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HOUSEHOLD OF FAITH

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EDITOR'S NOTES

To Our Friends **ONCE** more we find ourselves on
 the threshold of a new year.
and
Fellow-Workmen Our hearty greetings to all our
 friends, with sincere wishes for
every good to each and every one. In the midst
of an atmosphere charged with the varied evils
which man has learned and done these six thousand
years, may our Lord's parting legacy to His dis-
ciples, "Peace I leave with you, my peace I give
unto you" (Jno. 14: 27) be yours and enjoyed,
whatever the earthly circumstances may be. We
know not what the morrow may bring. The last of
Daniel's seventy weeks must yet be fulfilled under
the dark clouds of which his prophecy speaks.
Illusions of peace fill the minds of many. They
cannot give up the false hope of a millennium
of peace and prosperity through the agency of
twentieth century civilization, with the United
States as the highest exponent of that civilization
—a pride which of itself prophesies no good. If
the present war be the *preliminary* to that sad last
week of years, the nations of earth need not look
for peace again till the arrival of the Prince of
Peace from heaven. He and He alone it is who
will bring the millennium of peace through the
knowledge of the Lord, which civilization has been,
and is, as incompetent to produce as the eternal
salvation of a human soul. Jesus, the Son of God,
is the only hope for the earth's regeneration. It
may be very humiliating, after the treatment He
has received at the hands of many, to confess such
dependence on Him for the realization of the de-

sired blessing, but nothing else will do it, and it is our business to keep this continually before men. The least compromise here, the least share in the prevailing mind, mars our *Christian* testimony and but helps to deceive men.

Our own exemption from the sorrows of the last week of Daniel's prophecy will keep our hearts at rest. The rapture of the Church is what *we* look for, either before that week begins or soon after, and so all is bright for us. Our trial is in suffering *with* a rejected Christ, and at His coming our trial ends. Only let us not seek to evade it while it lasts, nor seek to escape its edge by any measure of return to what we have destroyed in taking the path of separation. Those who lead are especially responsible. A false step, a compromising affiliation, anything which may prove a snare to a weak soul, is a most guilty thing in one who, by virtue of gift from God, has special influence over the sheep of Christ. We may claim our rights and please ourselves, but this is not serving Christ, and He will not honor it when He comes. Let us not miss His approval. Let us not parley with our own likes or dislikes, or talk about our rights, for all this savors not of devotedness to Christ and His interests upon earth. The chief failure of Israel and the cause of their downfall was compromise and unfaithfulness in the place of separation in which God had set them. It is separation from evil in the power of enjoyed truth which also unites the children of God. The spirit of the day which aims at bringing together the broken fragments of God's people, apart from their spiritual condition, is not of God, and can only add to the existing confusion.

God has never left the exercised soul without an open door and a plain path, and faith can find them to-day as ever, though the difficulties be greater than ever. The blind man of the ninth of John had plenty of difficulties to meet in connection with a faithful confession of the Lord, but they only brightened his faith; and what a lovely place he got in the end.

Every one of us needs to find his way through present difficulties, by being, like this once-blind man, *true to what we know of God and His word*. God is with such people, and therein lies their strength for true testimony.

"THE MASTER SAITH!"

The Lord Jesus knew where there was a guest-chamber furnished and prepared, which He and His disciples might use.

He knew also how to bring one with a pitcher of water in his hand who would direct them to the house. It was enough for the master of the house to be told by the Lord's disciples "The Master saith." At once he complied with His desire, and showed them the room where they might make ready the passover.

"The Master saith" something to every one of His own, for all have something which they can place at His disposal for Himself and His loved ones. Shall we not "take stock" of all that we have, and ask ourselves whether what we have is being used by our Lord? Are we willing to yield "our guest-chamber," whatever it may be, for His service, or are we reserving for ourselves that which might be utilized by Himself?

Perhaps our time and talents are employed only for ourselves. It may be that money is expended in the pursuit

of pleasure—innocent pleasure we may call it—which could be spent for the spread of the gospel, and possibly our best abilities are engaged only for the laying up of treasure now, instead of being placed at the disposal of the One who gave His all for us. David's servants of old said, "Thy servants are ready to do whatsoever my lord the king shall appoint." They did not lose by their devotedness. Neither shall we if we yield our best for the service of Christ.

"The Master saith, Where is the guest-chamber?" Shall we not gladly say, "Here it is, Lord; use it for Thy glory and for Thy praise"?

—*Scattered Seed.*

SHUT IN

SHUT in—shut in from the ceaseless din
Of the restless world, and its want, and sin.
Shut in from its turmoil, care and strife
And all the wearisome round of life.

Shut in, with tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.

Shut in with a trio of angels sweet—
Patience and Grace all pain to meet,
With Faith that can suffer and stand and wait,
And lean on the promises strong and great!

Shut in with Christ! Oh wonderful thought!
Shut in with the peace His sufferings brought;
Shut in with the love that wields the rod—
O company blest! shut in with God!

—*Selected.*

THE BOOK OF JOB

FROM the size of the book, and a rapid glance at its contents, we would judge that the book of Job is a very important part of the word of God. Yet how much it is neglected by most; an intimate familiarity even with its contents is the exception rather than the rule.

Unquestionably the treasures of New Testament truth claim our first attention. The life, teachings, sacrificial death and resurrection of our Lord Jesus Christ; the work of the Holy Spirit in establishing the Church on its broad Christian basis; the Epistles, unfolding the wondrous truths of redemption in its individual and corporate aspects—these must have a place in every Christian heart in precedence over all other revelations of truth. But so far from this making us indifferent to the Old Testament, it will beget a hunger which will lead us to search afresh for “things new and old” in its pages. Let us then take up anew the record of God’s dealings with His servant in olden times, and find how needed and unchanged are its lessons for the present.

Job is one of the poetical books, called in Scripture “the Psalms.” With “the Law and the Prophets,” these form the entire Old Testament Scriptures (Luke 24 44). This group of poetical books was called by the Jews *Kethubim*, “the writings.” In the fourfold division of the Old Testament, with which many are familiar—the Books of the Law, the Prophetic History, the Prophets, and Books of Experience—we find Job belonging to the last group. Arranging these ex-

perimental books according to their subjects, we have them as follows

1. THE PSALMS—the experiences of the godly in Israel, and of Christ, in view of the varied sufferings at the hand of man and of God, with the outlook toward the future.

2. JOB—the experience of a righteous man in learning deliverance from himself.

3. THE SONG OF SOLOMON—the experiences of the remnant in Israel and of the individual in relation to the love of Christ.

4. ECCLESIASTES—the experiences of a wise man vainly seeking for good in the world.

5. PROVERBS—wisdom for the path, the garnered experience of faith enlightened by revelation.

Naturally, the Psalms are the fullest and most varied of these experimental books, with the special charm of revealing “the sufferings of Christ and the glory that should follow.” They are dispensational, prophetic, and therefore strongly Jewish, using the term in a good sense. The Song and Proverbs have the national characteristics, but in a less degree, and Ecclesiastes least of the four. In Job we pass entirely out of the national atmosphere into what we may call Gentile, or at least patriarchal, modes of thought and speech. The dispensational features are completely in the background—seen only in the light of other scriptures, and in a secondary way. This leaves us with a book of intense individuality, in which we see a man learning the lesson of his own nothingness, in the fierce fire of deep affliction, by “the messenger of Satan”—through loss, bereavement and disease—fighting single-handed against the crude phil-

osophy and cruel attacks of his friends; above all, with his own proud, unsubdued self-righteousness and unbelief, until "an interpreter" is heard, who leads him to the point where he listens to God and learns the lesson of all the ages, that He alone is God, and therein lies his blessing.

May we turn aside from the mad rush of the present day, causing even God's people to have superficial views and experiences, when restless activity even in service so often hinders meditation and the learning of what self is in the presence of God; may we sit down with this suffering man and his friends to learn our lesson too.

Many preliminary questions of interest and importance might claim our attention, but to these we can only give a few words.

First, Is Job a real or a fictitious character? Scripture replies by associating him with Noah and Daniel (Ezek. 14 14, 20), and James refers to his well-known trials and patience, and to "the end of the Lord" (Jas. 5 11). That the book is a magnificent piece of poetry, cast in a strikingly dramatic form, does not in the least imply that it is not absolutely true. Indeed, in God's word poetry must be truth, and there is nothing grander than the sublime dramas in which the setting is heaven and earth, and the participants are God, the angels, Satan and man. There is no room for fancy here, because the truth is grander than all the imaginations of men.

Next, who is the author of the book? God. Some have ascribed it to Moses, or possibly some earlier writer, and undoubtedly the general tone of the book suits the patriarchal age. Moses, who

wrote the 90th psalm, certainly had sufficient knowledge and versatility to be the human instrument, and during his stay in the land of Midian may have found this book or gathered its materials. Others have associated the book with the writers of Solomon's time, and it cannot be denied that there is much in its stage that reminds us of Solomon in the Proverbs. In general theme it may be associated with that time when the experiences of God's people were being gathered by inspired men. The knowledge of Jehovah, and of sacrifice, shows that its author must have been in the light of revelation—could not have been a heathen in the ordinary sense of the word. For how feeble for instance are the thoughts of Homer when compared with what we find here. We rest therefore in the all-sufficient fact that it is a most important portion of that Word given by inspiration of God and “profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

Geographical and other questions need not detain us long. Uz is believed, by competent authority (the elder Delitzsch), to lie west of Babylon and east of Palestine; perhaps, to the north-east of Idumea, including Damascus and the Hauran. This country, with its fertile grazing land, broken by great stretches of rocks, and with the desert near, the land of the inhabitants of Seir when dislodged from their original territory, is the suited home of Job and his friends. These outward details are however of minor importance, given in part of the first verse, where at once we plunge into the narrative which forms the introduction to the book.

THE DIVISIONS OF THE BOOK.

The book divides naturally into five parts, of unequal length, which seem to correspond in theme with the numerical significance of their order. The first and last of these divisions are historical, very brief and concise, giving us the introduction and the conclusion; these are written in prose. The main part of the book is poetry of a high order, rising into the sublime, and tender in its parts. Three divisions are found here: the controversy of Job and his friends, the testimony of Elihu, and the answer of Jehovah. The five divisions may therefore be given as follows :

I. Chaps. 1, 2. The historical introduction; Job's piety and prosperity; his sufferings at the hand of Satan—in his possessions, his family and his person.

II. Chaps. 3–31. The controversies of Job and his three friends, exhibiting the futility of human reason in explaining God's ways in affliction, and the deep-rooted self-righteousness of man's heart.

III. Chaps. 32–37. The manifestation of God's character of holiness and of mercy, as exhibited in the testimony of Elihu.

IV. Chaps. 38–41. Jehovah's testimony from creation, testing Job and bringing him into the dust.

V Chap. 42. "The end of the Lord" the result of the divine ways with Job, restoring him to greater blessing than before.

It need hardly be said that we shall not find the full light of truth as we now enjoy it. The veil hangs before the holiest of God's presence, now revealed in the person and work of our Lord Jesus

Christ with the Holy Ghost sent down from heaven. But there are wondrous glimpses of the glory not yet revealed, and faith in the living God shines brightly at times. With New Testament guidance we find the same principles of light and of love lying beneath the covering. This will come out as we proceed, the Lord graciously enlightening and enabling.

DIVISION I.—THE HISTORICAL INTRODUCTION.

Job's piety and prosperity; his sufferings at the hand of Satan in his possessions, his family and his person.

In piety as well as in prosperity Job resembles in some measure the patriarch Abraham. His faith, however, was feeble in comparison, and there seems to have been a lack of that personal acquaintance with God which marked "the father of them that believe," who was called "the friend of God." Nor could he compare with Melchizedek, "the priest of the Most High God," to whom Abraham gave tithes, whose personality and nearness to God must not be lost sight of in the brighter light of his typical position.

It is this lack of true acquaintance with God, with the corresponding ignorance of his own heart, which probably made necessary the trials to which Job was subjected.

We come now to the narrative of the first two chapters, which may be divided into three main parts:

I. Chap. 1 1-5. *Job*—the piety and prosperity of the man.

II. Chap. 1 6-22—*Delivered to Satan.*

III. Chap. 2—*Full trial.*

Job's character is described by four adjectives, which in their order remind us of the significance of numbers, which already seems to mark the structure of the book. He was *perfect*, complete and rounded out in character; humanly speaking, there was nothing uneven or lacking in him. Many men have excellent traits, but are deficient in other elements which go to make up a complete man. They are, for instance, truthful, but lacking in kindness; amiable, but inclined to be weak. Job was a well-balanced man.

Next, he was *upright*. This describes his relationship to others. Righteousness marked his ways, as he himself knew all too well.

Then, he *feared God*; this is the "beginning of knowledge," and must be taken at its full value. Job was not, as some have thought, an unregenerate man; there was life in his soul. He was a child of God, not a sinner away from Him. Unless this is seen, much of the exercises through which he passed will lose meaning. Lastly, he "*eschewed evil*;" his outward walk corresponded with the state of his heart.

All this was morally excellent; it was not the false pretense of the hypocrite, but the genuine character of one of whom God says, "there is none like him in the earth."

In fitting correspondence with his moral character, and according to Old Testament standards, Job was a man of prosperity, both in his family and his possessions. He had *seven* sons—their number suggesting completeness; and *three* daughters—the manifestation of his character and excellence. These numbers are also seen in his possessions—

seven thousand sheep and *three* thousand camels ; while the *five* hundred yoke of oxen and asses indicate complete ability for all work. Great numbers of servants complete the picture of this noble Emir, "the greatest of all the men of the East.

With abundance of wealth, Job's sons led a life of prosperous ease and enjoyment, sharing their pleasures with their three sisters. Some have thought that this round of festivities was daily, throughout the entire week; but there seems no need to hold it down to such a routine. Nor is it intimated that these festivities were in themselves of a wanton, worldly character, as were his who bade his soul to "eat, drink and be merry." Job only recognized the possibility that they might, as Agur feared for himself, "be full and deny Thee, and say, Who is the Lord?" (Prov. 30: 9.) The word "curse" God, is literally "bless," as also Job was later urged to "bless God and die"—to renounce Him, bidding Him farewell (chap. 2 9). In view of the possibility of this, Job offered for each of his sons a burnt-offering.

This sacrifice, while it shows the knowledge of the only way of approach to God—the way of sacrifice, from Abel and Noah onward—indicates that Job lived before the institution of the Levitical ordinances. He offered a *burnt-offering* rather than a sin or trespass-offering.

It is possible that there is a slight token of Job's self-righteousness in his thought that his *sons* might have turned away from God, rather than that he himself had. But this is rather reading a meaning into his action from his subsequent state. It seems only to indicate the solicitude of one who

feared God, that his children should not succumb to temptations too common to the life of pleasure. It seems to be mentioned as a proof of the real piety of the man.

(To be continued)

S. R.

SOME THOUGHTS ON SERVICE

(1 Cor 4 : 1-5.)

IN this scripture the Lord's servants are said to be "ministers of Christ, and stewards of the mysteries of God" (ver. 1). They minister Christ and use wisely what God has taught them of unseen things. Primarily this refers to the apostles, but it is also written to show the Corinthians, and therefore us, the marks of a true servant.

Having made this statement regarding himself and those associated with him in the Lord's work, the apostle then proceeds to show the exercises of soul he passed through in carrying out his service.

(1) He did not accept the judgment of man as authoritative (ver. 3).

(2) He did not pronounce upon his own work (ver. 3).

(3) He did not regard a good conscience as judge (ver. 4, *N. Trans.*).

(4) He acknowledged the Lord only as judge (ver. 4).

(5) He awaited the Lord's coming to reveal what was hidden (ver. 5).

He did not accept the judgment of man as authoritative, saying "It is a very small thing that I should be judged of you, or of man's judgment," because, had he accepted it, he would have ad-

mitted a principle of authority which by its recognition would ultimately have caused the Lord's servants to look and listen for the approval of man. Such an attitude would have hindered God's servants from doing their work, or would have so lowered the standard of judgment that in result *man*, not the Lord, would have ruled God's servants.

This does not mean that laborers can ignore what their brethren may think or say about their work. It would be ruinous to assert that what is self-evident could not be pronounced upon by saints who hear or see it. Scripture, on the contrary, says: "Let the prophets speak two or three, and let the others judge" (chap. 14: 29). What is *said*, is what "the others" are to judge.

However, what is before us in chapter 4 are things in service hidden from the eye of man, which can only be judged of by Him who weighs motives and tries the heart. Hence, however valuable the approval or disapproval of one's brethren may be as to matters which are open to all, the Lord's servant will only do his work right as he labors consciously under the eye of a Master who searches the heart, and not as under the eye of those who can only judge of what lies on the surface. Otherwise, unfaithful stewardship will mar his work, and may lead to his removal from it.

The apostle did not pronounce upon his own work, as he says: "Yea, I judge not mine own self," for he well knew that there was the possibility of something of the flesh seeking to mix itself with what was of the Spirit, and that only the Lord could appraise things at their just value. It is

true, of course, that the apostle sought to walk in accord with the cross of Christ and in the power of the Spirit of God; that he habitually exercised himself to have a conscience void of offence toward God and toward man; nevertheless, having so done, he did not therefore assume that his work was all it ought to be; indeed, he owned that he was incapable of deciding upon such matters, saying: "I judge not mine own self."

He did not regard a good conscience as judge in such matters, for he says: "I know nothing by (literally, against) myself; yet am I not hereby justified." And if the apostle took such ground, surely it becomes us all to weigh his words. For although we may be sincerely working, each in our measure, and know nothing against ourselves in what we are doing, our unconsciousness of anything wrong by no means guarantees that all is right. Perhaps if the Lord suddenly allowed us to see all in our work, or in our way of doing it, which He disapproved of, we might be overwhelmed with shame or despair. It is not that He will pass over what is unsuitable, but in His knowledge of our measure and of our frames, and in His goodness and wisdom He makes us see only a little at a time.

The apostle acknowledges the Lord only as judge: He that judgeth me is the Lord." To him the knowledge of this was as encouraging as it was solemn. Although aware of human criticism and conscious of personal infirmities, he did not allow the knowledge of these things to divert him from his work. On the contrary, he could look up to One who makes no mistakes, and say: "He that

judgeth me is the Lord." In the strength of this holy supervision he pressed forward diligently, and we know he labored more abundantly than any other apostle.

He awaited the Lord's coming to reveal what was hidden, as it is written: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God. Here the apostle warns against going beyond one's depth in assuming to give verdicts on matters which lie beyond our vision. Those who neglect this warning will do harm. Let us rather trust our blessed Lord to deal with things which lie bare before Him, although obscure to us. They will be laid bare before all at the proper time. Many a human verdict will then be reversed. Meanwhile, he who would serve the Lord must go on day by day in sympathy with the attitude of our patient Master, knowing that if in this life he has done any good thing, he will get praise from God in the day that is coming.

R. J. R.

REST IN HIS LOVE

REST in God's love: 'tis joy to know
His way is best, whate'er betide,
Although thy desert path be drear,
'Mid dangers He will safely guide.

When sorrows dark around thee press,
Enfolding thee in shades of night,
Rest in His love, and thou shalt find
The Lord "thine everlasting light!"

How rich our blessings "in His love,"
A table of refreshing spread;
All things are ours, for we are His,
Who feast upon the heavenly Bread.

How sweet that rest—secure and calm
Though cares may press us. 'Mid the strife
'Tis perfect peace in Him to dwell,
One with our Lord, Himself our life.

Rest in His love—that love divine
Poured out so free on Calvary's cross!
Walking with Him we count the world
With all its fleeting joys but loss.

To do His will be our delight,
To "follow Jesus in the way,"
Looking beyond by faith's clear light
To life with Him in endless day.

A. W.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 330, Vol. of 1915.)

I will call attention now to Hebrews 11, as to which a few words are necessary, that we may have before us the apostle's view-point. In the previous chapter (vers. 23-39) he had exhorted the Hebrew Christians, as professors of the Christian revelation, to firmly hold to the hope it had set before them, and solemnly warned them against apostatizing from the truth thus revealed. They had expressed confidence in it; and he tells them not to cast it away, but to patiently endure, assuring them of the certainty of the fulfilment of the promise. He then urges that the principle on which the just lives is *faith*.

Now in chapter 11 he produces a long list of men of faith in whom this principle was so manifestly exemplified that they are witnesses, who, as with one voice, urge those who have taken up the pursuit of faith's hope to hold it with unyielding steadfastness (chap. 12: 1). Before presenting this list of faith-energized men, he sets before us, in verse 1, the essential qualities or characteristic features of faith. They are two. First, the realization, or firm apprehension, of things set before us as the objects of hope; and, second, the persuasion or firm conviction of the reality of things not seen, though divinely witnessed to. Having declared what the essential features of faith are, he then explains that it was by *such* faith the elders became subjects of God's testimony as to them (ver. 2). In verse 3 he further explains that through faith believers perceive, or understand, that the material, the visible universe, was brought into being by God's word of power; that the cause of visible things is not in what is sensually observed.

The apostle then proceeds to give his list of men in whom this faith was practically exemplified. His comments about them are all based on the records furnished by the Old Testament. We cannot here dwell in detail on the apostle's succinct description of the lives of these men as found in the records that have come down to us, but it is evident he saw in these records a teaching, not of the natural human life, but of a supernatural life—a life not under God's displeasure, not in alienation from God, but in intimate connection with Him. A life, too, not temporal, but eternal.

These worthy men lived in the sense of God's presence. They were powerfully convinced of things they did not see, and clung with steadfast confidence to hopes divinely testified to. They were conscious of divine approbation. They perceived the nature and character of the kingdom of God. They embraced its eternal realities, and saw them afar off, rejoiced in them, suffered on their account, and died in the hope of a perfection of humanity for which as disembodied spirits they are still waiting: for they and we are to receive immortal bodies together. The eternal, abiding things of God, so far as they were able to spell them out through the revelation God gave them, were in power and freshness in their hearts. They did not look at the perishing but at the eternal things. They knew death did not end all, but believed in the resurrection of the dead and a final state of permanent human existence—a state of eternal blessedness for the righteous, and of eternal judgment for the wicked.

All this we shall clearly see when we come to study the Old Testament records of these men of faith. But just now it is sufficient to point out that Hebrews 11 implies and indicates that we shall find the faith of these things *there*—that these records speak of life beyond death, eternal and incorruptible, a fixed human state and condition in God's eternal favor; God and redeemed men dwelling together in a peace never to be broken. The Old Testament Scriptures teach this blessedness of the redeemed on the one hand, while on the other, they as clearly show a fixed human state and condition for the unredeemed of eternal separation

from God and the life of God, whether in its principle or its blessed activities.

I am aware there are some who will object that heavenly and eternal things are not subjects of Old Testament communications; and there is a measure of truth in this. But it is not strictly correct to say so. A truer statement is that in the Old Testament God generally speaks in connection with, or with reference to, earthly things. Yet these earthly things, with which the Old Testament oracles are largely concerned, were shadows and types of heavenly and eternal things; so that God *was* in reality speaking of heavenly and eternal things. The *manner* of His speaking was such that faith was needed to see what was behind the veil that was over them. The light of eternal things—of things in heaven—was dimmed by the veil cast over them, awaiting the taking away of the veil in Christ (2 Cor. 3: 14) to shine out in full brightness.

Another objection is based on 1 Peter 1: 10-12. It is said, the prophets, speaking as they did by the power of the Spirit of Christ, uttered things they did not understand, inquired into them, and tried to search them out. Now, if it is meant by this that they had no understanding *at all* of the things concerning which they spoke, that is not what Peter says. What Peter is urging is that they spoke ~~beforehand~~ of the sufferings that Christ was to endure, and of His subsequent glories. Plainly, therefore, they understood that Christ was to come, ~~would~~ suffer, and then be glorified. The death, ~~resurrection~~ and exaltation of the Messiah is clearly ~~taught in~~ the Old Testament writings. That they ~~fully understood~~ all this no one will claim, but that

they did more or less apprehend these things cannot be denied. What then did they search out? Peter tells us. He says they also searched for the *time* which the Spirit signified as to the *fulfilment* of the things they had spoken of. And what was the result of their search? What answer did they get to their inquiry? That the things they proclaimed were *not* for the time then present—were not to be fulfilled in *their* days. They were therefore ministering for others of a future day.

Now notice what Peter further urges. He has referred to the Spirit of Christ in them, not as come down from heaven, but *operating* in them, enabling them to see what was afar off and to embrace hopes He had set before them. They thus could speak of having *promises*. The Holy Spirit had not come down from heaven, they could not therefore speak of having the *earnest* of the things promised. But the Holy Spirit having come down from heaven to *us*, there is a sense in which the things promised are in *present* possession. In having the Spirit we have *begun* to possess; not in the full way in which we *shall* possess, of course, when we and they will possess them together. But we have what they did not have—the *earnest* of possession.

1 Peter 1: 10-12 then cannot be used as militating against what I have been showing, that there is a very true sense in which the New Testament revelations are in the Old Testament—not in New Testament fulness, of course, but still really there in germ, in principle. The beginning of *Genesis* foreshadows the end of *Revelation*. The book of *Revelation* declares the final and eternal blessing

that the earliest worthies looked for. Throughout the New Testament there are plainest indications that the light of eternal things, which now shine so brilliantly for us, was the light in which, even if dimly seen, those men of faith lived and walked.

If I seem to have taken unnecessary pains to show this, my answer is that I think it important that all should see that the New Testament evidence is overwhelming and beyond question. Its voice on the matter we are considering is undeniable. It confirms us in the hope that we shall find definite teaching in the Old Testament on the subject of man's eternal future; that there are pronouncements there on the final stage of human existence; that it has something to say to men about their ultimate destiny; and that, with more or less precision, it speaks on what that destiny will be.

At all events, one result of our inquiry as to the New Testament's voice on an Old Testament doctrine of man's immortality should be to quicken in us the desire to investigate the Old Testament itself. To this investigation we shall turn with increased interest, with confidence, and great expectation. We are encouraged to believe that it will not be a vain and fruitless effort to gather up the testimony of the Old Testament as to the end to which man, whether of that time or of this, is on his way.

It may be well perhaps to close this chapter with a statement of the questions which we shall need to keep before our minds as we search the Old Testament writings:

Do they teach that man was created to live forever?

Is it their doctrine that by sin man has *forfeited* eternal existence?

Is existing as a *disembodied spirit* man's eternal destiny?

Is the *resurrection of the body* taught in the Old Testament?

Does it teach that *all* the dead will be raised, or only those who have died in the faith?

Does it show to any extent the difference in the *ultimate condition* of the just and the unjust?

Does it permit the application of the terms "life and incorruptibility" to *both* the just and the unjust after resurrection?

Does it indicate that divine life, in principle or any measure of activity, *was* in the souls of those whose faith was set on eternal things?

It will be evident to every one that in seeking the Old Testament answers to these questions we shall need to take into consideration the subject of death: What is it? Is it the cessation of being? Is it the dissolution of the present form of being? Is it necessarily a temporal thing? Does the Old Testament give any hints as to the difference between the first and second death? Does it suggest or imply that the second death is a permanent and eternal condition of conscious beings?

May we be kept in the sense of our dependence upon what God has revealed. May He guide us to the truth, and may we have hearts ready to hear God's voice on these momentous questions, involving the eternal destiny of men.

(To be continued.)

C. CRAIN.

BRIEF STUDIES ON JUSTIFICATION

(Continued from page 332, Vol. of 1915.)

7. JUSTIFICATION BY HIS GRACE.

Rom. 3: 24: "Being justified freely by His grace through the redemption that is in Christ Jesus."

Titus 3: 7: "That being justified by His grace, we should be made heirs according to the hope of eternal life."

TO be justified *by grace* means that no merit whatsoever is found in us. All is from God Himself. By it we become heirs according to "hope of eternal life. As sure as the hope is to be realized, so sure is our heirship also; for, as the life is *eternal*, so also is our heirship, for it is according to this life. As to the difference between this and justification by blood, the latter is the *righteous ground* upon which God clears us.

In Titus we have the ways in which His grace has acted toward us, and which, it is stated, justifies (chap. 3 4, 6). He has saved us according to His mercy, "through the washing of regeneration and renewal of the Holy Spirit, which He poured out upon us richly through Jesus Christ our Saviour." Here a blessed fulness is opened up. God's mercy has acted in saving, and that in a twofold way. First, by the "washing of regeneration." This "washing" is of the whole person—the bath—which applies to or affects the individual in his entirety. It corresponds to the washing of Aaron and his sons (Lev. 8 6), when they were to be fitted for the priesthood.

This word "regeneration" is used in only one other passage of Scripture (Matt. 19 : 28), where it

refers to the millennial kingdom, from which we may gather a most important lesson as to the meaning of this "washing of regeneration" referred to in Titus. What will be true of the earth in Christ's millennial kingdom, when *righteousness* shall *reign*, sin having no more dominion over the earth (though not yet wholly removed from it), is true of us already in such a way as to affect our whole position and relationship. For us, too, as a *present thing*, righteousness reigns through Jesus Christ, and we having died and risen with Christ can now reckon ourselves dead indeed unto sin, and alive to God in Christ Jesus. Thus we are under the reign of righteousness. And in this reckoning of faith there is power, so that sin shall not have dominion over us. We are thus delivered from the power of sin. This is truly *regeneration* for us; and being thus washed means a complete washing from all of the old creation.

Typically, this lesson is unfolded to us in the six days' work of Gen. 1, where the regeneration of the earth is effected for the new order of life to inhabit it. Thus we go on to what follows, "the renewing of the Holy Spirit," which is not only a continual refreshing, but the internal work of the Spirit, changing from what is of the old into the new, so that as to our manner of life we are transformed by the Spirit's internal work, "the *renewing* of mind" (Rom. 12 2). Both of these things look on to the completion of salvation, when their fullness shall be made good to us.

(To be continued.)

J. BLOORE.

ANSWERS TO CORRESPONDENTS

QUES. 1.—Was the forsaking of Christ on the cross that of a holy God breaking communion with the Son of Man, or of the Father withdrawing communion between Himself and His beloved Son? Perhaps it was both; but some here claim that the former only is true. Could you help us on the subject through *Help and Food*?

ANS.—That God's delight in His beloved Son never was greater than when upon the cross He cried, "My God, my God, why hast Thou forsaken Me?" we should not have a shadow of a doubt. For He was there, in deepest obedience, laying the foundation upon which God's love and grace could go out to men without hindrance.

We see no reason for the difficulties raised in the subject of your question. There is no need to divide our Lord's person in that way, for *at one and the same time* God could delight in the devotedness and deepest obedience of His beloved One, while pouring upon Him the divine judgment which man's sin deserves. It is dangerous to leave out one part of our Lord's person in the solemn work of the Cross. "Great is the mystery of godliness," said the apostle by the Spirit. While contemplating and reverently inquiring into this "great mystery," let God's people be careful lest they offend or fall into error in seeking to reduce unfathomable truths to the level of man's reason.

QUES. 2.—In Dent. 23: 3 it is said: "An Ammonite or a Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever."

How can we reconcile this command with the free reception of Ruth the Moabitess in Israel when she came with Naomi? And her reception seems pleasing to God, who even gives her a place in the genealogy of Christ (Matt. 1: 5).

ANS.—Ruth 1: 16, 17 clears away the difficulty. Her separation from Moab was complete; she says to Naomi, who had just been testing her two daughters-in-law in the fullest way, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will

lodge ; *thy people shall be my people, and thy God my God : where thou diest, will I die, and there will I be buried* : the Lord do so to me, and more also, if aught but death part thee and me."

She was no longer a Moabitess ; she was an Israelite, and there was discernment enough in Israel to recognize this in her character and ways. Besides this, God who reads men through and through, saw in her a devoted soul, truly won to Him from her idols and her people, and He gave her a place of special honor.

QUES. 3.—There seems to be such scripturally conclusive evidence that, as Jonah was three days and three nights in the fish, Jesus Christ would be three days and nights in the grave (settling beyond any doubt that the crucifixion of our Lord did not occur on Friday, but on Wednesday before the "Sabbath"—which was to be celebrated that year on a Thursday ; not meaning, of course, the Sabbath, which was the last day of the week), that we wish to ask : Why should one cavil about it, or refuse to receive a truth of that nature ?

ANS.—Doubtless it is "settled beyond any doubt" in your mind, and you see insurmountable difficulties in the way of putting it on Friday ; yet all Christendom has held it all along to have been on Friday. While we may not accept a thing because the mass hold it to be so, we should give it due weight, in matters of history especially.

It is remarkable that in all our Lord's history, the one event which admits of no discussion is the time of His resurrection—in the early hours of "the first day of the week" (Mark 16 : 9). Sweet day for all who know His grace ! A day not for rest, though it *does* give rest ; not for usual occupation, for it is the *Lord's* day, to be spent especially with Him, and used for Him and His interests on earth. Some who know it is not the Sabbath, would use it for themselves as a common day of the week, but this is not love to the Lord, whose day it is.

We would commend to you the article, "The Last Passover," in *Dates and Chronology of Scripture* (pages 88–95), which reviews this subject in a careful and dispassionate way. It may be had from our publishers, price 50 cts. Luke 24 : 21 seems to us a strong evidence as to the day of the crucifixion : "To-day is the third day since these things were done." Count backward : Lord's day, Saturday, *Friday*.

QUES. 4.—Many, many thanks for your letter answering my question. How good is the fellowship of saints, giving us such refreshment in intercourse with each other! And now another question, in which others beside myself are interested. We have no meeting here, and no one to give us instruction, but we have a ladies' Bible Class once a week, to acquire what knowledge we can. At our last meeting the question of *fear* came up and one of the company said there was no fear to a child of God. The others, however, brought up various scriptures which speak of fear. Is there not, perhaps, difference to be made in being under law or under grace?

ANS.—There are different reasons for fear, and different kinds of fear. A servant, apprehensive of dismissal, has fear. He dreads being set adrift without shelter and without friends. Your child, who loves you dearly, fears to do anything that would displease you, but has no fear of being sent away. His fear is a very different one from the servant's. Just so in our relations with God. If we realize our state as sinners without knowing His grace, we fear, we dread His presence. But when we have learned His grace and His "perfect love" (1 John 4: 16-19), all fear as to our relationship with God is gone, leaving us with only the loving fear of displeasing Him.

Of course, *under law*, the place of sons before God cannot be realized and enjoyed, for law condemns if we do not what it commands, or do what it forbids; so the sense of guilt is in us, and we fear. But once we have received Christ as our Saviour, and are thus *under grace*, all is changed: our guilt is gone, our sins forgiven, God dwelleth in us and we in God (1 John 4: 15). His bosom is our home, for, as in psalm 32, we hide no more *from* God but *in* God. Who can make us afraid *there*? The Lord bless and help all the members of your class in their endeavors to acquaint themselves with the word of God. Let prayer and the counting upon the Lord for enlightenment characterize your meetings.

EDITOR'S NOTES

The Gospel THE gospel of the grace of God does not end with the blessed fact that Christ "bare our sins in His own body on the tree." How many of God's dear people, after they have found the remission of sins through the atoning sacrifice of our Lord Jesus Christ, suffer more pain and distress because of what they find within themselves than from all the sins of their unconverted life. Had God nothing in His gospel to meet the need created by this condition, the case for those in it would be sad indeed. But His gospel goes as far as man's need can go; then it goes beyond it all, that praise and worship may break out where once groans of distress were heard.

"*I am crucified with Christ,*" cried one thus emancipated by the gospel of God's grace (Gal. 2 20). This was not done by some remarkable experience he had had, though the truth that is in it surely produced blessed experience when he discovered it. This evil self in him, of which he speaks in detail in chaps. 6 and 7 of Romans, had been disposed of by God Himself. As God alone had the power to lay the sinner's sins on Jesus, and end them there in judgment, so He alone had the power to identify his person with Jesus on the cross, and crucifying him there with Jesus, make thus an end of *him* as He had made an end of his *sins*. Learning this blessed *fact*, he cries in the joy of his soul, "*I am crucified with Christ,*" and thus he is now as free concerning *himself* as concerning his *sins*. Blessed, holy freedom! My sins trouble me no more, for Christ made atonement for them in His

death; and the nature of sin and corruption I see in myself drives me no more from God, for God has identified me with Christ in death, and thus made an end of sinful me forever. So, as a sinner, *I live no more*, in God's sight. I live only as in Christ and Christ in me; He is now my real life—a life in which is no sin, no blemish of any kind, and whose home is in the glory of God. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3 4). If we walk in the enjoyment of this precious gospel of the grace of God, we shall find our chief trouble not in our approach to God any more, but in the dense moral atmosphere of this world through which we must pass on the way to our glorious home.

Is it not also a sweet part of the gospel of God's grace to learn that by the Holy Spirit sent down from heaven, we who are believers are all formed together in one Body—the Church of the living God—the Church, whose relation to Christ required for its illustration such a special creation as that of the man and the woman? And is there anything more wonderful in all the gospel than the blessed hope set before us of our being gathered above to our Lord before the fearful judgments which are to fall upon all the nations of the earth?

Indeed we might say that every phase of Christian truth is part of the gospel. The apostle could therefore write to the Romans, "I am ready to preach the gospel to you that are at Rome also" (Rom. 1 15), though the faith of those to whom he wrote was "spoken of throughout the whole world" (Rom. 1 8). It is a gospel whose depths are unfathomable, because it is the Gospel of God

concerning His Son Jesus Christ our Lord" (chap. 1 1-3), and it is this which enlivens all true Christian ministry. It is all gospel work from end to end, and if this lays hold of the heart of those who minister it, it will fill them with holy courage to press it forward everywhere in spite of the opposition it meets everywhere. Some part of it may be especially pressed by one and another part by another, but "Jesus Christ our Lord" is the sum and substance of it, and so it unites in Him all who receive that gospel—a unity which is delightful to God and a true testimony before men. Oh that from all our assemblies may arise a cloud of young men, devoted, talented, educated, gifted of God—the very best, for there is nothing too good for the Lord—to carry this blessed gospel to every corner of the land; and the assemblies themselves so full of the same mind as to care for those witnesses from among them as they would care for the Lord Himself, were He here among men as He once was dependent on what was put in His hand by those who loved Him. One of the belligerent nations of Europe recently had what they called "a victory loan," meaning by it that it was a final effort to uphold their arms for victory.

Victory for us is *sure* and *near*, for the Lord is coming. Let us too then have a "a victory loan" to carry forward His holy war—a war which harms none, but sets Satan's and sin's captives free.

A BRIGHT CONSTELLATION

HISTORY is not usually the place to find food for the soul, but the Bible is a unique book. Samson's riddle can be found in it in more than one place; for, again and again, "Out of the eater comes forth meat, and out of the strong comes forth sweetness" along its pages.

Nowhere, perhaps, are grouped together a brighter cluster of subjects than in the first few chapters of the second book of Kings, in which, after the dark history of the first chapter, comes what evidently sets forth the journey of our Lord Jesus Christ through this world. If this be so, we may expect great and marvelous things to follow—and they *are* there, as we purpose to show. If one will but read those chapters to the seventh, inclusive, with a heart open toward God, he will find his soul all aglow with the "grace and truth" which shine there.

The various stations of Elijah's journey told out in chapter 2 speak plainly, in a typical way, of what characterized our Lord's journey here. As both moved only among the Jews, we may expect the features of their course to be Jewish, though our Lord goes beyond the confines of Jewry both in His actions and teaching. This is what makes His teaching rather complex at times, especially in the Gospel of Matthew. Judaism was not yet past, and Christianity not yet established. It is a transitional state of things.

As Elijah's journey speaks of the Lord's journey, so does Elisha's, who accompanied Elijah, speak of the disciples who companied with the Lord.

They start from Gilgal. That was the place of circumcision—the people separated to God from all their uncleanness. Our Lord's baptism in Jordan answers to this. There He identifies Himself with a repenting, sin-confessing people, and pledges Himself to go through death for them—the only means of separating them from all their guilt and shame. Then they go to Bethel, where God had met most undeserving Jacob and made him bright and blessed promises. It is *sovereign grace*, even what flows from our Saviour's death. In His baptism He pledges Himself to die; in His death He fulfils all righteousness—all that divine justice demanded against sin, that thus "grace might reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5: 21). No wonder the disciples clung to the Lord when such sweet lessons could be learned in His company.

From Bethel they go to Jericho—the city of the curse, but also of the great triumph of faith in the people, on God's side; for, if Jesus has died to bear the curse, only faith can apprehend it and triumph through it. And if a Christ-rejecting world is under the curse, only faith can take its place with God in relation to it.

From Jericho they go to Jordan—the river of death; not here in the sense of making atonement, but of going out of the world which would not have Him, and returning to the home He came from. So He goes through dry-shod. It is not as when He cried, "My God, my God, why hast Thou forsaken Me?" This view of His death is in sacrifice for sin; but the other is that view of His death which tells of His rejection by the world and His leaving it to

return to His Father. So, as the two men are journeying on together, suddenly Elijah is taken up. How all this is like the scenes surrounding the death, the resurrection and the ascension of the Lord, and His intercourse with His disciples in the interval. If Elisha saw his master go up he would have a double portion of his spirit. So also the descent of the Holy Spirit from heaven was dependent upon the ascension of Christ. The ascension of Christ is an extraordinary event in the chain of truth. It said that He had fulfilled all His Father had sent Him to do. He had triumphed over all the power and malice of Satan. He had annulled death; and, for all who trust in Him, robbed it of all its terror and bondage. He had proved His "delights were with the sons of men" (Prov. 8:31) and now, ascending up to heaven, He is, in His own person, transferring humanity from earth to heaven. Thus by the eternal redemption He had obtained for them, He was giving them a much higher place than they had occupied by creation before the Fall.

All this is marvelous, and the Holy Spirit, who is the Revealer of all truth, could not come to make His abode in men until He could bear witness of all that the return to heaven of the Mighty Conqueror meant. This is no more Jewish, though Jews are welcome to it. It is not Gentile, though Gentiles are as welcome to it as Jews. It is *Christian*. It is the feast of grace and love which God has spread for all mankind and to which He bids us, His people, to invite every soul in His behalf. Who but God could be so rich, and so liberal with His riches! But we shall prove this as we proceed with the chapters that follow.

Only one word more concerning Elisha. His master gone, he returns to Jewry. Even so the company of the Lord's disciples, after the Holy Spirit had come upon them, were bidden to proclaim the gospel into all the world, beginning at Jerusalem. Does not this tell of the amazing grace of Christianity? Jerusalem had killed the prophets, stoned those sent to her, and finally crucified the Son of God. Yet pardon, and a welcome back to God, is to be proclaimed there first.

(*To be Continued.*)

PRESSING ON

TO those whose ears have heard His voice,
Who said, "I am the Way,"
Whose souls for ever He has brought,
From death's o'erpowering sway,
This wondrous change shall know no end,
A never-ceasing flow
Of richest, purest streams of truth,
They shall go on to know.

But while perfection is in view,
Revealed to faith's keen sight;
We would, until He come again,
Make Christ our chief delight.
And as we feed, and learn, and know,
New heights and depths divine,
We must *with others share the bliss*,
And thus be found to shine.

In giving forth what we've received,
Persistent day by day;
We'll find our own stock multiplied,
For this is still God's way.
To preach, to teach, to testify,
In simple, earnest strain—
Each day, throughout the present year,
We'll find the truest gain.

J. F.

THE BOOK OF JOB

(Continued from page 13)

2—*Delivered to Satan* (chap. I 6-22)

The scene now changes from earth to heaven, where Jehovah is seen in His majesty, attended by the angelic hosts. "I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left" (1 Kings 22:19).

"No man hath seen God at any time"; and, in the fullest sense, even angels cannot look upon His face who dwelleth "in the light which no man can approach unto, whom no man hath seen, nor can see" (1 Tim. 6:16). The seraphim veil their faces as they proclaim His thrice holy Name (Isa. 6.).

No creature, be he ever so great, can "know the Almighty to perfection. Yet angels have an access into the presence of God which it would be impossible for man, as at present constituted, to enjoy. Apart from the fact that sin has severed him from God morally, man, as formed of the dust (although endowed with an immortal spirit), is "a little lower than the angels. His natural dwelling-place is the earth, not heaven, and his intercourse with God would naturally be modified and limited by that fact. The heavenly scene before us represents angelic access to God, as contrasted with human approach to Him.

The heavenly beings are called "the sons of God," for He is "the Father of spirits. While this is true of men as well—"for we also are His offspring"—it is because they also have spirits, and so far are like the angels. But in man all is linked with the body, and intercourse is had through that

medium. It is only in resurrection that men will be "equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20: 36).

The expression "sons of God" seems to suggest, not merely a spirit-nature, but moral likeness to God as well. This is further emphasized by the fact that "Satan" is mentioned as in contrast. "Sons of God" shouted for joy when the material universe was founded (Job 38: 7). And when the First-begotten is brought into His own, and reigns over the earth, these "ethereal virtues" will unite with all redeemed creation to give glory "unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5: 13). We know too that infernal beings will also own "that Jesus Christ is Lord" (Phil. 2: 10, 11). But that is by compulsion; the worship of the "sons of God" is an outflow of their hearts.*

We cannot intrude into things which we have not seen and must not make the attempt, nor seek to have a "religion of angels;" nor would this be the place to gather together the various teachings of Scripture regarding the host of heaven. It must suffice us to note that these beings, as their name

* It is a mistake to think that the same expression in different parts of Scripture always means the same thing. Mere verbal similarity is not the guide, but the connection and the trend of thought. Thus, the "sons of God" who married "the daughters of men" (Gen. 6: 2) were evidently, as the connection shows, men of the line of Seth who formed mixed marriages with the descendants of Cain. Also, "Ye are all sons of God through faith in Christ Jesus" (Gal. 3: 26, *R. V.*), so manifestly refers to men that none would dispute it.

both in Hebrew and Greek tells us, are Jehovah's messengers. They "excel in strength, and do His commandments, hearkening unto the voice of His word" (Ps. 103: 20). It is their happy privilege to worship and to serve, answering thus in some sense to the priestly worship and Levitical service of God's earthly children. In connection with this worship and service they are seen here gathered, as on some great occasion, before their divine Lord.

In dreadful contrast with these worshiping servants, these "sons of God," we see one utterly unlike them in moral character, though having a spirit-nature like themselves. Indeed he was once morally like them, the very chief of them all (Ezek. 28)—the "covering cherub" that shadowed the throne of Jehovah. But "how hast thou fallen, O Lucifer, son of the morning!" Dazzled with his own glory, wilfully forgetting the creature-place which he must ever keep, he has fallen into pride ("the condemnation of the devil"), by which he became the bitter, eternal enemy of all that is good, and of God Himself.

Revising ordinary views of Satan in the light of this scripture, we find that while morally fallen he still has access into God's presence, can still present himself along with the "sons of God." So far from being shut up in hell, or even confined to earth, we see this shameless apostate taking his place there as though it were still his right. The time is coming, and that ere long, when he shall be cast out of heaven to earth (Rev. 12: 7-12), to tarry there but a short time, and then to be bound a thousand years in the bottomless pit (Rev. 20: 1-3); and finally, after leading another brief outbreak of

apostate men, will receive his eternal retribution in the lake of fire (Rev. 20: 10).

How great is the patience of God! He has tolerated Satan's malignity and scheming through all the sad centuries of fallen man's history—permitted him indeed to tempt our first parents in their innocence—and allows him to make his accusations and insinuations that there *is* no good, before His very face. But all is permitted to bring out lessons for eternity. Satan is surely heaping up added wrath for himself, and meanwhile his very malice can but serve God's righteous purposes of blessing, as we shall see in Job's case.

In the dialogue between the Lord and Satan, we have God's challenge and Satan's accusation. The answer to the first question shows where Satan is carrying on his work. Like the restless raven flying over the waste of waters after the flood, he walketh about "as a roaring lion, seeking whom he may devour." In heaven he is the accuser; on earth the destroyer; wherever he is, he is ever and only Satan—the enemy of God and of good.

"Hast thou considered my servant Job?" asks Jehovah, adopting for Himself the description of the patriarch already given. God delights in His beloved people, and in their righteous ways. If Satan accuse, He will commend. It is ever thus; judgment is His strange work; He would be occupied with good, and "if there be any virtue and any praise," He thinks upon that.

True to his character, Satan can only accuse. He cannot deny Job's righteousness, but impugns his motives. Having no motive himself but selfishness, he declares that Job is only actuated by that.

Why should he not be righteous? Does it not pay? He is prosperous, blessed in every way, and nothing is allowed to come near him for injury. Let God but remove that safeguard, and let Job be deprived of all his wealth, "and he will curse Thee to thy face."

Is this accusation true? Can good exist only with a pleasant environment? Is God afraid to let His children see adversity? Can one who knows and loves God be brought to renounce Him, to "curse Him to His face?" Such questions are involved in Satan's charge. Not only for Job's sake, but the truth's sake, God will not permit this accusation to rest upon Him, nor upon Job. For Satan would ever strike *at God* when outwardly pleading even for righteousness.

Therefore Job is delivered into Satan's hands; all that he has is subject to that enemy's malignity: "Only upon himself put not forth thy hand." Not a hair of the child of God can fall without His permission. Satan is but the unintentional instrument to accomplish God's will; he can do no more than he is allowed to do. How good it is to remember this! If trials come as a host against us, we know that the Almighty is between us and them. They will but work out for us His own purposes of love.

Nor must we forget that not only was God going to vindicate His truth, silence Satan and wicked men, but He knew that His servant Job needed to learn lessons for his own soul. He would put the precious ore into the crucible, for He knew how much unsuspected evil lay hidden beneath all that outward excellence, mixed even with the inner piety

of this good man. He would show that even piety cannot feed upon itself, nor righteousness lean upon its own arm. These are some of the lessons which Job is to learn. May we learn them too!

(*To be continued*)

S. R.

IMMORTALITY IN THE OLD TESTAMENT

(*Continued from page 23.*)

CHAPTER II

Man's Place Among the Creatures of God

GOD has revealed Himself as an uncreated Being—a living Personality, whose existence is from everlasting to everlasting (Ps. 90 2). He has declared Himself to be the Author of all created beings and things. In Col. 1 16 we learn there are two distinct created spheres—an invisible and a visible one, an immaterial and a material one. God is the creator of both; the Son of God made all things.

Man is the link of connection between the immaterial and the material creations. By his very nature and constitution he belongs to *both* spheres, being a part of the material and visible universe and of the spiritual and invisible also.

In Gen. 1, where the record of God's work in the material creation is given, there is no mention of any purely spirit-beings. *Their* creation forms no part of the material creation; it probably preceded the material one. The fact that angels as creatures are called "the sons of God," indicates this. In any case, all purely spirit-beings are a distinct creation.

In the material creation itself we readily see distinct divisions also. It naturally divides into two great realms—the inanimate and the animate. Each of these again subdivides into smaller spheres, with distinctive characteristics. The inanimate realm divides into gases, liquids and minerals; and these again have their smaller divisions, which we need not mention. The animate realm also has its divisions, as the kingdom of the unconscious, living plant, and the kingdom of the self-conscious, personal soul. Man belongs to this latter kingdom, as is evident. Plants have no soul-nature; they live, die and cease forever.

Turning to animals, we at once see they possess a higher nature than plants. They are free, self-determining, in a sense, yet it is not self-conscious and rational determination. This higher nature is the sentient or soul-nature. All living animals are called “souls” in Scripture. In dying, they cease to be “living souls”—the animal nature has perished.

Now in considering man, we see in him a higher nature still, having characteristics absolutely lacking in all animals. Articulate speech, language, art, induction, deduction, and other rational activities, mark him as belonging to a higher rank of being; they manifest him as a self-conscious, self-determining personality. How is this to be accounted for? Scripture explains it, and its explanation is the only one possible. Man is the crown of God's visible creation and its head; made a little lower than the angels in the order of creation, to link thus the immaterial with the material in an *eternal* embrace, so that the tabernacle of God

should be with men. Never until the creation of man was there a creature possessing endowments making such a wonderful purpose possible.

Let us remember that all through the work of creation, whenever God introduced anything new, He spoke it into being. He said, "Let there be." This was the word of power—"He commanded, and it stood fast." But when the time arrived for God to produce a foreshadow of the end He had in view, He took counsel with Himself (Gen. 1: 26). This divine consultation over the new creature then to be introduced, clearly indicates his importance in God's mind over all His previous works. And not only this, but if the end God has before Him is to be realized, the creature He is now to make and introduce into His creation must be a figure of the incarnate Son of God. He must be in kinship with God—a man in God's image, with a spirit-nature as His own, while possessing a corporeal nature. He must have a material body, and a soul with the quality of spirit, otherwise he could not be in the image or likeness of God. The soul, or sensuous nature in his case is lifted to a higher sphere through its possessing the nature of spirit. Such is the creature whose introduction into the material creation is announced in Gen. 1: 27: "So God created man in His own image; in the image of God created He him."

But his rank or position among other creatures needs fuller elucidation. In Gen. 1 we have the *fact* of his introduction stated; in chap. 2 the *manner* of it is given. A study of this will throw much light on the nature and character of man's relationships to other creatures. In verse 7 we read:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man *became* a living soul." This statement warrants our saying, Man has a *double* origin. First, as Scripture elsewhere puts it, he is "*of the earth*" (1st Cor. 15: 47). By his corporeal nature he is allied to other earthly creatures. He and the "living souls" around him, came from the earth—though not in the same way as he. *They* came forth at the *fiat* of the Creator. *He* was formed, or fashioned, *and* inbreathed. No "living soul" other than man was inbreathed. Still, in a true sense, he and they have a common origin—they are both of the earth.

In this sense, therefore, man and animals partake of the same corporeal life, connected with and belonging to the earth. But, unlike animals, man has a higher origin, and possesses a higher nature, which we must now consider. Man became "a living soul," not by the mere *fiat*, but by *the in-breathing* of God. A widespread impression should be corrected here. Many think that God *first* formed man's body of the dust and *afterward* breathed the breath of life into his nostrils; but the Hebrew does not admit of that explanation of the divine act. It represents a two-fold *combined* activity in the creation of man: the forming and the breathing being a *united* action, a single exercise of divine energy. This manner of man's creation shows that within his corporeal frame is an invisible, an immaterial element not derived from the earth. The inbreathing shows that God *imparted* something; and it was *by this impartation* that "man *became* a living soul."

Man, then, has a double origin—an outer nature which is of the earth, and an inner one which is of God. But let us exercise care here, lest we exalt man to a position to which he does not belong. When we say, man's inner nature is derived from God, we do not mean that he partakes of the essence of God's being, but that he possesses a *nature* like the nature of God. Angels too have a nature like God's nature, yet have no part, do not share in, the divine essence.

We have said that by the impartation of his immaterial, inner nature, man became a living soul—a soul element is in him then. But animals too have a soul element. Wherein does the soul of man differ from that of an animal? It ought to be clear that man's sentient nature, or soul, is of *a higher order* than that of the beast. He perceives and feels what the beast does, but how much more! By observation we clearly perceive that the soul or sentient element in beasts is impersonal, not self-conscious in any rational sense as in man. It also lacks man's moral characteristics, and the religious element is altogether wanting. The beast has no sense of moral obligation, no capacity for the reception or acceptance of responsibility and guilt.

We need not press further the contrast of soul in man and in the beast. However true it is that in a sense men and animals are by nature allied, there is a wide gulf between them—a gulf so wide that the sentient nature in man is *super-sentient*. Undeniably the soul element in man has a quality altogether wanting in the animal.

BRIEF STUDIES ON JUSTIFICATION

(Continued from page 25.)

8. JUSTIFICATION BY THE SPIRIT.

1 Cor. 6: 11: "And such were some of you; but ye have been washed; but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God."

GOD associates the name of the Lord Jesus with justification, attaching to it all the infinite value of His blessed person and work. This must, of necessity, be stated first, as the basis, and then "by the Spirit of our God." We "are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 8: 9). That we should be temples of the Holy Ghost, who is dwelling in the believer, is a very high order of justification. It is the seal put upon us as a testimony to the perfection of the work of Christ, in virtue of which we are fully and freely justified.

As the Spirit could only come *after* Jesus was glorified (for His coming is plainly the witness to this fact), so He could only come and *indwell* the believer *after* justification could be publicly declared as attaching to those who have faith in Jesus. Hence, He did not and could not *indwell* Old Testament saints, because there was not and could not be any public declaration of the believer's justification until after Christ had come and accomplished the work of redemption, so that God could be manifested righteous in justifying him who had faith in Jesus. And with the coming of the Spirit, God linked deep and blessed consequences of an-

other order, such as were to signalize so great a gift of His grace, and mark the peculiar blessedness of it for all eternity. We speak of the one Body of which Christ is the Head, and which is the fulness of Him who fills all in all. To this Body all believers of the present dispensation belong by the indwelling of the Spirit. This is the truth of *union* according to Scripture, involving much more for us than anything we have so far considered, and thus we see, too, the link between it and the truth of justification.

