 9-11; 16: 27.)

ANS.—Petitions unto God may have been made for Korah's family by those that loved them, either at this time, or in their brighter days: for Korah was prominent among the Kohathite family who had the high honor to bear the Ark, the Table, the Candlestick, the golden Altar and their vessels upon their shoulders through all their journeys in the wilderness (Num. 4: 5-15); and the prayers of godly souls, the prayers of faith, are treasured up before God who shows His *faithfulness* by answering in His due time and way. But if their preservation was not due to prayer in their behalf, it illustrates the *sovereign grace* of God, not only in saving them from the doom they were under, but later in making them singers in His sanctuary (see the headings to Psalms 42 to 49). What a sweet illustration of God's grace to us, Christians, not only in saving us from the wrath to come, but in giving us a place in His temple that we may "show forth the praises of Him

who hath called us out of darkness into His marvellous light," making us even now proclaimers of His gospel, in itself the sweetest song ever sounded in the ears of man—a song which the angels themselves delight to hear as it exalts Him who is now crowned with glory.

QUES. 32.—Is infant baptism scriptural? I would be very much obliged if you would explain it, as in connection with the Kingdom of God. (2) If, after being baptized in infancy, the child grows to manhood, and lives in sin, what good has baptism been to him? (3) May be I do not understand what baptism really is. If this is the case, I desire to be taught. None of us I presume, has reached the place where nothing more can be learned; so I trust you will patiently answer my questions, although to you they may seem very simple.

ANS.—You are no doubt aware that your question involves what has caused some of the bitterest controversies in Christendom, even to the dividing of Christians into parties. Nor is the controversy ended among those who have in large measure returned in subjection to the word of God. But, whatever be the differences, the passions and the pre-determined ideas on the subject, the word of God has a voice over all, and is as able to settle this question as any other. Let us inquire there with subdued spirits, and the convictions formed in us in that way will lead to enlargement of heart and spiritual intelligence, with attendant blessing.

(1) Scripture says nothing about *infant* baptism, but it says much about *household* baptism. The distinction is very important, for if I baptize an infant *as an infant* I still have in mind his individuality. If I baptize him as belonging to a *Christian household* I have the household in mind, which is the Scripture idea. The household is a divine institution, and God loves it and delights to impart blessing to it *as such*. As a proof of this, see 1 Cor. 7: 12-14. So pleasing is the Christian household to God that if but one of the pair (the husband or the wife) is a Christian it constitutes the household as Christian, and the children "are holy": that is, they form a part of it along with their parents. The whole household is sanctified—that is, is a community separated to God from the world. Accordingly in Acts 16 we read of two households being baptized. In 1 Cor. 1 another is mentioned. Two or three witnesses suffice to establish convinc-

ing proof according to Scripture, and here are three plain cases. It has been objected by some who are against household baptism that in two cases there were believers in the household. This, even though every member of the household were a believer, does not change the principle a whit. They were baptized, not simply as individuals, but as forming part of a household which God had set apart for Himself—a household in which was found the Kingdom of God, that is, subjection to God.

Now (3) as to what Baptism is (we will return to your second question later on) Gal. 3 : 27 says, "For as many of you as have been baptized unto Christ have *put on* Christ." It is God's external *mark of ownership*. He owns not only the father, or the mother, or both, through faith in His Son, but He declares also the one or the other who may yet be unconverted to be sanctified and their children holy, and so lays claim to the whole household. In Judaism His mark of ownership on the household was circumcision. In Christianity it is baptism—a much fuller mark, for circumcision, representing what Judaism is, only removes a part of the flesh as though there were yet some good in man, while baptism, representing Christianity, which says there is no good in man, buries—cuts off—the whole individual. The death of Christ for all men proves them all to be under sentence of death (2 Cor. 5 : 14), and it is to His death we are baptized (Rom. 6 : 3). If only Christians realized that baptism is but a sign of God's ownership—an entirely external thing—they would not quarrel over it as they do, nor treat it as if it were a vital matter of faith. When we understand what it is we can as readily and heartily fellowship a godly Christian who holds one view of baptism as the other, though there is no doubt real loss to the soul in missing the mind of God.

(2) Just the same as to one who has been baptized as a believer and has done the same. Genuine repentance alone will do, and turning to the Lord as Saviour, if He has really never been known as such. If He has been known as Saviour, then turn to Him as Advocate (1 John 2 : 1, 2). How great the grace of our God to have made such abounding provision for our every need. We have found among Christians such mistaken views of baptism that they claimed the necessity of re-baptizing a Christian who has gone astray and returned. This comes from making baptism the "outward sign of an inward state," which is wholly wrong, as what we have gone over proves.

We are thankful, dear brother, for your readiness to let it be known that you do not know everything. No pride, we believe, is more obnoxious to God than the pride of pretending that we possess all the truth. Here for 6,000 years man has been investigating the realms of creation, and how little he knows yet! How much more must this be true of those who search the unfathomable depths of revelation! But "it pays" to search in humility with prayer; for if God is the Author of creation and revelation, communion with Him can alone reach safe conclusions in either of them. Look at the silly theories of scientists and the wicked teachings of theologians who have cast off their dependence on God and started to guide their feet by their own wisdom. What a lesson for us all!

QUES. 33.—Your answer to Ques. 24 (July No.) encourages me to unburden my own mind with what has weighed upon it for some time. (1) When a brother in the meeting submits his wishes and plans finally to the sisters for their acceptance and approval, is he not doing violence to 1 Tim. 2: 12? (2) Does not such a vote (either given or withheld) involve authority? (3) Can brethren who quibble and beat around such commandments of the Lord as 1 Tim. 2: 12 and 1 Cor. 14: 34, and condone indifference to them, and even use their influence to nullify their intent and authority, rightfully claim to be contenders for the faith?

ANS.—(1) Yes, he does violence to that passage.

(2) Yes, it does.

(3) Of course every part of Christianity belongs to "the faith," but we must be careful not to deny one as a defender of the faith because he may show weakness in certain parts, especially parts which are far removed from the foundations. We would say that such brothers as you point to, would not have the necessary qualities for the *government* of the assembly, which requires a firm hand, a just balance of truth, and the patient mind of our Lord Himself. The training which men have had in their earlier days may cling to them a long time too, and this, together with excessive gallantry toward women, excited perhaps by rudeness and unmanly expressions in others, may lead to what you say, while there may be a hearty love for the truth in general. This shows how much we need one another to offset each other's deficiencies, even as the Word says, "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no

need of you" (1 Cor. 12: 21). But for the eye, the hand would miss its aim: and but for the head, the feet would go astray. The great thing is for each one to carry out their functions in patience. Because the feet have strayed it would not do for the head to say, You are useless. It must steadfastly point to the right path and say, Abide in it, for there alone is safety. Of course open opposition to the plain word of God on any subject calls for rebuke, at first privately, as love always dictates; then, if continued, openly and publicly. No part of the word of God is unimportant, and while none of it must be pushed beyond its intent, every one of us must be subject to it all.

QUES. 34.—Does our Lord's question in Luke 18: 8 suggest that at His coming "the faith once delivered to the saints" will have vanished from the earth, and that the apostasy will have triumphed completely; does it suggest that faith in the Lord's promise to return shall have died away?

ANS.—The Lord, under the figure of the widow and the unjust judge, had been illustrating the long trial of faith in the elect (primarily of the Jewish remnant, though applying to all), and the sure and righteous settlement of it all at His coming again. But would their faith still be bright, looking to Him and Him alone for that righteous end? His putting it in the form of a question shows doubt as to this, for He knows how soon His poor people lose heart in trial. Yet if any were found in that attitude of waiting upon Him, their faith would not be disappointed. Like the widow, they would find their patient, faithful entreaties abundantly rewarded. The whole picture is intended to encourage faith to patience whatever be its present trial, for it is only at the return of the Lord that it will be fully justified and rewarded.

Some answers remain for next No. of Help & Food

EDITOR'S NOTES

Levi's Inheritance In Joshua 13: 33 we read, "But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them."

If this also was "written for our admonition," as 1 Cor. 10: 11 tells us, what a rich feast for our souls there is in it, for who would not rather possess the spring than to get a glass of water from it from time to time. The other tribes, if they were obedient to God, were to prove the rich blessings of His hand in that "good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deut. 8: 7-9).

Levites would, of course, share all these blessings too, as we Christians share in all the blessings common to mankind. But as a tribe it could not point to any territory, as the other tribes could, and say, This is mine. God counted them out of all status in the nation, even as He counts us Christians out of all status in this world. It was not to leave them out desolate, but to have them near Himself and for Himself, as a king severs a regiment from the army to make them his own body-guard and closer companions. This was great honor put upon Levi, and it is the greatest honor heaven can bestow to be called to have "fellowship with the Father and with His Son Jesus Christ."

This is the portion of all true Christians, and the Saviour says of them, "They are not of the world, *even as I* am not of the world" (John 17: 16). They are a people severed from the world, without a status in the world, political or national, to be to Christ what Levi was to Jehovah. How exceedingly precious to have God Himself, the Father and the Son, for our inheritance! With this we can well afford to give up the world in all its forms, even the most attractive.

There were three families of the Levites, each having special relations with Jehovah, and special responsibilities in the service of the Temple, even as we Christians have three leading characteristics in our Christian relations and services. Out of one was the priestly family whose chief business was with things within the Sanctuary, in the immediate presence of God. So we Christians have for our chief and leading character the priestly worship, praise and celebration suited to the place of nearness in which we are brought to God. We are, all of us, the priesthood of the New Testament; and with Christ, the Great High Priest, among us (Matt. 18: 20) and leading our praises (Heb. 2: 12). It required all the forms of festivity, vestments, instruments of music and singers of the Jewish economy to illustrate the exalted privileges we enjoy in Christianity—not as now, seen largely in a degraded state, but as revealed in the word of God. It has indeed something higher, infinitely higher, than to go and hear a sermon, no matter how good it may be, and an artistic service of music, no matter how sensuous. True Christian worship—redeemed men offering to God what His grace has

wrought in their hearts—is the foretaste of heaven on earth. Rev. 5 gives us a vision of this.

The other Levites were occupied, by God's appointment, some in the outposts of the Tabernacle area—the curtain, the posts and ropes which supported it, etc., the others in the care of the Tabernacle itself; even as we Christians have two great lines of service, one toward the world, for the salvation of lost men, the other toward the Church, for the care and spiritual progress of the children of God. And when we are through attending to these various relations which bind us to our Lord Jesus Christ, what then? Oh, what then?

“No heart can think, no tongue can tell,
What joy 'twill be with Christ to dwell.”

SATAN: HIS THOUGHTS AND WORKINGS

SATAN is a fallen creature, and can not possess either omniscience or omnipresence . . . John 8:44 is a distinct testimony. But Satan has a whole multitude of demons under his authority, so much so, that in the poor Gadarene there was a legion: he is the prince of demons.

With respect to the knowledge of thoughts, he does not know them intuitively, as God does; but he, as a spirit full of intelligence and subtlety, discerns with the greatest clearness the motives of the heart, and has gained experience by the practice of many thousand years: but I believe that he understands *nothing* of the power of love. He was able in his malice to raise up the Chaldeans, through desire of plunder, against Job; but, not knowing the purpose of God to bless him by this means, he

did nothing but fulfil it. He did all that he could to get Christ put to death, but he only fulfilled the wonderful purpose of God for our salvation.

However, when he has to do with the evil heart of man, the case is different. He can present objects to awaken lusts. If we (Christians) reckon ourselves to be dead, dead to sin, and alive unto God through Jesus Christ our Lord, he is not able to tempt us. At least, the temptation remains without effect; but if the flesh is not held as dead, then he can present objects which the flesh likes, and suggest to a man the means of satisfying his lusts. Thus he put it into the heart of Judas to betray Jesus for a little money. But man is responsible, because without lust Satan could do nothing: he has nothing to offer to the new man, or if he offers anything, it only produces horror in the soul; the soul suffers as Christ suffered at the sight of evil in this world, or else it overcomes as Christ overcame in the wilderness. But, when the soul is not set free, he can indeed insinuate wicked thoughts, and unbelieving thoughts, and words of blasphemy, in such a way that these words and thoughts seem to proceed from the man himself. Nevertheless, if the man is truly converted, we always find that he has a sense of horror at the things that arise in his mind, and we see that they are not really his own thoughts. If he is not converted he does not distinguish between the demon and himself, as we find in the Gospels. But if he is converted, it is a proof that he has opened the door to the devil by sin, hidden sin it may be, or by negligence.

Further, Satan is the prince of this world, and its god, and he governs the world by means of the passions and lusts of men; and he is able to raise up the whole world against Christians, as he did

against Christ, and so try their faith. He can seek to mingle truth and error, and thus deceive Christians if they are not spiritual; and also, as the demon at Philippi did (Acts 16: 16-18), to get Christians mixed up with the world in order to destroy the testimony of God; he can change himself into "an angel of light," but "the spiritual man discerneth all things." Satan has but little power over us if we walk humbly, close to the Lord, following faithfully the word of God, having Christ as the only object of the heart. Satan knows well that he has been conquered; therefore it is said, "Resist the devil, and he will flee from you." His influence in the world is very great through the motives of the human heart, and he acts on men through each other. Likewise, from the rapidity of his operations and actions, he appears to be everywhere; and then he employs a great multitude of servants who are all wicked; but in fact he is not present everywhere.

But God is really present, and if we are under the influence of the Spirit of God, and the conscience is in the presence of God, Satan has no power. "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5: 18). However things may be with us, if we are truly the children of God, he will fulfil the counsels of God in respect to us; it may be by chastisement, if need be. But God knows all things; He in the most absolute sense, penetrates everywhere: He orders all things—Satan's efforts even—for our good; and if we are armed with the whole armor of God, the darts of the evil one do not reach the soul.

J. N. D.

THE MIDNIGHT CRY!

CHAPTER III

Evidence from Israel's History and Present State that Points to the Speedy Consummation of this Age

(Continued from page 237.)

