

# HELP AND FOOD

FOR THE

Household of Faith

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VOL. XXXV.

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NEW YORK

LOIZEAUX BROTHERS, BIBLE TRUTH DEPOT

1 East 13th Street

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1917

Printed at the  
Bible Truth Press, 1 & 3 East 13th Street  
New York

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# THE BOOK OF JOB

(Continued from page 268, vol. 34.)

## 3.—*Zophar's Address and Job's Reply.*

(chaps. 11-14.)

It has been thought, with some degree of probability, that Zophar was the youngest of the three friends. He is the last to speak, and his address, while of the same general character as that of the other two, is more intense, lacking in the dignity of Eliphaz and in the argumentative ability of Bildad. He may be said to make up in vehemence what he lacks in reason, and this leads him into harshness and brutal rudeness ill calculated to soothe the sore spirit of the sufferer. Besides this, he, in common with the other three, utterly fails to explain the dark enigma of Job's trouble, and by his theory of suffering being for sins committed, plunges the already distracted man more deeply into the darkness.

In his reply, Job far exceeds Zophar in breadth of thought as well as in vigor of expression. Indeed, it may be remarked that in *all* the controversy Job has the advantage. This does not mean that he had greater ability than his friends, but that their views were narrower. This confined them to a narrow scope, where each one was compelled to reiterate in some form the statements of his predecessor. On the other hand Job, while without the key which will solve the mystery of his sufferings, takes far wider flights. He goes beyond his friends in their own theme, and passes from that to higher, though more dreadful, thoughts. It can be seen that his mental suffering is intense, as he is

driven by his very theory, which is that of the others, to question the goodness and the justice of God. While they falsely accuse him of evil he knows he is guiltless, and this drives him nearer to the awful rocks of regarding God as using His almighty power in an arbitrary and unjust way. Will he suffer shipwreck, or shall his faith hold even over the chasm of his doubts?

### *Zophar's Address.*

The similarity of Zophar's address to that of Bildad can be gathered from the divisions into which it falls.

- (1) Job's torrent of words rebuked (vers. 1-6).
- (2) The greatness of God (vers. 7-9).
- (3) All things open to Him (vers. 10-12).
- (4) The call to repent (vers. 13-15).
- (5) The peaceable results (vers. 16-20).

(1) It is surely most unfair to characterize the writhings of an evidently upright soul as "a multitude (or torrent) of words," and himself as "a man of lips." What fairness is there in calling Job's cries out of the depths "lies," or his keen thrusts as "mockery"? On the other hand, Job had indeed declared himself and his doctrine pure, and could Zophar have disproved this it would have gone far to help the matter. But without proof he charges Job with being such a grievous sinner that even his present sufferings were less than his desert, and he would associate *God* with this dreadful charge. While perfectly true that divine wisdom is double our highest thoughts of it, he cannot associate that wisdom with unfair suspicions or unjust charges.

(2) This, the finest part of the address, is an enlargement upon what he had just said. He associates divine wisdom with God the Almighty, as in Prov. 8; but he does not carry the thought as far as in that sublime passage, where we see wisdom personified in the Son of God. It is, however, a noble description of God, and we can hardly avoid the conviction that a man who could speak thus was not ignorant of the true God. Ascend up to heaven, we find Wisdom; descend into Sheol, it is still there; the earth for length, the sea for breadth, cannot compass the measure of this attribute of God. We are reminded of two passages, Ps. 139 in the Old Testament, and Eph. 3 in the New, where the presence and power of God are similarly described. But the Psalmist rejoices in that he cannot

“Drift beyond His love and care;”

and in the New Testament, we are overwhelmed, not by a dark and inscrutable mystery or an implacable avenger, but by “the love of Christ which passeth knowledge.”

(3) We can only bow to the truth that God is the searcher of hearts, and that nothing can escape His all-seeing eye. He knows the empty vanity of the natural man's heart, who by birth is as a wild ass's colt, and needs to be born again if any true knowledge of God is to be had. This interpretation of ver. 12 seems to give a clear and consistent meaning.

(4) But Zophar spoils the dignity of what he had just said, by calling upon Job to repent as an evil doer having a store of ill-gotten wealth in his tents. It is this utter lack of discrimination that stirs Job to anger, and discloses the superficial nature of the friends' theory.

(5) The conclusion is like singing songs to one who is heavy of heart. Zophar paints a beautiful outcome—as imaginary as were the sins imputed to Job. He would then forget his present troubles, which would slip by him as passing waters; his darkness would be turned to light; he would have security and prosperity, and former calumniators would bow before him. Little did Zophar and his friend dream that *they* would have to come to this. The closing verse is a warning which Zophar no doubt applies to Job.

### *Job's Reply.*

The fulness of Job's response to Zophar is striking. In it he practically turns from his friends to God; but alas, to find no answer to his awful terror of doubt and darkness. The discourse may be divided into three main parts.

- (1) He answers his friends (chaps. 12: 1—13: 13).
- (2) He challenges God (chap. 13: 14–28).
- (3) A hope of immortality amid despair (chap. 14).

(1) Stung by the charges and platitudes of the friends, Job meets them with bitter sarcasm, followed quickly by the charge of their mocking him. *They* are at ease, while cherishing their unjust suspicions of him. He almost compares them to robbers, who hold their booty undisturbed (vers. 1–6).

Creation—in earth and air and sea—will confirm him in witnessing that God is everywhere and does everything. His deduction from this, however, leads him dangerously near charging God with being the author of evil. He would appeal to age and experience to confirm this. If he means simply that God is omnipotent, all would at once ac-

quiesce, but the words following show that his gloomy mind and distorted vision are dwelling upon the dark side of nature. It is in this that his danger lies (vers. 7-13).

None, no matter how exalted, can escape Him. He breaks down, and ruin is the result. He shuts, and none can open; He withholds water and a drought results, or releases it only to overwhelm in a flood. All—judges, kings, princes and priests—are held up to contempt by this Almighty One. Truly this is right, if they deserve it, but Job omits that side (vers. 14-21).

Similarly, the nations rise and fall at His word. It is indeed a great but most sombre picture of omnipotence. We can only shudder at the awful sight. Job's misery has cast a baleful light upon all God's greatness. How different is the language of faith: "God is our refuge and strength . . . therefore will we not fear . . . Be still, and know that I am God" (Ps. 46). This closes the reply to the second part of Zophar's speech upon the greatness of God (vers. 22-25).

Next, Job boldly charges his friends with being false witnesses for God, in that they used well-known truths, with which all were familiar, to confirm their charge of Job's wickedness. What kind of physicians were they to treat a case like this? They have decided what his disease is, and misrepresent his symptoms to confirm their diagnosis! And they bring in their theory of God's invariable punishment for sin in this life to prove that Job *is* a sinner! Job turns from them in disgust (ch. 13: 1-5). He warns them of the unrighteousness of their course. They presume to lie for God! For

are they not falsely accusing an innocent man? Are they not afraid to trifle with truth, and will not God deal with them?—for they are but men. Poor Job, he is the victim of the same false theory, and is in danger of blasphemously charging God with injustice. He seems to feel his danger, but he *must* speak; so he turns from man's unjust surmises, to God (vers. 6-13).

(2) So the frail creature takes his life in his hand and stands before his Maker. God can but strike dead one who has no hope, but Job must speak out and maintain his ways as upright before God. This is the thought which seems most in accord with what goes before. On the other hand, many, perhaps most, prefer the rendering of our Authorized Version: "Though He slay me, yet will I trust in Him." If it should be rendered thus, it would be a gleam of light in the midst of awful darkness, and seems to agree with what follows. Conscious of personal rectitude, Job seems to think that there may be hope. At any rate, he must speak (14-19).

But how dare he speak before that One from whose presence he would instinctively flee? Let Him at least remove the awful dread that chills Job's heart, and relieve him of his pain, and he will answer or address Him. How these words, beautiful in their very anguish, cry aloud for the blessed Daysman, the Mediator. Blessed be God, *we* can "come boldly to the throne of grace to obtain mercy and find grace to help in time of need." Job could only grope in darkness:"

"An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry."

So he appeals, and is ready to ask for charges against him (vers. 20-23).

And yet immediately he renews his charges against God, for he is not yet ready to be stripped of all his fancied righteousness. God holds him as an enemy; drives him as a withered leaf before the blast; accuses him of those almost forgotten sins of youth (ah, Job, it seems that even you must acknowledge there have been sins); He watches him, and makes his fancied robe of righteousness look like a moth-eaten garment. So Job charges his Maker, and does not pause to hear what He will reply (vers. 24-28).

(3) The close of this address, bringing to an end the first series in the controversy, is a most beautiful dirge, descriptive of the frailty and uncertainty of human life. Man cometh up like a flower, and is cut down and withereth. We are listening to the wail of the 90th psalm, but without its faith in God, and not yet followed by the triumph of the 91st psalm.

But how sadly true are vers. 1, 2! And will the mighty God enter into judgment with such a frail creature—not only frail but impure by nature! Ah, let Job ponder well his own words. But he passes on in self-pity to beg that he be let alone for a little, until as a hireling he completes his day! (vers. 3-6).

Looking onward to death, Job expresses the hopelessness of man by contrast with the rejuvenation of trees which, though cut down, send up fresh shoots from their roots. But it is not so with man; he breathes his last, and where is he? He lies down and rises no more, so long as earth and heaven remain. This is not exactly the language of un-

belief, nor yet of faith. It is one speaking as a man, and of things upon earth. It resembles much the thought in Ecclesiastes: "That which now is, in the days to come shall all be forgotten" (Eccl. 2: 16). Thank God, even in the Old Testament there was more light (vers. 7-12).

Job next seems to give expression to a hope—vague and marred by evil thoughts of God—of a bright hereafter. He desires to be hidden from God in Sheol until this mighty Being had changed His mind and ceased to pursue His creature. Job would patiently wait till that change came. *Then*, God would regard him; but now He only watched him in enmity! Inexpressibly sad is this, for a man who knew God. But such is unbelief even in a saint. We can catch the gleam of faith in the desire and the question, and know that one day Job will see clearly, and repent of these utterances (vers. 13-17).

Again the darkness shuts down upon his soul, and Job describes man as a mountain once strong, but now prostrate, and worn away by the onrushing waters. Death's shadow falls upon the face once bright and smiling, and we bury our dead out of our sight. A man's sons come to honor and are brought low, but "the dead know not anything." A man lives, suffers, groans and dies—and that is all!

"Oh, life as futile, then, as frail—

What hope for answer or redress?"

And so Job ends his series of replies to the first assault of his friends. Little has been gained but a sense of the injustice of man and an awful suspicion of God on Job's part, and on the part of his friends a determination to press him further with



charges of sin and wickedness until he shall break down. Thus are we by no means at the end of our book.

(*To be continued.*)

S. R.

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## "WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?"

(Rom. 8: 35.)

I'M bound for my fair home above,  
And none can bar my entrance there:  
My Saviour in His power and love  
Shall bring me home His joys to share.

I know that numerous foes arise  
To turn me from the upward way;  
But through my Lord I'll gain the skies,  
And dwell with Him in endless day.

The flesh within, the world without,  
And Satan's host in fierce array,  
Cannot succeed to shut me out,  
Since Christ doth lead me in the way.

The One who made all worlds that shine  
In heaven's boundless vaults of night,  
His arms of love doth round me twine  
And He shall keep me by His might.

To give me life—eternal life,  
It cost my Lord His precious blood:  
He met all foes in mortal strife  
And conquered in the whelming flood.

Redemption cost Him far too much  
To let my soul be Satan's prey;  
To wrench me from the tyrant's clutch  
He passed through Calvary's deadly fray

His love and power for me unite  
Against all foes however strong:

So I'll defy the hosts of might  
Since I by grace to Him belong.

Then rest my soul in sweet repose;  
Omnipotence is on thy side.  
Should worlds on worlds my way oppose,  
*I shall with Christ be glorified.*

C. C. CROWSTON.

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## CHRIST AFTER THE FLESH

"Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (2 Cor. 5: 16).

**T**HAT Christ had a standing "after the flesh" is the plain statement of Scripture. That He had such a standing shows that "after the flesh" is not necessarily connected with a *fallen* state.

The language of 1 Cor. 10: 18, "Behold Israel after the flesh," referring as it does to Israel under the law, defines for us the significance of the term "after the flesh:" it is a position on earth, given of God to man, in which he is responsible to meet his obligations toward God. Did not the commandment of God to Adam, "But of the tree of the knowledge of good and evil thou shalt not eat of it," give to him a standing "after the flesh?" Law, as a *principle* in Adam's case, and as a *system* in the case of Israel, brought forth the words of the prophet, "But they like Adam have transgressed the covenant" (Hosea 6: 7, R. V.).

Furthermore: Is not the Gentile viewed in his standing "after the flesh" when, in Rom. 2: 7, eternal life is set forth as the reward of those "who, by patient continuance in well-doing, seek for glory and honor and incorruptibility?" Is not this the

ground of personal responsibility for them? The moral perfections of God's nature are what man must express in heart and life if he will meet with acceptance with God on the ground of personal responsibility. But in the seed (Adam), in the bulk (the nations), or in the well-cultivated sample (Israel), the failure is seen to be sad and utter.

Who then shall stand to "the glory of God" on the ground of personal responsibility? The answer of God is—Christ after the flesh. As the voice from heaven expressed it at His baptism, "This is my beloved Son, in whom I am well pleased" (Matt. 3: 17).

For, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law"—"made of a woman" and as under the law, therefore a man "after the flesh." We see Him, at twelve years of age, "in His Father's business" in the temple at Jerusalem. On Jordan's banks we see the Holy Spirit descending upon Him as the seal of His perfection (Matt. 3: 16; Jno. 6: 27)—the seal of His personal fitness to meet the requirements attached to that standing, or position; the seal, too, of His fitness to make good that which He had just pledged Himself to in His baptism in Jordan's waters, to meet the righteousness of God in its demands upon those who had been confessing their sins, and were baptized by John.

In the wilderness, having fasted for forty days, and being hungry, we see Him being tempted of the devil: "If Thou be the Son of God, command that these stones be made bread." But He meets the tempter as man, as "Christ after the flesh," not using His divine power to meet His own need;

in lowly subjection to God He replies, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). In all His pathway, from Jordan to the dread reality of Calvary, of which Jordan was a type, we see Him as the "Leader and Completer of faith" (Heb. 12: 1), answering to the moral perfections of God's nature, glorifying Him, and meeting every responsibility attaching to man "after the flesh."

On the banks of Jordan, "Through the Eternal Spirit He presents Himself without spot to God." What a sight is this! A man "after the flesh" walking in the beauty of holiness, drawing down the approbation of heaven! A man justifying God in the creation of man—a man, yet the Redeemer of men. "I am come to do thy will, O God," is the language of His heart. And when the time came for the fulfilment of what He had pledged Himself for at His baptism in Jordan, we see Him going out on that eventful night, with a hymn of praise, to offer Himself for our sins! For—oh, wondrous fact!—this was "the will of God" which He had come to do. "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10: 10).

His death closed the condition of "Christ after the flesh." Mary, who had followed Him on earth with intense affection, thinks she has recovered Christ after the flesh when He appears to her on the morning of the resurrection (Jno. 20: 15-17). But the Lord says to her—Not so. He must go to the Father, where He now is; and she, and we all in this dispensation, cannot have "Christ after the flesh;" a *heavenly* Christ it is that calls forth our

faith, and love, and hope. Of this heavenly Christ, and the Church's association with Him up there, Paul was chosen to be the minister. *Not* in Adam, but *in Christ* we are accepted before God. It is a new creation, of which Christ is the Head. "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

G. MACKENZIE.

## RIGHTEOUS ART THOU

YEA, Lord, I know that Thou art just:

If not, then who could be?

Yet oft I'm perplexed, I confess,

Then let me talk with Thee.

Why doth the wicked prosp'rously

Increase, while dealing treacherously?

Why do they laugh, and dance, and seem

Light-hearted night and day?

Yet never think of Thee who lets

Them prosper in the way.

And yet, O Lord, I would not give

The joy Thou giv'st for all they have.

"I've overcome the world, belov'd;

Then be thou of good cheer.

This world is not thy dwelling-place,

There's naught abiding here;

Though grief and sorrow here may try

The glory waits thee by and by."

H. McD.

# IMMORTALITY IN THE OLD TESTAMENT

*(Continued from page 301, vol. 34, 1916.)*

## CHAPTER IX.

### Misunderstood and Misapplied Texts

**N**UMEROUS texts will be quoted by some against the views I have been seeking to show are taught in the Old Testament Scriptures. I shall be charged with overlooking such texts unless I take notice of them. Such persons claim that the Scripture statements they rely upon are not ambiguous; that their meaning lies on the very surface for those not already biased, and that in their light all controversy should end.

Now I have shown how the constitution of man is conceived of in the Old Testament. I have shown the view it takes of death. I have also brought forward certain statements about the dead that are thoroughly in accord with what I have gathered as its plain teaching on these two subjects. For those who believe the Scriptures to be the word of God, it is impossible to admit they make contradictory statements: therefore being firmly convinced that the Bible is self-consistent, I approach the consideration of a few examples of the texts referred to without fear of being confounded. Through Satan's wiles, no doubt, a false meaning is arbitrarily imposed on these passages which are triumphantly quoted as disproving the teaching I have shown to be in the Old Testament Scriptures.

I must call attention to the fact that there are two schools of thought in opposition to the views I am maintaining, which are destructive of each other as well. One school (now happily less numerous than in the preceding century) teaches that death

ends all; that when man dies he ceases to *be*. The other holds that man's soul continues to exist after death, but in a dormant, unconscious state. To establish their views, both schools very largely rely on the class of texts which we are now to consider; and it will not be difficult to show that these texts are misunderstood and misapplied.

In Numbers 24: 20, speaking of Amalek, Balaam says, "His latter end shall be that he perish for ever." The annihilationist assumes that "perish" means *ceasing to be*. Having made the assumption, he argues that when Amalek perishes he ceases to be altogether. But, evidently, Balaam speaks of the latter end of Amalek *as a nation on the earth*. At the time when the nation of Israel shall be first among the nations of the earth, under the rule of her glorious Head, the nation of Amalek shall have been destroyed from the earth. It will be a nation no more. It will be cut off by a sweeping judgment from them that dwell upon the earth, with no revival from it. What may be *after death*, is not under consideration; *that* is not the subject of the prophecy.

Let us quote other examples. In Deut. 4: 25-28 Moses warns Israel that if, after they have taken possession of Canaan, they corrupt themselves, they will utterly perish from off that land. The question of the continued existence of the soul after death is not under consideration; it is a question of *continuing in the land*. It is not even a question of dying, as verse 27 clearly shows. "Utterly perish" and "utterly be destroyed" do not even necessarily mean death. If the people are scattered among the nations they have perished from off their own

land. *As a nation* they are destroyed—have no longer any national existence.

The reader will readily find numerous instances of this threat to Israel of perishing from off her land, if unfaithful to God, and I need not cite them. *In no case* is cessation of the soul's existence after death even implied. I give an example or two of how the term "perish" is used in connection with the wicked. Ps. 37: 20: reads, "But the wicked shall perish." This is taken to mean death, and verse 10 of the same psalm is appealed to to prove that death means the extinction of the soul as well as the body! We shall look at this verse later, but just now let us consider the term "perish." It is used not only in connection with the wicked but with the righteous also. In Isa. 57: 1 we read, "The righteous perisheth, and no man layeth it to heart." Does this mean that the righteous altogether *cease to be* when they die, or that they are cut off *from the earth*? The latter surely, as verse 2 sufficiently shows. "He" (the righteous who has "perished," who has been taken from the evil to come) "shall enter into peace: they shall rest in their beds, each one walking in his uprightness." It is a clear case in which "perish" does not mean ceasing to be. If, when we are told the righteous perish, we cannot take it in the sense of extinction of being, strong reasons must be produced to show that when the same term is applied to the wicked it means extinction of soul and body.

But, plainly, in psalm 37 it is a question of the portion of the righteous and wicked *upon earth*. The wicked may be enjoying greater prosperity *now*, and the righteous suffer severest affliction.



But will it always be so? No, the day is coming when evil-doers will be cut off, and they who wait on the Lord shall inherit the earth (verse 9). The psalm is a prophecy of a judgment upon the wicked which will remove them from the earth, and leave the righteous in undisturbed possession. If it be asked, Where will the wicked be after they cease from the earth? the answer is, If the psalm itself does not tell us, Scripture elsewhere *does*. Psalm 9 refers to the judgment by which the wicked shall be cleared out of the earth, and declares that they shall be turned into *Sheol* (ver. 17). *Sheol*, we have already seen, is the place of the spirits of the dead. The wicked, then, as well as the righteous, continue to exist after death. Furthermore, we have seen that there is consciousness in *Sheol*. The Scripture doctrines of the continued existence of the soul after death, and of consciousness in that state, are in no wise contradicted by its statements as to men perishing from the earth.

We should give attention to verse 10 of psalm 37: "For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." This has been taken to prove that death ends all, that the cutting off of the wicked from the earth is the utter extinction of both soul and body. But the evident intention of the Spirit in the Psalmist is to declare that the wicked shall be no more *on earth*. He is not speaking of the soul after death, but of banishment from the earth. Living men on earth are not diligently considering the place of the wicked in *Sheol*. Psalm 104: 35 has a similar statement: "Let the sinners be consumed out of the earth, and let the wicked be no

more." Again, it is out of *the earth* the wicked shall be "consumed." In neither of these verses is the continued existence of the soul denied. To make them mean that, whether through misunderstanding or not, is to falsify their evident meaning.

One more text of the class we are now considering must suffice. Proverbs 2: 22 says, "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (plucked up" in the margin). Again the passage states that it is the removal of the wicked *from the earth*, and implies their transference to another sphere. The judgment that cuts them off from the earth turns them into Sheol, as we have seen it is elsewhere stated.

All these passages which speak of the cutting off of the wicked refer to judgments on the earth, judgments of a temporal nature, as that of the flood was. In the deluge men were destroyed from off the earth. There is not a word about their condition after it. It was not the design of the record to reveal what comes after their destruction from the earth. If this question is raised we must look elsewhere for its answer, and there is abundance of scriptures to answer it. So as to prophecies of future judgments cutting off the wicked, they are not intended to show what the eternal issues are. Their subject is not what comes *after* death, but judgment *producing* death—a judgment in time, not in eternity. To find what the latter is we must consider those scriptures which treat of it.

We turn now to another class of texts, which are triumphantly quoted by those who teach that the death-state is one of unconsciousness, though they

allow the continued existence of the soul after death. We shall find the same misunderstanding and misapplication as with the annihilationists.

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten" (Eccl. 9: 5). It is said, "Is it not explicitly stated here that the dead are in a dormant or unconscious state?" The question betrays a misunderstanding of the writer's purpose. The consciousness of the departed spirit in Sheol is not at all under consideration. The writer of Ecclesiastes, no doubt through the Holy Spirit's guidance, expressly limits himself to what is "under the sun," that is, to man's *earthly life*. Verse 3 of this same chapter shows this. One event happens to all under the sun. This was a matter of experience, of universal knowledge. Men are born, they live and they die, and none are exempt; and while men live their heart is full of evil. This too was experimental knowledge. It is added, "After that they go to the dead." And what do the dead know of what is under the sun? is a question which no man can answer without a revelation from God. As far as experience goes one would say, They know nothing; for who has been a witness of the dead having anything to do with earthly human affairs? We may at once put down all pretension to this as false. We have seen already that what was called consulting the dead, is denounced by God as wickedness. So far as any reliable human testimony is concerned there is none to show that the dead take part in earthly events. To human experience, then, the dead have no part in what is going on under the

sun. To apply this passage to the world of spirits is to misapply it, and it is only by misapplication that it can be made to teach a doctrine which has no Scripture support.

A further illustration of this misapplication is found in the use sometimes made of what immediately follows: "Neither have they any more a reward." To apply this in the absolute sense to the dead is to deny that there is any recompence at all after death. But reward after death is not the subject here; it is reward in present human affairs, and the dead have no more any portion in what is under the sun (verse 6). Ecclesiastes 9: 5, then, is not the voice of Scripture as to the consciousness of the soul after death, nor that it is dormant between death and the resurrection. Those who so apply it entirely miss its import. Rightly understood, it is seen to be in full harmony with the view of Sheol, which other scriptures plainly give. We must insist that the application made by advocates of the soul's unconsciousness after death is absolutely false.

Mal. 4: 1-3 is a favorite passage with both the schools previously mentioned. One of them says it emphatically affirms the non-existence of the wicked after death. The other, applying it to the final judgment, makes it teach the *ultimate* extinction of all the wicked not finally recovered, but acknowledges that between death and this final judgment the soul continues to exist—but in an unconscious or dormant state. The argument of the former class is that the wicked are burnt up root and branch, and that it means the absolute destruction of the soul as well as the body.

As already shown in other similar passages of the Old Testament, Mal. 4: 1-3 speaks of a judgment on the earth. The error we are opposing lies in the assumption that these passages apply to what comes *after death*, instead of an earthly judgment which completely prostrates the wicked, and exalts the righteous, who shall continue to live on the earth. Malachi prophesies of the triumph of the righteous over the wicked, when they shall be trodden down on the earth. It speaks only of the extermination of the wicked *from the earth*. It says not a word of their portion after death, which the New Testament fully unfolds to us: "It is appointed unto men once to die, but after this the judgment" (Heb. 9: 27). It is one thing to say, The wicked shall be as stubble on *the earth*, quite another to say, They shall be as stubble in *Sheol*. Plainly, Sheol for them shall be after being as stubble on earth.

Yes, the passage is misapplied when used to uphold the teaching of extinction of both soul and body after death. It may be done ignorantly, but all the same it is a perversion of the passage.

The other class argues that Malachi speaks of a final judgment. They affirm that the results are eternal; that however long the period of judgment may be, the ultimate issue is the complete destruction of all who finally remain wicked. They reason that the wicked dead must be preserved to be raised for this judgment, but are in a dormant state while waiting for it. As already shown, however, the passage does not speak of the dead at all, but of the wicked upon the earth. There is not a word about the resurrection; it is not the

prophet's theme. If in the present day the wicked are proud, boastful and intolerant, and the righteous are oppressed, a day is coming in which the tables shall be turned: the righteous shall be exalted and the wicked humiliated. What there is beyond this, the prophet does not say.

These illustrations of misapplied Scripture passages will suffice. They show that the advocates of soul-extinction at death cannot be trusted in their interpretations of Scripture; and those who teach that departed spirits are unconscious are not more trustworthy. There is blindness as to man's constitution; blindness as to the significance of death; blindness as to the eternal issues; as to the scope of God's ways with man on the earth; as to the limitations and point of view in which some statements in Scripture were written, so that what is perfectly true within a certain prescribed sphere, is assumed to be *absolutely* so.

Readers of Scripture will feel the need to ascertain what is the point of view when considering any particular passage, so as to distinguish between temporal and eternal things, and to keep in mind the difference between the earthly and spiritual spheres. In reading the Old Testament it is important to see that though eternal things are often hinted at, they are but partially revealed; it is mainly occupied with earthly things.

(To be continued.)

C. CRAIN.

## “BE YE STEADFAST”

IN common with many of the dear children of God everywhere, the writer experienced a keen sense of personal loss when apprised of the fact that our beloved P. J. L. had been called home by the blessed Master. It was our happy privilege, on the occasion of a visit to New York City during the past summer, to come into personal contact with him at a Lord's Day morning meeting. After the meeting, the dear brother, in his kindly, sympathetic way, engaged us in a brief conversation. The writer tried to express to him the feeling which many of us who are younger entertain for those who have been for so long a time connected with the testimony to the name of our Lord Jesus. Mr. L. sought to impress the responsibility devolving upon us in connection with that testimony. His parting words, accompanied by a smile of encouragement and love, were: “No doubt the stigma of bigot will be put upon you; but *be steadfast, and turn neither to the right nor to the left.*”

Upon learning that Mr. L. had departed to be with Christ, the writer's mind was impressed with the final charge of Joshua to the people (chaps. 23 and 24), “Be ye therefore very courageous to keep and to do *all* that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left.” The keeping of that charge was a thing not to be lightly entered upon in the complacency of past accomplishments; it required moral courage in each individual. And is it not true that only by obedience to the *whole* word of God we become, so to speak, symmetrical

Christians? Nearly every error in modern-day Christendom finds its origin in a perversion of Scripture, in misplaced emphasis upon certain truths, to the neglect or exclusion of others. How important then to become acquainted with and obey every part of God's word, that we may not be led astray to the right or to the left.

In these last days God has graciously recovered to us many precious and fundamental truths of Scripture, which had long been covered over through man's failure to keep what God had given for his blessing. The blessed hope of "the glorious appearing of the great God and our Saviour Jesus Christ" has again become a living reality in the hearts of thousands of the children of God. The gospel of Christ has been, for many of us, disentangled from the various entanglements of works and traditions of man. Great portions of the word of God have been opened up to His people—but have any of us lost the freshness of our first love? Has the special goodness of God to us become, in any measure, a common-place? Do the spirit and the reality of separation characterize us as a people as fully as in years now past? If we, who have been brought into association with the testimony to the Name of Christ, "do in any wise go back" to associations from which our gracious Lord had delivered us, let us "know for a certainty" that those very associations will be "snares and traps unto you; and scourges in your sides, and thorns in your eyes." Let us rather "remember our leaders who have spoken to us the word of God." Let us follow their faith, as they were followers of the Master, "considering the issue of their life." It is only by in-



creasing acquaintance with the word of God, and sincerely putting its teachings into practice, that we shall be enabled to withstand the world's blandishments and make progress in the things of God.

In writing to Timothy, the apostle Paul exhorts him to "be strong in the grace that is in Christ Jesus." "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." But let us notice the necessary condition of such service: "No man that warreth entangleth himself with the affairs of this life." True, we need to gain our livelihood in the world, but then, blessed be God, "we are not *of* the world!"

The apostle pressed home upon the saints certain matters of which he would not have them ignorant. It is our obvious responsibility to avail ourselves of such helps—written or oral—to the understanding of His word. How many of us are "ready always to give an answer to every man that asketh a reason of the hope that is in us, with meekness and fear?" To what extent are we familiar with the precious truths which God has revealed to us in these last days? A vast amount of literature, throwing wonderful light upon the Holy Scriptures, is accessible to us. How many of us diligently use it in connection with our Bibles? What treasury in the "Numerical Bible," the "Notes of C. H. M.," the "Synopsis" of J. N. D., and others! What God-given helps they have been for the opening up of His word to us!

How gracious God has been to us! We have come to know Christ as our own personal Saviour; we have the full assurance of eternal salvation; we

have learned to know what it is to be watching for our Lord's return; and still the word of God is in our hands to gather fresh food for our daily wants, and to speed us on our journey. But special privileges imply special responsibilities. Shall we not then, in the words of the dear departed servant of Christ, "be steadfast, and turn neither to the right nor to the left?"

C. G. REIGNER.

## CORRESPONDENCE

DEAR MR. EDITOR:

May I be permitted to express my hearty approbation of F. J. Enefer's timely word of admonition in November **HELP AND FOOD**? As illustrating what he says as to being carried away with brilliant entertaining speakers, and desires for big meetings, I will relate what occurred some years ago here at the place from which I write [place not given]. It is a contrast of two markedly different types of men, their preaching, and the results.

One came with a dash and a flourish, much advertising, with his own photo, if I mistake not: first, in a tent, to crowds, and later in the hall, filling the poor, unpretentious little room as it had never been filled before. Results—"Nothing but leaves;" the "popular" evangelist gone, and the crowds gone too.

Then came another man—grave, unostentatious, careful in his statements, an earnest, whole-souled preacher of the gospel, Mr. Edward Acomb, now for some years with the Lord. He went quietly to work, preaching to an attentive few nightly, and visiting industriously about the neighborhood during the day, remaining the same length of time as the first-mentioned. Results?—One precious soul, an old man, a fearful blasphemer, hoary in his sin. Day after day Mr. Acomb visited him in his little shop, speaking to him patiently and tenderly, yet faithfully, of Christ. Finally the old man came to the hall, was saved, received among God's people, and after a few years of brightest testimony to the saving grace of God, was "put to sleep by Jesus."

No, this feverish desire for big exciting meetings is not a healthful indication; and it is no more by mirth and music now than it was by "might or power" in Israel's day, that souls are really won for Christ, but by God's Spirit.

C. KNAPP.

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I have had difficulty in obtaining proper text cards and literature for Sunday-school work as some of the publications from my sources of supply are very unscriptural. One would expect not to find unsound literature in publishing houses where the truth of God's word is known, but it is not so.

A conscientious teacher must closely scrutinize all supplies received in order to avoid passing out to the children that which will undo the sound doctrine taught in the Sunday-school.

For example, the following quotation from a text card of evident Episcopalian origin, "God has called each one of us as He called Jacob. He called us in baptism. We promised then to serve God, to renounce the devil, to believe the Creed, to obey the commandments. We must keep our promise to God, for a promise made to God is a very holy thing. God blesses those who show their love in obedience."

Would that the heads of these Bible Literature Depots were more careful in their selections of supplies for Sunday-school work!

*A Sunday-school Teacher.*

*Answer :*

Allowance must be made for the difficulty those Depots are in sometimes to supply the requirements of S. S. teachers, for as the demand is very limited in their circle of trade, publishing each item is beyond their power. They have to supply themselves from publishing houses whose specialty is S. S. work. As these houses supply the various denominations of Christendom they are likely to incorporate the more or less unscriptural views of one or the other, and unless the Bible Truth Depots which have risen up confessedly to supply only what is scriptural, jealously watch against what is unscriptural, objectionable matter is likely to slip in.

We do hope the spirit of merchandizing may not prevail in this holy work. Its first promoters not only had no thought of making gain out of it, but did not even aim at making it a successful industry. Their one burning desire was the blessing of men—providing them with a literature which would keep before them what the Scriptures taught. It was therefore a work for the Lord, whose difficulties, when they arose, could be carried in prayer to Him, in confidence that He would make them His own care.

In the days of types and shadows, they who ministered before the ark of God had to carry it and all its appurtenances *on their shoulders*. David seems to have forgotten this, or looked upon it as too much of a burden. So he made a new cart upon which to carry it, and by it brought on a painful breach (2 Sam. 6). He had not approached God's holy things with the piety and reverence due them. His wisdom therefore proved unacceptable to God.

—*From papers left by P. J. L.*

## IN TIME OF TRIAL

Jesus brought me here. By His will I am in this strait place; in that will I “rejoice” (1 Pet. 4: 12, 13).

Even here He will keep me “in His love” (Isa. 63: 9) and give me “grace” and “glory” (Ps. 84: 11; Rom. 5: 3, 5).

Surely He will make the trial “a blessing” (Deut. 23: 5) teaching me the lessons He means me to learn (Heb. 5: 8).

Under the trial I will be quiet (Ps. 37: 7, marg.), for in His good time He will bring me out again—just how and when, He knows best (Zeph. 3: 19, 20).

*So then, I am here—*

By God's appointment (2 Tim. 2: 12).

In His keeping (1 Pet. 1: 5).

Under His training (Rev. 3: 19).

For His time (Eccl. 3: 11).

That I may glorify Him (1 Pet. 4: 16).

And comfort others (2 Cor. 1: 4-6).

# THE BOOK OF JOB

(Continued from page 9.)

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

There is practically little new in this second series of the friends' addresses. Indeed, the principle to which they were committed gave little room for new or wider thoughts. They could only reiterate their contention, cite the teachings of others and their own experience and observation, with varied, true and beautiful illustrations drawn from many sources. But the narrowness of their view vitiates all they say, for they are seeking to reach a conclusion entirely contrary to facts. We need not wonder therefore that the discussion loses the courtesy which to some extent marked its beginning, and takes on more the character of threatening and denunciation. They will make up in vehemence and brutality what they lack in proof; they will crush Job by the weight of their charges, and in this way vindicate their own attitude. It is noteworthy also that the appeal to God has less the ring of sincerity and of applicability in it. There is no progress, and each plows in the furrow made by his predecessor.

We may note also that no promises are held out to Job, as at the first, upon his repentance. In their eagerness to convict him they seem to lose sight of a possible recovery. And if the element of hope is wanting, what is left? So their charges but tend to produce despair.

While they all follow the same line of thought, the individuality of each speaker is apparent.

Eliphaz enlarges upon the principle that God surely punishes the evil-doer in this life; Bildad emphasizes this without even a semblance of argument; while Zophar with his accustomed vehemence depicts the inevitable doom of the wicked in spite of short-lived prosperity.

On the other hand Job meets each one on his own ground, and gives scorn for scorn, stroke for stroke, charge for charge. In addition, he enlarges upon the anomaly of his unspeakable sufferings in connection with his reiterated innocence. He not only charges his friends with hardness and impiety, but cannot hide the awful fact from himself that *God* is against him. It is this that burns in his soul—the suspicion that God is not good and just.

And yet the faint flashes of faith we have already seen, break out here into brighter hope. The very fact that he appeals to God, bringing his doubts and fears to Him, shows that faith has not failed, and cannot. Therefore we find here the noble outburst, which has expressed the faith of the saints of all ages—"I know that my Redeemer liveth."

Yet Job's enigma is not solved, and the dark shadow of death looms before him, with little to cheer. But we must not anticipate.

The section falls, as the first, into three parts, the address of each friend with Job's reply.

1. Eliphaz: the inevitable judgment of the wicked in this life. Job's reply (chaps. 15-17).
2. Bildad: the sure doom of the wicked. Job's reply (chaps. 18, 19).
3. Zophar: the certain and terrible doom of the wicked, in spite of short-lived prosperity.. Job's reply (chaps. 20, 21).

1. *Eliphaz' Address*

As already remarked, Eliphaz loses in this second address the measure of courtesy and hopefulness he had shown at first. We may divide what he says into 5 parts:

- (1) Job self-condemned (chap. 15: 1-6).
- (2) Is he wiser or better than others? (vers. 7-13).
- (3) The holiness of God (vers. 14-16).
- (4) The experience of the wicked (vers. 17-24).
- (5) Their retribution (vers. 25-35).

(1) Is it wisdom, he asks, for one who presumes to be wise, to pour out empty words like a blast of the east wind—a dry, withering thing? Job had indeed laid himself open to the charge of casting off fear, in his intemperate language, which was the opposite of prayer or devotion. His own words, says Eliphaz, confirm the suspicions and charges of the friends—of wickedness and impiety. But in accusing Job of craftiness, he charges what is untrue; for the poor sufferer had poured out his wretchedness with no regard for consequences. Whatever he is, Job is no hypocrite.

(2) He next challenges Job: Where has he gained superior wisdom to them? Has *he* been in the secret counsel of God from the beginning, before the earth and hills were made? Only divine Wisdom, the eternal Son, could claim such a relation to God as that (Prov. 8). As for Job, he is like themselves, only with less experience than many to whom Eliphaz could appeal. Being no wiser than others, why does he refuse the "consolations of God" which these friends were ministering to him? It certainly requires a stretch of imagination

to call their galling words—like vinegar upon nitre—by such a tender term. The second part of this verse should probably reiterate the first, "And the word gently spoken to thee?" Why, he asks, does Job's eyes flash the rebellion of his wayward heart, instead of bowing to the charges of the friends? This he reckons as turning from God—a charge of heresy against one who does not bow to his inquisitors—which is common enough.