(*To be continued.*)

J. BLOORE.

AN EXTRACT

From "Notes on Second Timothy" by W. Kelly.

SCRIPTURE then, everything which comes under the designation of Scripture, is inspired of God; not merely holy men of God spoke, borne by (under the power of) the Holy Spirit, but everything written in the Spirit with a view to permanent guidance of the faithful is inspired of God. This simply believed must necessarily exclude error from Holy Writ; for who would say that God inspires mistakes, great or small? Those who think so cannot really believe that every scripture is inspired of God. Time was when God's word was of course inspired but not yet written; now it is, in infinite mercy, written by His gracious power who knew the end from the beginning, and would provide an adequate and perfect and permanent standard for every need spiritually on earth. Hence it is written, and to be divinely authoritative, is inspired of God: not the sacred letters of the Old Testament

only, but the writings of the apostles and prophets of the New Testament; the foundation on which the Church is built (Eph. 2).

Indeed, it is the prophetic character of gift which especially is in exercise for writing Scripture. The apostles as such governed as well as began the Church. But some were prophets who were not apostles; and the Church, or Assembly, was built on the foundation of both. This explains the true source of the authority in the holy writings of Mark and Luke. To attribute it to Peter for the one, and to Paul for the other, betrays the worthless character of early tradition, such as appears in the speculations of Eusebius of Cæsarea. For whatever may be the value of his history of his own times, or of those not long before, his account of the apostolic age has more value as a *contrast* with the inspired record, short as this is, than as a true reflection. It even abounds with plain ignorance and error, and never rises to the spiritual bearings of what he sets before us. The inspired account in what is called the Acts of the Apostles, is impressed with the dignity, depth, power, and design of Scripture as decidedly as any other book of the Bible. A similar remark applies to Luke's Gospel, as well as to that of Mark. They are scripture, and inspired of God, each having an aim, laid bare by the contents, wholly distinct from that of Matthew and of John, yet no less certainly divine; each, therefore, contributing its own elements of profit proper to each, and found in none other as in them, though others furnish what is not therein. This is characteristic of inspiration, and is found nowhere but in Scripture.

It is full of interest to observe that the apostle

quotes Luke as scripture in 1 Tim. 5: 18. Some might hastily affirm that the last clause of the verse was drawn from the apostle Matthew, chap. 10: 10; but a closer inspection proves that he cites from Luke 10: 7, though he who disbelieves in verbal inspiration might cavil and evade its force. He, however, who is assured on God's authority that inspired men spoke, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth, gladly owns that the apostle of the Gentiles cites literally from the Gospel of his own fellow-laborer. It is as if God meant to confirm the principle by Paul's not only quoting Luke, but quoting his Gospel no less than Deut. 25: 4 as "Scripture." He knew and refuted beforehand the skeptical theories which blindly seek to deny the authority of both.

We all know that Peter in his Second Epistle (3: 16) speaks of all Paul's Epistles as "scripture." This again is beautiful in that late communication of the great apostle of the circumcision. But it is not so generally seen, though it is no less certain, that in the preceding verse he renders testimony to Paul's having written to the believing Jews, who were the objects of both his own Epistles. Thus we have it on inspired authority that not Barnabas, nor Silas, nor Apollos, nor any other than Paul wrote the Epistle to the Hebrews. A few words of inspiration are decisive against endless argument.

Chap. 3: 10, 11 reminded Timothy of his special opportunities, and his personal knowledge of the apostle's teaching, course, and life, individual and ministerial, with a solemn supplement (vers. 12, 13) as to the godly and the wicked, whether in resemblance or in contrast. Ver. 14 is a grave exhorta-

tion to Timothy thereon to abide in those things which he thus learnt and was assured of, based on his knowledge of their character and authority from whom he learned them, as well as on his familiarity from infancy with the ancient but living oracles of God, which were able to make him wise unto salvation through faith which is in Christ Jesus (ver. 15). Then comes a dogmatic conclusion of the subject, as plain as it is momentous. "Every scripture is given by inspiration of God, and profitable," etc. It thus covers all that might be added by inspiration of God, as well as what had been so given already. It expels from the field not only the bold cavillers at the divine Word, but with no less peremptoriness the unworthy, though professedly orthodox, apologists, who surrender the Holy Scriptures, either in detail all over the Bible; or, sometimes, in whole books, through a compromise with the adversary.

For what is Scripture useful, or "profitable"? We must not regard the passage as an exception to the general principle which governs all the Bible. It lays down only what is in harmony with the context. Nor is any other place to be put beyond this in wisdom as well as power and interest. We are thus compelled to eschew partial search if we would seek really to understand the mind of God revealed in His written word; we must read and study the Scriptures as a whole. With Christ before us we shall not peruse in vain. Beginning at Moses and all the prophets our risen Lord expounded in all the Scriptures the things concerning Himself; and this said of the Old Testament is yet more evidently true of the New. We err, therefore, when He, the

constant Object of the inspiring Spirit, is not our Object; but the manner is as different as the books which compose the Bible; for each book has its own peculiar design, and all contribute to form a perfect whole. "Profitable," accordingly, is limited by accordance with the character of this Epistle. Other uses are shown elsewhere.

First in order is the profit of every scripture "for teaching," or doctrine. Of this there cannot be a richer or finer instance than the Epistle to the Hebrews, wherein the grand truths of the gospel are elicited in a way equally simple and profound from the words and figures of the Old Testament. Can any means be found so well suited to help the believer to its clearer understanding and application in other parts? One truth rightly apprehended prepares the way for another. For no new truth supersedes that which you have already, but rather confirms and helps to more.

Next stands its use for "conviction." The Epistle to the Galatians may be taken as a salient example. See how admirably the apostle employs "the blessing" and "the curse" in chap. 3 to illustrate the promise and the law, which these saints were confounding, as millions have done yet more since. Take again the "Seed"; not many, but one, in the same chapter; and the principle of a mediator in the law confronted with one God, promising and sure to accomplish. Take the still yet more evident application of the two sons of Abraham in chap. 4, from the law, with prophecy brought in to illustrate, and the final sentence from Gen. 21 to convince the Judaizers of their ruinous mistake.

Thirdly comes "for correction." Here we may

refer to the frequent and telling use of the Old Testament in the Epistles to the Corinthians as a signal illustration. Almost every chapter of the first Epistle furnishes samples, of which chap. 10 is brimful.

Fourthly; who can mistake the Epistle to the Romans as the brightest and most palpable specimen of Scripture used "for instruction in righteousness," and this, as in the others, not only the Old Testament so applied with divine skill, but its own supplies to the same end? Thus is the aim distinctly and perfectly met, "that the man of God may be perfect (complete), thoroughly fitted unto every good work." So it was in Timothy's case, so for every other who follows a like path. It is the Holy Spirit's injunction, expressly in view of grievous times in the last days.

CORRESPONDENCE

Jan. 1, 1916

My Dear Doctor:—

Upon my return home, late, I received the "chain-letter" you sent me; in which the request was made that I should pray an ancient prayer and send it to nine of my friends. If I did this I should be "free from calamity," and "meet with some great joy on the tenth day"; or, failing to do this, I should "meet with some calamity or misfortune."

I appreciate your good intentions toward me; but I know God, I am grateful to say, and because of this I cannot do what is asked of me; and for fear you should mistake my silence for a compliance, I feel under obligation to tell you why.

In the first place, I do not believe that a prayer like the one in question, made under a threat, would ever reach the throne of God, and therefore it would be uttered in vain.

'Then, I have no fear of calamity or misfortune. My destiny is in the hand of the Man who rules the universe, and that hand still bears the mark of the nail which pierced it on Calvary's cross when, in love to my poor soul, He bore the wrath of God against my sins and died for me the sinner.

Jesus is my Saviour; by Him I am saved from all condemnation, and daily I wait for Him to come to take me home to be forever with Himself. Until He has me there, He has promised to take care of me. This life, for the Christian, is a school of discipline, and he may often be called upon to pass through the furnace of affliction, but he knows very well that it is the dross in him that necessitates God's doing this with him. But he is never superstitious; he does not trust to "luck," nor does he fear calamities. God is his *Father*, and what has he then to fear under the care of such a Father who watches even over the sparrows? Many times I fail toward Him but He never fails me, so I enjoy sweet peace under His eye.

How different is the ring of the old hymn, which you know, and begins with,

"How firm a foundation, ye saints of the Lord,"

from the tone of this superstitious letter which, to my ears, sounds very much like the product of a poor, benighted Romanist.

Sincerely yours,

F—— W——.

ANSWERS TO CORRESPONDENTS

QUES. 3.—Does Luke 9: 49, 50 in any measure indicate that our Lord countenanced sects or divisions? Is the one of whom John spoke a real follower of our Lord, or is he one of those referred to in Matt. 7: 22?

ANS.—A scripture which needs an interpretation must always be subjected to those which need none, and 1 Cor. 1: 10-13 is unmistakable condemnation of sects or divisions.

What the Lord corrects in His disciples, especially in John who seems to have a tendency to it here, is the narrowness of heart which prevents one from recognizing true love to Christ in whomsoever found. The Lord appreciates whatever is good in any of His own, even though they may fail in other things. (See the epistles to the seven churches of Asia.) We must learn to do the same, while in no wise becoming partakers of their failures. The Lord, in the scriptures you quote, exhorts John to recognize what He values in the one in question, but this does not mean that John should make common cause with him.

What we have said above answers the second part of your question.

QUES. 4.—I am one who is under the blood of Christ, and I am desirous of knowing the full truth. Will you kindly answer a few questions? I have a very dear friend, a good, godly man who, if anything happens in the way of sickness is healed without the services of a physician. I am on the fence as to divine healing (*not Christian Science*), but by any means as the elders anointing with oil and the prayer of faith to save the sick, as we read in James 5: 14 and on. In the last chapter of Mark, Christ says, "They shall lay hands on the sick, and they shall recover." Here I have evidence which cannot be denied. Not long ago, I was in conversation with a man who had four doctors, and none could heal him by medicine. He was anointed, and to-day is a strong man. The four doctors are now dead. His wife accepted healing and is all right, but she wears glasses, being well up in years. The former friend turned to Revelation, and read about the unbelievers and the fearful (what is meant by *fearful* here?), intimating that I am an unbeliever because I have not faith enough, and I am afraid; so he thinks. How can we associate these passages with "The whole need not a physician, but the sick," and Paul speaking of Luke as "the beloved physician?" Did Luke ever administer restoratives while with Paul? Again Paul leaves a believer sick at a place. What does *measure of faith* mean? Our family physician is a good, godly man. I beg of you kindly to respond, and help me on this. I love to read the word of God. I take *Help and Food*. Could you answer in Feb. issue?

ANS.—God forbid that we should do anything but encourage the faith of any child of God in whatever line of things the word of God invites him to walk and to trust God for.

If it is not with you, therefore, the adoption of a *religious system* such as "Divine Healing" (which is false from the foundation up, and leads away from the truth), but a sincere desire to please God in proceeding as Jas. 5: 14 enjoins, go on with it and God will be with you. This, however, cannot be construed as being opposed to the use of remedies, since the Word itself prescribes remedies in both Testaments (2 Kings 20: 7; 1 Tim. 5: 23), and every child of God knows that Scripture cannot contradict itself.

None but God can heal any man of any ailment whatever. None but the Creator of the human frame can make the two ends of a broken bone grow together again, but would it not be fanaticism to use such a fact against calling a surgeon who knows how to bring the ends of that broken bone properly together? The same is true of any other ailment. Only God can heal, but if God has, in His mercy and wisdom, provided in creation remedies for the ailments of His suffering creatures, shall we despise them? And shall we despise the physician who knows better than we do the nature of our special ailment, and the remedy which applies?

It is this which reconciles what to you seems irreconcilable in the statements of Scripture. Had not Luke administered remedies Paul would not have called him "beloved *physician*." There may be abuse in the use of physicians, as is seen in the case you mention, who had *four* physicians. The Scripture notices this in 2 Chron. 16: 12, "Yet in his disease he sought not the Lord, but to the physicians." If the Lord is left out, *He who alone does heal*, we may run from one physician to another and yet find no help.

What you quote from the last chapter of Mark is by no means all the Lord says in that passage. To pretend to possess the part you quote and not the other would be a false use of the word of God. It is all or nothing. It was *all* done in the apostolic times; *nothing* of it now. We are fully aware of the pretensions which exist with some, but we are convinced, nevertheless, that they do not possess the powers specified in that passage. From the moment ruin began to set in in the Church, miraculous signs came to an end. The Church of Rome has tried hard to keep them up by *deceiving* the people, and we greatly fear that others beside Rome have attempted the same by first deceiving themselves and then others. Persons who have been mixed up with such movements, and through exercise of conscience have left them, experience much pain at the remembrance of the past.

We said the "Divine Healing system" was false. We will give the proof. It puts sin and sickness on the same level, and claims that Christ having made atonement for both alike, the believer has as good right to claim health for his body as peace for his soul. Isaiah 53: 4-6 is quoted as authority for this. "He hath borne our griefs, and carried our sorrows," in verse 4, is made to be on the cross as "our transgressions" and "our iniquities" in verse 5. But Matt. 8: 14-17 clearly denies this. It shows that bearing our infirmities and sicknesses is not on the cross but during His ministry. This mixing sickness and sin together leads to their saying that if a man is sick it is because he lives in sin. So you, being "on the fence" about all this, wonder how to reconcile it with such a case as is presented in Philip. 2: 25-30. You cannot reconcile them. Either the "Divine Healing system" is false or the word of God is false. Make your choice between them, for they cannot go together.

If "the fearful" of Rev. 21: 8 can be applied to you, then a man under the blood of Christ may yet "have part in the lake which burneth with fire and brimstone" with other sinners mentioned in that verse. "The fearful" are those who are ashamed of Christ, unwilling or afraid to confess Him lest they should lose their place in the world.

A *measure* of faith cannot be in relation to salvation, but only to service—each of us receiving that measure needful for what service is ours.

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Some answers remain for next No. of Help & Food

EDITOR'S NOTES

The sons of the Prophets

THE frequency of this expression in some parts of the Old Testament, and the characteristics generally associated with it, constrain one's taking notice of it, lest an intended lesson be lost. In 2 Kings 2 they stand in sad contrast to the devotion of Elisha for Elijah. They seemed to have knowledge enough, for, at Bethel and at Jericho, they approach Elisha with the words, "Knowest thou that the Lord will take away thy master from thy head to-day?" Elisha has a different mind from them, however, for he only answers, "Yea, I know it; hold ye your peace." Their talk was so heartless that, though true, it only disturbed his own deep emotions, for with him it was no mere knowledge; his heart was bound up with his master, and to be without him was real sorrow.

At Jordan, where the two prophets cross over dry-shod, the sons of the prophets "stood to view afar off." Curiosity actuates them—not the devotion which binds men together.

When Elisha returns with his master's mantle, full of power, and "the sons of the prophets, which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him." They can appreciate *power*, as any natural man can, but right away show their lack of faith by insisting upon searching for Elijah, "lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley.

Later on (chap. 4) they are starving, and while Elisha's servant is preparing food for them, one of them puts poisonous gourds in the pot. His help only spoils the grace working through the prophet.

But enough. We have said so much only to ask: Are there no "sons of the prophets" now?—Such as have knowledge of truth a-plenty, but lack of heart-submission and affection to the Lord Jesus? Such can criticize well and intelligently the prophets themselves, but fail to drink at the Fountain-head, and follow the rejected One. The word of God is so little fed upon—so carelessly read—that they cannot detect a "wild gourd" from the real food of the fields? The heart is unsatisfied because so little surrendered to Christ, yet knowing too much about Him to be satisfied with the "husks" of this world? They know that the blessed Saviour who died for them is up there in the glory of God, but their faith is too little in exercise to follow Him there?

Are there any such "sons of the prophets" about us, whose chief credentials are that they are sons and daughters of Christian parents? If so, may the Spirit of God arouse them from their sleep among the dead, and link them livingly with the Lord Jesus!

THE only humility that is really ours is not that which we try to show in prayer, but that which we carry with us, and carry out in our ordinary conduct.—*Murray*.

A BRIGHT CONSTELLATION

II

(Continued from page 35.)

THE ascension of Elijah had put upon Elisha a double ministry; one of sovereign grace, the other of judgment most severe. Chapters 2 and 3 of our "constellation" give examples and principles which characterize those ministries. The first is at Jericho. Upon arriving there on his journey back, "the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren."

What a forceful description of this world in its fallen condition! As a creation is it not beautiful and enjoyable? Who is it that does not admire the charms of nature? Had sin not come into it, and with it all its train of ills, who would not enjoy life here? But sin *has* come in, and so "the water is naught." That element which is the medium of growth for all things that have life; which enables the tiniest, thread-like roots to appropriate what is food for them, softening the dried-up ground and reviving drooping nature; which restores strength and vigor to the thirsty, worn-out traveler—how various its functions, how beneficent, how absolutely needful, it is! If that be "naught" nothing can be right; the ground is barren; nothing is produced.

Such is the importance of the relations existing between God and men. If they are suitable relations, all is well; if they are not suitable, all is

wrong. Sin has ruined the once most happy relations between God and man; it has disturbed the whole creation and causes it to groan continually. Nor is there any hope of any change until the return of the Lord Jesus. When He returns He will, like Elisha who used salt out of a new cruse, bring a totally new order of things, and thereby cleanse the whole scene. So perfect will be the change that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." And here is the root of all this, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 6-9). The sovereign *grace* of God will do this when the time has come for the establishment of the reign of the Lord Jesus Christ over the earth.

But the same grace is even now operating in individuals, imparting to them, who repent of their sins and believe on the Lord Jesus Christ, a new life—eternal life—whose nature, like God's, is holy, and brings its possessors into happy relations with God again. That is why to every invention of man for the restoration of such relations, God answers, "Except a man be born again, he cannot see the kingdom of God." Nothing short of new birth, imparting a new and eternal life, with its new nature, can avail.

Jericho is the place where such grace can be displayed. It was the city of the curse, and it is Christ who "hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3: 13). If man has anything to give, he looks after the most

deserving upon whom he may bestow his gifts. God looks after the most *needy* to whom to impart His gifts. "Peradventure for a good man some would even dare to die." We have seen men sufficiently attached to a friend or a benefactor to do this, "But God commendeth His love toward us, in that, *while we were yet sinners*, Christ died for us (Rom. 5: 7, 8). And again, "When we were yet without strength, in due time Christ died for the *ungodly*" (Rom. 5: 6). This is grace according to God. And it not only saves outright and forever the soul that comes under it, the moment we trust in Jesus, but it transforms the character as well. The liar becomes truthful; the drunkard becomes master of his passion; the thief becomes a trustworthy man; the libertine walks in the paths of holiness. The water of Jericho is "naught" no more, and the ground is no more "barren." Such is the ministry of grace—the "grace and truth" which came by Jesus Christ. Oh that men realized the privilege and solemn responsibility of living in the day of such grace!

From Jericho Elisha goes to Bethel. As we have already noticed, Bethel was the place of great promises made to Jacob. But what had they done at Bethel in answer to those promises—to the *grace* that had given them? They had revived there the old idolatry; they had set up a golden calf to worship it, and established an order of worship in imitation of, but supplanting the true worship of God (1 Kings 12: 26-33). This forms the character of its adherents; and when the man of God arrives near Bethel, a company of young lads meet him with mockery. They practise what they have

heard at home. They know about the ascension of Elisha's master, but only to ridicule it, and swift judgment comes upon them. Two bears come out of the wood and destroy forty-two of them. This is the inevitable result of grace rejected.

So in our day. The ministry of grace has been going on ever since our Lord went back to heaven and from there sent down the Holy Spirit. What have men done with it? They persecuted, beat, imprisoned, killed the apostles themselves, and it may be safely said that not one man who has since been a faithful witness of that grace has failed to suffer for it. When after centuries of Satan's success in covering it up, multitudes, headed by such men as Huss, Luther, Zwingli, Calvin and others, rose up to be its witnesses, there was no end of inventions which demons could help men to produce, to torment, tear in pieces and destroy those witnesses. Idols have been substituted for truth everywhere. A woman who, herself, declared her need of a Saviour (Luke 1: 47) is deified and idolized, and worship offered her by multitudes. Blasphemy has gone to the extent of calling her "the mother of God." Wooden crosses are set up, and knees bend to them continually. Images of wood, stone, pasteboard and wax, painted and varnished, are set up to be adored. A little piece of bread muttered over by sinful man is declared to be God, and a poor mortal like the rest of us is held to be infallible! All this is called Christianity, with God's holy Book in everybody's hands which says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the

water under the earth: thou shalt not bow down thyself to them, nor serve them" (Exod. 20: 4, 5).

All this is done under much greater light than Judaism ever had, and the truth which gives that light is mocked! The Lord's return to this Bethel-Christendom will make short work of it. Indeed it looks much as if He were already now giving warnings of this. It is His usual way. The rumblings of thunder are heard in the dark clouds before the storm breaks. If it be true that the coming of the Lord is about to take place, the European struggle now going on is but the prelude of what is to follow. The idols then will melt away, and the priests of Baal in their misery will cry out to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6: 16). "Our God is a consuming fire," and if the ministry of His grace is refused; if men mock the glories of the ascended Lamb of God; if they deny His deity, His virgin-birth, His miraculous works, His sin-atonement, His resurrection and glorification, they must be held to account at His coming again, and face the "bears" of judgment ready to execute vengeance.

The principles which govern during the ministry of grace are also clearly exemplified in our third chapter: The king of the idolatrous ten tribes asks Jehoshaphat, king of Judah, to go with him to war against Moab, and Jehoshaphat, anxious perhaps to heal the breach between the tribes and to manifest large-heartedness toward all Israelites, takes no notice of existing conditions, and replies, "I will go up: I am as thou art, my people as thy people, and

my horses as thy horses." Accordingly that lovely man of God is found in a company of which the prophet said, "Were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee." It may be argued that the presence of Jehoshaphat proved a blessing to the rest, but can anything make up for the reproach of a child of God being found in company of which God is ashamed? It may also be argued that the ten tribes were Israelites as well as those of Judah, but the fact that the prophet of the Lord was ashamed of them is sufficient answer to all human pleas. It is also true that all Israel should have been one nation, and not two, but to seek to bring them together by forgetting the past and overlooking the present conditions argued a sad lack of spiritual perception and of faithfulness.

But if His children are unfaithful to God and put Him in a second place, God is faithful to them according to the promises of His word. He chastens. Desperate thirst comes upon the kings. But He does not forsake; one of His own is there, and He has promised never to forsake them. He will even, in His rich grace, make his unworthy companions sharers in the deliverance because they are with him. If we are careless in honoring Him, His heart is not closed toward us. Accordingly not only water fills the valley, but complete victory is granted them.

Our next papers will now, D.V., be taken up with the present reign of grace in various individual cases, carried on according to the principles above mentioned, for the salt of God's holiness and righteousness never fails to accompany the sweetness of His grace. *(To be continued.)*

KEEP LEANING

I DREAMT that on a rugged way
I walked in closest company
With One who ever seemed to say—
“Keep leaning.”

He warned me oft in gentlest tone,
“If you attempt to walk alone
You surely will be overthrown—
Keep leaning.”

Methought: “No dignity of gait
Enhances this dependent state,
But if 'tis safe, I'd better yet
Keep leaning.”

On, and yet on we walked, until
I wearied of the toilsome hill,
But tenderly He whispered still,
“Keep leaning.”

Softly the spell of slumber broke:
The vision passed, and I awoke,
To pray, “Let me in this sweet yoke
Keep leaning.”

Thus, Lord, where'er my path may be,
As through the vale Thou leadest me,
May I, securely stayed on Thee,
Keep leaning.

Oh, “perfect peace!” What calm delight
Illuminates this earthly night,
While I, upon Thine arm of might,
Keep leaning!

Until “the shadows flee away,”
And I awake in cloudless day,
Grant that on Thee by faith I may
Keep leaning.

J. M. G.

THE BOOK OF JOB

Delivered to Satan (Continued from page 41).

Before going into the details of Job's trials, it will be well to consider the question of the character and limits of Satan's power. Can he, of his own power, bring down the lightning or raise up a whirlwind? Can he inflict disease, and order events as he may desire?

There are two extremes, from each of which we must guard ourselves. The one would ascribe to Satan powers little, if any, short of divine. It is claimed that as prince of this world, *all* things are in his hand—all the forces of nature as well as the mind and heart of man; in short, that he is the God of providence for this world. The opposite view would ignore his dignity of position, his power as chief of God's creatures, and make him practically inferior to man. We must turn therefore, however briefly, to Scripture, and examine its positive teachings, as well as some passages which need special explanation.

Of his moral power over man there can be no question. "In whom the god of this world hath blinded the minds of them which believe not" (2 Cor. 4: 4); "According to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2: 2); "The whole world lieth in the wicked one" (1 John 5: 19). His power is to blind men to the gospel, and to keep them away from God in the broad way that leadeth to destruction. The whole world is thus under his blinding,

seducing influence. To those who yield themselves wilfully to his sway, he is father "Ye are of your father the devil, and the lusts of your father ye will do. . . He is a liar, and the father of it" (John 8: 44). "He abode not in the truth," and would lead men away from the truth. In the garden of Eden, he seduced the woman into disobedience, in which Adam united and thus brought sin into the world (Rom. 5: 12). "The wages of sin is death," which has passed upon all men—as necessitated by the universality of sin—and thus Satan has the power of death (Heb. 2: 14), not the power of *inflicting* death, but the moral power of sin which brings death, and the judgment which follows.

Sickness is the shadow and precursor of death—"Sick unto death" (Is. 38: 1)—and it is a witness to the solemn truth of man's separation from the Source of life—"alienated from the life of God" (Eph. 4: 18). The alienation is moral; the physical death is the governmental infliction. Sickness is thus connected with Satan's power in a moral rather than a physical way.

The subject of demon possession is too large to be entered upon fully. It must suffice to notice the moral effect this possession had. The man in the synagogue at Capernaum had an *unclean* spirit (Mk. 1: 23). Another man had a *dumb* spirit. Frequently the power of these demons was exerted in leading their victims to injure or even to destroy themselves. The "daughter of Abraham" who had "a spirit of infirmity" (Lk. 13: 11-16) and thus bound by Satan, was undoubtedly more than sick in the ordinary sense. As the power of the enemy made some dumb, it bound her down. It is diffi-

cult to define the relation between our own spirit and the body; it must be more so in the case of demon power. But the power seems to be exerted through the mind. This is evident in the case of the demoniac boy (Matt. 17: 15) who was "lunatic and sore vexed" with a demon.

It is striking that Satan was permitted to manifest his power in this special way during our Lord's ministry. It gave Him the opportunity to show to the least believing that He "was manifested that He might destroy the works of the devil" (1 Jno. 3: 8).

We come next to those scriptures which connect Satan's activities with natural, physical phenomena. He carried our Lord to the top of the temple, and urged Him to cast Himself down (Matt. 4: 5). He would take possession of the body of Moses (Jude 9). As Elijah called down fire from heaven (2 Ki. 1: 10), we know that the Antichrist will do the same (Rev. 13: 13). An angel rolled away the stone from the door of the sepulchre (Matt. 28: 2), and another released Peter from prison (Acts 12: 7, etc.). Scripture gives no intimation that Satan has less power than the angels, for he was chief of them all. What then are we to gather from these facts?

The material universe—all things—has been created by the Son of God. "Without Him was not anything made that was made" (John 1: 3). Satan has brought nothing into existence; he is but a creature himself. Similarly all the forces of nature act according to divine laws. "Laws of nature" are but laws of God, the manner in which all things are upheld by the word of His power. He has not relinquished His prerogatives as God of providence any more than His place as Creator. He is sov-

ereign and doeth according to His own will, blessed be His name. He causes His sun to shine and rain to fall; He sends fruitful seasons, filling men's hearts with food and gladness. He holds the winds in His fists, and rides upon the storm. "The sea is His, and He made it;" and the stormy wind, which He commandeth and raiseth up, doth but fulfil His word.

**"He everywhere hath sway,
And all things serve His might."**

God's creatures can use these forces of nature only by His permission. A Christian professor, in performing experiments in natural science before his class, was accustomed to say, "Gentlemen, God is working before your eyes." Man cannot force nature to act contrary to the will of God.

This applies in an especial way to Satan, for he is no longer a servant of God, one of the usual agents of His will, but a rebel. He can do nothing except by divine permission. As prince of this world, he rules in the hearts of men, individually and corporately, but his domain stops there. He is not prince of the earth, the sea, nor air. "Prince of the power of the air" (Eph. 2: 2) does not mean lord of the winds, but one whose evil influence pervades the moral world, as the atmosphere envelops the physical. Where faith realizes the omnipresent supremacy of God over all nature, it can, in its little measure, sleep on the waves amid the tumult of the storm. But only One can say to that storm, "Peace, be still."

Our answer then as to the nature of all miraculous powers of Satan is that they are divine power

put forth with divine permission with a divine object, in answer to a Satanic demand for that power. Satan desired to tempt our Lord, and God put all His power at the enemy's disposal to effect his object if possible. The result was the exhibition of the perfections of the sinless Man. The "messenger of Satan" (2 Cor. 12) given to Paul was permitted of God with a purpose of grace, in spite of the malignity of the one who would destroy the usefulness of a servant of the Lord. In regard to every outward form of Satanic activity we can use the words of our Lord, "Thou couldest have no power at all against Me, except it were given thee from above" (John 19: 11). In other words, it was not Satan's lightning, but God's that smote Job's property; God's, not Satan's, whirlwind that destroyed his family. Satan had demanded this—"Put forth Thy hand now, and touch all that he hath" (chap. 1: 11). Job sees only God's hand in his affliction—"The Lord hath taken away" (ver. 21); and God Himself says to Satan, "Thou movedst *Me* against him, to destroy him without cause" (chap. 2: 3).

The bearing of all this upon human sickness and the use of medicines is simple. The connection of sickness with Satan is through sin, and it is a governmental dealing of God with men calculated to turn them to Him in their need. Medicines are creatures of God, acting according to divinely established laws. To call them works of the devil is the opposite of the truth. Faith therefore can use them, as every other creature of God, with thanksgiving.

We come now to the strokes that fell upon Job.

There were *four* of these, suggesting by their number the *trial* to which the Lord's servant was subjected. The first blow fell upon his oxen and asses, the means of labor which is the chief source of strength. "Much increase is by the strength of the ox" (Prov. 14: 4); "That our oxen may be strong to labor" (Ps. 144: 14). The Sabeans, a mixed nomadic race of near-by Arabians, swooped suddenly down, slew all the servants except the fugitive who told the tale, and made off with all the spoil. We can see Satan's work in stirring up the cupidity of these people, ever ready to murder and to rob, but the supernatural part was that along with all the rest, it took place at just this time, God permitting it all.

The second stroke follows immediately, falling upon the sheep, the source of his food and clothing, and their attendants. The agency this time was "the fire of God" from heaven. It is not designated as lightning, though some authorities consider it was that, but has been thought to be similar to that which destroyed Sodom and Gomorrha. Whatever it was, it was "an act of God," as men say, when destruction comes without human interposition. We have already intimated, in the earlier discussion, Satan's part in this.

The third stroke falls upon the camels, the animals used for burden-bearing and for travel, the source of commercial wealth. The agents here are the Chaldeans, from the north of the country of Job—apparently a warlike and numerous people at that day, though not yet in their place of later national supremacy. They clear all away, both of

camels and servants, as completely as had the Sabeans.

Lastly, the whirlwind falls upon the house where the sons and daughters were feasting, leaving but one servant to tell of the awful calamity.

Thus the blows fall in quick succession without opportunity for partial recovery. They come with terrible suddenness, in the midst of prosperity, happiness and piety. They were incurable, cumulative, stunning. In one brief hour Job is stripped of all. Truly, Satan had done his work thoroughly, under the permission of an all-wise God.

The storm has burst in all its fury; how does the sufferer act beneath it? Not a murmur escapes his lips at the loss of his property; and when the climax is reached, he meets it in the dignity of a man of faith, yet with a tender, broken heart. Rent mantle, and shorn head are the marks of a mourner. He acknowledges that nothing was his by right; he had come into the world naked, and would leave it as he came. "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6: 7). But he turns from the stroke to the Hand that gave it. He looks past all second causes, whether human or miraculous, and lays his sorrow at the Lord's feet. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

So Satan has utterly failed thus far. His object had been to drive Job from God; he had only drawn him *to* Him. This proves the reality of Job's faith.

But more, much more, is to follow.

(To be continued)

S. R.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 145.)

Man's Place Among the Creatures of God

IN pointing out some of the characteristics of man's soul which are not found in that of the animal, we have said that in man it is of a higher quality as *of direct impartation from God*—by God's inbreathing.

God is spirit. He is also called, "The God of the spirits of all flesh," *i. e.*, of the spirits of all men (Num. 16: 22; 27: 16). He is "the Father of spirits" (Heb. 12: 9). In originating the human soul God stamped His spirit-nature upon it. He made it a soul having the nature of spirit. He did not make man to be pure spirit, as angels are, but somewhat *lower* than the angels. He gave man a material body with a living rational soul, to occupy a rank above animal souls, yet inferior to that of the angels. By creation, God allied man both to the creatures next below him and the creatures next above him.

It is this complex nature of man that fits him for the position he occupies among the creatures of God. In one sense he ranks among the animals; but his distinction among them is that he is a living soul allied to spirit beings and to God—an offspring of God (Acts 17: 28). He is a "son of God" by creation—connected with the immaterial and invisible creation. In this sense, therefore, he ranks among spirits, and his distinction among these is that he is not *purely* spirit. While allied to them he is also allied to creatures with whom spirits have nothing in common, except that both are

creatures of God. While both are creatures of God, there is a wide gulf between these two ranks in creation, which none of them can pass, or bridge over to unite. The uniting of the two ranks can only be by one so constituted as to partake on one side with one rank, and on the other side with the other rank. This intermediate and uniting rank is the creature *man*, who, in the scale of creation fills a position above the animal and below the angels—superior to animals, and inferior to angels.

If Gen. 1: 26, 27 and 2: 7 define what man's nature is—his constitution and the position he occupies in creation, whether material or immaterial—there is yet another consideration to be mentioned. Gen. 1: 28 speaks of a sovereignty or dominion that God conferred upon man, authorizing him to take possession of the earth to subdue and hold it in subjection (see Hebrew). From these things we see that God designed man to exercise lordship. By creation he was constituted and fitted for the exercise of dominion over all the works of God's hand—the invisible works as well as the visible—fitted by nature and constitution to have all things under his feet.

I anticipate that some will object I am making man's dominion, as conferred on him in Gen. 1: 28, much larger than it really was; that there it was sovereignty over earthly things merely—not over the whole material creation even, and much less over the invisible. I answer: Apparently so; and with later scripture in mind, I say, *Only apparently* so. The force of psalm 8: 6 seems not always to have been apprehended. I quote from Mr. Darby's translation: "Thou hast made him to rule over the

works of thy hands; thou hast put *everything* under his feet." I judge this is unqualified. We are to understand "the works of thy hand" and "everything" in the unlimited and absolute sense. I know this may be opposed; but, clearly, Paul by divine inspiration *so* understood it. In 1 Cor. 15: 27, after quoting, "Hath put all things under his feet," he remarks, "When He saith, All things are put under him, it is manifest that He is excepted which did put all things under him"—God is excepted from this subjection to the risen, incarnate Son of God. Is anything else excepted? Nothing. This is Paul's understanding of psalm 8.

But I shall be told: Paul means the *Second Man*, not the first. Very true; but it proves nothing against what I am advocating. Two things are to be taken into consideration: First, when God created man and gave him dominion, He had the Second Man in mind, and purposed that He (the Second Man) should possess and exercise universal sovereignty over all the created works of God, both invisible and visible. If I am told: Yes; this purpose was in God's mind, but He did not *reveal it*; He only gave a *shadow* of it, I answer, If He *did* give a shadow of it, it was a *hint* of His full purpose. Though He put a veil over it, it was a hint of the end He had in view. Ephesians 1: 9, 10 may also be given in objection; but without avail, for the reason that if God in giving a shadow, or hint, of the great purpose He had purposed in Himself put a veil over it, He was saying to man, Here is a mystery, a secret, which in due time I shall reveal to you: it is something for you to think about and look forward to.

The second consideration is that until the creation of man, whatever God's purposes were, whatever the end He had before Him, *no basis* had been laid on which the incarnation of the Son of God could be possible. The thought that the infinite Creator could take the position and condition of mere matter is revolting; or that of the living plant is likewise unworthy. The possibility of His becoming a living impersonal soul—a mere animal—we cannot entertain. All these suggestions are not merely impossible and shocking, but blasphemous.

If then God had in mind a creature whose nature His Son could assume, His very purpose necessitated the creation of *such* a creature. If God's thought was to have a creature connected with the material creation spiritualized and elevated to the position of supremacy over pure spirit-beings, He must needs make a creature *so constituted* that in the nature of his being there is a basis for this spiritualization. How evident it is that when God created and constituted man to be a living personal soul with a supersensuous nature, the basis was laid for his ultimate spiritualization—for the final destiny in which the lower or corporeal nature should become conformable to the higher or spirit-nature.

Again, Scripture warrants our belief that it was God's eternal purpose that His two creations should be, at least finally, so linked together as to be an abiding unity, under the incarnate Son as its Head: the immaterial and the material creations—the invisible and the visible—so united under a Second Man, the Last Adam, that the tabernacle of God should be in very deed with men. But this implies

the spiritualization of the material universe itself. This we know will be the result of the baptism of fire through which the first heavens and earth are to pass; *i. e.*, the whole visible creation is to be put into a spiritual condition in which both God, who is spirit, and men, who have a corporeal nature, can fittingly dwell together. The basis of this indissoluble union of the invisible and visible was laid when God made His creature, *man*.

This purpose of God—this wonderful end before the mind of God from everlasting—will be finally attained and fully realized when the incarnate Son of God shall have annulled all rule and authority and power; when He shall have put all enemies under His feet; when He shall have annulled the last enemy, death. It is *then* the incarnate Son will hand the kingdom to God, uniting the immaterial and the material spheres in an eternal embrace. Through the Son of Man God will thus fill all things—be all in all. But the basis of the possibility of all this was laid when God made the creature, man, who forms the link between the visible and invisible spheres.

We may conclude then that when God commissioned man to multiply and fill the earth, and conferred lordship on him, if not in plain speech revealing it, He was parabolically suggesting to him his ultimate destiny—a higher stage of human existence, a higher form of human life. It was a prophecy of God's ultimate thought for him, a being destined for a higher stage of life and blessedness.

We have been thinking of man, thus far, as fresh from the hand of his Creator—as originally con-

stituted. We have seen the complex nature of his being. We have found his position in the creation of God, and his rank among the various orders of creatures—the highest rank of material beings, and lowest of spirit beings, and thus the link between them. We have also seen that in humanity a basis was laid for the incarnation of the Son of God, making possible a still higher position than that in which man stood as the intermediate link between the two created spheres, and thus destined to be exalted above the angels.

Now if we recognize all this, we discern in man a creature designed by God to *know* and to *enjoy* Him—a creature made to be in fellowship with and a worshiper of God. How far man has come short of this is not the subject of our consideration here, nor need we stop now to consider the reasons why man has failed to fulfil the grand mission that was committed to him. The fact that he has not attained to his great mission in no way militates against his having the nature and constitution for it, which the Scriptures represent him to possess, or the rank in creation which they show he occupies. It is in place now to ask, Being what he was by creation, was man mortal? Was he subject to dissolution?

That there was in him a *capability* of dissolution, all will readily admit, but that is not the same thing as being *necessarily subject* to dissolution. If there was not this necessity, was man capable of abiding endlessly in the condition in which he was created? Supposing him to so abide, would that be attaining the ends of his creation? Would that be reaching the destiny for which he was designed?

Having seen that *as* created there was a basis

for the spiritualization of man's corporeal nature, we must say he was capable of being transformed from a condition capable of dissolution into one in which it is impossible. What bearing has this on the questions, Was man as originally created mortal? or, Did he in some sense possess conditional immortality?

The answer to this is reserved until we have looked at other scriptures. I only urge now that we must keep in mind, as we proceed with our inquiry, what we have found man's nature and constitution to be, as Gen. 1 and 2 unfold them.

(*To be continued.*)

C. CRAIN.

BRIEF STUDIES ON JUSTIFICATION

(*Continued from page 47.*)

9. JUSTIFICATION OF LIFE.

Rom. 5: 18: "So then as it was by one offence toward all men to condemnation, so by one righteousness toward all men for *justification of life.*"

We must briefly consider the context of this passage. The verse is plainly a summing up of the actual bearing of the acts of Adam and of Christ toward the whole race. Adam's offence resulted in the introduction of sin, and consequent death which became the portion of *all*, because all have sinned; the bearing of his offence, therefore, was to condemnation of all his race. So, too, through one righteousness accomplished, by "the obedience of One" (ver. 19), the bearing, or consequence of it, is towards all *His* race in "*justification of life.*" Mark that it is *towards* all, but does not apply to all, as verse 19 clearly shows; for there are two

companies—one, the family or race of the first and fallen Adam, linked with the offence and disobedience, therefore constituted sinners, and the other linked with the righteousness and obedience of the Second Adam, Christ, therefore constituted righteous. This last company are those of faith, those born of God, who have eternal life, and are to reign in life eternal with Him *justification attaches to their life*—received in new birth, born of God. They are therefore constituted righteous; as “in Christ” they are brought into the state of righteousness and perfect acceptance with God. Nothing can possibly affect their possession of this life; it is secured to them in this absolutely perfect way.

Now the term justification also occurs in verse 16. It would be better rendered “an accomplished righteousness, called the “gift of righteousness” in verse 17. Thus “the gracious gift is of (*out of*) many offences to (*into*) an accomplished righteousness.” The way we come into this is as being “in Christ,” the Head of the new race, and Source of the new life to which justification attaches.

(*To be continued.*)

J. BLOORE.

ANSWERS TO CORRESPONDENTS

QUES. 5.—(1) Should every one in an assembly be clear as to receiving a person into fellowship before they are taken in, and (2) how should we act towards one who has been coming at long intervals to the breaking of bread for several years, and may not be seen again until especially invited when some new laborer comes along? (3) Should such a one be received the same as one who has recently seen the truth of separation, and for the first time acts on it? The assembly at— has written me regarding one of this kind, and I would much value a word from you.

ANS.—(1) Most assuredly, whether in reception or in excision, every conscience in the assembly should be satisfied, and not only so, but ample opportunity should be given for every conscience to be *exercised* by announcing beforehand the person to be received in such a way that all may be duly informed, and free to make objections, if they have any of value. So also in excision. The wrong-doer having been thoroughly investigated by such as are deemed most competent, a report is made to the assembly *which alone*, according to Scripture, receives or expels. If the reception or excision is made by one or more, and not by the *whole* assembly, it breeds division or it forms a clergy—such as act for the rest—either of which produces weakness.

(2) In the divine regulations concerning the Passover, which is typical of the Lord's Supper, we read in Num. 9 : 10, 11, 13, "If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord, the fourteenth day of the *second* month but the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people : because he brought not the offering of the Lord in his appointed season ; that man shall bear his *sin*." In the New Testament language this would represent a brother or sister who neglects the Lord's supper—if wilfully absent, he *sins*. For such are guilty of what may be called "contempt" of the Lord's table. For it is not the assembly, nor the ministry, which calls the Lord's people together at the Lord's Supper, but *the Lord Himself*. He says, "Do this in remembrance of Me," and by apostolic authority the first day of the week is the regular appointment for this (Acts 20 : 7). Each one comes there at the *Lord's* request, to offer praise and worship as is due to Him, and a portion of their substance for His service. To have taken a place among those who thus assemble under such a call and for such a purpose, and then wilfully absent themselves, is insulting the Lord. It is using Him for our convenience, then denying His claims over us.

In cases of frequent or protracted absence the person should first be visited in a spirit of love, to see if perhaps there be illness or something calling for the saints' sympathy. If it be pure neglect however, a lack of heart for the Lord and His table, the word of God should be brought to bear on the heart and conscience, as Heb. 10 : 25, and Num. 9 : 10-13, which we have quoted above.

If these efforts fail, the brothers' monthly meeting for the government of the assembly should inform the assembly that efforts and admonitions have failed, and the assembly should inform such as wilfully absent themselves that they are forfeiting their place among them and at the Lord's table, and will be regarded as "without" (1 Cor. 5: 12, 13), unless their course is repented of.

Such godly discipline, we believe, might effect a recovery, and prevent others from following the same course, thus proving itself the way of true love. But it requires the courage of true love to carry it out. How blest are assemblies which possess pastors who stimulate such courage. We should pray for such.

(3) By what we have said above, you can see that it is a very different case from one presenting himself for the first time. Coming for the first time is a godly step. Coming again without confession of sin after wilful absence, is making the whole assembly partaker of the sin. The Lord is exceedingly patient, but sooner or later He surely visits sin, whether in the individual or the assembly, unless sincerely repented of.

QUES. 6.—A correspondent complains of lack of proper care in the matter of *Letters of Commendation*. Though not sent in the form of a question, it is really a series of questions, and this accounts for its appearing here.

He asks if it is right for an assembly to give a letter of commendation to a brother whose course among them has been a burdensome one.

ANS.—Refusing to give a letter would be practically saying to the brother: We refuse further fellowship with you; which is the extreme of Christian discipline, and to be carried out only when all other forms have failed, or when some clear case of evil has been committed. A brother who does not come under such a degree of discipline and who goes elsewhere with a letter of commendation should be preceded by private advice to the assembly to which he is commended, telling them what the faults are from which they have suffered, thus putting them on their guard. Love owes this to the people of God. We should do to them as we would have them do to us.

There are some, alas, who are too ready to take advantage of Christian confidence and kindness. Far be it from us to discourage such kindness, even if it be abused sometimes; but it is not right that persons who have health and strength to earn their

own way should receive what might be given where need is real.

The next part of the complaint is concerning a brother who had come from a distant city with a letter addressed "To those who are gathered to the Lord's name," without any particular assembly being mentioned. And though the signers of the letter were quite unknown, the person thus commended was readily received, but soon developed into an enemy within who labored to carry them away from what they held as the path with God. Was there no remedy against being so deceived?

Ans.—The remedy is very simple: Let the assembly which gives a letter address it to the individual assembly where the brother goes, mentioning its location. If this is not done, and the signers are not known to the assembly where the brother presents himself, let them delay receiving the bearer of the letter until they have made inquiry from those who can give them the information they need. "Gathered to the Lord's name" is such good coin that it is being freely used by many who have no thought of sharing the responsibility of maintaining its integrity. Hence the need of special care. It is not a legal form to be carried out. It is needless where a brother is well known; it is a protection which love is ever anxious to extend over the flock of Christ, for if we tread the path of truth we soon learn why the dear apostle, near the end of his course, called it "a good fight." The whole Christian course is a fight from beginning to end, from without and from within. Israel had no sooner set foot on the territory God had given them than they must begin to fight. At first conflict was from the Gentile nations; later on, ten of the tribes proved as great adversaries as the nations around. Jehoshaphat who failed to recognize this, and to take account of the condition of the ten tribes, found himself repeatedly in circumstances unworthy of the man of God—to his own shame and God's dishonor.

Letters of commendation take account of existing conditions in Christendom, and are intended to protect those who desire to please God from what would interfere with that desire. They are a divine bar to the spirit of independence—a spirit obnoxious to God; for God, who has made us "members one of another," even as our foot and our eye are dependent on each other, would have us recognize and carry out that same dependence toward each other, in view of practical unity.

QUES. 7.—Will there be new birth during the millennium?

ANS.—According to John 3: 3, without new birth no one can see the kingdom of God; there is no communion with God without it. According to the Lord's word to Nicodemus there must be new birth, imparting eternal life, or perishing forever, whatever be the dispensation—from the Fall to the great White Throne. It seems clear that some, during the glorious reign of the Son of Man, will fail of the new birth; for when at the end of it Satan is loosed from his prison, he succeeds in gathering great numbers in rebellion against God. Men who are born of God do not rebel against Him. They love Him, and His Son, and His people.

QUES. 8.—(1) In Ps. 106: 31 it is said of Phinehas that what he did "was counted unto him for righteousness unto all generations for evermore." How is this in agreement with justification by faith? (Rom. 4: 3).

(2) Why is Abraham called the father of (Rom. 4: 16) present-day believers? Why not men of faith before him, such as Noah or Enoch, etc.? (Heb. 11: 5, 7).

(3) If God is invisible, as stated in Col. 1: 15 and 1 Tim. 6: 16, why are we said to have "seen the Father" in John 14: 9?

ANS.—(1) Phinehas' action proved that he was a man of genuine faith who saw things with the eye of God, the same as Abraham when he lifted his hand over Isaac, or Rahab when she hid the spies. The works of a living faith are a part of that faith itself, as the fruit is a part of the tree. Heb. 11: 33 mentions such, who "wrought righteousness," and they will finally appear, as in Rev. 19: 8, in the "fine linen" which "is the righteousnesses of saints."

(2) Because in Abraham was *conspicuously* manifested the faith which is in all true children of God. Death and resurrection—the hopelessness of his circumstances, yet an unflinching confidence in God for the issues—mark him above any other. It is with matters beyond all human possibilities that Christian faith is likewise engaged; therefore we are children of Abraham. Other men of faith before Abraham were not tested to the extent, nor in the way, which made Abraham the leader in the great family of God.

(3) Col. 1: 15 and 1 Tim. 6: 16 refer to the seeing of the *Person* of God with the creature-eye; John 14: 9 to the *character* of the Father as seen in the teaching and life of our Lord by the eye of faith; two very different things.

EDITOR'S NOTES

Evangelistic Work Active preparation is being made for Evangelistic Services soon to take place in Plainfield, N. J. where we reside. A number of houses are open in which prayer-meetings are held for blessing on the effort to be made.

Much as we love evangelistic work, and desire the salvation of men, we have not felt free to take part in the movement or express fellowship with it thus far for the following reasons:

Some years ago a similar effort was made under an "Evangelist" of great reputation for obtaining conversions. When he came, the whole machinery was set in motion for monster meetings, with large choirs and solos to excite emotion in the crowds, and the preaching consisted of strong appeals for deciding *now* to become a Christian—by resolves, by signing a card with promise to begin a new life, etc. Thousands were then announced as "converts," but no preaching of the atoning death of Christ for sin, nor mention made of new birth, nor of repentance toward God and faith in the Saviour of the lost. Alas, not long after the preacher himself joined the Unitarians!

As the word of God says, "Lay hands suddenly on no man" (1 Tim. 5: 22) we need to know what the teaching, character, and aim of the work are to be before expressing fellowship with it. So many Churches that used to be called "Orthodox" are now going on with the infidelity of the day—denial of the Scriptures' authority as *the word of God*, denials of man's ruin, of salvation through the atoning death of Christ, of His Deity, virgin-birth, etc., etc. that the Christian who wishes to "keep

himself pure" needs to know with *whom* and with *what* he is to associate.

Our sincere desire is that the work may prove to be of God, bringing men at the Saviour's feet, confessing their sins and the cleansing power of the blood of Jesus. Nothing else will do.

A Question from China From a missionary magazine we quote the following

"In the city of Kwang-chung, China, lived old Mrs. Liu. She was 73 years of age, and a vegetarian. She was induced by her daughter to attend the meetings at the Gospel Hall of the China Inland Mission, but she never seemed to care to have any intercourse with the Missionaries. One day, however, I an impulse to go at once to see this old Chinese woman.

"I began to tell her that we had come on purpose to tell her about the living God, and that God had sent His Son to suffer and die for us, that 'Whosoever believeth in Him should not perish, but have everlasting life.' As she listened to our message her face suddenly changed; she seemed like one awaking from a dream, and exclaimed: 'Is it true what you say? Is it true that the Son of God died for *me*, and that if I believe on Him I shall be saved?' Using my Bible I sought to assure her of its truth, and after awhile her face became radiant with joy—that face which before was so dark and hopeless.

"She then said: 'Do tell me again that Jesus died for me. Remember I am over 73 years old. I am so forgetful, but tell me the same words over and over again.' Again I quoted from the Scriptures, verses about the love of Christ to us while we were yet sinners. Then she said: 'When you were in foreign countries and knew how to obtain the forgiveness of sins, why did you delay so long before coming to tell us? Why did you not come before? For over forty years I tried to find peace for my soul, going on my small feet from temple to temple, reading prayers, abstaining from meat, etc., not finding peace—now I am so happy.'

"From that time she became a true-hearted Christian and destroyed all her idols. Whenever she came to the meetings it was her constant wish that I should repeat the old story that Christ died for her, lest she should forget it. On the day of her baptism she said: 'I do not know much, but this I know that Jesus died for me!'"

To the dear old lady's question, "Why did you not come before?" it might be answered—if any excuse is worthy—Right here, in our so-called Christian land from which help should go to the heathen, as soon as one is truly enlightened by the Spirit and the word of God, as you have been in China, he finds himself amid darkness almost as great as in heathen lands. Those who ought to be earnest teachers of Christ's atoning death, of the divine authenticity and authority of the Holy Scriptures, have so largely become *deniers* of these precious truths, that needy souls all over the land are under the burden of their sins as you were yourself in your heathen condition, and it necessitates the evangelizing of our land the same as yours. It holds at home not a few who otherwise could and would gladly go to foreign lands.

May those who have turned to the Lord Jesus in the heathen lands become themselves the proclaimers of the precious truth received, like the Thessalonians of whom the apostle Paul would say: "For *from you* sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing" (1 Thess: 1: 8), be preserved from the influence of the apostates who would destroy *there* even as they do *here*.

THE BOOK OF JOB

(Continued from page 72.)

3.—*The second challenge of Satan and its results.*

Again Satan presents himself before God as at the first, and again the Lord asks concerning Job, faithful in spite of the afflictions through which he had passed. Unabashed by his failure to move Job, Satan makes fresh demands, coupled with fresh accusations. "Skin for skin"—to save part of his skin man will give up another part; yea, to save his *life* he will surrender everything he has, including his fear of God. Hitherto God had not allowed Job's *body* to be touched; let the hand of God be laid upon that, and how quickly will Job's vaunted piety disappear.

We may be sure that divine *love*, as well as divine wisdom, subjected this afflicted child of God to fresh assaults at the hands of Satan. We see the tenderness in the words, "Save his life." The enemy is to do all, and thus prove the falsity of his own charge. Every prop is to be removed, every earthly joy taken away, and still Job will cleave to the God whom he has trusted, even though dimly. And on the other hand, through the very exercises through which he must pass, Job will learn the lesson of all lessons, for all eternity, that God is all in all; and as a step to that knowledge, he will see that *he* is nothing.

It is not necessary that we should know the exact nature of the disease which fell upon Job. Some have thought it to be leprosy, the most hopeless, loathsome and deadly of all human affections. Others have named it elephantiasis, a repulsive

and fearful disease in which every part of the body is affected. It is accompanied not only by the distortion and swelling of the limbs, which gives it its name, but by putrid inflammation extending throughout the entire frame. It "begins with the rising of tubercular boils, and at length resembles a cancer spreading itself over the whole body, by which the body is so affected that some of the limbs fall completely away.

Without going into speculation, however, we may recall the solemn warnings of God if His people should depart from Him: "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed" (Deut. 28: 27, 35). When, in Old Testament times, practically all God's dealings with men were on an earthly plane, it is evident that such an affliction would be regarded as a particular token of His displeasure—at least by those who had not learned the varied uses of adversity in the school of God. We shall find that practically all—Job's friends, and even himself—labored under this misapprehension; and this accounts for the long and painful controversy between them, in which neither side could reach what God could approve.

And, apart from revelation, how wretched and hopeless was Job's condition! Who that knew him in the days of his prosperity could have recognized him in the abject misery of his present condition, sitting in ashes and scraping himself with a potsherd? The ashes suggest his mourning for his losses, especially his bereavement; the potsherd might well typify his own broken condition, and

while he vainly seeks to alleviate the intolerable pain and itching of his "putrifying sores," his self-contemplation is equally powerless to alleviate the sufferings of his soul.