IF the evidence we have been considering shows that the Church of God is soon to close its earthly history, and that the Gentile dominions must shortly surrender their lease of power to Him who shall reign as King of kings and Lord of lords, that which Israel's past and present condition furnishes is of an even more startling character. The Lord Jesus said to his eager, inquiring disciples, in that great prophetic discourse which we have already noticed in part, "Now learn a parable of the fig tree: When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24: 32, 33). And again in the companion passage in Luke, we are told, "He spake unto them a parable; Behold the fig tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh. So likewise ye, when ye see these things being fulfilled, know ye that the kingdom of God is nigh" (Luke 21: 29-31). Mark 13: 28, 29 is almost the exact counterpart of Matthew.

Now why does our Lord direct special attention to the fig tree? Is it not because it is the particular symbol of Judah, which was likened to "a fig tree planted in a vineyard?" See Luke 13: 6-10. "The vineyard of the Lord of hosts is the house

of Israel," as depicted in Isaiah 5: 1-7. Because of their sin the Lord rooted out the vines of all the twelve tribes and left His vineyard desolate. After the Babylonian captivity Judah was planted as a fig tree in the desolated vineyard. This fig tree, Christ Himself nurtured in the three years of His ministry. He came seeking fruit, only to find none. When this was manifested as the settled condition, and "nothing but leaves" was found, the fig tree fell under the curse and withered from the root. But, in the last days, the fig tree of Judah is to revive and to put forth leaves and bear fruit. When revival is noticed, the end will be near. This is the clear teaching of the Lord in the "parable of the fig tree." As we look upon the Jewish nation today, who can fail to see the leaves and fruit both pushing out from the stock which has been dry so long? Judaism is experiencing a revival of the national spirit, and, as never since apostolic days, Jews are turning in heart to the Lord whom they once rejected.

The national revival might be likened to the green leaves. The spiritual awakening would more readily answer to the developing fruit.

We look first at the "leaves." For centuries Jewish history has been the verification of prophecy. Israel, scattered and peeled, have been outcasts among all nations; a people despised and scorned; yet provoking the envy of their Gentile neighbors, and a certain feeling of awe likewise. This is something about the undying Jewish people which the nations cannot comprehend. The Jew assimilates with none, yet pervades all. He is the unquestionable man of destiny, for he repre-

sents that race, or "generation," which shall not pass away till all these things be fulfilled.

Persecuted and oppressed, it is true to-day as in Egyptian times that "the more they afflicted them the more they multiplied and grew." Yet, though the Jew has ever secretly cherished the hope of a coming Messiah and restoration to Palestine, for centuries his national spirit seemed utterly crushed, and he lacked the sense of solidarity which alone can assure the integrity of any nation. Yet in his most wretched estate the Jew has never become identified with the peoples among whom he wandered. We speak of men of other lands, naturalized in another country, after this fashion: as German-Americans, or Anglo-Americans, or Scotch-Canadians, and so on. But we do not speak of Jewish-Britons, or Jewish-Americans, or Jewish-Germans, etc. Instead we know them as American Jews, English Jews, Russian Jews, and so on. Wherever born, they are *Jews*, and only Jews.

The last century has intensified this national feeling in a marvellous way, and resulted in the birth of the world-wide Zionist movement, having for its avowed object the return of the Jews as a nation to Palestine, the acquirement of their ancient patrimony, and the foundation of an independent Jewish state—possibly a protectorate, under the care of one or more of the great world-powers.

Has the present fearful war in Europe jeopardized these plans or disheartened the Jew? Has the present season of intense suffering in Palestine made such a scheme seem foolish and futile? Not at all. More than ever the Jewish spirit is asserting itself. More than ever the Jews feel they must establish

a Hebrew commonwealth. As things now are, whoever wins in this world-war, the Jew must lose. Jews are fighting in the ranks of all the great opposing armies. Jews are suffering in all the lands desolated by strife and the unspeakable horrors of famine and pestilence. The Jew is caught, as it were, between the upper and nether millstones. He does not want to be found in such a plight again. To avoid it he sees only one way. That is, to become once more an independent nation.

And this plan appeals not only to the Hebrew race, but to Gentile statesmen as well. What the final outcome of the war will be, none can fully forecast, but the necessity of establishing in Palestine a buffer-state appeals to nearly all the powers. It is confidently asserted that serious consideration is being given to such a plan in diplomatic circles; and no one who believes his Bible will be surprised to hear at any time that an active movement has been started to bring this about.

Prophecy has foretold all this. The Jews are to be gathered back in unbelief to their own land by the help of some great maritime power (see Isa. 18), and given a place in the counsels of the nations. Before our very eyes we see all heading up toward this consummation. The fig tree is putting forth her leaves. The national life-sap, if I may so put it, is once more manifesting itself in the one-time dry and desolate tree of Judah. And this is the sure indication that the period of Gentile domination is fast drawing to a close.

Money is flowing into the coffers of the Zionist societies. Influential Jews hitherto indifferent, because largely agnostic and rejecting their own

Scriptures, are giving their countenance and aid to a scheme that once seemed to them visionary and absurd. National feeling has wrought where of religious feeling there was none. And thus men who believe not the prophets are fulfilling them in their ignorance.

At about the beginning of the present war it was common report that a member of the powerful Rothschild family was negotiating with the Turkish government in regard to giving a mortgage on the land of Palestine. The Porte, needing money, had turned to the great Jewish banking house for the accommodation. The daily papers declared the Rothschilds were ready to accede to the Sultan's desire if the coveted land of Israel were given as security, and free access granted to all Jews, with full religious toleration and other privileges. If this be indeed true, the war will only prove a means of making such an arrangement more desirable at its close. But, by whatever means it may be brought about, we may rest assured that Jerusalem will soon be the Jewish capital and Palestine a Jewish state.

And now I desire to press the solemn truth that all this forces upon us. The coming of the Lord *must* be very near, for the prophetic scriptures give us no reason to believe that such a condition of things as we have depicted above, will be brought about *so long as the Church is on earth*. But time speeds on, and preparations are fast taking place for the re-gathering of Israel and their establishment in their own land *after the Church has gone*. And the Church will be caught away from this scene at the coming of the Lord to the

air; hence the solemnity of the sign of the green leaves! The Midnight Cry sounds louder each passing day!

“Trim your lamps and be ready,
For the Bridegroom’s nigh.”

(To be continued.)

H. A. I.

I Shall be Satisfied

THOU’ST shown me, Lord, my sinful heart—
My weakness, and my wilful ways.

I owe to Thee
Eternal praise for this, indeed;
But still, I have not seen Thy face,
When shall it be?

Thou’st shown me all Thy heart of love;
Thy pity and surpassing grace
Are sweet to me.
For this I truly thank Thee, Lord;
But oh, I have not seen Thy face,
When shall it be?

Thou’st taught me that by simple faith
In what on Calvary took place—
Thy death for me—
That I am safe forever more;
But, Lord, I want to see Thy face,
When shall it be?

Thou’st shed Thy glory on Thy Word,
And filled the intervening space
Till Thou shalt come,
With light, and joy, and blessed hope,
But how I long to see Thy face
In that bright home!

Thou’st taught me, Lord, to lean on Thee
Alone, the while I run the race
And wait for Thee.
And Thou hast been alone my strength;

But when shall I behold Thy face—
When shall it be ?

Thou'st given me all my heart's desire,
Filled all my longing by Thy grace
Most graciously.

Thy cross makes earth's vain pleasures naught,
And makes me long to see Thy face
Most earnestly.

Thou'st placed on me Thy blessed name,
And in my heart hast found Thy place—
Eternally.

How could I ask for more ? and yet
I do: it is to see Thy face
Once marred for me.

Not satisfied ?—when Thou hast given
Of Thine abundance full and free,
And opened wide
Thy stores! Yet *till I see Thy face*
I am not, and can never be,
Quite satisfied.

Mine eyes are held, I see Thee not
For yet a very little space;
Then I shall see.

Faith saith "I know," Love "faileth not,"
And Hope saith "*I shall see Thy face,*"
And dwell with Thee.

This hope hath power to lift above
All things, as I the pathway trace
And for Thee wait.

Yea, e'en the sorrows yet to come,
The thought that I shall see Thy face
Shall compensate.

The morning land!—we're almost there;
Then glory will the night efface
For aye, for me;

And thus the longing of my heart
Shall be fulfilled—to see Thy face
Unceasingly.

IMMORTALITY IN THE OLD TESTAMENT

INTRODUCTION

IMMORTALITY is a subject of transcending interest, and has therefore been extensively spoken of. In many of the discussions on this subject rather startling statements are found as to what the Old Testament teaching about it is. Some writers go so far as to say it has nothing to say on this subject. This is an extreme statement, which very few would endorse, no doubt; yet many have expressed surprise that so little light was given in Old Testament times on a subject of such importance. That there must have been absorbing interest in the matter is not denied, but that men should have been left so long without an authoritative revelation, as they think, seems strange. They regard it as unaccountable that God should have left men to their own inferences and guesses while there must have been an intense craving for authoritative light.

I propose two questions: 1. Is immortality taught in the Old Testament? 2. If so, to what extent is the truth as to it unfolded? Are there in it any divine, authoritative pronouncements on this vitally important subject? If there are, are they so clear and full as to answer the earnest inquiries that must have been raised by exercised souls as to it?

Before taking up the examination of Old Testament Scriptures in answer to these questions, it is important first to determine what is meant by immortality. For if our idea of immortality is vague and undefined, or if we start out with a false idea

of what it is, we may be turned aside into paths which would make our investigation fruitless, at least so far as our present object is concerned.

In 1 Tim. 6: 16 we find the expression, "Who only hath immortality," which we understand here clearly to mean deathlessness. For God is, indeed, the only being to whom deathlessness is intrinsic. He is essentially deathless—immortal. He is not dependently so, but intrinsically, essentially deathless. There are beings—as angels, fallen or un-fallen—who do not die, are immortal; but they are *created* beings, their existence is dependent, so that their deathlessness is *dependent* immortality—it is not intrinsic to them.

As firmly believing in the truth affirmed in the passage above mentioned, we are persuaded that there is nothing in the Old Testament to contradict or in any way to conflict with it. Consequently there are limitations within which our inquiries are confined. We are not seeking the voice of the Old Testament on that form of immortality possessed by God alone. We do not exactly assume, but accept as an ascertained fact that the Old Testament Scriptures uniformly represent God as having absolute immortality—an underived endless existence, without beginning and without end—eternal: that this is affirmed, in all those passages in which God speaks of Himself or is spoken of as the *living* God.

Our inquiry as to immortality will be, therefore, *in relation to men*. For, as to angels, we take as unquestionable the testimony of our Lord in Matt. 22: 30; Mark 12: 25; Luke 20: 36 that the angels are immortal—not intrinsically, of course, but as

derived from Him who created them, which in no wise conflicts with 1 Tim. 6: 16, as the angels are created beings, and as such have *dependent* immortality.

But men are creatures too, as well as the angels. Do they, like the angels, possess dependent immortality? If so, to what extent is it true? Is there a sense in which it is not; and if so, in what sense? Does the Old Testament give us any light on these questions; and how much does it afford us?

The questions thus raised indicate the necessity of taking into consideration man's complex nature or being. Man has an inward and an outward nature—a higher and a lower, a spiritual and a corporeal, nature. He is a being, constituted not of a single element, but of three—spirit, soul and body (1 Thess. 5: 23).

It is not necessary to discuss at any length the issues between Trichotomy and Dichotomy. There is truth in both these views of man's constitution. For if we consider the immaterial side of man's nature as a *unity*, which we may rightly do, then we are in sympathy with the latter theory, *i. e.*, we are viewing man's constitution as a duality. On the other hand, if we think of the elements forming the immaterial side, or the parts combining in it, then we are viewing man as a constituted trinity, *i. e.*, as a being possessing three parts, or elements. To press the dualistic view to the extreme of denying in man's immaterial side of his being either the sentient, or soul-element or the spirit-element, would be to go beyond the truth into serious error. To press the trinity conception

so far as to deny the unity of the soul and spirit elements would also be serious error in another way. We must avoid both errors, yet firmly maintain the truth that is in both views. It is of very great importance.

I repeat then that man has spirit, soul and body. He is not all spirit, or all soul, or all body. Three distinct elements belong to him. If any part were lacking, then he would not properly be a man. The body without the soul or the spirit (whichever term we employ to express the immaterial part of man) is not the man. It is simply *his* body, just one of his constituent parts, the corporeal part, which, without the other, is lifeless, dead, corrupting, or gone to corruption. It is not the living man.

Again, the separated soul or spirit is not the man. It is a human soul or spirit, but yet it is not the man. A lifeless body is not what man is. Nor is the disembodied soul or spirit what man is. Man is a being of a complex nature; each element being a constituent part of his person. As a person, he can say, *my* spirit, *my* soul, *my* body; each one belongs to him—is a part of himself.

Now death is the dissolution of the man, a separation of these parts, at least so far as the inner and outer parts are concerned. The immaterial part of man becomes separated from the material part in death. The separated spirit or soul of the man is not *the man*—only a part of him. So with the body; the corporeal part is not the man, but *a part* of him—the part which goes to corruption—returns to dust.

It is because man is subject to death, to dissolution, that we speak of him as being mortal. But

when we say man is mortal, do we mean that mortality applies to all of his parts? We certainly apply mortality to the body. We speak of it as disintegrating; and rightly say, it perishes. But this cannot be said of man's immaterial and imperishable parts. Hence while we use the expression, Mortal body, we cannot say, Mortal spirit or soul.

By human immortality then we do not mean the immortality that belongs, is inherent, to the human spirit, whether we think of it as in or out of the body. The term human immortality is likewise inapplicable to the imperishable human soul, whether connected with the body or separated from it. Mortality applies only to the *body*. Mortal, indeed it is, subject to death, as we full well know. The question, Was man's body, as originally formed and inbreathed of God, subject to mortality or death? will be discussed later. I do not here anticipate the answer of Scripture to this.

But it may be asked, Does not Scripture speak of mortal man? It does. Man as now constituted (one of his essential parts, the body, being subject to death, doomed to corruption and to return to dust) has a temporary existence *as a man*. The existence beyond death, *i. e.*, in the separate state, is another form of existence—a temporary one—but it is not the form of the *human* existence. The spirits of men subsisting simply *as spirits* are not thus properly men, but only *spirits of men*.