(3) Eliphaz repeats the statement of his first address as to the holiness of God (chap. 4: 17-19). Truly none is like unto Him in whose presence the seraphim veil their faces, as they cry, "Holy, holy, is the Lord of hosts." If the very heavens are unclean in His sight, how much less is mortal sinful man! But is not *Eliphaz* one of these, as well as the poor sufferer? Why then apply it to Job as though it proved *him* a sinner above all others? This, surely, is more like crafty speech than all the hot utterances of Job. Let Eliphaz take his place beside Job and confess that he too is "abominable and filthy." The poor sufferer might have responded to that.

(4) Eliphaz next takes the familiar ground of experience and observation, calling to his aid those wise men whose freedom from foreign admixture made them especially authoritative. This wisdom, he assures Job, has discovered the wretchedness of the wicked. A sword, as of Damocles, ever hangs over their guilty head; even in outward prosperity the dreadful knell of doom sounds in their ear. The evil man has no hope of escaping the darkness; while he seeks his food, he expects the blow to fall—the "king of terrors" will smite him. Is Eliphaz



trying to terrify Job, or is it an echo of the distant fears of his own heart?

(5) He concludes the dreadful picture with a narration of the retributive consequences of awful impiety. This imaginary wicked person had stretched out his hand against the Almighty; with stiff neck, and thick bosses of wickedness as a shield, dared to defy God! He had enjoyed the temporary good things of life, his eyes stood out with fatness, he had lived in houses marked for desolation without a thought of change, but his substance fails, the darkness falls, the fire reaches him, and he perishes at the breath of God! Fearsome picture indeed—and he thinks he is describing Job! We might say he is subjecting the poor distracted sufferer to the “third degree” of probing and accusation to make him cry out for very terror. He lingers over the picture: Let the wicked not trust in vanity, for it shall be his recompense. His branch shall wither, his fruit shall be cast off, hypocrisy and bribery shall receive their appointed penalty!

Could anyone but an innocent man stand up under the awful thunder of such denunciation? Were Job the man they have determined him to be, he must be crushed beneath the dreadful avalanche. But what has *he* to answer?

### *Job's Reply*

Two things strike us in his answer to Eliphaz: First, nothing that has been said has touched Job's conscience, and this accounts for his moral indignation against his accusers. Second, he is so occupied with his relationship to God that other things are of minor importance. This shows the reality of the man's faith—he *must* understand God. This

indeed is the main theme of the entire book—the vindication of God's ways and of His holiness in dealing with men.

We may divide this reply, as we did the address of Eliphaz, into five parts:

- (1) He reproaches them for their heartlessness (ch. 16: 1-5).
- (2) Under the wrath of God and the hatred of man (vers. 6-14).
- (3) He appeals to God in it all (vers. 15-22).
- (4) The experience of bitter trial (ch. 17: 1-12).
- (5) The dark outlook toward the grave (vers. 13-16).

(1) Eliphaz had spoken of their addresses to Job (of that part, doubtless, which promised restoration upon repentance) as "the consolations of God;" Job characterizes them as "miserable comforters." Is there to be no end of windy words? Had the friends not exhausted their stock of accusations? What stirs up Eliphaz to speak further, with nothing new to say? Job himself could easily treat them after their fashion, were conditions reversed; but he would on the contrary have sought to impart consolation.

The friends had certainly laid themselves open to this rebuke. They have violated all the God-given safeguards of friendship, had given the lie to all their former confidence, and treated Job as a stranger of whom they knew nothing, and whose past life could only be deduced from his present condition. It was indeed an outrage upon the name of friendship, and we can well sympathize with the disappointment and indignation of Job at such treatment. His life had been lived before them in

all uprightness, and now to be accused by them of hypocrisy was bitter indeed. How cruel is the goading of conscience under a false principle !

If we turn to another Sorrow, compared with which Job's anguish was as nothing, what do we find there but meekness, patience, confidence in God, in the face of bitter enmity from those who "laid things to my charge which I knew not ;" "who when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." In this, as in all else, there is none like Him.

(2) Turning to God, in whom he should have found abundant consolation, Job charges Him as the author of his misery and suffering, But his complaint and hot words give him no relief. "*Thou* hast made desolate all my company," or household. His emaciated body he counts as evidence of the wrath of God which tears him as would a beast ! Truly, Job does not measure his words. He sees only bitter suffering inflicted without cause, and is unwilling or unable to trust God in the dark. This is Job's great error, and linked with it a protestation of righteousness as if *he* deserved credit for that. Here lies something to be probed into, which all the insinuations and charges of his friends cannot touch. How can the root of this trouble be reached ?

In his blind misery Job links the scoffs of the ungodly, glad at his calamity, with the hand of God. It is difficult in these words of Job to separate between God and evil men; in his blurred view they are all acting together. What awful language to use of God; "He hath also taken me by my neck and shaken me to pieces"—like a wild beast rend-

ing its prey, or a mighty giant running upon a puny victim to destroy it.

Let us read the account of our Lord's sufferings at the hands of man and of God, and we find no confusing of the two, nor any charging God with evil. "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion . . . My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and Thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet . . . But be not Thou far from me, O Lord: O my strength, haste Thee to help me" (Ps. 22: 12-19). God had been His trust from infancy; His soul still rested upon His goodness and righteousness when all the waves and billows of judgment rolled over Him.

"Oh, what a load was Thine to bear,  
Alone in that dark hour;  
Our sins in all their terror there,  
God's wrath and Satan's power."

Let everything go—man's favor, life itself, and the smile of God—out of the gloom and thick blackness of God's forsaking we hear a cry reaching to the throne of the Eternal, "THOU ART HOLY." Blessed be God for One who, while suffering thus for us, did not swerve from perfect trust in Him who had forsaken Him for our sakes.

(3) Poor Job fails to see God in His unchanging love through all these sufferings, and each pang he endures, every tear he sheds, all the humiliation to which he is subjected, is a fresh charge

against God. And yet, not altogether, for there is real faith in his heart. While he would let his blood cry for vengeance like Abel's, he instinctively knows there is a just God in heaven who has the record of his life, to whom he can appeal against the false charges of his friends. He knows, not fully, for He has not yet seen, that there is One who pleads for him before God. What *he* longs for, *we* know that we have—One that pleadeth for us with God, as a man pleads for his neighbor. *We* know a High Priest who is touched with the feeling of our infirmities, who "ever liveth to make intercession."

But the very fact that Job longs for such an intercessor shows the faith hidden in his soul, which will soon say, "I know that my Redeemer liveth." Meanwhile he looks down to the grave, without a pause for God to speak to him.

(4) He is marked for death, his very breath declares the corruption for which the grave yawns; and "friends" stand by and mock!

In the next verse (ch. 17: 3), Job turns from man to God. Men are ignorant and mere flatterers who cannot be trusted—or, as it has been rendered, "He who giveth his friends for spoil, the eyes of his children shall languish." Thus he threatens his friends for their disloyalty.

Again he mars his testimony by charging his misery upon God as well as man, and declaring that upright persons are stumbled by his sufferings. However, in spite of all, Job keeps on his steadfast way. In relation to the assault of the friends, however, there is a tone of self-complacency which is not exactly suitable to the truly lowly. Verse 10

seems to be a challenge to continue their assaults, since they utterly fail in the discernment which marks the wise. They are holding out light to him, if penitent, while he is drawing ever nearer to death.

(5) His face is now turned toward the gloom of death, with scant gleam of hope of anything beyond. Evidently his spirit has not yet found rest, and victory is not yet his. But, unlike the friends, he sometimes has his face in the right direction, and were his mouth but closed long enough to hear God speaking to him, he would see the full deliverance which comes to those who justify the Lord.

But how doleful are his thoughts; he is related to corruption and the worm, and hope finds little that is congenial amid such dark and gruesome surroundings.

*(To be continued.)*

S. R.

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"I have been an invalid for over four years—afflicted with tuberculosis of the lungs since January, 1912.

"I want you to know, however, that my affliction has been the most wonderful blessing that was ever bestowed upon me, inasmuch as it has been the means used of God to lead me—poor, guilty, lost sinner that I was—to the Lord Jesus Christ, my Saviour, who loved me and gave Himself for me, that He might redeem me from all iniquity! 'Bless the Lord, O my soul; and all that is within me, bless His holy name' (Ps. 103: 1)."

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"To be anxious for souls, yet not impatient; to be patient, yet not indifferent; to bear the infirmities of the weak without fostering them; to testify against sin and unfaithfulness, yet keep the stream of love free, full and open—to have the mind of a faithful shepherd, a hopeful physician, a tender nurse, a skilful teacher—requires that we should be in our souls near to the Lord for a continual renewal of His grace."

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## "UNTIL THE DAY BREAK"

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"UNTIL the day shall break,"  
For while the Sun is gone  
It must be night.  
Soon, soon shall pass the night,  
Soon break the glorious dawn  
Upon our sight.

"Until the day shall break,  
And shadows flee away,"  
We wait for Thee.  
The shadow of Thy cross  
Lies heavy o'er the way,  
But faith can see

That He who suffered there,  
Our substitute to be,  
Will come again.  
Then haste Thy coming, Lord;  
We long Thy face to see  
And with Thee reign.

"Until the day shall break,"  
And we shall see Him crowned  
In majesty,  
Yea, crowned by God's own hand,  
The King whom earth disowned  
Despisedly.

Then shall the morning break,  
And we with joy arise  
Thy face to see.  
And then forevermore  
The glorious day shall break  
For us, and Thee.

H. McD.

## PAUL'S GOSPEL

THERE are two expressions in the epistle to the Romans which indicate the special character of the apostle Paul's ministry. "*The gospel of God*" (an expression which occurs in the introductory verses of the epistle, chap. 1: 1-17) clearly points to the *source* of the gospel; while the other expression, "My gospel" (chap. 16: 25), introduced in a sort of doxology, speaks of a blessed revelation, though not developed, which distinguished the apostle's teaching from other of the Lord's servants. It would be difficult to estimate our loss if we fail to grasp these two important truths.

We live in a day when the faith of God's people is sorely tried! Many are genuinely perplexed and distraught by the condition of things both in the political and religious world. This, doubtless, is the result of the soul not being established in the truth, and is often due to wrong teaching as to the scope and purpose of the gospel.

A question frequently made of late is no new one, though recent happenings in Europe have forced it more prominently on the attention of the thinking public. "*Has Christianity failed in its mission?*" was the query raised by a leading secular magazine some time ago. The writer was drawing attention to the existing awful conditions in war-riven Europe.

Such a question is raised on altogether wrong premises; it could never be asked, were the natural man's condition and the purpose of God in the gospel understood.

In the minds of most, an idea exists that God



has sent out the gospel *to improve the world*, to make it a more congenial place for men to live in; and to find the world more hopelessly evil than ever, after strenuously preaching its *improvement*, has dismayed many a "20th century" preacher, and thrown his listeners into confusion and despondency as to the outcome of what they thought was the gospel. Misapplied Scripture, often torn from its context, has been made use of to support the teaching that gradually the gospel preached must permeate the world and result in the establishment of the millennium—which, however, is entirely foreign to the Scriptures.

### *The Gospel of God*

Nowhere do we find the apostleship of Paul placed on more positive ground than in the epistle to the Romans. He had not yet been at Rome, but, as the apostle of the Gentiles, he would fulfil his mission, which he had received from the Lord Himself for the Gentiles (Acts 26: 17, 18). According to God's administrative order, Peter was specially commissioned to the circumcision; Paul to the nations, or Gentiles (Gal. 2: 7, 8).

Little need be said here as to the character of Peter's ministry, but an interesting point may be referred to. This whole-hearted servant of the Lord preached (as recorded in the Acts) forgiveness of sins through faith in Christ, but did not associate with this the truth of *justification*; while Paul, in his preaching, added this blessed truth:

"Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that

believe are *justified from all things*, from which ye could not be justified by the law of Moses" (Acts 13: 38, 39).

The gospel (or good news) was not about man—though it was sent *to* man; there was nothing joyous to say about him—in heathenism, wantonly corrupt; in philosophy, hypocritical; under law, a transgressor: every mouth was stopped and all the world was shown to be "guilty before God." Man conclusively proved himself unable to bring forth righteousness for God.

### *Concerning His Son*

He is the blessed theme of the gospel; the glad tidings are *concerning Him*. He is presented in a two-fold way: First, in connection with the promises, "Seed of David according to the flesh," and, second, "Son of God with power" by resurrection of the dead.\*

The gospel of God had been announced by the prophets in the Old Testament; it had been promised before it came; thus every possible objection which might be raised should be silenced before the unfolding of what God's gospel is. In the person of the Son, God has found One able to undertake and accomplish all His purposes, and fully make known all His thoughts of love for men. He alone could solve the problem that man raised centuries before, and could not settle—the question of good and evil—and settle it to God's eternal glory. What marvelous grace that He should enter the dark domain of death where man lay in ruin and exposed to eter-

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\* "The dead," here, is in the plural—dead ones.

nal wrath, taking upon Himself all the weakness of man, once and for ever rob the enemy of his spoils, take away the armor in which he boasted, and completely triumph in resurrection over all the enemy's power.

The new life received by the believer is a life given and founded on the eternal value of what has been accomplished by the Son of God. In this blessed gospel God reveals a righteousness *for* man who has none; but a righteousness from God—is revealed to, and on the principle of, faith. This is the grand theme of the epistle.

Into details we do not enter, only to point out what is its connection with the expression which titles this article. Let it suffice to say that in Romans the believer is looked at as justified, righteousness being imputed to him through the death and resurrection of the Lord Jesus, that he may walk here in this world in the power of the risen life of Christ, having the glory in view.

This epistle, and that to the Ephesians, are the only two written by the apostle to the saints which are not corrective; the others had in view certain existing conditions to correct. In these two epistles we have the unfolding of positive truth: the former laying the sure foundation, and the latter giving the blessed structure built thereon. In a subsequent paper we may see what is God's purpose in sending forth the glad tidings.

J. W. H. N.

# IMMORTALITY IN THE OLD TESTAMENT

*(Continued from page 22.)*

## CHAPTER X.

### The Portion of the Just and of the Wicked in Sheol

**I**F now we accept the fact—abundantly made evident in the Old Testament, as we have seen—that death does not end all; that at death men enter on another condition of conscious existence, an interesting and important question naturally arises: What is the difference between the portion of the righteous and of the wicked in the place of departed spirits?

In answering this question we must remember that the Old Testament does not give the full light of the New, yet here and there we find statements which hint at what is the portion of the dead. We must also remember that the Old Testament treats of man's spirit as that which constitutes him a self-conscious, intelligent being. This is implied, and indeed involved, in being created in the image of God. As Proverbs 20: 27 expresses it, "The spirit of man is the candle of the Lord." And since our spirit is a conscious spirit in us now, it is but natural that it remain so in the time of separation from the body, with memory, realization of sin and guilt, and responsibility to God.

If, then, there has been no repentance before death, no taking refuge in the mercy of God, the spirit remains alienated from God and under His wrath in its new condition, and is sensible of it. Of those who died in faith I shall speak later; but, excepting these, there is nothing in the Old Testament to indicate that in Sheol they have not the

same sense of guilt as they experienced upon earth. There is nothing whatever to militate against this inference, logically drawn from the nature and characteristics of the human spirit.

But we cannot leave it here; nor do the Old Testament Scriptures permit us to leave it here, for they contain very many allusions to Sheol. Anyone who will take pains to collect all the passages in the Old Testament referring to Sheol will find nothing to indicate that its inhabitants are in any way exposed to the temptations of Satan or to any interference by him. He may practise his delusive arts on men in this life, but not in the world of the dead. He may blind the eyes of men *here*, but he can do nothing *there*. Whatever influence he has wielded among the angels of heaven, and controls and uses those who have become evil spirits, it does not appear that access to the departed spirits of men is permitted him. When the dust returns to the dust, and the spirit to God who gave it (Eccle. 12: 7), it is with *God* it has to do, not Satan.

I think we may accept it without hesitation that when the spirit is set free from the clogs of the material and the blinding influences of Satan, it then has a greatly enhanced realization of its sin and guilt. In this life, too, the energies of the spirit are largely taken up with pursuits in which much thought and labor are necessarily expended—things ordained of God as needful for men in this present world. We need to eat and drink, to sow and reap, to plant and build—all of them needful and sinless occupations. Caring for the physical and moral welfare of families are plain duties. In all these, and many other sinless pursuits, the mind is largely

absorbed; and this mental absorption, according to its intensity, affords much relief from the burden of guilt with which the conscience is oppressed. If "the expectation of the wicked is wrath" (Prov. 11: 23), whether it be as to time or eternity, relief from it is found in the occupations and cares of this life.

As we have seen, the Old Testament shows that when men die they are at rest as regards all this toil and exercise. We must infer, I think, that in that state there is no relief for those who die in their sins; but a constant memory of their sin and guilt, with the sense of God's disfavor and wrath.

In this life men often plunge into sinful pleasures to drown the voice of conscience, which ever and anon reminds them of their sin and God's reprobation of it. We may affirm, from what we have seen, that the departed are not able to seek relief in this way. No indulgence in the pleasures of sin are there; no opportunity to drown the voice of conscience; no means to efface the stains of sin and of outrage done to God, from whose wrath there can be no escape since His mercy was refused.

We have also seen that the Old Testament shows that death is but temporary; that the dead are to be raised. True, it says very little about the eternal state, yet it clearly implies, as we have seen, a permanent state of existence for both the righteous and the wicked, in which the spirit will not be apart from the body. The spirits of the departed constantly anticipate this final and permanent state of existence, but it gives no solace to the wicked dead.

Whether warned or unwarned the wicked die *in* their iniquity (see Ezek. 3: 19; 33: 9, 13). Death

does not end the link with sin. To be of the seed or generation of Satan is a spiritual connection, and continues after the death of the body; they are still of his race when raised. They will be raised *in* their iniquity—not actively engaged in sinning, of course, but dying in their iniquity they continue to be of Satan's race, and subjects of God's wrath without hope of deliverance. The reflection that they refused what would have led them to reconciliation with the God they had sinned against will only make their condition the more bitter. The justice of God in abandoning them to eternal wrath must be an element of continual torture to the wicked dead—even to those of Old Testament times.

Without any other witness, death itself testified to God's disfavor; it was the sign of His wrath. Quickly after sin came in, God announced a hope of eternal life; those who laid not hold on this hope died with no hope of deliverance after death. No intimation of any such deliverance is given anywhere in the Old Testament. It teaches a resurrection, both of the just and of the unjust, but no hope for those who laid not hold on the promise.

It is true the full reality of what comes after death is not declared in the Old Testament, but there are numerous hints of it. Many passages imply that the state of the wicked dead is one of distress and misery, that they are waiting for the reunion of the soul and body, and for a final and eternal recompense.

But we pass on to consider the condition of the departed righteous, as set forth in the Old Testament. It is certain that those who embraced the

hope of eternal life, which God announced with the promised woman's Seed, did not die in despair. They did not lose their hope when they died, clearly. We have seen there was sufficient light for them to know that Sheol would not be a condition of unconsciousness, and that man's spirit must necessarily carry its knowledge with it while in Sheol; the spirit evidently retains the faculty of memory.

By way of illustration we may take the case of Abel. In the acceptance of his offering he must have seen *his own* acceptance. In coming to God with his sacrifice he could not doubt God's acceptance of *him* when he saw the sacrifice accepted. He could and must have reasoned thus: Inasmuch as God has accepted me on the ground of the sacrifice I have presented, God accounts to me a righteousness which entitles me to a place of favor before His face. This surely was his confidence—the faith in which he died, to which he was a martyr.

But can we think he lost his faith when he was slain by the hand of Cain? Could his spirit, passing into Sheol, forget the hope that his faith had laid hold of? Ah, no. Abel in Sheol cannot be tortured or oppressed by the sense of guilt; but appreciates rather, values, and rejoices in the grace and favor of God which his soul had realized before he died.

Of course they carried into Sheol only what light God had revealed before they died. We cannot speculate on what may be given them there. We have no pronouncement on that subject in the Old Testament. But we are fully warranted in thinking of the righteous and the wicked in *contrasted* portions, widely separated morally from each other;



the one abiding in the consciousness of divine disfavor, without hope of deliverance; the other enjoying the favor of God, waiting in confidence for a resurrection in which both soul and body will share in eternal blessedness.

As further illustrative of the contrasted portions of the just and the unjust in Sheol from Old Testament testimony, we may mention the great fathers of Israel. We have already seen that Abraham, Isaac and Jacob regarded themselves as pilgrims throughout their earthly life. They knew themselves to be the objects of divine favor; they had revelations from God which not only secured to them great earthly blessing, but implied also eternal blessedness. They died without either having been fulfilled to them. They did not die in despair and unbelief. "They died in faith." They carried their hopes with them into Sheol, both earthly and heavenly.

Abraham certainly knew that God accounted him righteous (Gen. 15: 6). Could he forget it in the disembodied state? It is certain Abraham learned to believe in the resurrection. If God did not definitely declare it to him, He gave him numerous indications of it, besides all the testimony to it that came down to him from the times before him. The hopes of blessing beyond resurrection, which God had implanted in his breast while on earth, would surely be an ever-present cheer to him in the land of the departed—they could not be obliterated.

Again, Abraham and succeeding believers could have believed in the passing away of the old creation and the bringing in of a new. God certainly hinted at this in Gen. 8: 22, when He said, "While

the earth remaineth," or, more literally, "All the days of the earth." Faith, even in Old Testament times, could anticipate, not only the resurrection of the body, but also a final and permanent condition for creation—a new heaven and a new earth. This knowledge and hope remained with them when they died.

The conclusions we have reached, founded on divine testimony, make it unnecessary, in our judgment, to look for further testimony, so far as our present purpose is concerned. Later revelations cannot contradict, but enlarge upon, those we have contemplated. We do not say that God's children in Old Testament times conceived and realized the full reality of eternal things, but we do maintain that there is ample evidence to say there is a wide difference in the portion of those who passed from earth into Sheol; *some* passing to an unrelieved misery, which undoubtedly we cannot describe, but intensified by having no hope of a better portion; *others*, having received the revelation of God, carried with them the comfort of God's favor in which they stood as having received His word.

(To be continued.)

C. CRAIN.

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"I am more and more thankful for the Numerical Bible. We have been reading it for years, ever since the first part in pamphlet form was issued, and I know it has had a very great deal to do with our spiritual life and growth in grace. It is so wide in its scope, covers such a range of subjects, is so illuminating in every way. We are now reading of Absalom's rebellion; and the wonderful way Scripture has of teaching moral lessons is brought out most vividly by Mr. Grant. We read the volumes through by course, and when we get to the end of the last, begin at the beginning of the first. I know this has largely made up for our lack of other ministry."

J. W. N.

## **"THE SELFSAME THING"**

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"Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (2 Cor. 5:5).

**G**OD hath wrought us" by His own sovereign act, by His Spirit, through the Word: He has given to us the divine nature—"Of His own will begat He us with the word of truth" (Jas. 1: 18). Thus, as begotten of Him, we have been wrought into fitness to receive "the selfsame thing." This "selfsame thing" is "our house which is from heaven." Our present earthly tent-house may be folded up and its occupant pass into heaven, but our hope is that we may be "clothed upon with our house which is from heaven," "that mortality might be swallowed up of life."

As the pledge of this, God has given us His Spirit. The Spirit of God having taken possession of our bodies, is God's pledge that these bodies shall be made the fit witnesses of His power, at perhaps no distant day, when "clothed upon with our house which is from heaven," with wonder we shall exclaim, "What hath God wrought!"

At present, we have "a spirit of sonship," wrought in us by the Spirit of God bearing witness with our spirit that we are children of God, "whereby we cry, Abba, Father" (Rom. 8: 15, 16).

But, concerning God's purpose for His children, it is written, "Whom He called, them He also glorified," having predestinated them to be conformed to the image of His Son. Thus we are waiting for the sonship—the full physical likeness to His Son, that is, "the redemption of our body."

Then shall we have this "selfsame thing" for

which God has "wrought us," for He has "predestinated us unto the sonship, by Jesus Christ, to Himself" (Eph. 1: 5).\* "Beloved, now are we the children of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."

"We are God's workmanship, created in Christ Jesus unto good works, which He hath before prepared that we should walk in them" (Eph. 2: 10). Alas, how frequently the flesh in us hinders the manifestation of this; but the day is coming when the Spirit of Him that raised up Jesus our Lord from the dead, "shall quicken our mortal bodies"—shall make them instinct with divine life.

God haste that day; when,

"All pure without, all pure within the breast,"  
we shall bow before Him who gave Himself for us  
and say, "Lord Jesus, we owe it to Thy blood."

G. MACKENZIE.

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\* In Eph. 1: 5 the words "Of children" ought to be omitted. We are not children of God by "adoption" but by new birth. "Adoption" in the New Testament I understand to be *sonship*. Hence the full manifestation of our sonship awaits the time when we shall be conformed to the image of His Son.

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### EXTRACT

"When I stand by the grave and see four men lower the casket into its resting-place, the scene is not unlike another where four men from the roof of a house in Capernaum let down their friend out of sight, but into the immediate presence of Christ. They cover up the roof, which is only part of their faith's work, assured that their friend is all right, and will walk out another way, liberated and with new life.

"So cover up the grave. Your dear one is in the presence of the risen Christ. Fear not! By His mighty power he will walk out another way—liberated and glorified!"

## "EVEN SO, COME, LORD JESUS"

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**H**E comes! He comes! the Bridegroom comes  
To take His ransomed Bride.  
She will not here much longer roam  
Away from Him, away from home.  
He wants her by His side;  
She too is longing for that hour  
When He shall exercise His power—  
With Him be glorified.

He comes! He comes! Messiah comes  
To gather Israel's race;  
He'll bring them forth from every land  
And plant them by His mighty hand  
In their appointed place.  
Then o'er Judea's hills shall ring  
The praises of their glorious King  
For His restoring grace.

He comes! He comes! earth's rightful Lord,  
To hush creation's groan;  
He'll take away its thorns and woes,  
It's wastes shall blossom like the rose;  
He'll claim it for His own.  
All distant isles His praise shall sing,  
Redeemed creation homage bring  
And bow before His throne.

Then come and sway Thy sceptre Lord,  
And reign from zone to zone;  
Thy saints and angels long to see  
The crowns of glory worn by Thee,  
And Satan overthrown.  
Lord, hasten on that promised day  
When evil shall be put away,  
And Thou upon Thy throne.

## AT HIS FEET

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"*Mary sat at Jesus' feet, and heard His word*" (Lk. 10: 39).

"When Mary was come where Jesus was, and saw Him, *she fell down at His feet*, saying unto Him, Lord, if Thou hadst been here, my brother had not died" (John 11: 32).

"Then took Mary a pound of ointment of spikenard, very costly, and *anointed at the feet of Jesus*, and wiped His feet with her hair: and the house was filled with the odor of the ointment" (John 12: 3).

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We find this Mary of Bethany, the sister of Martha and Lazarus, thus three times mentioned, and in each instance she is *at the feet* of Jesus.

In Luke, "*she sat at Jesus' feet, and heard His word.*" She was an earnest, diligent hearer then, treasuring in her heart the blessed revelations of grace and truth from the lips of Jesus.

In John 11: 32, she rises at once to go to Him, and falling down at His feet she poured out all her grief there. She had learned to *trust Him*, then.

Then, in John 12: 3, she lays all her treasure at His feet. The "very costly" spikenard is poured out there, and her hair serves as the towel for those blessed feet! Precious picture, and beautiful steps of development in a soul surrendered to Christ—"the chiefest among ten thousand, the altogether lovely." May it attract our own souls to the same blessed Lord, our Saviour.

F.

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## CORRESPONDENCE

*The following was addressed to our beloved brother, Paul J. Loizeaux, but was received after his death.*

MY DEAR BROTHER . . . By grace I have been led to see that the Bible is not to be taken as a study book, from which to learn some truths, nor to read its narratives sim-

ply as good and true stories, but rather to hear *God's voice* speaking to me in it all. As, on the Lord's Day, in remembrance of Him who gave Himself for us, we take the bread and wine, not merely as bread and wine, but as the symbols of His flesh and blood; so in the Bible I love to seek not merely for knowledge of truth, but to find HIM whom the Holy Spirit would set before me. So, instead of taking the Bible to learn something as out of a book, I would let the Lord draw me to Himself by it, revealing the beauty of His ineffable love, and cause my heart to rejoice before Him with divine joy—not merely a *book*, then, but the Lord Jesus causing His own sweet voice to be heard through it, and revealing Himself whom no eye can see!

"Like Mary to be at Thy feet,  
To behold, to hear, and receive.  
Then, my heart for Thee thus made meet,  
To rise in that joy to serve Thee."

As the dew coming down from heaven to refresh the earth, so the word of His lips comes to comfort and refresh the heart that looks for Him. Is it not thus the Father would have His children renew their strength for a consistent and faithful testimony?

While waiting for that happy day when we shall be with Him for ever, Affectionately, your brother,  
HENRY RUGA.

## ANSWERS TO CORRESPONDENTS

QUES. 1.—Will you please explain in your next issue of "Help and Food" the last verse of chap. 6 of Isaiah, with special reference to the latter part: "*So the holy seed shall be the substance thereof.*"

ANS.—"The holy seed" is the *remnant* of the Jews which shall constitute "the Israel of God," the new nation in the kingdom of Christ upon earth. The devastating judgments of verses 11, 12, sweep away the mass returned to their land in unbelief. Then "the holy seed" will bear the character described in Matt. 5:3-10.

**QUES. 2.**—Will you please give through *Help and Food* an explanation of 1 Cor. 7: 29 as compared with Eph. 5: 25, 28, 33 and Col. 3: 19?

**ANS.**—The thought in 1 Cor. 7: 29 is made plain by vers. 30, 31—neither marriage, nor sorrow, nor causes of joy, nor increase of property, nor enjoyment of things for this life should come in between our souls and the Lord to hinder in His communion. How easily they do, many of us have proved. To have a heart *free for the Lord* (ver. 32) is the great desideratum for the Christian.

Eph. 5: 25, 28, 33 and Col. 3: 19 show, on the other hand, that when the word of God *rules in our hearts*, the relations He has established become occasions for the display of His grace.

**QUES. 3.**—Some professing Christians here have thought to prove by 1 Cor. 3: 16, 17 and Acts 1: 25 that a child of God can perish. Please give us some light through *Help and Food*.

**ANS.**—The very Scriptures they cite condemn their theory, for Acts 1: 25 states that Judas (the betrayer of Christ) "*went to his own place.*" Of him the Lord had said, long before, "Have not I chosen you twelve, and one of you is a devil?" (Jno. 6: 70.) Appointed as one of the twelve, in fulfilment of prophecy (Jno. 13: 18; Ps. 41: 9), Judas' real character and object became manifest: "He was a thief," says John 12: 6. He seems to have aspired to treasurership in the expected kingdom. *That failing*, he sold his Master for 30 pieces of silver. Are these the marks of one born of God, or the self-seeking natural man?

As to 1 Cor. 3: 16, 17, the *Corinthian Christians* were the "temple of God." Evil teachers had come in among them—defilers of God's temple. God will destroy such, in His own time. (See 2 Cor. 11: 12-15).

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# THE BOOK OF JOB

(Continued from page 38.)

## 2. Bildad's Second Address—Job's Reply.

The principal difference between Bildad's address and that of Eliphaz is the brevity of the former. He follows the lead of Eliphaz largely, but in a manner all his own. His address abounds in beautiful poetic imagery and true declarations as to the inevitable doom of the wicked; but it is beside the mark in that it utterly fails to establish any relation between Job and the wicked, whose end he so graphically describes. His address may be divided into six portions, the last being a brief concluding word.

- (1) Fresh reproach (chap. 18 : 1-3).
- (2) The sure doom of the wicked (vers. 4-7).
- (3) A snare falls upon him (vers. 8-11).
- (4) Disease and death his portion (vers. 12-15).
- (5) Root and branch dried up (vers. 16-19).
- (6) The end of his day (vers. 20, 21).

(1) As usual in the later speeches, the address opens with a reproach, indicating the absence of the courtesy which marked the first address of Eliphaz. Bildad, who is quite moderate in the length of his speeches, accuses Job of multiplying words, and of being so full of talk that he will not listen to others. It is noteworthy that Bildad addresses Job as if others were associated with him: "How long will ye hunt for words?" as verse 2 has been rendered. This does not necessarily mean that others were directly associated with Job at that time and place, but he is looked upon as the representative of the whole class of those who

would question the position of the friends. But, as we know, Job, at least in his opposition to their contention, was maintaining the truth, we may think of him as standing at the head of that great company of the righteous who have passed through deep suffering without any apparent reason. If Job had used strong language, there had been great provocation in the charges of the friends.

(2) Taking up his charges, Bildad reminds Job that all his lamentations are unavailing—he is only tearing himself in vain rage—a most unkind description of the laments of the afflicted man. He goes on to tell him that all his cries will not change the fixed order of the earth; it will not become desolate for his sake, nor will the stable rock of retribution for evil be moved out of its place. The light of the wicked may burn brightly for a little while, as Job's had done, but it would be put out. The light of home, with its beckoning attraction, would vanish. His vigorous steps would begin to falter, and he would fall by his own evil counsel.

When we remember that by implication all this referred to Job, we can imagine how galling it was to his bruised spirit. It was painful enough to lose all he once had, and have the bright light quenched which once glowed in his hospitable tent; but to have this, and the inroads of the dread disease which was gnawing at his vitals and sapping his strength, cited as proof of his wickedness, was intolerable to human nature. It is as though he were saying, "Now we have found you out; you are reaping the fruit of your sin, and all this misery is a visitation from God for your wickedness."

(3) It is this retribution that Bildad enlarges upon, using imagery whose pungency would burn like salt upon raw flesh. He tells him that the wicked is driven into the net by his own feet, whose perverse ways carry him into those paths whose end is destruction. True, he was stating a solemn fact as to the wicked, but it remained to be proved Job was such. He declares that, all unknown to himself, the wicked walked over a snare which would take him when he least expected it: "The wicked is snared in the works of his hands." Repeating this with painful reiteration, Bildad assures Job of the certainty of the heel being caught in a trap, of a noose encircling him, as verse 9 has been rendered. The snare, skilfully covered in the earth, is ready for him; the net in his path is ready to enclose him as an unwary bird. No wonder that terrors affrighted him on every side, and fill him with dread at every step. Bildad selected words rich in poetic imagery, to force upon Job—what is untrue!

(4) But the captivity of the wicked will not satisfy the stern denouncer of evil; he must smite even unto death. So in this portion he traces the misery of the evil-doer until he falls into the jaws of death. His "calamity," as the word is rendered, preferably to "strength," is represented as a beast with hunger gnawing at it, ready to pounce upon him as he falls. Surely Job had felt this in the calamities which had come upon him. In the following verses there is even a closer description of the miseries of the afflicted patriarch. Calamity devoured the various parts of his skin, and "the first-born of death"—a solemn and poetic descrip-

tion of the bodily disease which devoured Job—devours his members, and leads him on to death, “the king of terrors.” Strangers inhabit his tent, and brimstone—the final judgment of God—is showered upon his abode. It has been thought that in this last we have an allusion to “the fire of God” which fell upon Job’s property, and the destruction of his family. But at any rate, the general meaning of fierce judgment is apparent.

(5) Bildad next describes the overthrow of the evil man’s family, or rather of himself and family. Changing the metaphor, as he had already done, from the snares of various kinds to the extinguishing of the light in a home, he now likens the evil man to a tree, whose root withers in the parched land of his affliction, and the branches are lopped off—as the cutting off of Job’s children. All this is scripturally accurate. Does not the Psalmist say, “I have seen the wicked . . . spreading himself like a green bay tree. Yet he passed away, and lo, he was not” (Ps. 37: 35, 36); and, “Cursed be the man . . . whose heart departeth from the Lord. For he shall be like the heath in the desert” (Jer. 17: 5, 6). As repeatedly said, the fault lies in the application of such words to a man whose life gave the lie to their insistent charges of flagrant wickedness. Pursuing his theme, Bildad declares that name and remembrance shall fail the evil man—“the memory of the wicked shall rot”—he is driven off into darkness and none of his kin shall escape the disaster. Here is a sharp thrust at the bereaved parent, which must have made him wince with pain, though not in guilt.

(6) With this parting stab, Bildad closes his

speech, reserving as a conclusion the declaration that all behold the fall of the wicked, both east and west—rather than those who went before and come after—and be filled with dread. Thus are the wicked recompensed.

*Job's Reply.*

No matter how greatly pained he might be at the cruel language of Bildad, Job's reply does not indicate the slightest consciousness of guilt such as had been laid at his door. Indeed, as ever, he more than holds his own against the sharp lash of calumny, and with far more justice than his friends charges them with cruelty and malignity. He defies them to show any evil in him, and goaded on by their implacable theory (which had also been his own), boldly charges God with having wronged him. He is the object of divine cruelty and of human scorn. And yet it is wonderful to see the poor crushed spirit rise from the dust in those words of faith and hope, "I know that my Redeemer liveth." There is a most pathetic, though futile appeal to the friends for pity. But we must look at each part in more detail. The response in its six parts balances the address of Bildad.

- (1) Reproach (chap. 19 : 1-6).
- (2) God's hand (vers. 7-11).
- (3) The scorn of man (vers. 12-20).
- (4) The plea for pity (vers. 21-24).
- (5) The triumph of faith (vers. 25-27).
- (6) The close (vers. 28, 29).

(1) We must take Job's words as literally true; the speeches of Bildad and the others crushed him

by their cruel severity. "Ten times"—a complete number—they had heaped reproaches upon him, and had amazed him by the unjust charges they had shamelessly made against him. What proof had they of sins in his past? If he had really erred, the secret lay in his own bosom, where they had no right to intrude. They goad him on to declaring, as he had already done, that the wrong was not his but God's! It is this root of suspicion of the Almighty which must be searched out; but these men's false charges will never accomplish that.

(2) There follows now a fearful arraignment of God. Well is it for Job that he is accusing infinite patience, or he might have had a real taste of divine anger. But God bears with it all, waiting His own time to bring the poor distracted man into His own holy presence. Job cries out for judgment and help, but no answer is vouchsafed. God had hedged him about, as he had previously charged, and as Jeremiah in his lamentations had complained. *He* had brought him into darkness, had torn his honor from him, and dashed the crown of dignity from his head. Like an uprooted tree, he lay prostrate and helpless under the fierce wrath of God.

(3) Passing to man, Job sees the same injustice, which by implication is from God. It is *His* troops who beset him. His own brethren have forsaken him; kinsfolk have forgotten him. His very slaves look upon him as a stranger, and even to his own servant he is obliged to address words of persistent entreaty before he will be heard. Worst of all, the wife of his bosom recoils from the foul stench

of his person. Boys mock him, friends abhor him. His bones cleave to his skin, and he has barely escaped death thus far, as by the skin of his teeth; that is, everything is eaten away except the slight covering about their roots. It is a dreadful picture of a horrid disease, unutterably sad when we remember that he could not turn to God for comfort.