The wife is the first to break down completely. As "the weaker vessel" this is not surprising, for the husband should ever be the leader in faith and love, as in the responsibilities which he cannot transfer to another. But there is something more than the outward collapse of faith; there seems to be a spirit of apostasy which had listened to the lie of Satan. As the woman of old was beguiled by the attractiveness of Satan's snare, so she seems to have fallen before the apparent hopelessness of Job's contending against a "sea of troubles."

The wives of men of faith have not always been on the same plane as their husbands. Sarah counselled Abraham to resort to human expedients to secure the promises. Zipporah evidently stood in the way, for a time, of Moses acting in faithfulness in his family (Exod. 4: 24-26). Michal mocked when David exhibited the joy and liberty which a sense of grace always gives (2 Sam. 6: 16, 20-23). Faith must necessarily be an individual matter between the soul and God. It cannot be received at second hand. On the other hand, however, God abundantly blesses the family of the man of faith, and often gives him the joy of seeing those dear to him resting also in the unfailing faithfulness of One who invites all to trust in Him.

We will not dogmatize about Job's wife. The root of the matter may have been in her, and she may have been only for a time overwhelmed by her grief. But her words are very evil: "Dost thou

still retain thine integrity? Curse God and die." It has been thought that her love to Job prompted these words; that she could not endure seeing one so dear to her suffering such torture, and practically counseled suicide. We can leave her case with Him who searcheth the heart, and seek to get the benefit of Job's noble reply: "Thou speakest as one of the foolish women speaketh. What! Shall we receive good at the hand of God, and shall we not receive evil?" She was associating herself with the profane who despise God. She had been quite willing to enjoy good things at the hand of God, and no doubt to acknowledge Him as the Giver. If now He sees fit to send trial, shall we refuse to take it as meant for good? It was *God* who was the giver in each case.

Alas, how few of us can bear adversity! "If thou faintest in the day of adversity, thy strength is small. And yet can we, would we, escape suffering in a world like this? In one form or another, at one time or another, it must come.

"Aliens may escape the rod,
Nursed in earthly, vain delight,
But a true-born child of God,
Must not, would not, if he might."

Judging from what follows, we might include the visit of Job's friends in the general assault of Satan. In that way we speak of that assault as threefold first, circumstantial, in the disasters upon his property and family and himself; second, personal, in the advice of his wife and the arguments of his friends; third, inward, in the doubts of the goodness and justice of God which Job entertained. But strictly speaking, Satan's work ended when he

launched his four bolts against Job and then smote him with disease.

These three friends of Job were evidently persons of age, rank and indeed piety. For we must distinguish between their erroneous dealings with Job and their personal character. Like him they were on the wrong track—more so than himself, but like him also they were in the end brought into a true realization of God's ways.

They came from districts noted for men of wisdom: "Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? (Jer. 49: 7). The "men of the East" were similarly famed. As has just been said, they seem to have been men of personal piety; at least they had a knowledge of the true God and of righteousness. Of the significance of their names we can say little. Eliphaz has been defined as "God is strength, and by others, "God is fine gold." Both meanings suggest at least the greatness and preeminence of God. His country, Teman, means "the south, the country lying under the sun, open to the light. But we have learned that while the south country is open to the light, it is apt to be dry and arid, as indeed Arabia was. It needs, as Achsah said, "springs of water. Light without life can never help.

Bildad is said to mean "son of contention, and he certainly answers to his name in these controversies. His place, Shuach, "depression or pit, is also appropriate. Zophar, "a sparrow," from the root verb "to twitter," is the masculine form of Zipporah, Moses' wife, and like her he was an unconscious opponent of God's judgment on the

flesh, though he was very zealous in condemning the fancied works of the flesh in Job. His vehement denunciations being utterly out of place, were as harmless as the "twitterings" of the bird for which he was named. His place, Naamah, "pleasantness," is, like the miserable comfort he offered, but a mockery of true happiness. But these meanings are only tentative.

These men have evidently heard in their distant homes of Job's affliction. As true friends they are not unmoved, and make an appointment to go and sympathize with him and comfort him. Certainly their motive was excellent; how they succeeded appears later.

The second scene in this divine drama may be said to open with the arrival of these friends. As they draw near what a sight meets their shocked vision! Can this wretched, loathsome object, covered with putrid sores, sitting in the midst of ashes, be their stately friend, the greatest man of the East? They burst into tears, rend their garments and sit down with him. Very touching and appropriate this is, and the silence of seven days emphasizes the reality of their sympathy. They wept with him who wept. Unable to help by words, their silence would indicate how deeply moved they were.

Meanwhile the thoughts of all were doubtless busy. After the first shock produced by Job's terrible condition was over, they must necessarily have begun to think—why has this evil come upon him? Long accepted principles would suggest an answer, to which they seem slow to give expression. God punishes the ungodly; the righteous are prosperous; therefore . . . can it be? On his part too Job is

meditating. He too had accepted his prosperity as a mark of God's approval. He has been righteous and faithful, and God rewards faithfulness—at least he had thought He did. Can it be that God...? But he has not yet allowed these thoughts to find expression; indeed they may not yet have been present. But his sufferings are intense, his burden of grief and pain intolerable. The silent sympathy of his friends does not soften his heart. While he muses the fire burns, and at last the pent-up grief bursts forth in bitter cursings and lamentations.

(*To be continued*)

S. R.

BRIEF STUDIES ON JUSTIFICATION

(*Continued from page 80.*)

10. JUSTIFICATION BY WORKS.

(James 2: 14-26.)

IT is evident that the subject here is justification *as a believer in God* by the works performed—works which proceed from a living faith: it is a *living* faith because connected with Him by whom we are begotten through the Word of truth (James 1: 18).

The important question is, "If any one *say* he have faith but have not works, can faith save him?" We may ask, What is faith? It is trust in another, based upon testimony rendered: for "faith is by a report." Abraham believed God. He put his trust in the word of promise from God.

The exercise of faith was involved in the testing of man in Eden. Obedience would have shown (by refusing Satan's lie) that the creature had faith in

God,—believed and trusted God. This was not the result, as we know; instead, Satan and his word were accepted. This was “the disobedience” (Rom. 5: 19) from which has developed such awful results, growing out of that evil principle of lawlessness called “sin” (1 John 3: 4). The creature’s act impugned the rectitude of God, disregarded His command, invaded God’s prerogative of knowledge; thus he morally became like the tempter—a lawless being. Satan’s character became impressed upon the creature, and thus the lust of the flesh, the lust of the eyes and the pride of life were brought in. It was what ministered to the taste, the sight, and the reason, but all in disobedience to God. Henceforth, it was self, not God, which ruled (Rom. 1: 25), and from this the grace of God alone delivers any soul of man. The man came into the knowledge of good and evil in the devil’s way, through lawlessness; and as a result his whole moral being is corrupted. In yielding to Satan, man became his servant.

From all this, the intervention of God in grace alone can deliver. For God and His revelation are alone the right objects of faith: to have any other is to be in the unbelief in which the creature fell through trusting Satan’s lie. When God intervenes, and begins His work of recovery, He calls upon man to put his faith in the object He sets before him. This faith must be, not simply intellectual, but the renouncing of that system of unbelief introduced by the fall. Without such faith it is impossible to please God. The unconverted person is without it, for it is the result of the Spirit’s work in man through the Word. Unbelief then is

overcome, and we are turned from Satan back to God. And how comes the creature to put faith in God? "Faith is by a report, and the report by the word of God" (Rom. 10: 17). God has given the testimony, and faith receives the word of God. The result is salvation, for the power of the Spirit is with the Word received (1 Thess. 1: 5; John 16: 8). We are begotten by the Word, then, as a result of the Spirit's work with the word of God. Apart from this no change can be accomplished. When the report is heard and believed, man condemns himself, and puts his faith in God, saying as it were, "In Thee of whom I have heard is my hope and expectation."

Therefore it is not simply accepting certain truths (which even the demons believe and tremble at) which saves: this would save no more than saying to a naked and starving man, "Go in peace, be warmed and filled," while imparting nothing to him, would accomplish those results. In like manner a faith which bears no fruit is dead, and what is dead cannot save. True faith is linked with God, and so with life; therefore it produces works; it works by love. It is faith of this order which Scripture contemplates and declares to be complete or "made perfect" (Jas. 2: 22). If not linked with God, faith is "as the body without a spirit,"—dead. Such a faith, or belief—as a creed to which I assent—is dead, it produces no fruit.

Now as to the *kind* of works which faith produces, as in the case of Abraham and Rahab, they are peculiar to itself, often quite the opposite to the dictates of nature. The one, at God's command, prepares to slay his son, his *only* son and

heir; the other forgets both king and country to make common cause with those whose God she believes in, and who, she is sure, has given them the land and will give them the victory. Thus was Scripture fulfilled in Abraham's case—fulfilled in the sense of what was said of him years before (Rom. 4 16), and demonstrated as true by his works.

In this connection of faith with life, we get the basis of James' position: faith must have works which show it is not alone, not "dead," but producing fruit in us by the Holy Spirit. The fruits, or works of faith, show that it is not a mere intellectual thing. This, then, is akin to what Paul taught, as a brief consideration of Eph. 2: 8, 9 will show. "For ye are saved by grace, through faith; and this not of yourselves; it is God's gift: not on the principle of works, that no one might boast. For we are His workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them. As before said it is the grace of God which has brought salvation, appropriated through faith alone—faith in God's testimony. These are the kind of works that James insists upon.

Man, then, is not justified by the mere *saying* that he believes. That is not what justification by faith implies. Man is justified by a living faith which bears fruit according to God. He who shows by his works that a living faith is in him, a faith that is linked with God, is the man who being justified by faith before God, demonstrates it before the eyes of men by his works.

Of faith that links the soul with God we can say:

it increases (2 Cor. 10: 15; 2 Thess. 1: 3); it develops affections; it purifies the heart (Acts 15: 9) and sanctifies it (Acts 26: 18). Much else indeed is associated with it in Scripture, for there is not a single step of Christian progress apart from a living, active faith—faith *in God*. When man trusts himself, the evil heart governs his activity. When he has faith in God, how different—it governs the heart and purifies it.

The teaching of James may then emphasize for us what the Lord says in Matt. 7: 20–23. May it search our hearts; not to bring about self-occupation, but wholesome self-examination that we may be exercised unto that which is good, and abound in good works which, like the good fruits produced by a good tree, may show that we are of the Lord's planting, rooted and built up in Christ.

We close this brief outline of the great and blessed subject of justification. May its consideration deepen in our hearts the appreciation of the grace of God, and the all-sufficiency of the work of Christ our blessed Saviour.

J. BLOORE.

HERE IS NO REST

HOW couldst thou rest, my heart,
Away from Him who loveth thee?
Ah, sad thy lot
If thou couldst here content thyself
Where He is not.
Nay, if I know my heart,
No rest from Him apart.

This could not be our rest,
Where sin, and death, and sorrow stand
 In dread array,
Where sickness, suff'ring, and heartache
 Still hold their sway
And ply their silent quest,
We do not, cannot rest.

This is no place of rest,
Where Christ was hunted to His death,
 Nailed to a cross.
In this poor sin-cursed earth there is
 No rest for us.
'Tis but too manifest
Earth offereth no rest.

Nay 'tis no place to rest
Where thousands have been slain, for love
 Of Him who died.
There's rest reserved for us, through Christ
 Once crucified.
In Him alone we're blest;
With Him alone is rest.

What! rest among the dead,
Who seek to please themselves alone—
 How could it be?
To live for Him who died for us,
 Thus only we
May eat the Living Bread,
And live by Christ our Head.

No, this is not our rest;
We're only pilgrims, passing through.
 We wait and serve
The Lord who's coming soon, and so
 We would not swerve.
His path for us is best,
Who seek a better rest.

Not *of* the world, ah no!
Yet in it we would honor Him
Who bled and died
For love of us, our souls to win.
Though often tried,
'Tis well with us, we know,
For He would have it so.

We *labor* here—not rest.
'Tis sweet to know we shall behold
His gracious smile.
'Tis joy to work with Christ our Lord
The little while,
And soon we shall be blest
With Him we have confessed.

For there remains a rest
For those He has redeemed from sin.
We soon shall see
The hands that once were pierced for us;
We soon shall be
With Him, for aye at rest
Upon His faithful breast.

No rest on land or sea:
On earth the battles ceaseless roar—
The fruit of sin;
And sea and air afford no place
To hide within—
No hiding place can be
But, blessed Lord, *in Thee*.

Then here I rest and hide:
I know the coming judgment-storm
Will pass me by,
Because Thou'rt safe, then so am I
Eternally.
And here I shall abide
Close sheltered in Thy side.

H. McD.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 79.)

CHAPTER III.

Man unfallen in the Garden in Eden

IN Gen. 2: 8 we read, "And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. While the historical narrative is strictly true, is there not an allegorical meaning in it as well? I think there can be no question of it. It is important, however, that we should impose upon ourselves a rigid rule. We must not interpret a parable arbitrarily, nor allow mere imagination in allegorizing, but look for Scripture interpretation. What is there in Scripture, then, to guide us in allegorizing the account of the garden in Eden?

First, there is this well known characteristic of the Old Testament, that it gives the truth, not in fulness, but in germ. This is so generally recognized that we frequently hear the expression, "The Old Testament in the light of the New. We hear it commonly remarked, "In reading the historical records of the Old Testament we are in the midst of types and shadows. The New Testament itself tells us the things that happened to Israel were for types (1 Cor. 10: 11). Peter even speaks of the word of prophecy being made plainer, or clearer, by the transfiguration on the mount (2 Pet. 1: 19. See Greek).

But further: we know the Greek word for Paradise represents the Hebrew word for *garden*; and in 2 Cor. 12: 2, 4, Paradise is called "third heaven"—the home and dwelling place of God. There is

no difficulty therefore in seeing in the garden of Eden (the place which God prepared for Adam whom He had made in His likeness) a reflection or shadow of the home of God. But while this may be granted, it may be asked, Even so could Adam have understood it thus? Was it possible for *him* to see in that garden a type or figure of heaven? Could *he* read in it a parable and say, This is a picture of the home of God? I reserve the answer until we have looked at the account of God's ways with him.

In verse 9 we read: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." It was the provision God made for man, as suited for his earthly existence. As belonging to, and part of the old creation, man is a creature of tastes, appetites, desires. He did not become such through his fall; he was so originally—God made him so. Hence, in Gen. 1: 29 and 2: 9, we see how God provided for the cravings that were natural to man as God had constituted him. He needed food, drink, sleep and other things—inherent and sinless infirmities—cravings, we may call them, divinely implanted in his nature. What a lesson of the goodness, care, and love of God we may read in the abundant provision He has made for the needs and desires of the creatures He had brought into being!

Verse 16 tells us that man was given free use of all that God had provided for his sustenance and pleasure. No limitation was put on the satisfaction of these desires. But had man no cravings beside what we may call his earthly appetites? Did he lack in spiritual aspirations for the things of the

spiritual sphere with which he was connected by the very spirit which was in him? If he had a supersensuous nature (which he had, as we have seen) did he not then have also supersensuous cravings? If by means of the body his spirit took its part in his corporeal life, must there not have been also a longing for the body to have part in the life for which his spirit capacitated him? Surely, aspirations natural to the spirit there must have been; and if the body, even when sinless and not yet mortal, was a limitation to the activities of the spirit, must there not have been in his spirit the longing for the spiritualization of the body? We cannot think of man otherwise than having longings also for things in the sphere of his spirit as well as for those linked with his body.

We have mentioned God's provision for the bodily needs; was there also provision for the spirit's needs? We find there was. The tree of life in the midst of the garden, if not the actual provision, was a shadow of it. Parabolically God was saying to Adam, I have anticipated and provided for the aspirations of the spirit which is within you. By the tree of life God was giving a hint of One, out of the very bosom of humanity, to be a Fountain or Source of life to men. What a beautiful picture of the incarnate Son of God this tree of life is! We have seen that God had formed man of the dust of the ground; now we see that He not only made to grow "every tree pleasant to the sight and good for food," but "the tree of life also in the midst of the garden"—a picture surely of the one only Man who could say, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself."

The incarnate Son of God is the real Tree of Life. As supernaturally born into the world He had human, dependent life; He is a Man sprung up out of humanity. As the divine, eternal Son He has independent, divine life—essential, intrinsic life: it is both divine and human; both independent and dependent in the incarnate Son of God. Thus He is the Fountain of life for men. He is the Source of the life which applied to the soul makes it a quickened soul, and applied to the body makes it a spiritualized body.

Now Adam had the privilege of eating of the tree of life. He was as free to eat of it as of the trees that were good for food. But what was the significance of this privilege? What was the lesson Adam was to learn from this? In providing the tree of life, and giving Adam liberty to eat of it, God was teaching him that the condition in which he was by creation was not the perfected condition for which he was destined; it was a hint of a higher position and condition; it suggested the prospect of a higher life than the life he then possessed. The human earthly life he had by creation was necessarily temporary and to pass away, though not necessarily by dissolution—by death. As Adam came from the hand of his Creator he was not a victim of sin, and so not subject of death. He was an earthly living creature in whom was a capacity for life of a higher order—a basis for exaltation to a higher sphere of being.

I must here emphasize, as just said, that Adam as originally created was not subject to death; his body was not mortal—not designed for dissolution. He was so constituted as to be *capable* of death, yet

not as an absolute necessity. But if capable of death he was also capable of exaltation *without dissolution*. Now the tree of life was a reminder to Adam of his capability of exaltation to a higher sphere of existence with a higher character of life.

Keeping in mind man's constitution, and remembering that originally he was not a victim of sin or a subject of death, it is impossible to resist the conviction that in the tree of life God was *inviting* Adam to choose the higher life of which it was a distinct hint. He was setting before him a fulness of life—life in perfection; and the question was, Will he choose it for himself? Will he choose for himself the destiny God has in mind for him, to be exalted to a higher position? Will he choose to be transferred out of the condition in which he is—a condition necessarily to pass away—into a condition of permanence suited to the spiritual sphere with which by his spirit he is linked, and the exaltation to which he has been designed?

I may be told I am treating the tree of life as if there was some mysterious virtue in it. (This indeed is the thought many have.) I answer, No, not in the tree *itself*. But if Adam had availed himself of his privilege to eat of it, he would have set to his seal that the testimony of God is true. By it God was testifying to the incarnate Son—was offering life in Him. Though Adam was in a very suited condition for life here on the earth, he was not for life in heaven. For this he needed life in Christ—in the incarnate Son of God—the designed Head of new creation. The tree of life was God's witness to man's need for the higher sphere. It was a promise of life in Christ. True there was a veil,

but even so it was a testimony to Christ. Had Adam received the testimony, signifying his reception of it by eating of the tree, it would have been a new birth—a quickening with the life that is in the Son, a divine, eternal life. When the body would have been quickened, I do not pretend to say, but with the quickening of his soul he would have received the guarantee of the quickening and spiritualization of his body.

Before we leave the subject of the tree of life another consideration needs to be noticed. In his original constitution man could not be transferred into the sphere of the spirit. To enter that sphere and take part in its things he needed to be spiritualized. He could not enter God's home in the condition in which his corporeal frame then was. God could visit him in his earthly home, but he could not be with God in heaven. Whenever God visited the creature made in His likeness, they could converse, they could commune together chapters 1: 28-30; 2: 16, 17; 3: 8 are illustrations of this. But the communion was necessarily limited. It was in relation to the things pertaining to the sphere in which man was able to participate—his pleasures, his food, his responsibilities. But in the tree of life God was giving a hint at least of what was necessary for man in the home of God. Even as unfallen, to enter there he needed to be born from above. To become a dweller in the home of God he must be quickened with the life of the Man that is of heaven. Not only must that life be applied to the soul, but to the body also. To be in the dwelling place of God as complete man, man's corporeal nature must be spiritualized.

To what extent Adam understood all this it is not for me to say. All I say is, God was giving him various hints of it, and these hints must have made *some* impression on his mind. It is true the life God was hinting at needed to be illuminated, and the illumination came in due time; but in these ways of God with Adam in the garden He was instructing him concerning the life, the higher life, which it was His purpose and desire to confer on him. He was pointing him to life in a changeless and enduring form, and giving him the opportunity of deciding for himself whether he desired it. Thick as was the veil as yet over it all, we cannot but believe that through it some light was seen.

(*To be continued.*)

C. CRAIN.

"HOLD FAST TILL I COME"

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

THE exhortation to the assembly in Philadelphia has surely a special voice to us in the closing days of this dispensation, which each of us does well to heed.

Throughout the entire history of the people of God on earth there has always been *some testimony for God*, whatever the general departure from God and His truth may have been. Those to whom God has committed such testimony, though not possessing at any two periods the same measure of truth, may safely be said to bear the same characteristics.

In the first place, *their position has never been*

popular. This is inevitable, and we may be sure that no faithful position can be taken which would find applause from the mass. Again, if a position has ever been taken in faithfulness to God and His word apart from the mass, contempt and dislike have not been disguised. The reason is not far to seek, and the Lord's people need expect nothing else, for God's truth has never been popular, and when maintained in power serves as a mirror to discover the defects among those to whom it is presented; and this, of course, is what the religious world likes least.

It is no wonder therefore if such as bear faithful witness become a special target, and every personal defect and shortcoming in them is used to damage what cannot be controverted. Alas, that God's true witnesses should have any failings! All this is not new. Nehemiah had to meet the Sanballats and Tobiahs of his day. In the apostle Paul's day, defamers who felt the keen edge of truth found material even in this, "His bodily presence is weak and *his speech contemptible*."

Then, to look at the obverse side. God has always used men after His own mind—not the world's—to bring out the special truth needed at the moment, not for a popular movement, but that those who had ears to hear might hear, using thus His chosen men at all times to be His channels of communication and encouragement: and since Scripture was closed, using them simply to unfold its contents and give its present application.

There is another aspect we need to consider, and that is, the ever-recurring tendency to religious pride, and resulting therefrom repeated failure,

and as a further consequence *unfaithfulness to the testimony*.

This is easily traced from the earliest days of the Church's history, and we have only to read Scripture to see that the most precious truth is that which has always been the first sacrificed.

Early in the nineteenth century, God graciously revived out of the mass of corruption truths long lost sight of, and testimony was borne to the heavenly character of the Church; the Person, presence, and power of the Holy Spirit; the all-sufficiency of the Lord Jesus as the Head and Centre of His people, and truths connected with His personal return. These blessed truths revolutionized the lives of many, and separated them from all that was inconsistent with the "Holy and the True. As we well know, all that might be viewed as contrary to the Word was laid aside, and many in various places were drawn together in one common desire to honor God and His word. But privilege must ever bring *corresponding responsibility*, and whatever God in His grace has at any time entrusted to His people has surely entailed responsibility. This we must recognize, or lose the little light we enjoy through grace.

No one can estimate the privilege and blessing of being linked with those who seek (in weakness though it be) to keep His word and not deny His Name. At the same time, let us not deceive ourselves by thinking that in taking a certain ecclesiastical position we are *practically* answering to the truth. Nothing but disaster can result from a position taken where faith is not in exercise. The "mixed multitude" (1 Cor. 10) was Israel's un-

doing. *Outwardly* they were with the company, but in *heart* they were still in Egypt, and unprepared for the exercise which their separate place entailed. Let us remember, these things "are written for our admonition upon whom the ends of the world are come" (ver. 11). There is a word which seems fast to be slipping out of our vocabulary, and yet its importance cannot be exaggerated, for it is what God has, again and again, insisted upon as incumbent upon His people. It is: *Separation from all that He hates*. This need not be enlarged upon; it is what we readily admit as to Old Testament saints; but do we sufficiently enter into the fact that *the power of our testimony can only be in proportion to the reality of our separation*—not outwardly, simply, but *in heart*. We are called to walk here as *He* walked, and we well know *His* path was one of entire separation to God—outside all that was inconsistent with His holiness. Let us compare our practice with God's principles, that we may discover our failure and learn the dangers to which we are exposed.

There can never be a day, while the Church is here, when it will be impossible to answer to God's revealed mind; however broken the condition of things may be, our privilege and responsibility is to walk apart from what is dishonoring to the Lord. In seeking to walk here in the simplicity of the truth and gathering alone to the name of the Lord, the position taken is necessarily condemnatory of that which has separated us. And while necessarily occupying a small circle, and needing to keep a large heart (remembering we are, with all fellow-believers, members of one Body), yet if we are to

be true to the place taken, there can be no alliance or association with what our position necessarily condemns. *Christ* is the touchstone for every saint; and it is only as *He* gets His place in our hearts and fills our spiritual vision that there can be true separation to Himself and from what is contrary to His name.

There are doubtless many attracted by the freedom from the trammels of organization, and the helpful ministry of truth, who have come in with those thus gathering; but unless *the Lord Himself* is the object that has drawn them, the position taken will as easily be given up. The epistle to the Hebrews (which above all others contrasts Judaism and Christianity, and insists on separation to God from all that is inconsistent with God fully made known) contains the significant exhortation, "Let us go forth therefore *unto Him* without the camp, bearing His reproach" (Heb. 13: 13). It may be pleaded that "the camp" was Judaism, and that the Scripture cannot apply to us. As to its strict application, this is true; but has this Scripture no voice to us? It surely has; for if "the camp" was that religious order of things *set up by God* on earth, and the Hebrew believers were exhorted to separate from it, what shall be said of that order of things in Christendom which *man has set up*, which has no foundation in the word of God?

Faithfulness to the Lord and fidelity to the Word necessitates an outside position from what bears the stamp of human organization to the practical denial of the presence of the Holy Spirit; and it must be admitted that it is incumbent upon us *individually to maintain the same character of separ-*

ation as confessedly has been taken by those we company with. Hence, is it consistent for me to identify myself in any way with religious institutions or associations that are contrary to Scripture? If those with whom I fellowship refuse those who hold, teach, or are associated with, doctrines that are evil, and perhaps derogatory to the Person of the Lord Jesus, can it be pleasing to the Lord for me as an individual to connect myself or co-operate with such in the work of the Lord? Such questions need only to be asked to receive a negative answer.

To be *true to the truth* must surely be our desire; and in the darkness and confusion of these evil days, increased devotion and separation to the Lord is called for. It is a wondrous favor to be here in testimony for the Lord where all is characterized by departure from the truth. For us, as well as for Timothy, is this word: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, and, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth; some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2: 19-21).

J. W. H. N.

For lack of space "Answers to Correspondents" have to be left for next month.

EDITOR'S NOTES

Drifting? WE received a communication recently, saying that Mr. M. a well-known evangelist, was seeking entrance to minister among them; that it was causing friction—some approving, some disapproving. What would we advise? As we have more to say on the subject than merely answering a question, we bring the matter into this department of our Magazine.

Upon reading the communication, the question arose at once: How can children of God who know the truth approve of opening their doors to him? They might as well throw the doors of the house of God wide open at once, and let it be as a highway for every passer-by.

A gifted man, with oratory to make him attractive, seems to have a louder voice with some than principle. Indeed not a few now-a-days seem to have little regard for principles, but shift about in their Christian life like leaves with the wind or a plank from a broken ship on the waves of the sea. A popular evangelist's advice to his converts was, "Select the church which suits you best and join that, forgetting or not knowing that our church place is, by the word of God, no more left to our choice than the way of salvation. Once the word of God has defined our place, obedience takes it and abides in it, whatever difficulties it may encounter there, for truth never changes.

We are living in trying times, when government in the Church, in the State, in the Family, has so weakened that the rule of the mob must soon prevail. What *need* of the coming of Him upon

whose strong shoulder "the government shall be" (Isa. 9: 6).

If an evangelist, as Mr. M., loves the souls of men, he will find no end of towns, villages and country neighborhoods where they never hear a clear, full gospel, and where he could be for blessing to them without exciting strife, which his course is bound to excite where he is known. It is not of the Spirit of Christ. It is not the path of the true evangelist as described by the prophet Isaiah "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation" (Isa. 52: 7).

**More wolves
let loose** According to a report in the New York Herald of April 11, there was hot discussion at a session of the Presbytery of New York recently concerning three young men from that nursery of apostasy—the Union Theological Seminary—for whom licenses were wanted before being ordained for the Presbyterian Ministry. Upon being questioned, the young men proved to be the usual product of "Higher Criticism"—denying the Virgin birth of our Lord, disbelief in His resurrection and miracles in general, and the Scriptures themselves, of course, are very faulty! A strong protest was made by such as Dr. Fox of the Bible House and others against licensing them, but they were disregarded, and so more wolves, arrayed in sheep's clothing, are to be let loose against the flock of Christ. When our Lord came He found the leaders of Israel in deadly opposition to Himself—the divine Light shining among them. When

He comes again what will be the end of those more guilty than the scribes and Pharisees because of having had more light than they !

CONCERNING EPH. 2: 8, 9.

I would call attention to the fact that the "that" (*τοῦτο*) of verse 8 is neuter and therefore does not directly refer to "grace" (*Καριτι*), which is feminine, nor to "faith" (*πιστεως*) which is also feminine. That it refers to the idea involved in the expression, "Ye are saved by grace through faith" there can be no question, I think. The truth of the passage might be expressed thus: The salvation that is by grace through faith is not of us, it is the gift of God. It is an out and out gift of God—made ours on the simple principle of faith; our works being neither the source nor the channel through which it comes to us. It is entirely of God who, in the freeness of His grace, bestows it upon us.

C. C.

"As the Father sent Me,"

"Out of the realm of the glory-light,
 Into a far-away land of night;
 Out from the bliss of worshipful song,
 Into the pain of hatred and wrong;
 Out from the holy rapture above,
 Into the grief of rejected love;
 Out from the joy at the Father's side,
 Into the death of the crucified;
 Out from high honor and into shame,
 The Master, willingly, gladly came."

"Even so send I you."

—*Selected.*

THE BOOK OF JOB

(Continued from page 94.)

Division II (Chaps. 3–31).

The controversies of Job and his three friends, exhibiting the futility of human reason in explaining God's ways in affliction, and the deep-rooted self-righteousness of man's heart.

We have in this division the largest and, in many respects, the most complicated part of the book. It has been well named *The Entanglement*, for it is a mass of argument, denunciation, accusation, suspicion, partly correct theories, and withal flashes of faith and hope—all in the language of loftiest poetry, with magnificent luxuriance of Oriental metaphor. To the casual reader there may seem to be no progress, and but little clarity in the controversy. And it must be confessed that God's people at large seem to have gained little from these chapters beyond a few familiar, beautiful and oft-quoted verses.

But can we think that God would have permitted a useless book to be included in that "all scripture, which is profitable? Let us then come with confidence to these controversies and patiently seek their meaning, see if we can trace an individuality in each speaker, and a progress in his declarations; whether we can mark a rise in the faith of Job, so nearly eclipsed, and a preparation for the unfolding of God's ways which follow after.

We add a word here as to the inspiration of the book. There can be no question as to this, for it is referred to both in the Old Testament (Ezek. 14:

14, 20) and in the New (Jas. 5: 11); it is also quoted in the New Testament (1 Cor. 3: 19). But inspiration is often mistaken for revelation, or the infallible statement of divine truth. We have the inspired *record* of what Satan said to Eve, and to our Lord; of the utterances of wicked men, like Pharaoh and Rabshakeh, but no one thinks of these words as being the truth of God. Similarly here we have an inspired record of what Job and his three friends said, but while most of it was true, it was out of place and misapplied. This is all perfectly plain.

The whole Division may be separated into three subdivisions, of unequal length.

SUBDIVISION I.—*Job's opening Lament* (chap. 3).

SUBDIVISION II.—*The controversy with the three friends* (chaps. 4-26).

SUBDIVISION III.—*Job's closing Monologue* (chaps. 27-31).

We need hardly point out the numerical appropriateness of these subdivisions the first introduces the entire controversy; it is the beginning of all that is said afterwards. The second speaks of antagonism and the vain efforts of man to help, with glimpses of faith between. The third is the full display of Job's heart. Significantly he begins and closes the controversy.

1.—*Job's opening Lament* (chap. 3).

Perhaps that which strikes the reader most forcibly on entering upon this chapter, is the great contrast between it and the preceding one. Can this be the same man who meekly bowed his head to the successive strokes of adversity which fell so

suddenly upon him?—who bore the torture of his dread disease, and listened unmoved to his wife's solicitations to suicide? "Shall we receive good at the hand of God, and shall we not receive evil?"

For seven days he has sat silent with his friends, and when he begins to speak, it is not words of submission or trust that we hear, but curses and imprecations upon the day of his birth, and longing for death! What has made this great change?

It might be thought that it was the long continuance of his sufferings which broke Job down; when first afflicted, he bore up under it, but as weary days and nights followed each other with unvarying wretchedness, he gave way. But this hardly seems consistent with the calm dignity of the man as shown in the first two chapters.

In the light of his subsequent attitude, it seems more likely that Job's thoughts of God had much to do with this change. Previously, he had seen Him as the beneficent Ruler and Disposer of events. But it appears as we go on that Job allowed suspicions of God's justice and goodness to intrude. He felt himself as if in the hands of arbitrary power, suffering for what he had not done. He sees no way of escape, and therefore wishes for death. This seems to account for the great change in his words. It is also in keeping with the answers he gives his friends. As long as his sufferings were outward, or physical, Job was calm; but when doubts of God's goodness were entertained he collapsed. This will appear abundantly as we proceed; it is simply noticed here as suggesting the main theme of the book—the vindication of God, and His ways with men.

On the other hand, we must remember that even when in such anguish of soul as well as of body, Job did not fall as Satan predicted he would. He did not curse God, although sorely perplexed at His treatment. Ever and anon in the midst of greatest anguish, his faith shines forth in prayer or in confidence—illustrating the usually accepted translation of the words, "Though He slay me, yet will I trust in Him" (chap. 13: 15).

Taking up now the lament, we may divide it into five parts.

First: Job curses the day of his birth (vers. 1-9).

Second: Wishes he had died in infancy (vers. 10-12).

Third: Death described as a rest (vers. 13-19).

Fourth: He longs for death (vers. 20-23).

Fifth: He is oppressed by terror (24-26).

(1) Job curses the day of his birth (vers. 1-9). Of only one man has it ever been said—by our Lord—"It had been good for that man if he had not been born" (Matt. 26: 24). Judas was an apostate, the "son of perdition," into whose heart Satan entered, and who sold his Master for thirty pieces of silver, betrayed Him by a kiss, and then filled with remorse went and hanged himself, and "went to his own place. For a child of God to wish he had never been born indicates a complete, if but temporary, eclipse of faith.

Jeremiah, utterly oppressed by the hardness of the people's heart, and seeing the inevitable ruin into which they were drifting, uses language somewhat similar to Job's (Jer. 20: 14-18). He curses not only the day of his birth, but the man who

brought his father the news instead of slaying the child, and wishes he were overthrown like Sodom and Gomorrha. There is this to be said of Jeremiah's outburst: it was not merely because of his own sufferings as obliged to bring a message which the people refused—and therefore hated the messenger—but is there not a measure of grief over the people's obduracy and inevitable doom? Like Moses before and Paul afterwards, he longed supremely for the people's blessing. Failing to see this, he had rather not have been born. We justify none of these beloved servants of God, but they seem to occupy a higher moral plane than Job does here, when his own selfishness is but too evident.

Let us contrast *all* these godly men with the matchless Sufferer. "Now is my soul troubled, and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify thy name. Ah, He never failed; the intensity of His sufferings but furnished the occasion for the exhibition of His sinless perfection.

In this first part Job curses the day of his birth, wishes that it could be blotted out of the calendar, because it allowed his birth. He desires that that day and night never come into remembrance—so that the very recurrence of the day that was a reminder of his existence might cease. Verse 8 has been translated, "Let those who curse the day curse it, who are skilled in stirring up leviathan," alluding to the heathen myth that a dragon devoured the sun and moon and so prevented the day. If this is correct, it shows how far Job had

drifted in his thoughts, to turn thus to the superstitions of the heathen.

In what contrast to this is the joy of the believer in dwelling upon his spiritual birthday. How Paul loved to look back to the time when the light above the brightness of the sun shone into his darkened heart. "Who before was a blasphemer, a persecutor, and injurious and the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen" (1 Tim. 1:13-17). So in the many persecutions and afflictions which befell him for the gospel's sake, we hear not the faintest approach to these lamentations of Job. When he and Silas were beaten, thrust into prison, their feet fast in the stocks, their thoughts were not of cursing the day of their birth, but songs in the night.

The contrast shows the difference between Old and New Testament light, but it shows too that even in Old Testament days God's children needed to learn the sweet uses of adversity, and not to despise the chastening of the Lord.

(To be continued)

S. R.

THE DAY OF ADVERSITY

(1 Kings, chap. 19.)

IT is surely a cause for abundant thanksgiving, that in the Scriptures God has given us the failures as well as the faithfulness of His servants who were prominent in His service. The failures bring into stronger relief that faithful Servant

(Jesus) who never had a divergent thought from the will of God, but found, ever found, His sustenance in doing the will of the One He came to glorify.

The failures are also beacons of warning to those who still tread the path of faith.

Elijah was discouraged and disconsolate ! The office of "Prophet" was at the moment more precarious than popular. This uncompromising man, who had been the bearer of a most unpalatable message to Ahab, and fearlessly denounced his wickedness; this man of faith who, in the midst of straitness, trusted in the living God and proved His unfailing care when every resource had failed; who had been the channel of God's resurrection power (1 Kings 17); who fearlessly withstood demoniacal power; who called down fire from heaven to consume his sacrifice as a witness against the worshipers of Baal (1 Kings 18); the man of prayer and faith whose cry reached heaven, and whose name has been indelibly recorded as one who had power with God (James 5: 17) is utterly dismayed and cast down by the threat of—a woman. The crisis had come, and the future was pregnant with dark forebodings; circumstances seemed to combine against him, and the prophet, weary of the strife, asks for release from the prophetic office.

"If thou faint in the day of adversity,
Thy strength is small" (Prov. 24: 10).

But God knew the weakness of this beloved servant, and as Elijah, dejected and despondent, fled

from this wicked, designing woman in terror for his life, God led him to the refreshing shade of a juniper tree and gave His beloved sleep. How tender and considerate is our God! How often when, in the storm and stress, our spirits faint and disheartened, we feel ready to retire from conflict, deeming *everything gone*, He in gracious love revives our spirits, strengthens the feeble knees, and enables us to "lift up the hands which hang down."

The days in which our lot is cast are evil; we are in troublous times, when the foundations are shaken. Kingdoms are tottering and thrones falling. Corruption, civil and moral, overabounds, and the religious world grows more wantonly apostate every day!

Our darling hopes may be crushed and as disappointment succeeds disappointment we may cry out, "Who shall show us any good?" But "*God is for us*," and "If God be for us, who against us?" (Rom. 8: 31). Elijah could say with another in similar circumstances, "I laid me down and slept; I awaked, for the Lord sustained me" (Ps. 3: 5). Angelic ministry attended this weary servant, and he awaked to find the gracious provision of God—a *cruse of water, and a cake baken on coals was at his head*.

All was changed now, and while Elijah had further lessons to learn, the tension was over; once more, in the strength of that refreshment, he is before us in the dignity of the servant of God. Is God less faithful in our day? Nay, He remains unchangeably the same, and our poor failing hearts, ever ready to give up, may well take courage. The

cake baked on coals, and the cruse of water are near by: *The word of God and the Spirit of God wait upon our need.* Oh, to make use of our resources!

The man of God, going in the strength of spiritual refreshment forty days and forty nights, repaired to Horeb, the mount where God met Moses (Exod. 3: 1-12). But what dull scholars we are! Elijah is soon found in a cave, careful of his life, and thinking that every bit of testimony for God was *in him*.

Here a fresh lesson is learned. He is called out of his cave as the Lord, passing by, displayed His almighty power (1 Kings 19: 11, 12). Nature might be convulsed, but the "still small voice" drew Elijah from his hiding place and encouraged the faltering prophet to pursue his mission.

May we, in the midst of difficulties, be in the attitude of the perfect Servant in whom there was no breakdown, and learn of Him to tread the path in dependence upon God, as it is written of Him, "The Lord God hath given me the tongue of the *learned* [instructed], that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the *learned* [instructed]" (Isa. 50: 4).

Let us remember that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15: 4).

J. W. H. N.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 107.)

WE turn now to consider the tree of knowledge of good and evil. If the tree of life was intended for an educational purpose, so also was the tree of knowledge of good and evil. What, then, was God, by means of this tree, seeking to teach the man He had put in Eden? Clearly, it meant that, as His creature, God had rights over him; that it was His sovereign right to determine the conditions under which man could continue in the estate in which his Creator had placed him. Subjection to the will of God and obedience to His word, were the conditions God imposed upon him. As long as he continued in subjection and remained obedient, he would be entitled to the earthly life God had ordained for him. But by any insubjection to God's will or departure from strict obedience he would forfeit all right or title to his life upon earth. God was thus teaching Adam that he was capable of dissolution.

We have already seen that there must have been implanted in man, by the very manner of his creation, an aspiration for a higher life than what he then enjoyed, and that in connection with the tree of life a hint had been given him as to how this aspiration was to be realized. Now, by the other tree, with its prohibition and penalty attached to disobedience, he is reminded that there is also in him a basis for degradation. And if capacity for a higher life is shown to be not intrinsically in him, but attained through Another (as the tree of life shows), so also was it shown by the other tree that

obedience was the only way to be preserved from a dissolution of which he was capable. Thus were the two issues set before him.

And, further, as the tree of life pointed to life for men through the incarnate Son, so the other tree pointed to knowledge of good and evil through the Son of Man; God caused both to grow out of the ground—a striking picture of the Man who knows both good and evil absolutely. With the Man, Christ Jesus, knowledge of good and evil is intuitive, is intrinsic, as in the Father. He is thus the Fountain or Source of knowledge for men. Let us mark that with Him it is not knowledge through experience, but *intrinsic* knowledge.

Thus, by means of the tree of knowledge of good and evil, God was suggesting to Adam that there are two ways of acquiring knowledge—a right way, and a wrong way. In the exercise of His sovereign rights over man, the wrong way was forbidden. The right way was to look and wait for the divine communication of the knowledge of which the tree was a promise. The wrong way was to learn by disobedience—by taking part practically in evil.

As we have seen, in eating of the tree of life Adam would have set to his seal that the testimony of God is true; it would have meant coming into community of life with God; to receive divine, eternal life, which in its full result would be the exaltation and spiritualization of the body. Thus Adam would have come into community of knowledge with God—to know good and evil, not intrinsically, any more than to have life intrinsically, but in communion with God. It would have been both life and knowledge dependently realized—the

blessedness of eternity—of new creation, energizing and filling the soul while waiting for the transformation of the body.

It seems inevitable that we should consider the import of these two trees as a part, a very important and essential part, of God's training of Adam. It is also manifest that the training was in view of new creation and the eternal state.

My readers will understand I am not saying that the full light of what eternity will be was shining in the garden in Eden. All I mean is that some rays of light were already given, however dim or feeble, sufficient to turn man's mind to the eternal destiny which was in God's mind for him. The truth of eternity was there in *germ*, in *bud*: the germ needed to be developed, and the bud to mature and become a flower in full bloom. This development was the work of the succeeding ages—a gradual progress of the revelation of God through the various dispensations, until the perfecting of it through Christ and the apostles of this Christian age. The promise of life and immortality is now illuminated. To say there was no ray of light shining in the garden, no promise of life or state of immortality for both soul and body, is to flatly deny God's purpose in the planting of the two trees we have been considering.

Space does not permit me to dwell at any length on the river that "went out of Eden to water the garden, and from thence parted, and became four heads." It will be sufficient to say that as part of a significant scene it must have had its significance. That *we* are to see in it a representation of the Man who even then was before the eye of God

(though not yet introduced into the sphere of the material creation) must be admitted. It pictures Him, surely, who is the life-giver to the soul that receives Him—satisfying the cravings of the soul, through the constant revivifying and sanctifying power of the Spirit that dwells in Him who is the Source of life to men—the Man Christ Jesus. If drinking at this Fountain of life now fills the soul with peace and joy in the Holy Spirit, what must be the energy that shall be manifested when the body's present condition shall be swallowed up of the life that is in the incarnate Son of God! Surely this river of Eden was like a ray of light, to suggest a hope, a prospect of eternal life.

I cannot enlarge on the circumstances connected with the creation of the woman. That they had a typical significance, no one I think, will question, though there may be difference of judgment as to the extent of their significance. But there is one point we should not overlook. The woman was not created in the same way as the man. The man was *formed* of the dust of the ground; but verses 21, 22 tell us that, having caused a deep sleep to fall upon Adam, the Lord God took a rib *out of him* and *builded* it into a woman. She is thus *of* the man—bone of his bones, and flesh of his flesh. Like him, then, she is of earthly origin, and shares also in his spirit nature. Adam could not find such an one among all the earthly creatures around him. She was fitted by her derivation and constitution to be his associate, and assistant companion. That this earthly fellowship was a shadow of a higher fellowship there is no reason to doubt. Sharing thus with the man in community of life, she pos-

sessed in common with him the capability of exaltation and spiritualization; thus to participate in all his hopes and destiny.

In thus providing Adam with a companion fitted to share in his earthly life and eternal destiny, God was providing an instrument for the incarnation of His Son. God had in mind a Second Man who was not to be a natural man—not to be *naturally* born into the world, but supernaturally. In some true sense He must spring up out of humanity, yet not an earthly man, not a man of the earth, but a heavenly Man—a Man belonging to or of heaven. The woman was God's appointed instrument for this. The incarnation was to be a divine Person not merely indwelling a human person, but a divine-human Person in one undivided personality. Only through the activity of supernatural power in the woman could a superhuman Man be born into the world.

Through woman, then, God's eternal purpose was to be carried out. If she was a necessity to human propagation in this present world, she also was to the fulfilment of God's purpose as to the world to come—the new creation. She was needed as the instrument of a power from a higher sphere, the spiritual in the material, to lay hold upon it and exalt it—spiritualize it. How wonderful the wisdom of God!

Before closing this chapter it may be well to note that, as derived from the man, the woman is a striking figure of those chosen in Christ from before the foundation of the world, redeemed by the precious blood of the foreordained Lamb of God, who thus have life through His supernatural death. All be-

lievers of every age, in virtue of having life by means of the death of Christ, are in Scripture viewed as derived from the dead and risen Man—the Man who had power to lay down His life and take it up again. All believers are thus in kinship with Him. They are, so to speak, the rib taken out of Christ and builded into woman, having community of life with the Man who is the Head of the new race.

Of these, who are in kinship with Christ, *some* by the Holy Spirit are baptized into one Body, the Body of Christ, to become His Bride. In presenting the woman to Adam, God made her a figure of those of the race of Christ, united to Him by the Spirit, to be in a special, eternal association with Himself. This special association is not the result simply of community of life and nature with the Last Adam, but of *union* with Him.

It is not the place to enlarge on this here, though it seemed necessary to call attention to it. We may note, however, that in making the woman His instrumentality to carry out God's purpose as to incarnation and new creation, we can understand why in Adam there is male and female, but not in Christ. The male and female condition of humanity was to be but temporary, was to pass away.

We have thus far been looking at Adam as un-fallen, as he came from the creative hand of God. What we have gathered as to his nature and constitution and his destiny, the hopes God set before him, will be of value to us as we turn to consider his fall.

(To be continued.)

C. CRAIN.

AN INSECT'S LESSON FOR THE WISE IN HEART

(Colossians 1: 27.)

ON a hot July day, a lover of nature discovered numbers of animalculæ in a vessel of rain-water, which was exposed to the action of the air. It was interesting to watch the graceful movements of these so tiny, sportive thread-like creatures, and to reflect on the display of the Creator's skill in creatures so minute.

In order to learn more of their habits, one of them, which could scarcely measure one eighth of an inch in length, was captured and placed in a hyacinth-glass, where a seedling oak was growing. Upon regaining its liberty the little thing immediately swam to the bottom of the glass, and hid itself in the filmy sediment which had settled there. After a moment or two it was quite at home, darting hither and thither in search of food too microscopic for human eye to discover, and whenever frightened, hiding itself under some shelter almost as tiny as itself. It needed no tending. It fed, gambolled, and rested in safety.

In a few days it had grown to twice its former length, and its surprising rapidity of motion had increased in proportion. There appeared also a strange enlargement toward the upper part of its threadlike form, and its tail was furnished with a fan-shaped fin, while two other fins, more delicate than gossamer, developed themselves on its head. Its motions became more and more rapid, and, surprising to relate, its gravity lessened as its dimensions increased. When an almost invisible thread

it had to swim to reach the surface of the water, but now that it measured a quarter of an inch in length, and had grown strangely large about its upper parts, it rose involuntarily to the surface. The old predilection, however, for the darker regions in the sediment at the bottom of the glass was still a ruling principle, and its continual struggle was to dive down to those filmy haunts. As long as it moved its little fins it succeeded, but the moment it rested it began to rise towards the surface. Each hour strengthened this new principle; often it would lodge beneath some fibre of the oak's threadlike root in order to stay its upward course; until, all power of resistance being overcome, it floated motionless on the surface of the water.

A card cut to fit the top of the glass served at once as a protection to the seedling oak and as a cover for its companion. This paper lid was the means of discovering the sequel to our story.

On the next examination, the empty skin of the animalcule was seen floating on the water. Where was its inmate? Nothing could have destroyed it, and no exit from the glass was possible. A further search was made, when, lo, upon the side of the glass, as high above its former element as it could go, was seen a beautiful and full-sized insect, perfectly developed in all its parts, and ready, upon the opening of its prison-door, to fly away on its wings of gossamer, and dance in the glorious sunbeams.

It did appear wonderful that this exquisite form, so foreign to the inhabitants of the water, should have emerged from the animalcule; but though transfigured and so dissimilar in all its habits of life, it was the same creature that once shunned

the light and had fondly clung to the fibres of the little oak amid the darkness of its narrow prison. God, we know, writes on stones and in the dust the great things of His laws. He stoops to teach us the lesson of resurrection from a grain of corn, as well as from the stars of heaven, and surely none will deem our illustration beneath the lofty lesson to be learned from it.

To the observer, the history of this insect life spoke powerfully of that divine mystery which the apostle sums up in those few weighty words, "Christ in you, the hope of glory," which is indeed the very life and power of Christianity.

Let us look at the analogy. The animalcule's birthplace was the water; its destination the sunny atmosphere above. There was no adaptation of the original form for the higher life, but there was the fashioning within of another form totally different. There was a new instinct supplanting the old—a new organization fitting it for its future mode of existence. At first the water was its home, where it found its food and its pleasure; in the end this home became its prison; and within that form grew an instinct which yearned to fly above and breathe the sweet air of the summer's day.

And such is the history of every heir of God. His birthplace is in a world lying in wickedness; his calling by grace is to God's kingdom and glory (1 Thess. 2: 12). There is no adaptation of his old carnal nature for that which accords with God's presence, but there is the implanting of a new and divine nature, in which the Spirit of God dwells, and becomes in him the vital link with an ascended Christ. Then, that which was his element becomes

his prison, while continually increasing within him are the longings of the new nature for the perfect day, when he shall be delivered from the bondage of a fallen and groaning creation, and shall be transformed into the glorious image of the Lord Jesus Christ.

The transition of this insect from the water to the sky was not effected without its having undergone the transformation which fitted it for the change of elements. Vain would have been its hope of soaring in the glory of the sunbeams had it not received a new principle of life while in its watery home. It might indeed have increased in size; it might have learned to swim to the surface of the water, but not an inch beyond could it have gone; the sunbeam and the sweet atmosphere above would have proved its swift destruction.

How perfect are the works of our Creator ! He who made the sunbeams, prepares creatures, small and large, to enjoy them. And in the work of salvation, we behold the same hand and the same perfection. The purger of His people's sins has entered heaven by His own blood; has prepared in His Father's house a place for them; and through the power of the Holy Spirit, He communicates to them a nature by which they are rendered capable of enjoying that bright and blessed dwelling-place of God. It is the possession of a new and divine nature which alone fits the believer for heaven. It is the growth of that nature which alone gives him power to overcome the old. Useless are human nature's efforts or its strugglings. "The flesh profiteth nothing."

The Christian's victory is Christ becoming all

in him, as He has been all *for* him. When he has learned the worthlessness of all that he is in himself he will learn to live in the Spirit, a life of faith in the Son of God, which consists in "looking unto Jesus" (Heb. 12: 2); thus will stronger grow the longings of his soul to pass beyond this lower sphere to be with his Saviour in a scene where evil cannot enter.

The time was when the insect struggled against the light. The hour came when struggling ceased, and earnest longings arose from the conquering nature to break away from its prison and leave the dark waters. It was not by improving the old, but the victory of the new. Not much was seen from without, but mighty was the work within: without, growing weakness — within, growing strength; without, the stillness of death—within, the movements of life; without, dissolution and decay—within, the adornings of beauty and glory, until the perfect day came when the prison doors were burst, and the conqueror winged its flight—left the dark waters to know them no more. And soon, for all the children of God, the longed-for moment shall come when Christ shall burst their prison door, and all that is of nature, of corruption, of the fall, shall be left forever, and Christ shall be admired in them as they are changed into His image. Then shall be ended the sad history of the child of Adam, a history of sin and shame and death. Then shall the full glories of the Second Man, the Lamb of God appear, who by His precious death has borne the penalties that attached to the First Adam standing, to bring His redeemed into His Father's kingdom, in the home of life, where

they shall shine forth as the sun, and where God shall be all in all.

Oh to be Christians indeed!—that we might declare that our life and home are in heaven; that, instead of weeping over the perishing things of time and sense, we might rejoice with joy unspeakable and full of glory, because we see the Day approaching. Is not the prospect fair, Christian reader? Is not the home in our Father's house sweet? And shall we not say that it is well to die here and live there? May our hearts reply, "As for me I will behold thy face in righteousness. I shall be satisfied, when I awake, with thy likeness" (Ps. 17: 15).
—*Selected.*

"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 shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law: but thanks be to God which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 52-58).

ANSWERS TO CORRESPONDENTS

QUES. 9.—Will you kindly give me advice with Scripture proofs on a subject of much importance to me just now. I am a member of the — church, and I teach a class in the Sunday-school. By my life, through the help of Christ, I believe I am also a help to some there. I do not believe, however, in many things the church stands for, and my only reason for staying there is as given above.

The question now in my mind is: Should I, because of the influence I hope I exert there, remain with much which my conscience condemns, or should I go where my conscience would be at rest, but where perhaps I could not shed the influence that I think I do where I am?

ANS.—You will find a very direct answer to your question in 1 Sam. 15: 22. Also in the second half of Jer. 15: 19. Also in the ninth chapter of John—the blind man who had received his sight and who, *by being faithful to what he knew*, found himself in the outside place, though he gets a much better place in the end, as you can see in verses 35–38.

If the word of God has spoken to our conscience it is a serious thing to stifle it for any reason whatever. To obey God is our paramount duty. King Saul had reasons of his own for not obeying, and you may have reasons of your own too, but before God both are worthless however plausible they may seem. Saul found his disastrous, and so will you find yours, for conscience denied hardens the heart, and “out of it are the issues of life” (Prov. 4: 23).

Beware of merely following others, no matter how much enjoyment you find in their teaching and life, for the time of testing will surely come when nothing but genuine communion with God can carry one through. The path of *faith* is an intensely individual one. But beware still more of silencing the voice of conscience when the word of God has touched it, for it will deaden it. Christian influence is a very real thing if truly *Christian*, that is, the fruit of genuine obedience to the word of God. What is not that will surely be disowned at the judgment-seat of Christ (see 2 Cor. 5).

Elijah labored hard to bring Israel back to the path of obedience; they would not obey; later on Jeremiah, who said, “Thy words were found, and I did eat them” (Jer. 15: 16) sat no longer with

them. He "sat alone" in separation from them. To continue with evil when it has seated itself is but to be partaker of it and lose communion with God. His order is, "Let every one that nameth the name of Christ *depart* from iniquity" (2 Tim. 2: 19). To stay with it when God says "depart" is not holy, nor does it lead to fruitfulness such as God can own at the end.

Remember too that you are not to look at what others do, though you may rightly value them. When Peter's path was pointed out to him, and he, no doubt desiring company, asked about John, "What shall this man do?" the Lord's reply was, "What is that to thee? follow *thou* Me" (John 21: 21, 22). Consider well these various scriptures.

QUES. 10.—In 1 Cor. 3: 6-15, does the building done by others upon the foundation "which is Jesus Christ," refer to adding to the assembly only, or to *any* work or service done by the believer?