I have said the separate state is but a temporary form of existence. This means that there will be a return to the human form, in its final and permanent form, in which the *body*, as well as the spirit or soul, will share in immortality. It is this final

and permanent state of human existence which is meant when speaking of the *hope* of immortality—of human immortality.

It is not the place here to speak of the blessedness of the saved and the misery of the lost in the final form of human existence. Nor do I need to discuss here whether the wicked's final state of existence *as men* (which is evidently a permanent and eternal state) is included in the scripture conception of future human immortality. This question is better left for later consideration.

Our present task is an examination of the Old Testament Scriptures to see what light they shed on the great question of future human immortality. Is it taught there at all? If so, to what extent? Did God there reveal to men a future life of immortality, not only a separate state of existence for the spirit or soul after death, but a life beyond the grave, a life in which the body as well as the soul would share? Is the resurrection of the body an Old Testament revelation? Is life and incorruptibility at all declared in it? Did the Old Testament saints have distinctly before them the hope of a human immortal life? Were they, by means of the light which God gave them, able to look beyond the life of the separate existence of the soul to a life in which both soul and body would participate? Was it revealed to them that they would exist as complete men in a state of permanent and eternal duration?

(To be continued.)

C. CRAIN.

BRIEF STUDIES ON THE SUBJECT OF JUSTIFICATION

(Continued from page 244.)

3. JUSTIFICATION IS WITHOUT THE LAW AND ITS WORKS.

IT is evident from what we have considered that the full blessing of justification is derived from being in Christ. Now Gal. 5: 4 gives us an important principle: "Ye are deprived of profit from Christ, ye who are *justified by law*."* Furthermore, as righteousness and justification are linked together, it follows that if we were to be justified by law we must have a righteousness according to the law; which, as the apostle points out, would be that, "If righteousness be through the law, then Christ hath died in vain" (Gal. 2: 21). Such a consequence strikingly shows that law and its works have no connection with our justification in Christ.

Let us, then, seek to apprehend what place the law properly occupies.

Rom. 3: 20. "Wherefore by works of law no flesh shall be justified before Him; for by law is knowledge of sin." Man being a sinner, as before proved (vers. 9-19), all the works of law he could do would not change his character. In putting forth efforts to obey the law he acquires the knowledge of what he is in himself. The very efforts to keep the law show to the sincere soul that sin is in his very nature. The efforts themselves are good and acceptable in God's sight, but they cannot avail to justify, as the law demands a *complete* obedience, and by

* Quotations are from J. N. D.'s translation.

reason of failure in this he finds out the sinful nature that is in him. With all the good that he might possibly do, no justification can be gained, for there ever remains something against him, and justification means that nothing can be found against the person.

The conclusion from this, and the succeeding verses which we considered in our first study is, "We reckon that a man is justified by faith, without (or apart from) works of law." And that in a two-fold way: 1st, they cannot *of themselves* avail to justify; 2nd, they cannot be a meritorious cause *added* to faith for justification. This is evident, says the apostle, for "the just shall live by faith" (Gal. 3: 11).

The important truth that justification is linked with a new, a divine, life received by the believer, is here confirmed; and this life we have "in Christ" through an accomplished righteousness (Rom. 5: 17, 18). The three are unseparably linked together. The law could not give life, it only condemned; it was therefore a "ministration of death." Hence righteousness could not be by the law, nor justification therefore (Gal. 3: 21, 22).

Read Gal. 2: 16, 17 as confirming the absence of all connection between justification and law and its works.

In Ps. 143: 2 we read, "For in thy sight shall no man living be justified." This points to the truth that apart from death in some way coming in, justification is impossible for the responsible creature. Living men, believers, are justified, but it is as having "life in Christ." For such death *has* come in; they have died with Christ, and with Him

are risen in a new life. In the psalm, man is viewed in his natural life, and God cannot justify such; death is their portion. Therefore the Psalmist pleads, "Enter not into judgment with Thy servant."

But the Christian is no longer in this perilous position, for, as we have said, we are looked at as having died out of that position in which we are by nature, and to which justification cannot attach; the Christian has life "in Christ" to which righteousness and justification do fully attach. The law's sentence, death, having been executed upon Christ, our Substitute, we are justified as being in Him, and the law, then, has nothing to say to us. It can only deal with man in the flesh; but we have died at the cross with Christ, and are risen with Him out of the law's dominion.

Acts 13: 39; Rom. 4: 2, 5 still further confirm that law and works have no connection with justification before God. There is a justification by works which James teaches. Not works of law however. But this we hope to consider separately. They are works which proceed from faith, the very opposite of proceeding from law.

Now the fact that there is no justification by law or works of law, and therefore no blessing for man on the principle of law, involves three questions which we will briefly consider.

1. Is the law made of no effect? (Rom. 3: 31.) The apostle answers, "No; we *establish* the law." How is it established by the fact that we are justified by faith? It has been established, or made to stand, in the place that really belongs to it; and this is very far from its being made void. And what is that place? In believing we *condemn* our-

selves; we accept God's testimony against us, and we take Christ as Saviour. But in doing this, the law's sentence of death and judgment is owned as righteous in every way. To this end God gave the law, that man might hear its speech of condemnation, not merely of the Jew who was under it, but of the whole world. And those who through faith are justified, not only hear but *bow* to its speech; in this we show that the law *stands*; that it is not overthrown. It produces thus a very important effect in the economy of God's dealings.

2. Why did the law come in? (Gal. 3: 19.) The answer to this we have already partly anticipated. The apostle answers, "It was added for the sake of transgressions." Man indeed was a sinner before the law came; death, the flood also, prove it; but the law came in to *show* man his sins, to show them as *transgressions* of God's holy requirements; to show that man's sins did not simply affect himself and his fellows as to the affairs of this life, but that they were *transgressions against God Himself*, bringing divine condemnation upon him. Thus it was a "ministration of death" to man—bringing sentence of death upon the sinner.

3. "Is then the law against the promises of God?" (Gal. 3: 21.) This question naturally arises in connection with what the apostle had just shown, that the inheritance is according to promise, and therefore to those who, like Abraham, have faith in God's word. This promise was entirely apart from law, for by works of law the inheritance cannot be secured. The inheritance is by promise of God—not by the fulfilment of legal obligations. Is the law then against these promises? No, says the

apostle. For if the promises were through law, then it must be a law able to give life, able to provide righteousness. But all are shut up under sin, without a shred of righteousness, under sentence of death and judgment; judicially dead! The law was not given to meet this terrible condition, but to prove its existence. Thus by the law the whole world is brought down to a common level, that the blessing might be given to those who *believe*. The law has acted the part of a tutor, teaching and proving that only through Christ, the Seed, and faith in Him, the blessing could come in. It is not *against* the promises, but rather points to them, to Christ as the only way of obtaining them.

(To be continued.)

J. BLOORE.

THE UNIVERSAL BOOK AND THE UNIVERSAL LAND

THE land and the Book match. They correspond in this great fact, that both are universal.

It is a universal land that produces the universal Book. In the nature of things, only such a land could produce such a book. It is self-evident that the Book is universal. Is the land universal? If so, this is the point of wonder, and that is where we see the hand of God. In former times, the point of wonder was the *smallness* of the land. How could so much come out of such smallness! With the idea of the smallness in their mind, popular writers cast about for analogies to show that this is the rule; viz: small lands have all along given the world its greatest treasures. Greece is small;

so is Italy, so is Egypt, so is Scotland, so is England. Yet these have been leaders in the world.

In our day the wonder is not so much the smallness of the land as the universality which the creative Hand has packed into that smallness. It is because the universal has been packed into it that it has produced the universal Book. Things must match, and they do match. This is what modern researches illustrate.

Palestine is no larger than Vermont, but you could not produce the Book in the little State of Vermont. Why? Because the universality which is found in Palestine is not found in the State of Vermont. In Palestine the geologist finds all the rock-formations of the earth, and all the geologic periods and ages. All the zones are here, and all the climes of the earth. Mt. Hermon is about 9,000 ft. above the level of the sea, and the Dead Sea is 1,300 ft. *below* the level of the sea; and between the tepid waters of the Salt Sea and the perpetual snows of Mt. Hermon, which never lifts its white cap from its brow, you have packed all zones and climates, from the frigid belt to the tropical equator, and also all the flora and fauna of the earth. You have, too, on its wonderful surface all the life that belongs to all zones. *Palestine is the world in a nutshell.*

A noted scientist who has spent the most of his life in the study of the natural features of the land says: "There is not another spot on earth where so much of nature is focused as in this little corner. You have Alpine cold and torrid heat. Here are all animals, birds, insects, plants, shells, rocks, of all zones." Accordingly the illustrations drawn

from nature with which the Bible abounds are suited to all climes and are understood by all men. The Bible is a *world-book* made in a *world-land*. As the Jew is the miracle of history, even so the cosmopolitan land of the Jew is the miracle of geography. Palestine is the Bible in geography.

—*Selected.*

THE PERFECT RULER

"A bruised reed shall He not break, and smoking flax shall He not quench, *till* He send forth judgment unto victory" (Matt. 12: 20).

HOWEVER feeble the authority that wields the sceptre, our Lord's words remind us that God preserves it: "Thou couldst have no power against Me except it were given thee from above."

However perverted man's administration of justice, we can thank God that though it be but as smoking flax in its administration of judgment according to righteousness, it will not be quenched till He send forth judgment unto victory. No more weakness in government, no more mawkish sentimentalism for criminals when the Son of Man is King and Ruler over this world! The lawlessness of man's nature which has been so bold for so long will then face a government with which it cannot trifle. But what fearful blows must come to introduce this! How thankful should God's people be that He has promised to keep them from (out of) that "*hour of trial!*" (Rev. 3: 10). S.

ANSWERS TO CORRESPONDENTS

QUES. 35.—What is the force of the expressions of Scripture, "Dead to Sin," "Dead to Law"?

ANS.—Done with Sin; Done with Law—as a dead man has done with the affairs of this life. As a believer in Christ he is not only sheltered from the judgment of God by the blood of Christ under which he has fled, but he is also severed from the relations in which he stood with regard to sin, the law, and the world, when yet an unbeliever. He has passed into a new sphere, being linked with Christ in heaven by faith and the Holy Spirit.

QUES. 36.—It has been a question here whether the Israelites who crossed the Red Sea were saved or not. Some thought that the slain lamb did not shelter their souls; but only their bodies. If this be so, where is Moses? Surely he must be with the Lord after appearing with Him on the mount of transfiguration.

And if *Moses* was saved, why not all who like him were sheltered by the blood? I would be obliged for an answer in *Help and Food*.

ANS.—The blood of the Passover lamb shielded the people under it from their first-born being put to death that night. It was but a temporal, physical deliverance, though type of a spiritual one. Nothing was said to them about their souls or *eternal* things. The blood of animals could not secure eternal blessings (Heb. 10:4). Only the blood of Christ is of sufficient worth for this.

That Moses went to be with the Lord in heaven, when he died, and is now with Him, no one can rightly question; but it was not the blood of the Passover lamb which brought him there. Faith and new birth are necessary to enter the kingdom of God. Moses, as all of us now, and of all time, had to be born of God to have part in that blessed kingdom; and all those who are born of God—all in whom faith is found, whether before or since the Cross, are Christ's sheep and are sheltered from eternal judgment by His blood; they are heirs of heavenly things, as seen very fully in Abraham, the man in whom God has illustrated faith and its benefits (Gal. 3:6, 7; Heb. 11:8-16). Abraham's faith pierced beyond Canaan in which he dwelt as a stranger, "for he looked for a city which hath foundations, whose builder and

maker is God." That, of course, is the city of Rev. 21, toward which every eye of faith turns intuitively, for there only will faith realize all that God has intended for His people.

QUES. 37.—Kindly explain 1 Cor. 8: 11, 12, "And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

Am I right that the "brother" in verse 11 does not mean a brother in Christ, but only the flesh, while the "brethren" spoken of in the following verse are those in Christ?

ANS.—Your way of getting out of the difficulty in the passage is ingenious, but ingenious ways belong to nature, and are not safe in divine things. Let us seek the solution by the way of *faith*.

The word of God declares emphatically that the sheep of Christ can never perish (John 10: 28, 29), and when we have a clear, definite passage like this, we can rest assured that no statement of Scripture rightly understood can contradict it. Hold that fast as a principle, that no passage of scripture presenting difficulties ever upsets or contradicts a plain one. The plain one is our anchor, and held by that, we gradually find out, as we "grow in grace and the knowledge of our Lord Jesus Christ," the true sense of the difficult one.

1 Cor. 8 teaches us the high value God sets on conscience, and the criminality therefore of those who would force it in their brethren. If I cannot deny myself what offends the weaker conscience of another I am working for his destruction *as far as I am concerned*. The Lord will preserve him; He will make good His word toward him; but if it depended on me—as far as my influence goes—my will would even land my brother in the fire of hell. In that sense I "destroy" him. God charges me with this sin, while in His faithfulness He safeguards the weak brother from the effect of my unfaithfulness.

It is the tendency of knowledge to be proud, or as Scripture calls it, to be "puffed up." Once in that condition we disdain the ignorant whose conscience is guided by their ignorance; we look upon them as inferior to ourselves and are ready to drive them with the lash of our knowledge rather than guide them into it by the lowly service of self-denying love. What prosperous fields of Christian activity might we not see now where devastation and ruin mark the footsteps of the pride of knowledge!

QUES. 38.—Does Satan know our thoughts?

ANS.—The article, "Satan: His Thoughts and Workings" in this No. of our magazine will, we believe, answer your question satisfactorily.

QUES. 39.—What was there in Achan's sin so evil that brought upon him such severe judgment?

ANS.—He appropriated what had been consecrated to the Lord (Josh. 6: 19). He was no ordinary thief therefore. Judas, later on, was of the same kind, and ended miserably too. Josh. 7: 11 characterizes Achan's sin quite fully. It is spoken of in that passage as the sin of all Israel, for that sin probably pointed to a general condition in Israel in keeping with it; and beside, God holds responsible the whole corporate unity among whom sin is committed. The "fellowship of saints" is the sweetest thing on earth, but it has corresponding responsibilities.