(4) The plea for pity and sympathy might well move hearts of adamant, but apparently Job's words fall on unheeding ears. It was their contention that God's hand had been upon him—for his sin. Job asks, will they persecute him as God was doing (awful charge!), and madly feed upon his flesh with unsatisfied desire? Such injustice renders him almost frantic. He longs that his words (charging them—and God) were written, indelibly engraved in the rock forever.

And then, in the midst of all these lamentations, he utters those magnificent words of faith: "I know that my Redeemer liveth." But this was the very God whom he was just now charging with injustice! How good it is to see Job's faith amid all this turmoil, turning to the very One whom he was maligning! Truly *these*—not his own protestations of innocence—are words worthy of being graven upon the enduring rock. This Redeemer, this Daysman, shall rise for him, though it be in the last days, after his death.

Here, then, we have a glimpse of the blessed Lord whom we know—not as One who shall arise, but who has already triumphed over death and the grave. He has vindicated us, not from the impugment of an imagined righteousness, but from sins of deepest dye, and enabled us to say, "Who

shall lay anything to the charge of God's elect?"

(5) In the following words commentators have found varying meanings, according to their translation. We may resolve these into two: Does Job say, "*In* my flesh I shall see God," or "*From* (away from) my flesh I shall see God?" In other words, does he declare his belief in a spiritual disembodied condition after death, in which he will behold God and get his vindication? Or does he plainly state his conviction of the truth of a literal bodily resurrection? While the New Testament clearly teaches the spiritual consciousness of those who are out of the body—"To depart to be with Christ, which is far better"—yet it ever points forward to the resurrection of the body, in glory and incorruption. The words of David, prophesying the resurrection of our Lord, "Thou wilt not suffer thy Holy One to see corruption," show that the resurrection of the body *was* foretold before the advent of our Lord upon earth.

Does not Job speak here of *beholding* the Lord with his own eyes, and does not this necessitate a resurrection? It does not seem that he was looking for the Redeemer to act for him in this present life, but after his death—in a glorified body. Thus, as has been beautifully said, "he plants the flag of victory upon his own grave."

We leave the statement of his faith therefore as we find it in our Authorized Version, a beautiful and clear confession of the truth of a risen, living Redeemer, who will also restore *his* poor corrupted body into a glorified one in which he will behold God face to face, and learn the secret of all his sorrows here. Surely a man with such faith must



overcome in the end, for "This is the victory . . . even our faith."

(6) He turns therefore to his friends and asks why they should persecute one in whom this living indestructible root of faith is found. Rather, he tells them, they should ask themselves the reason for their implacable pursuit of him. His reply to Bildad, about the same length as the words that called it forth, he closes with a solemn warning lest *they* fall under the stroke which they vainly imagined was laying him low.

We may safely leave these addresses side by side to speak for themselves. In the light of all that has been before us, can we doubt that the moral advantage has been with Job?

*(To be continued.)*

S. R.

## "NO MORE CONSCIENCE OF SINS"

(Heb. 10 : 2.)

WITH the knowledge of what God is in the majesty of His righteousness, as taught of Him, and yet to have "no more conscience of sins," is a blessing passing wonderful. But, blessed be God, it is mine and yours, my fellow-believer, if we are to accept the testimony of His word.

As we open the book, at the tenth chapter of Hebrews, we are taught that the Jewish sacrifices could not make those who brought them perfect, that is, perfect as to their conscience before God. "For then," it is argued, those sacrifices "would have ceased to be offered," and for this reason, that the worshipers once purged (from an evil con-

science toward God) should have had no more conscience of sins. From this we infer that sacrifice for sin was instituted by God to meet the need of a guilty conscience, which need could only be fully met in the knowledge that God, against whom we had sinned, had been righteously appeased.

Does not this shed light on why Cain and Abel brought sacrifices to God? Each had a "conscience of sins." Abel, acting on the testimony which God had given in connection with his father and mother, as to *how* sin could be met suitably to Him, brought that which spoke of life forfeited under judgment. Cain, though having a "conscience of sins," would meet God on ground other than that of a righteous penalty upon the sin that had given him a guilty conscience. A God who would meet the question of sin on other ground than that of penalty, is but the creature of unholy imaginings.

Again, does not sacrifice, being based on "a conscience of sins," explain the universal acceptance of the doctrine of sacrifice among the heathen? With all their darkness and their ignorance, their conscience is accusing them of sins. And does not this testify against the unholy ignorance prevailing in ritualism, where sacrifices for sins are offered? For, "the worshipers once purged, *have* no more conscience of sins."

The sacrifices of the law could not effectuate the pleasure of God, because they could not take away sins. But Christ, laying aside His positional glory, "the form of God," and taking the body prepared for Him in the Virgin's womb, taking thus "the form of a servant," and so giving the glory of His

deity to the manhood which He had assumed, and offering Himself in that body as a sacrifice for sin, removes it *judicially*, not morally, from before the throne of God. "For by one offering He hath perfected forever them that are sanctified"—them that are separated to God "by the offering of the body of Jesus Christ." Perfected forever—standing before the throne of the Majesty on High unaccused of our own conscience! Whereof, of this standing with a perfect conscience before the throne of God, the Holy Spirit bears witness in these words, "Their sins and iniquities will I remember no more. Now where remission of these is there is no more offering for sin." Our sins are all gone, put away from before God and purged from our conscience.

"What shall we then say to these things?" "It is God that justifieth." "Who shall lay anything to the charge of God's elect?"

"Unto Him that loveth us and hath loosed us from our sins in His own blood" be all the praise!

GEORGE MACKENZIE.

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## PAUL'S GOSPEL

(Continued from page 43.)

IN our previous paper we saw that the gospel of God was spoken of in Rom. 1 : 2, as "promised afore by His prophets in the Holy Scriptures." In Romans 16, where the apostle speaks of "my gospel," the expression should be "by prophetic writings" (not "the writings of the prophets"), and the epistles possess this character. In the "writ-

ings of the prophets" there is no reference to the *mystery*, spoken of in verses 25, 26; the present period of time does not come within the scope of prophecy.

*The purpose of God in the gospel.*

During this parenthetical period the gospel is proclaimed world-wide—*not for world-betterment*, but to call out a people, irrespective of nationality, set apart to God and the Lord Jesus Christ.

Paul's gospel evidently included the revelation of "the mystery," which had been kept secret since the world began.

His commission, received direct from Christ in glory (Gal. 1: 15-17), led him outside of his much-loved nation—for divine grace could not be bound within its narrow limits. "A people for *His* name" was henceforth the apostle's watchword, and his written ministry throughout breathes the spirit of his commission.

For the unfolding of this wondrous truth (simply referred to in Romans 16), we must read the epistles to the Ephesians and Colossians. Romans and Ephesians are the only two collective epistles which are not corrective, and they contain the whole truth of Christianity. Romans laying the foundation; Ephesians leading us into the most exalted truths of Christianity, making fully known the secret long pent up in the heart of God. Colossians is closely allied with these two epistles, and the admonition of verse 19, chapter 2, indicates the special character of this epistle.

*The administration of the mystery.*

Committed to the apostle for the obedience of

faith, this wondrous revelation took precedence over all else in his mind, and it was for this he gladly suffered (Eph. 3: 1). This chapter (Eph. 3) is a parenthesis in the epistle, and clearly unfolds the essential principle and character of the mystery according to the counsels of God. This truth was hitherto hidden, and necessarily so; for, to have put Gentile and Jew upon one level would have been to demolish that barrier which God had carefully placed between; and if this line of demarcation were not observed, the Jew sinned; now, however, they are co-heirs of the same body, and this was part of God's eternal counsels before worlds were. It was ever in the mind of God that when His blessed Son, having become man for the suffering of death, should be glorified, He should have companions fitted to share His acquired glory — "*all of one*," as we are told in Hebrews, chap. 2.

Here let me draw your attention to the beautiful rendering of Ephesians 3: 8-12, in the new translation (J. N. D.'s):

"To me, less than the least of all saints, has this grace been given, to announce among the nations the glad tidings of the unsearchable riches of the Christ, and to enlighten all [with the knowledge of] what is the administration of the mystery hidden throughout the ages in God, who has created all things, in order that now to the principalities and authorities in the heavenlies might be known through the assembly the all-various wisdom of God, according to purpose of the ages, which He purposed in Christ Jesus our Lord, in whom we have boldness and access in confidence by the faith of Him."

Here, then, was a distinct manifestation of the wisdom of God. Creation had been the silent witness to His almighty power and glory; the earth, the scene of His government and providence; and afterward, Christ manifested in flesh showed His intervention and kindness on man's behalf; but here was something entirely beyond all that had been manifested before. His manifold wisdom is manifested to the highest of created intelligences by bringing into blessed union with the risen and glorified One, the Church, which is His body, which, though called out on earth, does not belong to it.

The assembly is His fulness, or complement, as Eve was to Adam (Eph. 1: 23). He fills all things, and the Church united to Him forms the mystery which is now revealed.

Surely the knowledge of this, and the place given us in God's counsels as to His blessed Son, should bow our hearts in worship, and fill our souls with the desire to walk worthy of this high and holy calling. For this the apostle prays (in chap. 3), that Christ, who is the centre of all this glory, might be the supreme, commanding object of our affections, and that we, in company with "all saints" (the circle of His love), may joy in hope of the glory of God.

"O keep us, love divine, near Thee,  
That we our nothingness may know,  
And ever, to Thy glory be,  
Walking in faith while here below."

This surely is the great antidote for all worldliness and laxity in our daily life. "Not holding the

Head" was the Colossian snare, exposing them to philosophy and vain deceit—a needed word of admonition in our day, when there is such feeble apprehension and appreciation of the glorious truths which constitute Christianity.

J. W. H. N.

*(To be continued.)*

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## CARE FOR GOD'S FRUIT TREES

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"When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege. Only the trees which thou knowest that they be not trees for food, thou shalt destroy and cut them down: and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued" (Deut. 20 : 19, 20).

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MANY are the salutary lessons which the Holy Spirit has put before us by means of the instruction given to Israel. We are familiar with the fact that the things which happened unto them were our types, and written for our learning. And such is the passage quoted above. Just as, when God commanded Israel, saying, "Thou shalt not muzzle the ox that treadeth out the corn," He had His own servants in mind (as so clearly shown us by the apostle Paul in 1 Cor. 9 : 9-14), so here may we not see pictured by the "trees good for food," these same servants in another aspect, and made the objects of the Lord's particular care?

Israel were admonished against all recklessness and waste in felling standing timber when they

besieged the cities of the land. They were carefully to ascertain the character of each particular tree before venturing to lift an ax against it. All fruit trees were to be spared, because they were part of God's gracious provision for ministering food to His people.

And may we not say that God would have us make the same distinction to-day? There are trees, to the very roots of which the ax must be laid; trees that are either mere cumberers of the ground, or producing only that which is noxious and poisonous. Such are the present-day advocates of human righteousness as a basis of acceptance with God, or the propagators of wicked teachings that deny the very foundations of the faith. Soldiers of the Lord of Hosts may be assured of His approval when they use the ax against these—exposing their fallacies. "Every plant," said the Lord Jesus, "that my heavenly Father hath not planted shall be rooted up." To fearlessly oppose such evil teachers and denounce their doctrines and practices, is in accord both with the Spirit of the Lord Jesus and of His apostles. None reproved hypocritical pretensions more scathingly than Christ Himself. No modern controversialist, with any claim to piety, would be likely to use stronger words than those of John the Baptist when he sternly arraigned the "generation of vipers" of his day. Tremendously telling are the denunciations of the apostle Paul, when necessity compelled him to meet the errors of false teachers troubling the early Church. John, Peter and Jude, hesitated not to decry the antichrists, the purveyors of damnable heresies, and the ungodly men "turning the grace of our God into lasciviousness,



and denying the only Lord God and our Lord Jesus Christ," who were creeping in among the saints, and seeking to overthrow their most holy faith.

But, be it noted, those so solemnly accused and vigorously combated, were not erring saints, or brethren with mistaken views, but they were relentless "enemies of the cross of Christ, whose end is destruction, whose god is their belly, who mind earthly things." And wherever such are found to-day, and manifestly proven to be such, they should be dealt with in the same way.

But there is grave danger lest the ax be lifted up against another class altogether—the *fruit-bearing* trees—whom the Lord has forbidden our judging or condemning. Every fruit tree is the object of His tender solicitude. Such are truly born of the Spirit, and genuine lovers of our Lord Jesus Christ. They may at times, in their zeal for God, or their earnest passion for the souls of lost men, over-step bounds and use methods of which their more conservative or better-instructed brethren disapprove, but they are the Lord's servants, who has said, "Who art thou that judgeth another man's servant? To his own master he standeth or falleth."

The spirit of criticism may lead to very unhappy results, and oftentimes one is in danger of finding himself arrayed against men and movements which God is owning and blessing. The utmost care is required to distinguish things that differ—that what is of God and what is of Satan may not come into the same sweeping condemnation. And our Lord Himself has given us the rule whereby we may make this distinction. He has said, "By their

fruits ye shall know them." A corrupt tree produces corrupt fruit, whereas a good tree brings forth good fruit. In either case, the fruit may not always be the same in quantity or quality, but it will be either deleterious or "good for food." Because healthful fruit is sometimes small, or not up to the standard, one does not necessarily chop down the tree, but rather, wisely uses the pruning knife, and purges it that it may bring forth more and better fruit.

And this pruning process is one that all God's fruit trees have at times to undergo; and often He uses one servant to correct and help another; but this is accomplished far better by a kindly personal admonition, or a brotherly effort to instruct, than by unkind criticism and a hard judging spirit. A beautiful example of this gracious care for one of God's fruit trees is given us in the book of Acts, in the case of Apollos, whose earnestness and love for the Scriptures appealed to the hearts of Priscilla and Aquila, though he was not at all up to the standard of New Testament truth. He had not got beyond the baptism of John. But this godly couple, instead of exposing his ignorance to others, or roundly denouncing him as a legalist without true gospel light, take him into their home, and there in true Christian love expound unto him the way of God more perfectly. What precious and abiding fruit was the result!

It is to be regretted that the same gracious spirit does not always characterize us when we meet with, or hear of, those who are manifesting similar devotedness, while ignorant of much that we may value. How senseless the folly that leads us oft-

times to array ourselves against such servants of Christ, in place of manifesting a godly concern for them. We thoughtlessly lift our axes against God's fruit trees, and would destroy where we might save. Many a one who is ignorant of such precious truth, is nevertheless bearing fruit in the salvation of souls and the refreshment of the spirits of believers; while, on the other hand, one may have a very clear intellectual grasp of divine principles, and understand much that is called high truth, who produces very little of this same blessed fruit.

Oh, beloved brethren, let us keep our axes sharp for the deadly Upas-trees of sin and fundamental error that abound on every side; but shall we not seek grace from God that we may have spiritual discernment to refrain from damaging in any way trees that are good for food?

Satan and his emissaries can be depended upon to bestow enough abuse on real Christians and true servants of the Lord Jesus, without their fellow-servants joining in the same unworthy business. Let us not forget the words already quoted, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." And the Holy Ghost goes on to say, "Yea, and he shall be holden up, for God is able to make him stand."

H. A. IRONSIDE.

## FELLOWSHIP

Two roads to me a pleasure are,  
On each I'm often found;  
One *upward* is, where Christ doth sit—  
Most surely, "Holy ground."

That priestly place, thro' Christ's own blood,  
Though closed indeed to sight,  
I often enter in by faith,  
And name *you* with delight.

This, surely, is a meeting place  
Which love divine hath given,  
The present portion, joy and home  
Of every heir of heaven.

The other road my spirit takes  
Is straight across the sea,  
And greeting you with cordial love,  
Companion fain would be

To drink those draughts of water, clear  
As crystal from the throne,  
Which you so often give to me  
Though stranger to your home.

Blest prospect, shining thro' the night  
Of all this pilgrim way,  
That God's great joy is us to bring  
To His eternal day.

And there, decked with immortal robes,  
Like His own Son to be,  
We'll sing His everlasting praise  
Who *once* died on the tree!

JAMES FORBES.

*April, 1916.*

(Found among the papers left by our beloved P. J. L.)

# IMMORTALITY IN THE OLD TESTAMENT

(Continued from page 50.)

## CHAPTER XI.

### The Resurrection and the Eternal State

**T**HAT the Old Testament teaches a resurrection both of the just and unjust, has been abundantly made clear; also, that it implies that the condition of men after resurrection will be their *final* and permanent condition. As has been said, the resurrection will not be a bringing back to their present earthly life. Neither the righteous nor the unrighteous will be subject to physical death in the resurrection state. The spirit brought out of Sheol, and the body recovered from corruption, being reunited will never again be separated.

It is certain that, in Old Testament times, they knew that man's present condition was not a final one. Indeed they did not need revelation to tell them so. It is certain also that believers in revelation knew that Sheol was not the permanent and final home of the departed spirits. We are absolutely sure that those who received the divine testimony believed in a future life, not only beyond death, but also beyond resurrection, in which both just and unjust would be in a condition of life to abide for ever. It will be not so easy, of course, to determine what their conception was of man's final and eternal condition; nor can we speak with precision as to their idea of the distinct portions of the just and the unjust in that eternal condition.

There are, however, a few things which we can confidently predicate. There can be no doubt that

such as believed in the promise of life and incorruptibility understood that they would then stand in the unchanging favor of God—however feeble may have been their grasp of the blessedness promised. I do not mean that they *realized* the full truth of either God's eternal favor or disfavor. Neither had been revealed then. God had not fully manifested either His love or His wrath. But believers in God's promise made to faith, knew that the condition of life promised them would be in God's eternal favor.

This appears evident in various ways. Not only is it implied in the promise of life and incorruptibility in Gen. 3 : 15, but the ways of God with men of faith indicate it. Take, as an instance, God's clothing Adam and Eve with coats of skins. It was a token to them of His acceptance of them on the principle of faith—a pledge that He passed over their sins, with promise of life and incorruptibility. Those coats of skins must have meant to Adam, not merely a temporal release provided for them, but the promise of eternal salvation, with recovery of the body that had been doomed to return to the dust. These coats of skins gave them a divine warrant to say, I am carrying about the sign of life beyond death—of life in resurrection—of life depending, not on my obedience, but on the promised Seed, whose heel will crush the serpent's head; and life depending on Him must be eternal.

The acceptance of Abel's sacrifice was testimony to him that God accounted him to be righteous, not in himself, of course, but in virtue of the One on whom his faith and hope were fixed. This testimony of God to him would mean an abiding

acceptance before God, and a pledge of the life and incorruptibility which God had set before faith.

In the translation of Enoch, those who believed in the promise of life and incorruptibility must have seen a *fulfilment* of that promise. It was a testimony to the power of "the Seed of the woman" to deliver not only from sin and Satan's power, but to transform and transfer from the earthly condition into a heavenly one. Enoch taken up to be with God and *abiding* there, implies the spiritualization of the earthly body; and however dim their apprehension may have been as to the condition of life upon which Enoch had entered when he was translated, it was a plain intimation of the condition to which God would ultimately bring the subjects of His grace. Though the full blessedness of the condition of life indicated was not yet revealed, there can be no doubt that it set forth a condition of life in which God and redeemed men would be together in perpetual harmony.

Passing on to Abraham, we see him represented as a pilgrim and stranger on earth, on his way to an *abiding home*. We have the authority of the New Testament for asserting that the explanation of his pilgrim life is in the fact that "he looked for a city which hath foundations" (Heb. 11 : 10). On earth he had no permanent dwelling. He looked for a city established by divine hands, which cities on earth are not. An eternal city he had in mind. The country he was journeying to was a heavenly one, in an abiding condition of life. Abraham went on in his pilgrim path undisturbed by fears of forfeiting the country which God had

called him to, believing that God would carry him through into the eternal portion He had set before him. He knew that, whatever intervened, the final goal was secure. He knew death might intervene; that he might be a sojourner in Sheol, yet that prospect could not make insecure the final and everlasting abode God had prepared for him. He knew that, should he die, he would rise again, and that as a complete man he would inhabit the city of God.

I am aware there are some who say that all the illustrative cases we have considered are taken from times before the law was given. It is thought that the great change in God's ways, initiated by the giving of the law, must have operated to greatly obscure the vision of eternal things; that even men of faith could not face eternity in the same confidence that seems to have characterized believing men before the law. The case of Hezekiah is sometimes pointed to as showing this. But it is a mistake. If the account of Hezekiah's experiences and burdened mind be carefully considered, it will appear that they related to earthly things rather than heavenly and eternal ones. In Isa. 38 : 9-20 his plea is that if he is cut off from among the living, as God has intimated, he will be cut off from the service and worship of God *on earth*. As a believer in the prophetic word, his faith had laid hold of certain promises, such as the visible manifestation of Jehovah in the land of the living—of Messiah on earth. If he must go to the land of the dead he would miss the realization of the hope of every godly Jew. Hence he pleads, "I shall not see the Lord, even the Lord, in the



land of the living : I shall behold man no more with the inhabitants of the world."

It is not that Hezekiah did not believe in the resurrection. He knew there would be a resurrection both of the just and of the unjust, and that it would not be a coming back to this present earthly life, but in another condition. Death seemed to him to involve the loss of a great blessing and privilege. And to be "cut off in the midst of his days" implied being under the displeasure of God. God's promise to annul death had not yet been accomplished ; death, therefore, was viewed as penalty for sin. Faith laid hold of the promise as to life and incorruptibility—giving courage to face death—yet many questions could not be answered until the full revelation came. Hence, until the resurrection of Christ, in whatever energy faith looked on to the eternal issues, death would be feared, with a consequent state of bondage (Heb. 2 : 15).

If we have rightly explained the state of mind of Hezekiah, we can understand that his exercises were not as to the eternal issues. We apprehend that the men of faith before the law had similar questions and exercises. Job is a clear illustration of this. That he believed in life and incorruptibility beyond death is certain. He also was assured that he would have part in it (Job 19 : 26). But he dreaded death. He shrank from Sheol. Many questions as to that untried condition he was not able to answer. Yet with all the exercises indicative of a perturbed state of mind as to Sheol, no doubts appear as to the final and eternal condition of life, but many indications that he conceived of

it as a state of blessedness. As a risen man, in soul and body reunited, he would "see God." It would be a recovery to God, to an eternal abiding in Him.

But if Old Testament believers contemplated a future and final condition of existence in communion with God, what conception could they have of the eternal portion of the wicked? "It shall bruise thy head" certainly implies, as we have seen, the complete overthrow of the kingdom of evil—the absolute undoing of the work of Satan. The condition of the wicked in resurrection, therefore, would be one of reprobation and of eternal subjection—one in which activities in sin would be impossible. In their case, dying would be, not in hope, but *in their iniquity*. Resurrection would bring no escape nor deliverance from the due of their sins. Raised, they would still be of the race of Satan, and for ever at enmity with the race raised up through the promised Seed; for clearly the enmity put between Satan's seed and the woman's Seed is perpetual. But once Satan's power is completely crushed, he can no longer rule his own seed. The all-conquering Seed of the woman shall rule over them. "It shall bruise thy head" was a divine pledge that the existing enmity would be forced into perpetual subjection.

The full realization of this eternal subjection to the power of the promised Seed—the Second Man—could not be until illuminated by the cross of Christ. *There* it is where the wrath of God is revealed (Rom. 1:18). But if saints of O. T. times could but dimly see God's eternal wrath, they

could say, it must be eternal. Believing in God's testimony of the resurrection of both just and unjust, they would believe in the existence of the wicked under an eternal reprobation. Sheol being, so far as the wicked are concerned, a prison-house where their departed spirits are confined (Isa. 24: 22), they knew *that* was not the final condition of their existence. They knew, on the authority of divine testimony, that the wicked dead will rise as well as the just; that their *final* judgment will be *eternal*; and that in bodies raised from the grave they will be in their *final* and *permanent* condition.

I think we may say that believers in the testimony of God could not suppose the eternal state of the unjust to be "life and incorruptibility." They would surely feel that if the righteous were living with God, the wicked would be living without Him.

(To be continued.)

C. CRAIN.

## ANSWERS TO CORRESPONDENTS

QUES. 4.—Is there anything unscriptural, or is there any valid reason why individual cups may not be used in the breaking of bread?

ANS.—The Lord's supper is associated with the holiest and tenderest memories. Our whole Christianity centers round those sacred emblems of the body and blood of our Lord. Here, if anywhere, the world is shut out, and "with Christ within the doors," occupied with Him, the things suggested would be an intrusion. Can we not for this brief hour be left free from questions which suggest modern man rather than "that same night in which He was betrayed?"

Let what the cup suggests occupy our hearts and minds and we

shall see the inappropriateness of emphasizing the individual. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread (loaf), one body, for we are all partakers of that one bread (loaf)" (1 Cor. 10 : 16, 17). One word stands out here—"communion," joint participation. While unity is more definitely stated in connection with the loaf, joint participation is prominent in both the bread and the cup. This thought is marred in the individual cup; but joint participation in a common redeeming love is seen as we all drink of it—the cup. If the meeting is large, of course more than one cup may be used, provided there is this sharing together.

But it may be asked, Should we not take sanitary precautions? Yes, but not to mar the simplicity and sacredness of the Lord's Supper. If some special case is thought to endanger the health of others, it may be kindly asked, or the person himself suggest, partaking of the cup *after* the rest; but let us not turn this joint memorial of our blessed Lord in that amazing and divine love unto death into a "sanitary" act.

One may easily become morbid about contagion and germs. Beyond a few simple, ordinary precautions, we must be content simply to trust our gracious Father's care and protection. "He shall deliver thee from the snare of the fowler and from the noisome pestilence." We clasp a brother by the hand; shall we think that possibly some microbe has been transferred, and before we break the bread wash our hands? ! May He keep us trustful and simple.

S. R.

QUES. 5.—A brother does not like to see the money-offerings after the breaking of bread put on the table beside the bread and the cup. Do you know of anything in Scripture to justify such a practice?

ANS.—A careful consideration of Dent. 26 : 2-4 and Heb. 13 : 16 will exactly answer your question. The first passage is an acknowledgment that *all we have* is *God's* gift, and the presentation of the first-fruits of the land is a joyful acknowledgment of this; as such it was set "before the altar of the Lord." The second passage dignifies our giving by associating it with praise to God, and calling it a "sacrifice" with which God is well pleased.

# THE BOOK OF JOB

(Continued from page 65.)

## 3.—*Zophar's Second Address and Job's Reply.* (chaps. 20, 21.)

There is, as already noticed, an intensity in Zophar that gives a distinct character to his words. He fiercely denounces evil, leaving no room for doubt that he refers to Job, and depicts the certain doom of the wicked in language whose very vehemence soon exhausts what he has in mind. This seems to be the reason why he concludes all he has to say with this second address. The fiercer the fire the more quickly it burns out. All that he says is true; his own unpardonable error is that he seeks to apply it to a righteous man. This address may be divided into seven parts; the last is but a concluding word.

- (1) Brief triumph of the wicked (vers. 1-5).
- (2) He is soon cut off (vers. 6-11).
- (3) Poisoned with his own venom (vers. 12-16).
- (4) Past prosperity unavailing (vers. 17-20).
- (5) Retribution (vers. 21-25).
- (6) Abiding wrath (vers. 26-28).
- (7) Conclusion (ver. 29).

(1) Zophar springs to the reply, as a young man would, feeling that he had abundant thoughts to meet all Job's statements, and convict him of the wickedness they charged upon him. He is not the first man who has mistaken vehemence for argument, and whose haste to express his feelings is an indication of poverty of thought rather than

the weight of truth. He seems prepared for reproach, which Job's past answers lead him to expect, but is impelled by his knowledge to make one more attempt to silence Job. As a matter of fact, wounded pride may be the real reason for his eagerness to speak.

He now lays down the fact upon which he rests all he has to say. It is a well-known truth, he declares, known from the time man has been upon the earth: "The triumphing of the wicked is short, and the joy of the hypocrite (or evil-doer) is but for a moment." There is both truth and error in this statement. Cain was not cut off immediately after the murder of his brother. On the contrary, his life was spared by God, and he settled down in the world with a city and a numerous progeny. Similarly, the men before the flood prolonged their days in the enjoyment of their pleasures, possessions and inventions. It is so to this day. How often does the wicked seem to prosper, even to old age.

On the other hand, sin naturally tends to shorten life. "Bloody and deceitful men shall not live out half their days." Excesses bring their own consequences, and violence often brings down the arm of human vengeance upon its head. Besides this, God makes examples of evil men, especially those professedly under His government. Korah, Dathan and Abiram are an instance of this in the Old Testament, and Ananias and Sapphira in the New.

But this is not the universal, nor even the ordinary rule. Many evil men go on for years in outward prosperity, and pass, with little apparent change, to their account in another world. There

is no intimation that the "rich man" in Luke 16 was cut off early because of his sins. God varies His dealings with men, that in every possible way they may be left without excuse: swift judgment, prolonged patience, chastening and prosperity have all been tried, if men may by any means be led to repentance. The apostle sums it up thus: "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. 5: 24). Our Lord rebukes the tendency to regard sudden death as a mark of special sin (Luke 13: 1-5).

We would therefore conclude that Zophar was putting a part for the whole, and to that degree his statement was faulty. Job indeed in his reply calls attention to this. So anxious, however, are the "friends" to make good their case, that they do not scruple at extreme and unfair statements, which become positively evil when applied to the grief of a man not proved guilty. We shall find that this tendency culminates in the last speech of Eliphaz in direct and specific charges of evil without the slightest foundation.

(2) Zophar proceeds with his picture, poetic but dreadfully stern—solemnly beautiful, if we can forget his purpose. The course of the sinner is further dwelt upon, and his end contrasted with his ambitions. His hopes may have risen to the heavens, his head to the clouds, in imagination, but he is consumed away like fuel stored up for the winter. The well-known custom in the East of preparing the dung of cattle for this purpose, explains the figure here used. Men will miss him, and ask in vain, Where is he? As a passing dream of the

night he is gone; the eyes that once looked on him behold him no more. His ill-gotten gains are given, reluctantly enough, we may well believe, by his children to the poor. His bones, once full of youthful vigor (as suggested in the revised translation), are now laid low in their parent dust. The section begins with heaven and ends with the grave! Such is the downward path of those who know not God.

(3) Nor is the reason for this dreadful conclusion of the life of the wicked far to seek. He has but himself to blame, and is reaping what he sowed. The poison comes from his own vitals. In a few strokes the speaker draws a dreadful picture of the sinful man, who, gorging himself with sinful pleasures, hidden and cherished beneath his tongue, is like the venomous serpent, preparing the deadly virus which shall bring death to him. His riches, evilly acquired, will be torture to his closing days. Truly, all this is solemnly true. God is not arbitrary in the punishment of the wicked; they treasure up "wrath against the day of wrath and revelation of the righteous judgment of God." The "good things" received by the rich man, instead of leading him to gratitude and faith, were used for his own gratification—away from God—and thus did but return to torture him with remorse. "Son, remember," shows where the thoughts must turn when there is no further opportunity to hide from the consequences of his own acts. As has been pointed out, the name "Gehenna" is from a root, "to be freely given"—"gratuitous," it might be rendered. How wickedly vain is the talk about God being "too merciful to



send men to hell;" men show no mercy to themselves; they have only *themselves* to blame for their doom. All this is accentuated by the fact that infinite love has provided a "gratuitous" remedy, which is rejected by so many.

(4) Zophar next glances at the former prosperity of the wicked, when he quaffed the draught of pleasure as from an overflowing river of honey and cream. What was grasped from others, must now be given up, and his riches can bring him no joy. Like Ahab, who came down to see the vineyard acquired by the murder of Naboth, and had to hear his own doom pronounced by the prophet, he can get no joy from his possession. The unfinished house he took remains as a monument of his crime; he cannot even take his most cherished belongings with him.

Zophar is indeed an expert in describing evil and its results. It will be noted that the wickedness described is largely violations of the second part of the law, particularly in regard to dishonesty and violence. Much that he hints at here is directly charged by Eliphaz against Job. The friends thus strengthen one another in their determination to establish their theory that Job is the wicked hypocrite suffering for his own misdeeds.

(5) The thought of retribution is enlarged upon in this portion. Covetousness means an ultimate ruin; the very ones he oppressed (the "needy," rather than the "wicked," ver. 22) shall be arrayed against him. And, above all, *God* shall pour forth the fury of His wrath upon him, like the fiery rain that fell upon Sodom. Seeking to flee from the weapon of iron, he is pierced by the more deadly

arrow; "As if a man did flee from a lion, and a bear met him; . . . and leaned his hand on the wall, and a serpent bit him" (Amos 5: 19). With unerring precision the shaft pierces the vitals of the terror-stricken man, and there is no escape.

(6) This doom is final, with no gleam of hope beyond. The sinner has laid up a treasure of "wrath against the day of wrath;" and unquenchable fire, which needs no "blowing upon" to add to its fierceness, consumes him, and those he leaves behind taste the same fire. The heavens are against him; their holy light only reveals his iniquity. Job had appealed to heaven and earth to witness to his righteousness (chap. 16: 18, 19), but Zophar hints the absolute reverse—the heavens do but declare his sin, and earth rises up in the judgment against him. He concludes his fearful picture with the mention of divinely appointed wrath.

(7) "This is the portion of a wicked man from God, and the heritage appointed to him by God" (ver. 29). Zophar has completed his terrible charges. He has pursued without pity a bruised and apparently dying man. He has refused the appeal of Job for pity, has ignored the declaration of his unshaken integrity, and has pressed his suspicion with an iron hand into the soul of the poor sufferer, and all this under the specious plea of piety pleading for God! However it may end, we feel that no help is to be got from Zophar and those like him, and we do not regret that we shall hear him no more until he comes in a very different spirit to ask the prayers of the friend whom he has maligned.

*Job's Reply.*

While our sympathy goes out to Job for the treatment he is receiving at the hands of his friends, there is abundant evidence in his replies that he is quite able to answer for himself, so far at least as men are concerned. He meets each of the speakers on his own ground and silences him. In this reply to Zophar he shows that his spirit is still unbroken, and answers with conclusiveness the semblance of arguments which he had presented. Job's reply, following the form of Zophar's address, may be divided into seven portions :

(1) The solemnity of his reply, which has to do with God (vers. 1-6).

(2) The prosperity of the wicked (vers. 7-16).

(3) Judgment seen only in their children (vers. 17-21).

(4) Varied experiences of the wicked (vers. 22-26).

(5) He charges the friends (vers. 27-31).

(6) The end in death (vers. 32, 33).

(7) Conclusion (ver. 34).

(1) He begins with a plea that at least they will listen to him. This will at least take the place of the consolation which they refuse to give him. After that they can resume their taunts. For himself, he says he has ceased to expect any right judgment from man; and well he might if that were all his hope. This implies that he has turned to God, which is in itself an indication of the faith at the bottom of his heart. But his difficulties have not vanished; they may well be astonished, for he himself trembles to speak of what he is now.

going to lay before them, and it disproves much that which Zophar had just so eloquently set forth. It will be noted, here, that the tone of querulousness is absent from this dignified opening of Job. He propounds his difficulty to his friends, and if they are men they must see his point.

(2) He looks at the other side, at the case of the prosperous wicked, and with ability equal to Zophar's, reminds him that evil men often *go on* unchecked. They live to old age and become mighty in power. Their families grow up about them, and all abides in quietness without the rod of God falling upon them. Flocks and herds increase; his children—in sad contrast to the now childless speaker—are like a group of lambs skipping about the home, and in it is heard the sound of timbrel and harp and pipe. All their days are in prosperity until the end comes, although these very men said to God, "Depart from us, for we desire not the knowledge of thy ways." Like Pharaoh, they ask, "What is the Almighty that we should serve Him, and what profit should we have if we pray unto Him?" While describing their profane defiance of God, which goes so long unrebuked, Job is careful to express his abhorrence of such impiety: "Lo, their good is not by their own hand" (all that they have is from God); "the counsel of the wicked is far from me" (ver. 16). All this is true, and bears out the teaching of psalm 73, where one is under exercise similar to his own.

(3) In this part Job fully admits that there will be a final manifestation of the sin of the wicked, but it is so often seen in the children instead of themselves; and what do they care for their house

after them? (ver. 21). In opposition to Zophar, he reminds him "how *rarely* is the candle of the wicked put out," as ver. 17 has been rendered; how seldom does calamity break in upon them, as the scatterings of "snares" or "lightnings" in the wrath of God. While it is true, as the psalmist tells us, that the ungodly are "like the chaff which the wind driveth away" (Ps. 1:4), Job reminds his hearers that this seldom takes place in the present life; it is reserved for the "judgment." The two following verses, 19, 20, state the facts (which are put in the form of a desire in another rendering), that God layeth up the iniquity of the wicked for the children, "visiting the iniquity of the fathers upon the children." He shall eventually see the result of his evil, though the day is long deferred.

(4) In fact, as Job goes on to show, the experiences of the wicked are varied, and he adds, Who shall sit in judgment upon God for these varied dealings? One dies quietly in the midst of abounding prosperity, as the psalm says, "The wicked have no bands in their death;" another is cut off in wretchedness. Both alike reach a common end in the grave. And this being the case, how ill it becomes his friends to state, as an unvarying rule, that judgment in this life was always a sign of sin, and prosperity of righteousness, in the persons affected. Although he himself had reached no solution to his problem, he could at least urge his friends to "judge nothing before the time."

(5) He now declares their purpose, which they have only hinted at hitherto, that Job was an instance of the soundness of their contention; and see, say they, what has become of him! He

throws back their insinuations by the bold question, Have they not learned from observers everywhere that the wicked is "spared" in the day of calamity (not "reserved," as in our version), "to the day of destruction"? And so powerful is he that none dare charge his sin to him, or inflict deserved punishment—all this, alas, only too common in our own day.

(6) It is in death alone that the end of the prosperity of many of the ungodly is reached; even in his burial outward pomp and display accompany him as far as possible—buried with all the honor that wealth can buy, and the watchman guarding the tomb where his body is laid away. In this sense the very clods of his grave seem to pander to his pride; his gorgeous mausoleum still declaring what a great man he was.

(7) Thus Job concludes a very complete answer to all the magniloquence of his friends. Their "comforts," indeed, are vain, and their replies are lacking in the sincerity that indicates the real seeker after truth.

We have reached the end of the second series in the controversy. As already stated, there are gleams of Job's faith in it, though still clouded with dark questionings of God. On the other hand, his friends have evidently reached the limit of their ability to force a conclusion, although they will make one more effort. On the whole, we may say that distinct progress has been made, and the advantage is with Job. As yet, however, the *enigma* remains, "Why does God afflict the righteous?" and Job has yet to learn the reply, not from men, but from God Himself.

(To be continued.)

S. R.

## DEVOTEDNESS TO CHRIST

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"Now when Jesus was in Bethany, in the house of Simon the leper, there came to Him a woman having an alabaster head, box of very precious ointment, and poured it upon his as he sat at table. But when the disciples saw it, they were indignant, saying, To what purpose was this waste? For this might have been sold for much, and given to the poor. But Jesus, knowing it, said unto them, Why trouble ye the woman? for she hath done me a good deed: for ye have the poor always with you; but me ye have not always. For in pouring out this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memoriall of her" (Matt. 26: 6-13).