ANS.—It is evident that the subject of the chapter is *primarily* the temple—the building being erected at the present time for God's habitation, and made up of "living stones," that is, men born of God—alive in Christ, indwelt by the Spirit. The chief thought therefore is, Will my ministry at the judgment-seat of Christ be found to have furnished material suited to this building? But while men are the material which compose the building, there have been different services rendered to those men here on earth. All those services will be scrutinized, and what has been for the welfare of the building, what has really edified it, no matter how insignificant it was in the eyes of men, will be approved. What was not that, will be disapproved. Those who are injuring the building by evil work will be destroyed. It is a solemn subject for us all, for while there are those especially responsible in the matter, no doubt, everyone has a measure of responsibility to bear, and will be called to account for it.

QUES. 11.—Kindly explain the meaning of Heb. 10: 26. It surely cannot mean, can it, that a believer can so "sin wilfully" as to lose his salvation?

ANS.—Let us repeat to you what we have already said to others: That a difficult passage—one which is not plain, and needs interpretation—should never shake your mind from the plain passages or statements which admit of no misinterpretation. Take, for instance, John 10: 28, 29. Can any other meaning be put upon it

than that which strikes you at once? The same, though in another line of truth, with Rom. 8: 38, 39. Hold fast to them therefore, and in due time all passages which at first would seem to cloud them will only open up to you new visions of truth.

Sin, spoken of in Hebrews, is not as in other parts of the Scriptures an outbreak of our fleshly nature. It is a turning back from the truth, casting off what we once professed to believe, as many professing Christians do now, alas, in denying the virgin-birth of our Lord, His deity, His sinless humanity, His atoning death, His resurrection, etc., truths which they once professed to hold. That is what sinning wilfully is—a dreadful thing which no one born of God will do, for they, like Peter, will say “Lord, to whom shall we go? *Thou* hast the words of eternal life” (John 6: 68). Send to our Publishers for two excellent pamphlets on this subject, “Fallen from Grace; or, Castaway” and “Perseverance of the Saints.” (Price 12 cts.)

QUES. 12.—What is the meaning of Phil. 4: 3? Were those women who labored with the apostle in the gospel, preachers?

ANS.—He who wrote 1 Tim. 2: 11, 12 would certainly not contradict his own teaching by having women preachers with himself. But there are many ways of serving in the gospel besides preaching, for women as well as for men, if there be only heart for *service*, instead of taking a public place.

QUES. 13.—Was Job a child of God as spoken of in chaps. 1 1 and 2 3 of his book, or not until after he had exclaimed, “I am vile,” in the 40th chapter? Would God speak of a mere natural man as “a perfect and an upright man, one that feareth God and escheweth evil,” as He does in the passages above referred to?

ANS.—That Job was a child of God from the first notice of him, we should have no doubt; he proves it well in the way he meets the assaults Satan makes against him, as you may read in the articles now running in *Help and Food* concerning him. Imagine a man who defeats the devil as Job did without being a child of God! Again, imagine the devil attacking one of his own as he did Job!

Later on, as is the case with every child of God, Job learned some sore things about himself, and some blessed things about God, the end of which was peace and deliverance to his soul, and full subjection to God. Just as we train and discipline our chil-

dren to make them our companions and fit them for usefulness, so does God do with His children. But as our children are just as truly our children and our heirs in their youth as when they have received all their training, so with God and His children. The moment they are born again they are just as much children of God as ever they can be, and they are the heirs of all He has for them, though as yet they may need to learn all about it.

In our life-work in the gospel we have met multitudes of sincere believers, and therefore children of God, who if asked if they had eternal life would not have dared to say, Yes. They would hardly dare think that they had such a treasure abiding in them. In turning them to 1 John 5: 13, as its statements found entrance in their heart, their very countenance changed: God had settled the matter for them. If instead of this we had set them to look for eternal life through their growth in grace, what do you think would have been the effect? There is only one answer, *bondage again*.

From the remarks which you add to your question, we judge you have come in contact with a line of teaching which is seeking entrance among God's people: it first casts a cloud over the grace of God, and if legitimately followed destroys it altogether. It is a modified, but subtle, form of perfectionism; a ladder for self-exaltation. Denying that *eternal life* is received at new birth, it says that the life received then is essentially the same as eternal life, just as charcoal is essentially the same as the diamond, but also with the same difference between them. So a multitude of believers have it only as charcoal, and a few others as diamond. What a sweet morsel this for the Pharisee!

A series of questions occupying four pages of note paper concerning the teachings of Christadelphians has been sent us.

We are sorry to disappoint the sender, but it is impossible in our limited space to give adequate answer to so much matter. To meet the heresies of Christadelphianism is too large a task for these pages. Our correspondent should read "Facts and Theories as to a Future State," by F. W. Grant. It is the most helpful book we know of for careful examination of these heresies and their refutation by Scripture. Its price is \$1.50, and can be had of our Publishers. "Christadelphianism briefly tested by Scripture" (5 cts.) is also a good little pamphlet on this subject.

EDITOR'S NOTES

Associations COMMUNICATIONS are at hand with questions concerning partnerships in business between believers and unbelievers, between Christians with knowledge and those who give little or no sign of being spiritually alive from the dead. Others enquire if there be any unequal yoke in owning shares in the various enterprises ruled by men of the world. One writes, "I know of a young brother who has gone into partnership with a Unitarian, another with a Socialist, another with a firm made up of Romanists and Protestants, honorable business men but men of the world—and the young have not been without examples of older Christians linked up in the same way. A word in your Magazine on this subject might be helpful."

It is with unfeigned sorrow we read such communications. They are like darts sent in one's bosom; for who that loves God's people and is familiar with the Holy Scriptures, can fail to see that an unequal yoke is one of the most successful snares of Satan to bring about the downfall of children of God, and the destruction of true Christian testimony. Israel's ruin as God's people began in their associations with the heathen nations around them—they stand as a spectacle before the eyes of the whole world. They would not, at first, have dreamed of such a thing as bowing down with them to their idols. They rather would think of lifting the heathen out of their idolatry by associating with them. The invariable result, however, was the falling step by step to the level of

the heathen, until they could bow down with them to stocks and stones and cast alive their infants in sacrifice to Moloch! Horrible end! And it all began by, to their mind, harmless associations. Satan knows it is the fine end of the wedge to let in an irresistible flood of evil. It is a pity to even have to speak of this, for one would think there ought to be in every Christian heart a holy dread of being tied to anyone or anything unfriendly to the Lord Jesus—that precious Saviour whose sufferings for our redemption were so great. Should we not fear to wound His love more than aught beside?

Concerning the owning of shares in the various industries of the land, we are not sufficiently versed in financial affairs to speak with assurance, and unless we can speak as ministering the oracles of God (1 Pet. 4: 11) it becomes us to say nothing and leave each one to his own conscience. But let everyone of us beware of trifling with conscience, no matter at what cost; for a Christian with a defiled conscience is like a ship at sea without a rudder. It destroys the power of discernment, and will turn "good soldiers of Jesus Christ" into "Peace-at-any-price" weaklings.

Without entering into details, but leaving them to the individual conscience, "Be ye not unequally yoked together with unbelievers" is the unequivocal, authoritative command given to the children of God; for "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6: 14.) If for the sake of money we put ourselves under an unequal financial yoke, or for social advancement, posi-

tion, or unholy love, we accept an unequal yoke, or for a popular and easy path we bow down to an unequal ecclesiastical yoke, we will surely reap accordingly, and prove that "our God is a consuming fire" still. To wilfully disobey His command is to defy His authority; it is to challenge His rod, however patient and long-suffering He may be, and considerate of all circumstances.

In reading 2 Cor. 6 one is struck with the tenderness of the argument upon which the apostle bases his appeal against an unequal yoke. He has in the previous chapters set before them the marvelous grace of God of which he is an ambassador. Then he details what has been his course in carrying out that ambassadorship; what he has had to endure to bring to the Corinthians what had so enriched them for all eternity. The more we pay for an object the more we value it, and he values the saints according to what they have cost to the Lord; and he also, as the Lord's messenger, had suffered to bring them Christ's message. His heart yearns for them. Oh, give me a recompense, he virtually says, for all I have suffered to reach you! And he goes on to tell them what would be to him such a recompense. Redeemed by the Lord Jesus Christ at unspeakable cost, he wants them to be separated to Him from all that defiles, as the sacred vessels of the Jewish Temple were separated for sacred uses only. Redeemed by Christ they were His peculiar property, left here on earth only for Him; henceforth to find their pleasure in pleasing Him and serving Him acceptably.

Men will call this narrow-mindedness, no doubt. My brethren, young or old (the old only the more

guilty if they have gone into paths of disobedience), what is *your* answer? Is it narrow-mindedness to *you* to be obedient to our Lord? Oh, no! we are sure it is not, but the things of the present have had too much weight, too much importance, and they have dimmed your sight. There is, thank God, a remedy: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2: 1). If we go to Him with our sins, humbly confessing them, He will not push us away. He will cleanse us from all our unrighteousness, and with hearts unburdened and refreshed we will bear renewed and holier testimony to His blessed Name. We will say with the psalmist, "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations" (Ps. 89: 1).

Is government opposed to grace? THERE is a widespread tendency to annul God's government by means of His grace, as if the two were inconsistent with each other. This is a grave error, and its effects are most serious. If God has freely forgiven the repenting sinner, it does not mean that He has ceased to hate evil and to punish it. Nor does the eternal security of the believer shield him at all from a Father's discipline. He is the very one exposed to that discipline; because of being one who is an object of God's favor, he is responsible to reflect God's character. If he does not do this, he will find that, though God's patience is very great, His holiness cannot be set aside, and "our God is a consuming fire." Trespassing against

His holiness surely brings His rod upon us, whether as individuals or a community; even if there be no open trespassing, who among us does not often bemoan the evil tendencies of his nature and pray against them? The answer to such prayers is often painful discipline, because that alone is the effectual remedy. Nothing of this is inconsistent with the grace of God. Indeed it emphasizes it, for it proves God is bent not only on securing us the eternal salvation which His grace has provided, but also in making us fruitful here, that our reward in eternity may abound.

The better we know the grace the more we value the government.

THE BOOK OF JOB

Job's Lament (Continued from page 121.)

In passing through our book, we must not fail to note the exquisite beauty of expressions, both of Job and of all who speak. For if the Spirit of God has seen fit to inspire a writing, He would have us note its form as well as its contents. Thus we have in ver. 9, in the margin of our version, "Neither let it see the eyelids of the morning," or as the clause has been rendered, "Let it not refresh itself with the eyelids of the dawn"—poetry indeed of exquisite beauty.

2. In the second part of his lament (vers. 10-12) Job declares his wish that he had died as soon as he was born, or had been left without care or food. It is sad indeed when one cannot look back to those early days of helplessness with tender thoughts of

the loving care that watched over his unconscious hours. Of all creatures, man is the most helpless and dependent in infancy. It is to "hide pride" from him, and to call forth love in his behalf. To curse his infancy thus was to trample upon what is best in our fallen humanity, and shows a soul far from communion with God. Job had forgotten all the past; the sorrow of the present had eclipsed all else. It is painful to read such words.

3. Death is here described as a rest (vers. 13-19) in which all have an equal share—the old and the young, even the unborn babe; the great and the small alike are at rest; kings whose former palaces have crumbled into ruins, and princes whose vast wealth has all been left, are here at last in profound and equal repose. The wicked cannot trouble them, nor master exact service from his slave; prisoners and their captors find no distinction in the presence of death, that great leveler of mankind. What a picture it is, reminding one of the dread vision of the prophet who sees Pharaoh, king of Egypt, descending into Sheol to share with the great among the nations their common heritage of death—"which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit" (Ezek. 32: 24).

But is this the doctrine, even of the feeblér light of the Old Testament, of the future? Ezekiel did but contrast the former greatness of the nations, now brought low; but Job goes further and puts all in an unconscious sleep, "as infants which never saw light." Is there no distinction between the condition of the wicked and of the righteous

after death? We cannot here go into the Old Testament doctrine of the future state, but the walk with God of His servants, their calm outlook into the unknown future, tell us that they in spirit "looked for the city which hath foundations." The constant contrast between the righteous and the wicked, and their moral unlikeness points not uncertainly to most divergent futures: "The wicked is driven away in his wickedness, but the righteous hath hope in his death" (Prov. 14: 32). In thus blurring the future, Job shows how far his soul had drifted from the truth of God. In plain language he is longing for annihilation, and we know how materialists and believers in conditional immortality have turned to these and similar utterances for support for their unscriptural views.

Let us contrast these utterances of one temporarily forgetful of the great hope planted in the heart of God's children, with the language of faith in the Old and New Testaments. Job's own words are a refutation of his unbelief here; "I know that my Redeemer liveth" (chap. 19: 25). David also said, "I shall be satisfied, when I awake, with thy likeness" (Ps. 17: 15). Our Lord refutes the Sadducees—with whom Job unconsciously identifies himself—as to the Old Testament teaching regarding the state of the dead: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living" (Matt. 22: 32). He points out the fearful contrast between the state of the careless rich man and the believing beggar, Lazarus (Lk. 16). And in the full Christian statements of the Epistles, do such words as "Absent from the body, and present with the

Lord," or, "Having a desire to depart and to be with Christ which is far better," echo Job's unbelieving laments? We can well understand a need for the chastening hand of God upon him if he is willing to give expression to such thoughts.

4. He longs for death (vers. 20-23). Having pictured death as a state of dreamless sleep, Job gives vent to his longing for this *nirvana*. He asks why one so wretched as he should be debarred from the repose he seeks. He adds to this the first of his charges against God, calling himself "the man whom God hath hedged in." Similar language is used in Jeremiah's Lamentations, "He hath led me and brought me into darkness, but not into light. He hath hedged me about that I cannot get out; He hath made my chain heavy" (Lam. 3: 2-7). But he goes on:—"It is of the Lord's mercies that we are not consumed, because His compassions fail not. It is good that a man should both hope and quietly wait for the salvation of the Lord" (vers. 22, 26). We fail to find anything like this in Job's words.

In the New Testament we have still greater triumphs: "We glory in tribulations also, knowing that tribulation worketh patience (Rom. 5: 3); "That the trial of your faith being much more precious than of gold that perisheth," etc. (1 Pet. 1: 7).

5. In his concluding words (vers. 24-26) Job turns from his longing after death to the reasons which make him desire it. His anguish takes precedence of his hunger; he could say with the psalmist, "My tears have been my meat," and may we not find in the latter connection some explanation of Job's misery: "While they continually say unto

me, Where is thy God?" (Ps. 42: 3). Job had lost the sense of God's favor; his sighs gush forth like a torrent *because* he fears God has forsaken him. Lacking a conscious sense of filial relationship (as was natural in the former dispensation, although truly born of God) he could not withstand the torturing doubt that God had given him over to hopeless misery. This fear had apparently been lurking in his heart—possibly even in his bright days—and now it has come upon him! In verse 26 he speaks of a fresh avalanche of trouble before real relief from the former anguish had been given: "I was not in safety, neither had I rest, neither was I quiet" (from the former attack), "then trouble cometh." Our version seems to refer this to Job's condition of former prosperity; he was not dwelling in carnal ease, but walking in the fear of God, when trouble came. While this is in accord with Job's state of soul as comes out later, it seems a little too early to find self-vindication on his part. It seems rather to be the expression of grief at the repeated attacks of misery which he is now suffering; as in the psalm quoted, he could say, "*All thy waves and thy billows are gone over me.*"

But he does not follow the psalmist and hush his soul into submission: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him who is the health of my countenance and my God. Job *will* yet praise Him, but he knows nothing of this as yet. He closes his wail of unrelieved despair, and his friends begin to speak.

(*To be continued.*)

S. R.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 130.)

CHAPTER IV

The Fall of Adam and its Results

IN turning to the record of Adam's fall from his first estate, we are first arrested by the presence of an intruder in the happy home of man. The account of this intruder is given thus: "Now the serpent was more subtle than any beast of the field which the Lord God had made" (Gen. 3: 1). Was this intruder a mere serpent? Weighing the evidences we must answer, No. He appears in the form of an irrational creature, but this stranger seeking an interview with man is plainly a moral being, not a mere serpent which has no power of speech nor the capacity for moral or spiritual things. We must recognize therefore in this particular serpent a moral personality—a spirit-being.

In the light of later scriptures there is no difficulty in identifying the spirit which, under the permission of God, usurped the serpent to gain access to and have communication with man. Ezekiel 28: 11-19 describes for us a spirit-creature of wonderful beauties, glories and powers, and tells us how, without temptation from without, the thought of pride arose from within. Thus he fell from his first estate, abandoned dwelling in God, and became a *sinful* spirit. It was then he ceased to abide in the truth and became the father of lies and a murderer (John 8: 44). It was then he became "the devil and Satan." Rev. 12: 9 identifies this fallen spirit with "the old serpent," the intruder in the garden of Eden.

Let us note that the devil's usurpation of the serpent was not a Satanic incarnation, but rather a *possession*. Spirits have not the power to *become* beasts or men, but may take possession of them if God permits. We need not hesitate to say that the serpent was a real serpent, one of the many "beasts of the field which the Lord God had made." Satan, in his enmity to God and determination to thwart His purpose, took possession of the serpent to hide his personality, probably, to disarm Adam of suspicion as to his spirit-being.*

A further consideration of the record will furnish ample evidence that this intruder is an *enemy of God*. His very first utterance is a question about God—a question suggesting an evil view of the character of God. His next is a flat denial of the word of God, and this is followed with a reason why God's command should not be obeyed. In all this, a strong animosity towards God is plainly manifest. In the light of later revelation we may add it shows determined opposition to the purpose of God. It is quite possible, and I think more than probable, that before the fall of this highest and greatest of created spirit-beings, God had intimated His purpose to raise up from among His moral creatures One to occupy His eternal throne. It would seem from the passage in Ezekiel already referred to, that the very angel especially appointed to safeguard the throne of God, coveted it. Pride of his perfections originated within him a pur-

* In the demoniac of Gadara (Luke 8: 27-33) we have a striking example of the identification of the demons with the man, who speak as one. When cast out of the man they enter and act in the swine.—[Ed.]

pose to seize upon the throne, and to crush any other claimant. We cannot read the record of Satan's efforts as recorded in the Scriptures without being convinced that from the beginning down through the ages he has been searching for the indicated Ruler.

To us now as we read Gen. 3: 1-5, it is easy to see the intruder in the garden of Eden had designs on a possibly appointed Heir to divine sovereignty. How far Adam might have discerned the animus and purpose of his visitor is quite a different matter; but it is evident he could not have mistaken the serpent's voice for the voice of God with which he was familiar (see Gen. 1: 28-30; 2: 16, 17). Again, Adam had the wisdom to discern the characteristic natures of the animals and to correctly name them (Gen. 2: 19). It would thus seem clear that he must have recognized the presence of a supernatural being, for a serpent speaking and reasoning as a rational being was contrary to its nature. Animosity against God was also manifest, an attack on God's character was clearly apparent.

There is no need to dwell on the distinction between the woman's responsibility and that of the man. If, through being deceived, she was first in transgression, took the lead in it, it was on her part a violation of her subordinate position under the man a violation she voluntarily made. She deliberately ranged herself with the intruder. She had no excuse for being deceived; no necessity of being beguiled. Her position as in subjection to Adam was her protection against this. To have maintained the place God had put her in would have preserved her from the serpent's subtilty.

But if Adam was not deceived, he followed the woman—did it deliberately. He willed to follow the woman in transgression. Between maintaining his own God-given position of headship over the woman, and following her in disobedience, he freely chose the latter.

Now to realize the nature of this tragic event we must remind ourselves that Adam possessed a moral nature. God had constituted him a moral being—a being capable of moral acts. We must also remember that God had intimated to him his privilege to learn the distinction between good and evil, but in fellowship with God, not through practical experience of, not by participating in, evil. Against this he was solemnly warned. He was told what he would forfeit by taking part in sin. It is after this that the intruder presents himself with, so to speak, a cup containing moral poison which he offers to Adam; and, alas! persuades him to drink of it.

In voluntarily taking this poison, Adam *misses the end* for which he was created. He was a being specially designed to glorify God in a way no other creature could; but, in yielding of his own will to the tempter's advice to disobey God, he failed to fulfil that design. He came short of glorifying God. In missing the moral purpose God had in view in his creation with the endowment of moral capacities, he also missed the privileges which God had connected with the fulfilment of this moral end. He missed the right to continue in the conditional immortality in which he had been created—an immortality in which the material body was to share with the soul in a state of immortal life, in

which the body would be suited to participate in the highest functions of the immaterial spirit. But in saying that by his act of disobedience Adam missed the end for which the Creator had designed him, is not fully describing it; it is only one feature of it. By this act he also trespassed on the moral conduct which his Creator and Benefactor had imposed upon him. The missing of his end, we may call *failure*; as going beyond the rule to which he was to be subject, it is *transgression*. If he failed in the accomplishment of his responsibilities, of fulfilling his duty to God, it is also true that he went beyond what he was authorized to do. This aspect of his act was a transgression. We find it so spoken of in Scripture (Rom. 5: 14; 1 Tim. 2: 14).

Adam's disobedience had also the character of a *defection* from God. He stood in certain moral relationships to God—some of which are permanent. Having been created a moral being, the likeness of God is upon him whether in obedience or disobedience, though sin has sadly defaced that image. In his sinless condition, God looked upon him with complacency, and Adam was happy in this intimacy and fellowship with God practically realized. But when he drank of Satan's cup, the harmonious conditions in which he stood with God were violently broken. It was apostasy—turning away from the truth.

This disobedience had also the character of *rebellion*. It was a deliberate rejection of God's authority, the refusal of God's will; it was taking sides with one in open rebellion against God. This was *revolt*—against truth, against law, against God. It was not inability to withstand a superior force, but

a wilful surrender of right and of obedience to His Benefactor who had clearly laid the issues before him. By disobeying he voluntarily set up his own will against the will of God, refusing Him as the dictator of his future, to be his own master. As this was not an act of ignorance, nor of weakness, it was *iniquity*, and *rebellion*. In his deliberate disobedience Adam was violating known relations to His Creator. In this light the iniquitous character of Adam's disobedience is very manifest.

Looking at the act as having these characteristics we can only regard it as a *tragic* event—a great moral catastrophe. It was an act in which Adam dishonored both God and himself; it was abandoning uprightness and purity, and deliberately choosing to be in a sinful state! What a fall! What a fatal choice!—thus to turn the back on the Giver of all the good possessed, to be independent of Him to acquire a practical experience of evil! It was deliberate self-destruction!

If Adam's disobedience was of such a nature as I have described, how abhorrent to God, to whom in the purity of His nature, in the absolute perfection of His holiness, in whom is no admixture of darkness, it was impossible to recognize sin, or have fellowship with a sinful, rebellious creature! God cannot concede to sin the right to be; its existence and presence in His universe must be as an *outrage* to Him. He must necessarily *condemn* the sinner.

(To be continued.)

C. CRAIN.

THE SECOND COMING OF CHRIST

IN presenting the truth as to the second coming of our Lord Jesus it is imperative that we follow the clear lines of Holy Writ. The New Testament is full of this subject from Matthew to Revelation. But we must distinguish, and not confound the closing part of our *Christian* age, and that of the next or *Jewish* age—the last week of Daniel's prophecy; the last half being the time of the great tribulation. The present dispensation is called the "Day of *Grace*." Daniel's last week will be characterized as the "Day of *Trouble*" (Jer. 30: 7). Isa. chap. 37 is a picture of that time. The millennium, which follows, is a period called the "Day of the Lord. The eternal state which follows the millennium is styled the "Day of God" and also the "Day of Eternity" (2 Pet. 3 12, 18, *J. N. D.'s Trans.*). Each of those "days" has characteristic features which we do well to keep clearly before our minds to have those scriptures before us correctly.

In Daniel, as also in Revelation, chaps. 6–19, dates are given, but none of those dates refer to our Christian age. To observe the characteristic features of our age as given in the Epistles, and the characteristic features of Daniel's last week as given in the prophecies, is most important; they should not be confounded.

Some of the features which apply to the close of the Christian age have for long been manifest the moral and spiritual darkness thickens day by day; but nowhere in the New Testament have we the least hint as to how long these characteristic marks

may continue. Hence, our dispensation is one in direct contrast to Israel's, in which times and dates are given. We are now about 1900 years on in our Christian age. The spirit of lawlessness had already begun in the apostle's day. How much more now. The spirit of antichrist had begun in the days of the apostle John, which, for the apostle, was an earnest of the close of things on earth when *the* Antichrist himself would become manifest. Other evils have arisen since the days of the apostles, as predicted by them, and we are surrounded on every hand with these sad marks—a full proof to us that the world is not getting better. Evil men and seducers are waxing worse and worse, and this will continue until the end (1 Tim. 4 1-3; 2 Tim. 3: 1-13).

The world is now confronted with an appalling war. We should not under-estimate the gigantic struggle now going on amongst the nations. But even this is not the worst. Darker days are yet in the future. Wars, energized by more than human agencies, will follow our age; they take place after the coming of our Lord Jesus Christ for His own (1 Thess. 4: 13-18). Armageddon, as presented in Rev. 16, will take place at the close of Daniel's last week—the close of the Day of Trouble. To have our mind calm and stayed by the word of God is the great thing for us.

Predictions concerning the present war are very harmful. Scriptures which refer to Daniel's last week, if applied to the present war, are most confusing. We have seen and heard such predictions during the last half century, and the enemy has used them to confuse many, and to discredit the

truth. Let us all be warned, and use great caution concerning events as they are now taking place.

1. Within our own lifetime we can remember the great war that was waged between Russia and Turkey (and be it observed, these two powers come within the scope of the prophetic Word), and some thought that the end was at hand. But that conflict passed, peace was restored, and the Lord did not then come.

2. Since that time, less than a quarter of a century ago, Greece entered into conflict with Turkey to sever the Island of Crete from Turkish rule. Many thought this might lead to the end; but the great Powers of Europe restrained Greece, and temporary peace was restored.

3. Italy of more recent years entered into war with Turkey, and wrested from her part of Africa and some islands of the Mediterranean. Students of Scripture watched this conflict with great interest, especially when it was thought that Italy might take possession of the Land of Palestine. Italy also comes within the scope of the prophetic Word and will have to do with events in the last week of Daniel's prophecy. But peace was again restored, and the Lord did not then come.

4. Of more recent years the Balkan States united in a war against Turkey, and many thought now the end was to be reached. But even that bloody war came to a close, and the end of the age has not come.

5. Now we are in the second year of a war which surpasses all that Europe or the world has ever yet known or witnessed. What a call for prayer to the whole Church of God! What earnestness

this dread conflict should awaken in the hearts of all the redeemed people! Fellow-Christians, how have these terrible calamities wrought in our lives? It is clear that the present world is yet an evil world. As thousands day by day are violently thrown into eternity, oh for hearts to be stirred and energized by the Spirit to walk before God, and serve the Lord with increased devotion!

Yet, amidst this dread conflict, let us beware of premature predictions concerning the second coming of our Lord Jesus on that account. We cannot say that this is the last link in the chain of great events to bring in our Lord's second coming. This *may* be the last, but, as we have said, times and dates do not form part of the Christian dispensation; and it is very important to note that in all the New Testament no war is mentioned after that predicted by the Lord concerning the Romans' destruction of Jerusalem (Luke 21: 20) until we open Revelation, at chap. 6, when the same empire *revived* will once more come to the front. Wars and rumors of wars will *then* fill the air until the final struggle—the battle of Armageddon. This is important to note.

Paul's whole ministry, in which are fully made known the characteristic features of our age, giving also the marks of its close, passes over this entire subject, and never once mentions these struggles, or wars amongst the nations. If it has not already been observed, the reader will do well to read the passage referred to in Luke 21, and then John 14, which gives the Lord's promised return for His own (and through the whole New Testament), and no war is presented as a charac-

teristic feature of our closing age. Throughout the Christian dispensation wars have been many, but the entire New Testament passes them all over, and gives them no notice whatever. This silence of Scripture ought to cause special inquiry, and produce moderation as to predictions at the present time.

These solemn events should have a voice to us, surely. They show how barbaric men *are* under their veneer of culture and refinement. With all the privileges that the most enlightened parts of the earth have enjoyed, we see that human nature abides the same, *depraved, sinful, cruel*. The first three chapters of the epistle to the Romans are verified before our eyes to-day—"None good," "Feet swift to shed blood," "Destruction and misery in their ways," "The way of peace they have not known," and "No fear of God before their eyes."

But we must turn away from all these conditions—national, political and ecclesiastical, and as we view the second coming of our Lord Jesus, stand upon a safer foundation—the unerring word of God, and the promises left us by the Lord Jesus. Do we believe His coming is near? If so, what is our basis for such a belief? If the New Testament is carefully read, from the 14th chapter of John, where the Lord Himself says, "I will come again and receive you unto myself, that where I am there ye may be also," throughout, to the close of the Church history in Rev., chap. 3, the Lord's return is ever presented to the Church as its hope. From the infant days of the Church the second coming of Christ was ever before them. Wars gave them

no evidence of the near approach of Christ's coming. It was the promises given by Christ and by the apostles that formed the basis of that hope. When the Thessalonians turned to God from idols to serve the living and true God, and waited for His Son from heaven (1 Thess. 1: 9, 10), no great political event was occurring, yet the Church has never since been so stirred by, and joyfully looking for, that blessed hope. They were waiting for the fulfilment of His promise, "I will come again." Their hearts were encouraged in this hope by the pen of the apostle, "A little while, and He that shall come will come, and will not tarry. The sure word of God, we repeat, was the firm basis upon which they looked for Christ's return.

Is it not a mark of the Church's deep declension that events such as these are required to stir us to look for the Lord's second coming? Does it not prove that we are not searching that Word as for hid treasures? Does it not prove that we are not hanging upon that *special promise* left us before He went away, and that we are not making that blessed hope our meat and drink continually?

Were they wrong in those early days in waiting for the Lord's return? Surely not. It was their bright morning star. They looked for it, they longed for it; but grace withheld that longed for hope in order that the longsuffering of God might be fully expressed to this poor world. But the sands of time are running through the glass. Some day, how soon we cannot say, the last grain shall drop; then, whether war is present or not, the whole Church will rise as one to join her glorified Lord in the air, and be forever with Him.

Passing over the whole Church history till about 80 years ago, the midnight cry then was heard, "Behold He cometh, go ye forth to meet Him." Surrounding events did not lead to that cry. Men searched their Bibles. The Holy Spirit illuminated its pages, and that blessed hope was once more found and its power realized: "The Lord Himself shall descend from heaven;" "Surely, I come quickly. The truth as to the Church—the Bride of Christ—was also recovered, and the Bride then answered: "Even so, come, Lord Jesus." And this is the true spiritual attitude of every child of God, to be looking and waiting for the Lord at any time. Let this blessed hope be yours and mine, dear reader, sanctifying every day of our life.

Times and dates refer not to our time and day, we repeat, they refer to the time following the rapture of God's people to heaven. After the Church's translation to glory, an earthly people with earthly hopes and earthly promises, with dates, years, months and days before them, will watch the occurring events with the greatest concern. That period will divide into two parts: the first three years and a half shall be marked by certain characteristics, and the last three years and a half by different ones. To this period Matthew 24 refers. In the first half of those seven years, there shall be wars and rumors of wars, but our Lord tells them, "See that ye be not troubled *the end* is not yet."

We have previously referred to the importance of having Scripture in its right place. The passage just quoted has again and again been taken out of its true setting and placed in our dispensation,

which is greatly confusing. The passage refers to the end of Israel's history, to Daniel's last seven years, and has no connection whatever with the Christian age. In that chapter the sign of His coming and the end of the age do not refer to the Christian age, nor to Christ's coming to the air, but to the period *following* our dispensation. In this verse our Lord says, "See that ye be not troubled, the end is not yet"—other things must transpire before the end of that period. The gospel of the kingdom must be proclaimed by the Jewish witnesses. The abomination spoken of by Daniel the prophet (an idol worship set up in the temple at Jerusalem) must be set up, and other signs recorded in this chapter. Immediately after the tribulation of those days they shall see the Son of Man coming in glory and power to inaugurate a new era upon earth, a period called the millennium, when Christ will rule *over* all the earth.

With this chapter clear in our minds, we may return to our present age, and from a New Testament standpoint look up to heaven where Christ has gone, and, according to His promise, look for Him who loves us and gave Himself for us. This is of prime importance for us as God's people. The Christian heart hangs upon the promise, believing it is near, even at the door.

Christ was first promised in Genesis (chap. 3:15). Faith, in God's people, ever looked for His coming. Skeptics may have said, "Where is the promise of His coming?"—after 4000 years the promise was fulfilled. The Babe was born in Bethlehem according to prophetic scripture. Now that God's Son has been rejected, crucified, has risen from the

dead, ascended up to heaven, taken His place at God's right hand, the promise concerning His coming again is presented to us. At God's appointed moment, as the promise of the Old Testament concerning His first coming was fulfilled, so will His promise to *us* be.

Let us afresh gird our loins, trim our lamps, and be like unto men who wait for their Lord.

A. E. B.

"I AM SICK OF LOVE"

THESE words, found twice in the Song of songs," express the perfect satisfaction the heart finds in Christ.

In chap. 2 the spouse is seen sitting in the presence of her "Beloved" enjoying the rich clusters of *truth* that drop from His lips. He giving, she receiving, the fruit so sweet to her taste. For her it was "a time to keep silence," for Him "a time to speak." Sitting and silent she gives Him the joy of ministering to her. Lovely attitude! Well may we covet such a place in this day of restlessness.

Love delights to serve as claims are upon us, but ability to serve is acquired while in the quiet of His presence. There we neither see nor are seen by others, save by "Jesus only." The heart undisturbed drinks freely, and treasure is stored. Thus furnished we become channels of blessing to others, as from the store gathered in His presence "things new and old are brought forth. Such ministry meets the needs of men.

Brought next to the "banqueting house, the

sense of His *love* overwhelms her. "Sick of love" she now seeks "stay" and "comfort." Her words tell how deeply she had drunk of that full flowing stream; so deeply that only fresh tokens of His love can satisfy her. She is but drawn closer, and there finds *rest*.

Truth, love, rest are found in Him. Ah, to drink deeply of the "love of Christ!" Love of "this present world" will find no lodgment in a heart thus filled and satisfied. The "reproach of Christ" rather would be esteemed "greater riches than the treasures of Egypt," whose fairest offers would fail to allure. Alas, that many of those dear to Christ should, Lot-like, seldom lift their eyes higher than the "plain of Jordan," so engrossed are they with the things "seen" and "temporal." "The things which are not seen" and "eternal" are thus obscured. What a loss now and "in that day"!

The second time the words are found in chap. 5. A great change had come over her. She had sadly failed. His voice had been heard telling of suffering passed through to reach her, while tokens assuring her of the constancy of *His* love were left as He withdrew.

Awaking to a sense of her shameful treatment of Him, and her own loss, she rises and opens to Him only to find that He had withdrawn Himself. Her bowels are stirred for Him—her actions showing the place He had in her heart. She seeks and calls, but He answers not. Sorrow and exercise are hers now, until thoughts of Him and of His love possess her, and she cries once more, "I am sick of love." Occupied with Himself she forgets

the "things which are behind," forgets about herself, so enwrapt is she with the beauties she finds in Him.

Her heart has found its rest again; and presently she speaks out of its abundance. Bubbling over it requires no effort to spread before others the beauty that she sees in Him. Her failure has endeared Him the more to her. It is His *person* rather than His truth or love that is now the theme upon her lips. Rich and wondrous theme for sinners saved by grace to dwell upon!

The time of *our* confession of Him is drawing near its close. Blessed are the overcomers. Lord, give us the tender and exercised conscience, and truly separated heart! Keep us for Thyself "a spring shut up, a fountain sealed, that we may refresh and gladden Thy heart. The joys of heaven will soon be ours, Thy face seen, Thy praise our eternal employ.

W D.

ANSWERS TO CORRESPONDENTS

QUES. 14.—Would you kindly explain 1 Tim. 2: 15; also 1 Pet. 4: 1-3?

ANS.—(1) In 1 Tim. 2: 8-10 the apostle has been giving directions concerning the relative behavior of men and of women in the House of God. To explain the reason for the directions there given, he refers to the creation and to the fall, which naturally brings to mind the sore penalty put upon the woman for her part in the transgression (Gen. 3: 16); and according to the character of Christianity to those in affliction, he gives her the comforting promise that she will be "saved in childbearing (brought safely through her danger and sorrow) if they continue in faith and love and holiness with sobriety." What a comfort for godly motherhood! For what could give more pain to a godly

mother than to think that, in the pains of giving birth to children, she was under the displeasure of God. This promise removes all such fear, and gives her holy courage, while the sentence of God is nevertheless carried out.

(2) The passage in 1 Pet. 4: 1-3 refers to what Christ passed through here as He encountered "the contradiction of sinners against Himself." He suffered *from* sin as He met it, as He also suffered *for* it on the cross in atonement. We (Christians) also suffer *from* sin when we have come to Christ and apprehend our salvation by His cross. The man who *practises* sin does not suffer from sin, but enjoys it; but we who know what sin has cost our Saviour to atone for it, do not practise it any more—though, if unguarded, we may yet fall into it; we resist it, and this resistance produces suffering in us too, though in a very feeble way to what it was in our Saviour, for sin is *in* us as well as around us.

Refusing sin makes us sufferers in this sinful world. It also constrains us to go against the current of this world. Therefore every faithful Christian is a sufferer here, and will be until the Lord comes and takes us where sin is no more.

QUES. 15.—What is the meaning of the expression "Condemned sin in the flesh" in Rom. 8: 3? Some here teach that "sin could not have been condemned in the body of Jesus if it had not existed there." It sounds badly, and I would be glad of what help you can give.

ANS.—Persons who thus suggest the existence of sin in our Lord grievously dishonor Him. They not only violate specific declarations of Scripture, such as 1 John 3: 5, "Ye know that He was manifested to take away our sins; *and in Him is no sin*," but it violates the whole tenor of Scripture concerning Christ. All the sacrifices offered upon Jehovah's altar according to the law, were to be "without blemish" (Exod. 12: 5; Lev. 1: 3; 4: 3, etc., etc.); and not only outwardly so, but the victim was "flayed" (skinned) and divided in two, exposing *all*, without and within, under the eye of God for His acceptance. If any trace of sin could have been found in Christ's person or life we would have no Saviour; for one who is himself under condemnation cannot deliver others in the same condition. But God, whose holy eye saw in Christ only absolute perfection, declaring of Him, "This is my beloved Son, in whom I am well pleased" (Matt. 3: 17), "hath made Him, who knew no sin, to be sin for us, that we might be made the

righteousness of God in Him" (2 Cor. 5: 21). Thus upon Christ as our *Substitute* God poured His full judgment, not only of our sins, but also of the sin which is in us, in which we are born, "sin in the flesh"—the tree which produces the sins. He condemned it there, and so "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8: 1). "Sin in the flesh," and the "sins of the flesh"—everything that could hinder God's purpose to identify the people of faith with His Son—is removed. As they were by nature in Adam a sinful family, so by the new nature, received in new birth, they are now in Christ and Christ in them—a holy, spiritual family.

It is the blessed power of this new life in Him that is called "the law of the Spirit" (ver. 2), and which, when truly apprehended, gives full deliverance to our souls, and sweetest communion with God. It is the eternal life from Jesus flowing into His own, including them all in one bundle of life with Himself.

QUES. 16.—Please give a word on Hebrew 6: 4. It seems that if they were partakers of the Holy Ghost, they could be saved and then lost again.

ANS.—Your question is already in measure answered in our previous No., *May Help and Food* (Ques. 11). Let us say again, however, that John 10: 27-29; 5: 24; Rom. 8: 38, 39 are plain statements which need no interpretation, which any one can understand, and which, if they belong to the word of God, cannot possibly be contradicted by any other part of the word of God. Cling to them in your soul as a tree clings to earth by its roots; and gradually, as you grow in grace and in knowledge, all other scriptures will fall into line, even the most difficult. Being "partakers of the Holy Ghost" does not necessarily imply the being *indwelt* by Him. One could easily be a partaker of a man's hospitality with all the comforts of his house without being a child of his—yea, even while being his enemy. It would be awful guilt, even as seen in this chapter and in the tenth; but while it is a solemn warning, to the child of God as well as to all others, showing the effect of professing Christ and then denying Him (as "Higher Criticism," alas, and other antichrists do), it cannot be applied to God's true children, as verse 9 shows.

EDITOR'S NOTES

Two Incidents and their Lessons **FOUR** chapters in the book of Genesis (42-45) give us a detailed account of Joseph's manner with his brethren when they came to Egypt after food. They are important chapters, giving us, as Genesis does all through, the germ of great principles developed afterward in the body of the word of God.

In these chapters Joseph occupies, in a figure, the place and office of our Lord Jesus Christ—chiefly, no doubt, as in relation to the Jews at the end, when they are brought to repentance, but acting on the same principle with offenders among His people at all times.

The low moral state of Joseph's brethren had culminated in a serious wrong. With murder in their hearts they had sold him into the hands of strangers, and had stifled in their hearts the sense of this guilt, all the years of God's patience with them. No doubt they had found various excuses to hush right feelings in their hearts and allay their consciences. Was not their younger brother attempting to dominate them, as his dreams and visions indicated? Was he not assuming to be a reformer by reporting their evil ways to his father? At any rate he disturbed their peace, and he must be disposed of. Envy, that cruel monster, had hold of them, and it shrinks from nothing to reach its end. It hardens the heart, deadens the conscience, and brutalizes the tenderest feelings. A young brother's pleadings and an aged father's mourning are insufficient to move it.

But they had reckoned without God, and without

His unchangeable, inflexible decree that "God requireth that which is past" (Eccl. 3: 15), whether of sinners at the coming day of judgment or of saints now. Accordingly those stout-hearted sons of Jacob are brought to hunger. Nothing humbles human pride like fasting if long continued; and "when Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9). The case rests with God now, and with Him they are about to have to do. They are driven to Egypt for corn, there to be brought face to face with the guilt they had well-nigh forgotten. Joseph recognizes them at once though they do not recognize him. His heart would have prompted him to throw himself on their necks and embrace them. It would have been the short and easy way—the way self-indulgent man likes. But Joseph is, first of all, the "man of God," and such know that "the wisdom which is from above is *first pure*." He has no selfish end to serve, no theory to uphold, no pride to save by the hiding of his family shame. All with him is seen by the light in which he walks. In matters of state he might be a diplomat, but not here. It is not a matter between statesmen or business men, but between brethren, and only cloudless communion can satisfy him here. All that hinders that must therefore be honestly met and righteously ended. Nothing stirs guilty people like the voice of offended justice. Accordingly Joseph "made himself strange unto them, and spake roughly unto them and said unto them, Ye are spies; to see the nakedness of the land ye are come." What solemn things, involving their very lives, to be accused of by a man in

whose power they are. It must have awakened the remembrance of the hour when their brother was once in their power, pleading for his life and his liberty, and they would not hear.

Quailing under the imperious words of the ruler, they tell things to clear themselves which only bring them into more trouble. They must now produce Benjamin, or be reduced to starvation. They are imprisoned three days. But the repentance wrought by the Spirit of God never leads to despair, so Joseph comforts them by telling them he fears God. They know the true God, that He is merciful, and a man who fears Him would show mercy. After this he sends them home with corn, but charges them to bring their youngest brother when they come again.

This course had effect, for "they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also *his blood is required.*" What an hour of awakening!

But the depth of their soul has not yet been reached. The finer sensibilities so long dormant must be re-awakened. So "Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way." How different this is from the rough words, yet coming from the same man, but to touch different cords in their being. Their souls are awed by it. What can it all mean? They

will fully understand only when, face to face again with their brother, he says to them in an outburst of weeping, "I am Joseph;" for how can love and grace be understood except in the presence of the light which exposes all the sin. Until then their distress may engross them, but before his very face who knows all the depth of their guilt, the true sense of it alone can be reached. Therefore all things combine to have them return to Egypt and stand before Joseph. How painful and manifold are sin's results, until realized and judged in the light of the Lord's presence—not merely by the pains it brings—we are forgiven, reconciled and brought back to a sweeter communion than ever before.

THE LESSON

If we know and love "the communion of saints," we will wait patiently till God has wrought an unquestionable repentance.

Our second incident is related in 2 Samuel, chaps. 14 and 15.

Absalom had slain his brother Amnon and fled to Talmai, king of Geshur, his Gentile mother's father. In such environments he would probably be praised for his act of revenge rather than reproved for his crime, and praising a sinner is not likely to lead him to repentance. At any rate, before Absalom proves himself a repentant man, a movement is set up to recall and restore him. The enemy of Israel promptly finds suitable elements for his ends: David himself, who loved Israel, is the chief instrument for this unholy work. His "inordinate affection" for his son, whose beauty flattered his pride, and perhaps the demoralizing

effects of his own recent downfall had weakened the powers of his soul; government in his hands had dropped to a lower plane. "David mourned for his son every day." Absalom's crime had not exercised David very deeply.

Joab, the selfish, self-willed man, who experienced little difficulty in carrying out any plan, is another instrument, and he soon finds a suitable associate in a wise woman of Tekoah, who can mourn, have two faces, confess, flatter, reprove and bow low to high men as occasion requires. What a combination! And all unwittingly working together to bring on disaster in Israel.

They succeed in their object, but God is not with their success. Absalom aims at domination. He "steals the hearts of the men of Israel." Who would have thought that a people so devoted to David yesterday, would to-day be so easily won to Absalom? But "Except the Lord keep the city, the watchman waketh but in vain" (Ps. 127: 1). Absalom gets himself proclaimed king, causes David his father to flee, brings on a big battle in which many fall, and another page of shame is added to Israel's history.

THE LESSON

If we restore before an unquestionable repentance has been produced, we but take in an enemy.

May we heed the lessons of the word of God. They are landmarks and boundaries which we may not neglect with impunity. God has put them there in love to us, that we may not fall into the same toils and sorrows. He loves us too well to leave us without warning.

“WOE UNTO YOU, YE BLIND GUIDES”

F. W. Krummacher, a faithful German preacher of a century ago, foresaw already in his times the coming in of the destructive criticism which to-day is fast leading Christendom into the apostasy which is prophesied to be the end of this dispensation. He therefore warns of the danger.

YOU who exercise influence over others, take heed that you prove not in this respect the agents of the great enemy of souls; for if through you any weak brother perish, his blood will be required at your hands. Remember that whosoever destroyeth a soul, him will God destroy.

Woe, then, unto those men of talent and acquirements, who, with revolting ingratitude, transmute the gifts and abilities which God has vouchsafed them into weapons of darkness, who under the influence of the great deceiver assault the most sacred things of God.

Woe unto those much admired rulers of literature who, in wicked self-exaltation, use the power they possess over the minds of men, to rivet more firmly the bonds of infidelity and hostility to Christ (take notice of this fact) upon the neck of the present generation, and who exert their genius in preparing those intoxicating notions and anti-Christian systems which delude themselves and others, to their destruction.

Woe to those laurel-crowned heads that cover the kingdom of sin with fantastic enchantments, and overturning every sacred restraint, implant the horrible delusion in the mind that he sinneth not who only contrives to sin elegantly and poetically.

Woe to those whose voices give the tone to the world, who have sufficient talents for becoming the

Ezras and Nehemiahs of their time, but who are a pestilence to the age they live in, by darting forth their wit in seductive and blasphemous falsehoods, and abuse the weak understandings of those who hang in admiration on their lips, in order imperceptibly, under the pretence of superior light, to scatter sparks of rebellion against Jehovah and His Anointed.

Woe unto these betrayers of mankind! Their part will soon be acted. Be not deceived; mistake not the present course of things for the final decision. That decision will be pronounced by Him whose eyes are as a flame of fire, and who weighs with other scales than those of the deluded world, which only pays homage to external glitter. Your glory has its season, like the flower of the grass. "The grass withereth, and the flower thereof falleth away."

AN APPRECIATION

Thy *child*, what *rest* is mine! *Gal. 3 26.*
Beneath a Father's eye!
Encompassed by His love divine,
By precious blood made nigh.

Thy *son*, what *freedom's* mine! *Gal. 4: 6.*
Now by the Son made free,
And in His glorious liberty,
For evermore to be.

Thine *heir*, what *wealth* is mine! *Gal. 4: 7.*
Immortal joys to share;
And in that nightless city dwell,
Where all Thine image bear.

J. F.

THE KEY

TO THE MYSTERY OF DISCIPLINE

THE mystery of discipline
Oft strange indeed might seem,
Yea, to our foolish reasoning,
Like some distorted dream,
Except for Christ, the wondrous Key
Which can unlock all mystery.

This Key will open every door
That seemeth closed to thee,
And clear the mists that often cloud
Thine eyes all tearfully.
Just use it, child of God, and see
How well it fits—how perfectly!

Without it thou wert like a ship
Adrift upon the sea;
But with it (Christ in everything),
Calm shall thy passage be
Through all the things which day by day
Thou'lt meet on life's mysterious way.

It locks the door that leads to sin,
To Satan and to shame,
But opes the door to joy and peace,
For those who love His Name.
Oh, wear it, Christian, on thy heart,
Nor ever let this Key depart.

The testings which recur each day,
The trying little things—
Too small to speak of oftentimes,
And yet they have their stings—
Take all to Christ, and thou shalt prove
His strength, His wisdom, and His love.

So shall the discipline of life
Thy life's sweet lesson be,
Teaching thee more of His great mind
And heart, concerning thee.
Press on, although the task seem long,
It endeth with the victor's song!

H. McD.

THE BOOK OF JOB

(Continued from page 149.)

2.—*The controversy with the three friends* (chaps. 4–26).

The second of the three subdivisions is, as has been said, the largest and most complicated portion of the division (chaps. 3–31). Preceded by the wail of the suffering patriarch (in chap. 3), it is followed by a monologue in which he maintains (in chaps. 27–31) that for which he had contended throughout—his uprightness—but with his sufferings unrelieved, and the dark enigma of the *reason* for those sufferings unexplained. It cannot therefore be considered as a satisfactory conclusion. Job has met *men*, and vanquished them on their own ground; but he must meet and answer *God*, with what different and blessedly satisfactory results! But this does not belong to our present theme.

In the controversy of the three friends we have a unity of thought, based on a common principle. That principle is that all suffering is of a *punitive* rather than of an instructive nature; that it is based on God's justice rather than on His love—though these are ever combined in all His ways. Such a principle necessarily fails to distinguish between the sufferings of the righteous and those of the wicked. Carried, as the friends did carry it, to its legitimate conclusion, this principle meant that Job's sufferings were for sin, hitherto undetected, and that his only hope for relief was in a confession of his sin in order to obtain mercy. Indeed, toward the close of their controversy, the friends apparently lose sight even of mercy for the penitent,

and in the desire to vindicate their principle and themselves, dwell upon the awful doom of the wicked at the hand of God in this world, and with only a greater darkness hanging over the future.

On his part, Job evidently has but little advantage over his friends as to the principle upon which they base their addresses. He too sees that punishment is for evil, eventually for actual sin. Indeed, he takes common ground with them and states with fully as much clearness and force the certainty of the doom of the wicked, both now and hereafter. But Job differs from his friends in this: while they steadily tend to a conviction of *his* hypocrisy and sin, Job faces the awful thought of *God's* injustice. He is led to this by the consciousness of personal rectitude, which he cannot relinquish in the darkest hour. *Why* then is he so afflicted? On the other hand, thank God, he has true faith. Even where he cannot understand, he must believe in God; and this faith remains, with increasing light, through all his sufferings and in spite of all mysteries.

There is a distinct progress in this twofold controversy. The friends, beginning with a measure of courtesy and kindness, are carried forward into ever-increasing suspicion, harshness and denunciation. Job, on the other hand, though overwhelmed at the first, gradually finds a footing for his faith, and emerges from despair into a measure of hope. He thus answers Satan's accusation, and God is vindicated, by the faith of His servant, and can go on to teach him the lesson he so deeply needed.

We must add a word as to this principle of the punitive nature of suffering. Nowhere in the Old

Testament is it enunciated with greater clearness and force than in this book. Elsewhere there is greater prominence given to faith, and to that upon which faith rests—the mercy and goodness of God—"Whom the Lord loveth He chasteneth." But it still remains that the Old Testament view of God and His people makes possible some of the gloom that rests upon Job. It has been well said that the book of Job could not have been written after the coming of the Holy Spirit. Now that the Man of Sorrows has come and suffered as none ever could under the wrath of God for sin; now that God is revealed as Father, and the way into His house of cloudless glory has been opened—a great line of separation has been drawn between suffering for sin and for righteousness, between the wicked and the righteous. The heaviest trials now are but "light affliction which is but for a moment."

Faith, even where it could not reason, always acted thus; and where it was in full exercise rose superior to all sorrow. Abraham laid his son on the altar without a murmur, and even Jacob was not long overwhelmed by the loss of Joseph. In Job, faith is real, but in the background, while the governmental principle of punishment for sin usurps the first place—until Elihu leads up to the great revelation of Jehovah Himself, in whose holy presence another divine principle shines out—the sinfulness of *nature* even in His own people, and His absolute *goodness* as well as righteousness, which will bring in "the peaceable fruits of righteousness to them who are exercised thereby." We are well-nigh on New Testament ground when we

reach this "end of the Lord." But we must return to our immediate theme.

In the controversy, as already stated, there is a distinct progress—in opposite directions—of the friends of Job. The former are getting further from the light, the latter has his face set toward the light. Each of the three friends speaks, Eliphaz and Bildad three times each, and Zophar but twice. To each address Job gives an answer, and, as already said, silences his opposers. The entire controversy may thus be divided naturally into three sections, consisting of the address of the friends and Job's replies to them. Job therefore speaks three times more frequently than each of the friends, and as a rule at greater length.

We may also remark as to the tone of these addresses and replies. The friends grow more severe; Job, from almost complete absorption in his own sufferings, passes into abuse and satire upon his friends, but eventually emerges from that into a high and dignified discussion of the great principles involved. The friends on the contrary are at their best at the beginning; then become suspicious and close with positive abuse.

Another fact must be added. There is a certain measure of knowledge of God. Job's friends were not heathen philosophers, but in all likelihood men who feared God, who were His children, though with but little light. The same must be said of Job with greater emphasis.

We are now ready to take up the details of the controversy. It falls as has just been said into three evident portions:

Section 1.—The first addresses of the friends—

their doctrine of the punitive nature of suffering; Job's despair (chaps. 4-14).

Section 2.—The second addresses of the friends—suspicions and charges; Job rises from despair to hope (chaps. 15-21).

Section 3.—The third addresses of the friends; Job silences them—but the enigma remains (chaps. 22-26).

The numerical significance—in the two opposite directions—is quite clear. The third is the full manifestation where each stands, as the first shows the beginning, and the second the development.

Section 1.—*The first addresses of the friends—their principle of the punitive nature of the suffering; Job's despair.*

Remembering the fundamental error of the friends, we cannot withhold admiration for the force with which they lay down their principle; nor must we fail to recognize the truth of what they say, even though it is perverted. And the sublime poetry of their utterances has wrung admiration even from unbelievers.

This section falls again into the three parts, each marked by the address of one of the friends and Job's reply.

1. Eliphaz—the greatness and justice of God—Job's reply (chaps. 4-7).

2. Bildad—suffering is retribution—Job's reply (chaps. 8-10).

3. Zophar—suffering is for sin—Job's reply (chaps. 11-14).

It will be found that, while all the friends have a common principle from which they reason, they

are by no means without individuality. Each one has his personal characteristics and his own method of address.

Eliphaz, perhaps the eldest, is marked by dignity, the appeal to God, and a measure of entreaty.

Bildad appeals to reason and lessons of the past.

Zophar, perhaps the youngest, is marked by the sternness and impetuosity of his denunciations of sin, and declaration of the certainty of its judgment. All this will appear as we examine these addresses in detail.

(To be continued.)

S. R.

IMMORTALITY IN THE OLD TESTAMENT

The Fall of Adam and its Results

(Continued from page 155.)

HAVING defined, in part at least, the nature and character of Adam's act of disobedience, we must now consider its results in relation to our general subject.

First, it is a fact that through disobedience man, as a moral being, is different from what he was before. In saying this I do not mean that he has ceased to be spirit, soul and body—a complex being with an outward material part and an inward immaterial one. After sin came in, as well as before, man is a rational, moral being; but what a change has been effected in his moral nature! Man is no longer morally what God made him. God did not create a *sinful* being. No element of sin was in his moral constitution as God made him.