We would take occasion to add that whenever an open sin is committed among a Christian community it should produce, first of all, a general humiliation in keeping with the gravity of the sin, for it may illustrate more or less the moral condition of that community, and this does not come to an end by judgment against the offender, though that be an inevitable part of true repentance. Thus in Achan's case the whole nation is searched, tribe by tribe, and family by family, till the guilty one is found and judged.

The Lord Jesus, who has redeemed us at great cost, has claims upon us. May we not rob Him of the least of them to appear broad-minded and liberal before men, for if we do we shall surely find that He trifles no more in this day of grace than in the day of law.

QUES. 40.—The serious question has come up among us whether divorce would ever be right for a child of God. Is a sister doing the Lord's will if she remains with her husband when he is living in adultery?

ANS.—In Matt. 19: 9 the Lord who had just rebuked the Jews for their practice of divorce, adds, "Except for fornication."

One would honor such as the sister you mention for what patience and long-suffering she has exercised, but to continue in the relation of wife with a husband who lives in adultery (if it is clearly proved) would be to be a partaker in sin with him.

EDITOR'S NOTES

Our Mission Sorrows

It has pleased God to allow us, as a people seeking to spread the gospel of His grace in foreign lands, to pass through a series of sorrows which should lead us all to enquire Why?—a why addressed humbly to God. Some time ago He took to Himself our brother R. T. Grant, who was a pioneer in sending the gospel in print to the Spanish-speaking peoples of South America, Central America, Mexico, the Philippine Islands, and other countries. Counting upon God alone to sustain him in his work, he built up at Los Angeles, California, a publishing plant from which a large quantity of gospel papers went year by year in every direction, carrying the grace and truth which came by Jesus Christ to the multitudes under Romish idolatry and superstition. Here we have abundant reason to praise God for His providing our brother W. H. Crabtree to continue the work.

Some time before our sister Mrs. Margaret Dillon, a faithful and devoted witness of our Lord Jesus Christ in Honduras, passed away. During all her widowhood her house had been a shelter for the desolate and afflicted, and all who loved the Lord.

Early this year came the death in Nicaragua of our brother J. A. Messmer, a quiet, devoted man, whose keen sensitiveness concerning evil made him a constant sufferer amid the scenes of depravity and human degradation he witnessed there continually.

Now it is our brother E. N. Groh who is taken away. He had patiently gone on in Central America for seventeen years, suffering much in health from the climate, until recently he came home ill to his

father at Omaha, Neb., where he succumbed to his illness. His godly life is said to have had much weight among the people where he moved.

Then the Honduras mission seems to be greatly crippled, if not altogether ended, by the forced return to the States, through ill-health, of our brethren C. Knapp and C. Armerding. Only Miss Arthur remains there, and brothers Hoze, in the Canal Zone, and Aviles in Costa Rica.

Finally, the mission in the French West Indies is halted, for the present at least. Our brethren Germain and Ruga, who have faithfully, and with manifest blessing, labored there for a few years, being forbidden to continue by order of the highest authorities, being suspected of espionage for Germany—doubtless the hand of Rome to get rid of the light.

Thus, from whatever causes, our first efforts to pass to our neighbors the blessing we ourselves enjoy in Christ, have been halted. God knows why, and if we sincerely desire also to know, we but need to enquire of Him, and in due time shall know why. Meanwhile, let us encourage the hearts and strengthen the hands of such as desire and seem fitted for fields so forbidding and dangerous.

The missionary field in this land too is immense. There are yet hundreds, yea, thousands, of towns and villages which have never yet heard any other gospel than that of Moses, "Do this, and thou shalt live." They know nothing of the grace and truth which came by Jesus Christ which says, Believe and live; then do. They are therefore an easy prey to the errors of "Higher Criticism," of "Christian Science," of "Russellism," of "Seventh-Day

Adventism," and other nets of Satan, to turn men away from the Saviour of *sinners*. Not one of the many religions which men have invented teaches that man is a *lost sinner*. Only God's religion teaches that, and reveals that God Himself has provided a perfect Saviour for man *in that condition*. How deeply earnest ought we to be, who know that Saviour, to make Him known to our fellows all about us. "The night cometh when no man can work."

THE MIDNIGHT CRY!

**Evidence from Israel's History and Present State that
Points to the Speedy Consummation of this Age**

(Concluded from page 263.)

WE turn our attention now to what is evident fruit for God from among the Jews, so long blinded and indifferent to the light of the gospel.

And first, be it noted, we do not slight the fact that all down the centuries of the Christian dispensation there has ever remained an election of grace; God in every period saving some who turned in repentance to the Messiah whom their fathers abhorred. But such conversions were lamentably few, and the great bulk of the nation has ever remained in wilful and judicial blindness. This is still the case, we must frankly admit; but we believe we can safely say that there are more Jewish Christians in the world to-day than at any time since the earliest centuries of the Church's history. The past hundred years have been years of grace to the blinded nation in a most marked way—wit-

ness the awakening of the Church of God generally to its responsibility to give the gospel to the Jew, through whom the Scriptures were first given to the Gentiles.

To the shame of Christendom, be it said, that its treatment of the Jew in past centuries, and in many places still, has been most *un*-Christlike, and utterly opposed to the spirit of the Saviour's intercession on the cross, "Father, forgive them, for they know not what they do." Too often it has been taken for granted that work for the conversion of Israel would be but wasted effort, because of the blindness referred to in Rom. 11. But it has been quite generally overlooked that the blindness was not to be entire, but "in part."

In these last days the Christian has realized his indebtedness to the Jew in a way he had hitherto overlooked, and efforts have been put forth by voice and pen to carry the gospel to this much-neglected people; efforts which God has graciously deigned to bless in a marvellous way. From the days when one of the first modern missions to the Jews was begun in Hungary, in the middle of the last century, to the present time, work of this character has come more and more into prominence, claiming the help and prayerful sympathy of those who know the Lord. There have been many, many mistakes and blunders; unprincipled men have used such work as a means of self-aggrandizement and self-enrichment, and thus dishonor has been brought upon the name of the Lord. But alas, what line of missionary enterprise has escaped this stigma? "Evil men and seducers" have abounded in all lines of professed

Christian service; but this sad fact does not invalidate what is truly of God. So we praise Him for the devotion of many faithful lovers of Israel, who have labored for the conversion of the neglected Jew.

And what have been the results? Only Eternity will make the full fruitage known; but not only hundreds, but thousands, from among Israel after the flesh have already turned to the Lord, showing that the blindness in part is passing away. Among these are many eminent names—some now with the Lord, others still engaged in His service on earth. Who can estimate the value to the Church of God of an Edersheim, a David Baron, an Adolph Saphir, a Joseph Rabinowitz, and a host of others, whose lives and labors were fragrant with Christ? And to these may be added a great multitude of the lowly and unknown on earth who have been led to joyfully own the claims of the Lord Jesus, and to suffer shame and ostracism for His name's sake.

"Not Barabbas, but *this Man!*" exclaimed a dying Jew; and in so doing he reversed the sentence of his nation, and proclaimed himself on the side of the long-rejected Saviour. And he was not alone, for his brethren and sisters in the faith from among Israel are now legion.

Remembering this, let it be borne in mind that the Holy Ghost predicts the blindness passing away when the fulness of the Gentiles shall have come in. If already the scales are falling from the eyes of many of the Jews, does it not proclaim the fact that the Gentile times are nearly expired, and that "the fulness of the Gentiles" will soon have

come in? The "*times* of the Gentiles" will not run out until Messiah comes to establish His throne at Jerusalem; but the fulness of the Gentiles comes in at our Lord's return for His Church.

Between the two, the awful time of Jacob's trouble intervenes, "the great tribulation," toward which events are so rapidly tending. The *times* of the Gentiles cannot end until Jerusalem has been delivered from Gentile oppression and become the city of the Great King. But *the fulness* of the Gentiles may come in ere my reader lays down this paper; for it will take place when the unbelieving branches are torn away from the olive tree of privilege, and that will be when the true believers have been caught up to be forever with the Lord. If this momentous event were to take place ere this paper drops from your hand, my unknown reader, I ask you kindly, but solemnly, what would it mean to you?

You cannot be ready for His second coming unless you have been saved through the mighty work He accomplished at His first coming. It is written, "Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9 : 28). None look for Him except those who value His atoning work and have been redeemed to God by His most precious blood. Are you numbered among these? If not, I earnestly beseech you, weigh well the

MIDNIGHT CRY:

"BEHOLD, THE BRIDEGROOM COMETH;
GO YE OUT TO MEET HIM!"

H. A. I.

WHO IS ON GOD'S SIDE?

"**H**ERE is an invitation to the Officer's Ball which is to be held on Saturday, Mrs. Estcourt."

Mrs. E., the young bride of Captain Estcourt, hesitated to accept the card, while her forehead showed the troubled state of her mind.

"What is the matter?" said her husband, who was just entering the room, seeing his wife thus agitated.

Still meditating, she did not answer.

"What is it?" asked Captain E. again.

They had recently been married, he being stationed with the English army in India, and this was the first invitation she had received. Alas! she realized for the first time her sad mistake before God when she bound herself to a man of the world in wedlock. Before her marriage she had been led to the Lord, owning Him as her Saviour, but she had never considered whether the man of her choice was one with her in heart and mind as to eternal matters and God. And now, when he was promoted and sent to India, she found it hard and bitter, trying to serve two masters.

"Well, James," she said to her husband, "You know I am a Christian, and gave up the dancing hall and theatre before I married. I feel this to be a critical moment. I must decline the invitation."

"What! Are you going to rob the party of its best and fairest dancer?" he said, laughing. "You will not do such a thing. Do you know that old Hebich will be present?"

"James, that is impossible!" exclaimed Mrs. E., springing to her feet. "What! Mr. Hebich, that

dear old missionary, that faithful man of God? Impossible!"

"Just he it is," replied the Captain. "It was a capital idea of Major Jackson to invite him. Two days ago at a little gathering they counted all who shared the new-fangled views of Hebich, and Jackson laughed about the disciples of Hebich. He put down the names of all that he was sure would positively decline. Then came suddenly the thought into his mind to invite the old fellow himself, and so he wrote the invitation."

"And Mr. Hebich accepted?" asked Mrs. E., eagerly.

"He did! I was present when the answer came, and you should have seen Jackson; how perfectly he imitated old Hebich, and how he rejoiced to have a chance to see the old man at the ball."

"Well, I will go too, then," said Mrs. E. briefly, knowing something of the zeal and courage of Mr. Hebich.

The ball-room was prettily decorated with flags and flowers. The orchestra of the regiment played merrily, and the dancing began unconstrainedly. During the second waltz there entered the hall, almost unnoticed, a tall, broad-shouldered man with a long beard. Standing still, he looked earnestly at the glittering scene. Officers in scarlet and gold; ladies in beautiful ball dresses; abundance of lights; music; the delicate and sweet fragrance of flowers; all mixed together offered an attractive picture to the beholder. Only two pairs of eyes looked upon it with adverse feeling.

The music was ended, the dancers led their ladies to their respective places. The central part of the

room was now vacant, and during the pause which ensued, the tall form of the missionary made for the open space.

The course of the animated conversation stopped immediately, all eyes being directed toward the fearless man.

"There he is, there he is!" whispered many. But no one dared to say a word of reproach toward this earnest, venerable appearance. Now Hebich stretches out his right arm above his head, at the same time calling with a loud voice to the audience: "Who is on God's side?"

Deep stillness prevails. The second and the third time sounds out the question, arousing great consternation: "Who is on God's side? Who?" The bright eyes under the bushy brows looked fixedly around upon those present.

A mysterious power from above seems to have fallen upon the dancers, for no one moves or raises the voice against the intruder, this bold witness of the Lord. So unexpected is the call, so sudden the attack, which meets the enemies unprepared, that even the most pronounced opposers are powerless and silent, and, as they lamented afterward, unable to put the bold preacher of repentance out of doors.

After the last call, a stirring began among a group of dancers, and, to the astonishment of Captain E., he noticed the delicate figure of his wife who, deadly pale, walked slowly through the space, placing herself alongside Mr. Hebich.

With her head raised, stood the youthful witness of the Lord, before so timid, who now was obliged to confess her Saviour in the ball-room. There the

two stood, the only ones on God's side—the strong daring man and the weak and delicate figure of the lady in white. Once more Hebich addressed the rest in a few earnest words, testifying to the reality of eternity, and preaching repentance toward God. Then he left the hall. A few minutes later Mrs. E. left also, accompanied by her agitated husband.

It is not necessary to state that the ball was thoroughly spoiled to the most of those present, but for a few it was a momentous evening and a time of decision for Christ. All the company will remember through all eternity God's testimony to them through His faithful servant; though not all, it is to be feared, in the place of eternal bliss and happiness.

Mrs. E. had learned for good that the Christian cannot serve two masters. God and the world are too great a contrast. Henceforth she took her stand decidedly and faithfully for the Lord among God's people, to suffer reproach with them for the name of Christ, to serve God with a true and joyful heart, and to wait for His Son from heaven. She has now been in the glory for some years.

Do you think, dear reader, she ever repented of having taken such a bold stand for her Saviour-God? Surely not. But, tell me, would *you* have had the same courage? Or on which side are you standing? Are you on God's side, or are you still with the world? Whither does your way lead? Is Jesus Christ, the Crucified, your Saviour? Then worship and serve Him. Break off with sin and the world, and follow Him.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 270.)

CHAPTER I

New Testament Indications

BEFORE entering into a direct examination of the Old Testament to ascertain its answer to the questions proposed, we might ask : Does the New Testament indicate there is a doctrine of human immortality in the Old? Does it assume or affirm it? Or does it neither assume nor affirm any Old Testament pronouncement on the subject?

If the New Testament has no indication of any teaching on immortality in the Old Testament, we may abandon at once the task we have proposed; but if it affirms or assumes such teaching, we are encouraged to seek for it. But this is not the only advantage to be gained from ascertaining what the New Testament leads us to expect.

While gathering the New Testament indications of what is in the Old on the subject of our inquiry, we shall familiarize ourselves with the *manner* in which the New Testament uses the Old; this will be a great help in our research. It will be very profitable to observe the *deductions* and *inferences* which both our Lord and the inspired writers make from the Old Testament passages which they quote or allude to.