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In sharpest contrast we see here the love that pours out its precious ointment upon the Lord, and the murmuring of the disciples, prompted, as we are elsewhere told, by one who could sell the Lord Himself for the price of a slave. The last finds its occasion in the first, love rousing and developing its awful opposite in the soul of this unhappy man, whom the defeat of his earthly ambitions and carnal hopes had already set in antagonism. He had begun to compensate himself, as best he could, with the contents of the common bag which carried all the means of subsistence of the little company. That pitiful compensation was coming to an end. Clearer sighted in his unbelief than his companions in their faith, he could understand the intimations, constantly now coming, of his Master's death. The enmity of the leaders of the people was too plain

to need much [other prophecy of what was to be. It might not come to that: at the end we find him possessed with the hope that it would not. Still he needed to make his escape from this ruined cause, and carry with him also what he could secure. The price of this ointment might well be coveted by one in such a position, and he breaks out openly with this complaint: "To what purpose is this waste?"

She, too, who has come there with her ointment, has realized as those around Him have not yet, the death that is now drawn so near Him. But the effect is only, if possible, to make Him more absorbingly the object for her heart, and whatever is precious for her goes into death with Him. Her use of the ointment testifies of this, as well as of the fragrance of the death itself, which will abide with us for eternity, and in which we too abide, and shall abide, in the sweet savor of this wonderful obedience.

Even true disciples are caught by the cry of utilitarianism that that which is spent upon Christ alone is "waste," and taken from the poor; and such pleas become for many effectual arguments against what true devotedness to Him demands. Those who would understand and appreciate the laying down of life for His sake, can often not understand the sacrifice of *usefulness* on His account, even though the demand come in the way of duty. They will say, indeed, that duty cannot really demand such sacrifice; but it does very often demand that we leave entirely out of question all consideration of results, and follow simply and without reserve the dictates of the Word. And it is certainly



true that the thought of usefulness governs often disastrously even the interpretation of the word of God itself.

Results are never safe as guidance for our path, and this for at least two plain reasons. First, because they must *follow* the action, and therefore come too late to determine it; and secondly, if it be thought that we can profit by the experience of others, so many things combine to produce them that we are constantly in danger of mistaking the real cause. Of course, if God's word has spoken decisively, even in the least particular, then all consideration of results is mere unfaithfulness.

The Lord openly vindicates the act of the woman. This devotedness shows itself at the right time to refresh His true human heart, afflicted with the treachery of Judas, and now in near prospect of the cross. She had manifested an appreciative love which those around Him were unable even to enter into, and He declares that wherever His gospel shall be preached among men, this deed of her's shall be told as a memorial of her. It may well be a corrective of that tendency of utilitarianism to invade the gospel itself, to the great harm and loss of souls; and this is not unapt to be where salvation is freely preached, but more as a boon to man than a cost to God. Thus Christ is little known, little followed: to have salvation is to have all that the heart craves; yet it is not really satisfied thus, and the world comes in to fill the vacuum.

—*From Numerical Bible on Matthew, pp. 244, 5.*

## PAUL'S GOSPEL

(Continued from page 71.)

HAVING looked at the administration of the mystery in our previous paper, we will now look at the truths relating to it.

### *A Holy Temple and a Habitation.*

These two thoughts are developed in the second chapter of Ephesians. Man is seen here as dead toward God—there is no pulsation of heart Godward. Out of this state God quickens with Christ. All therefore must be in God's sovereign grace. Jews and Gentiles are seen in the very same condition. The "*ye*" in verse 2 are Gentiles, and the "*we*" in verse 3 refers to the Jews. All distinctions between Jews and Gentiles are obliterated, as in Rom. 3 ; but this all sets forth God's sovereign and pure grace towards both.

In the raising of Christ from among the dead, is viewed, according to God's purpose, the quickening *with* Him of those given to Him, who were dead toward God. It is new creation, therefore; Jew and Gentile being in the same condition, are both alike quickened and raised in connection with Christ. The division wall of ordinances that had been erected between Jews and Gentiles is broken down and removed. Being reconciled to God by the Cross, the enmity between them being done away, both then have equal access by one Spirit unto the Father; the Gentile is no longer alien, but a fellow-citizen, heavenly in character, and God has a household, a true house. The apostles and prophets are the foundation, the Lord Himself the chief corner-

stone. Here we touch 1 Peter 2: 4-9 and 1 Cor. 3.

In the first named we have the same aspect as in Ephesians, it is the work of God, hence there is no admixture; while in Corinthians man's responsibility is in view—"Let every man take heed."

The "temple," in Eph. 2: 21, is evidently not looked at as complete, but as building, until all believers are gathered in. As spoken of here, this house is set up by God, and composed of the subjects of His grace.

In this "holy temple" God the Spirit dwells, and in 1 Tim. 3: 15, we are told it is "the assembly of the living God, the pillar and ground of the truth." It must ever be that; for "testimony" and "truth" can only be found there. In that house has been deposited a priceless treasure: that grand essential truth, "the mystery of piety"—*God manifest in flesh*. Upon this revelation are founded all relationships of God with men. How blessed—the eternal God, the Creator, has revealed Himself in the person of Christ. If any man corrupt this temple (introduce doctrines subversive to the fundamental truth), him God shall destroy.

In 1 Cor. 3 the house is looked at in relation to man's responsibility: the foundation is sure, but as man is building, the warning is, "Let every man take heed how he buildeth thereon." All shall be tested; and that which is wood, hay or stubble, shall be destroyed. Confounding this aspect of the house, as under man's building, with the Body, formed by the Holy Spirit, has led to all kinds of error; it attributes to man's work what can only apply to God's work, resulting in the papacy and all that is allied to it.

In this connection it is interesting to compare the two epistles to Timothy. In the scripture already referred to (1 Tim. 3 : 15), the apostle says to his beloved son in the faith, "*That thou mightest know how thou oughtest to behave thyself in the house of God*"—this, when all was in order. But in the second epistle the man of God is exhorted to *purge himself from vessels to dishonor* in what has become "a great house," in which are found both vessels unto honor and others to dishonor. This connects with 1 Cor. 3; for although the "great house" is not called "God's house," yet surely the same habitation is in view. We are assured of the stability of the *foundation*, but we are in company with those who "overthrow the faith of some." Profession then is here in view, called "a great house," in which "God knoweth them that are His." Here we must leave it. The danger is, when unity is recognized and has authority over the heart, that the individual may compromise and go on with that which is manifestly evil rather than break the external unity.

But the path of faithfulness is clear—God is holy—"Holiness becometh Thy house, O Lord, for ever," and those who name that holy name must dissociate themselves from all that is contrary to that name. This is individual; it is only thus we can cleanse ourselves from vessels to dishonor. Personally cleansed (*i. e.*, separated from that which involves fellowship with evil), such are meet for the Master's use. This is not the spirit of "I am holier than thou," but it is a question of individual responsibility to walk apart from that which dishonors the Lord and grieves the Holy Spirit who

dwells in the house. Whatever may be the sorrowful condition of that which professes to be God's habitation, the individual Christian is called upon to be faithful to the Lord and His word. Indeed, the darker the day, and the greater the departure from the truth, the greater the privilege of the individual to witness for the Lord—both by our confession and the position taken.

We have reached the end of the dispensation; the early energy, when "mightily grew the word of God and prevailed," is no longer in evidence; but the Lord, writing to the assembly in Philadelphia, says: "Thou hast a little strength, and hast kept my word and hast not denied my name," by which we see how He values any measure of faithfulness. Such may be of little consequence in the eyes of men, regarded as "narrow-minded," or "bigoted," but they are in the company of Him who was "despised and rejected of men," or, like the apostle, treated as the filth of the world and the offscouring of all things (1 Cor. 4: 10-13). What a rebuke were these words to the ease-loving, carnally-minded Corinthian Christians! "Ye are rich," says the apostle to them, "ye have reigned as kings without us!" How strikingly these two scriptures illustrate the difference between the Lord's commendation of Philadelphia and the solemn reproof of Laodicea.

The path of faithfulness and separation is not necessarily the path of isolation. God had, in Elijah's day reserved seven thousand who had not bowed the knee to Baal, though Elijah thought himself the *only* faithful witness. He surely ought to have known *some* of them, and they him: herein

is a lesson we do well to take to heart. Let us take heed to that exhortation in 2 Tim. 2 : 22 : "Follow righteousness, faith, love, peace, *with those that call on the Lord out of a pure heart.*" Here we are in good company; our responsibility individually is to follow these things; the Lord will manifest others like-minded, who call upon Him out of a pure heart.

J. W. H. N.

(*To be continued.*)

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## THE PERFECT WORKMAN

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### Notes of a Lecture on Matt. chap. 11

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**T**HERE are three parts in this chapter, of which I desire to speak in an informal way. Let us, like sheep and lambs of a flock, gather round the fountain, that the Lord may roll away the stone that we may drink. The more this thought prevails, the more profit we shall reap.

There is a constant tendency in us to drop into a kind of religious routine. I abhor religious machinery—going through meetings as a routine. Let us beware of it. But how are we to escape it? By individually living in the presence of God, and when we come together, come with exercised hearts.

Blessing in our meetings depends as much on the hearers as on the speakers. If I come into a close room, my lungs soon feel it; and if I enter a dead meeting, shall not my spirit feel it? What shall we do? Try to get up steam as if to run machinery? Nay; let us get down on our faces *before God*, then there will be power in the meeting.

There is a well—a *full* well; but the flock may not be watered; there may be no one to remove the stone if we are not living in the presence of God. But let us turn to our chapter.

In the first part (vers. 1–6) the Lord is *wounded*, as we may say, by one of His friends; then He is *rejected* by those

He had come to seek and to save (vers. 16-24). In the next place we see the *resources* He found in His Father's will (vers. 25, 26); and then, in unfathomable love, unchecked by man's evil, He calls every weary, burdened soul to come to *Him*, and He would give them *rest* (vers. 28-30).

How constantly our Lord's path was beset with trials, rebuffs and opposition here! You remember those words in Isaiah 49, "I have labored in vain, I have spent my strength for nought and in vain." These words applied to the Lord Jesus Christ, God's perfect Servant and perfect Workman. But He met with rebuffs and disappointments. You remember those words in Psalm 69, "I looked for some to take pity, but there was none; and for comforters, but I found none." He passed through every sorrow and pain possible for any human heart to feel. Do not suppose that, because He was "over all, God blessed for ever," He did not feel all these things as a perfect human heart would. We are apt sometimes to say, He was God, He did not feel things as we do. But it is a mistake. On the contrary, none could feel man's insults and the disciples' dulness and selfishness as He did. What did He say to Simon the Pharisee? "Thou gavest Me no water for my feet; thou gavest Me no kiss; my head with oil thou didst not anoint." He felt every slight, and let me add, *He feels it still*: not only as to His person, but every slight we put on Him by indifference and coldness. His heart is jealous over our hearts; He wants our affections. He feels *everything*. He felt all the rebuffs.

Think of John the Baptist wounding the heart of Christ! Some say he sent the question for the sake of his disciples. No such thing; he sent the question because his own faith was wavering for a moment. That man who once gave so magnificent a testimony to Christ, was now languishing in Herod's prison, and he sends his message to the Lord, "Art Thou He that should come, or do we look for another?"

You may feel a difficulty in believing that John could waver like that; if so, it is because you do not know enough of that heart which beats in your bosom. You may say, How could John the Baptist waver, who bore such a testimony to Christ?—who talked to the Pharisees as he did;

who said he was only "a voice"—not worthy to unloose the shoes of the One coming after him; and again, "Behold the Lamb of God that taketh away the sin of the world." Well, it is one thing to start in the fervency and power of new life, and quite another, when we meet with unexpected trials, to hold fast.

Let me tell you that there is not one who has started in the path whose faith will not be tested. God loves us too well to leave us without trials. If you and I are going to follow Christ in the path of faith and of service, we must be prepared to meet trial and opposition. Do you suppose I want to frighten you? God forbid. But I want you to feel the foundation under your feet; I want you to have such a sense of the heart of Christ that you may stand firm, come what may.

What then does John's message remind you of? It reminds me of Elijah under the juniper tree. The man who had stood for God before all the prophets of Baal, was now fleeing from the woman Jezebel. But what was the end of the Lord? Elijah is taken to heaven in a chariot of fire.

Elijah was discouraged, and he says, "It is better to die than to live!" But what does the Lord say? I'll take you to heaven. John, too, was tried in the prison; alone, and as it were, forgotten; and he sends his question, "Art Thou He that should come, or do we look for another?" So the Lord sent back this message to John, "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And *blessed is he whosoever shall not be offended in Me.*" Mark these last words.

You will find this general principle in Scripture: the Lord never exposes His servants to others. He will expose us to *ourselves*—not to others. This is a great practical truth; you see it all through Scripture. These disciples are going back to John: is the Lord Jesus going to expose their master to them? No, that's not His heart at all. He will speak to John's conscience. He will send an arrow that will reach John's heart, but He will enclose it in a



case so delicate that the disciples do not know what they are carrying.

This illustrates the wonderful grace of our Lord. Whatever may be our infirmity He never exposes us to others; He will deal with us Himself. So He sends back this message to John, "Go, show John," etc. These signs ought to have been far more convincing than if He had put forth His power to deliver John.

I suppose there is not one of us who has not some cross to bear; it is a necessary ballast; we could not do without it. Some one may ask, Why should we not have a smooth path; could not the Lord give us it? I will ask you a question: Which would you rather have, the power of His hand, or the sympathy of His heart? You say, The sympathy of His heart. Well, you will not have *that* if you had the power of His hand. The Lord says to Paul, I will not take away the thorn; I will do something better: My grace will be with you: "My grace is sufficient for thee: for my strength is made perfect in weakness."

If the Lord takes away the thorn something worse may come in. Perhaps you are looking at the weak constitution of your poor body, or something in your business; or some person you have to do with is a constant trial, and that day after day. Perhaps you think that you could get on with anyone better than that person; his or her temper is so trying! You would like to have a change. Well, if you get clear of that, you may get something worse. Victory over *yourself* is what you want, and a change will not do it. Your own will has not been subdued. It has been said that saints in domestic life are like bottles in a basket: if they have not plenty of hay round them they are always jarring together. They get on very well in the meeting-room, and seem all that's nice there, but put them together in domestic life, and you find out what they are. Like the cogs of a machine, they grate together; they want more *oil*. I see it in visiting people, who are ready to pour out sad tales into your ear. I see saints in domestic life who do not get on well at all, because there is not *self-subjugation*, *self-judgment*. People say charity must begin at home. Ah, but *self-judgment* must begin at home too.

Mark this, the Lord Jesus does not expose us to another. So He sends back this message to John: Do you not see that what Scripture has spoken of is being done? "*And blessed is he whosoever shall not be offended in Me.*" That is the arrow which was for John's own heart. The Lord Himself will deal with His servants. He does not let anyone else do the work.

Take another example. You remember the case of Abraham and Abimelech in Genesis 20. Abraham was quite wrong in denying his wife; but God will not allow Abimelech to tell him. On the contrary, He says, Take care what you do with that man, he is a servant of mine; God throws His mantle over him. He says to Abimelech, I will not let you touch him; but you shall be a debtor to his prayers for the restoration of your household.

Again: At the close of Israel's wilderness course, after all their murmurings and short-comings, Balak hires Balaam to come and curse them. They were not now in the freshness of their early days when they came victoriously out of Egypt, but at the close of their wilderness history. Out came Balaam; but God says, I won't allow you to curse them. "I have not beheld iniquity in Jacob, neither have I seen perverseness in Israel." *Was* it not there? "I have not *beheld it*," God says. How was it? You know what was the ground of all this; that every single thing was charged on that blessed One who was to hang on Calvary's tree. "Who His own Self bare our sins in His own body on the tree;" who bore the wrath on our behalf, and has brought us into a place where God does not see a spot on us, because Jesus has borne all that was against us.

One may say, Does it not matter how we live, then? That is answered by the javelin of Phineas—by present discipline on the transgressors.\* In God's words to Balaam you find the maintenance of their *standing*; in the javelin of Phineas, you see God's judgment of their *state*. You get the *grace of God*, viewing them from the tops of the rocks: "From the hills I behold him." Blessed way to look at

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\* In connection with this read 1 Cor. 11: 30-32.—[Ed.]

saints! That is God's vision of them; and He says, "not a spot." Looked at from our point of view, we see this crookedness and that disagreeable disposition. What a crooked, sour temper, you say; *can that be a saint of God?* Yes—though I am not defending crooked tempers, for nothing brings so much trouble as crooked tempers, or is such a stumbling-block; and people say, *There are your saints!*

God forbid that I should hinder self-judgment. I wish to make no excuse for *myself*, though I would make every excuse for my brother or sister. Look at that poor cross-tempered person from the top of the rocks. Look for *Christ* in people, not at their blots. Let not our lips be opened to speak evil of a saint of God.

There are two classes of "biters,"—*back-biters* and *face-biters*—those who go behind your back and speak evil of you, or those that flatter you before your face. *Both are of the devil.* Don't be found doing the devil's work. Never utter a word of evil about others behind their backs. If you know anything against one, let him be the first and *only* one to hear it.

Let me tell you of a sure cure for back-biters; I have used it several times with success. When people come to talk about others, say, I shall go at once to the persons you speak of, and tell them all you have said, and give you as my authority; then, if you can't prove it, you must eat your own words. If you do this, you will not be troubled with backbiters. Is it that we are not to be faithful to others? Surely we are; but to do so in all lowliness, as Christ did. Take the basin and the towel and wash their feet.

Some dear saint once said, "I am determined never to speak of a saint's faults behind his back, and never to speak of his virtues before his face." We find this to perfection in the Lord. He could not say too much about John when He had sent this message to him. Of that man who said of himself he was only a voice, the Lord says he is *more than a prophet*; and of him who said he was not worthy to unloose His shoes, the Lord says there is not a greater born of women. I am persuaded that the heart of the Lord was

wounded by John's question, but there is not a single word about that to others; but Christ sets him forth—garnishes him; that is just the way He deals with us.

Lest some should raise the question, I don't understand how "he that is least in the kingdom of heaven is greater" than John the Baptist, I answer, That refers to the *dispensational position*. He further says, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." The kingdom and the King were rejected by the leaders, and everyone who would enter had to do violence to all his surroundings. He says, The kingdom is not going to be set up in power now, but in mystery; so you must be willing to go against the tide.

As to these cities which had seen His mighty works and heard His words of grace, yet refused Him, He has to say, "*Woe unto thee.*" Think of that voice of love having to say: "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day"—because they had not received His words, and had not regarded the time of their visitation with grace from on high.

Our Lord then retires, as it were, in the Father's will. "At *that time*," when all seemed to be against Him, He says, "I thank Thee, O Father." Thank God in the face of all these rebuffs? (Can we thank God when things go against us?) "I thank Thee, O Father, Lord of heaven and earth, . . . *for so it seemeth good in Thy sight.*" He takes refuge in God. In Isaiah 49 He says "I have labored in vain." But what response does he get from God? "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord . . . I will also give Thee for *a light to the Gentiles, that Thou mayest be my salvation to the ends of the earth.*" Magnificent result! Though *all* may seem to fail at present, Thou shalt be *my salvation to the end of the earth*—wave upon wave of blessing! Take it all in, you that would serve Christ here. Perhaps you are a Sunday-school teacher; are you cast down about your work? You say, I don't see any results. It is very blessed to see results,

but see that you are in your right place, and then go right on. Don't judge by results; the harvest time will come; the reaping time will come. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." How precious! Go, work on; this is the *sowing* time; the *reaping* time will come. Let your resources too be in God. In the last thirty-two years I have seen many who once stood well, but have gone back. I have known some who used their pen in the propagation of divine truth, then with the same pen contradict what they once held. Has Christ failed? Has the truth changed? No, for Christ is the same yesterday, to-day, and forever. What is the cause then? They have not found what they expected, and have gone off in disappointment.

Looking for love from others brings disappointment. Let us not come looking for love in *others*, but show love *ourselves*, and joy in Christ; then, instead of hanging like an icicle from the roof of a house, we shall help to give warmth and comfort to all within. In the thirty-two years of my companionship and fellowship with saints, I have experienced more love than I ever expected or deserved. Why should we *look* for love? Our business is to *show* love. There is not a single line in Scripture to teach me to expect love, but plenty to teach me to show love. You know how hard it is to bring up water from a pump that has been dry for some time. But throw a little water *in* and you will soon get some out. If you come to saints and find them dead and cold, throw a little water in—*show love*, and you will soon see the effect.

Christ retires in the Father's will, as we have seen; then comes forth in the power of divine love and says, "Come unto Me . . . and I will give you rest." What fulness of grace! Is there a conscience here that has not got peace, not got rest? I do not say *heart-rest*, for I believe this first rest is a rest of conscience. If you have not got rest of conscience, it is because you have not really come to Jesus. Thousands of religious people have not got rest because they have not come to Christ. They are occupied with their own feelings, and look to these for peace. How

are you to get peace? Simply by being satisfied with Jesus. God is satisfied with the work of Jesus; are you? He says, "Come unto *Me* and I will give you rest." You cannot have come to Him if you have not got this rest. Believe what He says; He desires to fill your own soul. There is no class of people I come in contact with, in whom I am so deeply interested, as anxious souls. Come to Jesus *now*: look off from self altogether—good self or bad self—and find in Jesus all you want. God is fully satisfied with the work that Christ has accomplished on the cross to put away sin. Why should not *you* be satisfied with it?

The soul that has come to Jesus has rest of *conscience*—has *peace with God*. But there is a rest of *heart* which is needed as we meet with the trials of every-day life. It is of this our Lord speaks when He adds, "Take My yoke upon you . . . and ye shall *find rest* unto your souls." Having peace with God, through Jesus who *gives* rest, we want now to bow our neck under His yoke—submit to His will—as He submitted to and found joy in the Father's will; and in so doing, we find this heart-rest of which He speaks here. Are you *restless*, dissatisfied? Do you want a *change* to improve your circumstances? More wages? Then you have not got this rest. It is subjection of will to the Lord's that you need—submission under His yoke. Take your circumstances as His appointment for you, and you shall find rest of heart.

You get something like it in John 14: 27. The peace He "leaves" with them is peace of conscience. Then, "*my* peace give I unto you" is peace of heart. Many are troubled about their circumstances, etc., because they have not found this rest. "Take my yoke upon you and learn of me" applies here.

Let me further add, If you and I retire in God's will, submitting to it, we will be coming out to make our returns with joy and praise. In place of being icicles, we shall be streams of blessing. The people around you will see Christ instead of that odious self. In the midst of your families, in your business, or in your workshops, you are called upon to be a living expression of Christ.

You will find it the best remedy, if you are bowed down

in your spirit, or ready to complain of your lot, to go and visit the poor, or go to the bedside of some poor bed-ridden saint—try to relieve the need and the pain, seek to pour blessing into the wounded spirit, and you will find what relief you get in *your own* heart. Why? Because you have got rid of *yourself*.

There are three sources of evil: a legal mind, a morbid conscience, and a self-occupied heart. The cure for a legal mind is *grace*; the cure for a morbid conscience is *truth*; the cure for a self-occupied heart is *Christ*. If I find a heart occupied with self, I say you want a new centre—Christ. Revolve around that new centre, and you will get its warming beams. When Christians move round that Centre, they are catching its beams, and reflect them. Let us be working people, not talking people; but *living, moving, breathing* people. The Lord grant it may be so more and more.

“O patient, spotless One,  
Our hearts in *meekness* train,  
To bear Thy yoke, and learn of Thee,  
That we may rest obtain.”

C. H. M.

## ANSWERS TO CORRESPONDENTS

QUES. 6.—A brother here has joined a Masonic Lodge, and though there has been prayer to the Lord to show him the wrong, he has not been convinced as to it. Do you think that Rom. 14 gives permission to receive a brother who is weak, and does not see the wrong of such connection?

Ans.—Read the pamphlet, “Secret Societies: can a Christian belong to them and still honor Christ?”\* It is true that some Christians who are members of secret societies do not know what it involves, as members of “Unions” do not see that it often associates them with criminals. They are not helped, however, by ignoring

\* Postpaid, 6 cts.

or condoning the offence against Christ, which a brotherly, but firm resistance would probably do.

As to Rom. 14 you can see how a Jew, brought up in Judaism, might not readily be delivered from his religious scruples as to eating certain meats, or the keeping of holy days, Sabbaths, New moons—according to the Mosaic law; his conscience therefore should be regarded while seeking to enlighten him. This is entirely different from one wilfully entering into fellowship with despisers or enemies of Christ.

QUES. 7.—Will you please give a few words on 2 Cor. 6:17? Some say that it applies to idol-worshippers. Has Heb. 13:13 a similar meaning?

ANS.—“What concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?” (*Revised Version*, ver. 15), is the subject of the apostle’s rebuke to the Corinthians here. Ver. 16, “What agreement hath the temple of God (which Christians are) with idols?” does speak of separation from idolatry; but to make this the only separation that verse 17 demands is a grave error.

The apostle was deeply grieved with the Corinthians’ assimilation to the world; therefore he beseeches them that the grace of God shown them might not be without its legitimate fruits (ver. 1). Then he shows them in what manner of life his ministry was exercised, as an example to all the people of God (vers. 4–10). Then he breaks out in longing desire that *they* might give heart-answer to what they had seen in him among them (vers. 11–13). He concludes with this, that the character of Christ is incompatible with, cannot associate with, that of the natural man, and that—as God’s temple amongst whom He dwells and walks—separation from the world *to Him* is the only way in which He may openly own us as His sons and daughters.

The view in Heb. 13:13 is different in this, that it calls the Hebrew Christians to depart from Judaism (which they had been following still after conversion—see Acts 21:19–21), as God was now about to sweep it away, allowing the Romans to destroy Jerusalem and its temple, which was no more God’s house since they had crucified His Son.

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## NOTES

**"The Way of Peace  
they have not known"**  
(Rom. 3: 17, 18.)

THE world-honored Doctor Charles W. Eliot, president emeritus of Harvard University, has written a new statement of the Unitarian belief, which is to be sent broadcast. Some of its cardinal tenets are:

"We believe in a loving God, who inspires and vivifies the universe, and to that God we attribute in an infinite degree all the finest, noblest, sweetest, loveliest qualities which human nature embodies and displays in infinite forms . . .

"We Unitarians believe in the essential dignity and goodness of human nature. We believe in good will, co-operation for common ends, and freedom from all restraints and subjections, except those involved in preserving the same freedom for thy neighbor.

"We recognize that there are great evils in the world, but refuse to accept them as inevitable, and we combat them with every form of intelligent human effort, and with every means which modern science puts into our hands . . .

"We recognize that human wills are often weak, and human bodies and minds often defective; but we do not infer thence that the human race is depraved and is to be controlled and redeemed only by fear and terror.

"We believe that mankind would get along better than they do now if it were positively known that the heaven of revelation had been burnt, and hell quenched."

These statements of *unbelief* go out with approbation from Unitarians (who falsely retain the name of "Christian" while rejecting the Divinity of Christ and atonement by His blood), and are favorably received by many who have "turned away their ears from the truth, and have turned them unto fables" (2 Tim. 4: 3, 4). For is it not *fables* to talk of "the goodness of human nature," and ascribe the wicked

deeds of which the world is full to "weakness of human wills," or "defects" of human bodies and minds! Thus is *sin* disguised and God's word slandered by so-called Christians who hold that "mankind would get on better than they do now *if it were positively known* that the heaven of revelation had been burnt, and hell quenched." Ah, *that* is the trouble—IF it were positively known. But "It is hard for thee to kick against the pricks" said the Voice to mad Saul in his endeavors to stamp out the name of Jesus; and Divine mercy turned him to preach *salvation* through the Jesus he had sought to destroy.

"The goodness of human nature"—in the face of constant reports of ever-increasing crimes, schemes of wickedness, violence, adulteries, corruptions not only of individuals, but of high governments treating their own solemn pledges as scraps of paper! A few years ago believers in human goodness saw such progress of the human race, and nations had become so civilized that wars had become almost impossible; all differences between nations would henceforth be settled by arbitration in the Peace Palace erected at The Hague for this purpose. But, lo! suddenly the world is plunged into the most frightful conflict this world has ever known, and the most civilized nations have invented and used most diabolical methods to destroy opponents and innocents alike!

Alas! man created in the image of God is *fallen*; millenniums of trial in various ways have only demonstrated the impossibility of self-recovery; yet the true Deliverer is rejected—that precious Saviour who came from heaven to deliver those who,

in their need, lay hold of One mighty to save! "Thou shalt call His name JESUS (Jehovah-Saviour), for He shall save His people from their sins" (Matt. 1: 21).

Reject His Divinity, reject His atoning sacrifice, and what hope is left? Only the "fiery indignation, which shall devour the adversaries" (Heb. 10: 27).

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## THE PRIVILEGE AND RESPONSIBILITY OF OUR MINISTRY

ALL those who know the character of the ministry, both written and spoken, which God in grace has given and committed to us as a people, must surely realize that it is a most gracious and precious privilege, and that with it is connected a weighty responsibility.

It is simply the recognition of a fact that those gathered to the name of the Lord Jesus are, in these closing days, practically the only part of the Church of God which, as a body, are standing unitedly for the truth as taught in the Scriptures. And this we recognize, not in a spirit of boasting—God forbid—but that, in grace, God has committed to us a great deposit of truth, which is both a wondrous privilege and a grave responsibility to minister it to others.

This ministry is of two kinds: first, the oral ministry, preached and taught by those whom God has gifted as evangelists, or pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and, second, the written ministry by those to whom

God has given ability to put His truth in this more permanent form, which may be multiplied by the press and widely circulated.

What spiritual riches have thus been accumulated! What variety is thus made ready to our hand!

Again, let us say, this is not boasting, but the simple recognition of a fact, which should bring home to the heart and conscience both our privilege and responsibility in connection with the trust. *Do we realize our responsibility to make this precious truth known?*

The word of God says that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 3, 4). Do we not see this very thing now on every hand, and in the very places where, within our remembrance, the Scriptures were owned as the word of God? When orthodoxy is giving way, when old-time faith is capitulating to Satan, when creeds based on Scripture are giving place to "new thought" and "up-to-date" theology, what a privilege it is to have men of God holding the truth with pure conscience, going from place to place preaching the word of life to all that will hear, or teaching the word of truth to enlighten and bless the people of God! And what joy it is to see our children, our friends and neighbors, brought to the Lord Jesus; the feeble strengthened, the faint cheered, and the saints edified! What a privilege to have the truth of God thus ministered, when so many of God's people have

but very partial truth presented to them, if not positive error.

But let us remember that these privileges have their responsibilities. In the first place, no gathering should put its stamp of approval upon any brother desirous of going forth to preach or teach until it is evident that God has called such an one to this work. No doubt many in the fresh joy of salvation are desirous to give up their ordinary labor and devote all their time to Christian service. The desire is good, but it is not needful to leave our regular occupation to engage in Christian work according to our God-given measure. If the Lord has called to leave all for His service, it will be made manifest in due time to God's people. All else is bound to end in failure and confusion. The Lord will give the necessary wisdom and ability to one whom He calls, and make it plain to his brethren. Until the Spirit of God clearly designates and qualifies for this work, let us be slow to urge or encourage one beyond what the Lord has qualified him for. Trial and confusion have resulted in times past by our lack of attention to our responsibility in this matter.

But when the Lord has gifted and fitted one for His service, it is our responsibility to aid such an one in every possible way—by prayer, by earnest fellowship, by financial support, that we may share with him in the joy and blessing of service to the Lord in ministering to precious souls.

Then as to our written ministry: How much the Lord has given in this way! Year by year this large treasure has been increasing, both in the rich and varied presentations of a pure gospel—in little

booklets, tracts, pamphlets and books; and for the believer, what an unfolding of the riches of God's word—in doctrine, in exposition, in prophecy, in rightly dividing the word of truth, in dispensational teaching, in refutation of errors, etc., etc.

What a privilege is ours to see to its circulation. And what a simple and ready way to spread the precious gospel and comfort souls is thus made ready to our hand. We cannot tell short of eternity what untold blessing comes from the circulation of such literature. How easily we may buy a package of tracts, give them away, with prayer to God for His blessing upon them. A few cents each day or each week will in the course of a year enable one to give out a fair quantity of these precious publications; and those who cannot speak in public may thus very well present the pure gospel to their fellow-men, and bring the glad tidings of God's salvation to perishing souls who do not otherwise hear it.

Each individual Christian should realize the precious privilege God has thus given us of scattering His truth broadcast. Each gathering should feel its responsibility to encourage and support such distribution, by having a tract case where a constant supply of gospel literature is always attainable, and let the prayers of the saints uphold those who write and those who distribute.

Brethren, this privilege is ours, and its responsibility also. Let us enjoy the one and bear the other, to the glory of God. And it will be not only for blessing to others, but it shall be for our own blessing as well. The time is short. "The night cometh, when no man can work" (John 9:4). F.

# THE BOOK OF JOB

(Continued from page 94.)

*Section 3.—The third addresses of the friends—conclusion of their argument. Job answers them all, and remains unmoved by them, but still in darkness and self-satisfaction (chaps. 22–26).*

With the present series we reach the conclusion of the controversy, so far as the friends were concerned. Beyond a wearisome reiteration of their former arguments, if such they can be called, there is nothing of importance advanced by them. Eliphaz, indeed, who opens this third section of the controversy, continues to maintain his original contention, and speaks with dignity and much poetic beauty, with some slight return to graciousness. But the address is marred by a painful spirit of gross unfairness. Bildad, the second speaker, closes feebly and briefly. Zophar remains silent. This, their last attempt, is fragmentary therefore, and may without injustice be considered a failure.

On the other hand, Job waxes stronger and stronger. He replies with vigor and a good deal of conclusiveness to the remarks of his friends, and in a way which effectually closes their mouths. But his own mouth remains open to pour forth the misery of his unrelieved heart; and the dark cloud still hangs between himself and God. All this will appear as we take up each address and its reply. These fall into two parts—Zophar, as we have said, taking no part.

1. Eliphaz: False charges against Job; the prom-

ise of restoration if he is penitent. Job's reply (chaps. 22-24).

2. Bildad : Renewed statement of God's greatness and man's sinfulness. Job's reply (chaps. 25, 26).

### 1. *Eliphaz's Address.*

This may be divided into seven parts, a complete summing up from his point of view of the entire argument:

(1) Job's sin in view of God's greatness (chap. 22 : 1-5).

(2) The direct charge (vers. 6-11).

(3) All is known to God (vers. 12-14).

(4) The way of the wicked (vers. 15-18).

(5) Their just punishment (vers. 19, 20).

(6) Final call to repentance (vers. 21-25).

(7) Prophecy of a bright future (vers. 26-30).

(1) In this first portion Eliphaz dwells upon God's infinite greatness and sufficiency unto Himself. Is man profitable to God? Does he add anything to the infinite fulness of the Creator? A wise man is profitable to himself, but in no sense is God dependent upon him. His righteousness is of no special *profit* to God (not "pleasure," for surely He does take pleasure in His saints). As the self-emptying One declares, "My goodness extendeth not to Thee" (Ps. 16 : 2). If therefore Job refuses to repent of his sin, he is not injuring God, but himself, and must reap the consequences. Eliphaz asks Job, does not his chastisement prove his sin? For would God rebuke a man for piety—his godly fear? Therefore Job's sin is proven! Surely an easy way, in a world of suffering, to prove man a



sinner. But it proves too much, for it includes every sufferer—the righteous as well as the wicked.

We must, however, take exception to the first part of this declaration, as well as to the manifestly mistaken character of the second part. Has not God suffered, not in His blessed nature, but in what should have displayed it—righteousness in His creature? All has been created for His glory and pleasure. God is therefore a loser by the failure of man to exhibit in his life that which manifests the wisdom and goodness of his Creator. Judgment is not vindictive, therefore, but retributive, and wrath is for actual sin against God. Such is the conviction of sin brought home to the conscience by the Spirit of God: "Against Thee, Thee only, have I sinned." We get but a cold view of God as Eliphaz describes Him. On the contrary, the word of God presents Him as deeply concerned in all our affairs, as intimately associated with His creation. There would be no room for the gospel in the partial statements of Eliphaz. God is not simply holding the balances of justice as a disinterested observer, to mete out punishment to the one who comes short. If such teaching obtained, where would we find place for, "Like as a Father pitieth His children;" "Whom the Lord loveth He chasteneth;" "He for our profit, that we might be partakers of His holiness?"

(2) Having laid down his erroneous principle with such positiveness, and having declared that Job's sin was infinitely great (for God does not punish a pious man) Eliphaz opens up a most startling series of statements as to Job's actual conduct. It is no longer *implied* sin in the call to repentance,

or inuendoes in likening Job's suffering to those of the wicked, but as outrageous accusations of actual sin as could be imagined. Job has taken away his brother's goods on a false claim! He has stripped the poor of his last covering! He has refused water to the languishing and bread to the starving! By sheer power he has taken the lands of others and dwelt there himself as a great and honorable man! Widows and orphans have been driven away by this heartless monster! Proofs? Witnesses? What need of these, when the *theory* proves all so satisfactorily without going to the trouble of establishing facts! Thus, out of his "inner consciousness," does the grave and gray-haired Eliphaz evolve conclusive proof that the suffering friend and patriarch before him is a monster of iniquity! From such friendship and perversions of truth, may God deliver us.

But even now, is not suspicion of others all too common? One is not successful in business, has illness in his family, loses loved ones, and the hasty conclusion is that he is being chastened for some imaginary faults. How cruel this is, and contrary to the plain direction, "In the mouth of two or three witnesses shall every word be established." Let us be slow to suspect, and slower to charge unknown evil, leaving that to the Searcher of hearts. If He calls upon us to declare evil, it is of what He has unmistakably manifested.

Concluding his charge, Eliphaz declares these sins explain why Job is caught as in a snare, and overwhelmed with fear. Can he not see the darkness which envelops him, and the flood of waters in which he is engulfed?

(3) This portion continues the unfair suspicions of Eliphaz. He makes Job say that God dwells in heaven, and has His abode among the stars, therefore how can He see what is taking place beneath the clouds which hide the earth from His view? He walks about in the vault of heaven in satisfied ignorance of everything that goes on in the world below! Has Eliphaz forgotten Job's strong declaration of the omnipotence and omniscience of God in chapter 9? The title of this section is rightly given however as "All is known to God," for Job's imagined unbelief is intended to bring out into all the bolder relief the great truth that nothing can be hid from the Searcher of hearts.

(4) Recurring to the oft-repeated example of the wicked and their punishment, Eliphaz depicts their temporal prosperity and the inevitable judgment which overtakes them. Like the grass which groweth up only to be cut down and withered, they perished before their time. Their apparently solid foundations were swept away by a flood (or, perhaps more accurately, turned into a flood). The meaning is the same in either case, and there may be a reference to the days of Noah, when they ate and drank, married, and were given in marriage, "until the day that Noah entered into the ark, and the flood came and destroyed them all." As samples of the ungodly at all times, these men before the flood had defied the God who had bestowed His blessings upon them: "Depart from us!" and what can the Almighty do to them? From such impiety Eliphaz—we may believe with all sincerity—turns in horror; "The counsel of the wicked be far from me." He is quoting the very words of

Job (chap. 21: 16)—why will he not allow to his former friend the same abhorrence of evil as himself? Instead of this, it would almost seem that he is expressing his repulsion from Job, associating *him* with those who defy God.