As a sinner, man is of the devil; he corrupted

man's nature. Our Lord, in John 8: 38, 41, 44, considering those before Him as servants of sin (see ver. 34) refers their origin in that character to the devil. We find the same teaching in 1 John 3: 8: "He that committeth (practises) sin is *of* the devil." The sinner's character is derived from the devil. His practice is the outward manifestation of a moral nature of which the devil is the author.

Through this moral fall, with a corrupted nature, Adam became a *slave* to sin. Before his fall his subjection to God was not irksome. To an uncorrupted will, obedience was liberty. His mind and heart were in harmony with the will of God, so that it was not bondage to obey. But when the principle of sin was deposited in man's moral nature, it was there as a controlling power, turning his members into servants of sin (Rom. 6: 13 16, 20). He was under the dominion of sin—a dominion from which he had no power to deliver himself—no power to cast out the new element that had found entrance in his moral nature and produced in him a new moral character.

Having consented to sin, Adam came under bondage to Satan. Through sin in man's nature Satan holds sway over him. When he persuaded Adam to disobey God he set up on earth a kingdom of evil, of darkness. It was thus he established his power and became "the prince of this world;" "the god of this age" was thus initiated. Fallen, sinful men are his subjects. He uses them for his own ends. He makes them the instrument of his own purposes. By his control over them he carries out his evil plans. He avails himself of the aspirations, passions and lusts innate in men as consti-

tuted sinners, to guide them in accordance with the age of evil of which he is the author. Through the attractions of sin he leads man captive for his will—a captivity from which man has no power to deliver himself.

We should also remark that Adam having been constituted a “son of disobedience” (Eph. 2: 2, *Greek*), became alienated from the life of God, is at enmity with God, with a will that cannot be subject to God’s rule (Rom. 8: 7). His moral condition is in constant conflict with God; and he is not only out of harmony with God, but also out of harmony with himself. By the introduction of sin he became a subject of internal conflicts—conflicts which he is powerless to repress. Every way we look at it we cannot fail to realize that through the fall man came into a new moral condition; a new character is stamped upon him; the image of God in which he was created is now a defaced image. The impress of a character *not* of God is there.

And how abhorrent this new moral condition must be to God! As a son of disobedience, man could not be otherwise than a “child of wrath” (Eph. 2: 3). Impossible it is for God to take pleasure in a creature made in His image in whom that image has been so defaced. The impress of an opposite character must be intolerable to Him who is holy. How could He have satisfaction or pleasure in one characterized by irreconcilable inward lusts? His love would be sorely wounded, surely, but He could not condone the offence, could not compromise His holiness; His righteousness would require the condemnation and judg-

ment of the disobedience. It may be said, God in His sovereignty is free to forgive. Truly so; but only in consistency with His holy nature and righteous character. He cannot ignore sin, He must judge it befittingly in appointing sinful man to death, and to judgment after death (Heb. 9: 27).

It is not the place here to speak of the grace of God and the basis on which that grace is exercised. That will come before us in the next chapter. We recall that in Gen. 2: 17, God warned Adam that disobedience would bring death. Here, in chapter 3: 1, 9 the appointment is definitely made. We need now to consider this.

We have seen that man was not made to die, that he was designed, not simply for this present earthly life, but to be exalted and spiritualized. But even so, let us remember he did not have life *in himself*; he had it *dependently*. If we say his body was not subject to death we must not forget that it was not *of itself* immortal. It was only dependently and conditionally so. If the natural earthly body given to Adam was not the final and permanent body that God had in mind for him, has Adam's fall rendered it impossible for God to carry out His purpose? If so, God has been defeated by sin; but this we cannot admit while confessing God as supreme over all. In appointing man to death, and to judgment after it, God in no wise changed or abandoned His purpose: it is unchangeable as Himself. But this means that death is but *temporary*, though his life on earth and the spiritualization of his body on the ground of *his own* responsibility has been forfeited. The privilege of eating of the tree of life while *obedient*, is forever forfeited.

Having separated himself from God, the Source of life, he cannot protect his body from death. The cherubim and flaming sword (Gen. 3: 24) proclaim the absolute inability of fallen man to recover himself and acquire the right to live. And if he has forfeited the privilege of living, he has also lost the opportunity, as an obedient man, to be exalted to a higher life—to a life of eternal fellowship with God, with a body suited to the activities of life in its final and permanent form.

The record of God's ways with Adam as fallen shows conclusively that God has not abandoned His purpose. He reveals His resources for the recovery of man and for the accomplishment of the end He has in view. This revelation also shows that death is a temporary thing: it implies that God's judgment of sin is irreversible, therefore eternal. A new Man is to be raised up whose triumph over Satan, the instigator of man's fall, will be so complete that Satan's power will be absolutely nullified. This is what the crushed head means. And here we find the germ of the scripture doctrine of eternal judgment. The foot of the Second Man once placed on the Serpent's head will remain there forever. Men, sinful men, are not to be his captives forever. The eternal judgment to which men are appointed will rob him of his dominion over them. They will not be finally and eternally his spoil, his prey; and this complete crushing of Satan's power implies the resurrection of his dead. If his dead are to be raised and to be judged as men—not as disembodied souls, but as complete men—then death is a temporal thing. The existence of the soul in separation from the

body is of limited duration. The dissolution of the body is only for a time—not forever.

It is not in place here to enlarge on the distinction between the resurrection to life and the resurrection to judgment. That will come before us later on, but it is important to see that in proclaiming the penalty threatened in chapter 2, God is appointing sinful man to a temporary condition awaiting a judgment for which his resurrection is a necessity; and in declaring His ultimate triumph over man's tempter, it indicates that Satan will not be able to retain his prey forever, that death is the limit of his power over men, that the final and eternal destiny of men is to be determined by God Himself. In declaring that by woman, whom Satan had used to accomplish man's downfall, a Second Man would be raised up who would completely and forever crush Satan's power, God was at least giving a hint that a Man would come into the world who would possess the divine power to raise the dead and judge them. Resurrection of the dead and eternal judgment are fairly inferred from the word, "It (the woman's Seed) shall bruise thy head.

Before closing this chapter another question is to be considered. What is the effect of Adam's fall on his progeny? If Adam's moral nature had not been contaminated, it is evident he would have communicated an untarnished moral nature to his descendants, and so a sinless race. It is unnecessary, however, to discuss whether such a race would have been subjected to the same test to which Adam was subjected. I am concerned only with the fact that it was in the pristine condition

in which he was created that Adam was to "be fruitful and multiply." Propagation was not withdrawn from him after his sin, however, but having been morally corrupted this was inevitably communicated to his descendants. The children born of him were in the image, not of the unfallen, but of sinful Adam. His own *defaced*, sinful image was stamped upon his descendants.

All descended from Adam are therefore *born in sin*; they are morally what they ought not to be; and to be what they ought to be, they must be morally reconstituted. This is the work of God. He only is able to undo the work of the devil. He only can deliver fallen man from the dominion of sin and Satan's power.

The great importance of what I have sought to emphasize makes it desirable to give here a brief summary of the main points on which I have enlarged.

First: A reconstitution has taken place in man's moral nature, different from what it was when created.

Second: In his reconstitution a dominion of sin has been set up, in which man is a slave to sin's reign—a captive in the power of Satan.

Third: In this kingdom of sin, man, though an object of divine pity, is necessarily and righteously a subject of divine abhorrence and wrath. As such he is appointed to death and judgment after death.

Fourth: The death and judgment to which sinful man is appointed, is a divine limitation to the continuance of sin's dominion. Death is the end of Satan's power.

Fifth: If death limits the reign of sin and is the

end of Satan's power, then there must be a resurrection of the dead.

Sixth: The judgment after death—Satan being robbed of his prey—will be the establishment of fallen sinful man's eternal destiny.

Seventh: This eternal destiny is a condition of subjection to the power of a Second Man, who in putting His foot upon the head of the Serpent completely subjects all things to Himself—eternally to hold all things in subjection.

Now then, if Gen. 3 more or less distinctly indicates that sin issues in death, and in a judgment after death which will turn the triumph and reign of sin into an eternal defeat, are there indications that any of sin's victims may be spared the doom of sin? To this we will turn in our next chapter.

(To be continued.)

C. CRAIN.

AN OUTLINE OF THE EPISTLE OF THE ROMANS

BY A. E. BOOTH

The Salutation (chap. 1: 1-7).

In Eastern lands people are noted for the order and manner of their salutations—both oral and written. "Peace unto you," was the usual salutation extended. The apostle salutes them here with "*Grace and peace unto you.*"

The Introduction (chap. 1: 8-17).

A word of introduction always followed this salutation, especially if they were strangers to each other. This would set the mind of both parties at rest, and the message would then follow.

The epistle to the Romans has five main divisions, which in their spiritual lessons correspond to the Pentateuch of Moses. Each of these main divisions has its sections or subdivisions.

First Division (*the Genesis*), *Man's Ruin* (chaps. 1: 18—3: 20).

In Genesis we have the fall of man—the entrance of sin in the human race and the story of guilt which followed. In the first three chapters of Romans the guilt of the whole human race is summed up; all are declared guilty, and under judgment before God.

Three Sections in the First Division

(1) The guilt of the *Barbarian*—the uncivilized part of the Gentile world (chap. 1: 18–32).

Note a better punctuation of verse 18—"all impiety, and unrighteousness of men who hold the truth in unrighteousness" (*J. N. D.'s Trans.*)

(2) The guilt of the *Greek*—the civilized part of the Gentile world (chap. 2: 1–16).

Note here the margin of chap. 2: 9, 10 where the word is *Greek*, not *Gentile*.

(3) The guilt of the *Jew* (chaps. 2: 17—3: 20).

Instead of "Behold," in chap. 2: 17, read "*But if thou art called a Jew.*"

The first two sections include all Gentiles, Greek and Barbarian, civilized and uncivilized; the last section, the Jews, who had in their possession the Hebrew Scriptures (the Old Testament).

Second Division (*the Exodus*), *God's Salvation* (chaps. 3: 21—8: 39).

This division presents to us the gospel of God, His salvation and His righteousness; but God's salvation in the epistle to the Romans includes more than justification. First, the salvation of the soul: then successive deliverances, including the

salvation of the body, are the theme of this second division, which corresponds to Exodus, where we get the salvation of Israel out of Egypt. Theirs was a *national* and *temporal* deliverance; ours is *individual* and *eternal*.

Five Sections in this Second Division, and *Seven distinct Deliverances*.

JUSTIFICATION

(1) Deliverance from our sins (chap. 3: 23-26).

(2) Deliverance from the judgment of God (chap. 3: 21—5: 11).

A better reading of chap. 3: 19 is, "And all the world *be under judgment to God*" (*J. N. D.'s Trans.*).

(3) Deliverance from judgment on the Adamic creation (chap. 5: 12-21).

(4) Deliverance from the rule and power of *indwelling sin* (chap. 6: 1-23).

Note: Sin (not sins) is the subject of this chapter. "Sin," the evil propensity or principle, which is in all of Adam's race, abides in us unto the end; it is compared to a master which we formerly served as slaves, but from which we have been freed or discharged by the death of Christ. This is as God views us. Hence, we are now to "*reckon ourselves*" as having died to sin, and alive unto God in Christ Jesus, our Lord. This is a practical and present deliverance.

(5) Deliverance from the *law* as a rule of life (chap. 7).

Note: This implies that by the death of Christ we have also been discharged from the law. We are not under sin as a master (chap. 6). We are not under law as a rule (chap. 7). A discharge has been secured for us from both by Christ's death; and Christian service, under grace, is to Him who has delivered us.

(6) Deliverance from the *presence* of sin.

(7) Deliverance from the groans of a weak and infirm body (chap. 8: 22, 23).

Note: These last two (6 and 7) are at the coming of the Lord.

Third Division (*the Leviticus*), *Nearness to God* (chaps. 9-11).

The second division brought us to the Second Coming of Christ, and the final deliverance of the body. Now, in the third, we are brought nigh to God, there to learn the truths concerning the Second Coming of the Lord more fully, and also *the ways* of the Lord—past, present, and future—in regard to both Israel and the Nations. This part of the epistle is distinctly *dispensational*, as the first two divisions were *doctrinal*.

Enoch walked with God, and the future was opened up to him (Jude 14).

Abram was the friend of God; therefore the destruction of the doomed cities was not withheld from him (Gen. 18: 16-33).

Moses, the servant of Jehovah, was in the secret of God's thoughts, and had the *ways* of God made known to him (Ps. 103: 7).

The disciples as "friends" had the Father's communications revealed to them (John 15: 14, 15). In this favored dispensation, we are brought near, and the mysteries of God have been made known to us—His plans, purposes, etc., are all spread before us for our enlightenment. How diligent we ought to be in view of this—like Enoch, seek to walk with God, and like Abraham, be exercised in prayerful intercession, both as to the Church and the world.

The Fourth Division (*Numbers*) *the Practical Life of Believers* (chaps. 12:—15: 33).

This division brings us now to the practical part of the epistle; as the book of Numbers, it serves to guide the walk and life of saints who are brought into relationship with God.

The various *positions* of a believer are presented—his life *Godward, Churchward, and Worldward*.

The *spirit* in which the life should be manifested is fully expounded, and Christ presented as the perfect example for us to follow (chap. 15: 3).

Note how this division closes the epistle proper, followed by the benediction, "The God of peace be with you all, *Amen*." This division brings us to the end of the practical part, as Numbers brings us to the end of the wilderness journey of Israel.

The Fifth Division (*the Deuteronomy*) chap. 16.

This last chapter, as an appendix to the epistle, resembles the fifth and last book of Moses. The book of Deuteronomy, at the end of the wilderness life, is a *review* of the just completed journey. In this review they were called to "remember all the way" (Deut. 8: 2). It serves as a picture of what the judgment-seat of Christ will be for each believer, of which this last chapter of our epistle is also a picture. There, Moses reviewed the past for Israel; here it is Paul who briefly reviews the service of devoted hearts in various spheres of life, and adds his commendation. Soon these pictures will give place to the final review, when Christ will manifest all for us, and each shall have praise of Him.

Three Sections in this last chapter.

1. The Review:

"I *commend* Phoebe" (vers. 1, 2). A woman thus heads the list.

"Priscilla and Aquila, my *helpers*," etc. (vers. 3, 4). A wife here precedes her husband.

"Apelles *approved*" (ver. 10).

"Tryphena and Tryphosa, who *labor* in the Lord" (ver. 12).

"Persis, which labored *much* in the Lord," etc. (ver. 12).

At the judgment-seat of Christ all believers shall be manifested—the labor and service of each will be reviewed. Rewards for faithfulness will be given—not for outward success. Many quiet and unseen names will be brought to light, then. Many women as Phoebe, Priscilla, etc. will come to the front, having perhaps been little known on earth, but prayerful, devoted, and faithful. The righteous Lord "will bring to light the hidden things of darkness, and make manifest the counsels of the hearts, and then shall each one have praise of God." It will be known then who *labored*, and they who labored *much*.

Then, after all these personal, lovely touches are recorded, comes another benediction, corresponding to what will follow the final review by and by: "The grace of our Lord Jesus Christ *be with you*. Amen."

2. The joint Salutations (vers. 21-24).

In this section we learn of others, in the fellowship of the apostle, to whom the saints elsewhere were dear, because dear to God, and as fellow-members of the one Body. They all unite in the salutations. After this we get a third benediction, "The grace of our Lord Jesus Christ be with you *all*. Amen" (chaps. 15: 33; 16: 20, 24). How these benedictions magnify God's grace, and are a further illustration of how God ever delights to give with a liberal hand. We are indeed the people of a *liberal* Giver.

3. The Epilogue (vers. 25-27).

We have read the apostle's salutation and intro-

duction in chapter I, and have traced out briefly the divisions in outline. But within these outlines the whole epistle resembles a good and large land, a land flowing with milk and honey. They invite the most careful and prayerful study. This ministry from the apostle's pen—how rich, and wholesome!—is intended by the Holy Spirit to lay the foundation of the faith, to introduce us to, and establish us in, the fundamental themes of New Testament doctrine.

Then, in the closing verses, how suited to find a *doxology of praise*. Throughout the entire epistle the stream flows as a pure river, clear as crystal, from the throne of God and the Lamb. Believers throughout the epistle have been made recipients of these blessings. Now, in the doxology, the living water in us springs up unto everlasting life. We are become the happy givers: it is an outburst of praise to God: we enter, in anticipation, the sweet and happy spirit of eternity—of praise and worship:

“Now *to Him* that is of power to establish you, according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but is now made manifest, and by the scriptures of the prophets (or “prophetic scriptures,” *i. e.*, New Testament scriptures), according to the commandment of the everlasting God, made known to all nations for the obedience of faith: *to GOD only* wise, be glory through Jesus Christ forever! Amen.”

ANSWERS TO CORRESPONDENTS

QUES. 17.—Some one here accuses the Bible of being a book of contradictions because in one place it says, "No man hath ascended into heaven, but He that came down from heaven," while in another it tells that Elijah went into heaven without dying.

ANS.—A careful reading of John 3: 13, with what precedes and follows, will, we believe, show that what occupies the Lord's thoughts is not the mere ascending to heaven to abide there, as was the case with Elijah, but a *testimony rendered here by one who had been there*, had come here from there, and belonged there; was therefore truly heavenly, and as able to bear witness concerning heavenly things as in the Old Testament He had told of earthly things.

QUES. 18.—In Genesis we have the account of God clothing Adam and Eve with coats of skin. Does this imply that they were saved?

ANS.—That alone would not, for it might have been done simply as a type of what to us is salvation. But in calling his wife *Eve* (chap. 3: 20) Adam shows his faith in God's testimony concerning the promised Seed of the woman (verse 15), and wherever there is true faith in what God reveals, there is salvation. The measure of spiritual intelligence depends upon the measure of the revelation given, and received in the heart; but whatever the measure of the revelation, the *believing God* is salvation. Abraham believed God's promise of a son when he was old and childless; "*he believed the Lord, and it was counted to him for righteousness*" (Gen. 15: 3-6).

QUES. 19.—Will you kindly answer through *Help and Food* the following question?

If a person has been baptized, on the profession of faith, in the name of the triune God at the administration of the ordinance, is it necessary to be baptized again on any plea whatever? Is not being baptized in the name of the Father, Son, and Holy Spirit, Christian baptism?

ANS.—Assuredly it is, and Eph. 4: 5 affirms there is "*One Lord, one faith, one baptism.*" To repeat it therefore is contrary to the Word, and the destruction of its meaning. Imagine a foreigner coming to this country, renouncing all allegiance to the Power he was under, and pledging solemn allegiance to the Power of this land, then after doing this asking to have it done over again. It could only cast ridicule upon the solemn ordinance.

EDITOR'S NOTES

Truth and Justice SOME one who admires the indeed admirable comment on Lord Chief Justice Reading's sentence against Sir Roger Casement, sends it to us as worthy of reproduction.

THE DAILY CHRONICLE's correspondent, describing the final scene in the Casement trial, says:

"I think few men who heard him will ever forget the summing up of the Lord Chief Justice. Instead of the passionate defense on the one hand, and instead of the cold and deadly accusation on the other, we heard the quiet, even, passionless voice of the Justice seeking neither to take a man's life nor to save it, but seeking to find something which transcends human life, something which is spiritual and not physical, something which is above the fate of individuals, and the fortunes of nations—truth.

"For many of us, as his deep voice sounded through the breathless court, it seemed that justice is a so immeasurably higher and a grander thing even than mercy, that pity for the prisoner ceased to move our minds. Here was something to which all men could look up, all men could honor, all men could reverence—truth and justice; truth and justice unswayed by interests; truth and justice impersonal, unprejudiced, and unsparing; truth and justice such as strong men in every civilized race have always named as the attributes of God."

Would to God that in the Christian sphere the same love of truth and justice prevailed as is here expressed to have taken place in the secular sphere; that truth were loved for its own sake and beauty, regardless of results; without deviation to suit this or that purpose or person; without favoritism, for truth (which in itself is justice) is too high, too noble, too sacred, to be manipulated and made to say

a little more or a little less than it must say. Two and two make four: that is what truth says. To try to make it say three-and-a-half or four-and-a-half to favor some one or something is defaming truth. Nowhere is truth so admirable as in the sphere of which Christ is the Centre. But to violate it there for any motive is accordingly most sad, and obnoxious to God. What a life of suffering was our Saviour's, chiefly because the love of truth and justice had gone from the leaders of the Jewish people. The same suffering has been going on ever since in all lovers of truth. But to them is addressed a most comforting word and encouragement to patience by the Lord Himself. He says, "Blessed are they who do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). When the Lord comes and establishes His kingdom on the earth, righteousness will suffer no more.

**Another
Remarkable Will**

Not long since a remarkable will was made in this country in which the Testator pressed upon his children the necessity of holding fast to the atoning death of the Lord Jesus Christ. He had, no doubt, felt the burden of his own sins and knew the sweetness of the removal of that burden through faith in the atoning work of the Saviour. It was one side of the gospel—the sweet side. The other side, "Repentance toward God," shines out in another will reported by "*The National Geographic Magazine*" (Washington, D. C.) of May, 1916. This will was made by one Marcio Serra de Lejesama, at Cuzco, Peru, in 1589. He was the last survivor of the Spanish

forces which, under Pizarro, conquered the Incas of Peru and destroyed a "civilization" far superior to their own. The preamble of the will which follows is a confession which, in these days of pride and self-justification, is most refreshing and *exemplary*, which is our reason for reproducing it here. Here is an old warrior, of a proud race, humbly unbosoming himself to deliver his soul from further complicity with evil actions in which he had taken part long before. How beautiful is the work of the God of truth in the soul of man!

"First, before beginning my will, I declare that I have desired much to give notice to his Catholic Majesty King Philip, our lord, seeing how good a Catholic and Christian he is, and how zealous in the service of the Lord our God, concerning that which I would relieve my mind of, by reason of having taken part in the discovery and conquest of these countries, which we took from the Lords Incas, and placed under the royal crown, a fact which is known to his Catholic Majesty.

"The said Incas governed in such a way that in all the land neither a thief, nor a vicious man, nor a bad, dishonest woman was known. The men all had honest and profitable employment. The woods, and mines, and all kinds of property were so divided that each man knew what belonged to him, and there were no lawsuits. The Incas were feared, obeyed, and respected by their subjects, as a race very capable of governing; but we took away their land, and placed it under the crown of Spain, and made them subjects.

"Your majesty must understand that my reason for making this statement is to relieve my consci-

ence; for we have destroyed this people by our bad examples. Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house, left it open, only placing a little stick across the door, as the sign that the master was out, and nobody went in. But when they saw that we placed locks and keys on our doors, they understood that it was from fear of thieves, and when they saw that *we* had thieves amongst us, they despised us. All this I tell your Majesty, to discharge my conscience of a weight, that I may no longer be a party to these things. And I pray God to pardon me, for I am the last to die of all the discoverers and conquerors, as it is notorious that there are none left but me, in this land or out of it, and therefore I now do what I can to relieve my conscience.

The Christian spirit is at once attracted to such a man, for his love of truth rises above all his native pride. How soon would all disputes and wrangles and divisions end if such a noble mind prevailed among the people of God.

Why does it seem so hard to some to say, We have sinned? Could it be that they have imbibed the idea that they have reached a point in their Christian experience above the danger of sinning? that because the Spirit of God dwells in them they are immune from the attacks of the flesh or of the devil? and that to confess sin would be coming down from a fancied height?

A BRIGHT CONSTELLATION

III.

(*Continued from page 64.*)

(2 Kings 4.)

IN our first paper on this subject we have touched on the root of what is now before us—the journey of Elijah and Elisha together as illustrating the journey of our Lord Jesus Christ through this world. The results of this—sweet fruit indeed—follow in the chapters which are now to occupy us. Delightful work it is to trace the outcome of the visit of the Son of God to this world of ours. He came; He suffered; He obtained eternal redemption for us. He has gone home again. We reap the blessed results.

Our present chapter opens with a woman in trouble and great need. As light reveals things which are not seen in the dark, so the passage of Jesus through the world has made manifest much that was hid. Diseases and ailments but dumbly felt by men before were now made manifest, and they crowd around Him for healing. So this woman's distress is brought out by the presence of the Prophet. Preach reformation or anything but Christ, and needs are not made manifest. But preach Christ, and soon men show their need and distress of soul.

The woman's husband is dead. She is in debt, and as righteousness demands payment of the debt, her two sons are to go into bondservice to pay it by their labor. True picture of the sinner this is. All communion with God has been broken by sin, as a

widow bereft of her husband. She is in debt, even as the sinner is toward God. Justice demands payment, as the law thundering from Sinai, but Christ suffered on the cross to meet its claims and deliver from it.

But this is the gospel of the grace of God, which comes in so sweetly to deliver and restore us to happy communion with God. This gospel meets our need from two sides, and is presented from these two sides.

The apostle Paul presents it from one side especially, and the apostle John from the other. The first reveals man as a *guilty* creature—in debt toward God, and sets forth the work accomplished by our Lord Jesus Christ on the cross to meet the claims of justice and clear us from our *guilt*. The other reveals man's ruined *state*, his need of being *born anew*, and *from above*, and Christ as the giver of the new life—eternal life. There must be a nature according to God to have free and happy intercourse with Him; we have to be born of God, therefore—must have eternal life before enjoyment with God can be realized. This is John's side of the gospel—a work of the Spirit of God within us. This marks John's Gospel and Epistles.

The present chapter of our Constellation presents chiefly Paul's side of this truth—though neither side is ever presented apart from the other; they run parallel to each other. To neglect one side or the other would falsify the true gospel. As with the two rails of a railroad, we must have both.

The woman's need having come to light in the presence of Elisha, he proceeds to meet it. He does not say, What canst thou do for me? but,

"What shall I do for thee?" What a difference between the two! He goes even further: "What hast thou in the house?" he asks. There is a big difference too between, What can Jesus *do* for me? and, What has Jesus *done* for me? If Jesus has yet to die for my sins, then my sins are yet upon me, but if He *has died* for them, then they are no more upon me. They were laid upon Him, and they are gone forever from me and from the face of God. This brings peace with God on a righteous basis.

The woman has nothing but a "pot of oil." Ah, but a pot of oil means the "grace and truth" which came by Jesus Christ. No doubt the poor woman knew as little about the wealth in that pot of oil as many sincere believers now know what the grace of God has for them. They have to learn it, as she had.

The oil had come from the olives, brought down, crushed and pressed. So had grace come by our Saviour's leaving His home in glory, humbling Himself down to the estate of a man; still further, by suffering death; and further yet, by submitting to the malefactor's death—the death of the cross. Righteousness thus was fully met, and grace in all its love can go out to repentant and believing men, even the worst, and speak peace to them.

The woman is to borrow vessels of her neighbors, just as we do when we go about among our neighbors, inviting, urging them to come, to hear and receive the gospel. Their only qualification for the grace of the gospel is that they be *empty vessels*," having *nothing to give*, only fit to receive. Oh, the cruelty and guilt of so-called preachers of the gospel who, instead of telling men what they

are in God's sight, and what Christ has suffered to obtain salvation for them, occupy their minds with self-improvement, new resolutions, determination to win afresh honor and respect among men, and what not!—flattering the pride of man instead of seeking to deliver him from it. This may make crowds of "converts," but converts to what, and to whom?

To come as an *empty* vessel is quite another thing. The past, full of guilt and shame, bows the soul in repentance. Then comes the forgiveness of sins, justification or clearance from all guilt, cleansing from unrighteousness, acceptance in Christ, and all other blessings enclosed in the "grace and truth" brought by Jesus Christ.

Even if a true gospel is preached, sin may be so lightly passed over, and the love of God spoken of in such a way, that His righteousness is well-nigh lost sight of, and converts may in the end be as the guest of Matt. 22:12 who dared to go in without the wedding garment. No wonder if such become a source of trouble among the people of God, as their pride has never been broken nor their will surrendered to the Lord. It is the truly humbled alone who can walk suitably under the leadership of the Holy Spirit.

We cannot therefore press too earnestly that "God requireth that which is past," and that justice demands full payment of the debt—not passing it over. Having the atoning sacrifice of Christ to present to convicted sinners, we may well seek that conviction be deep and thorough. To bring souls to *peace* is not the first object, but to bring them to *God*—suited to His mind. The woman was to bor-

row vessels "not a few." God delights in the large-heartedness which covets for Christ every soul it meets.

The whole business was God's whose resources are endless. The oil would not fail therefore as long as there was an empty vessel to be filled, even as the five loaves and two little fishes failed not for the thousands of hungry men (John 6). And salvation provided by the atoning sacrifice of Christ (ever precious to God, and of unchangeable value) will fail no man who desires it as long as this day of grace lasts.

The woman was to shut the door upon her and upon her sons while pouring the oil. The entrance of truth into the soul of man is the secret work of the Holy Spirit, and the more we realize this in gospel work the more we shall keep it free from sensational things. Our business is to pour out the oil—preach Christ, fervently, lovingly, with the seriousness which the subject calls for. The Holy Spirit will do the rest. Oh, the dishonor of all the clap-trap associated with modern evangelism! The frivolous ways and words to attract the crowd; the entertaining element to stir up an interest! How all this tells of want of faith in God. God blesses the gospel where it is preached, for He loves men and His gospel, but how sadly Christianity is degraded. Men applauding the preacher instead of weeping over their sins and embracing the feet of the Saviour. How can the after-history be holy which has been started in such a fashion? Who shall control for Christ a people gained by un-Christ-like means?

"Thou shalt set aside that which is full," said the

prophet to the woman. So they who, through grace, by faith have become Christ's, are no longer of the world, though left in it. As a bride, chosen by her husband from among all other women, exclusively belongs to him, so do believers to Christ.

The end came when there were no more empty vessels. So this wonderful day of God's grace will end when no more repentant, empty sinners can be found. The various antichristian systems of our times all tend to make men well pleased with themselves. *Sinners* therefore—men who have lost hope in themselves—are growing fewer and fewer; so the end hastens.

The woman is bidden, "Go, sell the oil, pay thy debt, and live thou and thy children of the rest." Mark how insistent is the demand that payment of the debt be made. The atoning death of Jesus is what pays our debt. Take that away, and we are hopeless. But not only is the debt paid but there is enough beside to give her and her children a living. This is wealth itself. Indeed believers are not only saved, but they are rich besides. They are "heirs of God, joint heirs with Christ" (Rom. 8:17), and that means far more than having escaped the wrath to come.

To illustrate this new condition another woman is required—a "great woman" of Shunem. The children of God are not great in the eyes of this world, but they are very great in the eyes of the world above. The chief characteristic of this "great woman" is her appreciation of the prophet. She welcomes him, serves him, provides him with all that will make him feel at home with them. This is communion. So every true Christian loves the

company of Christ—to hold intercourse with Him. This makes one fruitful. Accordingly, this heretofore barren woman has a son. But mere *natural* fruit does not satisfy God. It must be the fruit of redemption—of death and resurrection. So the child dies and is raised again.

The chapter closes with a feast being made to the sons of the prophets. Poor fellows, how little like the “great woman” they are! One of them, not having his senses exercised to discern good from evil, gathers poisonous gourds, puts them into the pot, and causes the outcry, “O thou man of God, there is death in the pot!”

How soon will evil doctrine make great disturbance among God’s people, for they have souls to be fed, and if the food is spoiled all goes wrong. “Bring meal,” says the prophet, and all is well again. Meal is the crushed grain—our Saviour and Lord in suffering. Let Him be displaced by anything: by the work of the Holy Spirit, if you like; by the Church, or some fancied Christian attainment, and death is in the pot at once. Give Christ His rightful place again, and all are fed and made happy.

Thus does this remarkable chapter present God’s provision for His beloved people from the bondage of Egypt to the holy joys of Canaan. Who in all the world is in trust of such treasure as the man who possesses such a gospel? May every one who possesses this jealously guard it from what would obscure it.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 189.)

CHAPTER V.

A Judgment which is an Announcement of Salvation

IN Gen. 3: 14-16 God pronounces the doom of man's tempter. Verses 9-13 show that those whom Satan has victimized are objects of divine mercy. God manifests the untruth of Satan's implication as to His love by seeking out the one who has been enticed into sin. "Adam, where art thou?" was a self-evident proof of Satan's lie as to God's interest in the creature He had put in Eden. Further, it told Adam that He loved him still, that He wanted him to come back. The further questions, we may assume, were not in a tone to destroy the effect that this first one produced, but rather to prepare the guilty pair to expect His intervention; and when directly God declared in their hearing Satan's doom, how they must have been amazed at the mercy and grace that was pledged to them! The difference between God's ways with *them* and His ways with Satan could not but produce wonder and thankfulness in their hearts. They are shown that Satan, being irreconcilable, is not an object of mercy. His enmity to God is eternal—not that he will be able eternally to manifest it—but eternal alienation of will characterizes him; there is no possibility of his repentance, hence no prospect of reconciliation to God is held out to him. On the contrary, though his eternal doom is not fully revealed here, the sentence passed upon him implies his final subjection to a

sovereignty which he will never be able to resist.

But let us consider the judgment declared in detail. First, "Thou art cursed above all cattle, and above every beast of the field," means that of all creatures, Satan is the most degraded. None so abhorrent, none so debased. Then, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," implies a humiliating career. The serpent's grovelling in the dust symbolizes, in God's eyes, the character of Satan's meddling with men; but there is a limitation to it. The time of his activity is specifically defined. His unholy practices will come to an end. "All the days of thy life" means an ultimate cessation of his sinful work, a final subjugation to the sovereignty of God—not in grace, but in judgment, a judgment that will reduce him to eternal *inactivity* and *silence*. In hearing this doom upon the serpent, our first parents learned that Satan is not an object of God's mercy; that he is instead a subject of His eternal wrath.

But if God declares His abhorrence of Satan and his work, and indicates his final enforced submission to divine and sovereign power, He also indicates that He has thoughts of mercy in mind for men. He will not be satisfied with merely prevailing over Satan. It is not enough for God to bring Satan's kingdom to an end, to cause the dominion of sin to cease, to force him to yield up his prey, to end the kingdom of death and corruption, to raise the dead and consign them to an everlasting judgment. All this will be a display of His sovereign power, but God must display His grace, the riches of His mercy.

Let us reflect what it would mean if God merely undid the works of the devil. If He acted only in judgment, simply annulled Satan's power, just brought his dominion to an end, none would be recovered to God, none would be saved from the judgment that comes after death. The resurrection of the dead and their eternal judgment would be a decisive victory over Satan, but it would not be an exhibition of what *God is*, nor of the wealth of His grace.

While we do not find, in what God further says here to Satan, a full revelation of the mercy that is in His heart toward man, there are declarations which must have stirred the souls of our first parents to their very depths. What must have been their emotions when they realized that God entertained the purpose of restoring them to a place of favor—of deliverance out of Satan's hand, of not leaving them to be involved in the implied doom of Satan!

Shall we listen again to the revelations which evidently laid hold of their hearts? First, God speaks of the woman. Satan had poisoned her mind, had put enmity between God and her. He had alienated her from God and made her his own ally. But God says, "I will put enmity between thee and the woman." It means, I am going to do a work in her which will be the annulment of the work you have wrought in her. By deceiving her you brought her into bondage to your power, but she is to Me an object of mercy, of sovereign grace. In grace I will recover her to Myself. In grace I will reinstate her in the place of favor.

This announcement clearly implied her forgive-

ness. As the woman learns this purpose of God towards her she was warranted to say, The God against whom I have sinned forgives me—freely, unconditionally. What mercy! what grace! Was not the love of God thus poured into her? Could she not then say, The God I have offended becomes my Saviour?—He whom I have so grievously wronged comes to be my Deliverer! What must have been her joy when she realized that God is a forgiving God—a Saviour! What gratitude and praise must have filled her as it dawned upon her that she was a subject of this sovereign grace of God!

But there was in the revelation a further purpose, for God goes on to say, “And between thy seed and her seed. Clearly, the woman is not to be the only subject of the grace of God. The same grace that lays hold of her is to lay hold of others. There is to be a race of saved ones. Notice is thus served on Satan that the grace revealed to the woman he had victimized will have fruit in her posterity; that there will be those recovered to God after the pattern of her recovery. The sovereign grace of God is to have its victories. It is to rejoice over men delivered from Satan, not by judgment but by *grace*.

These trophies of God's grace are here called “the seed of the woman,” as fruits of the grace that is revealed to her, and of which she is the first subject. Those who are not reached by the grace of God are Satan's seed—a generation of irreconcilables whom divine mercy only hardens. Between these two races there is perpetual antagonism. If the woman, whom Satan used to bring about man's

fall, becomes an object of Satan's enmity on account of divine grace shown her, he will also cherish bitter hatred of those whom God will redeem to Himself.

The full consequences of the grace that is here unfolded are not declared. Of course they could not be openly declared until the time for the New Testament revelations. Yet it must have been evident that the redemption, which God here puts between the woman's seed and Satan's seed, implied a contrast of an enduring character—distinct, eternal issues. In view of these revelations, of what grace would effect, faith must have said, Death cannot be to us, the subjects of grace, what it is to those who die in alliance with Satan; a difference too must be in resurrection between the seed of the woman and the seed of Satan. While the sentence of death in God's government was not withdrawn, being the subject of grace she must have comforted herself in the hope of resurrection; so also of the seed which God was to give her. If it be asked, Could she not also infer a resurrection of Satan's seed? Undoubtedly so; but the further revelation (which we shall directly consider) would be a testimony to her that in the resurrection Satan's seed would be involved in his eternal judgment; while she and her seed would be eternally associated with Satan's conqueror. We may be sure she died in the faith and hope, not merely of rising again, but of an immortal life in the unending favor of God.

But, as already mentioned, there is another revelation here. Our first parents not only heard of a seed as objects of sovereign grace, but of a particu-

lar person also with a distinctive and unique position in connection with this race. They learned that of the woman's seed a Man would arise, whom Satan would not be able to overcome, whose feet he would not succeed to turn in the way of sin, but who would triumph over Satan. He must be a sinless Man, therefore, having life in Himself; who in His own person is the annulment of death and corruption.

It is manifest that such a Man must have the first and highest place among those whom grace makes His associates. His is the place of Firstborn among many brethren in virtue of what He is in Himself, able to represent them, to fight their battles, and find for them the path of life.

No doubt Adam and Eve could not then comprehend the full perfections of this particular Seed of the woman of whom God says in their hearing, "It shall bruise thy head, and thou shalt bruise His heel. Still, they must have been impressed with God's declaration that a Man was coming who would annul Satan's power. They heard God speaking of a conflict in which Satan's defeat would be complete and permanent. Their understanding as to the nature of the conflict, no doubt, was very limited. It needed the cross to manifest it in its full reality, but they could perceive that God was speaking of a Man who would triumph over the one who had overcome them.

Furthermore, it must have been clear that this announced victory of the coming Man implied, not merely the frustration of Satan's purposes, but the annulment of his work. I go even further, and think our first parents saw in the announced Vic-

tor not merely One with competency to overcome, but title also to make good the pledged grace—not merely Satan's conqueror, but the Source of a life in which they would stand in God's eternal favor.

Having heard of God's purposes of grace (to have a race recovered to Himself and reinstated in His favor) the revelation of a coming Man with power to subdue Satan, was convincing evidence that the grace pledged rested on an immutable foundation. He who has power to overcome Satan has the sovereign right to dispose of the spoil He thus acquires. To those to whom mercy is pledged it will be mercy without limit. Blessed indeed is the portion of those who are the subjects of a grace the channel of which is the Man Christ Jesus—the unique Seed of the woman.

The foundation of the doctrines of the resurrection of the dead and eternal judgment is laid here in this sentence upon Satan. New Testament revelations have undoubtedly put them in clearer light, but they underlie the Old Testament communications. They were articles of the faith delivered to the Old Testament saints—a faith built upon the foundation here laid. It revealed, and they looked for, a life beyond death, not merely life in a disembodied state, but life and incorruptibility in a resurrection state. Their light on these things was not the bright light which we now possess. These subjects needed to be illuminated, but there was sufficient light for them to look beyond death, and hope for a condition of life in which mortality would be forever overcome. We will look at a few illustrations of this faith and hope in our next chapter.

(To be continued.)

C. CRAIN.

THE BOOK OF JOB

(Continued from page 182.)

1.—*Eliphaz's address and Job's reply—The greatness and justice of God*

(chaps. 4-7).

Eliphaz, probably the eldest of the three friends, begins his address to Job, partly and necessarily in reply to the sad complaint of the latter, but chiefly to minister as he thinks Job's spiritual condition may need it. The address in chapters 4 and 5, is one of much dignity, great beauty of expression, and embodying much self-evident truth. It may be divided into seven portions:

- (1) Reproach for Job's despair (chap. 4: 1-5).
- (2) God's favor to the righteous (vers. 6-11).
- (3) Vision of God's greatness and holiness (12-21).
- (4) Experience of God's ways (chap. 5: 1-5).
- (5) Exhortation to Job to seek God (vers. 6-11).
- (6) God's triumph over evil (vers. 12-16).
- (7) The uses of affliction (vers. 17-27).

(1) In the opening words of his address, Eliphaz begins the criticism which characterizes the words of the friends throughout. What he says is perfectly true, and Job who had comforted others in times of distress should have borne up under his trials; and yet would we not expect some words of sympathy from a friend—a "brother born for adversity?" Would not grace ever teach us to "weep with those who weep?" The blessed Man of Sorrows did not take sufferers to task in this way, but was moved with compassion, even to tears, at human sorrow. It is this harshness which indicates a wrong principle in Eliphaz, which comes out more

clearly as he proceeds. With him sin and suffering are as root and fruit: he knows no classes of suffering, fails to distinguish between the righteous and the wicked, and therefore eventually is found to be a false accuser of his friend.

(2) He enunciates this principle by appealing to Job's own experience, not as condemning but approving. What had hitherto given him confidence? Was it not his fear, his piety? Who then ever perished, if he were righteous? On the other hand, how often had the wicked been cut off, reaping as they had sowed! No matter how strong and mighty, they are cut off, as fierce lions having their teeth broken out. But while these things are true, generally, Eliphaz has lost all distinction between the righteous and the wicked, and presses Job into a dilemma which he is already beginning to feel—either *he* or *God* is unjust!

(3) Next, in words of great solemnity and of lofty poetic beauty, Eliphaz describes his vision of the greatness and holiness of God. In the silent watches of the night, an apparition had come before him, causing him to tremble with a nameless dread. While not *seeing*, he had *felt* the whisper of "a still small voice," that made his hair stand up.

"Shall mortal man be more just than God?"—or "just before God," in His presence. Compared with His holiness, even the heavenly beings are unclean. The seraphim veil their faces as they proclaim Him. How much less can mortal man—whose mortality is a witness of his sin—vaunt himself. His breath is in his nostrils; like a tale that is told his life is compassed in a day—like the ephemeral moth.

This is all quite true, and in other connections most appropriate; but, as already said, it falls beside the mark, for it does not meet Job's need. Truly, in the sight of God, all are as an unclean thing, but will that set aside the fact that there is such a thing as righteousness in the children of God? If *all* are thus unclean in the sight of God, then Eliphaz must take his place beside Job, a thing he is by no means ready to do, and all explanation of suffering fails.

(4) In this portion of his address Eliphaz, as befits a man of age and observation, gives the results of his experience among men. He tells Job it will be in vain to cry for aid to the "saints," the holy ones, his only help is in God, and if he complain against *Him* he will but lay himself open to divine anger. Wicked men have prospered for a little season, only to fall under the curse. There is hardly an allusion as yet to Job's family, and yet verses 4, 5 might be taken as applying to them—children crushed without deliverance, and harvests taken by the hungry robber. He is rather describing the result of his experience and observations, that eventually, even in this life, suffering is the portion of the sinner. It need hardly be said how incomplete and unsatisfactory this is. Even in the Old Testament the "man of the earth" prospers; the wicked spreads himself "like a green bay tree," and even in death has no bands.

Let us suppose that Abraham, Jacob, or David reasoned thus about their sufferings: they were wicked, then, because they suffered! And in the New Testament, how could tribulation which worketh patience be gloried in, or how could "our light

affliction which is but for a moment," be said to work out a far more exceeding and eternal weight of glory? Truly Eliphaz by his experience proves himself to be little versed in the ways of God with His suffering people.

(5) Next follows the advice to Job, which is good, at least, because it turns him to the only One who could give relief. "Man is born to trouble as the sparks fly upward," therefore let him commit his cause to God. It is always good to advise men to trust in God; for He never fails those who trust in Him. "Trust in Him at all times, ye people; pour out your hearts before Him." "Cast thy burden upon the Lord." He is both powerful, good and kind, and can lift up those that are bowed down, refreshing their parched spirits as the rain refreshes the thirsty land. Therefore, taken in itself, this counsel is good; but remembering the underlying principle that Job is suffering for his sins, it can only irritate. It is as though he were to say—"Sin is common to all, as trouble is to all, therefore humble yourself as a sinner before God, and He shall exalt you." It is all the more subtle because it comes so near the truth—as Job will learn in due time. But there is no thought in the mind of Eliphaz like that produced in Job's heart by the sight of God, and which made him say at last, "I am vile.

(6) There may, or may not, be insinuations of craftiness in Job in this part—probably not. Eliphaz is formulating his theory, "Be good, and you will be happy in the long run." Job then would be vindicated, and all iniquity would have to stop its mouth. Indeed, Eliphaz and his friends must

find this out later; and these words are like a prophecy of what takes place when Job intercedes for them. Yes, God will surely triumph over evil, and will make His people "more than conquerors through Him that loved them"—but it will not be in man's way, and He alone will be exalted.

(7) The seventh and closing portion of the address is admirable in expression and excellent in its doctrine, if its inner meaning be seen. In the mouth of Eliphaz, as the culmination of his masterly address, it must be taken with all the modifications already spoken of.

Happy indeed is he who receives chastening at the loving hands of God; we are neither to despise nor to faint under such dealings. No matter how great or oft-repeated are the afflictions there will come deliverance in due time. How good it is to know this, and to "wait on the Lord, and be of good courage, for He will strengthen thy heart. Let the sufferer but say, "It is thy hand," "I know that in faithfulness Thou hast afflicted me. The Scriptures are full of this precious truth for the child of God. We are led to look past all apparent causes, all human instruments, or even Satan himself, and see that Hand which "will never cause His child a needless tear. So our blessed Lord took that great affliction, at the hands of God: "The cup which my Father hath given Me, shall I not drink it?"

So the relief also comes from the same blessed source: "His hands make whole." How good it is to know that all—the trial and the relief—comes from Him. No matter how oft repeated the strokes, protection and deliverance are our portion.

Passing to detail, Eliphaz mentions the sorest outward trials of famine and war, even to destruction, and those inner, bitter pains, from which Job was even then suffering, caused by the biting tongue; no noisome beast can injure, for when one is right with God He makes all things his friends. The habitation of the righteous abides secure, and his posterity shall bear witness to the faithfulness of God. Death but closes with calmness the beautiful picture—the aged saint gathered to his fathers like a shock of corn fully ripe. We can prolong the view in the clearer light of the New Testament, and ask: “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Yes, we may look on beyond the death of the aged saint to the glorious resurrection, and catch the light of the bright hope of the Morning Star: “The Lord Himself shall descend from heaven and we who are alive shall be *caught up* to meet the Lord in the air.”

But of all this neither Eliphaz nor Job thinks, and, as already said, the noble words of our chapter have not the same meaning to him as to us.

(To be continued.)

S. R.

CORRESPONDENCE

MR. EDITOR:—

May I add a word for your correspondent in answer to Question 9 in the May issue? The writer once had to face the same question as your questioner, and he proved that the one thing above all is to follow the Lord Jesus in obedience to the word of God. When I faced the same question twenty years ago, I was superintendent of a prosperous Sunday-school of several hundred members. A dear Christian mother urged me to stay where I was, and give to those under me the instruction I was receiving from God's word. "Just think of your influence," she said. But conscience urged, and I turned from the position, soon after beginning anew, in a very humble way, a little Sunday-school on Sunday afternoons, and some preaching on the street. Now, after all these years, for nothing in this world would I retrace the step I took then in separating from associations I felt were not according to the word of God. It has resulted in being furnished with deeper, fuller and richer truth; and as for "influence," the step then taken opened a wider field of service than where I had been.

But even if such were not the case, surely "to obey is better than sacrifice, and to hearken than the fat of rams." Fellowship with evil is forbidden of God. Our part is to obey. Christ is coming, and we have only a little time in which to hear His voice and show our love by our obedience. Let Col. 3: 11, "Christ is all, and in all," be our watchword. Only make sure it is *His* path—then follow it.

They speak to me of music rare,
Of anthems soft and low.
Of harps, and viols, and angel-choirs—
All these I could forego;

But,

The music of the Shepherd's voice,
Which won my wayward heart,
Is the only strain I ever heard
With *which I cannot part.* H. McD.

ANSWERS TO CORRESPONDENTS

QUES. 20.—Could you give us a little instruction on the rise of the Roman Catholic and Greek Churches? Some discussion as to their relative antiquity and claims upon the people of God has been going on here, and we have very little knowledge on the subject.

ANS.—We suppose you are well acquainted with the teaching of Scripture as to the origin of the New Testament Church, which is the Church of God, the Body of Christ. It began on the day of Pentecost, when the Holy Spirit came from heaven (Acts 2). By the Spirit all who were then believers in the Lord Jesus were “baptized (or formed) into one body” (1 Cor. 12:13). They were thus livingly united to Christ in heaven, the Head of the Church, and to one another here on earth as fellow-members of that Church. The effect of this living unity is told in Acts 2:41–47. Believers without exception since that time have been added to this same Body by the same Spirit, who is to continue here till the Lord comes and translates the Church to heaven.

For the building up of this Church, the Lord imparted various gifts, Evangelists, Pastors, Teachers, with minor gifts for minor services.

In due time some of the gifts, forgetting their purpose was to *serve* the people of God, assumed a place like the rulers of this world, which the Lord expressly forbids (Matt. 23 10–12). This made two classes of believers—a *clergy* and a *laity*. The clergy of the more important towns soon felt themselves above those of the smaller towns. Rome, being the capital of the Empire, the clergy there quickly acquired the ascendancy, until, under the Emperor Constantine, who associated the Church with the State, Popery (one of the clergy above all the rest) took a definite form, with its attending prelates, princes, lords, fathers, doctors—a shameless caricature of what the Lord Jesus intended the ministry to be. In no sphere of life may one find a greater measure of ambition, covetousness, intrigue and corruption than here. And this is what is called the Roman Catholic Church. It has no more claim upon God’s people than a counterfeit check has upon the cashier of a bank.

When, at the end of the fourth century of the Christian Era, the Roman *Empire* (do not confound the Empire with the Church) became divided, Constantinople, the capital of the Eastern Empire,

acquired great prominence, and a conflict arose between its clergy and that of Rome, capital of the Western Empire, as to which of the two would dominate. The result was a break, and the Eastern Churches, generally adhering to the bishop of Constantinople, founded together what is called the Greek Church, which differs but little in character from the Roman Catholic; for her parting from Rome was not through righteous and holy motives, as with Protestantism later on.

A strong effort is now in progress to undo the divisions of Christendom and unionize it, but God, His holiness, His Word, are left out, and while every Christian heart loves Christian unity, every honest conscience loves *truth* above all. Mere camp followers will yield anything to the enemy. They who have taken an honest stand with truth cannot yield it. To attempt to force their consciences is but to increase division. Separation from evil is a necessity, and the Lord will condemn the evil which made divisions necessary. When He assembles all the members of His Church to Himself above, at His coming for them, every wrong unconfessed here will be humbly confessed there, and nothing more will hinder the unity of the Spirit. The condition seen in Acts 2 will not only be restored but perfected, nevermore to be disturbed, and then will be witnessed by all God's intelligent creatures the glory of the grace that could form such a holy, heavenly *unit* out of sinners of every description.

We have said more than our space allows, perhaps. The subject is so large, so interesting, and so instructive too, if we will let history—the past experience—make us wise for the present.

We would advise you to obtain from our Publishers some of the books on Church History which they furnish at different prices. Read in the family during the long winter evenings they will enlarge the children's minds by giving them often sad but useful information.

QUES. 21. I have three questions I would much like to have answered.

1st. Would an assembly be right in inviting, or permitting a brother to preach the gospel if he liked, whose ministry is refused in the assembly, and whose present place is outside the assembly?

2nd. Should an assembly allow a brother to minister or exhort in its own meetings, if they cannot permit him to have meetings of his own for the gospel among them if he is able to preach?

3d. Finally, Is there any distinction before God in these two services—in that practical godliness is not as absolutely necessary for the one as well as the other—that is, in ministry to the assembly, as in the gospel to sinners? This distinction is drawn by some.

ANS. (1) It would depend altogether on the spirit or purpose of the preacher. If he be bent simply and only on the salvation of sinners, and if his being outside the assembly be not through discipline for evil somewhere and at some time, we see nothing contrary to the holiness which becomes the house of God to invite or permit him to preach the gospel. Yet complications are so liable to arise and work mischief that one is afraid of them. In such matters it is of the highest importance to remember that in all that concerns the assembly as such, no dissenting voice should be forced. The unity of the Spirit should ever be diligently sought. We should be ready to own every gift the Lord has given, but beware lest their work identify us with something unholy. And there are not a few now-a-days who, while richly endowed with gift, are nevertheless dangerous men; taking advantage of an unsuspecting people, desirous to shun sectarianism, to introduce things among them which will require much painful labor to root out later.

(2) To do so would be lawlessness. One can hardly conceive of a brother not in communion ministering to those in communion.

(3) No one can minister the things of God aright who is not in happy communion with God. He who gave teachers for the Church also gave evangelists. Both alike must abide in Christ to exercise their respective gifts aright. Much harm is done by men who, themselves incapable of leading a sinner to Christ, relegate those who can, and are ready to endure the hardships which belong to that service, to a lower level. Lowering or despising any gift from the Lord is lowering or despising the Lord Himself. This is most serious. Paul, whose bodily presence was accounted "weak, and his speech contemptible," was no less a gift from Christ than the eloquent Apollos. There is a distinction, however, between ministry in the gospel and ministry in the assembly. The first is in the courts of the temple; the other in the sanctuary.

EDITOR'S NOTES

In Perplexity It has fallen to our lot recently to come in contact with several perplexed and perplexing cases among Christians, mostly *young* Christians. They have lost all the enjoyment of communion with God, lost even peace with God. They were quite sure they were sincere and in earnest when they confessed Christ, but what they experienced at that time has gone from them and they stand in doubt about themselves. They find no delight in the Word of God and prayer any more, and they mourn the indifference they find within them. Complaints run on in these lines, and they are perplexed. They are not aware of having committed any great wrong to mark the beginning of a downward course, and yet they are conscious of being on such a course. What are they to do to recover themselves? One feels the need of wisdom from above in seeking to help such.

First of all, there may have been undue pressure brought upon them to have them confess Christ and the possession of salvation before their state of soul justified such a confession. A confession made apart from the state of soul which belongs to it is most dangerous. An *intellectual* peace will not stand when Satan fires his darts, and no confessor of Christ can escape encountering Satan. Sin is an awful reality. It was so to Christ when He bore it on the cross. It brought Him fearful distress. It must also be real to us if we would enjoy divine peace without a break. When a wise man plants a tree he is most concerned about its root, for there lies the secret of its progress. Spiritual

things demand no less care and wisdom. Pressing souls beyond their spiritual state can but bring disaster later on. But there is more. The believer, no matter how young, is by his or her faith separated to God, and no longer his own. *They are Christ's*, redeemed at great cost — by His precious blood. If in their daily life — in their pleasures, choice of friends, choice of books, etc. — they neglect private intercourse with God by means of His word and prayer, thus denying His claim over them, they may be sure the results of it will come with sorrow and loss to them.

But when that sad day comes what is to be done? Is there no remedy? Such is the grace of God that there is no evil place into which we may have brought ourselves but He has a way for us out of it. Let there be *honest confession to God* of all we know, of all we can say against ourselves. Let there be no excuses made, no letting ourselves down in an easy way, no trying to lay blame upon others, but, conscious that God knows already, that we can tell Him nothing new, nothing that can surprise Him, let us unbosom ourselves in the utmost confidence, for Jesus who first washed us quite clean for God's presence is ready now to wash our *feet*, as is shown in John 13, and enable us to walk aright before God again.