Even a casual reading of the Old Testament gives the impression that a *deeper* and *fuller* meaning is often hinted at where its communications lack completeness. We should take careful notice of instances in which the New Testament takes statements of the Old as having a deeper

sense than they appear to have. Again, we must not ignore those indications found in the New Testament as to the faith of the Old Testament saints penetrating into heavenly and eternal things *through* the earthly things, and those shadows which were put before them.

Of course there are dangers to be guarded against. We must not speculate on what is beyond the voice of revelation. We must not indulge ourselves in fancy, nor allow our imagination to govern us. We need to see to it that we do not exceed the limits of Scripture. Wherever Scripture leads us, however, we may boldly follow.

Let us turn, first, to Matt. 22 : 23-32; Mark 12 : 18-27; Luke 20 : 27-38. In these passages our Lord quotes Ex. 3 : 6. He is answering a question put to Him by the materialistic Sadducees concerning the resurrection-state, in which they did not believe. Let us notice that in answering their question He first gives testimony *based* on His own personal knowledge, and then produces testimony from the Scriptures. He speaks as one able to say, as He did say on another occasion, "*We* speak that we do know, and testify that we have seen" (Jno. 3 : 11). Speaking as one of the divine Persons testifying what He had "seen and heard" (Jno. 3 : 32), His utterances were the very "words of God" (ver. 34).

His testimony is a divine testimony. It is what He personally knows—an absolute, divine knowledge. What then is His testimony as to the resurrection-state? As given in Matthew and Mark, the Lord shows what men in that state will be—not angels, but "*as* the angels of God in heaven." In

the disembodied state men are spirits—not fully and completely men; but in the resurrection-state they will be men, *complete* men, having body, soul and spirit, which together make the true human condition; it will be a permanent condition—permanently and abidingly men, as angels are permanently and abidingly angels.

But there is more than this in what our Lord says to the Sadducees. To be as the angels means also that the relationships of man's present earthly existence will not be continued in the resurrection state. All relationships based on the male and female condition cease with the cessation of the present condition of human life, and are not resumed in the resurrection-state. Angels are not, never were, never will be male and female; we shall *then* be as the angels are.

What the Lord says, so far as is recorded in Matthew and Mark, applies to *all* men, whether saved or lost. He affirms a state of eternal existence for men analogous to the state of angelic existence, in which there will be no more dissolution—no separation of the constituent parts of the person. In this sense there will be no more death anywhere—it will be abolished, for the wicked as well as the righteous.

In Luke's account of the answer which the Lord gave the Sadducees, we find Him speaking specially of a class—not of all men, but of *saints*. He contrasts, with the sons of *this* age (the age of earthly human life) those who are deemed worthy to attain to *that* age. It is plain we cannot speak of all men as *worthy* to attain that age. Those who, *through grace*, are worthy, are worthy of what? Of *that*

age "*and* the resurrection *from* the dead." And who are these worthy ones? They are sons of God and sons of the resurrection. But the finally lost will not be either. Our Lord is not speaking of them at all. He is referring simply to saints. He is thinking of those who will share in, not the resurrection *of* the dead, but the resurrection *from* the dead.

Notice now that of these the Lord says, "They are" (not *as*, but) "*equal to* the angels," *i. e.*, they will be in position and dignity equal to the angels. They will be no longer inferior to the angels, in a lower rank of creation, but exalted to a position and rank of equality with them. But this exaltation of equality with the angels implies a change of condition. They will be no more in the male and female condition, nor will they be any more subject to dissolution—to death.

Now, whether we think of men as a whole passing into a final state, in which they will eternally abide, or, of that equality with the angels which will be the eternal blessing of the redeemed, resurrection is involved. Did the Sadducees doubt the resurrection of the dead? They had Scripture for it—Moses taught it. To show this the Lord quotes Ex. 3: 6, in which (centuries after Abraham, Isaac and Jacob had died) God says, "I am the God of Abraham,"—not *was* their God. Here the resurrection of the body is shown to be an Old Testament doctrine. Moses "showed at the bush" the resurrection of the dead.

But some one says, How so? Moses does not say a word about the bodies of Abraham, Isaac and Jacob. He does not even employ the term resur-

rection. True, yet he plainly proves that the dead will be raised. Two things are to be borne in mind. First, God had made promises to Abraham, Isaac and Jacob, which were to be fulfilled to them *as men*. They died without seeing the fulfilment of these promises; nor can they be fulfilled to them while they abide in the disembodied state. To receive the promises they must be raised from the dead. In writing the 15th chapter of Genesis Moses had shown that Abraham was taught of God to look forward to *his* resurrection from the dead to receive these promises, as in the disembodied state he could not possess them; for that, he must look and wait for his resurrection.

The second thing to be remembered is that with Moses, as we shall see more fully later, death is a temporary thing—a present dissolution of the man until the time comes for him to meet his eternal destiny, for which he must become again a complete man. Therefore in Ex. 3:6 Moses teaches two things: one, that the spirits of men in the separate state are still living persons—living to God, if not to us; and the other, that there is to be a resurrection of the dead—a re-uniting of the soul and the body.

It may now be pertinent to add that Ex. 3:6 is not the only passage of the Old Testament in which these doctrines are taught. They underlie all that class of passages in which God is mentioned as the God of *the fathers*. The children of the fathers (*i. e.*, the true children of faith) were thus taught to believe that as the heirs of their fathers' blessing, they would inherit it in company with them—*i. e.*, in a future state of immortality. It

was in this faith they died. They died, not without hope, but *in hope*—a hope they will surely realize—the hope of the resurrection of the body and of promise fulfilled.

Our Lord clearly considered that there is a doctrine of human immortality in the Old Testament.

But I turn to John 5 : 39, 40. In this chapter (vers. 19–30), the Lord Jesus has given testimony as to the nature and character of His relationships with the Father from whom He has come. He said that the character of His union with the Father is such, that He cannot possibly do anything independently of Him, and that by virtue of this union with the Father, the right both to raise the dead and to judge men is in His hands. Furthermore, He has declared that by virtue of this union, life is essentially in Himself as truly as it is essentially in the Father ; that thus, in the dependent human position which in grace He has assumed, He is the Source or Fountain of life to men as well as their authorized Judge. He has proclaimed His right both to quicken the soul out of its state of death towards God and to raise the body, whether it be to life or to judgment. This is His testimony concerning Himself.

But it is not testimony standing *by itself*, unconfirmed or unestablished testimony, which by itself alone is invalid *as testimony*. He produces *four* confirming witnesses of the testimony He has borne concerning Himself—John the Baptist's (ver. 33); the works the Father had given Him to do (36); the Father Himself (37); and the Scriptures (39). The appeal to the Scriptures is especially strong, as the Jews themselves acknowledged that they

bore testimony of a life eternal through One that was to come, whom God had promised to send, and on whom they were dependent for the realization of their God-given hopes. They professed to believe that the Messiah whom God had promised would bestow upon them life and incorruption; yet, now that He was present among them, they would not come to Him to obtain the long-promised blessing. They were rejecting the very One that their Scriptures proclaimed to be the Giver of Life. There was no need that He should accuse them to the Father. Moses, whom they professed to believe, was their accuser.

There is in this passage, then, another suggestion, that our Lord considered the Old Testament writings to contain teaching, not merely on the continued existence of the soul after death, but also on a future state of life beyond the resurrection in bodies of permanent incorruptibility.

(To be continued.)

C. CRAIN.

HILLS AND VALLEYS

(Read 1 Kings 20 : 22-28 ; and 22 : 1-3.)

I THINK I shall not be misunderstood when I say that our lives as Christians are made up very largely of hills, and plains, and valleys. I am not referring to the ups and downs of experience which some Christians have—sometimes full of doubts and misgivings, and at other times on the mountain-top singing for joy. I refer to the hills and valleys that all of us have in our lives. There are times when we are indeed on the hill-tops. It

may be when we are in a meeting like this, and God makes the power of His word felt in our souls. It may be when we are kneeling alone in our homes, and a floodtide of heavenly sweetness comes rolling into our rejoicing hearts. God knows how to give us wonderful seasons on the hill-tops of blessing and privilege. Then there are valleys, which we all have—valleys of trouble and trial of one sort or another. How many a Christian family just now is passing through the valley of bereavement! There are other valleys—valleys of poverty, ill-health, care and distress. Then, besides the hill-tops full of sunshine, and song, and joy, and besides the valleys with which we are acquainted, there are plains, the ordinary levels of every-day life.

To illustrate what I mean, I call your attention to what we have in these verses. The people of God had gained a notable victory against the Syrians. The Syrians had to admit defeat, but they sought for some plausible reason to let themselves down gently—some apology for their defeat. They soon found what seemed to them a very good reason. "Oh," they said, "Jehovah, the God of the Israelites is evidently a deity of the hills; but, depend upon it, He is not a God of the valleys. Let us catch them next time on the level, in one of the valleys, and we will come off victors in that conflict." So they came on, to choose the battleground, one which they thought would be favorable to their arms. They did not, as they thought, have to meet "the God of the Hebrews" this time, but GOD. He would care for His own glory; so He sent His servant with the message, "Because

the Syrians have said that Israel's God is a god of the hills, and not a god of the valleys, I will deliver this great multitude into your hand;" and God proved Himself to be God of the plains and valleys as surely as He was God of the hills.

Now I want to apply this in a practical way. We may all have proved in our experience that God is a God of the hills. It may be that we all know what it is to be in God's presence—not only speak *to Him*, but have Him speak *to us*. On the hill-tops of communion and praise and blessing we have proved that God is our God indeed; but when we come down from the hill-top to the plain, when from the Lord's day, with its precious privileges, we come down to the humdrum and monotonous level of business-life on Monday, what about God then? Is He left behind as though He were a God of the hills only, a God for Sunday to us? Or is He a God of the rest of the week?

I have met Christian people who have an idea that God is a God of meetings, and Sundays, and Christian companionship, but not of the office and the shop, and of practical life. People have gone so far as to say that the Christian life is made up of watertight compartments. Christianity, they say is Christianity, and business is business—meaning that you must not bring your Christianity into your business. Is it not the old Syrian thought in modern phraseology, that God is a God of the hills, and not a God of the valleys? Because such a thought is given place in our minds, even though by God's grace some victory has been won on the hill-top they go down before the enemy when he assails them in the plain of every-day life.

What I mean in plain language is this. It is our holy and inestimable privilege, as well as our duty, to bring God into our business life, and do our every-day work, not only in the fear of God, but counting upon God for help and blessing.

Some of my hearers are young, and have not had much experience, but those whose hairs have grown grey in life can tell us many instances of how God has, in times of difficulty or of emergency, wonderfully cleared up the way. I will give an example. In his early days Mr. Charles Stanley was a commercial traveler for goods required by the cutlery trade in Sheffield. He had made the mistake of laying in a rather large stock of a certain kind of emery not used in the Sheffield trade. It was a serious loss to him, this dead stock, with no purchaser. Now Mr. Stanley was not only in the habit of asking God's guidance in connection with his preaching, but also in his business. His prayer was: "My God, help me to find a purchaser for this emery powder." Do you ask, "Are we entitled to go to God about such things?" Yes; I believe it honors and pleases God when we seek His guidance even about such things. As Mr. Stanley was going down the street he seemed impelled to cross over and call at a certain office. He was rather surprised when he got there to see that it was a leather merchant's office. Still, he went in and presented his business card. He said he had a certain quantity of black emery powder, and asked if they wanted anything in that line.

The gentleman in the office looked at him and said, "Has anybody been telling you about our correspondence of this morning? We had a letter

from an Australian client enquiring for several barrels of black emery powder; we have been sending all round, and could not get any. How much have you got?" "I have so many barrels," said Mr. Stanley.

I need not go further with the story. Here was the customer found, and for the exact quantity which the Christian merchant had on his hands. You may think it strange to be guided like that, but God is God of the valleys as well as of the hills.

Now turn to what we have in the 22nd chapter. Here is the king of Israel, and it comes to his mind that Ramoth, part of the inheritance of Israel, was in the hands of the Syrians. It was numbered among the cities given by God to His people, and was conquered by them under the leadership of Moses. "Know ye not that Ramoth in Gilead is ours?" he says. Why are we so apathetic? Why do we not go and take it?

It is interesting to know that Ramoth means "heights." I take it to be a little illustration of certain heights—heights of blessing, heights of privilege, which are indeed ours by God's gift—ours as a result of the victory gained by our Lord upon the cross—ours in title; but as the king of Israel said, "Why are we still and do not take them?" It is one thing to have a thing in title and it is another to appropriate it.

Now this is what I mean by having a thing in title, yet not appropriating it as our own. The children of Israel were told that the title to all the land was theirs—*practically* theirs only so far as they set the sole of their foot upon it.

I trust none of you dear young Christian me

entertain the idea that you have reached the end of all that is embodied in Christianity, as if there were nothing more for you to lay hold of. In olden days, when the Phenicians sent their ships to the western extremity of the Mediterranean, they came up to the great "Pillars of Hercules," as they were called—Gibraltar on the European side and a spur of the Atlas mountains on the African side. It was thought that there was nothing beyond. That was the "Land's End" to them. They thought they had reached the very edge of the habitable world. So the early Spaniards, the descendants of these mariners, engraved upon their coins and coats of arms the Latin words, *Ne plus ultra*, which mean, "Nothing beyond." Centuries after, the famous Genoese navigator, Christopher Columbus, boldly sailed the broad Atlantic, and came back reporting that a vast continent lay far beyond the line where the sky met the ocean. The Spaniards saw that the motto on their coins and coat of arms was no longer true; they struck out the negative word, and to-day they have only the *Plus ultra*—"more beyond."