(5) This godlessness can receive but its merited punishment, at which all the righteous shall rejoice. "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily He is a God that judgeth in the earth" (Ps. 58: 10, 11). There is, however, this difference between the position of Eliphaz and that taken in many of the psalms: these give us the final cleansing of the kingdom "of all things that offend and them which do iniquity" (Matt. 13: 41), after full space has been given for repentance, and when evil shall have been manifested as incurable rebellion against God, as the absolute barrier to all full blessing upon the earth. Therefore the righteous rejoice at the *deliverance* rather than the mere judgment, although all will be seen as perfectly in accord with the full character of God. So, too, there is joy in heaven when Satan is cast out (Rev. 12: 10-12), and when Babylon receives her long-deferred judgment (Rev. 18: 20; 19: 1-3).

But we can see how unfair Eliphaz's judgment is, in view of the admittedly various life and end of wicked men, and especially in view of the suffering of many of the righteous. It is particularly painful, as it seems to be spoken with a relish by Eliphaz, in reference to Job's state, which is all too apparent.

(6) But the oldest of the friends is going to bring his remarks to a decorous end. He will once more hold out the offer of restoration to the offender—if he will but repent. The language is of great beauty, and we might well wish it had been used in a worthier way. "Acquaint now thyself with Him, and be at peace : thereby good shall come unto thee." This might well serve as a gospel text; for is it not eternal life to know the only true God and Jesus Christ whom He hath sent? And what peace is found through this knowledge—"peace by the blood of the Cross"—peace preached and peace possessed by faith! What good, for time and eternity, flows from this acquaintance! But he is addressing one who *does* know God—that is, according to the Old Testament revelation—and therefore the apparent tenderness of the exhortation is turned to gall. "Receive, I pray thee, the law (instruction) from His mouth, and lay up His words in thy heart." The comfort to God's people, "We glory in tribulations also," or the "weeping with them that weep," is not found in Eliphaz's words: "If thou return to the Almighty thou shalt be built up, if thou shalt put away iniquity far from thy tabernacles."

Again, we must warn God's people of the snare into which Eliphaz has fallen. All pious exhortations to repent, to give up sin, to judge a course of evil, if not based upon *known facts*, are but insults, and savor of a pharisaic spirit, which, as with Eliphaz and his friends, must itself be repented of.

Eliphaz holds out, in an almost prophetic way, the prospect of a restoration of all Job's former prosperity—wealth and happiness. Verses 24 and

25 have been rendered in different ways. The Authorized Version begins the promises with the close of verse 23, "thou shalt put away iniquity," etc., "Then thou shalt lay up gold as dust," etc. The ordinarily excellent version of Delitzsch makes all conditional up to the close of verse 24: "If thou lay by *in the dust* the gold ore, and under the pebbles of the brooks the gold of Ophir, so shall the Almighty be to thee gold ore in abundance, and silver to thee of the brightest lustre."

The usual rendering, however, seems to be preferred. Old Testament usage, and particularly that of the book of Job, associates the enjoyment of temporal wealth with the favor of God. Thus Eliphaz promises restoration of all the wealth that Job had lost. Then, too, it would seem nothing short of satire to exhort a man who had been already deprived of his wealth, to lay it aside in the dust, or as worthless stones of the brook. It has been therefore contended that Eliphaz is speaking figuratively, and that Job is told to lay aside the covetous love of gold in the dust. We leave therefore the rendering of our excellent version largely as it is. The Almighty will be a high place of defence for the penitent, and abundance of wealth will be his.

(7) Eliphaz now reaches his peroration, picturing the joys that await Job if he will only—? *acknowledge that his false accusers are right!* Then he will enjoy communion with the Almighty, basking in the sunlight of His countenance. Prayer will receive its answer, and the vows he has made in his affliction will be accepted. He shall make plans which will not be frustrated, and the light will fall

upon all his paths. If these paths should seem to take a downward course (ver. 29) Job will need but to say, "Arise," or "a lifting up," and all will be well. For he will be one of the humble whom God exalteth. Yea, Job shall be a succorer of others, the once guilty (not, "island of the innocent") will be rescued by him whose hands have become clean.

Thus the friend closes. He has sought to make out his case, and to mingle promises with denunciations. Sometimes it would seem that he was foretelling the recovery of Job, but all is marred by his wrong principle, and is therefore in itself valueless. And yet there are many noble and beautiful utterances here. How important it is therefore to have the true point of view, that the opening of our mouth may be right things.

*(To be continued.)*

S. R.

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## PAUL'S GOSPEL

*(Continued from page 102.)*

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### *The Body of Christ*

THIS blessed truth, with which the apostle's conversion was connected, was his unique testimony. What a revelation—what a discovery for this man of Jewish prejudice whose zeal carried him into a whirl of hatred to "the Name," supposing that zeal for Judaism was service to, and approved of God.

His life was revolutionized by the revelation of Christian glory; his whole course was exposed by it, and he learned that the feeble few he had so recently persecuted were actually linked with a glorified Christ! "Saul! Saul! why persecutest thou *Me*?" Those despised, afflicted ones were

"bone of His bones and flesh of His flesh," and in touching them, this self-confessed enemy of the Lord persecuted *Him*. It gives an impetus to our Christian life when we learn that not only has the Lord Jesus died to deliver us from the just consequences of our sins, but to "gather together in one the children of God that were scattered abroad" (John 11 : 50-52).

*"By one Spirit are we all baptized into one Body."*

Not only has the believer on the Lord Jesus been sealed by the Holy Spirit (God thus marking him out as His own), but by the same blessed Spirit he is joined to, and is made a member of the Body of Christ. The knowledge of this blessed fact must necessarily affect us, both in *practical conduct* toward our fellow-members, and in our *ecclesiastical associations*. These two aspects are plainly indicated in the following scriptures :

"We being many, are one Body in Christ, and every one members one of another" (Rom. 12 : 5).

"The Head from which all the Body by bands and joints having nourishment ministered increaseth with the increase of God" (Col. 2 : 19). It is well to keep these two aspects distinct: failure to do so must result in confusion.

The first scripture quoted is the divine regulator of conduct, and leads us to care for one another; giving to each his or her place, and all this flowing out of the knowledge of God's grace. *Headship* is not the subject here, but the fact that we are members of "one Body." But we must not stop here, where in fact many do stop; consequently, while conduct toward fellow-believers may be exemplary,



there is little or no sense of Christ's Headship over us. It leads to independency, to the exercise of self-will in the assembly of God, and the soul is in danger of being beguiled by philosophy and vain deceit (Col. 2 : 18-23).

As the head of the natural body directs every member, so it was destined that the spiritual Body be directed by Christ, the living Head, and deriving all from Him, should, by nourishment ministered, increase with the increase of God.

This blessed work is carried on through the gifts which Christ has given, as unfolded in the fourth chapter of the epistle to the Ephesians. Having ascended on high, after coming down into the enemy's domain, and having led captivity captive, Christ received gifts for those who were once the enemy's spoil. These He has bestowed upon His servants for the edification and upbuilding of His own, and the deliverance of others who are still captives.

What a triumph of grace, that here, where Satan succeeded in seducing man from dependence upon and allegiance to God, this exalted and glorious Person should communicate gifts for the gathering out of those who shall be His companions in glory, and who in the day of display shall be manifested *with Him* in that glory, to the confusion of all the adverse powers.

Let it be noted that the gifts here in Eph., chap. 4, are not as in 1 Cor., chap. 12, spoken of as coming from the Spirit, severally divided; neither are sign-gifts mentioned. They are brought before us in Corinthians as tokens of power, destined to affect the unconverted, but here as endowments from

Christ, that all may be effected according to the mind of God, and the Body edified.

In 1 Cor., chap. 12, *the Spirit's work* is especially in view, distributing gifts as He wills, but all exercised under the direction of the Head. No natural ability may be present, and it is not independent, voluntary power—servants remain servants, and must acknowledge the Lordship of Christ alone, He directing the exercise of gifts according to His perfect knowledge and grace. In the early history of the Church we see this blessedly manifested; each exercised his divinely-given gifts in responsibility to the Lord for the benefit of the *whole Church*.

Alas, what confusion has arisen and what loss has ensued from ignoring these blessed truths! Christendom, broadly speaking, has entirely lost sight of them. Consequently schism (condemned by Scripture, 1 Cor. 12 : 25) has become virtuous, and the various sects are justified as helping the spread of truth. The old adage, "Unity is strength" is a truism; and the strength of the Church's testimony has departed through sectarianism and world-conformity.

How much modern day usages are at variance with what was established at the beginning, the reader can judge. True, apostles are no more, and sign-gifts (as in Corinthians) are not with us; but the gifts spoken of in the epistle to the Ephesians remain, and the Spirit still distributes as in 1 Cor., chap. 12. Our responsibility, therefore, is to *return to first principles* and refuse absolutely all that militates against these blessed truths.

(To be continued.)

J. W. H. N.

## NO DISAPPOINTMENT IN HEAVEN

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There's no disappointment in heaven—  
That land of delight where I go;  
Its skies are not darkened with shadows,  
Nor dimmed its celestial glow.

No pining or sickness up yonder;  
The inhabitants never grow old;  
The joys and the glories of heaven  
By mortals can never be told.

No sorrow can enter those bowers;  
No dweller shall ever be sad;  
There, glorified beings immortal,  
In garments of glory are clad.

There, friendship shall never be broken;  
No malice or envy shall rise;  
There, love never chilleth or waneth,  
And nothing there evermore dies.

O pilgrim on time's rugged pathway,  
Speed on in thy heavenly race;  
O think of the bliss everlasting  
That awaits all the children of grace.

But pause, I exhort thee. and ponder  
The cross, that the weight of sin  
Must fall on thy blessed Redeemer  
Ere thou these glories could win.

Every atom of wealth and of glory  
That make up the fulness of bliss,  
Was purchased by Him in deep anguish,  
When He died to redeem and to bless.

Then think not so much of the glory,  
The joys, the bliss and the crown;  
But seek thou to worship more fully  
*The Man that from glory came down.*

C. C. CROWSTON.

# IMMORTALITY IN THE OLD TESTAMENT

(Concluded from page 83.)

## APPENDIX

**I** ADD as an appendix a brief summary of the testimony of the New Testament to immortality. If we take the four Gospels together, they tell us, first, of a new Man, a Second Adam, supernaturally born into the world ; hence in many ways He is in contrast with the first Adam. He is a Person incarnate, which is affirming that He is a divine Person; for no mere created spirit-being has the power to become man. He is, then, both God and Man. Being born into the world, He is the Seed of the woman—just such a Man as was promised in Gen. 3 : 15. The record of His earthly life proves that He was not, like Adam, of the earth, earthy, but a heavenly Man upon earth.

Assailed by Satan, He was faithful and obedient. He did no sin. Being sinless in life and nature, He was not subject to death—was personally exempt from the death and judgment to which men are appointed. He was a Man having life *in Himself*, possessing intrinsic power to banish death and annul corruption. In the exercise of this power He proved Himself to be the Deliverer, the Saviour of men.

But His perfections need not be further delineated. Calling attention to them is sufficient to show that He was a unique Man, of an order distinct from that to which all other men naturally belong. This is true, notwithstanding the fact that He was a Man "in the *likeness* of sinful flesh."

Partaking of our human nature—flesh and blood—did not make Him one *of* us, for He was what none of us are—"holy, harmless, undefiled, and *separate* from sinners." But if not one *of* us, He was in very truth one *with* us.

I have said that this unique Man was not subject to death. He is declared, however, to have power (the right, competency) to lay down His life. The Gospels represent Him as One on whom violent hands could not be laid until the hour came when of His own will He should put Himself in men's wicked hands, and willingly subject Himself to the power of Satan.

In the sacrificial side of this we need not enter here. That He laid down His life in atonement for us is a central, a cardinal, truth of Scripture; but we are concerned here with the *fact* of His death witnessed to by each of the four Gospels. They showed that He died, not from any personal necessity, but substitutionally. And having power to lay down His life, He had also power to take it up again—power to arise from among the dead, as the four Gospels testify He did.

Further, the record plainly shows that, as risen from the dead, His humanity is in a new condition. As born into the world, our Lord's humanity was as that of the sons of Adam—a true flesh and blood body. In that sense His body was a natural body, though not of natural generation, but a body prepared by the Holy Spirit (Heb. 10 : 5), capacitating the Son of God for participation in human life and in death.

But in resurrection our Lord's body has been spiritualized. It is suited to a spiritual creation—

heavenly and unchangeable. In dying and rising again, our Lord has passed out for ever of the flesh and blood condition of humanity, and entered into its final and permanent condition (2 Cor. 5 : 16).

To complete our summary of the testimony of the Gospels, it only needs to add, that they witness to the fact that it was as a spiritualized Man that our Lord arose from the dead and ascended to heaven. He has gone into a spiritual sphere in a body suited for that sphere in which He abides.

We pass on to briefly state the testimony of the rest of the New Testament. After the death and resurrection of Christ, God's message to men takes on a new form. It is no longer a *promise* of a new Man to come; nor is it the announcement of One who is God's delight here among men that is emphasized, but the great fact that (by way of death and resurrection) He has entered into His glory. He is spoken of not merely as One who has died and lives again *forever*, but as in a spiritual sphere and glorified body, in which is illuminated the life and incorruptibility that God promised to faith in announcing the coming of the Seed of the woman. By His coming, and victory over death, the promised life and incorruptibility has been manifested—the life and incorruptibility of which the risen Christ is the eternal Head. The way provided to reach that creation is no longer a matter of *promise* but an *existing fact*—not what faith infers and dimly foresees, but what it realizes as an *accomplished* reality.

And, further, faith knows it to be its own portion. As the believer looks back upon the men of past ages who died in faith, he thinks of them now as participators in this life and incorruptibility. As

he sees one and another of faith's family now passing off this scene, he says, Death cannot dissolve the bond of their eternal blessing with Him, where He is. Though they die, they shall live again, and rise to life with spiritual bodies like their Lord's, and in the heavenly sphere and condition upon which Christ has already entered. If he reads of the hour of trial for the world, which is to follow the rapture of the Church, and the unparalleled martyrdom of those who shall then witness to God's and Christ's claims, laying down their lives for the testimony they bear, he knows they shall be raised to life and incorruptibility, and added to the already glorified company in heaven. If he looks further still to the time when the first heavens and earth pass away, and thinks of the multitude who have owned allegiance to Him who died but rose again, he will infer that they too shall be transformed and transferred into the new creation which is to replace that which passes away.

Such is the hope, or prospect, which the New Testament distinctly defines as being the eternal portion of all those who through faith are delivered from the consequences of sin.

I will only add here that the thought of life and incorruptibility, as the New Testament develops it, shows that every member of the family of faith will ultimately be conformed to Christ as He is—with a spiritual body like His own. And, further, when the *last* company of the saved shall have entered into this spiritual condition, bearing thus the image of "the Firstborn from the dead," God and men shall dwell together in unutterable blessedness forever (Rev. 21 : 3).

But what of the wicked? The New Testament picture of their end is exceedingly solemn. They are raised, and thus complete men, in bodies to endure for ever. Yet there is no expression in Scripture whatever to show that *their* bodies will be like that of the risen Christ. It seems that the inference we are intended to draw is that; while the bodies of the wicked shall not be subject to physical death, they shall yet bear forever the marks of sin. Theirs will be an existence, not of life and incorruption, but of eternal separation from Him by whom life and incorruptibility have been brought in.

C. CRAIN.

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## APPLES OF GOLD

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"A word fitly spoken is like apples of gold in pictures of silver."  
(Prov. 25 : 11.)

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Only a word! It was breathed in a whisper,  
For the sweet story was tremblingly told,  
But in the deep hidden life of the listener  
It was embedded like apples of gold.

Fain would we utter "a word fitly spoken,"  
We cannot tell what it yet may unfold;  
But are our lives like the "pictures of silver,"  
Needed to grace the bright apples of gold?

Many around us have heard of the Saviour,  
Yet to His love they are lifeless and cold;  
Still, as we meet them, we'd joyfully greet them  
With His own life-giving apples of gold.

But let our souls be so "filled with the Spirit,"  
That we shall neither be bashful nor bold:  
Then with a life that is calm and consistent,  
We shall be "framing" our apples of gold.



Though to some friends we can say but a little,  
They will believe what their eyes can behold,  
And while preserving the pictures of silver,  
May we not watch for the apples of gold?

Have we just found in the mine of hid treasure,  
Some precious promise that never grows old?  
Priceless it is! Might not some fellow-searcher  
Welcome it too, as God's apples of gold?

Oft it may seem we have foolishly wasted  
Words that we thought were too good to withhold,  
Yet we may find that some mute overhearer  
Seized with delight the choice apples of gold!

Lord, we would speak of Thy grace and Thy glory,  
More is to tell than has ever been told:  
Oh, may our lives be kept blameless and holy—  
Pictures of silver for apples of gold!

J. M. G.

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## EXTRACT

"At that time the disciples of Jesus came unto him, saying, Who, then, is the greater in the kingdom of heaven? And he called to him a little child, and set it in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18: 1-3).

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Lowliness of spirit is here insisted on. The Lord uses a little child as His text, in answer to a question proposed by His disciples which evidenced their need of such instruction. There had been a dispute among them as to who among them should be the greater . . . *Greatness* was what they sought; and in that which they owned to be the kingdom of heaven, but which (as they are shown later) they

are making but a kingdom of the Gentiles in their thoughts—a place for the gratification of ambition and self-seeking. In this, a little child was capable of being their instructor. “Jesus called to Him a little child, and placed him in the midst of them and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven.”

The little child, as a symbol, reminds us of the way in which God has ordained that men should enter the present life—in lowliness and feebleness enough. The long drill and discipline of childhood might well seem intended to “hide pride from man,” and it is the mercy of God that provides for beings so helpless, the love and care which so generally wait upon the birth of children. So is it also with the beginning of spiritual life, which we enter not as doers of something great, but in feebleness and poverty to receive grace—not dues. And the end is as the beginning: it is in grace we grow; it is salvation that we receive; reward at last is not claim, but *mercy*. In this way it is as little children that the kingdom of heaven must be entered. A little child may have in its heart the seed of ambition as of all other evil, but not the man who estimates himself but as that. The Lord in His grace identifies Himself with the least of His own, so as to assure every one that his littleness will not make him of little account to *Him*. This is an assurance which prevents the consciousness of nothingness to be a distress; nay, rather, it enables us the more to realize the sweetness of a love so great.

—*From Numerical Bible on Matthew.*

## ANSWERS TO CORRESPONDENTS

**QUES. 8.**—How far is it possible for a Christian to go into sin if he yields to the flesh? Does 1 Pet. 4 : 15 teach that he *might* be a murderer? Does 1 John 3 : 14, 15 exclude the possibility of such a sin by a Christian?

**ANS.**—We give the substance of several questions on this subject, and will endeavor to give a brief outline of the teachings of God's word regarding it.

The reply of a coachman when examined as to his abilities occurs to our mind here. In answer to, How near can you drive to a precipice? he said, "I keep as far from it as I can, sir." This is the constant manner of Scripture: "Shall we continue in sin, that grace may abound?" (Rom. 6 : 1). "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6 : 16). "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. 6 : 9, 10). "The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5: 19-21). These and other scriptures show how *all* sin in the child of God is abhorrent to God. Notice that sins are not put into classes in these passages. There is no distinction, as the church of Rome teaches, between mortal, or deadly, and venial, or pardonable sins. Side by side we find the unspeakable vices of which "it is a shame to speak," the awful crime of murder, and the all too common "wrath, strife, emulations." In 1 Pet. 4 : 15 murder, theft, evil-doing, busybodying are grouped together. There is no such thought as a "little sin" in the sight of God. "All unrighteousness is sin" (1 John 5: 17). It comes from the natural man's heart—"out of the heart proceed evil thoughts, murders," etc. (Matt. 15 : 19). In John's epistle, where the distinction is so constantly drawn between the two natures, their source and destiny, the apostle declares, "He that committeth sin is of the devil;" "Whosoever is born of God doth not commit sin" (1 John 3: 8, 9).

Nor does the translation, "practise," make the distinction between occasional and frequent lapses. John describes the child of God and the natural man. One is marked by righteousness, the other by sin.

But the possibility of a child of God's committing sin is considered, and provision made for his recovery. "My little children, these things write I unto you, that ye sin not (that ye may not sin). And if any man sin we have an advocate with the Father" (1 John 2: 1). "If a man be overtaken in a fault (transgression), ye which are spiritual restore such an one" (Gal. 6: 1).

The "flesh" is capable of every evil, and incapable of really pleasing God. The believer is not "in the flesh," is no longer "in Adam," in God's sight, but "in Christ," and "in the Spirit." If there is carelessness, lack of self-judgment, want of "walking in the Spirit," there can be only one result—"the works of the flesh" will manifest themselves; it may be in a carnal state, levity, malice, etc., or if previous tendencies led that way, in drunkenness "and such like." Indeed, did not the mercy of God interpose, into what extremes of evil might not one fall? Here, of course, previous training, public opinion and many other external deterrents may prevent extremes in which others in different circumstances might fall.

As to 1 John 3: 15, "He that hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him," the apostle speaks of what is *characteristic*. Alas, a child of God may entertain such a feeling, if he does not walk with Him, until he is led to judge it. Thank God, the characteristic of His people is love of the brethren, for whom "we ought to lay down our lives" (1 John 3: 16).

Let us guard against extreme statements which may be misunderstood, and injure the truth. Sin is too serious to strive over; it crucified Christ; it mars all communion and testimony in the saint; it dooms the unbeliever to the eternal abode of wrath. "Be not ye therefore partakers with them." S. R.

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Questions bearing neither name nor address are received, but we do not answer persons who hide their identity.

## NOTES

**A Criticism** AN esteemed brother objects to the application made in the article, "Care for God's Fruit Trees," in March **HELP AND FOOD**. He thinks that "fruit trees," there taken in their symbolical meaning, rather represent beneficent institutions in the nations, such as hospitals, schools, etc., of course in the hands of the world.

The expression of divergent views, or controversy *in a Christian spirit* (and only thus), is profitable as stimulating to research in God's Holy Word. It is in view of this that we mention the above correspondence.

In the following scriptures, Judges 9: 8-20; Ps. 104: 16; Ezek., chaps. 17 and 31; Dan. 4: 20-22; Rev. 8: 7, rulers or persons in eminent positions are represented. In like manner fruit trees should, we believe, suggest prominent ones among God's people, in ministry to them. Our Lord and His godly ones are represented as such in the first psalm. The returned remnant of Israel from the captivity, represented in their leaders, was but a fruitless fig-tree, with leaves only.

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**"Sound speech that cannot be condemned."** MY BRETHREN, the preaching of the Gospel minister should always have soul-winning for its object. Never should we seek that the audience should admire our excellency of speech. I have in my soul a thousand times cursed oratory, and wished the arts of elocution had never been devised, or at least, had never profaned the sanctuary of God; for often as I have listened with wonder to speech right well conceived, and sentences aptly arranged,

I have felt as though I could weep tears of blood that the time of the congregation should be wasted listening to wordy rhetoric, when what was wanted was plain, urgent pleading with men's hearts and consciences. It is never worth a minister's while to go up to the pulpit stairs to show his auditors that he is an adept in elocution. High-sounding words and flowery periods are a mockery of man's spiritual needs. If a man desireth to display his oratory, let him study for the bar, or enter Parliament; but let him not degrade the cross of Christ into a peg to hang his tawdry rags of speech upon.

C. H. SPURGEON.

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2: 4, 5).

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"Redeeming the time, because the days are evil" (Eph. 5: 16). How MUCH fruitless intercourse have I had with you! I have not been like a shepherd crying after the lost sheep, nor like a physician among dying men, nor like a servant bidding you to the marriage, nor like one plucking brands from the burning! How often have I gone to your houses to try and win souls, and you have put me off with a little worldly talk, and the words of salvation have died upon my lips! I dared not tell you you were perishing—I dared not show you plainly of the Saviour. How often I have sat at some of your tables, and my heart yearned for your souls, yet a false shame kept me silent! How often I have gone home crying bitterly, "Free me from bloodguiltiness, O God, Thou God of my salvation!"—*McCheyne*.

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## SHOULD A CHRISTIAN GO TO WAR?

THE very question well-nigh answers itself. "Blessed are the meek; blessed are the peacemakers." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil" (Matt. 5: 5, 9, 38, 39). "Dearly beloved, avenge not yourselves, but rather give place unto wrath" (Rom. 12: 19). "Let your moderation (your yieldingness) be known unto all men" (Phil. 4: 5). "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2: 15).

As we contemplate the character of Him who was "meek and lowly in heart," by whose "meekness and gentleness" the apostle appeals to us (2 Cor. 10: 1), the path of the follower of Christ is made very plain. The angels celebrated His advent on earth by, "Glory to God in the highest, and on earth peace, good will toward men." His public ministry and attitude toward men was one of reconciliation: "God was in Christ, reconciling the world unto Himself" (2 Cor. 5: 19).

There was opposition stirred up by His walk and testimony, but it was the opposition of evil to good, of darkness to light. To opposition and violence on man's part our Lord submitted with perfect lowliness: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." All power was in His hand, and He could have called for "more than twelve legions of angels," but He submitted Him-

self to man's designs when His hour was come, saying, "But this is *your* hour and the power of darkness" (Lk. 22: 53).

That the purpose of God was thus to manifest man's absolute enmity, and to effect redemption in that very connection, emphasizes what we are dwelling upon. For there are two sides to the cross—human hatred and divine judgment. It is of the former only that we speak. The latter's depth and terror is seen in the thick darkness that enveloped our Lord "from the sixth hour to the ninth," when the cry of anguish is wrung out, "My God, my God, why hast Thou forsaken Me?" Then, the rent veil, the vacant tomb, the ascended Lord seated at the right hand of the majesty on high, declare that love and judgment, righteousness and peace are united to save the sinner who believes in Jesus.

"I go to prepare a place for you" (John 14: 2) in the many mansions in the Father's house—"that where I am, there ye may be also." This is the "blessed hope" before the believer, which makes the coming of the Lord not the dreaded appearing of a law-giver and judge, but of "the *Saviour*, our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3: 20, 21). "And so shall we ever be with the Lord" (1 Thess. 4: 17). Is it any wonder that the Spirit-taught cry of each ransomed soul in response to His Word, "Surely, I come quickly," should be, "Amen; Even so, come, Lord Jesus" (Rev. 22: 20)? Rightly understood all this answers the question of this paper.

After His ascension, according to His promise our Lord sent down the Holy Spirit to dwell in the be-



liever, and in the Church as a whole. He it is who gives power to the child of God to represent his absent Lord. He makes possible in us the fulfilment of our Lord's words: "As my Father hath sent Me, even so send I you" (John 20: 22).

In the two great fundamental facts of which we have spoken, we have the three great essentials of Christianity: (1) The Cross of Christ, by which we have redemption. (2) A glorified Christ, who is soon coming for His people. (3) The Holy Spirit in the believer to make good these great truths, and to empower us to live according to them. There are certain great results which flow from these at which we must now look.

(1) The Cross is not only the witness of a perfect redemption for us, but the declaration that in *God's sight* our standing as natural men is ended. "Our old man is crucified with Him (Christ)" (Rom. 6: 6); "I am crucified with Christ" (Gal. 2: 20); "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6: 14). In other words, the believer stands as a new man, in a new relationship to God and the world. He has now peace with God, and the link that bound him to the system called "the world" has been broken.

(2) As Christ is risen, so is the believer "risen with Him," and as such is exhorted to "seek those things which are above" (Col. 3: 1). We have been "quickened together with Christ, raised up together. and made to sit together in the heavenly places in Christ Jesus" (Eph. 2: 4-6). Need we wonder then that God declares, "Our conversation (citizenship) is in heaven" (Phil. 3: 20), that we are "partakers of the

heavenly calling" (Heb. 3: 1)? And does not this truth explain our Lord's words, "They are not of the world, even as I am not of the world" (John 17: 14, 16).

(3) And as these truths are absorbed in the Christian's heart they create a distinct and practical separation from the world. For instance, he does not find his friendships and intimacies with the world; he has different objects, affections and hopes. He instinctively seeks his companionships with those who have "obtained like precious faith." To the world he may appear to have lost interest in what concerns most men; but he has found new interests. He has become, as it were, a stranger in the world, with a message to give it—of the love of God, His grace to sinners, and to entreat men to be reconciled to Him. "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5: 11).

Growing out of this relationship, we find the path of the believer clearly marked. He is not set to "improve the world." He does not enter politics therefore, nor vote, but acts as having but one testimony to give—"repentance toward God and faith toward our Lord Jesus Christ" (Acts 20: 21). He is to be kind, gracious, sympathetic, and as he has opportunity "to do good to all"—but one great fact governs him: *he is not of this world, even as Christ is not of this world.*

Let us ask a few questions in the light of these facts: Would the Lord Jesus bear arms?

Would He strike the blow which would launch a sinner into eternity?

Would He smite one of His own with the sword?  
 "He that saith he abideth in Him ought himself

also so to walk, even as He walked" (1 John 2:6).

*Our Relation to the Powers that be.*

But let us look carefully at another side of the truth we are considering. What is to be our attitude toward the government under which we live? What would our Lord's attitude be?

The apostle tells us; "I exhort therefore, that *first of all*, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. 2:1-4). Two main subjects for prayer are suggested here: the enjoyment of peace, and the salvation of souls. So long as the day of grace lasts, we should entreat our God to guide, sustain and help the rulers of the land. What privileges we enjoy in this highly favored country. Even where Christ is not personally known, there is a measure of the fear of God, the opportunity to read the open word of God, and to turn to Him. Surely, then, it becomes us to pray for our rulers.

In particular in times of crisis, the people of God should be interceding for those who have the difficult task of government. Let it be remembered that with God prayer counts more than armed hosts, nor does He forget the entreaties of His saints in times of war, that His will may be done; that multitudes of precious souls on fields of battle may turn to Christ; that the bereaved and sorrowing may be comforted and blessed; and that a righteous peace

(so far as it can be so) may soon come. The wise ruler values the sincere prayers of God's people.

"Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God . . . For rulers are not a terror to good works but to the evil . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13: 1-7). In brief, this holy portion of God's word teaches obedience and submission to the existing government. Not merely as fearing wrath, but for conscience sake, the child of God is not to resist authorized power; he is to be "law-abiding," to pay taxes, tribute, and render all honor to those in authority.

"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers . . . Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2: 13-17). These are the "good works" of a believer which "put to silence the ignorance of foolish men." Paul speaks of his gospel testimony while a prisoner in Cæsar's court (Phil. 1: 13). And, let it be noted, they were not "good governments," but such as that of a Nero, with tyrannies and cruelties which made them fearful.

But, it may be asked, How far is submission and obedience to go? We answer, God's word puts no limit except one: When man's word or command

goes counter to the word of God. When there is a clear issue between human authority and God's, there can be but one answer, "We ought to obey God rather than men" (Acts 5: 29). "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4: 19). With this one exception the child of God is to submit to the authorities in every thing; but his soul, his conscience belongs to Christ. *He must represent Him.*

### *Questions Answered.*

We shall seek now to answer briefly questions as to special passages of scripture.

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's" (Matt. 22: 15-22). *Answer.*—The connection shows it was a question of tribute, which has already been noticed. Pay tribute, but do not forget the claims of God.

Did not Paul claim Roman citizenship and appeal to Cæsar (Acts 16: 37; 22: 25)? *Answer.*—He was a free-born Roman citizen, and simply bore witness to the violation of the law in scourging him uncondemned. He was before Cæsar's tribunal, and claimed to be judged there rather than unlawfully murdered by the Jews.

"Lord, here are two swords" (Lk. 22: 35-38). Did not our Lord tell His disciples to take the sword? *Answer.*—The whole passage shows He was impressing them with the need of faith in Himself. He was to be taken from them, and *to outward appearance* they would be thrown on their own resources. But surely He would have them realize that, though absent, He was still for them. His answer, "It is enough," shows He did not mean

they were to take literal swords. When Peter attempted to defend his Master with the sword and cut off Malchus' ear, the Lord healed the man and said, "They that take the sword shall perish with the sword." The cup His Father had given Him to drink, He would take.

The soldiers' question to John the Baptist (Lk. 3: 14). *Answer.*—John answered them on the plane they were. They could not have understood Christian truth, but they could understand that they were not to foment insurrection, and to be content with their wages.

What about the Old Testament? Were not the children of Israel to exterminate the Canaanites, and to fight with their enemies? *Answer.*—It was a different dispensation. God was judging the ungodly nations for their sins, and setting up an earthly kingdom. *Now* He has enthroned His Son in heaven, and is preaching grace to men, beseeching them to be reconciled to God. In the future, when the Lord shall appear to judge the world, He shall smite them with His sword (Rev. 19: 11-21); but that time is not come. Grace reigns now, and the servants of Christ must *preach* grace, *live* grace, and beseech men to be reconciled to God. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (see the whole passage; 2 Cor. 10: 3-5).

What then is the Christian to do? *Answer.*—He is to obey the Government wherever he can without disobeying the word of God. There are many ways in which he can without disobeying the word of God. There are many ways in which he can serve without misrepresenting Christ. There are lines

of duties, as clerical, ambulance service on the field of battle, ministering to the wounded and dying in the hospitals—ministering *Christ*, as we minister to the body. Above all let us put from us any spirit of cowardice—whether it be physical dread of danger, or moral cowardice which fears mockery, and to confess Christ and His word.

May the Lord keep His beloved people in an attitude of prayer, of deep and sincere exercise, of simple communion with Him through His word and Spirit. May He bless and guide our rulers, giving to them wisdom in a day of crisis for the world. May this nation and all nations be brought to repentance toward God, with humiliation and prayer. May multitudes be brought to Christ, to know Him as their Saviour, in this day of God's patience.

"The time is short." "The coming of the Lord draweth nigh."

S. R.

## PAUL'S GOSPEL

(Continued from page 130.)

### *Unity—of the Body and of the Spirit.*

"There is *one* body and *one* Spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith, *one* baptism; *one* God and Father of all, who is over all, and through all, and in us all" (Eph. 4: 4-6).

THREE spheres of unity are presented to us in these verses; and in their order each is wider than the preceding one. With the Spirit is linked that essential unity formed between the Lord Jesus Christ and His members, to which the hope of our calling naturally contributes.

Next, with one Lord, profession and baptism are connected; it leaves room for what *may* be unreal,

as it is individual profession. Water baptism is meant, of course, not the baptism of the Spirit. The line of truth as to the kingdom here and now, applies here.

Finally we have the largest circle : "One God and Father of all:" viz., God's claims and authority over all things, over everyone, and everywhere.

Our subject (Unity, of the Body and of the Spirit) refers to the *first* circle, as the exhortations of verses 1-3 are manifestly connected with that. The unity of the *Body*, formed and maintained by the Spirit is indissoluble. We are not exhorted to keep *that*; it belongs to the eternal position of the assembly; it is vital, and outside the responsibility of man. The unity of the *Spirit* is another matter; it is the responsibility of the assembly. It is not a unity of sentiment merely, but that oneness established by the Spirit which is to be maintained practically in a lowly gracious walk. As those saved and linked with a glorified Christ, we are individually responsible to refuse everything that militates against this blessed truth. We are exhorted "to walk worthy" of this calling, and so maintain the unity of *the Spirit*, in the bond of peace—not exalting self, nor assuming superiority over others, but in a Christ-like spirit of love to all His own.

Love is ever the divine regulator (1 Cor. 13 and Eph. 4: 2). How sadly deficient we have often been in this, even in our sincere endeavor to keep—as we thought—the unity of the Spirit! How much hardness has often been manifested in connection with this very thing! The Holy Spirit is always careful to guard against extremes: "Speaking the *truth* in *love*" (Eph. 4: 15). There must be



no compromise of truth under the plea of unity. *Truth*, not mere sentiment, is the rule for our walk; yet, where foundation truth is not involved, we surely are to bear with one another, remembering our own weakness and limitations. It is just here we should be "*endeavoring*" to keep the unity of the Spirit."

But how little is this blessed "oneness" understood! Consequently various Bodies, or "Churches," have arisen, whose very existence depends upon ignoring this most precious truth. If there is "one Body (one Church) and one Spirit," we surely are not left to "join" anything. The believer is already, by the Holy Spirit, joined to, is a member of, the *only Church* which Scripture recognizes; and to sanction anything other than this must necessarily be a practical denial of the truth. The exhortation, "Endeavoring to keep the unity of the Spirit in the uniting bond of peace" comes in here. Our conduct is to be in line with the unity already formed by the Holy Spirit.

This of necessity separates us from what denies, or is contrary to, this blessed truth. Where it has power over the soul, it delivers from all human organization. It leads back to first principles; it recognizes the Lord Jesus Christ as the true Centre of gathering, the Head of His assembly, and the Leader of His people's praises (Heb. 2: 12). Some may plead various difficulties, and expediency in view of the broken state of the Church now; but in following God's Word, the path for faith is as plain to-day as ever; and simple obedience is the path of blessing, and well pleasing to the Lord.

In the early days of the Church, believers were

together without distinction of names; the "one loaf" upon the table, partaken of in the Lord's Supper, manifested the truth of the *one Body*. "We being many are one loaf, one body, for we are all partakers of that one loaf" (1 Cor. 10: 17). This corporate aspect of the Supper is largely lost sight of to-day. The Episcopalian formula: "Take this in remembrance that Christ died for *thee*," substitutes individual remembrance for what should be collective, and the truth of the one Body lost sight of.

The question may be asked, "What is the difference between the "Table" and the "Supper?" Briefly, the former is the manifested fellowship into which the death of the Lord Jesus has introduced us. The latter is the simple remembrance of Himself, and announcement of His death. No company in Christendom has the exclusive possession of "the Table:" every member of the Body of Christ is linked with this. At the same time we should be consistent with the Lord's Table, and here again our responsibility comes in. It is evident from 1 Cor. 10, that we are responsible to walk apart from all that is inconsistent with the truth connected with the death of Christ, whether it be ecclesiastical relationships or worldly associations, so that it is no mere matter of correct external position. As to "the table of demons," it certainly cannot be applied to any *Christian* company.

Of details as to the practical carrying out of this truth much has been written, and such can be obtained of our publishers at small cost.

In our next and concluding paper the Church's hope will be our theme.

J. W. H. N.

# FROM ATHEISM TO CHRIST

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## *The Testimony of a Saved Anarchist*

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HAVING pursued various courses in life in order to gain real happiness, and not finding it, I cast religion aside, as it did not give me what I could enjoy, but rather burdened me with duties which were distasteful to my wild and unruly nature.

Atheism seemed to suit me better, since it left me without responsibility to God, as I thought. I had things very much my own way, but I became more and more dissatisfied; adding rebellion to iniquity, I became an *Anarchist*. As such, I thought of myself as marching in the forefront of progress, believing that in anarchism I had something that would solve the problems of life. I thought that if only all governments and law could be abolished and men left to themselves, they would eventually do the right thing; all would have enough to enjoy, they would live to a good old age, becoming better and better, until each one would love his neighbor as himself, and true happiness be restored.