Fear not therefore, beloved ones who are now in perplexity. Only *judge yourselves before Him unsparingly* for whatever is laid on your conscience, and wait for Him. It may be some time before you experience the same former joy, for the Lord must have His way with us for our greatest good, but He will not leave you in your perplexity. While

it lasts, however, do not take yourself away from the company of God's people. Abide among them, even though your misery be the greater by it. By withdrawing, you will be inclined to brood over the evil and continue under its power, instead of confessing it to God and in due time being restored. Do not be discouraged if at first you see but little sorrow in your heart for the evil you confess. God, who alone is the author of what is good, will produce this in you as you go on.

Above all, refuse Satan's suggestions that God loves you no more. He *does* love you. He never ceases to love you, not because you are worthy, but because His grace has linked you with Christ on whom His love rests, with His own, eternally.

A BRIGHT CONSTELLATION

(Continued from page 207.)

IV. (2 Kings chap. 5.)

AS the subject of our last article presented the gospel according to the teaching of Paul, so the one now before us presents it according to the teaching of John. In Naaman the Syrian it is not the righteous settlement of a debt, but the cleansing of a leper; not deliverance from bondage, but from a defiled and a defiling condition. *Doing* evil makes a man guilty, and brings in the need of forgiveness and justification to make us fit for dwelling with God. *Being* evil is quite another thing. It comes from our birth, from the nature imparted to us by our progenitors, and shuts us out of God's company because we are inherently unclean by it. No leper was admitted within the bounds of the

temple at Jerusalem, which means, in New Testament language, that in our condition as sinners—a condition in which every child of Adam is born—we cannot come near to God. We must be cleansed. What the needful cleansing is, the story of Naaman tells us in figure very fully.

First of all it is evident, by the concern of those about him, that he realized that he was a leper and desired to be healed. It is a great step, under the operation of the grace of God, when a man is conscious of being unfit for God's presence, and desires to be made fit. He may not know the way, but he is ready to hear those who can tell him.

In the case of Naaman it was a little maid, brought as a captive from the land of Israel, who, knowing the way, was God's messenger to make it known to him. What a proof we have, in her case, of the wisdom of bowing submissively to whatever circumstances God may see fit to bring upon us. Instead of fretting in her bondage, and struggling to get out of it, the little maid attends to her new duties, and displays the spirit of genuine love; so, instead of hating her master for having ravaged her country, and rejoicing at his deadly disease, she makes known how he may be cured.

Had Naaman followed the way she indicated he would have suffered none of his disappointments. She had pointed to the *prophet*, and he goes to the *king*. She would have him go *simply as a leper*, and he goes as commended by the great king of Syria. But God must have truth in the inward parts. A man who comes as being worthy when he should come as an unclean sinner, is doomed to disappointment.

When finally he is at the prophet's door, the message he gets is clear and simple: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

The Lord Himself supplies the New Testament language for this. He says: "Except a man be born again, he cannot see the kingdom of God." Nicodemus, amazed, asks how this can be done. The Lord replies by first telling God's side of it: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (Jno. 3: 8); that is, God is sovereign and almighty, and can work in man a new and spiritual creation as He had worked at first for the material creation. But there is this difference, that in creation He had worked with irresponsible clay, whilst in new creation He works with responsible man. So the Lord gives man's side of the new birth as well as God's side. He says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life" (Jno. 3: 14, 15). When a poor sinner, no matter how vile he is, can look up in simple faith to Jesus on the cross, he is born of God (1 Jno. 5: 1), he has eternal life (1 Jno. 5: 13), he "*is clean every whit*" (Jno. 13: 10). Naaman had to wash *seven* times, to illustrate the Lord's words, "*Clean every whit*;" for seven, in Scripture, expresses completeness, perfection.

If the reader of these lines is a believer in the the Lord Jesus, he has the eternal life abiding in him (1 Jno. 3: 9), enabling him to have "fellowship

with the Father and with His Son Jesus Christ" (1 Jno. 1:3). As by the possession of human life we can see, and enter into, and comprehend what belongs to the human sphere, so by the possession of divine life we can see, and enter into, and comprehend what belongs to the kingdom of God, for it is the seed of God which dwells in us; which shrinks from all sin and loves holiness. As we were constituted sinners by the life we received from man, so are we constituted saints by the life we received from God at the new birth.

Naaman is angered by the prophet's message. First of all, he had expected some fine religious ceremony over him. Was he not a great man? Had he not brought with him abundant money to pay well for his being cured? And if washing was all, could he not as well wash in the rivers of Damascus as in Jordan? His pride was hurt, as the gospel of the grace of God still hurts the pride of our day. Why so dependant on Jordan? Because Jordan tells of Jesus, and Jesus is the exclusive person by whom *alone* sinners can be saved. That is what necessitates every man to have to do with Him—now for salvation, or later on for condemnation; for as He is the God-appointed Saviour, so is He the God-appointed Judge.

Every man who follows Jordan to its end falls into the Dead Sea. This means eternal perdition. But when the ark, that lovely figure of Jesus, once came to the overflowing Jordan, it dried up a passage through it; it planted itself in the midst of its bed and held back the waters till all the thousands of Israel had passed through. As the brazen serpent spoke of the righteousness of God in the

punishment of sin, so the passage of Jordan speaks of Jesus, standing in our place, made sin for us, that we might become the righteousness of God in Him (2 Cor. 5: 21), that we might be perfectly at home with God. To be washed in the waters of that river was, typically, to be made as clean as the death of Jesus can make us. *That* death ends all the question of sin for us. It has left none for the believer to be accounted for. We are clean indeed. "He that is washed (*bathed*) is clean every whit," said our Lord to Peter, referring to the washing of regeneration; such need only to have their *feet* washed thereafter (Jno. 13: 10).

The pleadings of love from Naaman's servants lead him to surrender. He goes to Jordan, washes, and is cleansed. He returns to the prophet to offer of what he had brought with him as reward for his cure. The prophet refuses it, for under the circumstances it would have clouded the grace of God, and since it is by that grace we are saved, no veil, however thin it may be, must be suffered to be put upon it. An apostle, an angel from heaven even, bringing a gospel other than that is to be accursed. How deeply serious it is. How precious must the gospel be to God since He has so guarded it—it cost the Son of God the agonies of the cross to provide it.

If the prophet will receive no reward from Naaman, he will not refuse to give him holy ground with which to build an altar in his native land, for hereafter he could worship none other but the true God—the One who has freed him from his leprosy. One thing alone troubles him: an evil association with the king of Syria. His conscience feels it,

but he has not yet the courage to break with it. "Go in peace" is the prophet's answer. An enlightened and exercised conscience can be trusted.

But now comes Gehazi, the covetous servant. If his master will, under no circumstances, allow the grace of God to be veiled, he is ready to take advantage of that grace to make himself rich. His profane spirit sadly represents a fallen Christendom, whose concern is money, procured in whatever way. As he runs after Naaman who is not yet far away, he invents a very sure means of getting what he wants without being called a beggar. He says, "My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments." Then he hides what he has obtained and tries to deceive his master; but all is brought up to his face by his master, and the leprosy of Naaman is in judgment fastened to him for ever. Such is the sentence of God expressed in Heb. 10 26-31 against a fallen, apostatizing Christendom. It is indeed "a fearful thing to fall into the hands of the living God."

How much better it is to suffer the opposition of a corrupted Christianity, and at the end be able to say with the apostle "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" (2 Tim. 4: 7, 8).

(To be continued.)

THE BOOK OF JOB

(Continued from page 220.)

Job's reply to Eliphaz

(chaps. 6, 7).

In his reply to Eliphaz, as well as in those to each of the others, it is to be noted that Job addressed them unitedly, instead of individually. There is, indeed, an answer to the last speaker in each case, but Job evidently recognizes a unity of sentiment in the attitude of all three; each is the mouth-piece of all; and the answer is accordingly addressed to them collectively.

There is a marked resemblance between this first reply of Job, and the lament with which he began (chap. 3). Other matters enter in here, and there may be, perhaps, a greater measure of self-control in the utterances to Eliphaz, but the burden is the same; his affliction is unspeakably great, there is no possible cure, therefore death would be a welcome relief. There is no gleam of hope amid the gloom; faith is almost completely eclipsed for the time, and there is the sense of God's wrath which is the forerunner of a doubt of His goodness and justice. As to the friends also, there is the recognition of their failure to act the part of friends, which is paving the way for further alienation, ending in the rough recriminations which follow.

There are two general features in Job's reply, belonging respectively to the two chapters devoted to it (chaps. 6, 7). In chapter 6, the friends are more directly addressed, while in the latter half of the following chapter, he speaks to God. There is in the whole reply, however, a unity and continuity

that encourages us to seek its divisions according to their numerical order and significance.

- (1) The reality of his sufferings (chap. 6: 1-7).
- (2) Longing for death at God's hand (vers. 8-13).
- (3) Friends manifested as useless (vers. 14-23).
- (4) Let them truly test him (vers. 24-30).
- (5) The brevity of life (chap. 7: 1-11).
- (6) God his enemy (vers. 12-19).
- (7) The appeal in view of sin (vers. 20, 21).

There is a certain measure of similarity between the contents of these divisions and those in the address of Eliphaz. In answer to the reproach for Job's despair, we have here his reason for it. Eliphaz speaks of God's favor to the righteous; Job rather craves death at His hand. Eliphaz has a solemn vision of the greatness and holiness of God; Job displays the inadequacy of his friends. In answer to the experience of the friends, Job desires that they would truly test him. In place of the exhortation to seek God, Job sets the misery and brevity of his life. Eliphaz reminds him of God's assured victory over all devices of the wicked, but Job can only reply that God is his enemy. The close of the friend's address is a beautiful declaration of the uses of affliction, but Job only answers that it does not seem to apply in his case, else why should not God forgive and show mercy? But we can compare the address and reply as we take up the latter in some detail.

(1) Eliphaz had reproached Job for succumbing to despair, but the patriarch asks him only to weigh his misery; it would be found, in the imagery elsewhere used of numerical greatness, as heavy as the sand of the sea. It is for this reason that his words

are "rash"—which is probably the better rendering. Who can refrain from impetuous words when he is pierced with the arrows of the Almighty, and His terrors overshadow him?

Here we have the element in his sufferings which in intensity probably exceeds their physical aspect. It was the sense that God's wrath was upon him, that the dreadful virus of His indignation was consuming him, that gave a poignancy to his grief. We know this was a mistake, and that it was but another proof of the love of God that His poor servant was being thus chastened. But *he* did not know it, and we should not be harsh with one who felt that the Lord was dealing bitterly with him. Necessarily he could not have the full light that is now ours, and could not therefore "count it all joy" that he had fallen into such straits. But we can appeal to his own words, "Shall we receive good at the hand of God, and shall we not receive evil?" What has turned him from this resting-place? Dreadful doubts as to God's love and goodness have begun to gnaw at his heart with a pain beyond his bereavements and his sores.

One only, and He for no sin of His own, has felt the arrows of God piercing His holy soul. "Why hast thou forsaken Me?" He asks. But not for one moment does he doubt the holiness or goodness of God. "Thou art holy," suffices for Him, and in meekness He drinks the bitter cup; perfect in His sufferings, as in all else. God could not for a moment lay upon poor Job—though there was not another like him upon earth—the iniquity of mankind. Blessed be His name, of Another He can say, "I have found a ransom."

Job uses several figures to show that he has just cause for the complaints for which his friends reproach him. Even an ass or an ox will be content if he has his proper food. If he makes complaint, we know he has not received it. And can Job be expected to take his sufferings as if they were pleasant food—swallow them down, more nauseous than the slime of the egg? It is as though he said, "See what loathsome things are set before me, and can you expect me to eat them without a murmur?" His "sorrowful meat" was the things that his soul abhorred.

But is this the language of faith—even of Old Testament faith? What of that noble army of martyrs who "were tortured, not accepting deliverance had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment destitute, afflicted, tormented" (Heb. 11:35-38)? Would we expect to hear from these the repinings which fall from Job's lips? Paul could "take pleasure" in what fell upon him. But Job needs light, and must learn to trust God when he cannot understand Him.

(2) Job has but one thing to ask of God; that He would take his life. This, he says, would be a comfort, for his conscious rectitude would sustain him: he has not rejected God's words, has not been rebellious against Him. We have here, as throughout his long conflict, a statement of conscious uprightness. While true—as it was indeed the fruit of God's grace in him—Job is using this righteousness in a self-righteous way, to justify himself at the expense of *God's* righteousness; he follows this course until he gets more bold in it.

His friends indeed have no answer for it, but God will vindicate Himself.

This part closes with a pitiful plea of his utter weakness and helplessness, which should move the heart of his friends. Is his strength as the strength of stone or brass? Has he any help in himself?

(3) Most forcibly does the poor sufferer strike back at his unfeeling friends. It is a fundamental principle that pity should be shown to a sufferer by his friends, lest, under stress of trial—as some have rendered it—"he should forsake the fear of the Almighty." Agur therefore prayed that he might be preserved from extreme poverty, "Lest I be poor, and steal, and take the name of my God in vain" (Prov. 30:9). But the hard principle they were applying knew no mercy, felt no sympathy. At the time of his dire need they manifested themselves as utterly unfitted to be friends. The "brother born for adversity" they are not. These "brethren" are like a summer stream, swollen by melting snow and ice in winter, which gives promise of perennial supply for the thirsty, but when the troops of travelers come, they find only the dry stones to mock them. Yet he had asked nothing unreasonable at their hands—no money, nor rescue from the enemy, only a little sympathy.

It was indeed most disappointing. Eliphaz might speak in lofty language of the greatness and faithfulness of *God*, but what about himself; was he acting the part of a true friend? As thus manifested, Job might say of them, "Lover and friend hast Thou put far from me." And when these failed, he could not add, "*Thou* art with me." How differently speaks Paul: "At my first answer no man

stood with me, but all men forsook me Notwithstanding the Lord stood by me " (2 Tim. 4: 16, 17). Let us learn from Job's failure not to put the dearest earthly friend between us and God.

"Earthly friends may fail and leave us,
One day soothe, the next day grieve us,
But this Friend will ne'er deceive us,
Oh, how *He* loves!"

(4) Eliphaz had spoken of his observation and experience, Job now asks that true tests be applied to his own case. Let them prove, according to their rigid rule of "punishment for sin," that *he is* the sinner. Theories are all very well in their place, but if based on false premises they utterly fail. "How forcible are *right* words!" Let them teach him according to truth, and he will be silent; but of what value is all their arguing? They are taking his poor, rash, desperate speeches, forced from him in the desperation of his sufferings, and treating them as if they were the well-considered statements of one who was propounding some philosophic principle. Why could they not make allowance for the anguish which wrings from him utterances which are as "windy words?" They were treating him in the same unfeeling way that marks those who would despoil the fatherless; for were they not trying to engulf him, their friend, and make him out to be like the wicked? These are indeed strong words, but there is a good measure of justification for them. There was a studied heartlessness about the cold words of Eliphaz that seems to furnish ground for the bitterness of Job's charge. A little later it will be seen that they

speak exactly as Job here accuses; he only anticipates their full meaning.

In contrast with their injustice, let them look deliberately at him: is he lying when he protests his uprightness? Let them return from their wholesale charges of evil against him, to the simple and self-evident fact that he is upright, with no iniquity that can explain the tortures to which he is now subjected. *He* can discern evil, and would not hide it, though it were in himself.

Thus he bids them "try again," as the word has been rendered, and be fair in their judgment, and see if they can explain the strange anomaly of a good man suffering as he does. It is as great a mystery to him as to them.

We have here the habitual state of Job's mind throughout all his controversy with his friends. There is a sense of moral rectitude, of genuine fear of God, which he cannot deny. It is the testimony of a good conscience, and it stands as a rock against all the outrageous suspicions and accusations. He holds fast his integrity, and thus proves the falseness of Satan's malicious charge, and the error of the friends' principles. Incidentally he disproves his own theory, for he too had thought as they. Indeed, *his* solution, from which he utterly shrank, was worse than theirs. For surely it is better that *Job* should fall than *God's* honor be touched.

(5) Having challenged his friends to test him, Job now returns to dwell upon his sufferings in view of the brevity of life. These sleepless nights of "tossings to and fro" through months of unrelieved pain, make him long for that "appointed time" for all flesh, with the eager desire of a hire-

ling waiting for the close of his day's work. Already there are the harbingers of the grave upon him, the worm and the clod; any slight healing of his sores is but the signal for a fresh outbreak of loathsomeness. Like the swift passing of the shuttle in the weaver's loom, so pass his painful days. Soon they will see him no more, and his life will melt away as the cloud in the blue sky.

This is beautifully poetic, and true so far as man's view is concerned. "As a flower of the field so he flourisheth, for the wind passeth over it and it is gone, and the place thereof shall know it no more. It is the dirge of human existence since sin has brought in death. "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him" (Ps. 103:15-18). Ah, Job sees but the dark side, for while turning to God as he does here, it is not of mercy but of wrath that he speaks.

(6) God is his enemy, watching as if he were the tossing sea, ready to overleap its bounds, or some monster of the waters to be taken and destroyed. Day and night His hand was heavy upon him. The fitful sleep as he tossed upon his couch was intolerable by reason of the terrifying dreams which God sent, so that strangling was preferable to the choking dread that filled his soul with terror. Poor sufferer! And he was attributing it to his best Friend!

So he abhors life, and would not live alway. He asks—but in how different a way from the Psalmist: What is poor, puny man that Thou shouldst thus afflict him, that he scarce has time to draw a quiet breath—"to swallow down my spittle?" Sad indeed

is the case of one who can find no relief even in God.

(7) At last Job will speak of his sin, though most briefly. "I have sinned;" but it is not the true acknowledgment of penitence, rather a hypothetical statement. Granted that I have sinned, what is that to Thee, O watcher of men? Why dost Thou seek me as a mark for thy weapons instead of pardoning and restoring me to my former prosperity? Instead of that Thou watchest me until I shall sleep in the dust; then I shall be free from the intolerable burden of thy sore afflictions. Such seems to be the meaning of this concluding part. In the writhings of his soul-anguish, Job does not hesitate to accuse God. If he has sinned why does God punish instead of showing mercy? Truly such challenges cannot be allowed to pass.

Thus the first reply closes. It is full of bitterness against man and God. Justified partly in what he says of *man*, Job appears throughout as one whose sufferings had absorbed him in selfishness. He sees no mercy in God, and therefore the only future he dwells upon is one of escape from His presence. This is not even an Old Testament view of the future, as we have already seen, but the one-sided view of a morbidly wretched man. We pity him, though, thank God, he no longer needs it, but we cannot endorse his unbelief. He too will ere long tell a different story, and out of his sorrow will come the morning of joy.

(*To be continued.*)

S. R.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 214.)

CHAPTER VI.

A few Examples illustrative of the Hope that was in the Old Testament Saints

IN verses 16-19 of Gen. 3 God speaks directly, first to the woman and then to Adam. These solemn words express the condition of what human earthly life must be, now that sin has come in. Until it passes away it will be a life of toil, trouble, and sorrow. Fallen man is on the way to death. Everywhere on his earthly path is inscribed the divine sentence, "Dust thou art, and unto dust shalt thou return."

It is evident, however, that as Adam faced the new conditions which his transgression had brought him into, he was sustained and upheld by the wondrous revelations he had listened to when Satan's doom was pronounced. In the light of these revelations he could look beyond death. By faith he could see, in the grace of God declared, a scene of life upon which no sentence of death can come—in a resurrection to life, immortal, eternal. Not that he could yet realize all the blessedness of it, as further revelations surely were needed; yet faith, in the purposes of God thus far declared, could behold a future life in which the subjects of God's saving grace would be victors over death and corruption.

If challenged for proof of this, I cite verse 20: "And Adam called his wife's name Eve." We are not left to imagine his reason for so naming her. He did so, "because she was the mother of all *living*." Faith caused him to give her that name,

"Eve." If it is said she was the mother of the human race, it is not denied; but if Adam had thought of natural descendants merely—doomed to death—he would have said, Mother of all *dying*. But if "Dust thou art, and unto dust shalt thou return," was ringing in his ears to emphasize the warning threat, "Thou shalt surely die," he had also heard of a seed the woman was to have *by grace*, between whom and the tempter there would be perpetual enmity. Faith in the blessed announcement fixed his eyes and heart on this new human race. To him it was not a dying race, but a living one. He called, therefore, his wife's name *Eve*.

This manifests a deposit of faith in Adam's soul. The living and abiding word of God had found entrance there, effecting a moral and spiritual change, making him thus a new creature. He believed in the life and incorruptibility which God had pledged to the woman; in the Deliverer whom He would raise up through her instrumentality—in a Man, whom Satan, sin and death would not conquer. Life and incorruptibility, though as yet not fully illuminated, shone upon his path. He lived in faith, in hope of a future life in the eternal favor of God, in which both soul and body would share.

Adam is a clear example of the faith which animated and cheered Old Testament saints; but we pass on to consider ABEL, who both by his choice of occupation (a keeper of sheep) and his offering to the Lord (a firstling of the flock) set to his seal that the testimony of God is true. There is nothing to show that this testimony had come to him directly, but most probably from Adam and Eve. From them he could learn of the revelations God

gave them; from them learn how God clad them in garments of skins, to procure which blood had to be shed; that in clothing them thus God was testifying to their reinstatement in His favor.

The testimony of God taking lodgement in his soul, he could reason that acceptance before God must be on the ground of sacrifice for sin, not by culture of the soil, cursed for man's sake on account of sin. To have a sacrifice by which to declare his need before God he must be a keeper of sheep. His choice of occupation bears witness to the faith that was in him, and shows that he was a child of wisdom; that he accepted the sentence of God against himself as a sinner, with no title in himself to divine favor.

In bringing his offering to the Lord he confessed that a substitute was necessary—a substitute able to suffer death, and remove the penalty to which he was exposed. That he believed the promised Seed of the woman was that Substitute is, I think, a just inference. His vision of Him may have been very dim, yet in faith he could associate life and incorruptibility with Him. Setting his firstlings before God as a type of the coming One he practically said, Though a subject of death, I shall live through Him who is typified by the offering I bring. God's acceptance of his sacrifice was witness to him of his acceptance on the ground of his faith in God's promise.

In this faith ABEL died. He suffered¹ for the faith he held,² for the hope he embraced,³ for the testimony he received from God that he was righteous. God has witnessed to his faith, expressed in the sacrifice which he offered (Heb. 11: 4).

ENOCH is also a witness to the same truth, but in another way. Gen. 5 21-24 describes him as one who "walked with God." Do we realize the import of this? We must remember he was not without divine testimony. He was in possession of the revelations God had given. As setting to his seal that the testimony of God is true, he believed men to be under the power of sin and subjects of death. He believed also that the same God who had appointed men to death and corruption had pledged Himself to give deliverance, to annul death, to bring into life and incorruptibility. In the light of divine revelation he looked beyond death. As seeking life and incorruptibility he not only witnessed to the judgment that is in store for the ungodly, but walked in daily intimacy with the One who had made known a way to life through One that would not be subjected to death. The realization of such blessed companionship was testimony to him that God found pleasure in his faith (Heb. 11:5). And Enoch did not die. God, the rewarder of them that diligently seek Him, took him to Himself, transferred him from the visible and material world to the invisible and spiritual world. Divine power fashioned anew his body to be suited for existence in the spiritual world. His translation was a testimony therefore to life and incorruptibility.

At a much later day Elijah exemplified the same blessed truth. The evidence of his body being spiritualized is clear. The body that is of the earth and suited to man's earthly existence needs material covering; but when his body was spiritualized, his mantle was no longer required. The power

of God wrought in his material body to refashion it; and by the same power the transformed body was taken up. In all this we see a testimony to life and incorruptibility. By exempting these two men from death, God gave proof of His ability to triumph over Satan. He had declared He would nullify Satan's work; and in changing the bodies of Enoch and Elijah, and transferring them to the spiritual world, He manifested His revealed purpose, and demonstrated His competence to defeat Satan, and accomplish for man the destiny for which He had created him.

The transformation and translation of Enoch and Elijah bore witness that the disembodied state is not man's final goal. The continued existence of the soul after death is plainly implied throughout the Old Testament, as well as in the New; but in the *translation* of Enoch and Elijah we have the witness, not only of the immortality of the soul, but of a final state of immortality in which the *body* will share, and dissolution be then no more possible.

Life and incorruptibility are also taught us in the record of the lives of Abraham, Isaac, and Jacob, who bore witness that their earthly life was a pilgrimage.

ABRAHAM, as he staked his tent, declared himself to be a sojourner on earth. His tent declares, I am a stranger here—a pilgrim, seeking a country—not an earthly, but a heavenly one (Heb. 11: 16).

ISAAC walked in the steps of his father; he too was a stranger and pilgrim on earth. He died in the same faith as that of Abraham; he shared in Abraham's hope of a future life. He gave up his spirit to wait still for perfection—the reunion of the

spirit with the body, thenceforth nevermore to see death and corruption. If the city of God was the ultimate goal before Abraham's faith, it was the same prospect that animated Isaac.

JACOB confesses himself before Pharaoh to be a pilgrim, and declares that his fathers before him had traversed the same pilgrim path, though his own had been shorter than theirs (Gen. 47: 9).

But if these fathers of Israel were pilgrims through their life upon earth, the prospect of a future life was before them—a condition of existence which they did not enter upon when they died, but for which they are still waiting. In faith they looked beyond the death which ended their earthly career. They were believers in a future life—a life in resurrection and incorruptibility. Their hope was of abiding with God in eternal blessedness and communion.

In saying this, I am not attributing to them the light and knowledge of eternity which has been graciously vouchsafed to *us*. Life and incorruptibility had not *then* been illuminated as they *now* are; but God gave them *hints* of it which they embraced, and by means of which eternity was in their hearts. If they were strangers on earth they were not strangers to the eternal God. They knew *the only true God*. Though He had not as yet revealed His relation of Father to them, they knew Him and walked with and before Him. They could rejoice in the grace which opened God's paradise for those who had been shut out from the paradise of man. They builded on God's testimony, hence their minds and hearts were not on earthly things. Death to them was but a temporary thing. They looked

beyond it to life in resurrection. As believing in the testimony of God they knew they were linked with a higher life than the earthly life forfeited through sin. I am constrained to say that perhaps, in some cases, there was a more profound sense of eternal life than there is in many of us who enjoy greater light. If so, it is but to our shame.

I turn now to JOB. It needs not to determine the age in which he lived, whether before or after the time of Abraham; it has no bearing on the subject with which we are concerned. It is evident that the faith as to what God had revealed was in him. Whatever his perplexity as to the governmental ways of God towards him, however much in the dark he was as to their purpose, it is clear he did not believe that death ends all. He believed in the continued existence of the soul after death. Chap. 14 13 is sufficient to establish this ("grave" in this verse should be *sheol* — the place of the departed spirit), though other passages might be cited. God's hand was heavy upon him, and hard to endure, therefore he desired to be hidden in *sheol* until the turning of God's anger, when he knew he would be remembered.

But Job believed in the resurrection; of this chap. 19:25-27 is a strong expression. In verses 6-20 he admits that his sorrows are from the hand of God. It is a touching description of the pitiable condition to which God had reduced him. While it is all a mystery to him, unable as he is to explain the needs be for it, he is firm in the conviction that his friends completely fail to interpret God's ways with him. While his own soul is under terrible anguish as he drinks of the bitter cup

pressed to his lips, he does not abandon himself to absolute despair. He has at least one ray of hope, one source of comfort. If he sees no relief from what he seems to be doomed for this life, his eye and heart are fixed on the life to come. He says, "I know that my Redeemer *liveth*." There is in his soul the consciousness of a link of life with One in whom is essential life, One on whom death has no power; and faith in divine testimony has taught him that this Living One will stand at the latter day upon the earth. Here, I think we may read Job's faith in the living Redeemer becoming a Man, and as such being the Judge of all.

But what is Job's confidence as to himself? Death is in prospect. He fully expects to die. He quite anticipates that his body shall return to the dust, yet he is assured of resurrection. He boldly declares that he will see the face of his divine-human Redeemer—and not as a disembodied spirit himself, but as recovered from death. He has no thought of his spirit remaining forever in *sheol*. He expects a new body. He believes he will live again as a complete man: "Yet *in my flesh* shall I see God" is his confident and triumphant language.

Not only this, but such is his conception of the blessedness that will be his, when as a risen man he shall be able to gaze on the face of his living Redeemer, that he declares his soul earnestly longs for it. He says, "My reins be consumed within me." (The marginal reading is: "My reins within me are consumed with earnest desire.")

It was the hope of life and incorruptibility that comforted Job. He is a brilliant example of the faith that was in Old Testament saints.

I need not cite other scriptures, though many more might be mentioned. Those referred to sufficiently illustrate the fact that there is in the Old Testament a teaching on life and incorruptibility—a doctrine of life beyond death; a condition of eternal life of which the body will partake as well as the soul.

C. CRAIN.

(To be continued.)

CORRESPONDENCE

DEAR MR. EDITOR:

More than two years ago I wrote you a letter which you published in *Help and Food* (May 1914) under the heading, "The Lord's Speedy Return and the Gospel." I was impressed at that time that the closing days of this dispensation are no time for Elijah-like discouragement, but that we should count on God's grace to work in souls *to the very end*, and that we should encourage one another to labor expectantly for the blessing of souls, no matter how limited our sphere might be.

At that time, however, I was transferred from the place where I had the privileges of a growing assembly with opportunities for service in the Lord's work, to this city in which was no assembly gathered according to the principles laid down in the word of God, and the people were unusually conservative and hard to get acquainted with. This period was a time of soul exercise and waiting upon God.

After nearly two years, the doors began to open without any of my efforts—in cottage-meetings, Bible-readings, Bible-classes, and calls to speak in many places. It has been a great joy to see many souls finding peace and blessing. To some the Bible has become a new book, and its authority is established in their hearts. Now, from among those who have been blessed a gathering is forming on the principles of our common membership in the body of Christ. What cause to rejoice in the Lord, and to praise Him for His mercy! May we all thank God and take courage, sowing heartily till He come.

The outbreak of this terrible European war seems to have let loose the hatred of men's hearts, and shown the impotency of civilization's thin veneer, foreshadowing the soon coming end of *man's* day. Yet in spite of all God is making new occasion for turning men's hearts to Himself and bringing spiritual blessing to very many out of their trials and affliction. If the Lord leaves His people here a little longer may we not expect a considerable measure of exodus of God's true saints from the apostatizing religious systems about us? There are overcomers in Laodicea; may we come in touch with them in God's holy way. To-day, it is not merely sectarianism or human organization, but a question of the very fundamentals of Christianity, and should not our endeavor and hope be to see true Christians delivered from the wreck? May we be prepared for such a service.

H. J. M.

FAJARDO, PORTO RICO, July, 1916.

TO LOIZEAUX BROS.

Dear brethren in Christ:—Since my coming here I was anxious, perhaps too much so, to take up again an active part in spreading the message of salvation by faith in Christ; but such did not seem to be the Lord's mind for me just now, for He has kept me on a sick bed. Why? Because His ways are not as our ways (Isa. 55 8).

Under His ways, though the body suffer, how the soul enjoys being at the Saviour's feet, listening to His blessed voice. I write to tell you some of the things learned, and the precious teachings received. My desire is that others might share in them also.

The precious truths of the Holy Scriptures cannot be understood nor explained by mere human intelligence, nor retained by mere efforts of memory. Why? Because God has hidden them from the wise and prudent (Matt. 11:25). *They belong to the domain of faith.* Only faith can appropriate them and convey their beauty and sweetness to the human heart. And we can appreciate them only as we desire Christ. Faith feeds upon Him alone.

Truths only apprehended by the mind do not give life;

and faith does not feed upon mere truths, but upon Christ; it makes us look to Christ who reveals the truths to the heart in which He dwells. It is therefore a necessity that Christ dwell in us by faith to be able to understand (Eph. 3: 17, 18). Efforts of the will are of little use; they who seek thus the hidden treasures of the Word learn only external things, instead of Christ filling the heart. Oh for a humble, obedient heart, learning in the sanctuary of God, guided by the Holy Spirit who abides in us to teach us all things (1 Jno. 2: 27). If Christ does not dwell in the heart, they who study the Scriptures without such dispositions, have yet need to learn the simplest truths, even after having read and studied much (Heb. 5: 12), for it is spiritually that they are discerned (1 Cor. 2: 14).

The apostle's desire was: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints . in Christ" (Eph. 1: 17-19). Happy experiences, blessed lessons received in the sweet intimacy of the divine Master, our adorable Saviour!

With the joy of passing through experiences which, by the Lord's grace, teach such precious and sweet lessons, what matters it if the body be in suffering? Truly, His ways are not as our ways, but that they are all for our good, Scripture itself declares (Rom. 8: 28). Furnished through such means, how much more availing our ministry to others may become. May He prepare hearts for the reception of the truth even as He prepares the servants to minister it.

Having yourselves traveled the same road, you will, I am sure, rejoice that younger brethren are being trained in the same way and to the same ends. In that perfect and eternal love of His, I remain your affectionate brother,

HENRY RUGA.

EDITOR'S NOTES

Absolute Perfection HAS the Christian reader ever seriously considered 1 Cor. 1:30, and pondered over it? — pondered and pondered until, as with a picture long gazed upon, it seems to be alive, its beauties and perfections captivating the mind?

Philosophers were busy after the wisdom which would satisfy the longings of the human mind. One had offered self-indulgence — the gratification of every lust. Another recommended self-abnegation as the road to happiness. All had failed. Then God stepped in and said, Here is the true wisdom, the wisdom which satisfies to the full. It is CHRIST.

Yes, but what is there in Christ thus to satisfy us? Three things are of paramount importance in our relations with God.

(1) God is essentially and absolutely *righteous*. Righteousness is the very foundation of His throne. Gracious, loving, kind, and patient as He is, He could never allow even the weight of a feather to disturb the evenness of His balances, when the question of sin came up, even his only and beloved Son, who had been charged with the work of saving sinful men, could not escape the awful hours of darkness when in soul-agony He cried, "My God, my God, why hast thou forsaken me?" It is there the righteousness of God appears in its appalling solemnity. Who is he, of the sons of Adam, who, at such a sight, dares to hope of being accepted because of his righteous life? No, in the light of the cross "there is none righteous, no, *not one*" (Rom. 3:10). But Christ, according to God's wisdom, is the *righteousness* of every one who bows his knees

to Him. Who will find a flaw in that righteousness? Is not Christ now seated on God's throne? Could any imperfection be allowed there? And Christ up there, in that bright glory, is declared of God to be our righteousness. The believer then cannot be impugned. To question his acceptability before God would be to question Christ's, and as we have said before, Christ is already there, the very centre in God's glory.

Again (2) God is essentially and absolutely holy; nothing unclean can abide before Him. But are we not unclean — every one of us? Have we not been *born* in sin? Have we not been defiled by unholy, unclean thoughts? To ask these questions is but to answer them — at least with all honest consciences. What then? To all who believe on Christ, He is, in God's wisdom, their *sanctification*. By Him, on the cross, sin (not only sins, but sin itself — the very nature which produces sins) was borne by Him and put away; and there He is in the presence of God clear of everything. So are we, for He is our sanctification.

Once more (3), Sin had put us far away from God. Adam could not stay in the garden. He was banished. How could we, born in the distance, be redeemed, that is, brought back to God, in nearness and happy communion? Christ measured all that distance. When on the cross, as the sin-bearer, He was judicially as far from God as any of us could be in our sin and sins. Where is He now? As we have seen before, He has answered all the claims of righteousness and holiness, and He is now as near to the Father as ever He had been. And He is, in the wisdom of God, made to us *redemption*.

That is, we are by Him brought as near to God as He is.

This, fellow believer, is what this wonderful bit of God's word conveys to us. Is it any wonder if it stands between verse 29, "That no flesh should glory in His presence," and verse 31, "He that glorieth, let him glory in the Lord?" for this perfection is far beyond the reach of all human effort as also far beyond all practical Christian attainment. It is of God's bounty to us in Christ. Nor do we climb up into it by degrees. It *belongs* to every believer alike though all may not *apprehend* it alike. We have sometimes to be let down into deep depths of soul distress before we can give ear to the riches of God's grace.

GREATEST THINGS

The greatest *wisdom* is to know
The love of God revealed below;
To know His Son who came in grace,
And died to save a guilty race
From sin and endless woe.

The greatest *blessing* is to have
A living hope beyond the grave;
To have, when this short life is done,
A place with Christ above the sun,
Who came in love to save.

The greatest *joy* that fills the breast
Is peace with God, through Christ, possessed.
It makes the heart with rapture swell;
For oh! 'tis joy unspeakable
To be thus *fully* blessed!

C. C. C.

SUGGESTIONS TO SAINTS

Who meet simply in the name of the Lord Jesus for the Breaking of Bread, on the First Day of the Week.

MAKE it a SPECIAL point, if in your power, always to be in the place of meeting in due time; better be a few minutes before the time, and spend them in secret prayer, praise, or meditation. Coming in late tends to distract the minds of those gathered. Remember, "When the hour was come He sat down" (Luke 22: 14; 1 Cor. 14: 40).

2. Be occupied with "Jesus only," as He who died and rose again; who ascended, and who is coming again. Do not talk to each other, unless it be really needful, nor turn over the leaves of your Bible or Hymn-book except when necessary. "This do in remembrance of Me" (1 Cor. 11: 24).

3. Remember that EACH one gathered at the Table either helps or hinders in blessing, therefore the need that EACH saint there be in realized fellowship with God. "But let a man examine himself, and so let him eat of that bread and drink of that cup" (1 Cor. 11: 28).

4. Remember that the Holy Spirit is present to guide in the worship and ministry. Let the brethren see, when leading in worship and ministry, that they are in the Spirit; for only as worship and ministry are in the Spirit can it be pleasing to God, and profitable to those gathered. "The Father seeketh such to worship Him. They that worship Him must worship Him in Spirit and in truth" (John 4: 23, 24).

5. Remember that we are all in the same posi-

tion as worshipers—blood-bought sinners saved by the sovereign grace of God (Eph. 2: 4, 5); but not so with regard to ministry; some are special gifts given by Christ, the living Head, for the edifying of the Body (Eph. 4: 11-16); but there is also a general ministry, in which all members of the Body have their place (1 Cor. 14: 29-34).

6. Any brother leading in worship or ministry, should read and speak so distinctly that all present can hear well, and give due time to those gathered to find the hymn, or portion to be read, before beginning. "*Let all things be done unto edifying*" (1 Cor. 14: 26). *Edifying* is to be the object. "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (1 Cor. 14: 9).

7. When you miss any from the meeting, visit them if you can, and learn the reason; if in trouble, help them if possible. "The members should have the same care one for another" (1 Cor. 12: 25). "Bear ye one another's burdens" (Gal. 6: 2).

8. Take heed not to condemn or hinder a weak or young brother in the exercise of any gift, however small; try rather to encourage and help him; but do not show love at the expense of truth—both are to be exercised together; and each member in the Body has its own special place. "Why dost thou judge thy brother? or why dost thou set at naught thy brother?" (Rom. 14: 10).

9. When gathered at the Lord's Table, remember that the special object in gathering thus is to "*show the Lord's death till He come*" (1 Cor. 11: 26). Just in proportion as this is kept in mind, will the praise, teaching or exhortation be profitable;

therefore the breaking of bread ought not to be kept in the background, as it sometimes is. Though there is no special time appointed for the dividing of the bread and wine, yet we have the example of the Lord Himself, for He gave it a prominent place, as the special teaching in John, chaps. 13, 14, 15 and 16 appears to be after the breaking of bread. "The disciples came together to break bread" (Acts 20: 7; Acts 2: 42).

10. Be considerate and courteous to strangers who come amongst you. Bear and forbear one with another. Love each saint for Jesus' sake. If the flesh be manifested in any one, pray for that one, speak kindly to such, and remember the flesh is also in you. "Let brotherly love CONTINUE." "Be kindly affectioned one to another with brotherly love" (Heb. 13: 1; Rom. 12: 10).

11. Do not be wounded if others do not show love to you; let this rather lead you to show love to them. Manifesting thus the mind of Jesus, you will enjoy His love, and draw out their love. "Overcome evil with good" (Rom. 12: 21).

12. If any one offend you, be sure to take the Scriptural way of dealing with that one; speak to that one personally first; go in the spirit of prayer and forgiveness; pray together over the point first, if possible. "Go and tell him his fault between thee and him *alone*" (Matt. 18: 15).

13. If you find your interest in gospel work abating, be sure that something is wrong; go to God at once about it in prayer and supplication. "Demas hath forsaken me, having loved this present world" (2 Tim. 4: 10).

14. Remember that each saint has an individual

responsibility to God, and that "we must all appear before the judgment seat of Christ" (Rom. 14: 10; 2 Cor. 5: 10).

15. Keep the coming of the Lord Jesus continually upon your hearts. "Looking for that blessed hope" (Titus 2: 13; 1 Thess. 4: 16-18).

16. Let none be brought into fellowship except with the full approval of all gathered; and if any has not full confidence in the one proposed, mention it at the time, or to those who have the rule, and who watch for souls.

17. In giving for the poor saints or the Lord's work, give cheerfully, as the Lord hath prospered you. If you have little, the Lord only expects little; if much, the Lord expects much. Beware of "covetousness, which is idolatry" (Col. 3: 5). "He gave Himself for you" (2 Cor. 8: 9). "This poor widow hath cast in more than they all" (Luke 21: 3).

18. As stewards, each has his individual responsibility to God. There is also a responsibility as gatherings. Remember those in whom you have confidence as sent of God to preach His gospel, not only when laboring beside you, but also when they are laboring in the "regions beyond." "Ye sent once and again unto my necessity" (Phil. 4: 16).

19. Do not be ashamed or backward to take your stand beside the Lord's servants who preach the Word in the open air. "Be not thou therefore ashamed of the testimony of our Lord" (2 Tim. 1: 8).

20. In speaking to anxious souls, point them to the word of God. "They spake unto him the word of the Lord" (Acts 16: 32).

W. G. S.

THE BOOK OF JOB

(Continued from page 241.)

Bildad's address and Job's reply

(chaps. 8-10.)

The first of the friends has spoken and been answered by Job. Bildad now takes up what is fast becoming a controversy. There is perhaps less of the courtesy and dignity which marked the speech of Eliphaz, together with some harshness toward Job, caused apparently by the bitter charge of the latter against God. With all his ignorance of divine principles, Bildad is jealous of the honor of God, and cannot allow Him to be accused. In this he is surely right, but he fails to convince Job because of the root error in the thoughts, indeed, of them all: God must punish sin, and Job must be a sinner for he is being punished.

To establish this, Bildad refers not merely to his own experience as had Eliphaz, but calls upon all the gathered wisdom of the past for confirmation. What is God's way with the wicked? And does He not recompense the way of the righteous unto him?

In reply Job is more subdued, and practically acknowledges the truth of Bildad's contention as to God's ways, but gives a twist to the whole by saying that God's justice is nothing but His power in another form. No one can maintain his cause before Him, because He is almighty, and can not be reached. His judgments are arbitrary, but no one can question them, nor is there a daysman, an advocate, to plead the cause of the wretched. This brings Job back to his original complaint and long-

ing for death. We will now briefly examine the details of each of these speeches.

Bildad's Address.

This may be divided into five parts, suggesting the righteousness of God's judgments and the certainty of His recompense, both upon the wicked and the just.

- (1) He reproaches Job (vers. 1, 2).
- (2) Is God unjust? (vers. 3-7).
- (3) The light of the past (vers. 8-10).
- (4) The way of the wicked (vers. 11-19).
- (5) Divine recompense for the righteous (vers. 20-22).

(1) Job's words are like a strong wind, a blast of bitter complaint, and still more bitter charge against God. How long is he going to utter such things? This is a harsh, but, we may well say, just, correction of the irreverent and extreme rashness of Job's words. Perhaps sympathy might have pursued a gentler course, but when a man begins to charge God it is well to rebuke him sharply.

(2) Bildad asks Job a plain question, "Doth God pervert judgment?" Is He unrighteous? For anyone who knows Him there can be but one answer. "Shall not the Judge of all the earth do right?" He would not *be* God, if He were not perfectly righteous. This shows the dreadful precipice to which Job was approaching, goaded on by this false principle that God always punishes for sin. Job was not a sinner; therefore God was unjust! Fearful reasoning this, in which both the premise and the statement of fact are wrong and in which the conclusion is blasphemous. Why did

not Job, and Bildad also, pause and ask if there was not something wrong in the premise: *Does* God always punish for sin alone? Why does not Job consider the statement of facts; *is* he sinless? But this will come out in due time. We will follow Bildad.

He proposes two proofs of God's justice, the first of which is, to say the least, most arbitrary and unkind. We may read verse 4, "When thy children sinned against Him, He gave them over to the hand of their wickedness." In other words Bildad assumes that Job's children had reaped the due reward of their wickedness, and had been cut off: "Bloody and deceitful men shall not live out half their days." This is indeed most lacerating to a parent's feelings, who had found no evidence of such wickedness in his children, and who had carefully watched over their spiritual state. Bildad is driven to this by his wrong theory of God's ways.

Next, he proves the justice of those ways by telling Job there is restoring mercy for him, if he will but turn in prayer to God—"If thou *art* pure and upright"—there is a strong suggestion of suspicion here—God will restore all, and bless Job's latter end. This indeed was fulfilled, but in a vastly different way from what Bildad expected; Job is blessed not for his purity, nor because of confession of suspected evil.

(3) Bildad here seeks confirmation of his contention from the wisdom of past ages. He goes beyond Eliphaz, "For we are but as children of yesterday." While this is true, what does the garnered wisdom of all the past give us when it is a question of *God's* truth? It is not to the past that

we are to turn, but to God and His word. How immeasurably superior is the position of those who have the "sure word of prophecy," "the oracles of God."

(4) In this portion Bildad traces the way of the wicked; and there is much truth in what he says, though it is not all the truth. Can the water-reed, or papyrus, flourish without moisture? It grows luxuriantly when water is about its roots; as soon as that is exhausted, it withers more quickly than all other herbs. So is the prosperity of the wicked, who for a time spreads himself as a green bay tree. The hope of the ungodly—not merely the hypocrite—perisheth. Changing his figure, Bildad likens the confidence of the wicked to one leaning upon a spider's web; how pitiable is the plight of one vainly clinging to so frail a thing! Once more in the exuberance of his metaphors, he likens this passing prosperity to a luxuriant vine covering a heap of stones in the garden, filled with sap and vigor in the bright sunshine. Soon God cuts him off, and "the place that once knew him shall know him no more." Others shall take his place.

(5) Lastly Bildad reminds Job of the sure recompense for the righteous. God will not join hands with evil doers by punishing the righteous; He will fill Job's mouth with laughter and his tongue with singing, and all iniquity shall stop its mouth, if—

Job's reply to Bildad.

Job's reply, beginning in quietness, passing on to bitter charges of God, and ending in a wail, may be divided into seven parts; he sounds all the

heights and depths of misery in this complete survey of his case.

(1) God supreme; who can contend with Him?
(vers. 1-4).

(2) His resistless power (vers. 5-10).

(3) His inaccessibility, and arbitrary dealing
(vers. 11-24).

(4) Job's utter weakness (vers. 25-28).

(5) Longing for a daysman (vers. 29-35).

(6) The complaint against God (ch. 10: 1-17).

(7) Longing for death (vers. 18-22).

(1) Although he speaks quietly, there is an intense bitterness in what Job says here. Apparently agreeing with Bildad that God is just, Job says, "Of course He is just, for there is no appeal from whatever He does. He has both wisdom and power, and can overwhelm any vain attempt to reason with Him." This is terrible. It is not one presuming in all lowliness to ask God for a reason, as Jeremiah under similar circumstances does (Jer. 12: 1-4), but rather the hardness of despair—might is right; and God has might on His side.

(2) In this part Job enlarges upon the power and greatness of God. The language is noble, the description true, but underneath lies the awful doubt of this great and powerful Being's goodness. God overturns the unconscious mountains in His wrath; He makes the earth to tremble. Passing from earth to heaven, He causes the sun and stars to cease their shining. Returning to earth He walks upon the raging waves of the sea. He is the creator of those distant glorious constellations—Arcturus in the north; Orion "sloping downward toward the west;" Pleiades in the east, and the

unknown "chambers of the south," toward the horizon and beyond view. These are marvelous sweeps of language, taking in the whole heavens; but, alas, it is not, "The heavens declare the glory of God," but rather a declaration of absolute, resistless Power.

(3) Coming to the heart of his trouble, Job declares, in language whose poetic beauty is only exceeded by the misery of his plaint, that he can have no access to this great and mighty Being who hides Himself, and gives no account to any of His ways. He passes by, viewless as the winds; He deals in anger, but none can ask a reason, not even the "proud helpers"—the "helpers of Rahab" (Egypt), they can only bow under Him. How much less can poor Job address Him, even though he knew the righteousness of his cause, save as a cringing suppliant before his Judge! He would scarcely believe it if God did answer him, but would expect rather to be crushed in a tempest and further wounded without cause—beaten down into bitter helplessness, and not suffered to take a breath! Yes, if it is strength you speak of, "He is strong;" if justice, "Who will plead with Him?" Job adds, even if he were right, his own mouth would be forced to condemn him; and if he were perfect God would declare him guilty! Even if he knew himself innocent, he is all at sea and despairs of his life. God is a destroyer alike of guilty and innocent, at whose passing away He mocks. The earth is in the hands of the wicked: is it not so? Who else has done this unrighteousness? Oh Job, for these words thou shalt yet abhor thyself, and repent in dust and ashes.

(4) Identifying himself with the innocent sufferers at whose passing away God laughs, Job describes his own utter weakness, and the brevity of his life. He has forgotten all his former prosperity, and draws similes of the evanescence of life from earth and sea and sky. His days are like the swift postman who runs with his message; like the ships, passing along the horizon; or like an eagle swiftly dashing out of sight in pursuit of prey. At the suggestion that he forget his troubles and try to look bravely forward, as Bildad had urged, he can but shudder at his sorrows, his pains, for he knows God will not hold him innocent. So he is held in his misery as in a vise.

(5) Continuing, Job hints that there is no use in his making any effort to clear himself: if he is already pronounced wicked, he labors in vain to convince God that he is not; he may wash his hands in innocency, in snow water, only to be taken by this resistless Power and plunged into the ditch! Vain are all efforts to alter the judgment, and oh—where is there a daysman, a mediator who could enter into judgment, laying his hands upon God and Job alike? Consumed with terror, Job cannot speak. Thank God, we know, as Job later knew in part, that there is such a Daysman.

(6) Words fail to describe the misery of Job which would lead him to speak thus against God. It is not the bodily suffering which has wrung this bitter cry from him, but he has lost, or is in danger of losing, faith in God's goodness. There is scarcely a gleam of light in his whole speech, and in the closing part (chap. 10) he lets himself loose in the dark despair which has settled down upon

his soul. He is weary of life, and might as well pour out all his thoughts against God. He does not stand, as the poet has described a despairing man,

“Deep into that darkness peering,
Long I stood there, wondering, fearing,
Dreaming dreams no mortal ever dared to dream
before.”

but rather pours out all those thoughts before the eye of God. May not this very abandonment of misery suggest the root of faith in his heart? He will at least tell God to His face that he doubts Him: “though He slay me.” He will ask God why He thus contends with him—is it any pleasure to Him to despise the work of His own hands, and allow the wicked to go unpunished? Does God judge according to the flesh, failing to see the inward parts? Are His days so brief that He must punish evil before it is manifested—nay, when He *knows* a man is innocent? “Wilt Thou pursue a worm to death?” Will He take the frail being whom His hands have fashioned with such skill, as the delicate clots of milk—as the “curiously wrought” substance of skin and flesh, bones and sinews (see Ps. 139: 15, 16), and bring them back to their parent dust? God has given him breath and life, and yet has hidden enmity in His heart against His own handiwork!

“Thou madest death; and lo, Thy foot
Is on the skull that Thou hast made.”

If he sins, God would note it and woe be to him; if he is innocent he dare not lift his head, for God would quickly hunt him as a fierce lion seeking his prey. God would display His wondrous power, and

bring up witnesses against him like a countless host of invaders. In other words Job declares he is at the mercy of an almighty, arbitrary enemy!

(7) And so this awful plaint goes on to its close. The wailing passes from blaming God for His injustice to lamenting his birth. Pitifully, Job asks a brief respite, a surcease of sorrow before he goes hence and is no more. It is the lament again of chapter 3.

(To be continued.)

S. R.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 250.)

CHAPTER VII.

The Disembodied State

FROM what we have had before us it is evident that from earliest times it was known that man's soul continues to exist after death. Men understood that when the body disintegrates the soul lives in a disembodied condition. Death was not considered to be the end, but only a temporary condition. A resurrection-state was anticipated, and that in the resurrection the soul would be re-embodied.

We may first inquire, however, What is the testimony of the Old Testament scriptures to the disembodied condition of the soul? What idea of this condition does it give us?

In Gen. 25: 8 we read, "Then Abraham gave up the ghost, and died in a good old age, and *was gathered to his people.*" How are we to understand this expression, "gathered to his people?" If we turn back to chap. 15: 15, we read, "And thou

shalt go to *thy fathers in peace*; thou shalt be buried in a good old age." "His people," then, were his fathers who had died before him. They were thought of, and spoken of, as still existing. This is a clear proof that the soul was considered to exist apart from the body. Abraham's fathers were dead; they had gone out of this present state of existence into another; and he is told that he is to be gathered with them—to be where the souls of his fathers are, while the body was to return to the earth.

The force of the expression, "*gathered in peace*," we shall look at later; but I desire here to raise the question, Are we to take the words, "*thy fathers*," as including all who had died before Abraham? Or limit them to the line of Abraham's ancestry? Or are we to take them as referring to the line of faith? These questions may be difficult to answer, but in the light of New Testament revelation I have no hesitation in saying they have special application to the line of faith. However, it is not necessary to deny an application to the line of Abraham's natural ancestry; nor are we forced to refuse their application to the dead generally, *i. e.* to all who had died before Abraham. It matters not, however, so far as our own present point is concerned. Gathered to "*thy fathers*," or, "*thy people*," testifies to the truth of the soul's continued existence after death; and if this is established, then the immortality of the soul is proven clearly, it is not the soul that dies when men die, but the body. It is not the soul that goes to corruption, but the body that returns to the dust while the soul lives on.

In Gen. 37: 31-35 we find very clear evidence of the belief in the continued existence of the soul after death. When Jacob's sons produced what he accepts as proof that Joseph was dead, he said, "An evil beast hath devoured him: Joseph is without doubt rent in pieces." Then he mourned many days; and when "all his sons and daughters rose up to comfort him" he refused to be comforted, saying, "I will go down to my son into Sheol mourning." (The reader will notice I have corrected the erroneous rendering in our English Version). What Jacob really says is, I will mourn for Joseph while I live, till I go down to my son in *Sheol*—where his soul is. He thought the body had been devoured by an evil beast, and he believed therefore that the soul was in "Sheol"—the place of the disembodied spirit. We see here one who cherishes the hope of the continued existence of the soul after death. Jacob's hope, founded on divine testimony, was that when he died he would be with Joseph.

Notice now that Jacob speaks of going *down* into Sheol. This gives us an idea of how in these early times the world of the departed was viewed. The condition of the disembodied spirit, as compared with the condition of those who had not died, was thought of as an inferior state. Sheol was considered to be a descent—a lower place or condition. Death was regarded as a humiliation, and the state of the dead as a degradation, compared with the state of the living.

A striking example of this conception of Sheol is found in the 14th chapter of Isaiah. It is the patriarchal view of Sheol. Isaiah here pictures

Israel's celebration of Babylon's downfall. He portrays the afflicted remnant of Israel exulting because of rest and quiet on the earth resulting from the downfall of the persecuting power, and describes also the excitement of the world of departed spirits. "Sheol from *beneath* is moved for thee at thy coming: it stirreth up *the dead* for thee" (verse 9). Then in the next verse the inhabitants of Sheol are spoken of as saying, "Art thou become *weak* as we? art thou become like unto us? Thy pomp is brought *down* to Sheol." The view of Sheol here is that it is a place of humiliation, a degradation—a view quite inconsistent with the idea of death being the end of all. In view of such passages it is impossible to maintain the doctrine of the extinction of the soul at death.