I wonder if you have taken that as your watch-word, dear fellow-Christian—"more beyond." There is more to follow. No matter how much you have put your foot upon, "there remaineth yet very much land to be possessed" (Josh. 13: 1). You have full, divine title to all that God has bestowed on His people, but there is territory that you have not yet entered upon, so far as the enjoyment of it is concerned. May God awaken in each heart *a keener spiritual desire to reach forth to what lies ahead.*

There are indeed certain things which are not for

us to appropriate. There are crown jewels in the Tower and valuable gems that belong to the British crown which you can *see* but are not entitled to appropriate. Even so there are *Jewish* promises and blessings which are peculiarly theirs, and not ours. We must not, when we read about the wonderful things God is going to do for His ancient people Israel, cross out Israel and substitute the Church, and apply these promises to ourselves. No; Israel is Israel, and the Church is the Church. But, thank God, there are even greater things than what belong to Israel, which God has given as our blessed portion, and for us now to appropriate. There are blessings and privileges which are brought down very near us, and God has given us the Holy Spirit that these things may be made real to us and enjoy them. They are not to be pigeon-holed in our minds, and then say, "Oh, yes, I know that is mine." That would be doing what the Red Indian chief did, who received from the Federal Government a certificate of pension for his services in the American Civil War. This Indian made a hole through this beautifully engraved treasury certificate, tied a string to it, and wore it round his neck as an ornament to the day of his death. Then it was found he had never drawn a dollar from it. Are any of you doing like that?—content to have all the blessings promised in your Bible without the enjoyment of them as your present portion?

I will give you an illustration of what I mean. Take the wonderful blessing of *sonship*. "I know I am a child of God," you say, but do you day by day exercise the wonderful privilege of a child?

Do you draw near to God in the consciousness of that holy and blessed relationship? Do you truly, consciously, address God as your Father, and count upon Him as One who is interested in your smallest concerns; who has counted the very hairs on your head; to whom nothing about us is too small to be of interest? I do not mean, is it part of your creed, but is that "Ramoth" of wonderful relationship practically yours? Is the joy of it yours?

And there are heights, too, of *communion with God* which are open to us. There are heights in connection with *believing prayer*—oh, the marvellous things that believing prayer can obtain! Then there is the wonderful "Ramoth" of *service and testimony*. Ah, are we content as it were to throw india-rubber balls against the rock, which leave no impression? or, like the disciples, toil all night to catch nothing? In connection with service and testimony there are "Ramoths" which are not inaccessible to us, but within the reach of any one who, in the energy of faith, will appropriate them.

I trust I have said enough to lead some to desire greatly to go in and possess these things, that they may be yours for present enjoyment. How many just squat down as it were upon the coasts of Christianity; just upon its borders! Fellow-believer, we are no longer of the world; we belong to Christ. There is the whole land of blessing before us. It is all ours. Let us not be content to live poverty-stricken while there is abounding wealth at hand if only there be true desire for it, and persevering faith and prayer to God to lay hold of it. May God help us to do so.

H. P. BARKER.

BRIEF STUDIES ON JUSTIFICATION

(Continued from page 275.)

4. JUSTIFICATION BY FAITH.

OUR preceding study has prepared us for the conclusion stated in Rom. 3: 28: "Therefore we conclude a man is justified *by faith*, without the deeds of the law;" and again, "It is one God which shall justify the circumcision *by faith*, and uncircumcision through *faith*" (ver. 30).

Faith in connection with justification is illustrated for us in Abraham (Rom. 4: 3), and stated to be as simply believing God's testimony, rendered to us by His Son (Heb. 1: 2). This, plainly, is very different from the principle of law which is to *do*, to fulfil its requirements; but no justification is possible on this ground, as we have before seen.

It is *by faith*, by believing God, because, first of all, it is owning the truth of what God says as to our condition—ungodly; it is also the acceptance of God's blessed provision made in the redemption that is in Christ Jesus. Thus we become "of the faith of Jesus," *i. e.*, He is the object of our faith; and such God justifies. He can justify us on account of this faith, because it lays hold of Christ, it identifies us with the work of Christ, and God's righteous character then covers us as a shield. Therefore it is manifested through faith apart from law. (Read Gal. 2: 16 and Gal. 3: 8, 9.)

Rom. 5: 1: "Therefore having been justified on the principle of faith, we have peace with God through our Lord Jesus Christ." We are cleared, fully acquitted, because of faith in God's testimony concerning His Son. And this result is not de-

pendent upon our feelings or measure of apprehension, but upon the value which God finds in Christ and His work. How perfect and unchanging therefore is our acceptance, and the peace to be enjoyed! This is enforced for us in the next verse: "By whom we have (the perfect tense denoting the continuance) also access by faith into this favor in which we stand." It is an ever-abiding position before and with God. Hence, the hope of the glory of God is our boast; we have no longer any fear to enter into it. How different all this is from anything that could have been obtained through the law!

The blessedness of this is further developed for us in that our justification is linked with the resurrection of Christ. It is connected with Him in that place of glory, given Him by God in acknowledgment of the eternal redemption accomplished by Him through suffering. Our position and security is therefore to be measured by that of Christ Himself, who was our substitute, and is now our representative before the face of God. Let us look at the scriptures which bear upon this particular feature.

5. JUSTIFICATION CONNECTED WITH THE RESURRECTION OF CHRIST.

"Now it was not written on his account alone that it was reckoned to him, but on ours also, to whom (believing on Him who has raised from among the dead Jesus our Lord, who has been delivered for our offences and *has been raised for our justification*) it will be reckoned" (Rom. 4: 23-25). We see from this and its connection with Abraham that, as in his case so in ours, the God of resurrec-

tion-power has wrought on our behalf. We see what is "the surpassing greatness of His power toward us who believe" in the way He has wrought in the raising of Christ from among the dead. In Christ's resurrection we have God's public declaration before all His intelligent creatures that He justifies those who have faith in Jesus—blessed evidence that our justification is an abiding one, since He has proclaimed it in this public manner! For if anything could possibly change the favor in which we thus stand, it would be derogatory to Christ who was raised for our justification: it would be a denial of the efficacy of His work, the perfection of which was witnessed to in His being raised up.

It is one of the glories of Christ that, as seated on heaven's throne, God can ever point to Him as the blessed Person, and to the perfect work accomplished which enables Him righteously to justify those who have put their trust in His Son. "Be it known unto you, therefore, brethren, that through this Man remission of sins is preached to you, and from all things, from which ye could not be justified in the law of Moses, in Him every one that believes is justified" (Acts 13 : 37-39).

(To be continued.)

J. BLOORE.

ANSWERS TO CORRESPONDENTS

QUES. 41.—What is the meaning of Matt. 9 : 17: "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved?"

ANS.—Matthew, a customs officer, or "tax-gatherer," hated by

the Jews and counted a great sinner because of this, had just proved the grace of our Lord Jesus, and made Him a feast at which "many publicans and sinners came and sat down with Him and His disciples." This was great offence to the Pharisees, who trusted in their own righteousness and could not therefore understand nor appreciate grace; so they found fault with the Lord who, as the true Physician, sought for the sick and perishing. Even John's disciples did not understand the Lord's grace, for John's ministry was still a ministry of requirement and not of bestowal; so they came to enquire. The marvelous change from law to grace, from demanding to imparting, angered the many, puzzled others, and called for an explanation; so the Lord gives it in its external or dispensational aspect in verse 16, and in its internal or moral effect in verse 17. In verse 16 He says in effect, You cannot mix Christianity with Judaism; like an old garment which has had its day and use, Judaism is passing away, and Christianity—a *totally new thing*—is taking its place. To mix them would be to spoil both—as it is now seen throughout Christendom. Luther, and others with him, with many more since, and to this very hour, have labored and suffered to keep them apart and to preserve a pure gospel; but like the life-boat in a rough sea, no sooner has one wave been overcome than another follows.

The language of verse 17 is: Grace is known only by *newborn* men. To the *natural* man it is but encouragement to sin—the ruin of both grace and himself. Because of not understanding this, Christian rulers fail seriously in their government, and cause grace to be despised. Though the grace of Christianity may, and does, temper government, it is impossible to govern natural men on the principle of grace, for they know nothing of its power. Only the children of God can appreciate grace, and the sensitiveness to sin which it produces in them preserves both it and them.

Perhaps you know that "bottles" in the original is "wine-skins." They were made of goat-skins prepared for that purpose; as they grew old they grew weak, of course, and were unable to resist what fermentation "new wine" might yet develop after being transferred from the great fermenting vats to these wine-skins for transportation.

EDITOR'S NOTES

Satan and Christ No one could plead for righteousness more than Satan does. Go where you like, in any new field, and proclaim to men the gospel of the grace of God, and at once Satan will raise a host of advocates of righteousness who will say that your preaching means "Let us sin that grace may abound." They plead righteousness, but they love not man, and the righteousness they plead drives men *from* God.

Christ pleads for righteousness too, and He loves to uphold righteousness. He threw Himself between it and its violators at the cross to bear the righteous results of their violations. He is the Friend of men; the righteousness He pleads brings them *to* God. Oh, the blessedness of knowing that "God is just" in being the Justifier of him which believeth in Jesus (Rom. 3:26). It brings a peace to the soul which is unshakable, for the soul of man knows well that God is a righteous God, and that nothing therefore can be stable and sure unless it be in harmony with that attribute of Love, *perfect* love, displayed in the "eternal redemption" which Christ has obtained for us by His blood (Heb. 9:12). Love alone is not enough; it must have righteousness for its foundation, else it cannot answer the claims of God's nature, nor minister true peace to the soul of man.

The *Christian*, too, like his Master, will plead for righteousness; not like Satan, who in pleading it is "the *accuser* of the brethren," but as Christ who, in maintaining righteousness, secures the blessing and happiness of His people.

"Fervent Prayer" As one passes from the book of Judges into 1 Samuel, what a striking change! There all ends in the lowest degradation: Samson, the last judge of Israel, a profligate Nazarite; Micah's idolatrous worship, with a Levite for its priest; the tribes at war through the lowest of crimes—all is dark as midnight. Ruth, "a stranger," follows—a lovely illustration of what *faith* is. Then 1 Samuel, opening with the case of a sorrowful woman, introduces us to *prayer* and the results following.

Hannah, too sorrowful to eat and drink and enjoy the feast with others, has gone into the Tabernacle then set up at Shiloh, "and she was in bitterness of soul, and prayed unto the Lord, and wept sore." She was so truly in the presence of God alone that "she spake in her heart; only her lips moved, but her voice was not heard." Oh, that this had been the condition of the *nation* of Israel; they would have known none of the miseries which have followed them since and until now. Even Eli, the high-priest, poor, dear man, more accustomed to the ritual than to reality, takes this praying woman to be drunk with wine. How patiently and sweetly she answers: "No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." Therefore, though as yet there is no change in her circumstances, "the peace of God *which passeth all understanding*"—none the less real on that account—so possesses her soul that "the woman went her way, and did eat, and her countenance was no more sad." She knew in her soul that she *had* the petition that she desired of

Him (1 Jno. 5 : 15). And, brethren, He is not changed; He is the same now as then; and hears the "effectual fervent prayer" of faith now as He heard it in that Israelitish woman.

But there was in her petition far more than a mere personal desire, and that is what gave it such fervency. The man-child she prayed for would be "given unto the Lord all the days of his life, and there shall no razor come upon his head;" he would be a man separated to God by his mother from his earliest infancy. How much we ask and do not get, because we would consume it upon our lusts (Jas. 4: 3), and do ourselves and others harm with it. In the second chapter, having obtained what she prayed for, she is full of praise; she proclaims the grace of God which she has proved for herself, and who they are that benefit by it. But though, as a true mother, she would no doubt gladly have hugged her child longer to her bosom he had been lent to the Lord, and he must go where the Lord's interests centre to manifest the full fruition of "effectual fervent prayer."

How attractive and instructive to the Christian heart all this is, for if Christendom has fallen; the Jewish economy has done, such prayers as Hannah's will still be productive of blessing.

Holiday Gifts THE holidays are nearing when, according to custom, many presents will be given and received. We would put in a plea for "LECTURES ON THE TABERNACLE," by S. Ridout. We believe it would be difficult to find a more excellent gift to be made to sober-minded

Christians. The subject is gone into with fuller detail than any other publication we know of on the subject, and the illustrations by John Bloore, all original, have been made from a careful study of the text. Its price is \$2.00, sent post-paid anywhere. Such a gift does not necessarily give a temporary pleasure, but leaves in the reader's soul the sweetness of Christ with fresh views of the beauty of truth.

FRESH JOYS BY THE WAY

"We are encouraged to go on ; we lack nothing, and I am very glad to have been led by the testimony of some brethren to trust in the Lord for everything, so that now it is only unto Him I make my appeals. I could mention repeated instances of the recent joy of receiving straight from the Lord's hand—instances in which I knew that none but the Lord could possibly have known the needs pressing upon me. It is a real thing to trust God alone." * *

Yes, and there is no liberty so sweet and so holy as that which flows from such confidence in God. And why should we not thus trust Him? He has given us just as plain assurances in His Word for our temporal needs as for our eternal ones ; and if there is in our life nothing which hinders communion, we may rest assured that not a word of His concerning our pathway will fall to the ground. This is not great faith that asks for great things, but simple child-like confidence that trusts every word of God.

—[ED.]

CHRIST IS COMING!

FRIEND, do you believe it, that the same Jesus who was here once, whose feet trod the land of the Jews for thirty-three years, is about to return to this earth?

His first coming, 1900 years ago, was to His second coming, for which we are looking day by day, what the foundation of a building is to the building itself. It was made up of suffering, culminating in His atoning death on the cross, by which He obtained an eternal redemption for us (Heb. 9: 12).

By His patient endurance of all the wrongs heaped upon Him and His loving continuance of doing good to men, He did another thing: He made God known as He truly is, and showed the kind of human life which God delights in. No man therefore who reads the life of Jesus believingly, as told in the four Gospels, can be ignorant of the true nature of God, and no one who reads believingly of His death on the cross can fail to see that it was for the putting away of our sins and the opening of heaven's door to us.

So the first coming of Christ prepares all who believe on Him for His second coming. It will be a coming in glory, and all who believe on Him while He is away will share that glory when He comes. Those who have remained in their pride, and refused Him as their Saviour, will be in a sad, sad case then! My heart's desire is that none who read these lines may be in that case. There is no more need for a man to be lost than for one to be thirsty with a river running at his feet. A full,

free, present and eternal salvation is offered in divine sincerity to every soul of man. Every one who repents of his sins and receives the Lord Jesus as his Saviour is accepted of God (Eph. 1: 6); has eternal life (Jno. 6: 47); has the forgiveness of sins (Col. 1: 14); and can never perish (Jno. 10: 27-29). This is what prepares one for the second coming of Christ—which, indeed, makes it an event much desired, because love for Christ has sprung up in the heart; and if we love any one, we long to see and be with such an one.