I was soon disappointed. I began to find flaws in anarchism, and I gave up the hope of ever seeing these ideas realized in my lifetime. I was looking for something that would give me joy and comfort now. I occupied myself with art, literature, and music, and some baser sorts of pleasure, but without finding what I desired. I became a believer in the so-called "New Thought." "I will and I

can " was my motto. Trusting in an invisible, infinite power within and around me, to do all things, I went on nicely for a time, thinking that at last I had discovered the secret of a happy and successful life. But I was again disappointed; I found that this power was a lying power (Eph. 2: 2).

"I tried the broken cisterns, Lord,  
But, ah, the waters failed.  
E'en as I stooped to drink, they fled  
And mocked me as I wailed."

Adversity in business, and sickness in my family, led me to ask myself if my sorrow and misery were not the result of my sin, and if the God of the Bible was not after all the true God who was against my plans. My conscience bore witness to the fact that I deserved the evil which had come upon me. I saw myself as never before—vile, corrupt, and depraved. Those who knew me might have thought otherwise, but I knew better than they what I was and what I had done. I saw myself as in the presence of a holy God, before whom there is no creature that is not manifest in His sight, "but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4: 13).

I now wished things could be put right. At this time I heard a Christian, with whom I worked, saying, that if a man wanted to be saved, he did not need to pray, nor join a church, nor do any works, but only believe on the Lord Jesus Christ, quoting that beautiful verse: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16).

This struck me at once as being the scriptural way of salvation. I now began honestly to investigate if the Bible was really the inspired word of God, and I determined in my own mind that if I was convinced that the Bible was what it claimed to be, I would believe in the Lord Jesus Christ for my salvation. After reading several discourses in defence of this precious book, I was convinced of its divine inspiration, especially upon the argument based upon the fact of fulfilled prophecy, and the unity of the books of the Bible. Admitting the Bible to *be* the word of God, I knew I was lost and needed a Saviour.

Coming back to John 3 : 16, doubts arose in my mind concerning the deity of Christ. In reading the account of the miracles which Jesus wrought in the presence of so many people, learned and unlearned, I was convinced that He was a teacher sent from God.

This left me still in the same condition that Nicodemus was in, when he uttered the words recorded in John 3 : 2. I needed to be born again. I do not know the exact time when this took place in me, but I do know that I was fully convinced and satisfied concerning the deity of Christ after reading a little tract by Lord Lytton (himself an infidel at one time) on the conversion of Saul of Tarsus. In this tract he examines from every possible side the scriptural account of Saul's conversion, and points out how this haughty enemy of the Lord Jesus was, through hearing the glorified Redeemer, who met him when he was in the very act of persecuting the Church, turned into a meek and faithful servant, who was willing to suffer all things

for Jesus' sake. I was now convinced that Jesus had risen from the dead, that He was what He claimed to be, and for that reason sufficient for my need; I believed John 3: 16. I accepted the Lord Jesus Christ as my personal Saviour, and found what I had been looking for—peace, rest, and happiness.

According to the word of God, I have now forgiveness of sins (Col. 1: 14); eternal life (John 3: 16); and shall never come into judgment (John 5: 24). I am sealed with the Holy Spirit (Eph. 1: 13); I am a new creature in Christ (2 Cor. 5: 17); and am an heir of God and joint-heir with Christ (Rom. 8: 17). Heaven is henceforth my home, from whence also I look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation that it may be fashioned like unto His glorious body (Phil. 3: 20, 21).

My life is now filled with new motives, new purposes and new power. God has also put a new song in my mouth, even the praises of Him who has called me out of darkness into His marvelous light.

“Let one in his innocence glory,  
Another in works he has done,  
Thy BLOOD is my claim and my title,  
Beside it, O Lord, I have none.”

G. M. SCHMIDT.

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THE BELIEVER is so freed from eternal wrath, that if Satan and conscience say, “Thou art a sinner, and under the curse of the law,” he can say, It is true, I am a sinner, but I was hanged on a tree and died; I was made a curse in my Head and Representative, Christ, and His payment and suffering is my payment and suffering.—*Rutherford*.

# THE BOOK OF JOB

(Continued from page 127.)

## *Job's Reply to Eliphaz (chaps. 23, 24).*

Job does not trouble himself to reply to the grievous charges of Eliphaz; the time for that has passed, and he has so repeatedly declared his righteousness that there is little need to reiterate it here. He will, before he is fully done, go completely into his self-vindication (chap. 31). Here his concern is with God. The cloud has again fallen and obscured Him from the view of faith which had shone out brightly a little while before. This sad eclipse leads Job to utter hard things against the Lord; but we can see it is from having lost sight of God, not the malice of one who turns against Him. But until God has probed into the recesses of Job's self-righteousness we may expect a recurrence of these clouds of unbelief.

When he comes to take up the argument of Eliphaz regarding the wicked, Job has the better of the contention, as will appear when we reach that part of his reply (chap. 24). The position of the friends is untenable, and while Job offers no true solution to the problem, he closes their mouths.

The reply may be divided, as many of the others, into seven parts:

(1) His longing to lay his case before God (chap. 23: 1-9).

(2) Protestations of righteousness (vers. 10-12).

(3) Afraid of God as his enemy (vers. 13-17).

(4) God's apparent failure in government (chap. 24: 1-12).

(5) The wicked described (vers. 13-17).

(6) Their escape into Sheol (vers. 18-21).

(7) God seemingly their protector (vers. 22-25).

(1) "Even to-day" (after so much discussion and accusation by the friends) "my complaint still biddeth defiance"—so it has been rendered, rather than, "is bitter." It is the bitterness of resistance against their charges, rather than the bitterness of grief. He brings forth his groaning in protest against the unfairness of his treatment. This rendering seems in accord with the thought of protest on Job's part. It is not, "My stroke is heavier than my groaning," as in our version,—he is not complaining of the bitterness of his suffering, but of its injustice. Ah, did he but know it, Job's acknowledgment would have been, "He hath not dealt with me after my sins." If we got our *deserts*, where would we be!

With this sense of outrage, Job desires to go before God and lay charges against Him! He would come boldly into His presence, in His very abode, and lay his case before Him, with his mouth full of arguments. He even challenges any reply from God, "I would know the words which He would answer me." So can a righteous man speak when at a distance from God. How different it was when he had his desire and God appeared to him!

And just here, when his almost insane defiance of God is at its height, there bursts forth a glance of that confidence in God which we have already had occasion to note. "Will He plead against me with His great power! No! but He would put strength in me," or "regard me with compassion." These are surely not the words of an unbeliever. He doubts God's ways, accuses Him, but is confi-



dent that if he could only see Him all would be cleared. God would consider his "weak and wandering cries," and vindicate him from divine injustice! But what an anomaly—the righteous man disputing with Him, and delivered by the Judge Himself from His unjust severity! Strange contradiction it all is; yet better far thus to long to go before God, than the pride which would say to Him, "Depart from us, for we desire not the knowledge of Thy ways." It is always better to bring even our doubts of God to *Himself*, if we have nothing else to bring.

But where can God be found? Job rushes forward, but He is not there; backward, but he cannot perceive Him. Turn to the right or the left, God still escapes him. He is left alone

"Upon the great world's altar stairs  
That slope through darkness up to God"—

But God is not there! He can only

"Grope, and gather dust and chaff,  
And cry to what I feel is Lord of all."

It is all most tragic; and if it were only Job seeking God, he might well sink in despair. But, all unknown to himself, God is seeking *Job*, and will find him too, ere long.

(2) Not finding God, Job turns in self-occupation to himself, and renews his protestation of righteousness. God knows his way, "the way of the righteous" (Ps. 1: 6), and after due trial, he will come forth as gold. It is all true, and yet the evident self-righteousness in it vitiates the nobility of the words. It is not, "That the trial of your faith, being much more precious than of gold which perish-

eth." We feel the real trial has not yet come. It is his personal uprightness that is maintained—not the sense of grace; he thinks it comes from his own heart. *He* has kept God's commands, has held fast to the words of His mouth more than to his "necessary food." Job has valued God's will more than his own.

(3) But how true it is that if we commend *ourselves* we condemn God. Thus Job adds that God is determined to punish him, and nothing can swerve Him from this purpose! Good it is for Job and ourselves that we have One with whom is "no variableness, neither shadow of turning." He has said, "I am the Lord, I change not; *therefore* ye sons of Jacob are not consumed." Job thought that the thing appointed for him was but the misery and suffering through which he was passing, while it was rather the "needs be" which was to work patience. Job did not see the appointed "*end* of the Lord; that the Lord is very pitiful and of tender mercy"—the end of a love too great to be swerved from His purposes of blessing by our complaint and unbelief. Yes, "many such like things are with Him:" the path for each of His children is different, but the end is the same.

The "patience of Job" is not apparent here. On the contrary, fears fill his heart. He dreads God as an enemy, and would shrink from the very presence which so lately he craved. He blames God with thus overwhelming him, and throwing his thoughts into utter confusion.

The closing verse of this section is somewhat obscure. In our Authorized Version, Job wishes he had been cut off before this darkness came upon

him, that he might not have seen it. Another view, following more closely the context, makes him emphasize the dread of God; he does not shrink from his calamities, terrible as they are, but from this dread Being who fills his soul with dread. "I have not been destroyed before the darkness [of present affliction], and before my countenance [all disfigured with disease], which thick darkness covereth." Blessed be God, His perfect love in Christ has been revealed; all is bright *there*, and the darkness is but a passing cloud which cannot hide the glory of the love that shines down upon us.

(4) "Wherefore are not bounds reserved by the Almighty, and they who honor Him see not His days?" (ch. 24: 1). Such is the rendering of a very competent scholar, which gives a clearer meaning than the somewhat obscure translation of our Version, although the meaning in both cases is similar. Job is about to dwell upon the apparent failure of God to judge the wicked, and begins by asking why God does not allow His saints to see a righteous judgment visited upon them. Why does He not set a limit to their impiety and wicked oppression? Job enumerates some details of their evil course, which violate every principle of right: landmarks are removed; they steal their neighbor's flocks, and shepherd them as their own; the fatherless and widow are victims of their rapacity; they drive away the poor and the needy.

Then, in thought, Job follows these poor sufferers driven from their houses by the wicked, and describes their wretched struggle for existence in the nomad state into which they have been thrust

(vers. 5-8). In a few bold strokes, of one familiar with the scene, Job depicts these poor starving sufferers, driven out like beasts, to gather a bare subsistence for their children as best they may. They seek employment even from their oppressors, and reap their fields and glean in their vineyards. Scarcely covered with rags, they shiver in the cold and rain as they seek for shelter in the rocks. "The tender mercies of the wicked *are* cruel," and the oppression of the poor and needy has cried to God throughout all man's history; yet God heareth not!

Job takes other cases to illustrate the same heartlessness. The wicked tear the fatherless from the breast; they defraud the poor. Why do his friends insinuate that *he* was guilty of such conduct, when glaring cases were manifest to them? The poor are robbed of their very garments; they toil hungering among the sheaves; at the oil press, and in the vintage they are repressed from partaking; there is groaning of the oppressed in the city—and God takes no heed to it! It is an awful picture of facts only too well-known to them—and to us. How can Eliphaz make such facts fit in with his theory that evil is always punished in this life? But, oh, how can *God* close His eyes to these things, and afflict a faithful man instead of these wrong doers? This is Job's great trouble, and for this he has found no solution.

(5) There is a morbid fascination about such themes as now occupied Job's mind, and he continues his description of the unrestrained course of the wicked. Here are men who hate the light, "because their deeds are evil." They choose the night for their "unfruitful works of darkness."

The murderer lies in wait for the workman going at dawn to his labor, and turns to steal in the night. The adulterer lurks about for his abominations "in the twilight, in the evening, in the black and, dark night" (Prov. 7: 9)—like other beasts of prey. "By day they shut themselves up" (ver. 16), and, how solemn, "they know not the light"—it manifests their shame and sin. "The morning is to them even as the shadow of death; if one know them they are in the terrors of the shadow of death" (ver. 17). This has been rendered, "The depth of night is to them even as the dawn of the morning"—they are at home in the night—it is their day.

(6) And how does this course of wickedness end? Does God come in and make an example of them? Not always; on the contrary they pass away like a swiftly flowing stream, leaving their heritage to receive the curse of men instead of getting the just vengeance themselves. "The gallows is cheated," and the evil doers have departed from their vineyards where they might have been dealt with as they deserved. As drought and heat dry up snow waters, so Sheol causes the wicked to pass suddenly from view. They pass away, forgotten even by their mother, to be the food of worms! Such is the end of the wicked oppressor. The general thought of this part of Job's reply is that in this life, and often up to the very end, men escape the penalties they deserve. He does not lift the curtain behind which the awful future is disclosed; his purpose is to reply to the contentions of his friends, and he answers them effectually.

(7) Job concludes with another feature of this

awful anomaly. God seems to be on the side of the ungodly, preserving them by His almighty power when they might have been smitten down: "He preserveth the mighty by His strength; such an one rises again, though he despaired of life" (ver. 22). How often have we seen the ungodly brought low in sickness and then raised up almost from the grave. *We* know it is the goodness of God that would lead them to repentance, but in Job's disordered view it seemed to be an indication of favor from God. They live on in security and God's eye seems to rest favorably upon them. This seems more in accord with Job's argument than the implication that, though God apparently sustains them, His eye is on their ways, and that He will judge them. Job dwells rather upon the *absence* of any special judgment. They are exalted in their life, and when the inevitable hour of death comes—appointed for all—they are no more; they are sunken away (in the grave), snatched away like all others. They are cut down like the ears of the ripe corn (ver. 24).

Job closes with a demand for an answer. Who can charge him with misrepresenting the truth, or rob his speech of its force as a reply to the arguments of the friends?

It is a solemn conclusion. Not that Job has misstated facts: indeed, these are incontrovertible; but his deductions are dreadful. He follows his logic to the very brink of the precipice—that God deals unfairly. If so, He is not God. What a triumph would such a conclusion be to the malicious enemy who had instigated all this, and declared that if his prosperity were withdrawn, Job would

"curse Thee to Thy face." Job has not done so, and Satan is defeated; but so far as the natural reasoning of Job goes, he might have done as Satan predicted and his wife advised. All unknown to himself grace had wrought, for he was a child of God: he was not permitted to go where his unbelieving thoughts led him. What a triumph too for the friends would such a conclusion be. They could have said, "We have stood for God, while Job has assailed His character." But neither side has convinced the other. While the advantage remains with Job, the disappointing character of his closing words makes necessary what we find in the last part of the book. But we have still to hear him pour forth all his heart, before God can be heard.

*(To be continued.)*

S. R.

## ANSWERS TO CORRESPONDENTS

QUES. 9.—Will you please answer in Help and Food the following questions:

(1) In the 17th chapter of Isaiah to the sixth verse, does the prophet deal with the ten tribes only?

(2) In the 3rd verse, "They shall be as the glory of the children of Israel"—what was the glory, and did Israel represent the ten tribes? What was the glory of Jacob?

(3) From the 6th to the 9th verses mercy is reserved: Is this for the ten tribes only?

(4) Verses 9 to 11, the prophet returns to foretell the woeful desolations that should be made in the land of Israel by the army of the Assyrians. Is that only against the ten tribes?

(5) In the 7th chapter, ver. 1, was Pekah, the son of Remaliah, king of Israel, king of the ten tribes only?

ANS.—To answer these questions intelligently it is necessary to

briefly state the historical conditions at the time the prophecy of Isaiah 17 was given. In Isaiah 7, and also 2 Kings 16: 5, we learn there was a conspiracy on the part of Rezin, king of Syria, and Pekah, king of Israel, the object of which was to dethrone Ahaz, king of Judah. Ahaz appealed to Tiglath-pileser, king of Assyria, who in response, went against Damascus, captured it and put Rezin to death (see 2 Kings 16: 9). 2 Kings 15: 29 shows that a little later the king of Assyria overran northern Israel and deported its inhabitants.

In *these* circumstances Isaiah, illuminated by the Spirit of God, saw a picture of a greater desolation of Israel's land at the end of her history, as a disobedient and rebellious people, when Israel will be confederated with the Roman Beast against Christ. In the days of this confederacy the land of Israel will be overrun and desolated by armies of which the army of Tiglath-pileser was a type (see Isaiah 10). So great will be the destruction and desolation that those spared shall but a small remnant.

Isaiah 17 is called, "The burden of Damascus." The evident object of the Spirit in Isaiah in dwelling at such length on this "day of grief and desperate sorrow" for the land of Israel is to remind Syria that if the Lord puts His hand so heavily upon His own people—the nation that is the object of His special favor—what hope can *she* have of escaping the power of His hand when He rises up to settle His controversy with the enemies of His people (see verse 3)?

(1) Isaiah 17: 4-6 is not so much what will happen to the ten tribes as what will take place *in the land of Israel*.

(2) It was the glory of the children of Israel to be God's special people—the nation which was the object of His special favor. The glory of Jacob has the same significance. Israel refers to what *God* made them; "Jacob" to what *they are in themselves*.

(3) The mercy suggested in verses 6-9 is the mercy God will show in His sovereign grace in sparing and protecting a remnant in the land of Israel, when it will be overrun by *suscourse*.

(4) It is rather the land of Israel.

(5) Pekah was king over the ten tribes, but *as in the land*.

C. CRAIN.



## Blessed be His Name

I HAVE a Friend whose faithful love  
Is more than all the world to me ;  
'Tis higher than the heights above,  
And deeper than the soundless sea :  
    So old, so new,  
    So strong, so true—  
Before the earth received its frame  
He *loved* me.—Blessed be His name !

His was the highest place above,  
Adored by all the sons of flame,  
Yet, such His self-denying love,  
He laid aside His crown, and came  
    To seek the lost :  
    And at the cost  
Of heavenly rank and earthly fame,  
He *sought* me.—Blessed be His name !

It was a lonely path He trod,  
From every human soul apart ;  
Known only to Himself and God  
Was all the grief that filled His heart :  
    Yet from the track  
    He turned not back  
Till, where I lay in want and shame,  
He *found* me.—Blessed be His name !

Then dawned at last that day of dread  
When, desolate, yet undismayed,  
With wearied frame and thorn-crowned  
    head

He, now forsaken and betrayed,  
 Went up for me  
 To Calvary ;  
 And, dying there in grief and shame,  
 He *saved* me.—Blessed be His name !

Long as I live my song shall tell  
 The wonders of His matchless love.  
 And, when at last I rise to dwell  
 In the bright home prepared above,  
 My joy shall be  
 His face to see,  
 And bowing then with loud acclaim  
 I'll *praise* Him.—Blessed be His name !

—C. A. Tydeman.

## THE BOOK OF JOB

(Continued from page 167.)

### 2.—*The Third Address of Bildad—Job's Reply* (chaps. 25, 26.)

Bildad, in this third address, is the last of the friends to speak. Zophar remains silent, having poured out all his impetuous heart in his former addresses.

Judging from the brevity of Bildad's address, and the fact that it contains practically nothing new, it would seem that the friends have exhausted all the arguments that their position permitted them to advance. And this is saying a great deal, for they were men of sober thoughtfulness, with abilities for expression rarely excelled. Their language is noble and elevated, their metaphors of rare beauty and force, but their position and contention were

wrong, narrow, and untenable. Hence the brevity of these closing words.

Yet we cannot speak contemptuously of these few sentences, for they state the two great basic facts which stand out in their clearness at the close of the book. They may almost be said to be prophetic of "the end of the Lord," which Job himself will acknowledge at the last. But Bildad is scarcely conscious of the force of what he says, for he links it with his theory, and thus tries to prove that Job is the evil man they have all along maintained he was. But his words were as true for himself and the other friends as for Job. The address may be divided into two parts, which give prominence to the two great facts which will yet stand out.

(1) God's greatness (vers. 1-3).

(2) Man's nothingness (vers. 4-6).

(1) "Dominion and fear are with Him." Who can declare the infinite greatness of God, who fills heaven and earth, and transcends all His limitless creation? "The heavens, even the heaven of heavens cannot contain Thee." Nor is this infinitude of being powerless; He reigns over all things, the government is His—

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

Well may we pause and meditate with reverent awe upon the majesty and power of God. "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . It is He that sitteth upon the

circle of the earth . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in . . . Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: He calleth them all by names by the greatness of His might, for that He is strong in power: not one faileth" (Isa. 40 : 12, 22, 26).

"Great God, how infinite Thou art!  
What helpless worms are we!"

Who would not fear such an infinite Being? And yet what an awful proof of man's apostate, fallen condition we have in the well-nigh universal lack of the fear of God. He before whom the seraphim veil their faces, is ignored and blasphemed by puny sinners!

"He maketh peace in His high places." Those heavenly orbs display not only His power, by their immensity, but His wisdom and skill in the harmony with which they pursue their appointed courses, held fast in their orbits of unthinkable greatness by Him who created them. "Not one faileth." There is no discord, no clash—all makes melody as they declare His glory,

"Forever singing as they shine,  
The Hand that made us is divine."

Similarly the angelic hosts, who are associated with these "morning stars," are kept in peace, with one purpose, to "do His commandments, hearkening unto the voice of His word." There is no strife or discord among those exalted beings: all is maintained in peace. Or if we think of the discord which did intrude, when Satan fell from

his high place, and when the angels kept not their first estate, God was not thwarted, His throne was not shaken. The rebellious angels were "delivered into chains of darkness," and if Satan was allowed freedom for a time, we see that it is only for a limited period; the time is coming when he will be cast out of heaven, bound and cast into the abyss, and eventually, with all who follow him, be eternally confined in "the lake of fire." Peace will be maintained in the high places.

Among the asteroids there seems to be evidence of a collision among some of the planets, but all has become quiet, and each body has found its right place—all is at peace. One day the heavens about us will pass away with a great noise. But "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Thus at the last all creation will vindicate the statement of Bildad, "He maketh peace in His high places."

"Who can number His armies?" At one word our Lord could have received "more than twelve legions of angels." "The number of them was ten thousand times ten thousand, and thousands of thousands." The "innumerable company of angels . . . the general assembly." What are the armies of men compared with these? The prophet prayed that his servant's eyes might be opened to see the mountain "full of horses and chariots of fire" (2 Ki. 6: 17).

"God is light," and His hosts are hosts of light; they shine in a glory not their own, "Whom doth not *His* light surpass?" Let any of these sons of the morning vaunt themselves, and their bright-

ness would become dim. "Thou hast corrupted thy wisdom by reason of thy brightness" (Ezek. 28: 17). Of God it must ever be said, "Who dwelleth in light unapproachable." His light surpasses that of all His creatures, be they never so exalted. It rises above and exceeds infinitely the light of the brightest of them all. This gives a meaning more in accord with the context than that of our version—"Upon whom doth not His light arise?"

(2) Having in a few grand strokes depicted the greatness of God, Bildad turns to the littleness of man. "How then can (mortal, frail) man be justified with God?" How can one whose very mortality is a witness of his sinfulness stand before the Almighty? How can one born of woman, with a nature inherited from the disobedient one, be clean in God's sight? Is it not true that all right apprehension of the greatness and majesty of God begets a sense of sin and uncleanness? It was so with Job and with these friends at the last.

Behold the moon; its light is dim in His holy presence. The sparkling stars are not clean in His sight. How much less is sinful man—a worm of the dust! Bildad selects the heavens at night rather than the sun by day for this noble comparison. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" (Ps. 8: 3, 4). While not so intense, the light of moon and stars is more brilliant by contrast with the surrounding darkness; and this is especially the case with the eastern skies over the dry lands bordering the deserts. The moon and stars speak of God in a special way, and by contrast

bring home to man his nothingness. We have, thank God, the divine answer to the question, "What is man?" We see Jesus, who was crucified, crowned with glory and honor.

Thus, while apparently repeating the words of Eliphaz (chaps. 4: 18; 15: 15, 16), Bildad's close is far beyond his thoughts and suspicions. We will rest in what he *says*, rather than in what he *thinks* of his poor, suffering friend. We will not charge him with weakness or imitation, but subdue our own spirits under the quiet light of those heavens which witness to our nothingness, and turn us to Him who is our "Strength and our Redeemer."

*Job's Reply* (chap. 26).

Viewed from the personal standpoint, Job's reply is adequate and conclusive. He declares that Bildad's words, in the present circumstances, are utterly beside the mark. They do not touch Job's case. He then continues in the lines of his friend's words, and mounts even higher than he had, taking also a deeper and wider view of the greatness of God. It is all most admirable from a literary point of view—grand, sublime poetry; and it is much more, as the inspired record of the thoughts of a soul seeking after God.

The reply may be divided into seven parts.

- (1) The futility of Bildad's words (vers. 1-4).
- (2) God's domain in the depths beneath (vers. 5, 6).
- (3) His sway in the heavens (ver. 7).
- (4) He rules the clouds and the waters (vs. 8-10).
- (5) The earth and the sea (vers. 11, 12).
- (6) His victory in the sky (ver. 13).
- (7) More beyond (ver. 14).

The brevity and conciseness of these words of Job enhance their beauty and force. He shows himself the equal or superior of his friends in compass of thought and beauty of expression; for he also has pondered upon God in the night seasons.

(1) He first replies to Bildad's argument as it refers to himself. Admitting that he is the one "without power," of what good are the lofty words of Bildad? Do they help to solve the dark enigma of present suffering? Has he given any counsel to Job, or unravelled the tormenting mystery of God's treatment of him? The last verse seems to intimate that Bildad may have been repeating the thoughts of Eliphaz—"Whose spirit, or breath, came from thee?" Or it may be that Job asks if this manner of speech comes from God. In these few caustic questions he fully disposes of the *argument* of his friend, if it could be called that.

(2) Bildad had dwelt upon the glories of God as displayed in the heavens; Job declares His domain in the depths. It is not "dead things," but rather the "shades," the "things under the earth" (Phil. 2: 10). This may refer to the evil spirits, to infernal things; and, according to the manner of the Old Testament, to Sheol and its inhabitants. (See Ezek. 32: 18, etc.) "Dragons and all deeps" tremble at His presence. It is folly to think of the abode of the lost as independent of God. Whether it be "the spirits [now] in prison" (1 Pet. 3: 19), or the bottomless pit, or the lake of fire, *God*, not Satan, reigns. His will at last must be obeyed. "If I make my bed in Sheol, behold, Thou art there" (Ps. 139: 8).



(3) Looking upward, Job still traces the footsteps of the Creator's power and wisdom. "He stretcheth out the north over the empty place." The bell-like canopy of the northern skies, where the pole-star is suspended over emptiness, has no pillars to support it. In these few words and those following, Job seems to have anticipated the great facts of astronomy regarding the earth and the heavens. He "hangeeth the earth upon nothing"; how immeasurably above the cosmogonies of the heathen philosophers are these few grand words! In them we have as in germ the discoveries of a Newton and a Keppler. It is a great mistake to think Scripture does not teach scientific truth. It teaches all needed truth, even if not in scientific language, yet with scientific accuracy.

(4) Passing from the starry heavens to those more immediately connected with the earth, Job describes in beautifully poetic, and yet scientifically accurate language, the clouds as the containing vessels for the waters above the earth. It is God who gathers the vapors of the firmament and condenses them into the thick clouds. If these waters were to be poured upon the earth without restraint, a destructive flood would be the result. He binds these waters in the clouds, and sends them down in gentle showers according to His will, and as needed by the thirsty earth.

Beyond those clouds is His throne, enshrouded from the view of our eyes: "Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne" (Ps. 97: 2). But, with all his knowledge and skill, man fails to penetrate those clouds and to behold Him who sits upon

His throne. Faith alone beholds Him there—the face of Him who rides on to victory.

“He compasseth the waters with bounds.” These are the waters of the earth, the “great and wide sea,” whose proud waves cannot pass their appointed bounds. “Thou hast set a bound that they may not pass over; that they turn not again to cover the earth” (Ps. 104: 9). “To the boundary between light and darkness.” The boundary is far distant, marked only where light merges with darkness, “from the dim verge of the horizon.” This gives a more beautiful and appropriate meaning than that of our Version.

(5) Earth with its lofty mountains, seeming to reach the sky as “the pillars of heaven,” trembles beneath the word of the Mighty One. The sea is divided by His power, and by His understanding the proud (Rahab) is pierced.\*

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\*This rendering of our Version, and the “arouseth” of Delitzsch, seems to contain a remarkable reference to the smiting of Egypt and the dividing of the Red Sea. “I am the Lord thy God that divided the sea, whose waves roared” (Isa. 51: 15; so also Jer. 31: 35). But in Jer. 47: 6 the same word is rendered “quiet,” and this gives a clear meaning to all these passages. If the Book of Job was reduced to writing in the days after Solomon, the reference to the passage of the Red Sea is natural. But if we retain the thought of its patriarchal date, it is more difficult to think of such a reference—for prophecy would be unlikely—especially as the entire book is singularly free from such allusions. The general thought, therefore, is preserved, which yields a clear meaning: “He stilleth the sea by His power, and by His understanding smiteth through the proud.” See also chap. 9: 13. “Rahab” is the poetio name for Egypt (not, of course, the Rahab of Joshua, a different root), and this is easily derivable from the generic meaning of the word. (See Isa. 51: 9.)

(6) Verse 13 is even more difficult than the preceding one. "By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent." Delitzsch renders it, "By His breath the heavens become cheerful; His hand hath formed the fugitive dragon." But a clear meaning of the verb here translated "form," is "wound, or pierce." This accords with Isa. 27: 1, where the thought is a blending of these two verses, 12, 13. The connection, therefore, would suggest the overthrow of the enemy—Satan, the embodiment of pride, "the dragon, that old serpent, which is the devil and Satan" (Rev. 20: 2). This would accord, in its spiritual meaning, with the words of Bildad, "He maketh peace in His high places" (ch. 25: 2).

On the other hand we may, as some do, apply it all to the creative power of God. He has garnished the heavens, and His hands have formed the crooked serpent—the constellation Draco, which winds about the northern skies. From the astronomical knowledge displayed in the book, this is a quite possible rendering.

A third explanation, which we mention only to reject it, is the mythological one, that the serpent, "Draco," is trying to eclipse the light of the sun by winding himself about it. God must constantly wound it, to force it to relax its hold, and the serpent flees away, allowing the heavens to shine again in their beauty! Can we think of Job making use of this superstition to express the greatness of God in language of singular beauty and truth?

The general meaning, therefore, seems clear: God is supreme in heaven as on earth; creating,

controlling and delivering. Spiritually, He will overthrow all that mars His fair creation which proclaims His glory. This will be found to accord with the latter chapters of our book, where God's creative power, and His control of the elements of hostile pride, are declared by Himself (chaps. 38-41).

(7) But, in his sweeping glance, Job pauses at the heavens and the earth. After all has been said, the half has not been told; these are "*parts* of His ways," the "edges," outskirts of His vast dominion. "But how little a portion is heard of Him," or, "How we hear but a whisper thereof." How little do we know of His greatness! We catch little whispers of His power in every passing breeze; we see some portion of His wisdom in every tiny blade of grass or drop of dew; but, could we understand, all nature is vibrant with its testimony. What a day will that be when we shall "eye to eye look on knowledge." When the majestic harmony of nature shall blend with the sweeter notes of grace, and all shall tell the glories of their Creator, the Lamb that was slain.

"When the praise of heav'n I hear,  
Loud as thunder to the ear—  
Loud as many waters' noise,  
Sweet as harps' melodious voice,  
Then, Lord, shall I fully know—  
Not till then, how much I owe."

(*To be continued.*)

S. R.

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# PAUL'S GOSPEL

(Concluded from page 154.)

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*Till He come.*

**N**O greater privilege can the believer enjoy this side of heaven than, as gathered to Christ's name and with those who love Him, around Himself, to show forth His death in the blessed expectation of seeing His face.

What more simple and effectual way could the Lord have taken to recall our oft-waning affections and warm our poor hearts, than this feast of remembrance? And its oft recurrence constantly keeps before us His wondrous, eternal love, told out in all its greatness upon that shameful cross. Our hearts are melted as we remember it was "upon that same night"—the night of Gethsemane's sorrow and of His betrayal—that He, knowing well our forgetfulness, instituted this blessed memorial feast.

May we never approach it with feet unshod, and may we ever be preserved from treating this holy supper as a mere religious form. This would surely be to eat and drink to our condemnation (1 Cor. 11: 29). Self-judgment becomes us, so that without callousness or distraction, with hearts set free, we may discern the Lord's body.

Oh teach us, Lord, Thy fathomless love to know,  
Thou who hast died;  
Before our feeble faith, Lord Jesus, show  
Thy hands and side,  
That our glad hearts responsive unto Thine,  
May wake with all the power of love divine.

*Till He come, blessed hope! The desert sands*

will soon be over, the last weary footsteps trodden, *and we shall see His face!*

Our Lord keeps in mind His promise, "I will come again and receive you unto Myself, that where I am there ye may be also," and if the thought of His coming thrills *our* hearts with gladness, what is *His* joy as He patiently waits for that day, when He will present His loved one, His Bride, to Himself, all glorious, without spot or wrinkle or any such thing.

The present parenthetical period will close with this blessed event. No more need then for the emblems of His death, for we shall *see* Him in all His glory, and our everlasting song will be of His worthiness (Rev. 5: 9). Kept out of the hour of tribulation, according to His promise (Rev. 3: 20), the heavenly company will be with the Lord before God resumes His dealings, according to prophecy, with His earthly people. Her origin heavenly, and her destiny heaven, the Bride must necessarily be removed ere the thread of prophecy is resumed.

May the Lord deepen in our hearts the appreciation of what is so dear to Him—the Church, His Body, His Bride—and give us, while we wait for His return, to walk worthy of the vocation wherewith we are called.

J. W. H. N.

## "HOLD FAST THE FORM OF SOUND WORDS"

**T**HIS exhortation applies with special force to those who bring the Word of God home to the conscience of sinner or saint; for the servant of Christ needs to be particularly careful that his

testimony consists of “sound speech that cannot be condemned.”

The writer has a most vivid recollection, as a newborn babe in Christ, of being cast into deepest dejection at the time by the reiteration in a public meeting of this text, “We must all appear before the judgment-seat of Christ.” The blessed consciousness of peace with God through the sacrifice of Christ, which he had lately enjoyed, gave way to fearful doubts. The thought came, How can I know my sins are forgiven when I must needs stand before the judgment-seat of Christ? The preacher closed the meeting *without one word of explanation* to ease the load upon a despairing human soul. It was not until months after that the writer learned that though the Christian shall be “*manifested*” (as the word really is) before the judgment-seat of Christ, it will be when he is already in the likeness of Christ in his body of glory. The terror of that judgment-seat is all gone for those who previously will have been caught up and changed in the likeness of Christ, when we shall see Him as He is, and be like Him (1 John 3: 2). With a true comprehension of the force of the passage, God’s Word can now have its due effect upon the heart of the child of God in promoting holy fear as to his walk and life down here.

On still another occasion it was stated in a meeting of Christians that “not all Christians shall rise to meet the Lord in the air. Only such as have clean hands and a pure heart shall ascend unto the hill of the Lord.” This, surely, is not calculated to give “understanding to the simple.” It was afterwards explained that the brother could not

have meant that, but that "not all *professing* Christians shall rise to meet the Lord in the air." This is quite true, but how different from what was said. Those who as teachers deal with the conscience and hearts of their hearers, should realize how much harm may be done by slipshod statement of a fact. It has been demonstrated that to root out wrong conceptions is far more difficult than to implant them in the mind. Negation is much less readily comprehended than affirmation; and it is not otherwise with those who are learners in God's school. How easily are the babes in Christ wounded, and how ready Satan is to use loose statements and half-truths to cloud their peace of soul.

It is not meant that the statement of truths from the Word of God should be in the dry, measured forms of formulas. God forbid. When speaking to those who know not Christ, who would not be stirred in his very being as he realizes the importance of his message and the value of the soul? If privileged to feed His sheep, who would not, in dependence upon the Spirit and in much love, seek to make the Word of God a source of consolation and encouragement to his fellow-Christians? It is our high and holy privilege to minister Christ in all His fulness. But how much pain, through misunderstanding, may be inflicted upon sensitive souls—which need not be, if the servant of Christ was careful to "hold fast the form of sound words . . . in faith and in love which is in Christ Jesus!"

C. G. R.

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## THE GOD OF OUR LORD JESUS CHRIST

WHILE realizing that the "us" in the opening verse of the epistle to the Hebrews refers to the children of the Hebrew "fathers," none the less is it our blessedness to hear the message from the lips of the Son. And we have heard it in a fuller measure than they who were with Him whilst He was upon earth; for the Spirit of Christ within us reveals the meaning and depth of His utterances.

But, in what is now before us, we have a revelation of God which goes beyond that which "at the end of these days" was "spoken by the Son."

The message, unheeded and refused by those to whom it was first sent, is now in divine amplitude made known to *us*, who are not the children of those "fathers."

No more complete and perfect revelation of God is possible than the revelation of Himself as "The God and Father of our Lord Jesus Christ." These two titles of God form the centre around which the whole revelation of His heart and of His mind revolves. "The God of our Lord Jesus Christ" speaks of God as the object of faith to the eternal Son become man.

Consider that faith, I pray you. Faith untarnished and undimmed; faith unceasing in its constancy; faith in storm or in calm finding its blessed repose in the living God; and this faith characterized the humble and dependent Man—the outcast Son of God. Need we wonder that this faith, expressed in lowly dependence, compels the blessed Spirit of God so lovingly to dwell upon all His activities and

utterances? How worthy a task for the Spirit of holiness and of truth to dwell upon that life, to display it in its flawless loveliness and divine perfection. How easily and readily should we realize that no fuller revelation of God is possible than as "the God and Father of our Lord Jesus Christ." For such a *faith* and such a *life* must command the approbation of heaven; command, too, that the power of God be displayed on behalf of Him who lived that faith, and faithed that life.

As the God of our Lord Jesus Christ, He is "the Father of Glory," the source of divine perfection thus displayed. Sin having come into the world, how fitting it was that God should declare Himself as indebted to our Lord Jesus Christ for the title to display Himself thus to His creatures. How else could God manifest Himself in holiness, righteousness and love than through our Lord Jesus Christ, in a world where He had been so much dishonored through His creatures' sin? How could a just God make sinners the objects and display of His love and grace? How otherwise could He bless us with such a place as "accepted in the Beloved," and associate us with Christ the Heir and Head of all creation? God glorified concerning sin; God, in perfect equity, finding His delight in blessing redeemed sinners; not other wise could this be than through our Lord Jesus Christ.

How the voices of the prophets move in earnest desire to bear testimony to our Lord Jesus Christ and to His God. When in view of His rejection by Israel He says, "I have labored in vain, I have spent my strength for naught and in vain," how brightly in such dark circumstances does His faith appear:

"Yet surely my judgment is with the Lord, and my work with my God." The answer of His God to such faith is: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth*" (Isa. 49: 4-6). Thus not only shall Israel be fully restored but the Gentiles also shall be blessed, when God shall have completed the fuller display of Himself in Christ and the Church.

In the 22nd psalm we are given to hear the voice of our Lord Jesus Christ and the answer of His God. Having passed through the awful depths of "that hour," we see Him as impaled on the "horns of the unicorns"—He, the Mighty One, as the lamb for sacrifice; and they, His creatures, in passionate hatred clamoring for His blood. They have nailed Him to the cross; but His faith abides confidently in His God. "Thou hast heard me," He says, "from the horns of the unicorns. I will declare thy name unto my brethren, in the midst of the congregation will I praise thee." In resurrection power and joy He makes known the name, the character, of His God, in all its perfections.