But we turn to other scriptures to gather further light on how Sheol was regarded in Old Testament times. Job 10: 21, 22 is very instructive. Old Testament saints, as well as ourselves, were dependent on revelation for any right apprehension of the character of Sheol. They did not have the light that is in our possession. In speaking of Sheol it was impossible for them to speak of it in the intelligence in which now we are able to do. They knew, however, that death did not end all, for God had revealed it. They knew both from divine testimony and experience that the body returned to dust. They knew that the soul in Sheol was disembodied. Of the character of the place of departed spirits they possessed only a few hints in what God had revealed. Their ideas of the place, so far as they based them on what was revealed, were correct, and consistent with later and fuller

revelations. Their ideas of Sheol, as based on *their* experience, were correct from the standpoint of that experience, though often incorrect from the standpoint of New Testament revelation. It is important to keep this in mind in speaking of the ideas of Sheol commonly entertained in Old Testament times. They had no experience of the place itself, of course; still experience showed that the dead did not return to this earthly life; and they had no testimony as to the condition of the dead from any who had experienced that condition.

In the passage above mentioned, it is evident that Job is not speaking from revelation. He is speaking entirely from the standpoint of experience. It was a matter of common experience that the dead do not come back to this earthly life, and in the light of that experience he says, "Before I go whence I shall *not return*."

It must be noticed that Job is not denying the resurrection. As we have already seen, there is clear evidence that he believed in both the immortality of the soul and the resurrection of the body; but he knew that the resurrection, whether of the just or the unjust, would not be a return to this present earthly life. His outlook as to going at death where he would not return was correct. He was not speaking in unbelief, nor was he denying the hope of a future life in which both soul and body would share. He was but affirming a demonstrated truth that though existing after death in a disembodied condition man does not return to the earthly life from which he has gone.

And this place to which he expects to go when he dies he calls a "land of darkness." He has but

little light on the character of the life beyond death. He knows he shall be waiting for the resurrection, but as to the character of the life in the intermediate state he is almost in complete darkness. He looks to be free there from the troubles the wicked are raising here, and be at rest as regards the trials and burdens of the present life. Like another he is assured that his spirit will have to do with God rather than with men or Satan (Eccle. 12: 7), but as to the soul's joys or sorrows in its relations to God he has no New Testament light. He can go down to Sheol with the conviction that God will be with him there—like the psalmist (Ps. 139: 8)—but as to what being thus in the presence of God will be he knows not. Both to the righteous and the wicked, Sheol is an untried world. From the standpoint of experience it is an unknown land, a "land of darkness," though the ultimate hope is not at all in question.

These statements, and similar ones elsewhere, cannot be used for the denial of the soul's immortality, or that death ends all for both body and soul. On the contrary they confirm the doctrine of the soul's continued existence after death, and are quite consistent with the teaching deduced from other scriptures that the dead—both just and unjust—shall rise and eternally exist as complete men.

There is another class of passages often pressed to deny the immortality of the soul, as Eccle. 3: 19-22 as an example. But a little attention to the language used will make it clear that the standpoint there is of mere human knowledge. Man, as he observes what takes place in this world, natur-

ally says, The same thing that happens to the beast happens to man; *both die*. That is a matter of common human knowledge. But what does man know of what is beyond death? By mere human experience who can tell? The whole point of this passage is, *Who knows?* It is as true to-day as then, that, unaided by revelation, no man can tell what transpires after death. By mere human experience who knows that the spirit of men goes upward? The statement recorded here is not what God has revealed concerning what befalls one after death, but what a man says of his personal experience. From *that* standpoint surely men must say, We know nothing of what is after death, their experience is limited to this present life. But denying any practical knowledge of what is after death is not proving there is no future life. It is only a confession of ignorance as to it. Such passages therefore cannot honestly be used to disprove the immortality of the soul.

Another passage which presents incontestable evidence of the soul's immortality is found in Isa. 24: 22. The prophet is speaking of the complete desolation of the earth in the day when God will execute judgment upon the living nations. No class will escape it, though there is to be a remnant that will be sheltered from the storm that shall prostrate the whole earth. Every effort to hide from this terrible infliction of divine wrath will be useless. It is to be the complete end of man's power in opposition to God, and the establishment upon earth of Him who will reign in righteousness. This judgment will include the fallen angels—the host of the high ones on high, as well as the im-

pious kings on earth; they all shall be dealt with then.

Let the reader consider that the prophet here speaks of a judgment which involves the destruction of men from the earth. In verse 22 we read, "And they shall be gathered, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited.*" It is not their bodies which are shut up in prison, but their souls. After the violent destruction of the body, their souls imprisoned "many days" are to be visited. His description of their disembodied condition in no wise conflicts with the belief in a resurrection. It is true he is not thinking of all men, nor contemplating the righteous dead. He is speaking of the *living* wicked who will be overtaken by this destructive judgment when the earth is to be prepared for the reign of righteousness. My point is that the prophet shows that death does not end all; but that the soul continues to exist after death. Many other passages point to or imply what the prophet shows here. Others also, like some we have considered, more or less plainly affirm the immortality of the soul. But we need not multiply proofs. What we have had before us establishes the fact that the Old Testament teaches the continued existence of the soul when the body returns to its native dust.

(To be continued.)

C. CRAIN.

THE PILGRIMAGE

PILGRIM, if the way be dreary
Brighten it with song;
One who loves to ease the weary
Leads thy steps along.
He hath trodden all the pathway,
All its sorrows known,
And He lives beyond its turmoil
Just to help His own.

Not for nought hath He ordained
Just this path for thee;
But by Him each hour sustained,
Thou mayest happy be.
Fear not, though yon cloud be darksome,
Dread not coming woe,
Every cloud must flee His presence,
Every shadow go.

Tis His joy to walk beside thee
Telling of His love;
Never leaving till He guide thee
To His home above.
There, by all His own surrounded,
Thou wilt find a Friend,
Who has proved that He is faithful
To the very end.

Then let nothing stay thy singing,
Make His praises known;
In thy weakness ever clinging
To His strength alone.
None can have so bright a pathway,
None so light a load,
As His own who walk with Jesus
All along the road.

ARMAGEDDON

(Rev. 16 : 12-16.)

Substance of an Address by J. B. Jackson.

WHAT I have to say at this time about the battle of Armageddon may be taken as an attempt to answer four distinct questions, viz. :—
1: Where? 2: Who? 3: Why? 4: When?

These questions will be answered from the Word of God, save a little geographical information in connection with the first question, and a few general observations at the end.

1: Where is Armageddon? The name is really *Megiddon* with *har* prefixed, and means "Mount of Slaughter"—*har* being the Hebrew word for "mountain;" and "megiddo" is the intensive participle of *ga-dad*, meaning "to cut," "invade," "crowd."

The modern name of Megiddo is Lejjun: it is situated about twenty-two miles S. E. of Haifa, which is at the base of Mt. Carmel, where the Mediterranean cuts into the western coast-line of Palestine, forming the Bay of Acre (Accho). The valley is noted as the scene where Barak discomfited the Canaanite hosts of Jabin under Sisera, celebrated in Deborah's song (Judg. 5: 19). Near here the four hundred and fifty prophets of Baal were slain by Elijah (1 Ki. 18: 40). Ahaziah king of Judah was slain there by Jehu (2 Ki. 9: 27), there also the good king Josiah lost his life by meddling with strife which did not belong to him (2 Chron. 35: 20-24).

This valley of Megiddo extends from the Bay of

Acre in a south-easterly direction, and unites with the Valley of Jezreel (called by moderns "the plain of Esdraelon").

The highway from Acre to Damascus passes through these valleys to the Jordan, which it crosses near the S. E. corner of the Sea of Galilee. The Bay of Acre is the only landing-place of importance in northern Palestine, so that with the plain of Esdraelon it offers a natural entrance for the Western nations into Palestine.

2: Who are the belligerents? This is an interesting and important question. It is "the time of the end" when the Jews will have returned to their land under an agreement or covenant confirmed with them by the "prince" spoken of in Dan. 9: 26). In this passage it is the *people* of the coming prince (i. e., the Roman people who under Titus destroyed the city and the sanctuary), but in verse 27 "the prince" himself confirms a covenant with the mass of the Jews for one week — the last and still unfulfilled week of Daniel's seventy.

This "prince" is the last head of the Roman Empire revived, the "Beast" of Rev. 13: 1-8. The Jews' king is the second beast of the same chapter, also called the "false prophet." He is the wilful king of Dan. 11: 36-40 (compare Rev. 19: 20). He is also called "the man of sin," "the son of perdition," "that wicked one" in 2 Thess. 2: 3-10; the "bloody and deceitful man" of Ps. 5: 6; "the idol-shepherd" of Zech. 11: 17; the "one coming in his own name" of John 5: 43.

The "Beast" will be there to defend his deputy, "the king," in the land (Rev. 17: 12-14; 19: 20); he is also the "little horn" of Dan. 7: 8, 19-26.

The "King of the North" will be there (Dan. 11:40), "the Assyrian." "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian *in my land*, and upon my mountains tread him under foot" (Isa. 14:24-27).

The "kings of the East" will be there (Rev. 16:12; 19:18, 19); indeed "all nations" are to be gathered together to this "mount of slaughter." (See Isa. 28:21, 22; also chap. 29:7, 8 and chap. 66:15-18.)

"And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts" (Jer. 25:26, 29-33). "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8).

"For I will gather *all nations* against Jerusalem to battle: and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst

thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south and the Lord my God shall come, and all the saints with thee" (Zech. 14: 2-5). It is safe to say that this has never yet come to pass. It is the "day of the Lord" and comes suddenly and unexpectedly, as a thief in the night (1 Thes. 5: 2, 3).

The powers which shall assemble the nations are revealed in Rev. 16: 14, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of *the whole world* to gather them to the battle of that great day of God Almighty" (Rev. 16: 14; see also 19: 15-21).

The three unclean spirits as frogs coming from the mouths of the dragon, the beast, and the false prophet may symbolize—

(1) Satan's allurement to universal empire (comp. Matt. 4: 8, 9).

(2) The Beast's incitation of men's lusts for gain (comp. Dan. 11: 38, 39).

(3) The false prophet's spurious religion, offering an opiate to man's conscience, with the gratification of his lusts.

(To be completed, D. V., in next issue.)

CALLED HOME

OUR sovereign Lord, Jesus Christ, has called our beloved Editor, Paul J. Loizeaux, home to Himself. After 50 years of labor in service to the Lord and His people, the armor and the pilgrim staff are laid down.

Thirty-seven years ago our beloved brother began to publish "The Messenger of Peace" which has been going out monthly ever since. Largely written by him, in the early years especially, he edited it to the end of his life, as well as "Help and Food," of which he had been editor for the last 12 years. Now his labor is finished, his race is ended, the good fight has been fought, the rest of God and the joy of his Lord is entered, awaiting the day when "the Lord, the righteous Judge," shall render to each one as his work has been.

Our brother, Mr. Ridout, is writing a brief history of our beloved departed brother's life and labors, which we had hoped to print as the November number of *Help and Food*, but more time being needed than at first anticipated, it will appear, God willing, as the December number.

That the Lord may sustain the work laid down by our brother, and keep it true to Himself and helpful to the saints, is our most earnest desire, for which we ask the prayers of the saints who have profited by these publications.

T. O. L.

"Farewell, mortality,—Jesus is mine!

Welcome, eternity,—Jesus is mine!

Welcome, O loved and blest,

Welcome, sweet scenes of rest,

Welcome, my Saviour's breast,—Jesus is mine!"

IN LOVING MEMORY OF OUR BELOVED BROTHER
PAUL J. LOIZEAUX

A WAY from earth, away from care,
He dwells with Christ in mansions fair,
The path of faith which here he trod
Has led him to the rest of God.

While in this scene he loved to tell
How God's dear Son came down to dwell ;
And at the end of His blest way
Atoned to put our sins away.

He went about from place to place
Proclaiming God's abounding grace ;
It was his great delight to see
Poor souls by Christ from sin set free.

And then he would exhort in love
How saints should set their hearts above ;
And not like Lot to settle here,
But serve the Lord with holy fear.

To him there was no joy so sweet,
As round his blessed Lord to meet ;
To eat the bread and drink the wine,
And praise Him for His love divine.

To him the "blessed hope" was real,
It fired his soul with holy zeal.
The glory of that coming day
Shone brightly on his upward way.

But now instead of waiting here,
He's waiting in a brighter sphere ;
He rests with Him who soon shall come
And take His longing people home.

May we who toil and further wait,
His love and service emulate.
Oh may we more whole hearted be
Until we rise our Lord to see !

C. C. CROWSTON

A FOREGLIMPSE OF GOD'S HONOR-ROLL

(Rom. 16: 1-16.)

THE salutations of Romans 16 are much like little glimpses given us beforehand of the review of each Christian's life at the judgment-seat of Christ. It is a sample page—an advance or specimen sheet, as it were—of those records kept on high to be examined in detail at the coming of the Lord, when every man shall have, in his measure and according to his just deserts, “praise of God” (1 Cor. 4: 5; Rev. 22: 12).

Of the 27 names in the passage before us, six at least are those of women. Some of them are found nowhere else in Scripture, while others, like Aquila and Priscilla, are met with in other portions of the sacred Word. Some stand alone, others are placed in pairs, while still others appear in groups. As Christians, we have responsibilities which are wholly individual; in them we stand entirely alone. In others, as in the case of husband and wife, or a pair of evangelists sent out by the Lord, the responsibilities are shared between the yokefellows; and in other cases the responsibility is collective, as in the assembly—its government, discipline, and general spiritual tone and testimony.

Of some we have only the bare mention of the *name*; of others it is stated what they *did*; and still others what they *were*. It is not at all likely that they stand in the order of merit, or importance, or excellency: the list is more after the order, in spirit if not in form, of a circle, that none might have the precedence over the others. The apostle himself exhorts to “judge nothing before

the time," for it is not here and now that it is determined who shall be "more honorable than his brethren."

Phebe (*radiant*) a woman, heads the list. How significant! Woman is not debarred from service to the Lord, nor is her sphere, though different, inferior to the man's, if more retired.

She was servant to the church at Cenchrea, not in any official capacity, we judge, but in any way that might be useful to the saints—a service open at all times to any godly woman in the Church. Commended by the apostle, she was commended of the Lord. The "business" mentioned was in all probability "secular, as we would say. She had been a "succoror of many," in temporal things, and therefore had good claim upon the assistance of the saints at Rome.

"And of myself also," the apostle adds: he will not forget the particular in his mention of the general. And in the coming day each individual servant may doubtless bear testimony of benefits received in the way of material aid from the Phebes in the Church from apostolic times to the end. May Christian women everywhere covet the commendation and emulate the example of this Phebe, *radiant* in the glow of devoted energies and zeal for the welfare of God's work and workmen.

Priscilla and Aquila come next on the list. Their names are never found separated in Scripture, but always in conjunction: lovely and pleasant in their lives, they are not in God's word divided. Six times they are mentioned in the Word (Acts 18: 2, 18, 26; 1 Cor. 16: 19; 2 Tim. 4: 19, and here) and in four cases out of the six, Priscilla comes first—

a hint, perhaps, that she was the more energetic of the two. Her name in Acts and Corinthians has the diminutive form (Priscilla) denoting endearment, while here (according to the New Translation) and in Timothy, it is the more formal Prisca. These are not distinctions without a difference. There are times when formalities among saints may be set aside, while on other occasions it is incumbent upon them to scrupulously "observe the proprieties:" there is "a time to embrace, and a time to refrain from embracing." And in our intercourse with God it is not meet that we should address Him in the haphazard way of the many, in terms wholly lacking in discrimination; but, according to our intelligence, in the manner that most suits the circumstances and occasion.

Her name means "ancient," thus reminding us of those "holy women in the old time" mentioned so approvingly by the Spirit (1 Pet. 3:5). They were Paul's "helpers in Christ Jesus." And not only were they his helpers, but in a way his saviors; for they, for the apostle's life, laid down their own necks, putting their lives in jeopardy to save God's servant to the Church. Their devotion is thus recorded. Not only did the apostle himself give thanks for their willingness to sacrifice themselves for his sake, but "also all the churches of the Gentiles." He perhaps specifies the Gentiles here because Aquila was a Jew; and though, after the flesh, Jew was opposed to Gentile, in the Spirit these natural prejudices and rivalries have no place. These incidental touches of what is distinctively Christian—the "partition wall" broken down and believers all one in Christ Jesus—are beautiful to see.

The Asian churches saluted the Gentile Corinthians; Aquila and Priscilla saluted them "*much in the Lord*" (1 Cor. 16: 19). Jesus was to them indeed Lord. True yokefellows and "heirs together of the grace of life," in the holy bonds of loving matrimony they served the Lord on whom they had by grace believed. They did not selfishly enjoy their home life, but in two places at least threw open their house to the assembly of God's saints. Nor did they nestle in some cosy place to settle themselves in this doomed and needy world, for we find them first at Corinth, whither they had come from Rome, then at Ephesus, later at Philippi, and here finally at Rome again—strangers and pilgrims in the world indeed.

Epenetus' name has two marks of distinction: Paul's well-beloved, and the first-fruits of Achaia unto Christ. None seem so dear to the devoted missionary's heart as the firstfruits, the souls first given him as seals of his ministry in the field to which he has been sent. All in Christ are loved, but some for special reasons and without partiality are "well-beloved." "Praised" is the meaning of Epenetus: and it is to the praise of any soul that they were the first to receive the truth in a community, stepping out boldly for the Lord when (as often happens) persecution was hottest, while others, more cautious and calculating, were still halting "between two opinions."

Mary's distinction is that she bestowed "much labor" on the Roman believers (the New Translation reads "you" instead of "us", as in A. V.). Hers is the only distinctively Jewish name in the catalogue, which makes the "you" the more re-

markable ; though a Jewess, with every reason naturally to dislike the Roman oppressors of her people, she not only rose above all national prejudices, but bestowed "much labor" upon the representatives of the people that had but recently taken from her land its liberties.

Andronicus and Junia is the second pair of names listed. They are designated Paul's kinsmen ("countrymen" by extension—*Strong*). Christianity in no wise annuls natural relationships or obliterates racial distinctions; it regulates them rather, recognizing the obligations and privileges attaching to each—"We who are Jews by nature," etc.

This couple were likewise Paul's "fellow-prisoners" and "of note among the apostles" ("apostle" used here in a secondary or wider sense than *the Twelve*, as in Acts 14: 4, 14; 2 Cor. 8: 23, *Greek*; 1 Thess. 2: 6). For the gospel's sake they had, in companionship with Paul, suffered imprisonment: the path of service was to them no sinecure; they did not, like many of their pretended "successors," luxuriate in some "chapel of ease;" the world was their parish, and in the discharge of their ministry they suffered as evil doers even unto bonds. By their graces and gifts and self-sacrificing service they were marked out even from the generality of the apostles, special messengers, chosen and sent forth of God. "In Christ" before Paul, while the Church was set in its swaddling-clothes, they would be persons of experience, and therefore worthy (as the apostle would remind the Romans) of that veneration due those who have long walked "in the way of righteousness."

"Man of victory" is the meaning of Andronicus: and surely after so many years of conflict and faithful service it could be said of him that he had "fought the good fight" and "kept the faith" victoriously.

Amplias, the next name, is a contraction of Ampliatus (*enlargement*); but though bearing a contracted name he was not straitened in himself, for grace must surely have enlarged his heart to find notice here from Paul and to be termed his "beloved in the Lord."

"Urbane (*of the city*), our helper in Christ." He could *help*, if not capable of taking the initiative. Some, who love preeminence, refuse to work at all if they do not lead; they must be at the forefront or nowhere. Happy is the man who like Urbane is willing to be a help in the harvest-field, filling that place given him by the all-wise "Lord of the harvest." "Helps," in 1 Cor. 12: 28, are placed before "governments": but some would govern before they have ever learned to serve. In the kingdom of God those only are set to rule who have proved themselves capable after a course of diligent service.

Stachys (*ear of grain*) is linked with Urbane. Town and country seem suggested by this pair of names. Service for Christ and testimony to His name is not confined to the streets of the bustling city: it reaches to the "lanes, highways, and hedges" of the quiet countryside.

Stachys was beloved of Paul, a distinction worthy of note, surely. It was John's peculiar pleasure to speak of himself as "that disciple whom Jesus loved." And what was it but the love of the

Spirit of Christ in Paul that went out to this fruit of that "corn of wheat" which fell into the ground that He might not abide alone?

"Apelles, approved in Christ." Happy is that servant who stands approved in the day of trial! Not he who commends himself is approved, but whom the Lord commendeth. Like Paul, Apelles kept his body under, lest after having made profession of faith he should find himself a castaway—the negative of "approved."

The name of "Aristobulus" (*best counsellor*) is remembered, though he himself be absent. It is not every one that can give good counsel; some seem peculiarly fitted to give "the word of wisdom," and the memory of such is ever blessed. Though gone they are not forgotten! The remembrance of their wise and loving counsel abides as the fragrance of the odorous cedar "after many days."

"Herodion" finds favor and apostolic notice in spite of the handicap of an abhorred name. Grace is superior to all the obstacles of accident or nature, "for where sin abounded grace did much more abound." And Paul was not ashamed to own the kinship of a name odious to every Jew, and not in great esteem by Gentiles.

Narcissus also has a place given him on the roll, though he himself was probably absent from Rome at the time, if not gone before to glory. It is an example of the odor of a good name abiding after the flower itself (*narcissus*, a flower) has been transplanted to the garden of God above.

"Salute Tryphena and Tryphosa, who labor in the Lord." How encouraging to see two Christian

women, twins perhaps, whose names denote *enfeeblement by luxurious living*, giving their remaining energies to the service of their Lord. Though in the course of nature "enfeebled" they set themselves to serve Him, the Lord Christ, whose "strength is made perfect" in our "weakness."

'The beloved Persis' follows. Her name signifies "*a Persian woman*." How ever guarded was the wise apostle in all his ways and words: in speaking of men he could say "*my beloved*" (vers. 5, 8, 9); but when it is a woman he uses the broader unpersonal expression, "the beloved," about which there could be no question. See also 1 Tim. 5: 2.

She "labored much in the Lord," it is noted. To labor at all for the Lord who gave up everything for us, is an instinct of the divine nature in the soul redeemed by Him; to labor *much*, to toil for Him, is the outgoing of a heart, doubtless. Oh, to covet the same for ourselves, each one!

Rufus (*ruddy or red*) was "chosen in the Lord." All believers are chosen in *Christ* even before the world's foundation: chosen "in the Lord" seems to imply another thought, perhaps of special service to Him, or a distinct line of testimony to be followed for Him who is Lord of His *servants*, as He is Head of His Church and Saviour of our souls.

"His mother and mine." It is touching to see how the dear apostle appreciated any little feminine act or motherly service done to him, in the name of a disciple. Oh, be not weary in well-doing, ye mothers or sisters in Christ, for even a cup of cold water given in His name shall not lose its reward or mention in that day!

A group of five comes next. Asyncritus is said

to mean *incomparable*; Phlegon, *blazing*, and Patrobas, *father is life*. Hermas and Hermes (the same, perhaps, though having different terminations) were names of the messenger of the Greek deities, often called Mercury. They were a company of earnest men round whom others had been drawn, as "the brethren which are with them" would imply. They were possibly a group of gospel workers, a "valiant band" as they would be called to-day. The meaning of their names would suggest such a service: "incomparable," the sweet old gospel, there is nothing like it! "Blazing," a zeal for souls that burns in its ardor; and "a father is life," corresponding to John 5: 21: "The Father raiseth up the dead, and quickeneth them"; the new life in the regenerated manifesting itself in loving evangelic ministry, and Hermas and Hermes, no more the living messengers of Gentile gods, seducing demons, but heralds of the one true God whom to know is life eternal. The group was not the nucleus of a sect, we may be sure; but the center and soul of gospel effort to rescue the perishing in and round about Rome.

Next follow Philologus and Julia, husband and wife, probably. Julia is a royal name: may they not have been of Cæsar's household? See Phil. 4: 22. Philologus, *a lover of the word*. "Oh, how I love thy law," exclaimed the truly royal David. How good, Christian reader, to know that we have by God's grace received "the love of the truth" that we might be saved."

"Nereus, and his sister," represent another pair; here it is brother and sister. How beautiful it is to see grace cementing these natural relationships

—husbands, wives, brothers, sisters, mothers, sons, into the bonds of the Spirit, that cease not with earth but are destined to continue throughout a glad eternity.

Olympas is last in the list. His name, though of heathen origin, may be made to mean, by Christian adaptation, *heaven descended*. As to his body he was "of the earth earthy;" but he had received by a new birth that life from heaven without which none can in any measure do those things which are pleasing in God's sight.

"All the saints which are with them" suggests another little band, not exactly like the above ("brethren"), but "saints," redeemed men and women, associated together for some commendable purpose, either for prayer or worship, song or service, possibly all.

May you and I, Christian reader, so walk and work and worship that we too may stand approved in Christ and worthy of honorable mention in "that day!"

C. KNAPP.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 275.)

CHAPTER VIII

Consciousness in the Disembodied State

ARE departed souls conscious, or in a dormant condition? Those who agree with the views I am defending may think it is hardly necessary to raise the question of the consciousness of the disembodied spirit. When the continued existence of the spirit after death is established it seems only logical to regard it as conscious. If death is

not the extinction of the person, but only a dissolution, then that which is the centre of personality not only continues to exist, but does so as a conscious personality. The expression, "Dust thou art," does not apply to the spirit, which is not dust, as *it* did not come from the dust. "Unto dust shalt thou return" cannot be applied to it, therefore: it does not go to corruption. Consciousness is not centered in the body, but in the spirit. It is a conscious spirit *in* the body, and must be so when *out* of the body.

There are those, however, who dispute it; and, while admitting the continued existence of the soul after death, they affirm it is in a dormant state. In denying consciousness to the spirit between death and the resurrection, they rely mainly on Old Testament scripture to uphold their doctrine.

It will be in place, therefore, to raise the question: What is the voice of the Old Testament on this subject? Does it teach that the departed spirit is conscious, or does it predicate its unconsciousness? Are its statements so equivocal as to leave us in great uncertainty as to what the Old Testament view is?

In another connection we have looked at Gen. 15: 15, "And thou shalt go to thy fathers *in peace*." We have seen that Abram is told that when he should die he would go where his fathers before him had gone: his fathers still existed somewhere, and he is to go to them to be with them. If they are not conscious, and he is not to be conscious when he goes to be with them, then there is no force in the statement—nothing to give him comfort. But he is assured that he will go to them

"in peace." This is perhaps generally taken to mean that he is to die in peace. I do not refuse this, but this is not all that it expresses. Is not a peaceful continuance implied? Is there not the thought that when he finds himself with his fathers he will be in peace, in rest from the toil and conflict connected with his earthly pilgrimage? Is there not in it a promise that when he dies he will be free from what makes this present life a struggle? God is telling him, surely, that on the other side of death he will enjoy rest and peace.

Some one will say, This is mere inference, and an unsafe foundation on which to rest our faith in the conscious condition of the dead. I grant it is inference, so far as this particular passage is concerned, but is not the inference perfectly legitimate? If an inference is objected to, it would be equally inadmissible to infer that Abram's condition after death must be in unconsciousness. To this many will agree, yet insist that we must not infer at all.

But there are many other passages in the Old Testament bearing on this subject. If the inference is in agreement with the uniform voice of these passages, then it strongly confirms the legitimacy of the inference; and it must be admitted that such an inference is not inconsistent with the general testimony of Scripture.

Now, in turning to a few of the many passages in which the question we are considering is involved, what do we find? Is there any definite statement to the effect that the dead are conscious? Is their consciousness anywhere denied? Are there utterances which can be regarded as possible affir-

mations, or statements that are not ambiguous? Let us see.

The issue between the consciousness or unconsciousness of the dead is fairly raised in a statement of Gen. 37: 35. Jacob says: "For I will go down into sheol unto my son mourning." As we have before remarked, Jacob believed that his son had been torn to pieces, devoured by an evil beast, and in his grief refuses to be comforted. He thinks of Joseph's spirit in sheol—and his own spirit going there when he dies; then he will be with his beloved son. Now suppose that the state of the departed is one of unconsciousness; does it not evacuate from Jacob's statement and expectation all its value and force? What satisfaction is there to be with a friend if it is in unconsciousness? Nay, that is not to be with him at all; for Jacob to be thus with Joseph would, in reality, not to be with him—no intimacy, no intercommunion, nothing that constitutes the reality of being together. It is evident that Jacob conceived of Joseph's departed spirit as conscious, and anticipated on dying to be consciously with him. Was Jacob's hope a mistaken one? There is not a word in the whole account to correct it, if it were. To suppose he was laboring under a delusion, or misapprehension, is pure assumption. There is not the slightest warrant for it.

2 Sam. 12: 23 is a passage we may class with the one we have just looked at. Referring to the child that has just died, David says, "Can I bring him back again? I shall go to him, but he shall not return to me." The child had passed out of this earthly life into another. The spirit is departed

from the body; and though the resurrection will be a reunion of spirit and body it will not be a return to this present earthly life. David understands this and says, "Can I bring him back again?" and, "He shall not return to me."

If it be said there have been cases of the dead returning to this life, the answer is they are all exceptional cases—cases permitted of God for special reasons. As exceptions they establish the rule rather than contradict it. Notwithstanding these few exceptional cases, it may be boldly maintained that the departed dead do not return to this present earthly condition of life.

After resurrection, life shall be in a different condition; but David is not thinking of the then far-away day of resurrection. "I shall go to him" is not language that can be used in connection with resurrection. But David thinks of the place of departed spirits. The spirit of his child is there, and David expects to go there in the same way. When the time comes for his dissolution then his spirit shall be with the departed one. Is it possible that David should have used such language if he had thought of the child's spirit and his own in a state of unconsciousness?

Evidence of the departed spirit's consciousness is given in the account of Saul's consulting the woman with a familiar spirit. In his desperate strait, forsaken of God and hard pressed by the Philistines, he desires to get in communication with the spirit of Samuel. Necromancy was his only hope. The power of Satan had developed a system of spirit activity which made it possible for some to claim the power of intercourse with the spirits of the

dead. The witch of Endor was one of these, practising this wicked art strongly condemned by God. Nevertheless Saul resorts to it.

In this particular case God interposed, and instead of the usual order in this evil practice, He allowed the spirit of Samuel to appear, much to the dismay of the wicked medium (1 Sam. 28: 11, 12). Evidently she was not expecting it; it shows how false were the claims of these professed consultants with the dead.

Another thing also may be noticed in passing. Samuel does not communicate with the woman with a familiar spirit. She is altogether ignored by him. He communicates with Saul directly. This also is a testimony against the wicked art.

My special point in looking at this sad and remarkable account is its witness to consciousness after death. Samuel had died. He had passed out of the sphere in which he had to do with earthly things, was now free from the burden and strife of earthly life. He rebukes, therefore, the interruption of his peace and rest. He was conscious of his rest, then, and conscious of its interruption.

He is also proved to be a conscious spirit by his present realization of Saul's sin and disobedience, and his recollection of his own prophecy, recorded in chap. 15:28. Further, he declares the calamity that is impending, and tells Saul, "To-morrow shalt thou and thy sons be with me." Samuel is consciously in the world of the spirits of the dead.

I may remark here that the prevalency of necromancy proves how wide-spread was the belief that the spirit continues to exist after death and that

the departed spirits are conscious. Had there been no such belief it would have been impossible for such a practice to have been introduced. There was foundation for the belief in revelation, and Satan used the belief to promote evil ends. No one should be misled by the fallacious argument that the Scripture condemnation of the practice as evil disproves the doctrine of the soul's existence after death and the conscious state of the dead.

In referring to this passage I call attention to the fact of its early practice. In Deut. 18: 9-14 the reader will find necromancy among the list of abominations practised by the Canaanitish nations before the children of Israel took possession of the land. It was evidently a common practice in those early days, and, we may presume, had been a long time before: and this wicked art was probably not confined to those nations.

Warburton's statement that "The Old Testament says nothing whatever about a future life, but implies the total and eternal end of men in death," is decisively disproved by this passage, for it shows that not only the belief in the continued existence of the soul after death prevailed in Israel, but also in other nations. It shows also that associated with it was the belief in the conscious state of the dead. The Bible condemnation of necromancy is not on the ground that the belief in a conscious life after death is false, but on the ground that the art is a wicked one—an abomination to the Lord.

I turn now to chapters 31 and 32 of Ezekiel. In chap. 31 the prophet denounces the ambitious aims of Pharaoh, king of Egypt. He warns him by the example of the Assyrian, who had already fallen

under the judgment of God. He had risen to a great height of earthly greatness, and envied by other kings, but by his pride and boastful self-exultation he had brought down upon himself the wrath of God. It was a terrible and irresistible judgment. Verse 15 speaks of the day when God's judgment overwhelmed him, as "the day in which he went down to sheol." Then, in ver. 16, God says, "I made the nations to shake at the sound of his fall, when I cast him down to sheol with them that descend into the pit. The destructive judgment that befell the Assyrian had struck men with consternation and fear. But the effect upon living men is not the only result that is spoken of; it goes on to speak of what takes place "in the nether parts of the earth." Other and lesser dignitaries had also been humbled—their honor and grandeur in the earth were brought to nought and themselves cast down to sheol. They are represented as comforting themselves there. What is their comfort? A greater than themselves is sharing in their humiliation. They are conscious then—clearly so.

Now ver. 18 threatens "Pharaoh and all his multitude" with a similar fate. "Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth." Their souls will go to sheol—this on the one hand, while on the other, their bodies will lie among "the uncircumcised with them that be slain with the sword."

The threatened judgment of which Pharaoh is here warned is set forth in the next chapter, vers. 1 to 16; and then in vers. 17 to 32 we have another lifting of the veil over sheol—the land of the spirits

of the dead. In ver. 18 the prophet is told to "wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Then, in ver. 21, we read, "The strong among the mighty shall speak to him out of the midst of sheol." In ver. 22 Asshur is represented as being *there*; Elam, in vers. 24, 25; Meshech and Tubal in vers. 26-28; and Edom in vers. 29, 30. Then, in ver. 31, we are told, "Pharaoh shall *see* them, and shall be *comforted* over all his multitude." They are represented as speaking to one another in Sheol; as seeing, and being comforted. Clearly, to the prophet Ezekiel the spirits of the dead were conscious.

We are familiar with our Lord's use of Exod. 3: 6. He asserts there that Moses taught the continued existence of the soul after death as well as that the dead shall rise again. But our Lord's argument, based on the statement of Moses in this verse, for the continued existence of the soul after death and the resurrection of the dead, is also an argument for *conscious* existence. There would have been no force whatever in God saying, "I am the God of Abraham, Isaac and Jacob," if the spirits of these fathers were not conscious. The expression implies and supposes that Abraham, Isaac and Jacob were still consciously in relationship with God; that their dissolution, their death, had not affected the relationship in which they stood with God, or their consciousness of it.

There are numerous passages in which God calls Himself the "God of thy fathers." All these texts imply the conscious existence of the spirits of those

to whom they refer. There is also frequent allusion to the everlasting covenant God made with Abraham, a covenant that death could not nullify (Gen. 17: 7). Citations of this class of texts are not needful. I only call attention to them.

Whether we consider the Old Testament representation of man's constitution and its view of what death is—not a cessation of being; whether we think of the numerous texts from which the consciousness of the dead is a logical and just inference; or whether we speak of such passages as those in which the consciousness of the departed spirit is directly and positively affirmed, the Old Testament Scriptures are seen to be a consistent whole. The doctrine of the consciousness of the souls of men after death is manifestly a part of their structure. It is a part of the web and woof of revelation. To deny the doctrine is to deny the force and value of the Old Testament as a whole. The denial evacuates it of its meaning, of its intrinsic worth, and of its power over the consciences of men.

(To be continued.)

C. CRAIN.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6: 9-11).

Slain for their faithful testimony, the conscious *souls* of these martyrs cry to God for vindication—before their body's resurrection, which is mentioned in Rev. 20: 4.

ARMAGEDDON

(Rev. 16:12-16.)

Substance of an Address by J. B. Jackson.

(Continued from page 280.)

3: Why? When the longsuffering of God has reached its limit—man having been tested under all conditions—in innocence in the Garden; simply under conscience up to the flood; under government after the flood; then the separated people under the law; under grace since the Cross—utterly failing under all conditions and corrupting everything put under his responsibility—God then comes in, in power, to “destroy them that destroy the earth” (Rev. 11:18).

It has been a period of man’s misrule from beginning to end, but now He whose right it is to rule is coming to reign. He came once in grace, and men said, “This is the Heir; come, let us kill Him and the inheritance shall be ours.” They refused Him as a Saviour, now they must know Him as a Ruler, wielding the iron rod, for into His hand all judgment has been committed (comp. John 5:22, 27; Ps. 149:6-9; Rev. 19:15).

“Wherefore hear ye the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves” (Isa. 28:14). It would seem that this “covenant with death and agreement with hell” refer to the covenant made by the

Jews with the "prince" of Dan. 9:27, on account of whose abominable idolatry the "desolator" is raised up—i. e. the Assyrian. But "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place; and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isa. 28 17, 18).

No doubt, universal empire is in the leaders' minds; and it is to be fought to a finish on this plain of Megiddo. The revival of the Roman empire will astonish the world, and the vast western coalition, intoxicated with the power of its armies and navies, pours into Palestine to meet the Eastern hordes passing over the Euphrates, westward.

But One too long excluded from man's reckoning comes now upon the scene. "Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2: 34, 35).

It has been taught that the destruction of this fourth beast (the Roman empire) which involves the destruction of all Gentile powers, is something to be effected by the spread of the gospel. Not so; it is by the sudden appearance of the Son of Man. "*In the days of these kings shall the God of heaven*

set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44; see also Rev. 19:19-21).

The suddenness of the Son of Man's appearance accounts for only half the city being taken and going into captivity (Zech. 14 2); the dreadful excesses of the captors endure but for a brief moment: "Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle" (Zech. 14:3).

"And he (the head of the revived Roman empire) shall speak great words against the Most High. . . and think to change [the Jewish] times and laws: and they shall be given into his hand until a time and times and the dividing of time" (i. e., $3\frac{1}{2}$ prophetic times, or years; comp. Rev. 13:5-7). "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Dan. 7 25-27. See also Rev. 19 15-21; Matt. 25:31, 32).

4: WHEN? "When shall these things be? and what shall be the sign of thy coming, and of the end of the world" (age)? (Matt. 24:3.) Read attentively the whole chapter; see also Isa. 2:2, 4, 19; Hag. 2 6; Zech. 14 4, 9; Matt. 24 31-46; Rev. 19:11-21.

Do not expect me to fix a date for this stupendous event; an angel in heaven could not do that. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36-42). Those who have fixed dates (in

the very face of this Scripture) have invariably demonstrated their folly in so doing.

But if we cannot fix the *date*, we may gather, with considerable certainty, that the time cannot be far off. "Now learn a parable of the fig tree; When his 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).

The course of events is rapidly tending toward the formation of this ten-kingdom form of the Roman Empire. Indeed this idea may appeal to the belligerents in the present European war as the only honorable way to peace (see Rev. 17 11-13).

It must be plain, from the foregoing, that the present war is not the battle of Armageddon, nor is it immediately connected with it. The Church—all true Christians—will be in heaven when that dreadful conflict rages, and indeed during the whole of that eventful 70th week of Daniel. "Because thou hast kept the word of my patience, I also will keep thee *out of the hour* of temptation (trial) which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). Under the symbol of crowned and throned elders, the Church is in heaven, as seen in Rev. 4:4, surrounding Him who sits upon the throne, and is not seen again on earth, until in chap. 19:14 she is seen, clad in fine linen, accompanying the mighty Conqueror.

At Armageddon the Beast and false prophet are taken and cast alive into the lake of fire "prepared for the devil and his angels" (Matt. 25:41; Rev. 19:20). Two men have been taken to heaven

without seeing death, and these two blasphemous arch-deceivers are cast into hell without seeing death. Satan is cast into the abyss, chained for a thousand years, and the millennial reign of our Lord begins, a reign of righteousness. "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord And it shall come to pass from one new moon to another .shall all flesh come to worship before Me, saith the Lord" (Isa. 66: 20, 23).

"And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa. 65: 19-22). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them They shall not hurt nor destroy in all my holy mountain" (Isa. 11: 6-9).

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Pet. 3: 14). The Christian's attitude is well set forth in Luke 12: 31-40: "Like unto men that wait for their Lord."

J. B. J.

CORRESPONDENCE

DEAR MR. EDITOR:

Your editorial in *Help and Food* for May referring to the reception of "A well known Evangelist" opens up a question that is becoming increasingly serious, and we might well ask ourselves, "Where are we at?"

There was a time when divine principles governed those gathered to the Name of the Lord Jesus Christ—when THAT meant something to both heart and conscience—when a man's oratory or gift was *not* a sufficient warrant for his reception or endorsement—when Jer. 15:19; 2 Tim. 2:15-22; Heb. 13:13, and other significant portions of the Word had weight, and which, thank God, is still blessedly true of many gathered saints. But the broad tendency to-day is to let down the barriers which the Truth has erected—to remove "the ancient landmarks" (Prov. 22:28). The specious plea is made that, "He is such an orator; has such blessing; preaches the gospel as clearly as 'Brethren' do, and has such crowds," and so on. So our meetings are counted dull and uninteresting, and saints flock to swell the numbers attending more exciting services, and then come with the question, "Why cannot *we* have such meetings?" *The answer lies at their own doors.*

To forbid these preachers we neither could *nor would* (Luke 9:49, 50), but our path lies separate from theirs. Gathered to the name of our Lord Jesus Christ forbids the lowering of the divine standard, and demands of us that we "earnestly contend for the faith which was once for all delivered to the saints." There should be no "looking back" (Luke 9:62). Standing for the truth of God puts us into the place of reproach, but, "If ye be reproached for the name of Christ, happy are ye" (1 Peter 4:14). We may be assailed by such remarks as, "Look at the divisions amongst you 'Brethren'—see how weak you are—how little *you* are doing to reach sinners," etc.—which may be sorrowfully true, and we must allow it to search our own hearts. But even those divisions, sad and dishonoring as they are, prove that, rather than tolerate evil, we are willing to suffer them for *righteousness'* sake.

How often too we are assailed with the remark, "You are a sect just as much as any other." Some, indeed, may have a sectarian spirit, but to assemble as members of the Body of Christ as we do is not sectarian. Some, also, take advantage of this unsectarian position to go where they please, which only proves how little power truth has over them. We have no board with ruling authority—I do not mean that we have no power to exercise discipline; for "Brethren" do have it in a truly Scriptural sense—but we have no human rules to enforce a certain line of conduct upon saints. The Word of God is our sufficient guide, our Statute Book, but only the obedience of faith avails there. Is it holy to plead Laodicea as a warranty for looseness? Must we be Laodiceans? Should we not be Philadelphian in spirit without claiming to be *Philadelphia*, and remember that "to obey is better than sacrifice"?

Shall we not then cry to the Lord that there may be a turning back to first principles, a rallying to the Truth, holding up afresh the hands of, and supporting more fully the servants of Christ who "for His Name's sake" go forth, taking nothing of the Gentiles, and who assume no official place? We should remember too that to judge gifts is to judge God (1 Cor. 4; 6, 7). He who gave a Paul whose speech was "contemptible" was the same who gave Apollos, who was an "eloquent man."

If the *Church* has degenerated, the *Truth* has not. If she is no longer a collective testimony, all the more reason for those who claim to have taken the path of separation to go on in the practice of *what is involved in that path*, and so give heed to the exhortation of our blessed Lord: "Hold that fast which thou hast."

May God unite us afresh in power and in practice for the "defence of the truth."

Sincerely in Christ,

F. J. ENEFER.

A GOOD SOLDIER OF JESUS CHRIST

"I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4: 7.)

Departed to be with Christ, at his residence, Plainfield, N. J., on Oct. 3rd, 1916, Paul J. Loizeaux, in the 75th year of his age.

WHILE mere eulogy, whether of the living or the departed, is distasteful to every spiritual mind, it is equally unfitting that we should fail to recognize the grace of God as manifested in His servants, and to record some of the works of that grace, thus seeking to gather lessons of the life of faith for those of us who remain.

This is especially true in the case of the devoted and beloved brother who has recently fallen asleep. For fifty years he has given himself—time, strength, talents—to the service of Christ in the gospel of His grace, and in ministry to and care for the saints of God. In this labor of love he has traveled throughout the length and breadth of this country and Canada, and beyond the sea as well. Through the printed page he has ministered peace, comfort and counsel to how many!—and it will continue to do so. In his private correspondence, as multitudes will bear witness, his tender sympathy, and help and encouragement in times of need have been given without stint. In personal brotherly intercourse, he has endeared himself beyond many to a generation that is passing, and to a younger company who

have learned to love and esteem him very highly for his work's sake. His life was lived for Christ and His Church, and before the Church; he belongs to that Church, and in a special way the record of his life of loving service to them belongs to those for and to whom it was given. Such will value these pages, and for them they are written, with the prayer that God will use them to stir in our hearts fresh love for our Saviour and Lord, with a deeper desire to follow our brother as he followed Christ.

I. ANCESTRY AND EARLY LIFE.

While France has been called "the eldest daughter of the Church" (of Rome), God has not left Himself without witness to the true grace of the gospel in that beautiful land. The great fundamental doctrines of the Reformation—justification by faith on the ground of the finished atoning sacrifice of Christ, the priesthood of all believers, the inspiration and sufficiency of the word of God, with many other precious truths—found a place in many hearts at the time of the Reformation. The names of many honored servants of Christ brighten the pages of the history of the Church in France. But as a nation the people remained under the sway of Rome. They knew not the day of their visitation, and instead of opening their hearts to the truth of the gospel, they stained the land with the blood of their best and noblest. Still the Protestant Church in France was established, and spite of persecution remains side by side to this day with the Church of Rome.

It is sad to think of that Church, with so much

light, lapsing into the dead state of Sardis; but, generally speaking, such has been the case.

It was from parentage which had been Protestant as far back as the family history is known that PAUL J. LOIZEAUX was born, at the town of Lemé, in the Department of the Aisne, in Northern France in 1841. In the Evangelical revival under César Malan and others, part at least of the family embraced the truth of the gospel, and this doubtless had its effect upon the more immediate household, begetting an atmosphere of confidence in the mercy of God as well as the previous sobriety and earnestness which belong to the home where the word of God is read and obeyed.

The immense value of a consistent Protestant training can scarcely be over-estimated, as compared with the blindness, superstition and corresponding worldliness of that "Church" which rigidly deprives its members of the only guide to truth and holiness—the word of God. Even where there is a lack of establishment in the *grace* of God, and a corresponding legality and formalism takes the place of the warmth, peace and joy of a known salvation, yet we can use the language of the apostle in replying to the question, "What advantage then hath the Jew? Much every way; chiefly because that unto them were committed the oracles of God" (Rom. 3: 2). Such was the advantage of the established Protestant Church of France.

It was the recognition of this advantage which induced the parents of the young family, of which Paul was the second member, to move from their home in the north to the south, which was the stronghold of French Protestantism, where the

children could have the advantage of the excellent Protestant schools found there. Here they remained from 1850 until their removal in 1853 to America.

There again the faith of the parents, in putting the chief value upon the eternal interests of their family, is seen. When they began to think of removing elsewhere—because of the decline in the silk business in which the father was engaged—it was found that special and attractive inducements were offered by the French Government to settlers in the newly acquired province of Algeria in Northern Africa. While the temporal advantages were far greater, and they would have remained near their beloved France, the majority of the settlers would have put no value upon the things most prized by these parents. So after seeking counsel from Protestants who could correctly inform them, it was decided to cross the ocean and settle in some of the newly-opened lands in the western part of the United States. Thus in due time they settled, after a brief sojourn in Illinois, in the fertile prairie lands of Iowa, near the village of Vinton.

While in the southern part of France the parents had come under the influence of evangelical teaching, and their sympathies were on that side. But as yet intimate personal acquaintance with the God of grace, as revealed in the person of His Son Jesus Christ and through His atoning sacrifice, was unknown to them. Like Abraham they had heard the call, scarcely recognizing whose voice it was, and had left country and kindred. But as yet their primitive cabin on the vast prairies could scarcely

be called a "tent," in the pilgrim sense, and the "altar" of approach to God was as yet but dimly known. The lad of twelve years who had hitherto been led in willing obedience wherever his parents went, was yet to lead them in a way they knew not, in the full and blessed light of Him who is "the Way, the Truth, and the Life."

By the blessing of God the settlers prospered in the beautiful and fertile prairie land, and in a few years their diligence and thrift was rewarded by all of temporal good that could be desired. Paul had been his father's constant companion in those early days, accompanying him in needed journeys and acting as his interpreter. Thus his youth was passed in the best way, humanly speaking, for the development of a character of sturdy self-reliance, energy, honesty, and intelligent endeavors. The Bible was still *the* book for the family, read morning and evening at the family altar, and revered. They had also identified themselves with a denomination, and were rightly known in their vicinity as a religious family.

2. EARLY MANHOOD AND CONVERSION.

In 1860 Paul could be spared from the home, and went to New York to attend the "Charlier Institute," an advanced collegiate establishment, of which his uncle was originator and proprietor, and offered its advantages to his young kinsman, with good prospects of later advancement. Here after two years he graduated with first honors, and after the reading of his essay was greeted by a member of Congress with, "I expect to see you by and by, sir, in the legislative halls of our nation."

Having been advised by a prominent lawyer in New York to adopt the legal profession, he entered the office of a firm near his home and began his studies. But he was being led in a way he knew not, and something higher than either statesmanship or law was to engage his time and abilities. An incident occurred after his entrance into the office which diverted him completely from the profession. An important case having been taken by the firm, the client confessed his guilt to his lawyers. Paul could not comprehend how they could argue such a case as though their client were "not guilty" when they knew the reverse from the man's own lips. Writing to the legal friend in New York upon whose advice he had acted in adopting this profession, he received the following answer to his questions: "Loizeaux, you must start with this, in law, that your client is not guilty till condemned by the jury."

While this was used of God to confirm that love of truth which was ever so prominent a characteristic in him, he by no means believed that all legal men are dishonest. It was doubtless God's way of further exercising him, and providentially leading him away from all other courses except the one for which he was to be later prepared by grace.

Returning to New York he accepted a position as associate in the Collegiate Institute from which he had graduated, with prospects of further advancement to "partnership" in a year or two. He had been regarded, and rightly from a human standpoint, as a fine Christian, and a "preacher's license" had been urged upon him in the denomination with which he had been affiliated in the West.

During his stay in New York he visited Y. M. C. A. meetings, the "Newsboys' Home," and some Missions, being more or less active in these things, while yet not knowing the true gospel of God's grace. About this time were the beginnings of those exercises which culminated shortly after in the great change in his life.

In early childhood there had been occasional glimpses of truth, with deep and serious thoughts. While crossing the ocean, he had felt as if he could trust in the goodness of God; and later on, as a boy in the West, he had said, while watching a young colt gambolling about—"Mother, I wish I were a colt like that." "Why, child! what makes you say such a thing?" "Why, mother, a colt won't have to give account to God as we have," answered the boy.

He became greatly interested in a book of George Müller's, of the Ashley Downs Orphan Homes, supported by confidence in God rather than by direct solicitation of funds. "Answers to Prayer" also stirred him, and finding himself more and more out of accord with the conduct of the Institute, he resigned and returned to his home in Vinton.

But the exercises above referred to, while sincere, did not find or make him a decided Christian in the Bible sense. He desired to "help others to be good," and was giving himself to his work, when he saw the "light above the brightness of the sun." Then for the first time he counted as loss for Christ those things which had been gain to him. His fancied righteousness was then cast away, and henceforth he had but one object and desire—to

make known to others that which had brought peace to his own soul. But we will let him tell in his own words how this great event took place.

"I have been a most self-righteous man.* For years I groaned, expecting to find peace by regulating my life according to the Scriptures. I could not but believe them true: they proved such 'a discerner of the thoughts and intents of the heart' (Heb. 4: 12). I sought carefully for the commandments of the New Testament, but the more I sought, the more I got into difficulty. I read, 'He that hateth his brother is a murderer,' or, 'For every idle word which men speak they shall be brought into judgment,' and others of the same character, but they terrified me. I read also, 'Seek not what ye shall eat or what ye shall drink,' but it did not seem to be for me—my labor brought in abundantly. I read also, 'Sell what ye have, and give to the poor,' and then I wished, 'Oh that I were rich, that I might sacrifice all!' Then I sought baptism and the Lord's supper; but after doing all, and living an irreproachable church-life, I got no peace. The 'rejoice evermore' I read was only a mockery to me. When I was baptized, I expected some mysterious change, but there was none: I wept at the Lord's table, but there was no peace: I prayed in secret and in public, often so earnestly that others thought me mighty in prayer, but yet there was no peace. 'O

* From "Saved by Grace," by P. J. L. The tract is prefaced with the following quotation from Scripture: "For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that *believeth*" (Rom. 10: 2-4).

Lord!' I cried in my agony, 'speak to me and tell me what to do; I will run and do it even at the peril of my life;' but no answer. I now visited the sick, and spent much time in prayer. I preached too—yes, dear reader, I preached—I tried to be a bearer of glad tidings, while my own heart writhed in agony. What did I preach? What others had preached to me—'Do thy best; be a valiant soldier of Jesus Christ, and then He will save thee;' but no peace! no peace!! In spite of all this supposed duty fulfilled, *there was no peace!*

One day I called on a sick man, and quickly introduced the subject of religion, as that was my object in calling. 'Ah, sir,' he said, 'they used to tell me to do my best, and I tried and tried, until I found that there was no best to be reached. When I examined myself, I found that I was still the same poor sinner. Then I watched my instructors, to see if I could detect in them what I found in myself, and they failed so visibly to live up to what they taught and professed that I set them all down as hypocrites, and turned infidel. But here, read this;' and he passed to me a Testament opened at Romans 3. I had often read it before, but now the declaration, 'There is none righteous, no, not one,' was strangely solemn to me. I read on: 'There is no difference; for all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, . . . whom God hath set forth a propitiation *through faith in His blood*, . . . that He might be just and the justifier of him which believeth in Jesus.' And as I read the Holy Ghost opened my blinded heart, and I saw it all. Then and there, in that log cabin, I got what Cornelius got as Peter spoke the wonderful message, 'To Him [Jesus] give all the prophets witness, that through His name whosoever believeth in

Him shall receive remission of sins' (Acts 10: 43).

I was then two miles from home, and my path lay mostly through fields of corn and tall grass; but all I remember of it that evening is finding myself several times on my knees on the ground, praising God for His salvation. What shall I do when I get to heaven!

I now had God's answer to all my difficulties in His precious Word, and there it was all the time, but I was blind to it. Is it not wonderful we should be so quick and intelligent about so many things and yet so stupid, about matters so important, and so simply and clearly stated in the Word of God?"

His soul flooded with this light from heaven, his one great desire was to make it known to his dear ones, the members of his own family, and to friends and neighbors. Soon after he had found peace he mounted his horse and went from house to house asking them to meet him at the school-house, as he had something of great importance to tell them. A company having been thus collected he began to tell them the way of salvation as he had himself learned it from the word of God—by faith, without the works of the law. They listened for a while, then murmurs began to be heard and objections, until at last they quite drowned his voice as they burst out with the words of an old hymn, whose meaning they little understood:

"Must I be carried to the skies
On flowery beds of ease?
While others fought to win the prize,
And sailed through bloody seas?"

The dear young believer in the finished work of Christ was not finding "flowery beds of ease," as

he proclaimed the free gospel of God, but never again would he put *his* labors as a ground of salvation. *Work* he did, unceasingly, but it was not *for* salvation which was now and eternally his, but *because* he was saved he could not cease to labor for souls. He could truly say,

"The love that fills my grateful breast
Makes duty joy, and labor rest."

And so began, in the peace and joy of a known salvation, his life in the service of Christ.

3. "YE ARE DEAD.

Before dwelling further upon these early labors in the gospel, we must narrate a further most essential experience through which our brother passed. Very soon after having found peace for his *conscience* through the finished work of Christ upon the cross, he began to find, as every true believer will, that sin still remained in him. He was *conscious* of sin, though thankfully free from condemnation. As this pressed upon him, he turned more and more to the word of God, devoting his whole time day after day to prayer, fasting and study of the word of God. He was seeking deliverance from his sinful nature, and in a modified way was seeking *holiness* through his prayers and struggles as he had formerly sought *peace*. Shut up in his room he struggled on. His mother would knock at his door beseeching him to take his food, but he had heart for but one thing, and seek it he must until he found the answer to the question, "Oh wretched man that I am! who shall deliver me from this body of death?" For more than a month the struggle continued.