The first coming of Christ is the fulfilment of one half of the Old Testament; His second coming will fulfil the other half, as well as all the prophecies of the New Testament.

There has been much confusion in the minds of many about the second coming of the Lord, both through false teaching about it, and through want of simple, child-like faith in the statements of the word of God about it.

The Fact of Christ's Coming Again

is told by the Lord Himself in John 14: 3. He was soon to return to heaven, whence He had come, to prepare a place there for His people. So He says, for the comfort of their sorrowing hearts, "I will come again, and receive you unto myself; that where I am, there ye may be also." Plain enough words, surely. *When*, He does not say; but He gave His promise: "*I will come again.*" Later on He actually leaves them. He takes them with Him to the Mount of Olives, and as He is giving them a few parting words in blessing, a cloud takes Him from them and carries Him heavenward. Of course

they all looked up, gazing to catch the last glimpse of Him. As they did so, "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven*" (Acts 1: 10, 11).

Could any one possibly misunderstand or misconstrue such a statement as this? If there are passages in Scripture which need interpretation, surely this does not. It is "this same Jesus," who was born in Bethlehem of the Virgin Mary, who "went about doing good," who suffered, who died, who was buried and rose from the dead, who ascended up to heaven carrying humanity there with Him. It is "this same Jesus" who is to "come in like manner" as He went away. And that event is now evidently near at hand. Blessed event for those who are ready; dreadful for those who are not !

The Events Connected with It.

A number of events crowd around it, all of which are full of interest. The first one I will mention, *The Translation*, is of thrilling interest, at least to those who will have part in it ; it is described in 1 Thess. 4 : 16, 17 : "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord." Is it any wonder that this extraordinary statement is followed by, "Wherefore *comfort one another* with

these words?" Are they not *full* of comfort? Instead of death separating families and friends, this will bring them into happy reunion round about their precious Saviour whose presence will forever gladden every heart, and bind them all together in perfect love. Every grave containing the body of a child of God will have to give up its occupant, from that of Abel to the last one buried. It will be the grand victory of Christ and His people; when all who have fallen during the long "good fight" will rise to their feet, to share with the living, who are then changed, in triumphant joy and bliss. No more a suffering Christ and a suffering people, but a triumphant Christ and an exulting people.

The Transformation.—But to be thus translated from earth to heaven, we need to be transformed from an earthly condition, such as we are in now in spite of our being redeemed, to a heavenly condition, which will be like that of the angels. 1 Cor. 15 : 51–53 describes that transformation in very plain words. It says: "Behold, I show you a mystery: We shall not all sleep (be dead), but *we shall all be changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we (the living) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." In that condition there will, of course, be no more sinful nature left in us, no more earthly needs and longings as now; no more liability to sickness and suffering as now. We shall be perfectly fitted for heaven, as we are now for earth.

The Judgment of Nations.

After the people of God have been transformed and translated to heaven, the earth will be a sad, sad place. It will be the time of God's dealings with the *nations*, to bring them to account for their national sins; for as nations and corporations, *as such*, pass away with time, their judgment for evil is also in time. That of *individuals* is for eternity, inasmuch as they abide forever.

The present conflict in Europe, if not already the beginning of that sad time, is at least a premonition of it. God is amazingly patient, but He administers justice in the end. He does not lay hold of the sword at once, for "judgment is His strange work," and He waits as long as His patience and grace can avail; but when they avail no more, and grace could be but encouragement to sin, then He takes up the sword and executes justice in as full measure as He exercised patience before. Not a single feature of the sin of long ago is forgotten or passed over. The coming severity of God's justice on all sin unrepented of is as fearful as His present goodness is wonderful. Do you suppose, for instance, that God will always bear with the present insult offered Him by these United States of America in shutting His Word out of the public schools? The very blessing and superiority of the nation lies in the fact that it started with an open Bible; otherwise, it would be no different from South or Central America, where darkness reigns supreme, and Romish greed makes merchandise of the very souls of men while dragging them into the deepest degradation and corruption. To *now*

shut out His word from the tender age of the nation is an ungrateful and insulting act which He will remember when He calls the nations to account. And what nation in Europe has not shed the blood of the faithful witnesses of Jesus? That blood cries out for justice, and will surely be avenged when the reckoning time comes, unless it has been sincerely repented of.

When the Jews were demanding of Pilate that he crucify Christ, and Pilate objected, they cried, "His blood be on us, and on our children" (Matt. 27: 25). Has it not been upon them ever since, and yet they have not repented of their crime. After our translation to heaven, therefore, and God withdraws His hand from holding back the powers of evil, the Jewish nation, now gathered again in their own land, will *there*, in their land, pass through "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24: 21). This will bring them to repentance by bringing to their minds their merciless and heartless ways toward their gentle and patient Messiah. It will melt them to profound grief. (See Zech. 12: 10-14.) There was a feast or set-time in Israel to describe this time (Lev. 23: 26-32), for it will be the turning-point of their national history, and is therefore very important, even as the most important moment in any individual's history is when he repents of his sins and turns to the Saviour.

Another great event of that time will be the wonderful activity of the grace of God in the midst of the miseries of men everywhere. This is told in Rom. 11: 12, 15, and in the seventh chapter of

Revelation. As in Luke 15, the father, upon receiving again his prodigal son, makes in his joy a feast to all his house, so also when God receives again the Jewish nation, so long estranged from Him, He will make a feast of grace to all the world, except those who in the present day of grace "received not the love of the truth, that they might be saved" (2 Thess. 2: 10-12). These will have no further opportunity, but will be given up to "strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but *had pleasure in unrighteousness.*" The great work of God's grace then will be, first of all, in the Jewish nation, but also among "all nations, and kindreds, and people, and tongues," only passing over those who have heard the gospel of the grace of God, but have loved sin too well to come under its beneficent power.

Thus while men depopulate the earth by their cruel warring with each other, God peoples heaven with all such as turn to Him in sincerity in the midst of their sorrows.

During this time, when all the corporations of men are brought to account with God, there is the judgment of one great and special corporation which Scripture calls "*Mystery, Babylon the Great, the mother of harlots and abominations of the earth*" (Rev. 17: 5). It is the false church, whose history began soon after that of the true Church, just as the history of counterfeit money begins soon after the making of good, sound money. This false church loudly shouts that she is "the only true church," and that nobody is right except within her confines; as soon as any dissent from her she

calls them "heretics," excommunicates them, and, if the government allows her, persecutes and torments them all she can. She is in league with all the rulers in the world who are willing to carry out her will. The true Church is a blessing in the world; this false church is a curse, a corruptress; under pretense of worshipping God, she causes her devotees to bow down to idols of gold, and silver, and wood, and wax; for money she deals in souls of men as merchants deal in merchandise; under pretense of superior sanctity she hides the most hideous crimes imaginable; because of those in her who still live sincerely and in true piety, God has borne most patiently with her, but now He bids them, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. 18: 4-8). All shams get their dues in proper time with God, and His balances administer exact justice in everything. Faith, knowing this, waits with God in suffering patience. It can even pity the evil-doer at the thought of his sad end.

The Appearing.—But suddenly and unexpectedly

—even while the Pacificists cry, Peace, peace, and vainly urge their theories to end all wars and bring about universal peace—the Lord Jesus descends from heaven in power and glory, accompanied by His redeemed people, whom, as we have seen, He had before translated to heaven. At that time they had no doubt been missed from among men where they lived, possibly with jesting and laughing at their absence, to quiet the unrest and secret dread of many hearts; for many who have no part in this “blessed hope” have known what the Bible says about it.

But the great secret is made fully manifest now. These very same people who had been missed by their fellows upon earth, when the shout of their Lord had called them to Himself above, and taken them into His Father's house out of sight, now appear with Him, when the world shall “see the Son of Man (the same Jesus) coming in the clouds of heaven with power and great glory” (Matt. 24: 30).

The nineteenth chapter of Revelation describes this event very graphically in verses 11-16: “And I saw heaven opened, and, behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that

with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

What a vindication of the rights which men denied Him when He was here, and ever since! And what a vindication too of His people who have suffered in patience, for "if we suffer, we shall also reign with Him" (2 Tim. 2: 12); and the time to reign is when He Himself comes to reign, as seen in the above passage. But to establish His reign He must first make a clean sweep of all who are still opposed to Him on the face of the earth. It is no longer pleading with them in grace—that time is over. His *reign* is being set up now, and woe be to all who refuse to bow to Him. It was the evil condition of heart in the Jews, when our Lord was here, which made Him refuse to be made King when they were ready to attempt it. He will not reign over a people who do not yield their heart and their will to Him; and now that the time for Him to reign has come, they must yield or be cut off.

This preliminary judgment of all opposition clears the way for His millennial reign of peace and righteousness. Jerusalem is rebuilt, with its temple, and becomes the imperial city, with the converted Jewish nation as His special, royal nation. Under His perfect government the whole earth lives in peace, prosperity, and godly happiness: no more oppression, no more rebellion, for the hearts of men have been changed. In all the

attempts of men to produce a state of abiding peace among nations there could only be failure, for they have no power to change the nature or heart of man. The *new birth* is necessary for that, and only God can produce it in a repenting man. New birth having been wrought in those who enter the kingdom, new conditions are produced; and instead of destroying one another, they then love one another. Until those new conditions are produced, all the best efforts of men to bring stable peace on earth are utterly futile and vain. It required the almighty power of Christ to transform and translate His people from earth to heaven, and only the same power can fit men for His kingdom on earth.

My reader, if the next thing heard were the Lord's shout calling His redeemed people to Himself above, would you be of those who would respond to it?

"It is prayer, meditation, and converse with God that refreshes, restores, and renews the temper of our minds at all times, under all trials, after all conflicts. By this contact with God we receive continual accesses of strength. Without this healing and refreshing of spirit, duties grow to be burdens, events of life chafe our temper, they make us irritable and impatient.

"It is impossible for us to make the duties of our lot minister to our sanctification without a habit of devout fellowship with God. This is the spring of all our life and the strength of it."

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 297.)

WE may now consider Acts 26: 6, where Paul, making his defence before king Agrippa, tells him he is being judged for the hope of God's promise to the fathers—a hope that the twelve tribes, fervently serving day and night, hoped to attain. It was concerning this hope the Jews were accusing him. The apostle here speaks of a hope declared in the Old Testament—a hope that, in his enlightened understanding, involved the resurrection of the dead. That Paul firmly believed that the resurrection of the fathers and the heirs of their faith is the teaching of Old Testament Scriptures, is made manifest by the question he puts to Agrippa and his august associates. He says: "Why is it judged incredible with you if God raises the dead?"

We have only to compare verse 6 with chaps. 23: 6; 24: 14, 15, 21; 26: 22, 23, 27, to see that Paul views the Pharisees as guiltily resisting what they acknowledged the Old Testament teaches, and the Sadducees as nullifying altogether its doctrine of a future life, while he makes a strong appeal to Agrippa against opposing himself to the assured voice of the prophets.

I turn now to 1 Pet. 1: 3, 4. We shall see later that Abraham and his heirs (the true children of faith) were taught to look for an inheritance in heaven. They had thus before them a hope of life and incorruptibility (a state of permanent immortality) in which their possessions and blessings would be incorruptible, undefilable and unfading,

in contrast to the land in which they were dwelling as strangers and pilgrims. Now this hope was connected with the promise of a Seed—the Messiah. But when the Messiah was rejected by the nation, and crucified, it was apparently the death of faith's hope. It looked as if the promise was a mockery. But God raised the Crucified One, and through His *resurrection* the hope of faith was revived. The children of faith were begotten again to their living hope. Peter clearly implies that the Old Testament encouraged the children of faith to expect a future state of immortality.

He indicates the same in chap. 3 : 13 of his second epistle, where, speaking of the dissolution of the present heavens and earth, he says, "Nevertheless we, *according to His promise*, look for new heavens and a new earth." Where is the promise of a new heaven and new earth in the Old Testament? We may perhaps say, It was in God's mind when He promised the woman's Seed. We may consider it to have been in His mind when He taught Abraham to look beyond and above the earth for an abiding home. We may believe that it was in His mind when He gave believers the promise that they should enter into His rest (Ps. 95 : 11 ; Heb. 4 : 1). But new heavens and a new earth are specifically promised in Isaiah 65 : 17 and 66 : 22, and Peter clearly refers to this promise in the above-mentioned passage. But a permanent heavens and earth—new heavens and a new earth—abiding before God as the eternal dwelling-place of righteousness, certainly implies that its privileged inhabitants will be in a state of abiding immortality. Men could not be mortal *there*.

Hebrews 6: 1, 2 may now engage our attention. It should be observed that, beginning with chap. 5: 12, the apostle is contrasting the Mosaic with the Christian economy—the old legal dispensation with the present dispensation of grace. To him, the old Jewish revelations are the *beginning* of the oracles of God, while in Christianity we have their completion. This distinction is of great importance. The Old Testament is not the full revelation of God; it is the beginning of it. It is in the New Testament that God's revelation is completed. (See Col. 1: 25: "To fulfil the word of God" should be read, "To complete, or fill out, the word of God.")

Another important matter to be noticed is that the apostle, in chap. 5: 12, speaks of the *elements* of the beginning of the oracles of God. And what are these elements? Do we not find them in chap. 6: 1, 2? Are they not the underlying principles on which is built the whole structure of the oracles of God? The Hebrew believers, whom the apostle here addresses, were inclined at least to go back to the Old Testament order of things, though they had professed to receive the newer communications from God. To return to what they had been familiar with was but too natural to them—to rites and ceremonies, to the figures and shadows connected with the beginning of the word of Christ; but to return to this (after the proclamation of the "so great salvation," the announcement of which was *begun* by the Lord, and *continued* by those who heard Him, God Himself attesting them as His witnesses, chap. 2: 3, 4) was a very serious matter indeed, as the apostle testifies in chap. 6: 4-6.

In this newer revelation, this unfolding of the

Christian doctrine of Christ, a new foundation had been laid on which a new structure had been built. To renounce the new revelation (Christianity) and return to the old (Judaism) could only be considered as fatal apostasy. It was returning to a dispensation that God had displaced—an economy that He had put aside by introducing a new one of an entirely different character.