Again in psalm 102, we hear Him in humble, dependent faith, concluding His prayer, "O my God, take me not away in the midst of my days." The answer of His God is: "Thy years are throughout all generations. Of old hast Thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed,

but Thou art the same, and thy years shall have no end."\*

The crowning answer of His God to our Lord Jesus Christ, "Who in the days of his flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death," is seen in "the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head of all things to the church, which is His body, the fulness of Him that filleth all in all."

GEORGE MACKENZIE

\* See also Heb. 1:10-12 where God is testifying of His Son, in the language of Ps. 102: 24-27.

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## "DIVINE HEALING"—SO-CALLED

*A Letter to one Inquiring as to its scripturalness\**

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AS to the question of "divine healing"—so prominent a theme with many to-day—it seems to me that one verse in Ephesians clears up the whole matter if carefully weighed. I refer to chap. 1: 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all spiritual blessings*, in heavenly places

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\* This paper, printed years ago, being again called for, we give this new and revised edition to our readers—the subject being in more prominence now than ever.

in Christ.” All the Christian’s blessings are spiritual, in contrast to Israel’s, which were of an earthly character. Ours are in heavenly places, not in the land of Canaan. This verse furnishes the key to the right use of the Old Testament promises. Every spiritual blessing which those that were of faith in Israel could claim, *we* can also claim, for all such are ours too; but the earthly blessings are not guaranteed to us at all. Who was more lacking of them than the suffering, persecuted apostles? If God, in His love and mercy, is pleased to grant us such out of His abundant grace, that is quite another thing.

Therefore the promises of bodily health and healing made to Israel and conditioned upon their obedience to the law, are not our own, though we may learn from them, as from all else in the word of God. They are temporal blessings vouchsafed to an earthly people.

We need not search the Old Testament Scriptures for the *Christian’s* blessings therefore, as it is not there God has put them. To the New Testament we turn and ask: Is there, from Matthew to Revelation, one promise that believers in this Christian dispensation shall not be sick, or can always be healed if they are, providing they exercise a certain amount of faith? We must answer, *Not one*. In fact the very contrary is not merely implied, but stated directly.

Timothy was sick—a dyspeptic evidently. Was he commanded to “claim the promises for healing,” or to go to some person to be prayed for and anointed, and promised health if he did? No. The Holy Ghost, writing through Paul, says, “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities” (1 Tim. 5:23). Would any cavil as to this? It is just as much the word of God as John 3:16 or the

fifty-third of Isaiah. Yet it not only ignores the doctrine of "divine healing" but prescribes a suited remedy instead. Many similarly troubled have tried it and found the Great Physician knows how to treat the disorders of the body as well as to heal the soul.

In Phil. 2: 26, 27, Paul writes of Epaphroditus, "He longed after you all, and was full of heaviness, because that ye had heard he had been sick. For indeed he was sick, nigh unto death; but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow." Is there a hint here that this devoted servant of Christ had no business to be sick? Instead of that, his raising up is spoken of as a signal act of the mercy of God. Means may or may not have been used, but the point is, neither Paul nor Epaphroditus looked upon the healing as something they *had a right to* (as people often put it to-day), but simply as "mercy" for which they could joyfully thank God, but could not demand.

Whether Paul's thorn in the flesh was a physical infirmity or not has been questioned, but how else could it be *in the flesh*? At any rate the principle is the same. Did he demand its removal? He prayed thrice that it might be. Then the answer came—not that it would be removed, but, "My grace is sufficient for thee; for my strength is made perfect in weakness." Then he exclaims, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12: 7-9). Is there much glorying in *infirmities* among those who advocate "divine healing" in our day? Instead of that they generally regard infirmity, weakness, or ill-health as a matter of which to be ashamed, and as evidence of low spirituality, or weak faith. The apostle Paul would appear

contemptible in their eyes if he could come among us again in the infirmities of which he speaks. He knew nothing of "opening his mouth and breathing in the resurrection-life of the glorified body of Christ, communicated by the Spirit," as I once heard a healing teacher put it. No, he had learned that, "If Christ be in you, *the body is dead* because of *sin*" (Rom. 8: 10, 1st part). And thus he was content to add his groans with those of the groaning creation while "waiting for the redemption of the body" (vers. 19-24).

The *present* redemption of the body is quite prominently insisted on by those who advocate the doctrine I am seeking to refute. Paul knew nothing of it. To him it was future, and referred to the time when Christ "shall change our vile body (or, the body of our humiliation) that it may be fashioned like unto His glorious body," etc. (Phil. 3: 21).

Of another servant he writes, "Trophimus have I left at Miletum sick." I have heard it confidently asserted that Trophimus must have been in a backslidden state or he would certainly have been healed. God does not say so. He was sick, and Paul says nothing of his privilege to claim healing, nor did he heal him himself, but left him to learn in the presence of God whatever precious lessons his illness might be intended to convey.

In James 5: 14-16 we read, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." In every point, this

passage is directly opposed to the present healing system; yet, strange to say, it is frequently glibly quoted as though it really supported it. Let us see.

In case of sickness what were they to do? Call in some brother or sister who is known as a healer, or supposed to be a remarkable person as to faith? Not at all; "Call for the elders of the church." Is this ever done to-day? Never! Why? Because in the present disordered condition of things it is absolutely impossible to find elders of *the* Church to call in. Man-made elders of one or another sect will not do. God-appointed elders of the Church composed of all believers alone could meet the conditions. Of such we read in Titus 1: 5-9, as also 1 Tim. 3: 1-11; but who has authority to ordain them to-day? Titus had, but Titus is gone. If any one else has, let him show his credentials. The fact is, only an apostle or an apostolic delegate ever had such authority. As we have neither the one nor the other in the Church on earth now, as a logical necessity we have no *officially* recognized elders either.

Now this consideration should prepare one to expect that the passage in James cannot be fully acted upon to-day, and a careful examination of the epistle only confirms this. It was God's last word to "the twelve tribes" (chap. 1: 1), to whom promises of healing had been given in the Old Testament, and as such it is quite in keeping that it instructs them as to this in the new order of things. James is the bridge between Judaism and Christianity, and to be properly understood must be so looked at; else how can we account for verse 2 of chap. 2, where the word translated "assembly" is really "synagogue," and has no reference to the properly *Christian* company?

It is well to remember also that since then the ruin



of the Church has come in. All is now in confusion; hence the power that wrought in the beginning is in great measure withheld now.

If, however, these considerations do not seem clear, a more important point yet is this. In James 5 no account is taken of the exercise of the faith of the sick one—only of the faith of those who pray for him. Is this true among divine-healers now? Is it not just the opposite with them? They excuse all their failures to heal by lack of faith on the part of the patient, which clearly shows that their entire system is different from that referred to here.

If any *can* act on James 5, and through their prayers healing be granted the afflicted people of God, we can only wish them God-speed; and doubtless the sixteenth verse is one of wide enough range to apply to all. There is nothing official about it. Tried saints in all ages since the Cross have proved the blessedness of it, but it is no question of faith on the part of the sufferer.

Another misapplied Scripture with the healers is Matt. 8:16, 17, “When the even was come they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses.”

An awful doctrine has been founded on this: that Christ bore *on the cross* our sicknesses as well as the judgment due to our sins. I say *awful*, because this would imply that He was Himself, as I heard a leader among them say on one occasion, “filled with every loathsome disease, and a living mass of corruption on the cross.” Worse was said, which I shall not repeat. Alas, how little do such realize the meaning of

their Satan-inspired words. "Neither wilt Thou suffer thy Holy One to see corruption" was true of that precious, "prepared" Body—in life as well as death. But in no other way could He have really made atonement for sickness; and if He has so done Christians could no more be sick than be judged for their sins.

The passage quoted by Matthew from Isa. 53 does not state this however. It says the fulfilment took place as He healed the sick during His life, in the exercise of His gracious ministry—not on the cross. He never healed a person that He did not bear, in His deep sympathies, all that the afflicted one suffered.

I think it unnecessary to say more. The words of Jesus Himself imply clearly that sick people need a physician (Matt. 9: 12), nor does He forbid a human one. Such an one was "Luke, the beloved physician" (Col. 4: 14). On the other hand, His word is ever true, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7).

H. A. IRONSIDE.

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## CORRESPONDENCE

"I am returning the letters and thank you most sincerely for letting me read them, as it made me very happy.

"The times are so sad now. Nothing but war. Many of the young men whom I once taught are enlisting. If I did not have "the Truth" now, I do not know how I could stand life's sorrows. Isn't the Bible a beautiful book! I never appreciated it before. It is just as it says in the Book of Ruth, "handfuls of purpose" are let fall for the gleaner. It would seem that I have been blind. Isn't it true that one cannot *inherit* spiritual truth, cannot be *made* to receive it as a child is made to learn a lesson; cannot

*imitate* another's belief; cannot be *inspired* by some one else's happiness; but has to *see* for himself! And what does he see? CHRIST—the Way, the Truth, and the Life!"

May everyone of our readers find indeed God's book "a beautiful book"—a *precious* book, an *enlightening* book, "making wise the simple" and leading the soul into what is *truly* LIFE—life according to God, not the vain show which so many make it.—[ED.]

## ANSWERS TO CORRESPONDENTS

QUES. 10.—Will you please give in *Help and Food* a brief statement of your reasons why a true Christian should not engage in war?

ANS.—A true Christian is one who is "born of God" (Jno. 1: 12, 13) and a follower of the Lord Jesus Christ. Of such the Lord Jesus said, "They are not of the world, even as I am not of the world" (Jno. 17: 16). Our "citizenship is in heaven," therefore "from whence also we look for the Saviour, our Lord Jesus Christ, (Phil. 3: 20). "As *strangers* and *pilgrims*" here on earth, our conduct towards Governments is outlined in 1 Pet. 2: 11-17, and Romans, chapter 13.

Please note that as "*strangers* and *pilgrims* our conduct is to be respectful to the authorities, and to pay tribute, customs, etc., but there is not one word as to how to *rule* or *take part* in earthly government.—Why? Because a Christian in the place of rule on earth would be out of his place, being a citizen of heaven, and a stranger and pilgrim on earth. Now kings and rulers call upon *their citizens*, not upon "strangers," in their warfare with other powers. With this the Christian should have nothing to do. For how could the Christian who is called to "walk in love," and to "love his neighbor as himself" (Rom. 13: 19), smite to death his fellow-man because Governments are at war, whilst he himself is a stranger and pilgrim here?

QUES. 11.—Will you please answer this question in *Help and Food*.

Is it right for a Christian to carry insurance on his life, his automobile, or property? I put this question to three brethren. One said, "It would be lack of faith to insure anything—trust God." Another said only lack of means prevented him insuring his car. Another said it was good business policy to insure: that a man was not providing for his own that did not carry insurance on all—his life included.

ANS.—The first and last answers to your inquiry from three brethren are each correct from their different points of view. (1) If our trust is *really* in God, not only for our soul's salvation but for the present needs of this life, and God's care is such as our Lord expressed it in Matt. 6: 26-34, what else need we have? Will an Insurance Company make it more secure? (2) On the other hand, if God be left out, or if He does not care for our needs as to this life, it is only common prudence to provide against possible or probable future needs.

The world has provided various ways to avoid a *felt* dependence upon God. Surely none will contend that it has helped *faith*; and "without faith it is impossible to please Him" (Heb. 11: 6).

QUES. 12.—Please explain through *Help and Food* what is meant by, "The idols of Egypt shall be moved at His presence." (Isa. 19: 1).

ANS.—Exodus 12: 12 points out the meaning. Egypt was filled with idolatry. Not only were the sun and the Nile worshiped as benefactors of Egypt, but the frog, the crocodile, cats, beetles, etc. were revered as connected with some divinity. Every city and town was dedicated to its special god and protector. Hence when God's judgments fell upon Egypt, their *gods* were smitten before the eyes of the Egyptians, whom their gods could not protect.

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## NOTES

Thus is characterized the "A Poisoned World" world's present condition, by Ex-President, Mr. William Howard Taft, in the *National Geographic Magazine*, in speaking of the principles by which leaders of a great nation have wronged multitudes and filled the world with heart-rending scenes of sorrow.

He says:

"The doctrine preached openly in the philosophy of that country was that there is no international morality; that there is no rule by which a nation may be governed except that of self-preservation, as it is called, which means self-exploitation over the ruins of other civilizations, of other peoples and other nations.

"So deftly has that conspiracy been carried on that the minds of a great people—a people that have demonstrated their greatness in many fields—have been poisoned into the conviction that it is their highest duty to subordinate every consideration of humanity to the exaltation and the development of military force, so that by that force they can take from the rest of the world what is needed to accomplish their destiny, at whatever cost of honor or principle.

"I yield to no man in my admiration for most of the qualities of the German people *except* this obsession that they have been given through the instilling of that poison in the last fifty years."

As examples of how and what these principles have wrought, we quote from the report of Mr. Frederick Walcott, speaking of the Red Cross' unprecedented needs in its efforts to relieve vast and unspeakable misery. He says:

I want to impress upon you what that system stands for, and what it is costing the world in innocent victims.

I went into Belgium to investigate conditions, and

while there I had opportunities to talk with the leading German officials. Among others I had a talk with Governor-General von Bissing (who died three or four weeks ago at 72 or 73) . . . a man steeped in "the system," born and bred to the hardening of heart which that philosophy develops.

I said to him, "Governor, what are you going to do if England and France stop giving money to purchase food for this people?"

He answered, "We have got all that worked out for weeks, because we have expected this to break down at any time. Starvation will then grip these people in 30 to 60 days. Starvation is a compelling force, and we would use that force to compel the Belgian working-men—many of them very skilled—to go into Germany to replace the Germans, so that they could go to the front and fight the English and the French. As fast as our railway transportation could carry them, we would transport thousands of others, fit for agricultural work, across Europe into Mesopotamia, where we have huge irrigation works, and, with water, that land will blossom like a rose.

"The weak, the old, and the young remaining, we would concentrate before the firing line, put firing squads back of them, and force them through that line, that the English and French could take care of their own people."

All this was direct, frank reasoning. It meant that the German Government would use *any* force in the destruction of any people, not its own, to further its own ends.

I had never thought in such terms. I had read von Bernhardt and others, but I had not believed them; but the truth of it all began to dawn upon me.

After that some German officials asked if I would not go to Poland, as the situation there had got the best of them. There, some three millions of people would die of starvation and exposure if not fed between then and the next crop—last October. "If that thing goes on it will demoralize our troops," they said—again that practical reasoning.

I went into Poland under the guidance, and always in the company, of German officers—many of them high offi-

cers on the general staff. I briefly give you what I saw there, and again what that system stands for.

By the collapse of their great fortification at Lodz, the whole Russian line (300 miles long) collapsed; . . . it retreated through Russian Poland 230 miles, clear into Russia. I motored along those roads, two running toward Petrograd, and one toward Moscow. They were all in very much the same condition. The German officers and the Poles who were with me agreed that, in about six weeks' time, approximately one million people along this Moscow road were made homeless; of these at least four hundred thousand died in the flight along that road.

As I motored along that road, only a few weeks after that terrible retreat, I began to realize what had happened. Both sides of the road were completely lined for the whole 230 miles with mud-covered, rain-soaked clothing. The bones had been cleaned by the crows which are in that country by countless thousands. The Prussians had come along and gathered the larger bones, useful to them as phosphates and fertilizer. The finger bones and toe bones were still there with the rags. The little wicker baskets that hold the baby were there by hundreds upon hundreds. I started to count them for the first mile or two, but gave up because they were so many.

We saw no building in that whole 230 miles. *All* had been destroyed—nothing but bare, black chimneys; no live stock—no farm implements.

I saw between fifty and sixty thousands, of the six or seven hundred thousand refugees, gathered about barracks hurriedly put up by the Germans. They were lying on the ground in broken families, with one starvation ration a day, dying of disease, and hunger, and exposure. They had not had their clothes off for weeks; buttons were gone, and their clothes had to be sewed on. There were no conveniences of life, and the filth was indescribable.

Going back to the cities where the destruction was not so awful, mothers and children were leaning against buildings or sitting on the sidewalks, rain-soaked, and

too weak to take bread that might be offered them. All the wealthy people of Poland were giving everything they owned to save their nation.

One day a Pole, head of the Central Relief Committee, wealthy before the war, but who had given everything he possessed to save his people, showed me a proclamation of the German Governor-General, in Polish, which he translated for me. It made it a misdemeanor for any Pole having food to give it to any able-bodied Pole who refused to go into Germany to work. The "system" had put it up to each head of any family to go into voluntary slavery, knowing it would be to work in a German factory, sleep on the floor, and the money earned would be taken for the food he ate, leaving his family in starvation, and unable to hear from or communicate with them.

I went to the Governor, and asked him what this meant. He said, "I don't know; I have to sign so many of these things. Go to the Governor-General of the Warsaw district; he will tell you."

I went there, in a rage. He told me these were the facts. I arose and said: "General, I cannot discuss this thing with you; but it is worse than anything I ever heard of. I did not suppose any civilized nation would be guilty of such a thing"; and I started to go out.

He said, "Wait a minute; I want to explain this thing to you. We do not look at it as you do. Starvation is a great force, and if we can use it to the advantage of the German Government we are going to use it. Furthermore, this is a rich alluvial country. We have wanted it for a long time; and if these people die off through starvation, perhaps a lot of Germans will overflow and settle here; and after the war, if we have to give up Poland, the liberty of Poland will be settled forever, because it will be a German province."

What is true in Poland is true in Serbia and Roumania. In Serbia, approximately three quarters of a million people have died miserably. In Roumania some six hundred thousand were murdered in cold blood by Turkish troops officered by Germans.



O reader, these are almost too painful scenes to recount, and you may justly ask, Why do it? Well, just this—though painful in the extreme, it should be a solemn lesson taken to heart. You remember that only five years ago it was confidently affirmed by many intelligent, cultivated and influential people, that the age of wars was past in this civilized and progressive age; that present intelligence and culture would not permit it, and that all international differences would be settled by a court of arbitration in the Peace Palace at the Hague, prepared for this very purpose. A world-wide peace, with ever-increasing progress, development, affluence and a general uplift was the outlook—*with God left out*. Behold, how in one hour all this has crumbled! The most “civilized” nations have used the most diabolical means by land, by sea, under the sea, and in the skies, wantonly to destroy foes and innocents alike!!

God has been mocked, His Word denied or flouted by the very ones that had profited through the emancipating power of the truth, and God has withdrawn His restraining hand, leaving man to prove the bitterness of his own ways. Oh, that the afflicted nations might turn to Him with sackcloth and ashes!

Alas, the dream of a world-peace by human arrangements, by “democratizing” the world—not by turning to God—is *yet* held up as the encouraging and bright prospect “after this war.” May God put forth His hand to stay the stream of blood and misery following: but, Christian, let us not be deceived; He who cannot lie has said, “As it was in the days of Noah . . . and as it was in the days of

Lot . . . even thus shall it be in the day when the Son of Man is revealed" (Luke 17: 26-30). Of the days of Noah we read, "The earth also was *corrupt* before God, and the earth was filled with *violence*" (Gen. 6: 11), and in all Sodom not ten righteous persons were found (Gen. 18: 32).

Let us then, in love to our fellow-men, like Noah, be "preachers of righteousness"—warning them of coming judgments, seeking to save them with fear, "pulling them out of the fire," whilst keeping ourselves in the love of God, and "looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21-23).

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## LESSONS FROM THE LIFE OF ABRAHAM

LOT now becomes the occasion of trial to Abraham (chap. 13), as the famine in the land had lately been. But the lesson gotten through his going down into Egypt has borne its precious fruit, and Abraham's faith triumphs, I may say, to admiration. The very style in which he gives this trial its answer seems to say, that he will return fourfold to the life of faith for that which nature had so lately taken away from it. The herdmen of these two brothers, the elder and the younger, cannot feed their flocks together. They must separate. This was the occasion of a new trial. But "Let Lot choose," is Abraham's language. In a fine sense, he will act on the divine ways of Genesis, "The elder shall serve the younger." Lot may choose, and leave Abraham what portion he please. The well-watered plains may be Lot's;

Abraham can trust the Lord of the earth in losing them. He may have to *dig* wells instead of *finding* them; but it is better to dig for them in the strength of God, than to find them in the way of covetousness; better to wait for them in Canaan, than to go after them again down to Egypt.

This is beautiful recovery. And in this way will faith, at times, exercise judgment on unbelief, and clear itself. And now the Lord visits him, as He had not, as He could not have, done in Egypt. The God of glory, who had called Abraham into Canaan, could not go with him into Egypt: but to the man who was surrendering the best of the land to a younger brother, in the joy of restored confidence in God, He will delight to show Himself.

Where are *we*, beloved? I ask: Where is our spirit? On which road with Abraham are we at this moment travelling? Are we knowing Egypt in the bitterness of self-reproach, or a regained Canaan in the joy of God's countenance? Is it a walk with God we are taking every day? The life of faith knows the difference between the checks of the worldly mind and the enlargements of the believing mind.

But there is more than this. In this variety of action in the life of faith, we notice its *intelligence* in the mind of Christ, or the spiritual sense which discerns things that differ, which has capacity to know times and seasons according to God. This fine endowment of the saint we find in Abraham, in the next passage of his history—in the battle of the kings, in chap. 14.

Whilst that was a mere contest between kings, Abraham has nothing to say to it. Let the pot-

shepherds strive with the potsherds. But as soon as he hears that his kinsman Lot is involved in that struggle, he stirs himself.

Everything is beautiful in its season. There is a time to build, and a time to pull down. There was a time for Abraham to be still, and a time for Abraham to be active; and he understood the time. Lot was taken prisoner; and the kinsman's part was now Abraham's duty. The battle-field in the vale of Siddim shall be his now, as the tent had been his till now in the plains of Mamre.

Excellent and beautiful indeed in a saint is this intelligence of the mind of Christ, and beautiful is everything in its season. Out of season the very same action is defiled and disfigured. For the success of an action is not enough to determine its *character*; it must be *seasonable* likewise. Elijah, from his elevation, may call down fire from heaven on the captains and their fifties, but it will not do for the companions of the lowly, rejected Jesus to act thus on the Samaritan villages. It is only in its season that anything is really right. How was the garden of Gethsemane (made sacred as it was by the sorrows of the Lord Jesus) disfigured by the blood which Peter's sword drew there! What a stain on that soil, though the power of Christ was present to remove it! When vengeance is demanded, when the trumpet of the sanctuary sounds an alarm for war, vengeance will be as perfect as grace and suffering. It is for God to determine the dispensational way, and to make known the dispensational truth. That being known, the life of faith is just that which is according to it. "The duties and services of faith flow from truths entrusted. If the

truths be neglected, the duties or services cannot be fulfilled." And the good pleasure of God, or His revealed wisdom, varies in changing and advancing ages.

This is much to be observed; for the distinguishing of things that differ, and the rightly dividing of the word of truth, is expected, among other virtues, in the life of faith. Abraham was endowed with this fine faculty. He knew the voice of the silver trumpet; when to gather to the tabernacle, as it were, and when to go forth to the battle.

Two victories distinguish our patriarch at this time—one over the armies of the kings, and one over the offers of the king of Sodom.

The first of these Abraham gained because he struck the blow exactly in God's time. He went out to the battle neither sooner nor later than God would have had him. He waited, as it were, till "he heard the going in the mulberry trees." Victory was therefore sure; for the battle was the Lord's, not his. His arm was braced by the Lord; and this victory was as that of later ones—of a sling and stone, or the jaw-bone of an ass, or of a Jonathan and his armor-bearer against a Philistine host; for Abraham's was but a *band* of trained servants against *the armies* of four confederated kings.

The second, still brighter than the first, was achieved in virtue of fellowship with the very springs of divine strength. The *spirit* of the patriarch was in victory here, as his *arm* had been before. He had so drunk in the communication of the King of Salem—had so fed on the bread and wine of that royal, priestly stranger—that the king of

Sodom spread out his feast in vain, for the soul of Abraham was in the fellowship of Heaven.

Happy soul, indeed! Oh, for something more than to trace the image of it in the Book! Zaccheus, in his day, was a son of Abraham according to this life and power. Zaccheus so drank in the joy and strength of the presence of Christ, that the world became a dead thing to him. He had sat at table with the true Melchizedek. Jesus had spread a feast for His host at Jericho as He had in other days for Abraham in the valley of Shaveh; and, strengthened and refreshed, this son of Abraham, like his father of old, was able to surrender the world. "Behold, Lord," says he, "the half of my goods I give to the poor, and if I have wronged any man of anything by false accusation, I restore him four-fold." He could give Abraham's answer to the king of Sodom, for he had Abraham's refreshment from the King of Salem.

Surely, beloved, this is the way of victory in all the saints. The springs of strength and joy are found in Jesus. May you and I be able to look at Him and say, "All my fresh springs are in Thee." "This is the victory that overcometh the world, even our faith."

J. G. BELLETT.

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# REMARKS ON EVANGELIZATION

BY J. N. DARBY

I SHOULD be greatly grieved if “brethren” ceased to be an evangelizing company of Christians. Indeed, they would fade in their own spiritual standing, and probably get sectarian—not in theory, but in practice, because the enlarging principle of love would not be there. Thank God, it is not yet so. But *grace* alone can maintain the testimony. I confess I feel a sort of envy of those whom God has called to evangelize. My want of courage keeps me humble, but it would be better to be humble without it. But our part is to be where God calls us, and I trust I am ready to feed, if it be given me, the weakest of the flock, and count it a privilege. To souls getting peace and liberty, God has blessed me, but comparatively little in *awakening*, though He has also, where I have served in this way.

God is not always awakening souls in a marked way: it is done in a place, and ceases; but souls may be converted afterwards. An awakening may again occur through other means; another layer being reached, and by those morally nearer their state. The evangelist may have to go on elsewhere . . .

At the beginning, brethren were engaged (and pretty much alone) in the roughest evangelizing—fairs, markets, regattas, and everywhere in the open air. Gatherings grew up, and the care of them became needful, though evangelizing went on and was blessed—and in a measure is, in many places. Others since have occupied the field who

are really their followers under God. If even contention mix itself with this, if Christ be preached we ought to rejoice.

But the care of the scattered gatherings is most precious work, not altogether neglected, but the laborers are few. There is no reason why—should not exercise this local care for a time, and there is large room for it. If God still calls him to evangelize, he will find the craving after souls forcing him out to that work. At all times, we have to, as Paul says to Timothy, “do the work of an evangelist.” Those nearer the state of the unconverted are often more apt for it. This may be imperfection, but so it is; and if they don't go on, they grow little, and meet little the spiritual wants of these last days . . .

Evangelizing in Christendom is different from evangelizing in heathenism. In Christendom it is necessarily separative, and hence the need of wisdom in that work; but sorry indeed should I be if it were given up. There is joy and gladness in conversions, even in heaven. But making a fuss about them, and writing up the people, I dread. God indeed bears with many things; still the feebleness of the work is felt afterwards . . . I am the Lord's servant, desiring only His will; when my work is finished, there it ends, and He will gather His own people, in which I shall rejoice in that day.

The Lord be with you and keep you near Himself—humble and serving; but get more of Him than you spend in service . . .

*Dated, New York, February, 1875.*



## LEAD THOU ME

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O LORD, if e'er I need Thee  
It is just now,  
I pray let not *man* lead me,  
But only Thou:  
Thou only, Lord,  
Through Thy blest word  
Canst lead aright—  
By faith, not sight.

My path I would not choose, Lord;  
Choose Thou for me.  
There is too much to lose, Lord,  
Ah, hold *Thou* me.  
No strength have I,  
I must rely  
On Thee alone;  
Thy will be done.

Thy word's a lamp unfailing  
Unto my feet,  
To light my path, revealing  
All things unmeet.  
Oh may it shine  
With light divine,  
That I may see  
Each step with Thee.

I cannot walk alone, Lord,  
I am afraid.  
Thy guidance I must have, Lord,  
My timely aid.  
Let Thy peace rule  
Deep in my soul;  
While I lie still  
Show me Thy will.

Thy flock, O Lord, how scattered,  
How sadly torn!  
Yea, wounded, world-bespattered,

And laughed to scorn.  
O Shepherd, lead  
My feet, and feed  
In pastures green,  
By pools serene.

O Lord, I feel my weakness,  
In Thee's all power:  
Teach me, I pray, Thy meekness,  
In trial's hour.  
On Thee I'm cast  
And know, at last  
Thy will shall be  
Revealed to me.

For I would have no will, Lord,  
But only Thine;  
Thy joy I would fulfil, Lord,  
Thy joy divine.  
And Thy strong arm  
Shall shield from harm  
The while I rest  
Upon Thy breast.

Thy cross hath separated  
This world and me;  
It was anticipated  
For me by Thee.  
Then let it be  
The sign for me  
That Thou wilt guide  
O'er desert wide.

I put my hand in Thine, Lord,  
Oh, lead me still.  
Thou'st made the promise mine, Lord,  
Thou wilt fulfil.  
I pray Thee use  
As Thou shalt choose,  
And give me grace  
To run the race.

H. McD.

# THE BOOK OF JOB

(Continued from page 180.)

## SUBDIVISION 3.—*Job's closing monologue* (chaps. 27-31.)

The direct controversy closed with Job's reply to Bildad, chap. 26, but the sufferer has yet much to say before he has told out all his heart. The friends are apparently silenced, and he is left victor in the strife which has gone on so long. That there has been progress we have seen as we went along: on the part of the friends it has been a progress in failure to confirm their charges; with Job we have seen a progress upward, of faith laying hold on God in spite of all that seems so dark and inexplicable.

In this closing monologue we have the manifestation of Job's heart. He vindicates himself, refusing to acknowledge the charges of his friends, and by implication declares himself the possessor of the true wisdom—the fear of the Lord. He then reviews his past life of happiness, and contrasts it with his present degradation, and closes with renewed and complete protestations of righteousness.

This portion may be divided into three sections:

- (1) Assertion of integrity, in contrast with the wicked and his doom (chap. 27).
- (2) The wisdom which is above all price (chap. 28).
- (3) Self-manifested (chaps. 29-31).

There are certain elements of confusion in this monologue. The first part is much of the same character with what had preceded. The closing part is a sad conclusion—self-occupation, self-vin-

dication, self-righteousness. But imbedded between these two parts we have, in grand poetic beauty, a statement of what is wisdom, the true riches, unknown to the natural man. We cannot but feel that, with all he has yet to unlearn, Job has the elements of this wisdom. The root of the matter is in him, the pure gold is there, and the dross will soon be removed.

*Section 1.—Assertion of integrity, in contrast with the wicked and his doom (chap. 27).*

This chapter while forming part of the monologue, is closely linked with the reply to Bildad. We may consider it as addressed to the friends as a whole, a summing up of the controversy.

There are four main parts:

- (1) He maintains his righteousness (vers. 1-7).
- (2) The wicked's character contrasted (vers. 8-12).
- (3) The sure doom of the ungodly (vers. 13-18).
- (4) Driven away in his wickedness (vers. 19-23).

There is an apparent lack of evenness in this section, and some have thought a lack of consistency with what Job has previously declared. The self-vindication is familiar enough, but when he begins to describe the character and doom of the wicked, we might almost imagine that one of the friends was speaking. Indeed, the latter half of the chapter has been considered as the third speech of Zophar, inadvertently dropped from its place and inserted here, with chapter 28 as Job's answer! But there is not the slightest indication of any such disturbance of the text. It is a theory used to explain an imagined difficulty, a difficulty whose solution is found in the study of the chapter itself.

(1) Job declares that he will never surrender to the unrighteous charges of the friends. Boldly he declares that God has taken away his right (not as in our version, his judgment), that is, has acted unjustly toward him; He has brought bitterness into the soul of one who did not deserve it!

The next verse, 3, has been variously rendered. In the A. V. Job is made to say that so long as his breath is in him, he will persist in maintaining his righteousness. But many regard the verse as a parenthetical explanation; "for still all my breath is in me," etc. He is in full possession of his consciousness, and speaks the truth deliberately, as he believes. Such a rendering and explanation seems to accord with the original.

He will not allow himself to bear false witness; till he dies he will hold fast his integrity. His heart does not condemn him, and in the survey of his past life there is not a day whose record furnishes ground for reproach! "My heart reproacheth not any of my days." We must take this as the sober statement of one who had "lived in all good conscience." But there is a sound of self-righteousness which does not accord with the knowledge of one's self in the presence of God. Job is not *there* yet. It is the cry of an honest soul that does not fully see the light. Is there any unrighteousness?—it is in his enemy, not in himself. We see therefore that Job was speaking as between man and man.

(2) Job now turns to the end of the wicked. What hope has he when God cuts him off, and takes away his soul? What shall be the end of the man to whom God says, "Thou fool, this night thy soul

shall be required of thee?" Will God hear his cry when it is too late? Or has He not given the solemn warning, "I also will laugh at your calamity; I will mock when your fear cometh" (Prov. 1: 26)? Is it too late to call upon God when the present opportunities have been put off for a "more convenient season"—which never comes.

Is not all this self-evident? Job asks them. Do they not know the Lord's ways? Why then do they indulge in such foolish and wrong thoughts as they had expressed, and charge him (a man whose uprightness they knew, and who was conscious of his own integrity) with having a character like this which he describes?

Here we reach the explanation of the apparent change in Job's attitude. Hitherto he had withstood the friends in their contention as to the wicked, because they ever linked *him* with their descriptions. He will now take up the same language to show how impossible it was to confound such an one as himself with the wicked with whom they identified him. It becomes thus a most potent reply to their charges. He had dwelt upon the many exceptions to God's dealings with the wicked, because the friends were making such a wrong use of these dealings. The force of what he says comes out even more strongly in the next portion.

(3) He now goes into the terrible and irrevocable doom that awaits the ungodly, and, in language equal to that of the friends, tells how they will at last be overtaken.

"This is the portion of the wicked man with *God*." He has received wealth and pleasure and honor at the hands of man; but how different a heritage

will they get from the Almighty whom they have despised. Have his children multiplied? They are left to the devouring sword. Did they once live in luxury? They will come to lack bread, and those who survive them will be swallowed up by death, and without friendly lamentations—"Their priests fell by the sword, and their widows made no lamentation" (Ps. 78: 64).

Job thus dwells upon a sorrow in some respects similar to his own, and yet how different. He too had been bereft of his children, but was it as under the retributive wrath of God? And did Job act as these wicked men whom he here describes? *They* may gather silver and wealth as the dust, only to have the righteous enjoy it—"The wealth of the sinner is laid up for the just." Was Job's case thus? Had the righteous obtained the wealth which once was his? The grand dwellings of the ungodly, like the frail tenement of the moth, shall crumble into nothingness, or be as the watchman's transient booth, "as a lodge in a garden of cucumbers." The fact that Job can speak thus of the perishing things of this world's greatness shows that he was conscious of a far different heritage for himself. Let moth and rust corrupt, he seems to say that he knows he has a better and more enduring substance.

(4) He follows in his solemn description the course of the wicked to the end. The rich man lieth down not realizing it is for the last time. He lies down in usual comfort, he opens his eyes upon a new day, but not to resume the old employments and pleasures. He opens his eyes only to pass away. Those eyes, so long closed to all that God

has witnessed, at last open to another world—"In hell (hades) he lifted up his eyes, being in torment."

Terror, so long kept at a distance as the warning voice of conscience spoke, now sweeps down upon him; as by a tempest in the night he is carried away. God brings him down, and men rejoice at the removal of their oppressor.

Thus Job calmly describes an end which he knows is not his. What has made the difference? Is it not the faith which amidst all his distress has held fast to God?—a God whom he so little knew, and at whose afflictions he had repined.

(To be continued.)

S. R.

## PRAYER

**I**N the 14th chapter of John's Gospel, verse 14, our Lord says, "If ye shall ask anything in my name, I will do it." Are we getting those things which we ask? Are our prayers being answered? Or are we praying from day to day, because it is our habit, without looking for or receiving an answer to our petitions?

Many of God's dear people seem to be doing so. May we therefore search our hearts, and God's Word also, to find why it is so.

Our Lord's promise to answer the prayers of His people is positive, and large: "*Whatsoever* ye shall ask;" "If we ask *anything*;" "*All things whatsoever* ye shall ask;" "Ask *what ye will*;" "*Whatsoever* we ask," are the measure of our privilege in coming to God; and His promise to hear is equally positive: "That will I do;" "He heareth us";



"Ye shall receive;" "It shall be done," "We receive" (John 14: 13; 1 John 5: 14; Matt. 21: 22; John 15: 7; 1 John 3: 22). If the privilege of asking is large, and the promise to answer positive, what is it that hinders us from receiving what we ask?

It is because there can be on God's part no unholy answering to the prayer a Christian may offer, nor a disregard of His honor and glory.

When the mother of Zebedee's children asked for her sons positions of honor in Christ's kingdom, Jesus answered, "Ye know not what ye ask" (Matt. 20: 22). When Paul besought the Lord three times to remove the painful thorn which troubled him (2 Cor. 12: 7), his prayer was answered in quite a different way than he had expected. Israel's prayer to satisfy their craving in the wilderness, was answered, but it brought leanness into their souls (Ps. 106: 15). If God should hear every prayer offered, even by those who are His children, it would frequently be to their hurt instead of blessing. One would pray for wealth; another for position; another for worldly ease, etc. I have read of a celebrated general who always prayed to be successful in battle; and there have been Christians on both sides of conflicting nations each praying for the success of *their* armies, rather than with humiliation before God and confession of what has caused the conflict. So the apostle James says, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4: 3).

Very often God's people are not in a condition to have their prayers answered (Isa. 1: 15), and God refuses to hear them, that their condition may be

realized, and they be brought to repentance and brokenness of spirit—and this whether it be an individual or a nation. If my child is naughty and disobedient, and in that condition asks me for what may even be good for him, and which I *intend* to give him, I must withhold it for the moment, that he may realize his wrong-doing and seek forgiveness. So with us, God may refuse our request or delay His answer, that we may get in a right attitude before Him.

In those scriptures first quoted, which give us the broad promise of answer to our petitions, we also find the *conditions* for prevailing prayer.

In John 14: 13, "Whatsoever ye shall ask in my name, that will I do, *that the Father may be glorified in the Son.*" In 1st John 5: 14, "If we ask anything *according to His will,*" points to the character of prayer we should offer. We could not associate the name of the Lord Jesus Christ with anything of a worldly or a selfish nature. Our prayer must be only such as we can *rightly* attach His name to. To such prayers we have the Lord's promise that they shall be answered. F.

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IT IS POSSIBLE, for those who really are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand, and find them true.

IT IS POSSIBLE to cast all our care upon Him daily and to enjoy deep peace in doing it.

IT IS POSSIBLE to see the will of God in everything, and to receive it, not with repining and sighing, but with full resignation and joy.

IT IS POSSIBLE, by taking refuge in God and His grace, to become strong where our greatest weakness lay, with the blessed sense of His presence and power.