One day as he was reading the third chapter of Colossians, he came to the third verse, "For ye are dead, and your life is hid with Christ in God."

"O Lord, that I were more dead," he prayed.

"For ye *are* dead," replied the word of God.

"Oh that I were dead to sin—more dead, more dead," he repeated.

"FOR YE ARE DEAD," the Word read.

Suddenly, the light flashed into his soul. He leaped to his feet and shouted, "Glory to God, I *am* dead, and Christ is my righteousness before God. What a fool I have been in beating a dead man!"

Thus was his soul set free, from the law of, or *strength* of sin as well as from its guilt. As a bird let loose he soared aloft bathing his soul in the sunshine of heaven—free from *self*; "in Christ" his righteousness, his peace, his power, his ALL.

These two great truths never ceased to be the basis of all his service. While he had labored incessantly immediately after finding peace for his conscience, he himself has said he saw comparatively little fruit from his preaching until he had found deliverance through those words, "Ye are dead.

4. EARLY LABORS IN THE GOSPEL.

With conscience and heart now set free, in the deep joy that filled him he gave himself to the delightful work of winning others to the precious Saviour he had found. Beginning immediately after his finding rest, he goes on to say,

"My heart now turned toward all men, especially to those already dear to me by the ties of nature. It was no more praying and preaching and visiting to per-

form some worthy thing, it was *fishing* after souls of men. One having in prospect the ministry was most of all on my heart. I knew he was just where I was before. I wrote to him, and told him that I had been blind, but now I saw. I told him of that Man that is called Jesus, of the work which He finished on the cross, and of the wonderful results of apprehending it by faith. He replied that he was 'in great distress sometimes, and he did not know whom to believe. One said this, and another said that, and all seemed earnest. It was very puzzling.' One day he wrote, 'All you tell me is true. I have compared it with the Word. One thing only I cannot understand. You say, 'It is useless to try to better that which cannot be bettered,' and add, 'That which is born of the flesh is flesh.' Surely you do not mean to say we must not strive to improve ourselves.'

I prayed to the Lord that He would guide me in my answer, and thought of the joy of being made the instrument in bringing that dear one to Jesus. I then replied, 'Yes, that is just what I meant to say. I meant that it is useless, and even folly, to strive to better what *cannot* be bettered. 'Ye must be *born again*.' Your only hope is in what another, even Jesus Christ, the Son of God, has done for us. This is humiliating, but there is no other way. 'He that believeth on Him is not condemned, but he that believeth not *is condemned already*'! This is the testimony of the whole Scripture.'

A few days after, I received his answer: 'Give glory to God, my beloved brother. I see! I see!! It is Jesus, and Jesus *alone*. Since yesterday, it seems I understand more than half the Word, which before was all darkness. I received your letter yesterday morning, and, as usual, I read it over and over. I read the passages you mentioned, and they were there: I

could deny nothing; but I was miserable. I went to my task heartlessly. Toward evening, a gleam of hope reached me. I fell on my knees and prayed, and while there, the whole redemption which is through Christ Jesus was opened up to me—Jesus upon the cross my Substitute! My wonder is, that in view of such a salvation I can remain so calm. I almost tremble lest I should lose such a precious rest.’

Lose such a precious rest? No, never! It cannot be lost, for it rests on a foundation which cannot be moved. It rests on what God did for us when He ‘laid on Him [Jesus] the iniquity of us all.’ That is what true peace rests upon. Blessed is the soul that rests upon this precious work of Jesus upon the cross for us!”

We must also let him tell in his own words of another case as illustrating the character of the dealing he had with those to whom he spoke, not as a religious duty, nor to relieve himself of responsibility, but to *compel* them to accept Christ and His finished work.

* “It had not been long since it had ‘pleased God to reveal His Son in me.’ No slave, however ill-treated, could ever feel more delight at being set free, than I had felt upon finding out that a man is ‘justified freely by God’s grace, through the redemption that is in Christ Jesus’ (Rom. 3: 24). Ambitious purposes henceforth gave way to a burning desire of seeing others get the same deliverance, and I began to go about telling people what I had found and was daily finding in the word of God.

On one occasion, I had read the third chapter of Romans to a company of six or seven young men who

* This narrative has been printed as a tract, entitled “The Two Discoveries.”

had come, and I had tried to draw their attention particularly to some of the passages which show the *condition* of the sinner in the sight of God, and then to some others which show the way God has provided for the *salvation* of such sinners.

One especially dear to me was there, and on the way from meeting, after having walked side by side a long while in silence, he said, 'If what you said to-night is true, I am no Christian at all!'

'What have I said which led you to such a discovery?' I said.

'Well,' he replied, rather angrily, 'you said there was none good, not one righteous. You said it made no difference whether a man had sinned much or little, all alike were lost sinners before God; and then, to finish it up, you said that a lost man could do nothing to save himself, that it made no difference how much good he tried to do, it could neither save him nor help him to salvation. I say, if all this is true, I am no Christian at all, for I thought that a Christian is a man who tries to be good, and does all the good he can so as to find favor with God.'

'My dear ——,' I said, 'the things I said are not mine; they are God's. The chapter we read says there is none good; it says there is none righteous, no, not one; it says there is no difference; all have sinned and come short of the glory of God. It says, By the deeds of the law (that is what you call good works) there shall no flesh be justified. Ah, my friend, it is the word of God which has just been showing you the darkness you are in, and I am sure if the word of God has led you to discover you are not a Christian, your discovery is true. May God help you, and lead you to see *Jesus the Saviour of sinners*.'

But all that man loves to boast in could not be given up so easily. A year before, he had passed through

a series of meetings where, night after night, he had wept and mourned, asked the church to pray for him, humbled himself down as low as he could; after all this, finding no rest yet, he had asked in despair what he could do now to find God's favor, and the answer had been, 'Be faithful, pray much, strive on, work for Jesus, and you'll get what you are seeking for.' He had prayed much, he *had* worked with unbounded energy, he had done all the good it was in his power to do, and now, was all this useless? Was he going to get nothing for it all? Was he no better off than if he had sat still?

Ah! the conflict had begun. The Saviour-God receiving sinners and eating with them had roused to anger the righteous Pharisee. He could not bear to hear his righteousness called 'filthy rags.'

'Has God been reached by nothing of all this?' he exclaimed.

'The cries of your earnest heart, my dear, have reached God,' I said, 'but you have never reached Him yet, and never will in the way you have been following. It is a way which the natural heart loves, because there is some praise for self in it; it is the way the Pharisees were wont to bind on the backs of other people, but it is not *'the way.'* You have been both deceiving yourself and being deceived. Before you can be saved, you must stop 'trying'; you must stop 'resolving'; you must stop 'working'; you must find out that you are lost, that you are 'dead in trespasses and sins.' That verse in our chapter, *'There is no difference, for all have sinned and come short of the glory of God,'* puts you on the same level with the thief, the murderer, the fornicator. You are a condemned man, and until your heart owns this to God, you need turn to Him for nothing, He has nothing for you. Be sure of this: He will never accept your terms, you must

come down to His. But as soon as you find out that you are lost, you will rejoice to hear God telling you that you are '*justified freely by His grace through the redemption that is in Christ Jesus*, whom God has set forth to be a propitiation through faith in His blood'! This puts an end to your idea of being brought to God by any thing from you. It teaches you what the second chapter of Ephesians says—'But now, in Christ Jesus, ye who sometime were far off are made nigh *by the blood of Christ!*' When you know yourself a saved man by the blood of Christ, God will teach you then to live for Him; but until then, He has nothing to say to you save about His Son's work for you.'

By this time we had to separate, and I retired to my room, assured that 'the sword of the Spirit, which is the word of God,' had begun to prove itself indeed 'a discerner of the thoughts and intents' of that proud, self-righteous heart.

For nearly a year he continued in that strange state of mind which is seen in people who know what the truth is, but refuse to bow to it implicitly. His feelings toward me often bordered on hatred, because I seldom failed, when he spoke of 'doing,' to bring him before the cross of Christ with the solemn question, 'What was that for? What meant that cry of agony—'My God, My God, why hast Thou forsaken Me?' Then he ceased pursuing the religious operations he had been engaged in, and, as a consequence, he was warned from all sides against the danger of believing that salvation is by the blood of Jesus alone. Thus, as is generally the case when God is about to deliver a soul, Satan puts forth, with great energy, every possible objection. He hates to see his slaves delivered from the power of darkness and translated into the kingdom of God's dear Son.

How interesting to watch a struggle of this kind,

knowing God is the One at work, and that He is *Almighty*.

One day he told me he was so miserable he didn't know what to do with himself. Knowing the cause of this misery and what the end would be, I could not but be glad; and as my face told what was in my heart, he went away with the thought that salvation by grace made one hard-hearted, since I seemed to have no sympathy for him in his sorrow.

A few days after, he asked me to pray for him; his misery was becoming intolerable. I told him my prayers could not make the work of Christ more perfect, nor His blood more availing. The supper was ready—complete—wanting nothing more. It was God's supper, and man's prayers could add nothing to it; yea, anything man would add would spoil it altogether. Moreover, my prayers could not make God more willing to accept him, since God Himself had taken the attitude of one who beseeches sinners to come to Him, as the last three verses of 2 Cor. 5 clearly show. The trouble was nowhere on God's side, but all on his. God told him all was finished, he must take Him at His word. His misery was the consequence of refusing to have salvation simply on the ground of what Jesus had done. If, therefore, I prayed for him, all I could ask of God was that He would please make him miserable enough to give up his own righteousness, and submit himself unto the righteousness of God; for 'Christ is the end of the law for righteousness to every one that believeth' (Rom. 10: 3, 4).

Two days after, while he sat driving on the front seat of a sleigh, conversing with a dear one, who knew the Lord Jesus, about the all-engrossing subject to him, he suddenly exclaimed with a loud voice, 'I see it, I see it now! Neither prayers, nor tears, nor good works, nor anything from me can satisfy God for sin;

it is the blood,—the blood of Christ alone can, and it *has* satisfied Him. Thank God! thank God!’

For a while he was so overcome with joy at having discovered the perfect satisfaction which God has found in the atoning work of Jesus, that he seemed like one beside himself; but we soon found he had just received ‘the spirit of power, and of love, and of a sound mind’” (2 Tim. 1: 7).

We cannot fail to notice here the apparent harshness of a love which would not hesitate to probe to the depths of the heart of those near and dear, that all trust in self, feelings or doings might be removed. Thus their peace was made to rest upon Christ alone.

So one by one those nearest and dearest to him were brought to the solid rock of a known salvation—sisters and brothers were thus wrought into a closer relationship as children of God and heirs together with him of the coming glory.

It is touching to see how he was used to bring full light and peace to his beloved and honored parents, who had so carefully watched over his childhood and early youth. Now the docile scholar was to instruct, in all humility, those whom he ever owned as entitled to all his respect and obedience. To his mother it seemed that this new light was too great to be fully the truth. She was not clear that one could be justified by faith *apart from works*.

He opened her Bible at the 4th chapter of Romans and showed her, in the sweet tongue in which she was born, those precious words: “To him that *worketh not*, but *believeth* on Him that justifieth the ungodly, his faith is counted for righteousness”

(ver. 5). The mother had been so constant a reader of those very scriptures, that in their frequent reading she had rubbed the words pale with her finger, yet had never seen their wondrous, simple truth.

One day, Paul went with his father to the distant woods where they had to spend the night. After a day of labor, he lay beside his father in the little cabin. Very weary, he soon fell asleep. The sleep of youth is not easily broken, but to his father's anxious words, "Oh, my son, I am so miserable," he roused and answered: "Father, trust in Christ alone!" But soon after the father woke him again with "Oh, my son, I am so miserable!" Again came the same answer "Father, *trust in Christ alone.*" The Holy Spirit used these simple words to bring rest to the troubled heart.

Thus, one by one, the dear members of the family circle were brought by the knowledge of the truth into peace with God through Paul's instrumentality.

At home, with his Bible and concordance, he drank deeply of the water of life. Eager to communicate to others the strange new truth of salvation by faith apart from works, he went everywhere with the glad tidings—to all who would hear.

Open opposition sometimes broke out. At one place, after preaching Christ in a log schoolhouse, he was hooted at as "the man going to heaven without works." The directness and power of the preaching would rouse the people to interest in the message, and while some were made angry by it, others found peace and joy in believing.

At one place, especially, the word of God was taking deep root, and though twelve miles from his

father's house, Paul went there on foot every week-end, often through snow and bitter cold, to preach Christ in the school-houses and in the homes of the scattered people. What mattered reproach and hardship when Christ was so precious!

5. EARLY MARRIED LIFE.

While a student in New York Paul made the acquaintance of Miss Celia Sanderson, of Milwaukee, who was also attending a school in the Metropolis. On his return to the West, he went to Milwaukee, to obtain permission of her parents to correspond with their daughter. This resulted in their marriage in 1868.

Miss Sanderson had been converted early in life. Her father's death, and her mother's soon after, caused her to come and dwell with her uncle Howard Sanderson who had recently come to the knowledge of the Truth. She became greatly exercised by the condition of things in the denomination of which she was a member. She withdrew from it, and identified herself with the little company of believers gathered to the name of the Lord Jesus alone in Milwaukee.

It was at this time that Paul passed through the exercises which so changed the current of his life. Thus was the Lord preparing each for the path which lay before them.

After their marriage they lived at Vinton, Iowa, and our brother gave himself ardently to the preaching of the gospel. North, west and south, he carried the blessed tidings—salvation through faith in Christ. After a season of toil he would return to his companion, often walking to save expenses, but

with a joyful heart in his Master's service, who gave him souls for his hire.

On one of these return visits he found a letter awaiting him, containing a liberal offer if he would return to New York, and take charge of the Institute where he had formerly studied and taught. As they sat at the tea-table, he passed the letter to his wife, saying, "What am I to answer, my dear?" As she read, her cheeks flushed, and looking up she said, "Is there any more than one answer to this?" "Yes; it is a direct question, which may be answered by a 'yes' or a 'no'; which shall it be?" To say "yes" meant for her a life of luxury in keeping with her past; to say "no" meant a life of privation and hardship. Fixing her eyes tenderly on him, she said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." So they went on as heirs together of the grace of life.

6. EXTENSION OF THE WORK.

The interest then widened and deepened. Many had confessed Christ, and found themselves no longer at home where formalism was the rule. What should they do? Our brother had become convinced that Scripture lays down a simple path. In some degree he had passed through exercises as to the Church and its testimony, similar to those which marked his finding peace and deliverance. He related how one day, while alone in the country, and pondering upon the truth as to the Church and its order, he was assailed by doubts:—Was it all imaginary, and were the denominations right after all? At last he opened his Bible at the 4th

chapter of Ephesians, and read it aloud. Here was the Church's constitution: "One body, one Spirit, and one hope of your calling." Christ had descended into the grave for us, and now ascended, was the Head of the Church, His Body. Where were many "religious bodies?" Where a place for man to be its leader? The question was settled, and he became a steadfast witness for the truth of the Church of God as well as for the gospel of salvation.

Thus a company of believers, near "Yankee Grove," Iowa, began to remember the Lord in the breaking of bread according to His word. This was the first gathering of a "little flock" in the West.

Some times the opposition was intense. At one place where he had an appointment to preach, on arriving he found a clergyman had come there before him, determined to supplant him or break up the meeting. Finally a gentleman present called out, "Any who want to hear Mr. L. come to my house. So the closed door was still an opened one.

At another time a young Quaker who had become greatly interested in the truth, begged our brother to go with him to his friends and relatives in Muscatine, Iowa, about 100 miles away. On arriving there our brother found himself among Hicksite Friends, and at the home of their chief man, a person of influence and a Unitarian, as they mostly are. The message of salvation through a divine Saviour, and by His atoning sacrifice, was resisted and openly withstood. The ardent young evangelist therefore received scant courtesy at his hands, and school-houses were closed to him by his influence. The young man who had brought our

brother to Muscatine, was son-in-law to the Hicksite, and was told that if he had anything to do with Mr. L., his wife would be taken away from him. Another Quaker, however, took our brother in for the night.

Being obliged to pass on, the next day he met a Col. Hare, who had a school-house. In answer to the Colonel's question, what he intended to preach, our brother replied, "Preach Christ;" and received the desired permission to use the school-house. Being hungry as well as weary, our brother satisfied his hunger with partly frozen apples which remained on the trees, by the way; then covering himself with leaves, refreshed himself with sleep for the preaching in the evening. After the meeting, when all had left the school-house, while he prepared to pass the night where he had preached, a man returned and asked, "Stranger, where are you going to stop?" and on finding out, he took him to his own home. Two years later, this man's house became the gathering place of the assembly there.

A touching incident occurred in one of these parts at that time. Believers had come to remember the Lord's death in a brother's house, as usual in those early days. A member of the family, insane for a long time, had become violent and had to be confined in a locked room. They had some misgivings as to having the meeting there, for fear of freshly exciting the poor sufferer. They decided, however, to go on in dependence upon the Lord. When they brought the sufferer's food after the meeting, he seemed strangely quiet. "What was that lovely singing I heard?" he asked. "It was

like heaven." They soon found that the dark cloud had lifted: and ere long he also was sharing in the joy of the others.

In these same parts, a lady, "full of good works," though not then a Christian, filled his ears with an account of the good things she had done. "Now, what do you think of it all?" she asked. "I think you are a first class Pharisee," was his reply. The sharp thrust was owned of God. Not long after she too learned to trust *not* in works of righteousness which *she* had done, but in *Christ* her Saviour. A life-long lover of the truth, she departed to be with Christ only a few years before our brother.

Interest in the truth then developed at Muscatine in a pronounced way among *men*. At a meeting, in a large hall, but one woman was present, and the proportion of *gray-haired* men was very large. The Word was taking effect; and one of its fruits was seen in their liberal giving. Surrounded by them at the close, they thrust bills into his pockets from every side. Thus he found, as the apostle, times of abounding as also times of privations.

New fields sometimes were opened in a very providential way. Our brother was going with a younger member of the family to St. Paul, in the winter. He had heard of a company of earnest Baptists at Plainfield, Iowa. As the train proceeded with increasing difficulty, they finally ran into such a snow-drift that it made it impossible to proceed further. Inquiring the name of the place, he found it was *Plainfield*. He then decided to get out and visit the believers of whom he had heard.

Finding they lived some seven miles away, he

trudged away through the snow to the house of one of whom he had heard. He was preparing to go to a distant forest for a load of wood. Making himself known, our brother told him his object in the visit.

"Have you come out all this way to talk to us about Christ?" Being assured that this was the case, the farmer said, "Fred, put up the team." Then the neighbors were sent for, and the work of God began. The brother who first thus opened his house, and received and acted upon the truth, was a "pillar" in that assembly to the day of his death. The testimony to the truth in Christ remains in the family and in that district to this day.

In one town in Iowa, a clergyman had been under contract to the people to preach for a certain time, which had now expired. Not receiving the stipulated payment for his services, the gentleman no longer preached, though remaining in the town. He attended one of our brother's meetings, and along with some others attempted to interrupt the preaching with cries of "Wolf, wolf!" One who had received blessing through our brother's ministry of the Word answered, to the confusion of the interruptor, "The *hireling* fleeth because he is a hireling.

So in the joy of the gospel and even amid the opposition of many, the work went forward. We may add, as describing it; "So mightily grew the word of God, and prevailed."

In a more remote place, a settlement of Hollanders led by their evangelical pastor, had come to this country for "freedom to worship God" according to their light, which had been denied them in

their country. They had called their town "Pella," as the oppressed Jews in days of long ago had called their place of refuge. Their pastor had died, and many there welcomed the light through the preaching of our brother, and were led on into the blessedness of their standing in *grace*, not under the law, and in the order of the Church of God.

7. ACQUAINTANCE WITH "BRETHREN."

Although married to a sister already in the fellowship of "brethren," and profiting, doubtless, by their literature, especially as to details of the Church's place and order, our brother had never been thrown in contact with those called "brethren." From his own study of the Word, he had learned much which he found was held and acted upon by others as well. When, therefore, he received a warm invitation to attend a conference of "brethren" in Guelph, Ontario, in 1870, he willingly went.

It was here he first met Mr. J. N. Darby. As they met, Mr. Darby greeted him with a kiss, after the manner of the Continent.

"I have seen you before," said Mr. Darby.

"Where?" asked our astonished brother.

"In your father's house in France, when you were a young boy."

It seems that Paul's parents had given lodging to an aged brother, "*un Darbiste*," at their house in France, and it was there that J. N. D., on his visits to this brother, had seen the young boy and taken notice of him—for he loved children. How little either dreamed of what grace would do in the future.

This meeting in Guelph was not only helpful to the diligent student and preacher of the Word, who valued the company of one whom he gladly recognized as a marked gift of Christ to the Church, but made him acquainted with various zealous evangelists proclaiming the glad tidings in different parts of Canada, who had gathered there a harvest of souls for Christ. What cheer, what help in Scripture understanding, what joy of fellowship in the truth were those gatherings for the study of God's word! After some clear exposition of certain parts, or even passages of scripture, we can imagine the satisfaction with which our brother would reply, Ah, that is very clear and helpful.

It is to be hoped that the Bible Reading will never lose its place among us. For general instruction, solution of difficulties, answering of questions, it has a place which nothing else can fill.

8. DANIEL MANN.

Among the fellow-servants in the Lord's work whom our brother met at Guelph was Mr. Talbot who, with others, had recently had much blessing at Kingston, Ont. He urged Mr. L. to go there and carry on the work, and he consented. He was led thus, all unknown to himself, to a work which he ever regarded as one of the most important in his long years of service.

Visiting the prisoners in the jail, he found a man under sentence of death for the murder of his keeper, and was privileged to be the honored instrument of leading him to Christ, and into the fulness of the blessings of Christian truth.

It is difficult to describe in a few sentences the

charm which has always made the story of the conversion and establishment of this dear soul in the grace of God so attractive to all classes of readers.

Entering the cell of the condemned man, who could read with difficulty, the moral, educated, refined young man found himself face to face with his exact opposite. His ardent temperament made him ever intense, but here was a soul hovering on the brink of eternity, without Christ, and therefore without hope. It was no time for soothing words. The sword of divine truth was plunged into the bosom of the poor criminal, in order that the abundant consolations of the gospel of Christ might be poured into the wounds. It was this faithfulness in dealing with souls that doubtless was used of God, when softer words might have been useless.

The light soon broke into the poor, darkened heart. The third chapter of Romans, which had brought peace to the young evangelist a few years before, came as a beam of heaven's own light, giving life and peace to this poor child of sin.

Aflame with joy and love, Paul clasped the newborn man to his bosom. All the ardor of his own first love was transferred to Daniel Mann's breast, and sitting together in the cell they poured out their hearts in a joy that none but those who have experienced it can understand.

And now began a series of visits, with the open Bible as the one theme. Mann was an apt scholar and diligent student, and within the brief compass of three weeks was led on in the practical knowledge of divine truth in an amazing way, beyond what many Christians learn in a lifetime. The completeness of the finished work of Christ was

enlarged upon, and the believer's perfect standing in Him. The heavenly position and destiny of the child of God, and the blessed hope of the Lord's coming were eagerly grasped and assimilated.

What is exceedingly instructive in the history is that the dear man was not without experience of the fact that, though born of God, he still had the old nature, which was as sinful as ever. He fell into the painful snare of making unkind and ugly charges against the jail officials, and as a result passed through deep soul-exercise. This lapse, however, was but the occasion of a fresh and fuller grasp of the truths of the two natures, the advocacy of Christ, and the work of the Holy Spirit. Speedily restored, and chastened in spirit, he grew all the faster.

The nature, destiny and ministry of the Church of God were also clearly grasped, and most ardently did Mann enter into the wondrous thoughts of God concerning the Body of Christ.

Bowing to the government of God that the death penalty was righteously to be visited upon the slayer of his fellow-man, no effort was made to secure executive clemency for the prisoner. So he went on calmly, with deep humility and self-abasement, but unshaken confidence in the grace of Christ, to his appointed end. The last night was spent in praise by these two together, and in the morning, with heart torn between grief and joy, Paul returned from the prison yard.

Brethren had heard of this marked work of grace, and wrote to Paul for some particulars. Sitting down with a full heart, and voluminous notes of various conversations, and while memory was fresh,

our brother wrote the manuscript of "Daniel Mann." Completing the first half, he mailed it to the brethren in Toronto, who having read it, grieved at the thought that the second half had been lost, as they supposed. This, however, soon followed, and shortly after the printed narrative of "The Lord's Dealings with the Convict Daniel Mann," was in the hands of the public.

At once it became in great demand, and has continued to be one of the most widely circulated and blessed of the large pamphlets. In the United States alone 170,000 have been printed, and several millions in Great Britain. It has also been translated into eight or more languages, thus carrying the precious truth in many parts of the world.

This pamphlet has been used of God in the conversion and blessing of multitudes. The author would frequently receive word of some soul having found peace through its pages. We give a few of these—though no record has been preserved of the very many letters telling of souls saved and blessed by its means. In his closing years, in infirmity and suffering, these came as a breath of those bright early days to cheer our dear brother.

Major S—— of the Royal Engineers was a passenger on a steamer returning to his post at Aden after his well-earned furlough. Among his fellow-passengers was an American missionary, returning to Egypt to his much loved work among the Copts.

Both the major and the missionary were earnest Christians, and many were the talks they had together. When they parted the missionary gave his friend some books and pamphlets, among them being one entitled, "Brief History of the Convict, Daniel Mann."

Such things as the giving of this book do not happen by chance, as the sequel will show.

Some weeks before the arrival of the steamer at Aden, a soldier in the garrison had been punished by his sergeant. Confined in prison, he determined on revenge.

He managed to shake loose one of the bars of the window in his prison. Taking advantage of the firing of the one o'clock gun, under cover of the noise he shook the bar quite free, squeezed through the window, dropped to the ground, gained the barracks, secured and loaded his rifle, and shot his sergeant dead.

He was tried by court-martial, and condemned to death. In three weeks' time, the official authority to carry the court-martial into effect arrived from headquarters in India, but some irregularity in it caused the delay of its return to the authorities for correction. This gave the condemned man a further and quite unexpected respite. Had this not occurred, the soldier would have been executed before the arrival of Major S—— at Aden.

But God had purposes of blessing for the condemned man. From the first, the chaplain of the troops had earnestly sought the eternal blessing of one so soon to enter eternity, but without any apparent result. Knowing the major to be a Christian officer, he put the case before him for his prayerful sympathy. He at once remembered the striking book the missionary had given him, and handed it to the chaplain. It quickly found its way into the hands of the poor murderer.

It was just the message for him. God had saved one murderer, why should he, too, not be saved? The book was happily the means of his conversion, and was his constant companion with his Bible till the end came.

Letter from a Japanese Christian—to Loizeaux Brothers.

MY BELOVED BROTHERS:

* * * Lately I got a copy of a Japanese magazine called "Grace and Truth." In it was the following story, which I relate as briefly as I can. A young man of a prominent family, whose brother is a professor in a university, was on the Osaka Stock Exchange. A stock buyer sent him much money by a boy to buy stocks for him which the young man had advised him to get. But alas, the young man, tempted by the money, took the errand-boy to a lonely place, murdered him, and hid the body. After a few days he was arrested, tried, convicted, and sentenced to be hanged. A little girl about twelve years old read this awful story in the newspapers, and it moved her tender heart. She could not go to see him, because Osaka is many hundred miles away from her; so she sent a letter to a pastor at Osaka, and asked him to visit the condemned young man in the jail and hand him the tract which she was sending. The tract was, "The Lord's Dealings with the Convict Daniel Mann," translated into Japanese by Mr. Hasada. The pastor went as desired, and handed the poor young man the little girl's tender letter and the tract. The young man read many times the tract "Daniel Mann," and through it found the way to escape eternal condemnation. He felt so peaceful as he drew near the execution that he wrote the little girl, telling her how kind to him she was so to think of the *eternal* punishment to which he was going without the Lord Jesus Christ. In thanking her, he said that of the fifty million people in Japan she was the only one who cared for his soul—he a cold-blooded murderer! and she only a little girl, who believes in Jesus Christ, and loved a sinner's soul so much as to send him a tract with tender words!

Dear Brother, it was labor to show Daniel Mann the

way, but that labor was for *many* more. Far off in my own country it reaches too, and we thank God for it.

Your affectionate brother in Christ, Y. Y.

The Power of the Name of Jesus.

While laboring in the gospel a few years ago in a little village of Ontario, the lady at whose house we were entertained proposed a visit to an afflicted family six miles away. On our way there she pointed to a cottage by the roadside, and said, "An aged Scotchman lives in that cottage; he loves the children of God, and I am sure he would enjoy a call from you." So we alighted at his door and went in.

Judging by the deep furrows of his face, he must have been at least eighty years of age. Addressing him, I said, "The Scriptures say, 'We know that we have passed from death unto life, because we love the brethren.' This lady tells me *you* love brethren; and as I am one of them, I have come in to see you."

His face fairly beamed with joy, and he expressed himself thankful for a visit on such a principle.

"Have you known the Lord very long?" I asked.

"Well, there is a story to that," he replied. "I belonged to the kirk when quite a young lad; but whether I belonged to the Lord, He alone knows; I canna tell. But I came to Canada, and was steward in a gentleman's house in Kingston, when a poor penitentiary convict killed his guard in trying to escape. He was sentenced to be hung, and during his days of grace was converted through the ministry of an evangelist then preaching in Kingston. This evangelist wrote a little book telling about his conversion. I read the book; and ever since that time *I know I belong to the Lord*, and no doubt about it; and I tell ye, it's a mighty different thing to belonging to the kirk."

"I am very glad to hear my little book has helped you, I said."

"Na!" he cried.

"Yes, I wrote the book."

"Na, it canna be!" he cried again, with excitement.

"Yes, it was I who was preaching then in Kingston, and ministered to that poor convict, and wrote the book."

Convinced at last, he rushed to me, grasped me in his arms, and for a long time sobbed aloud.

Our brother once said that he believed there would be more fruit from "Daniel Mann" than from all his other ministry. His wife sometimes would try to dissuade him from exposing himself to excessive fatigue in inclement weather by saying, "Daniel Mann is preaching all the time; you need not go out. It is touching to remember in this connection, that in those closing days, when Mann longed for life that he might tell others the way of salvation, and was told a narrative of what the Lord had done for him would be published, he would especially pray for God's blessing upon its circulation. Truly, his prayers have been answered in a marked and abundant way.

9. ACTIVITIES WEST AND EAST.

Our brother had now entered upon a wider sphere of activity. Doors for the gospel were opened in many places, and it was his joy to declare the unsearchable riches of Christ in both new and old fields. Marked interest was shown in many places. He was often privileged to preach to crowded audiences in large halls night after night, and during the day was sought after by enquirers.

As to our brother's manner of preaching, it was utterly devoid of sensationalism. He was preem-

inently a preacher of the *Word*. The great truths of the gospel as laid open in the epistle to the Romans formed the basis of his preaching—the ruin of man, the holiness and righteousness of God, the perfect sacrifice of Christ as the means of justification and peace—it was by these truths his soul had been set free, and they were pressed upon his audience.

Such truths solemnize the heart, and he had none of the levity into which some are betrayed. Yet there were few who could attract and hold an audience so effectually. Doctrinal his preaching was—preeminently so, but never dry. Apt illustrations were often used, with an occasional incident, but all was subordinated to the one great aim of winning souls to Christ. As he dwelt upon the sufferings of Christ, the eyes often suffused with tears at the thought of the peace, the joy and deliverance which follows the acceptance of the Saviour, it seemed as if he would *sing*. All the ardor of his nature lent itself to the greatness of the subject, and both he and his audience were carried along in the swift rushing current of his utterance. Not with mere excitement were hearers carried along, for the word was in the demonstration of the Spirit and of power. Their faith stood, therefore, “not in the wisdom of men, but in the power of God.” His converts “stood.”

Our brother was a great preacher because of the greatness of his theme and because of its power over his own soul. He preached always that which he had first experienced. Well grounded in the entire teaching of the Scripture, and delighting to minister instruction to the saints, he was ever at

home in the precious gospel of the grace of God. This was meat and drink to him, and it became the bread and water of life to many who listened to him.

His labors extended, as has been said, over a wide field—in Canada, in New York City and the East, and again in the West: Iowa, Illinois, Missouri and Kansas. These were days of happy and unremitting toil, and of fruit whose abundance the day alone will declare.

It was during this time that the conferences for brethren in the West, at his father's farm, took place. To this Western farm, lumber was brought five miles to erect the necessary sheds, which willing hands of brethren helped to erect. Mr. Darby attended two of them, and we may well believe with what profit and blessing to the Lord's people. Great blessing and joy flowed from these meetings. The closing prayer-meeting would be protracted far into the night, as brethren lingered before the throne of grace, loath to part from one another.

God has greatly used these conferences, which are continued in those parts, and all over the country. Altered slightly to meet the varied requirements of time and location, they have preserved, we are thankful to say, much of the simplicity and spirituality which were so marked at the beginning.

10. THE BIBLE TRUTH DEPOT.

Our brother's name will ever be associated with the Tract and Book Depot, from which millions of tracts and books have gone to all parts of the world with their messages of peace and blessing. It is therefore fitting that some brief account be given of the beginning and growth of that work in which

he took so large a share, and which ever had a prominent place in his interest and prayers.

While he was still in Iowa and engaged in gospel work in various places, cases of tracts and books were received from England. With intuitive promptness Paul saw here an opportunity for a wider field of service to the Lord through the printed ministry. This little stock of tracts and books were put in the hands of his brother Timothy, who was detained at home by asthma. Shelves were put up in the latter's home, and in a small way, the "Bible Truth Depot" was begun.

About a year after this, a sum of money was inherited by Mrs. Paul Loizeaux, and this, after seeking the Lord's guidance, was entirely devoted to the Lord, for the purchase of a press and the needed materials for printing and publishing the truth. A room was rented, a brother in the Lord, Mr. Robert Seed, was engaged, and the printing began. There was no formal "opening" of this little establishment, but a wall motto served as the dedication of the press to this work:

"Unto Him that loveth us,
and hath washed us from our sins in His own blood,
and made us kings and priests unto God and His Father;
to Him be glory and dominion
forever and ever. Amen."

And this has ever been the aim and character of the ministry sent forth through the press, and the conduct of the work—to glorify Him whose redeeming love and precious blood is

"Our theme of joy and wonder here,
Our endless song above."

For three years the work went on in this way. A

number of tracts and booklets were reprinted: the "C.S. Railway" series, and the "Plain Words" series of gospel tracts, followed by "The Lord's Dealings with the Convict Daniel Mann," "How to get Peace," and a number of others were turned out. Twice a week the families gathered at one home in the evening, to fold and stitch the tracts, sometimes in happy competition as to who would fold and stitch the most—neatness being the key-note in all the work.

Brethren in different parts appreciated the little booklets, and began to send for them even from such distant points as New York. The Depot there had been conducted by a devoted brother at personal loss, and he approved of the next step which was taken. Letters from the East had urged the removal of the work from Iowa to a more central point, with greater conveniences in every particular. After much prayer and exercise it was decided to make the change, and the whole little "plant"—tracts, press and material with the families of the brothers, was removed to New York, in 1879.

The first location for the new Depot was at 96 Fourth Avenue. Two years after it was removed to larger quarters at No. 63, where it remained until its comparatively recent removal to its present location—Nos. 1 & 3 East 13th St. The families, after a comparatively brief sojourn in the city, found permanent homes in the suburban town of Plainfield, N. J., whose name has been associated with the Lord's work ever since. Here also our beloved brother, Mr. F W. Grant, came to reside.

Soon after the Bible Truth Depot's opening in New York, the little monthly Gospel Magazine,

"The Messenger of Peace," was started, edited from the beginning, and largely written, at the first especially, by our brother. That it has answered to its name and motto—"Preaching peace by Jesus Christ, He is Lord of all," many can bear witness.

Those early days in New York were times of abundant labor, much joy, and many trials. Expenses were necessarily increased by the removal from the simplicity of Western life to the great metropolis. But God's mind had been sought, and though at times tested and tried, the "meal and the cruse of oil" failed not. The following little narrative from among the papers of our beloved brother will illustrate how at times these needs were met.

"It was Saturday—pay-day for our people. We were publishers—not of books which corrupt men or amuse them, nor for the money that is in them, but only of that which opens up the treasures of God's word.

"Trial had come, of one sort or another, hundreds of times. In them we had learned two important things: First, that the more purely a work is of God the less room there is for it in this world, and the less therefore one may look for help in man; so that even the children of God, in the measure in which they are conformed to this world, will be unable to appreciate that which is only for Christ. Second, that God appreciates and loves whatever has Christ for its object, inasmuch as all blessing for man is in Christ; that He never forsakes it, but takes pleasure in proving His care for it, and His ability to make all the wheels of Providence turn in its favor.

"Well, a fresh trial was on hand that Saturday, and it was surrounded with such circumstances as God only knows how to gather up so as to make each trial fresh and productive of fresh fruit in us.

"To pay our people for their week's work required just eighty dollars. There was nothing to draw from in the bank; only a few cents in the cash drawer; no letters had

come containing any remittance; not a soul came in to buy. Besides, my partner was not there to share the trial; he was away for ill-health; and I had left my family in the morning without being able to give them for the next day's provision.

"A lunch was provided me in an adjoining room, but I was so much cast down that when the call to it came I was unable to eat, but turned my silent giving of thanks into a prolonged outpouring of my heart to God. Scarcely had I lifted my head from this, with the peace of God that follows it, when a messenger came in who said, 'Are you Mr. L——?' 'I am,' I replied. 'My master sent me to deliver this to you,' he said, as he put a letter in my hand, and left without waiting for an answer.

"The envelope contained a bran-new one hundred dollar bill, and a note which said, 'Dear Mr. L——, enclosed find one hundred dollars for the work in which you are engaged. Please reserve for your personal use no less than twenty dollars.' It had no name, and I know not who sent it, but I knew then that God well knows when and how to meet the day's needs, and leave us in the same dependence for the morrow.

"O Christian! With such a God for our Father what have we to fear on our journey through this great wilderness? What have we to fear, beloved tried ones, save displeasing or distrusting Him?"

As this narrative of our dear brother's life is largely for those who know and value the character of the work done and the principles which guided in it all, we may speak with freedom of his share in it. Constantly engaged as he was in the active work of the gospel, and in travels east and west on his Master's business, he could not share in the details of the work at the Depot. This was therefore left in the hands of his brother, save at rare intervals when he was at home. But his mind and heart were always in the work, his influence

in it felt, and his judgment largely depended upon when important things had to be considered or undertaken; his faith and courage did not hesitate to reach forward to wider fields of useful service.

Thus when the Lord led our beloved departed brother, Mr. F. W. Grant, to engage in the colossal work of the "Numerical Bible," which will long remain a standard for those who believe in the absolute inspiration of every jot and tittle of the word of God, as *he* did, with all his heart, the problem of printing and publishing such a work had to be considered. With no *capital*—save the exhaustless stores of God's riches—the necessary equipment and preparations for so large a work must be seen to. All was entered upon simply, firmly and hopefully, and the results abundantly justified the confidence in God.

Our brother was a man of a singular combination of characteristics. With all the buoyancy and enthusiasm peculiar to his nationality, he had a sobriety of spirit begotten of deep acquaintance with God's ways; with soundness of judgment, there was courage to carry out what he believed to be wise and right. In intercourse with others he had a happy combination of affability and dignity, which awakened others' warm interest in the work, without burdening them with personal details. Thus "the Depot" became a household word in the wide circle of our brother's acquaintance, and he rejoiced in the ever-increasing output of its many valuable publications. Thus we cannot overestimate the share he had in making and keeping the work as a channel for the various gifts of Christ for His church.

We must notice here both the care taken to send forth only sound doctrine in the many books and tracts printed, and the exposure of errors. Nothing but "sound words" would be allowed. While giving authors freedom for statement of their views on various points in the word of God, no place was given for any departure from the great fundamentals of the faith once for all delivered to the saints. The inspiration of Scripture, the deity and spotless humanity of our Lord Jesus Christ, His atoning sacrifice, the presence of the Holy Spirit, the unity of the Church, the coming of the Lord, the eternal destinies of the saved and of the lost, have all been maintained in the publications of "The Bible Truth Press." The entire writings of Mr. Grant have been put into the hands of the Christian public, and they have marked an epoch in the history of the Lord's work and testimony. All the valuable publications, from England chiefly, were constantly imported and catalogued, so that readers kept familiar with the voluminous and spiritual writings of J. N. D. and others. The Day alone will declare the benefits derived from this widespread dissemination of the truth.

II. WORK IN THE ASSEMBLIES.

After the settlement in the East, our brother's labors, though undiminished, were not of such a pioneer character as in those early years when he laid the foundation of the gospel in Iowa. Necessarily he devoted more time in the various assemblies in "confirming the souls of the disciples." While ever an evangelist at heart, and delighting in the gospel, our brother was not unmindful of

the saints' needs. There was a peculiar charm in his addresses to believers. In the first place they were essentially *evangelical*, so filled with the essence of the gospel that it would be hard to say for whom they were the more suitable: the saints were edified, and sinners were saved. In the next place, they were thoroughly practical. Our brother indulged in no vague platitudes, nor high-sounding flights of fancy; all was addressed to the heart and conscience, as before God. Whether in unfolding Old Testament pictures of grace and truth, or presenting New Testament doctrine, it was with overflowing heart and earnest speech which, once heard, was not easily forgotten.

While laboring among the assemblies, there was also much faithful visiting, with direct personal intercourse. His devotedness awakened towards him deep and tender love in the hearts of many, and respect took on a more filial regard, as for a father; and indeed his spiritual children were many.

He was called upon at times to look into painful cases of discipline; but with what prayerfulness, promptness and firmness this was done. While most pungent in admonition and rebuke, none could be more sympathetic and tender with the penitent. Who that has seen him at such times can forget the tears flowing unheeded down his cheeks as he listened to some sad tale of shame and sin, and sought to pour in the oil and wine of divine consolation?

12. DIVISIONS.

No truly exercised person can review this subject without mingled feelings of sorrow, shame and

indignation, and none would dare to exonerate himself from some responsibility as to them. This is not the place to go into details as to the divisions, whose fruits are with us yet, but a narration of our brother's life would be incomplete without some word as to these.

In 1881 occurred the sad break in England, known as the Park Street division. It is difficult to state in a few sentences what was involved in that sad break. There was little or no *doctrinal* divergence, but it is to be feared that a distinct ecclesiastical rigidity had become prevalent. In London were many local assemblies, thus in close reach of one another—twenty-five or more in the Metropolis alone. In reaction from the independency which had culminated in the Bethesda division in 1848-50, an effort was made to consolidate the assemblies into greater outward unity. This gave rise to the doctrine of the "Church in a city." In distinction from assemblies in the country, all local assemblies in London were regarded as one, and none could act apart from all. Thus all assembly action was merged in one strong metropolitan meeting for oversight, and its actions, though by representatives only, were held as binding upon every local gathering. Here, then, was a strong, centralized power—a thing always dangerous—making its appeal to the conscience of the saints, and claiming authority, on the ground (a mistaken one, we believe) of scripture teaching. Too naturally, also, where prominent servants of the Lord resided, an undue prestige was given to an action.

In addition to this a certain system of doctrine gained the ascendancy in which subjective experi-

ences were made unduly prominent, and Scripture was interpreted by these, rather than the reverse. The freshness of first love and its accompanying humility began to disappear, and in its place were seen pride of knowledge, of assembly position, and of personal experience. Lines of cleavage began to manifest themselves around favorite leaders; it developed into an actual breach.

The clouds hung darkly over the once beautiful and holy, because humble, testimony to the truth of the Church of God. That devoted and honored servant of Christ, Mr. J. N. Darby, who was so markedly used of God for recovery of the truth, was nearing his end. Brethren in England desired to have one more conference with him in the study of God's word. For this our brother Paul, with several other brethren from America, were invited.

Of that meeting at Croydon, England, this is not the place to speak, beyond saying that the sweet privilege of a last interview with the beloved and aged J. N. D. was greatly enjoyed and appreciated, spite of the gathering clouds. At this conference portions of God's word were considered in connection with the state of affairs among the saints.

What impression was made upon our brother Paul by the opposing claims of "Abbot's Hill" and "Guildford Hall," we may gather from his paper, "Alone with Jesus, the substance of an address given at that time. It is *Christ*, not "points, who is our Centre of gathering; if we lose the sense of His presence and all-sufficiency, of what value is all ecclesiastical authority and machinery?

Recognizing, however, the godly and gifted men close to the scene and fully acquainted with the

difficulties, our brother, in company with the rest of the American brethren, felt free to go on with "Park Street," though with grave misgivings as to the final outcome of a hard ecclesiastical system which seemed to be rising among the people of God. Turning from these questions, he went forth with the precious gospel of God's grace throughout England and Scotland, and won many friends among the beloved saints.

Scarcely three years were to elapse when the test came nearer home. Our hearts are still sore over the sorrows of the Montreal division, but we must seek to point out the salient facts and features of that sad event. We have already referred to the tendency on the part of some to give undue prominence to *experience* and the Spirit's work in the believer, rather than to the work of Christ for, and the appropriation of the full value of that work by God to, the believer. This tendency had, in the judgment of many, resulted in a doctrine dividing persons truly born of God into two classes—those who had been "sealed" with the Spirit, and those who had not. Mr. F. W. Grant wrote a pamphlet in which he sought to point out that in Christianity there could be but one class of regenerate persons, and that all believers have now received the Spirit of God irrespective of the feebleness of their apprehension or the faultiness of their instruction.

Our brother Paul, while exercised as to the doctrinal question, but accepting the view of Mr. Grant as scriptural, was more deeply concerned over the intolerant spirit with which this pamphlet was treated. He felt, with the beloved author of the paper, that the vital question involved was whether

the Spirit was to be quenched by the refusal to allow a brother to teach what he believed to be the truth of God, in which fundamental truth is not in question. The great principle involved at Montreal was, Is there freedom for the Spirit?

Upon this matter our brother had not the slightest question; and when a majority of the assembly at Montreal decided that Mr. Grant's mouth must be closed, that he be branded as a heretic, a maker of divisions, and put away as wicked from the fellowship of God's people, brother Paul, in company with many others, refused to give place by subjection to such unrighteous action.

While treating assembly actions with respect, and deploring any failure to exhaust every means to avert division, our brother utterly refused the strange claim that an assembly action whether right or wrong was bound in heaven, and therefore to be bowed to.

This he resisted most firmly, as subverting the sole authority of the word of God, and as linking the name of our Lord Jesus Christ with a confessedly unrighteous act!

Through the storm that followed our brother stood firm and loyal to the truth as he saw it. Tender ties of friendship were broken—the great part of brethren in England and the Continent were alienated; the continuance of the "Depot" was threatened by the loss of a large part of its patronage; the iron pierced his own soul, and he had the grief of seeing some of his own relatives, and some of his children in the faith walking no more with him. Through it all, our brother did not waver from the path which to him seemed so clear and

scriptural. But none mourned more sincerely than he, acknowledging too the state of soul which made such a division possible. Deprecating any haste on the part of beloved brethren with whom he was in general accord, he sought, in common with many others, to profit by these experiences in subsequent trials.

But while saddened, he was not overwhelmed by the sorrow, and went on to "strengthen the things that remain. The result was most encouraging. Saints were built up, weak assemblies strengthened and enlarged, and new ones formed; and a greater activity than ever became general. So far from being overwhelmed, the "Depot" continued to pour forth its literature, increasingly enriched by the prolific labors of Mr. Grant. Our beloved brother was keenly alive to all this, and, like the good soldier, was ever in the thickest of the activities.

We may almost accept it as an axiom that reaction from an error tends to an opposite extreme. We need not be surprised therefore that the question arose among us whether *all* the previous divisions were not carnal. When we remember that this included not merely the more recent sorrows, but that known as the "Open Brethren" division, we can see the gravity of the question. Were principles of truth involved? Did the assemblies' existence as a united testimony depend upon maintaining the stand taken in 1850? Did loyalty to the Person of our Lord require it? To all such questions our brother had but one reply. He could no more yield to what he believed to be looseness and disorder than to the ultra-ecclesiastical assumptions previously referred to. So with many others he

refused the wider path. That it cost him, we need not say: long-standing friendships and relationships were stretched to the breaking point, and for the remainder of his days, he could no longer walk in full and acknowledged fellowship with many dear to him.

Let us recall here that our brother was a man of much prayer. When exercised by the trials just referred to, he would rise "a great while before day" to pour out all his *heart* to God, as many thrown in close contact with him can recall. He was no "hardened soldier" unmoved by the havoc wrought by strife, but mourning and praying over the threatened breaks.

13. PLAINFIELD CONFERENCES.

Our dear brother was a lover of hospitality, and his house in a sense was at the disposal of saints—to all alike. How many have received help in times of trial, with cheer and encouragement by the warmth of that hospitality, in which his wife was one with him, and where Christ's interests were paramount.

When the family was settled in Plainfield, our brother, with his accustomed foresight and energy determined to resume the "Conferences" which had been so profitable in the West. So every two years, from 1882, and sometimes oftener, he threw open his house and commodious grounds to the saints, large tents being set up for the purpose. Brethren flocked to these meetings from far and near. Gifted servants of the Lord opened up the Scriptures; prayer and praise resounded through the shady arches, and sweet intercourse was held.

Sometimes, as in '84 and '92, great questions were before us; at others the green pastures and still waters invited the "little flock" to repose and refreshment. Several of these meetings were prolonged, after the general ones, for a more extended study of the Word. In all these, our dear brother—his hair gradually whitening with age, care and toil, but his spirit fresh and youthful—was the genial host, overseeing details, directing the willing assistants, and insuring a season of comfort and profit to all.

The value of these meetings can scarcely be overestimated. Brethren returned to their homes, or their fields of labor, refreshed in spirit and "with very much spoil." Under the quiet influence and example of our beloved Mr. Grant, to how many did the Bible become almost a new book, valued and studied as never before. Under the stimulus of that dear servant of Christ, who under a quiet demeanor had a passion for the word of God, others caught the fire, and have followed in his steps. How unselfishly did our dear brother Paul second every effort to stir up the saints to Bible study, whilst himself providing for their comforts.

As a more or less direct result of these Plainfield "Conferences," other general meetings have been held at Philadelphia, Boyertown, Pottstown, Allentown, Boston, Schenectady, Dunkirk, Detroit; and in Iowa, Minnesota, Missouri, Kansas, they continue to this day. On the Pacific coast also, and in Ontario, Quebec and Nova Scotia, held year by year, they have been the means in God's hands for present and eternal blessing. What a happy share our departed brother has had in their institution and extension!

14. CLOSING YEARS.

Our brother fully realized the truth of those words, "This is not your rest;" "Here we have no continuing city, but we seek one to come." So he did not spare himself. Advancing years did not quench the ardor of that "first love" which made him burn with desire to make Christ known to sinner and saint, by voice and by pen. The "Messenger of Peace" was begun by him in 1879, and he edited it to the day of his death, and for the last 12 years "Help and Food" also. All this did not prevent his travelling much for ministering among the assemblies, where he was ever a welcome visitor.

Sorrow then came to him in the death of his dear wife, who gently, and almost without premonition, fell asleep in Jesus. In declining health and strength she urged him to go on with his work, unwilling to detain him with her. It was in one of these journeys that he was suddenly recalled by her almost instantaneous death. The gentle, loving spirit that had cheered and strengthened him through all these years was "absent from the body, and present with the Lord." He sorrowed deeply, but no bitterness marred his grief. His manly heart was deeply troubled, but he labored on.

During the last years of his life, he was cheered by the prospect of seeing a godly healing, in part at least, of the sad break of the past among saints. In spite of advancing years, he responded, with several others, to an invitation to visit brethren in England for prayerful consideration of past sorrows, with a view to a righteous healing. Encouraged at the result of one of these conferences, with tears

he said to the writer, "Oh, if *she* could have seen this!"

Our beloved brother longed to see a healing, but felt that all must be considered with care and prayerfulness, and that absolute liberty for the Spirit of God in ministry must be maintained. He was anxious also that no elements of teaching be introduced casting the slightest shadow upon that precious gospel which he loved better than life. Believing that the hand of God had been upon "Brethren" in the past divisions, he felt that there must be true repentance for our failures, without which only fresh sorrows were before us.

During his last visit to England and Scotland, he had the pleasure of renewing acquaintance with former friends, and met others to whom God had made the gospel preached by him thirty years before a sweet savor of life. He was enabled also to visit his native country for a brief season, and proclaim there the gospel of God's grace. To urgent entreaties to remain longer and visit other parts of France he was unable to accede; and advancing age with many claims at home prevented a much desired return.

His physical strength was now visibly diminishing, though he yet followed a most active life. Taxing his strength to the utmost, he went on, in a more limited way, preaching the gospel, editing the previously mentioned magazines, edifying the saints, and maintaining an active correspondence with many who sought help and advice from one they trusted.

About three years before the end, he suffered what seemed a slight paralytic stroke, while away

from home on the Lord's work. He was obliged to give up all work for the time; but, tenderly cared for by his dear ones, he gradually regained a measure of strength, resumed his editorial work and his large correspondence, joining in worship and praise around the Lord's table, with a brief address occasionally, breathing the fragrance of that gospel which for so long had brought joy to his heart. Whenever possible he loved to go to the "beloved Depot"—there to meet friends, write a little, and to *see* the work which was so largely the fruit of his faith and courage in the Lord. He used to say he loved to listen to the "music of the presses" turning out the tracts, pamphlets and books, as the messengers of grace and truth to be sent into the world. His interest in the work of the Depot was thus kept up to the last.

A few months before the end came he was tenderly carried to his son's house in New England where he spent several weeks; and on his return stopped at Pittsfield, as he had promised, if able. There, with the company gathered to the Lord's name, reclining, because of weakness, he shared in their joy of remembering the Lord, and in the afternoon at an informal meeting, answering many questions regarding the word of God, "leaning," as we may say, "on the top of his staff."

After he was brought home he still attended one or two meetings, and visited "the Depot" once more. But love could not hide from those nearest him that a change was coming. As his little grandchild remarked, "The home look has gone out of Grandpapa's eyes."

A sudden change, not so soon expected, then took

place. A few days of pain, and the spirit left the earthly tabernacle, to be with Christ and behold the Father's face.

His last audible words, not to man, but to God, in his sweet, native tongue, caught by his son bending to hear the moving lips, were "Par ton saint Fils, Jésus Christ" (through Thy holy Son, Jesus Christ). It was through His holy Son he had found peace; through Him he had labored devotedly and not fainted; through Him had borne sorrow and trial; through Him he had now fallen asleep—to awaken in His presence, satisfied forever.

The funeral, on Friday, Oct. 6th, was attended by a large number of the Lord's people. Hymn 204, "Little Flock," was sung

"Tis sweet to think of those at rest,
Who sleep in Christ the Lord."

After prayer, S. Ridout spoke from 2 Tim. 4: 1-9, dwelling more particularly upon the words, "I have fought a good fight, I have finished my course, I have kept the faith." He pointed out how these words were illustrated in the life of our brother, at whose conversion the "good fight" began, and continued to the end; whose "course" was now finished in the Lord's own presence, having loyally kept "the faith," the truth of God, amid every opposition and abounding unbelief. The "crown" would be his, from the hands of the righteous Judge, which, we know, it would be his joy to lay at his Saviour's feet.

Hymn 186 was then sung:

"Jesus, of Thee we ne'er would tire,
The new and living food."

B. C. Greenman then spoke from Gen. 48: 21, "I

die, but God shall be with you"—God's presence with His people to the end. Gen. 50: 24, "God will surely visit you and bring you out"—His promises shall be fulfilled. Then two examples of death; one as exemplifying conversion (1 Ki. 17: 24), and the other as showing in whom faith trusts (2 Ki. 4: 24, 25).

G. H. McCandless followed with prayer, and our brother's last audible words were repeated by his brother and companion in labor and prayer.

He was borne from the house by his sons and immediate relatives, and we laid the beloved form by the side of his dearly loved wife in Hillside Cemetery.

There hymn 161,

"Forever with the Lord,
Amen, so let it be,"

was sung by the many saints gathered around. After prayer by our brother J. F. Parker, the comforting words of 1 Thess. 4: 16, 17, were repeated:

"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"; then the closing words of Jude, "Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

We lingered a while, loath to depart from the place. Thoughts of victory, rather than grief, filled our minds and hearts as we returned to our homes.