The apostle now plainly states what the old foundation was—the underlying principles upon which the old Mosaic order of things was built. Six principles of truth underlay the Mosaic economy. The apostle gives them in three pairs.

The first pair is "Repentance from dead works, and Faith in God." The apostle is practically saying that the primary object of the Mosaic system is not to teach men the *way* of life, but the utter worthlessness of works which are not *the fruit* of life; consequently, it showed man's dependence upon God for *life*. While *promising* life on the condition of perfect obedience, the law was necessarily unable to *give* life, and man's works under it were "dead works." For man to have life—true life, eternal life—the life in which he knows and enjoys God, God must come in in sovereign grace. This is the great underlying lesson of the law.

But this necessitated that the law should be a system of rites, ceremonies, statutes and judgments to be observed—an established ritual. Moses therefore set up a system of Washings ("baptisms") which sanctified the flesh but outwardly—washings which, while typical of that washing in which the conscience is once for all purged, did not

give a cleansed or purged conscience. In connection with this there was also a teaching about the "Laying on of hands," the meaning of which was that the offerer was identified with the victim by whose blood he was outwardly and temporarily purified. Hence we see that another lesson or fundamental principle of the law is the need of a washing for a real cleansing. The law was especially constructed to emphasize that need.

The third pair of principles on which the Mosaic dispensation was based is a "Resurrection of the dead" and "Eternal Judgment." The view of death in the law of Moses is that it is a part of God's governmental penalty on sin—a temporary judgment; that the dead will therefore be raised, and that eternal judgment is the final doom to which man is exposed. While the Mosaic economy proceeds on that basis, it does not manifest the salvation of which it shows man is in need.

Now these six principles are the very first elements—the first principles of the oracles of God—the *beginning* of the word (the doctrine or teaching) as to Christ. They are the foundation of the Mosaic system. The apostle here exhorts the Hebrew believers to leave the order of things which was built upon this foundation, and to go on to the fully developed word of Christ.

It is not necessary here to develop what this full "word of Christ" is, nor what is the foundation on which the whole Christian system is built; but if the fundamentals of the Mosaic economy are what the apostle tells us they are, we may expect to find in the Old Testament Scriptures more or less distinct references to man's final future state.

Before turning to Heb. 11, let us note two passages (2 Tim. 1: 9; Tit. 1: 2) which are of special value in connection with what we are considering. The last of these particularly speaks of the "hope of eternal life" as promised by God "before the times of the ages" (*Greek*). The evident allusion is to Gen. 3: 15, where we find in God's announcement of His judgment upon the Serpent, a revelation of an unconquerable Seed of the woman. While God is directly addressing the Serpent, He speaks in the presence and hearing of our fallen first parents. Surely the declaration of a Conqueror-Man was for faith. Hence it was a promise of life—of imperishable life, which would deliver from death, the result of sin. God gave this promise, this hope, before He drove man out of the garden to begin the ages of his history as an exile from God.

That this promise of life, of incorruptibility, was God's eternal purpose, we cannot doubt, for the first of the passages above cited speaks of it as "*given to us* in Christ before the times of the ages." The purpose and grace which were eternally in God's mind and heart were specifically given to us (to faith) in the announcement of the coming obedient Conqueror—the woman's Seed.

This promise of life incorruptible was a ray of light for faith, and faith walked in the light thus shining upon its path. There was need of the "life and immortality" (incorruptibility) being fully illuminated. No doubt the men of faith longed for this full illumination, and heartily welcomed every fresh revelation which God gave them all along the ages. But the life and incorruptibility which the saints of old embraced as God's promise,

was made fully manifest *by* the appearing of our Saviour Jesus Christ, the Man who has annulled death; and this life and incorruptibility, fully manifested, is *now* shining forth through the gospel (2 Tim. 1 : 10).

With these two passages before us we may turn to the Old Testament in the confidence that we shall find eternal life to some extent unfolded there; that incorruptibility for man is there taught, though not in the fulness of New Testament revelation. It is there as a promise, it is there as a hope, it is there as light on the path of faith—as solace, cheer and comfort to those who in faithful walk before God and testimony for Him incur the enmity of those living in earthly things.

(To be continued.)

C. CRAIN.

BRIEF STUDIES ON JUSTIFICATION

(Continued from page 307.)

6. JUSTIFICATION BY BLOOD.

“**B**UT God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now *justified by His blood*, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life” (Rom. 5 : 8-10).

We have spoken of justification being “by faith;” that is, faith as *the means* by which salvation is appropriated, or made ours. Faith is what distinguishes those to whom justification applies. Here we view faith as linking with what makes it of

value before God: faith links us with the blood of Christ — with the redemption which is by His blood. Christ died for us, accomplishing our redemption by His sacrifice, and in the power of this we are justified.

Having been justified by His blood, "much more," says the apostle, "we shall be saved from wrath through Him." Therefore, we "wait for God's Son from heaven, whom He raised from among the dead, Jesus our Deliverer from the coming wrath" (1 Thess. 1:10). And we are assured that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ; who died for us that, whether we wake or sleep, we should live together with Him" (1 Thess. 5:9). We see from both these passages that the point of time when this salvation takes place is at the Lord's coming, when He comes to take us out of this scene to be forever with Himself. Thus there is no "great tribulation" for us (Rev. 3:10, 11), no "wrath to come" for us, but it *is* coming upon an ungodly world; nor wrath at any time for those who have part in that blessed rapture when we meet Him in the air. Then shall have come to pass that which, as counsel, He has already given utterance to, "Whom He has justified, these also He has glorified" (Rom. 8:30). All this, as we know, is made good to us because of the eternal value of what He is, and of what He has accomplished for us.

Furthermore, we have been reconciled. The death of Christ and the love of God expressed therein brought home to us in the Spirit's power, have banished the enmity which in our unconverted

state we had to God, and now His own blessed love is shed abroad in our hearts. This "much more," of which the apostle speaks, assures us of a full, complete salvation for all future time, as He ever lives to make intercession for us. "Because I live, ye shall live also" are His own precious words. His resurrection has given to us a *living hope*. He Himself is there for us (1 Tim. 1: 1). He who died is now upon the throne, and as to salvation in all its fulness—for body, soul and spirit—He is our hope; this marks the immeasurable, eternal blessedness of our salvation. He is able to save to the uttermost because He ever liveth to make intercession. He lives in the place of power with God for us; as He also entered the place of weakness and humiliation.—crucified through weakness—to crush our enemies, and bring us into blessing.

(To be continued.)

J. BLOORE.

ANSWERS TO CORRESPONDENTS

QUES. 42.—In 2 John 10: 11 it says: "If there come any unto you, and bring not this doctrine [of Christ], receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

A brother from a Presbyterian Church, known by us as of excellent Christian character, but linked up with the current denials of fundamental doctrines of Christianity so prevalent in that body of people, seeks fellowship among us without severing himself from his associations. Does not the passage above quoted forbid our receiving him while he remains linked as he is?

ANS.—It surely does. We had a similar case in the Assembly where we are. A devoted old man, a member in the Baptist church of a neighboring town, occasionally spent the Lord's day

in our town. Having been blessed through our publications he, asked the privilege of partaking with us at the Lord's table. We joyfully received him—not as a member of the Baptist Church, but of the Body of Christ, of which we were all convinced he was a member as well as ourselves, though the knowledge of that distinction was not in him. He was so happy among us that he came over the more frequently for the Lord's day.

Then the minister of the church he attended, died. This minister had known the grace of God for himself, and preached it boldly; but his successor proved to be a pronounced "Higher Critic," and his ungodly utterances soon came to our ears. At the next visit of our aged brother, we asked him if what we heard of their minister was true. With a sorrowful countenance he said it was. Then we said to him: "Brother, in obedience to the word of God we must now ask you to sever your connection with that minister and his congregation before we can have any further fellowship; while you countenance it by your presence, you partake in their disloyalty." The dear old brother recognized we were right, painful as it made his position. Soon after, the Lord took him home out of the scene of conflict. But it is "the good fight," which we must carry on here, if we would not be swamped in the morass of the endless heresies and Antichrists of our day.

We have two special dangers to avoid. First, the laxity which would allow sin (which caused our Saviour's anguish upon the cross) and thus ruin our Christian testimony. Then sectarianism, another evil condition in the people of God, which makes them unable to receive *as members of the body of Christ* such as are in a different ecclesiastical position from themselves, even though they know them to be sound in doctrine, holy in practice, and free from ungodly associations. The first seeks an easy way to escape the trials of faithfulness; the other, a rigid course, where everything is governed by a cold ecclesiasticism, avoids the soul-exercise necessary to deal aright with each case as it arises. Self-love is at the root of both, not the love of Christ, nor love of the brethren. Only the love of Christ and of His sheep can save us from self-love.

QUES. 43.—What is the meaning of "He led captivity captive" in Ephesians 4:8?

ANS.—The expression, no doubt, has its origin in Judges 5:12, a poetic expression in Deborah's song. Because of their fresh sins

the Lord had delivered Israel to Jabin, king of Canaan, who "had nine hundred chariots of iron ; and twenty years he mightily oppressed the children of Israel." So his oppression was the captivity of Israel during those twenty years, and in his complete overthrow by Barak, under the prophesying of Deborah, that captivity was reversed, "and the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan." Their former captivity (or captor) was now their captive.

So Christ took part in flesh and blood, "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" (Heb. 2:14, 15). So our captivity to the devil is gone, and so complete is Christ's victory that to our deliverance He adds gifts, that we may use them for Him, to free others ; for a true, living Christian is not a mere negative quantity in this world, but one who, having suffered in bondage to the devil, and having been set free by the Lord Jesus, is now an aggressive soldier in the ranks of His army.

QUES. 44.—Does the word of God teach that one can be safe and yet not saved ? There is here an N. H. H. brother teaching it. He says Cornelius was safe before Peter was sent to him, but not saved. Please answer in *Help and Food*, as others are interested.

ANS.—The time has always been, but is especially now, when would-be teachers of the word of God must be required to give "Thus saith the Lord" for their statements. They can talk and reason *ad infinitum* until, being called upon to give a plain passage of the Scriptures for their authority, the wind drops from their sails.

You should have asked this "N. H. H. brother" what verse in the narrative of Acts 10 said that Cornelius was "safe but not saved." But the statement is not new to us. It was one item in a system of teaching which came from over the sea in the early seventies. It taught that a man may be born of God and yet not have eternal life ; that at new birth some kind of spiritual life was received, but it was not eternal life—that was only after certain experiences which gave larger Christian intelligence. It was similarly taught that a man might have genuine faith in the Lord Jesus and yet not be indwelt by the Holy Spirit ; that a child of God might yet be a man "in the flesh," and the clause "he is none of His" in Rom. 8:9 was applied to a *believer* in whom the

Spirit did not yet dwell, who was yet "in the flesh"—in Adam, not in Christ.

These are samples of the whole system. It clouded the gospel of the grace of God; it was attainment and experience—works brought back again for salvation instead of faith; none could be sure of having eternal life except those who had reached a degree of spiritual elevation. It made two classes of believers; the high class, the "intelligent" ones, having the seal of the Spirit; the low class, not having "reached" to eternal life yet, nor yet sealed with the Spirit. A new system of Perfectionism was thus set up, together with ecclesiastical pretensions—a little hierarchy to rule the assemblies everywhere and enforce the new teaching. It was the refusing of all this on the one side, and the determined pressing of it on the other, which brought on the crisis of 1884, and caused the excommunication of F. W. G. at Montreal. As he exposed the new teaching and practice, he incurred the wrath of the hierarchy, and the name *heretic*, so convenient in the palmy days of popery, was applied to him with treatment in keeping. It is that teaching and ecclesiastical crime which we still refuse to-day; for, as before said, it insidiously attacks the grace of God; if allowed, it would rob us of the gospel, and bring back in measure the darkness out of which we were delivered.

Dishonor to the grace of God is soon followed by dishonor to the Son of God; thus the foundations are attacked. How soon and sadly this was proved in this new departure, all who have kept in touch with it know. Scarcely one line of truth was left uncorrupted. Many to this late day do not realize the effort of Satan in this to rob us of the truth and bring us again into bondage. Ask one who is under the power of that teaching if he has eternal life, and we are answered, Ah, this is a great question: "We have *the faith* of eternal life, but that does not prove that you have the thing itself." Yet before these crooked notions came in, the same persons would not have hesitated to answer: Yes, thank God; I have eternal life, for the Lord Jesus Himself said, "*He that believeth on Me hath everlasting life*" (Jno. 6 : 47); and John's first epistle was written that believers might *know they have eternal life* (1 Jno. 5 : 13).

All this shows we still have need to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). How delightful it would be if we could put off the harness in peace without fear, but we are yet in the enemy's land, and still need

to have on "the whole armor of God" to acquit ourselves in such a way as to be approved of the Lord at the end. Our rest is coming, but it is not yet. Nor must we forget that in opposing false doctrine we are laboring for the welfare of those who are entangled in it as well as for our own protection. Love ever has, in all its activities, the welfare of all concerned. We have seen more than one case of deliverance from this system of error, and it was a sweet privilege to share their joy as also to see the new impetus it gave to their faith. But it also shows that there is bondage in the system from which there is need of divine deliverance. The Lord grant it to His beloved people for His great name's sake, and remember their faithfulness in the past—a faithfulness which has carried rich blessing to the ends of the earth, but has already been largely counteracted by the defection referred to.

BEST WISHES

CHRISTIAN:

What can I wish for thee? "All things" are thine!
Loved with a love that is "better than wine,"
Saved to inherit in glory a place,
Kept through the manifold riches of grace:
Blest with a peace that is boundless and free,
Deep as the sea of eternity!
Oh, how completely "He crowneth thee" now!
What lovingkindness doth rest on thy brow
While He unfolds to thee more, and yet more,
Out of the depths of love's infinite store!
Rising from these, be thy spirit's employ
Found in the heights of "unspeakable joy,"
Tasting already the bliss that shall be
Perfected only when Jesus we see!

1 Cor. 3 : 21; 1 Pet. 1 : 8.

J. M. G.