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## REVEALED, YET HIDDEN

**G**OD reveals Himself to faith, and "without faith it is impossible to please Him," or to know Him.

For centuries science has been making its boast that it is "seeking truth." Its real object, however, has mostly been to set truth aside. A naturalist, one at the head of his profession, told me recently, "Science explains no mysteries; it deepens them." Yet this scholar turned away contemptuously from the Word which explains what otherwise is a mystery to man, and offers Christ to meet all the sinner's need. Like Solomon, this scientist desired to know "the reason of things," but he had not come to Solomon's conclusion to "Fear God," in the remembrance that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccle. 12: 13, 14). This man had burrowed in the earth, had excavated in deserts, blasted into hills, dug up bones and shells, searched seas, and climbed into mountains, to find what the word of God settles perfectly with very few words. And at the end he was as far from settling one doubt, or establishing one permanent theory as to the origin of things, as he was before he began his labors.

And this is but one of a class in this peculiar and fascinating school, who are studying, toiling and spinning continually, and producing nothing but perplexing theories that satisfy none—not even themselves.

One of the features of the Bible is the contrast between the New and the Old Testaments, while

their moral teaching is found to be precisely the same when the soul, in humble dependence upon the Spirit of God, is made to see the character and object of each dispensation. One thing that has particularly impressed me is, that in the former the creatorial work of God is given a large and important place, while the New Testament is almost silent on that subject. What may seem to be a surprising silence in the New Testament upon the vexed question of the "origin of things" is of the deepest significance. Faithless inquisitors there were in those days as now; yet there is no record of any such questions being raised or answered in the New Testament.

And why should there be? Had not God at the very beginning of the Old Testament given an outline of the facts and order of His works in creation for man to follow the clues there given, and reverently inquire in the book of Nature into which God introduces him? To discuss or repeat them in the New Testament would only dishonor the Old. But "science" refuses to be so guided, and too often conducts its researches with a view to *contradict* what God has said. So it goes on building its theories which the next generation gives up, while seeking to establish new ones.

We might think that a chapter in one of the Gospels would have forever settled the strife and perplexities of Science; but Divine Wisdom would not permit this. To one who desired to have Lazarus return and testify to his brethren on earth, the answer is, "They have Moses and the Prophets; *let them hear them*" (Luke 16: 29). *God* has spoken; let men take heed; for He will not condescend to

the world's debate on such matters. Yet in grace our Lord let fall a word which, if accepted, might lead Science into the secrets which it so vainly endeavors to discover. "Consider the lilies," He said. The great Solomon in all his glory was not arrayed like one of these; and He adds, "If God so clothe the grass"—it is *God's* handiwork; the very same who in Gen. 1: 11 had said: "Let the earth bring forth . . . *and it was so.*" But Science, cursed with an unbelieving, yet itching mind, has expended God-given energies in the fruitless task of *disproving* truth!

And this scientific infidelity was never more active or pronounced than at present. Men of large means have placed their wealth in the hands of scholars who labor to construct a theory of creation, and the order of things "that were made," in the shells and fossils they are at such pains to collect and reconstruct.

In the vaunted "Origin of Species," as tabulated and arranged by Science, no place is given for an intelligent Creator. UTILITY is its foundation for spontaneous generation. The earth stored coal, because cold was to be experienced; salt, because there was need of preservation from corruption; it produced herbs, fruit, and vegetables, because hunger was to be satisfied. Variations are the result of climate and a blind instinct of self-preservation, and so on. How this instinct came about is "a mystery." Thus through a long and heartless series of reasonings the Creator is sought to be eliminated from all His works. But creation itself rebukes them. "Consider the lilies"? Who painted their stripes? Who formed their cups? Who gave

them their odor? Cattle do not browse them; man does not need them; if there was anything which the earth could have well done without it is the lily. Yet "Solomon in all his glory was not arrayed like one of these." *Why* expend all this splendor upon the useless lily? Why should not Science "consider" them? The striations of bronze and purple and gold, the pistils and stamens, the calyx and hood, the perfume and shape, may make such revelations of His truth that "Science", abashed and repentant, may fall before the Divine Majesty and own its folly and sin.

H. C. CHRISTY.

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## CORRESPONDENCE

"And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness. But when He saw the crowds He was moved with compassion for them, because they were harassed, and cast away as sheep not having a shepherd. Then saith He to His disciples, The harvest is great and the workmen are few; supplicate therefore the Lord of the harvest, that He send forth workmen unto His harvest" (Matt. 9: 36-38, *N. Tr.*).

What renewed soul can read such compassionate words as these without being moved in the inmost heart? Is not this inspired record a model for evangelization at all times? True, it is not for us in these times of ruin to go "healing every disease" of the physical man, but the soul's spiritual ills are still marvelously healed by the Holy Spirit through us.

We have now with us a dear sister whose conversion awakened me to pen these lines. Some three weeks ago we had the pleasure of seeing Mr. D. F., a travelling clerk, who preaches the gospel wherever he goes. At the hotel he gave out gospel tracts, and persuaded some girls of a shame-

ful life to read them. Some two or three days after one of them came to the meeting-room. He introduced her to us, and asked for prayers.

The next morning she was found reading her Testament and trying to sing a hymn. On seeing us she burst into tears. Then she began to relate the miseries of her soul, the sores of her spirit, and even the brands of sin in her body. We tried to soothe her by presenting to her the precious gospel of God's pardoning love. Her life has been changed, and it was a gladdening sight to see this girl attend all the meetings since that day. Being of some education and of a good family, we were very glad when she spoke of her wish to return unto her mother's, who lives some five hundred miles away. A collection was made among ourselves for her journey, and now she is on her way homeward. Is not this a case of "healing"? Ah, blessed Lord Jesus, would that we followed Thee a little more in this "compassion" for souls! What is John 3: 16 but the fullest expression of it? May this be our motto; and since "the harvest is great and the workmen are few," let us obey our Lord who asked us to supplicate for the sending forth of workmen unto His harvest. Let us not rest satisfied with helping the gospel with our money, but be ourselves seekers for souls.

J. P. RIBEIRO,

PARA, BRAZIL.

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The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which we are subject.

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"ASK, and it shall be given you; SEEK, and ye shall find; KNOCK, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7: 7, 8).

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## ANSWERS TO CORRESPONDENTS

QUES. 13.—Some people here say that the millennium is near, and that they shall live on the earth a 1,000 years. I am not clear on that subject. I know we are “a heavenly people,” but can't say positively that we shall not live on the earth during that time.

ANS.—The people you speak of confound Israel's hope with that of the Church. The word of God makes them entirely distinct. Those you speak of probably do not know the one from the other, but they are entirely different.

Israel's blessings were to be upon *earth* in their past history, as they will also be in the future, when God shall turn back a remnant of them to see their crime in crucifying their Messiah, and they will repent in dust and ashes. Isa. 10: 20–23 and Zech., chap. 13—and many other passages—speak of this. Isa., chap. 11, is wholly taken up with the restoration and blessing of Israel upon the *earth*—with such blessings as they have never known before.

The Church's hope and blessings are elsewhere, and different altogether. The Church comes into existence and is revealed only in the New Testament. The epistles addressed to the Church state positively that *our* blessings are in “the *heavenly* places” (Eph. 1: 3) where the Head of the Church, our Lord Jesus, is now glorified (vers. 20–23). “In my Father's house are many mansions,” He said, “I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that *where I am, there ye may be also*” (John 14: 2, 3). Clearly, that is not upon earth, but in heaven. The Church's place is *with Christ, where He is now*. Therefore it is written, “*Our citizenship is in heaven*” (Phil. 3: 20); and our dwelling-place is the *heavenly* Jerusalem, symbolically described in Rev., chaps. 21–22: 5.

It is true the heavenly saints accompany the Lord when He appears in glory (Col. 3: 4), “With His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel” (2 Thess. 1: 7, 8); but this being executed and the righteous kingdom established upon earth, the *heavenly* saints' abode is ever *with Christ* on high.



## NOTES

**Apostle and High Priest** "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession (confession), Christ Jesus" (Heb. 3: 1).

"No man hath seen God at any time;" but "the only begotten Son, who is in the bosom of the Father, *He hath declared Him*" (Jno. 1: 18). In Jesus, the eternal God has come to us, His glory being veiled in flesh. In Jesus we see, we hear, we learn who God is—His character, His ways, HIMSELF. "I and the Father are one," He said to the Jews. "He that hath seen Me hath seen the Father," He answered to Philip; "how sayest thou, then, Show us the Father?"

That we might better see Him, hear Him, know Him, the Holy Spirit has given us a four-fold view (as of a great monument seen from four different standpoints), a four-fold record of the life, teachings and works of this Sent One from the bosom of the Father. How we should eat His words, and meditate upon His ways as He opens to us the heart of God, the ways and purposes of God—the treasures of God! Consider, then, the Apostle of our *confession*—the revelation we have received of Him, the truth which we confess.

Now, in Christ risen and ascended, those begotten of God on earth are presented to the Father as the "brethren" whom He has sanctified and cleansed by His blood, whom also He represents before the Majesty on High. On the shoulders of Aaron, Israel's high priest, [and on the jewels of

the breastplate upon His breast were engraved the names of the sons of Israel.

Weary traveler, faint-hearted believer, see *thy* name engraved and borne there upon the heart and shoulders of *our* High Priest !

“O God, we come with singing,  
Because Thy great High-Priest  
Our names to Thee is bringing,  
Nor e'er forgets the least :  
For us He wears the mitre,  
Where “Holiness” shines bright ;  
For us His robes are whiter  
Than heaven's unsullied light.”

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**Holy hands** In 1 Tim. 2: 8, the apostle uses a significant expression in connection with prayer: “I will therefore that men pray *everywhere, lifting up holy hands.*”

To pray “everywhere” is in contrast, no doubt, to the Jewish custom of “going to the Temple to pray” (see Acts 3: 1; Luke 18: 10); this was according to Solomon's words at the dedication of the Temple (1 Kings 8: 33-49): “When thy people Israel be smitten . . . and shall turn again to Thee, and confess Thy name, and pray, and make supplication unto Thee in this house, then hear Thou in heaven, and forgive the sin of Thy people Israel.” But when He who was the glory of Israel was finally rejected by them, their house was also left finally desolate, and the Romans then razed it to the ground—not one stone was left upon another. The time is now come, as our Lord said to the Samaritan woman, when the true worshiper wor-

ships the Father *in spirit and in truth*. What "holy hands" are to be extended in supplication to "Him that is holy, Him that is true." "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24) — "Lift up holy hands, without wrath or doubting."

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## THE CHRISTIAN'S ARMOR

WE need to take "the whole armor of God" in order to be "able to withstand in the evil day, and having done all, to stand." There are special evil days. There are times when the power of the enemy is gathered against us in a very marked way,—after all, not the times in which we are in greatest danger. After success and joy of victory, there may be a carelessness brought in by the victory itself, which may allow us to fall as it were without a battle. When Gideon had defeated the hosts of Midianites and Amalekites, he falls without a battle at all by the ephod which he makes—a thing bred of the very place which God had given him. He has offered sacrifices before at God's command. This entitles him, as it seems to him, to intrude upon the functions of the regular priesthood, and this connects with the further and worse failure in his family afterwards. When he has refused the kingship in Israel for himself, his son Abimelech grasps it openly. Thus, when we

have done all, we have to stand. Nothing but the constant sense of our dependence upon Another, the watchfulness which comes from this consciousness of inherent weakness, will enable us to find constant success.

The details of the armor are then presented to us. First of all, our loins are to be "girt about with truth." "Truth," notice, comes here first,—the action of the Word; and what does it do for us? It girds the loins. It prevents our garments, our habits, as we may interpret it, hindering us. The power of heavenly truth upon our souls will make us, in our whole character here, simply as those who are passing through and not settling down. Our garments in that way will never be loose about us. The strife is constant. We must not expect rest. We have a rest, indeed, in Christ at all times, but that is another thing. The time of rest has not come. We are to be as soldiers of Christ, who, as the apostle says, are not to entangle themselves with the things of this world. When the enemy is meeting us with the darkness of this world, how important for us, first of all, to have this girdle about the loins!

Next comes the "breastplate of righteousness." The breastplate covers a vital part. If indeed there is not righteousness with us, the accuser has a fair means of attack. His pretension is that of Adonizedek (lord of righteousness). Righteousness is his constant plea before God when he would sift us, as he sifted Job or as he sifted Peter. If we are God's wheat, we must expect such sifting, which accomplishes, after all, as in Job's case and in Peter's, blessing for us; but at the same time it puts us to

the test. "Righteousness," let us remember, is practical consistency with our position and relationships, and thus if we are indeed heavenly men, this righteousness will be a very different thing from what the world would call such. The only righteous thing for us is to be *practically* what we are professedly in every thing; even the showing of mercy is only righteousness for those who have had mercy shown them, nor can righteousness exist apart from the love which we owe men at all times. Thus, the "breastplate of righteousness" is indeed important, and we see how the truth must have gone before it, to put us in the place which defines for us what practical righteousness must be with us.

Next, we have the feet shod for the way. We remember, as to Israel, how perfectly their feet were shod, how their shoes never wore out, spite of the flinty desert they were traversing all the forty years. Our feet are shod in a higher way. Our "preparation" is that which is wrought by the effect of "the gospel of peace." It is not a question of carrying the gospel to others. It is our feet that are shod with this "preparation;" it is a peace which God has preached to us in it, the peace with Himself, which gives peace, therefore, as to all things: "For, if God be for us, who can be against us?" It is this peace that arms the feet for all the difficulties of the way. What circumstances are there which are not in His hand? What difficulties can be too much for Him? The wilderness is still the wilderness. The trials and difficulties are there. They are best met in the consciousness of our being unable to meet them, but they must be met also with the faith that the God

of peace Himself is with us and that He will give us peace always, by all means. That is the Lord's word for His people: "In the world ye shall have tribulation, but in Me ye shall have peace." Here are shoes that never wear out. How blessed the experience of the way in which God has furnished us thus !

The body thus perfectly provided for, we still have need of the shield of faith "over all," as we should read. This is that practical confidence in God which should never fail us at all times, even in the midst of the sense of failure and the need of self-judgment. Let the armor be fitted to us as it may, there is always room for some apprehension, if we simply think about ourselves, that somewhere we may have left opportunity for the enemy; but the shield of faith covers all the armor. Confidence in God is our security and rest; only we must remember that the putting on of the armor comes first. There must be honest endeavor to have all right in this way. We must not try to shield a body evidently exposed; but when we have all apparently right, we have need still of that practical confidence which, let us notice, has for its object specially to "quench all the fiery darts of the wicked one." These "fiery darts" are indeed terrible weapons. The fire speaks of wrath, of judgment, and it is with this that the enemy would assail us. He is the accuser. His aim, as already said, is to bring distance in some sense between our souls and God. How great a necessity, therefore, to maintain this happy confidence in Him, which, while it does not excuse failure in the least, yet finds all its confidence in Him who has undertaken

for us. "All the fiery darts of the wicked one" can thus be "quenched" by the "shield of faith."

Besides this, we are to have the "helmet of salvation," not, as in Thessalonians, the "hope of salvation." There it is the world with which we are in conflict. Here it is the consciousness of a salvation already attained, which sustains us against the enemy. This is not a hope. It is a realized certainty. The helmet covers the head. We are preserved by it from blows which would rob us of what we rightly call "presence of mind." It is this presence of mind in the midst of perils which is the best kind of courage, and the salvation of God is that which may well secure it for us.

Then we have one, only one, offensive weapon, "the sword of the Spirit"—the word of God, as that which enables us to penetrate all the wiles of the enemy, to expose and baffle him. How impossible it will be to oppose that of which we are not positively sure whether it be his voice or the voice of God Himself! If there is any confusion as to this (and the great work of the enemy is to promote this confusion), of necessity we have no right to dismiss from our mind what may be merely his temptation. How much we want to be armed, therefore, by "the sword of the Spirit!" How we must have God's word furnishing us at all points if we are to be ready for every form of assault! But let us notice here, that it is "the saying" rather than the "Word;" that is to say, if we think of the Word of God, it is the whole book which He has put into our hands. What we want for the conflict, is the *special* word, the text which suits the occasion; that is what "the sword of the Spirit" really is.

It is the word of God as applied by the Spirit of God, used therefore, with the wisdom of God, as with our Lord in the wilderness, where always the special text is brought forward which decides what is before Him. But for this, let us remind ourselves again, we must be in the energy of the Spirit. The use of the sword requires practice and to be on the alert and watchful.

All this is closed with what John Bunyan numbers amongst the weapons. It is the weapon "all prayer," and it is very striking as coming in here, after all the high and blessed truth into which the apostle has been leading us through all the epistle. There is no text, perhaps, which insists so fully upon the necessity of prayer as that which we have here. "Praying at all times, with all prayer," and not mere prayer, but "supplication," that is, earnest beseeching, the soul thoroughly conscious of its need, and guided by the Spirit in that which we seek. How much prayer is there which is merely the contention of our own wills with God, which, however earnestly we may pour it out, leaves us rather exhausted with the contention than at rest in having made known our wants to Him !

—*From Numerical Bible, on Eph. 6: 13-18.*

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Nobody ever outgrows Scripture; the Book widens and deepens with our capacity and advance in the knowledge of God.

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It is hard for a man to pray according to God's will, if he does not live according to it. It is hard to trust God to answer our prayer if we have not a good conscience.

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## ARISE AND SHINE!

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

**A**RISE! for many all around,  
Under "the power of darkness" bound,  
Sigh for the light that *thou* hast found:  
Arise and shine!

Thou knowest not how near—how far—  
The limits of thine influence are;  
Then, like a heavenward guiding star,  
Arise and shine!

Some that have wandered far astray  
May find the "new and living way,"  
Led by thy life's inviting ray—  
Arise and shine!

"Thy light is come!" why hesitate?  
The Spirit's power will penetrate  
The gloom on every hand so great:  
Arise and shine!

No quick'ning light canst thou afford  
Save by "the entrance of His Word;"  
Then, in "the glory of the Lord,"  
Arise and shine!

Dost thou possess no talents bright?  
Think of the noiseless power of light;  
And if but *silence* be thy might,  
Arise and shine!

While death, with deep'ning shadows rife,  
Enshrouds this world of sin and strife,  
Let us who have the light of life  
Arise and shine,

And pour the beams of grace with all  
Their healing warmth on those who fall,  
Till they, constrained by love's sweet call,  
Arise and shine!

Lord, let our lives reflections be  
Of this "commended love," so free,  
And thus, as witnesses for Thee,  
Arise and shine;

For as we gaze "with open face"  
Upon the glory of Thy grace,  
We would, on our benighted race,  
Arise and shine!

And since we'll own Thee without fear  
When Thou in glory dost appear,  
May we in Thy rejection here  
Arise and shine!

Though men Thy light and love deride,  
Oh, let us not their glories hide,  
But, laying every weight aside,  
Arise and shine!

J. M. G.

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## THE BOOK OF JOB

(Continued from page 216.)

SECTION 2.—*The wisdom which is above all price.*  
(chap. 28.)

Continuing his monologue, Job next contrasts the doom of the ungodly rich, as described in the previous chapter, with the true riches, which can never be lost. The connection is clear, and the transition natural and striking. The opening part of the chapter describes the toil and care with which men search for the "delved gold," which so often brings but the "strife and curse which o'er it fall." He then passes on to the true riches—wisdom; where shall *it* be found? The search for it in earth or sea is vain; nor can all the wealth of

the world be compared with it. Where is this priceless treasure to be found? Even the dark shades of death can only witness to its existence, but do not tell how or where to secure it. It can only be gained through the revelation of God; not only in His works, but in His Word, He appeals to the conscience and heart of man. The whole passage is beautiful and noble in its conception and expression, and indicates that the one who speaks knows that blessed One whom he describes. This chapter would prove that Job could not be the hypocrite his friends would make him out to be.

The entire chapter however is outside the atmosphere of controversy. Job is not here seeking to maintain his righteousness, but, for the time at least, loses sight of himself, and breathes the pure air of truth, unmarred by the noxious fumes of self-righteousness and unbelief. We can but feel the moral elevation of it all.

The chapter may be divided into seven portions.

1. The treasures of earth (vers. 1-6).
2. The hidden treasure (vers. 7-11).
3. Not revealed by nature (vers. 12-14).
4. Its priceless value tested (vers. 15-19).
5. Its report (vers. 20-22).
6. The Revealer (vers. 23-27).
7. The Revelation (ver. 28).

1. Job is evidently acquainted with all the processes of mining, whether from the rich deposits in the Sinai peninsula, or the nearer ones of the rocky regions of Bashan and Syria. He knows and describes the difficult and dangerous search for these treasures of earth, the "gold which perisheth."

All this is knowledge acquired by man, who spares no toil nor danger to gain the coveted stores.

There is a mine for silver, the "current money with the merchant." How much labor is represented in that shining white metal used so largely in the East as the medium of exchange. Alas, of that of which it is a type (the redemption-price for the soul of man, Ex. 30 : 11-16; 38 : 25-28) men know little and care less. Of this however Job does not speak.

Gold, too, refined in the fire and made into ornaments of beauty and the kingly crown, men will travel to the ends of the earth for it. The true gold, the righteousness of God in Christ, is treated by most as valueless. Iron, so much needed in every department of labor, is laboriously prepared from the dust of the earth. Man labors for these earthly necessities, but forgets Him in whom alone is strength. Brass, or copper, with its unyielding strength, was and is melted from the containing stones; but the unchanging judgments of God are little valued by men.

In his search after these treasures, man delves into the dark recesses of the earth with his lamp, making an end to the darkness as he penetrates into the farthest extremities (rather than "perfection") of the mines, searching for those ore-laden "stones of darkness"—stones hidden in the darkness. The bowels of the earth are like the shadow of death, and often entomb the hardy miner in their depths, but nothing holds him back. Men will give their lives for gold. They are not content with the fertile earth yielding food for man's need; they tear it and search its depths as a fire burning and

destroying. Such seems to be the clear meaning of verse 5. It is wealth, gold, jewels, glory, that man seeks after, and for which he is ready to barter his very life and soul. A glance at the history of the mining camps of modern times will confirm all that is said by the patriarch. What covetousness, lust, violence, reign in these places, in the arid mountains of the West and the frozen land of Yukon. What a contrast to the peaceful pursuits of gathering the bountiful harvests God has provided upon the very surface of the earth. The typical and spiritual teaching here is very clear: "Having food and raiment (covering), let us be therewith content."

It is not meant of course that these precious things are sinful in themselves, nor that their proper use is not necessary. But the restless craving for them is significant of the poor heart of man, seeking for what can never satisfy. If he had but used the same earnestness in seeking for the true riches, how different would be the result. "My son . . . if thou criest after knowledge, . . . if thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord" (Prov. 2: 1-5).

2. This portion (vers. 7-11) has been by Delitzsch connected closely with the preceding, as describing the search after earth's precious stores, and part of it does go into further details; but the similarity of ver. 21 to vers. 7, 8, suggests that even thus early in the chapter Job is hinting at his main theme—the true riches. Verse 12 confirms this thought. We therefore accept it.

There is a way—another way than in the depths

of earth, or the loftiest mountain crags—the way of wisdom. We have seen that man does not get it in the mines; here it is unknown to the birds and beasts. As we see the eagle high in air, with vision far wider than ours, there may come into our hearts a longing to soar, like them, above the earth, and to see what we have not here.

But those heights do not reveal what man must know in order to be happy. The boundless deserts, where the proud lion roams unfettered by the fear of man, discloses no treasure which the heart craves. The hermits, “desert dwellers,” have failed to get peace to their souls by their fastings and immolation of the body.

Returning to the search for treasure, Job describes this fruitless quest in which man takes hold upon the rocks (possibly pebbles), and overturns the mountains. We see him washing and sifting the pebbles and sand, or blasting in the solid mountains. He cuts his way deep down, following the vein as a river in its course, and looking with greedy eyes upon the rich shining treasures locked up therein. If waters flow in, he finds a way to divert them, that he may pursue the hidden wealth thus laid bare.

Again we ask, why will not men labor thus for the “hidden wisdom?” Why will they not seek to sift it out as it lies so close by, or, if need be, in faith remove the very mountains of difficulty. If the sweeping rush of “the course of this world,” as a river, would engulf the true riches, why do men not stop it, or turn it from them, that they may possess themselves of this whose value is above all wealth? “He that seeketh findeth,” is still true,

though the seeking and the finding are different from what the toil for gold would indicate. The wisdom is hidden, the way to it is not known, because *God* is not known, and men will not hearken to Him.

3. But while man is told to seek, this wisdom is not found in nature, nor by human effort. The question is asked, Where is wisdom found? Where is the place where understanding has its abode? Man, frail mortal, knows not and has not the price to obtain it, for it is not found in the land of the living. If it were within reach, then some would be able to attain to it; some rich man would have the price to pay for it. But it is beyond man; "It is high, I cannot attain unto it." In the fathomless depths of the abyss—"the waters under the earth"—the call for wisdom awakens but the reply, "It is not in me." The wide sea, in all its vast expanse, holds not this priceless treasure. Nature, in itself, is powerless to furnish a simple clue to this heavenly, this wondrous good.

What then is this wisdom, of such infinite value, and yet so unattainable? We shall be told in a little while by the Author of it. It must suffice us here to say it is the knowledge of the truth, the nature of all things, obtained from God Himself; a knowledge which does not puff up, nor separate from God, but gives the soul a living principle of peace and joy in communion with Him. No wonder man would search and toil in vain for this priceless treasure.

And yet, when once God is known, we find all nature eloquent of Him. Those depths below and above declare His glory and power. The "great

and wide sea" tells of the depth of His wisdom, care and goodness. The earth, with its myriad forms of life, speaks of Him as the Author and maintainer of all life, from the lowest vegetable form up to the highest spiritual intelligence. The great creation psalm (104) declares this: "O Lord, how manifold are thy works! In wisdom hast Thou made them all: the earth is full of thy riches" (ver. 24). How sad it is to see men of vast knowledge, of profound reasoning powers, gazing into the glorious heavens and failing to find God or wisdom there, or analyzing the dust of the earth yet not perceiving Him who "wrought by weight and measure." Truly the words of the apostle state the solemn fact: "The world by wisdom (human knowledge) knew not God" (1 Cor. 1 : 21). How blessed it is then to have the true wisdom—"Christ the wisdom of God, and the power of God;" to know Him through that Cross which sets aside all of man's pride, his wisdom and his righteousness, and gives in its place the key to all truth—"the unsearchable riches of Christ."

We do but anticipate the full Christian revelation in speaking thus. If Job had not so wide a view, he at least had the germ of that to be revealed later on.

4. A thing of such priceless value is now tested by all that man counts treasure. Pure gold and silver, weighed out in unstinted measure cannot purchase it. The fine gold of Ophir, the precious onyx and the sapphire—"a king's ransom"—have no place here. Again gold is mentioned, along with transparent crystal—"pure gold, as it were transparent glass"—jewels as beautiful as rare; corals, pearls,



rubies—wisdom's price exceeds them all. The topaz of far off Ethiopia finds its lustre dim beside this bright jewel of God's glory. Nature is ransacked in vain to find something to compare with that whose price is above all earthly treasures. Would that men realized this, that they might find the one jewel of eternal value. All else is nothing without it.

“Were the vast world our own,  
With all its varied store,  
And Thou, Lord Jesus, wert unknown,  
We still were poor.”

5. But why speak of that which all searching cannot find, or wealth cannot buy? The question of verse 12 is repeated, not hopelessly, but to show man the futility of a merely natural quest. “Whence then cometh wisdom, and where is the place of understanding?”

“Stars o’er us are silent,  
Graves silent beneath us.”

And yet, had the poet but ears to hear, those graves would at least whisper back a hint that the present life was not all—that wisdom lies beyond time. “Destruction and death say, We have heard the fame thereof with our ears.” How true it is that those who consider their latter end are near to wisdom, ready to receive the revelation which God gives. This is the wisdom which cometh down from above, and is given to the meek.

6. We turn now from nature to its Author, from creation to God. He knoweth the way, and He alone can reveal it to man. Nor is it merely God as Creator, but as Revealer in the person of His Son

—"I am the Way, the Truth and the Life." He has said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and revealed them unto babes . . . No man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him." He it is whose all-seeing eye sweeps the heavens, who has given its weight to the viewless air, and its appointed proportions to the water, who sends the gentle rain, and with it gives a course to the lightning's flash. *He* has seen wisdom; nay, *He is* that Wisdom.

We cannot but be reminded of the grand passage in Prov. 8, in which this divine Person, the true Wisdom, declares His character and power. "When He prepared the heavens, I was there: when He set a compass upon the face of the depth; when He established the clouds above . . . then I was by Him as one brought up with Him; and I was daily His delight . . . And my delights were with the sons of men" (Prov. 8: 27-31).\*

7. What then is the true wisdom? What does God declare it to be? It is most significant that it is not *mere* truth, but truth applied to the conscience, truth which puts man in his true place,

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\*The similarity of this and other passages in Proverbs to portions of Job, especially the chapter we are considering, has given color to the theory that both books date from the same period, of *Chokma*, or wisdom. Taken reverently, the word of God allows such questions; but when men go further, and doubt the authenticity or authorship of books declared to be written by certain men, as Moses, Solomon, Isaiah, etc., faith turns from the whole as dangerous and unholy speculation. It is also significant that as second in the Experience Books, Job is closely connected with the *Chokma* writings.

and thus fits and enables him to receive what God has to say. The fear of the Lord (*Adonai*, the supreme Ruler and Master) is wisdom—the bowing in humiliation before Him in whose presence seraphim veil their faces, before whom Isaiah cried, “Woe is me, for I am undone.” This fear is not mere dread, but reverence, submission, worship. It includes repentance, as evidenced in the words of the thief: “Dost not thou *fear* God?” To know God thus is preparatory to and inclusive of the knowledge of His mercy and grace—for us the full knowledge of the gospel, and accompanying Christian revelation. It is not knowledge *of* God, but being brought *to* Him, and learning His grace and love. This is more than mere knowledge; it is the key to it; it is eternal life.

That Job could speak thus, shows that he had in some measure this wisdom, could not therefore be classed with the wicked. But how feebly had he grasped the great fact of which he had spoken. A little later this fear of the Lord will lead him indeed “to depart from evil”—from an evil heart and from *himself*. That was for him, as it is for us, the true wisdom. With this wisdom we can pass over the earth, or search beneath its depths, can cross the seas, or soar towards heaven, only to find God and His witness everywhere.

It is this moral character which marks out God's word as distinct from all other writings. It is addressed to the conscience of man, producing that “fear of the Lord,” which is clean, enduring forever.”

(To be continued.)

S. R.

## THREE LINKS OF LOVE

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Wait on the Lord: nor deem thy prayer forgot;  
Silent He may be, but He slumbers not.  
Power tarries; power can well afford to wait,  
The buds of promise will not blossom late.  
Joyous the Harvest Home will prove; but see—  
“Handfuls of purpose” now He drops for thee!  
His love attends thee while the days are dim,  
For “blessed are all they that wait for Him.”

Ps. 27: 14: Isa. 30: 18.

Trust in the Lord: His promise He'll sustain.  
He fainteth not; trust on, 'tis not in vain.  
Hast thou asked much? Ask more, and be more blest;  
“Much land remaineth yet to be possessed.”  
Let faith then claim her own as every year  
Silently passing tells the end is near.  
The leaves of autumn whisper as they fall,  
“His word for aye endures: trust Him through all.”

Josh. 13: 1; 1 Pet. 1: 24, 25.

Rest in the Lord: such sweet, secure repose  
Only an all-confiding spirit knows.  
Unbosom thy desire, and in His breast  
Thy suppliant heart will find her glorious rest.  
Oh, rest divine! no earth-born solace this!  
It is the wellspring of Heaven's depths of bliss.  
E'en here thy soul it richly will suffice,  
But oh, the fulness waits in Paradise!

Ps. 37: 7; 16: 11.

J. M. G.

## "POSSESSING OUR POSSESSIONS"

IN the much neglected little book of Obadiah there is a remarkable expression concerning Israel in the 17th verse, to which I desire to draw my reader's attention. "Upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall *possess their possessions*." It is this last clause that strikes one at first as rather singular. But is it not true of most of us in the present dispensation of grace, as of Israel generally in a previous age, that we do not possess *in a practical way*, those things which God has made our own?

When Israel were about to enter the land of Canaan, after their long wilderness wanderings, God declared He had given them all the land as their possession. Then, through Joshua, He afterward said: "*Every place that the sole of your foot shall tread upon*, that have I given unto you, as I said unto Moses" (Joshua 1: 3). All was theirs in *title*. It was the free gift of God's grace, not because they were stronger or better than the nations, but because of His loving unmerited favor.

To hold *title to* the land, however, was one thing; to *possess it* was quite another. The latter required spiritual and physical energy, confidence in God, and obedience to His word. Only thus could they drive out the seven nations of Canaan—enter upon and enjoy their inheritance. Indeed, they never did fully "*possess their possessions*." Not even in the palmiest days of Solomon did they have undisputed possession of all that God had given them title to enjoy. For though Solomon extended his

*sway* to the utmost limits of the territory promised to Abraham, the people did not possess themselves of the whole land. Solomon himself was misled by the heathen women he had married, building "high places" for the worship of their gods, thus incurring God's anger (1 Kings 11: 7-9), and forfeiting much he might otherwise have enjoyed.

But according to Obadiah, and the testimony of the prophets in general, a day is yet to dawn for Israel when "there shall be neither adversary nor evil occurrent," and they shall come into full possession of all that God hath spoken concerning the land and the people. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the nations which are called by my name, saith Jehovah that doeth this. . . And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them. . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9: 11-15, *R. Ver.*).

It is interesting indeed to connect this with the four closing verses in Obadiah: "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among them, and devour them; and there shall not be any remaining of the house of Esau; for Jehovah hath spoken it. And they of the South shall possess the mount of Esau; and they of the lowland, the Philistines; and they shall possess the field of Ephraim, and the field of Samaria; and

Benjamin shall possess Gilead. And the captives of this host of the children of Israel, that are among the Canaanites, shall possess even unto Zarephath; and the captives of Jerusalem that are in Sepharad, shall possess the cities of the South. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be Jehovah's" (Obadiah 18-21, *R. V.*).

Note the various peoples whose lands the house of Jacob shall possess in the day of Jehovah's power. The house of Edom (type of the flesh) will be completely subdued, and Israel shall possess their ancient fortresses. The plain of the Philistines, typifying, as the late F. W. Grant so strikingly put it, "the intrusion of natural men in spiritual things," will be added to Israel's unmolested portion, for all spiritual blessings will then be enjoyed unhindered by them. The field of Ephraim ("fruitfulness") will yield rich fruitage for Israel's enjoyment; the field of Samaria, where an imitation of Jehovah's worship was once set up, shall become the possession of those who worship in spirit and in truth. Benjamin shall possess Gilead, the rich pasture land on the east of Jordan, picturing for us God's natural gifts in earthly things, which we are called upon to use but not abuse, for all things are ours (1 Cor. 3: 22, 23). Looked at spiritually, it is a striking picture of the believer's present portion as one with Christ.

The extent of *our* possessions, in contrast to those of Israel, is set forth in three notable passages in the Epistles. In Ephesians 1: 3-14 we read: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in

heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of his grace, wherein He hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which He hath purposed in Himself; that, in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

In Col. 2: 10-12, we are told: "And ye are complete in Him; who is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein



also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.”

Finally, our possessions are summarized in a marvelous manner in 1 Cor. 3: 21-23: “For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours; and ye are Christ’s; and Christ is God’s.”

What a wonderful vista is here presented to the eye of faith. Like Moses on Pisgah, we can view the wondrous inheritance that is covenanted to us in Christ, but in how feeble a measure we have possessed our possessions! Israel only possessed what they trod upon in triumphant faith. We only possess what is ours in Christ as we appropriate what God has already declared to be ours.

In other words, all spiritual blessings have been made over to us by God; but only as we feed upon His word, as we receive it in the obedience of faith, do we actually “possess our possessions.” To every Christian is given, for instance, eternal life, forgiveness of sins, justification from all things, as present possessions, but how many of God’s beloved people go on for years doubting and questioning, simply because they have never, in the energy of faith, laid hold of these truths. And what liberty, joy, and blessing, come into the lives of such, when, for the first time, they turn away from self-occupation, and rest implicitly on the unchangeable word of the living God.

*All* believers are indwelt by the Holy Spirit, but how few have ever learned to give Him his rightful place in their hearts and lives, and so are

continually being defeated in their conflict with sin, and overpowered by the flesh, when they might live joyous, triumphant lives, did faith but lay hold of the blessed fact that the Holy Spirit dwells within, not merely to give assurance of salvation and comfort in the hour of trial, but to control us for God, and to give us practical deliverance from the enemy within, of which Edom of old was a type, according as it is written, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

To *all* believers God has given His holy Word. It is as much the inheritance of the simplest Christian as of the most learned doctor. Indeed, human learning, unless subjected to divine guidance, may prove a hindrance in understanding the Holy Scriptures. But alas, alas, how little have most of us ever entered upon this portion of our possession! Whole books of the Bible might as well have been left unwritten so far as many of God's beloved children are concerned. Precious unfoldings of the divine purpose and counsels many are as ignorant of as if they had never been revealed. It is as though one possessed a magnificent library and was content with looking at the bindings while leaving the leaves uncut. Here in the Word of God are "all things that pertain to life and godliness," everything needed to "thoroughly furnish the man of God unto all good works," but feebly we "possess our possessions" as set forth in this Holy Book.

In this connection it is of the greatest importance to remember that we never really know any truth that we are not walking in. The Scriptures must be translated into lives of practical holiness if we would, in any proper sense, possess them. We are

called to manifest the truth in love, and again we read of "holiness of truth." This is in accordance with the prayer of our Lord Jesus Christ, "Sanctify them through thy truth; thy Word is truth."

It is well to bear in mind that this is no merely negative thing. It must be distinctly positive. Testifying against evils is very different from walking in the truth. Fault-finding and denouncing others does not by any means show that one is himself living in the power of the Holy Spirit.

Our testimony must be positive; it must consist in maintaining the truth committed to us, rather than in merely fighting error, if we would truly "possess our possessions." May it be ours thus to appropriate and enjoy all that the Holy Spirit, through the Word, waits to make good to the willing and obedient.

H. A. I.

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## ANSWERS TO CORRESPONDENTS

QUES. 14.—Is King Darius spoken of in Ezra, ch. 6, the same as the one mentioned in Daniel, ch. 6?

ANS.—No; the Darius of Dan. 6:1 is "*Darius the Median*," mentioned in the last verse of ch. 5, who overthrew king Belshazzar and his Babylonian kingdom.

The Darius of Ezra, ch. 6, was called *Darius Hystaspes*; he succeeded Cyrus (who proclaimed liberty for the Jews to return to their land), about 40 years after "*Darius the Median*."

QUES. 15.—In 1 Cor., ch. 12, the apostle says, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" and in ch. 14 he says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Were they gifted so they could speak different languages without study of them, or were these gifts developed? In Acts 19, when Paul laid hands upon

those disciples, they spake with tongues and prophesied. Please explain through *Help and Food*.

ANS.—It is plain from Acts 2 : 4, 5, 8-12, that the miraculous gift of tongues was *immediately* imparted to the disciples by the Spirit of God coming upon them ; so that "the wonderful works of God" and salvation through the crucified and risen Christ were proclaimed to the devout Jews come from all parts of the world in the very tongue of the countries where they were born. God had miraculously broken up man's one language at Babel when they united in pride to "make themselves a name" and a centre of power (Gen. 11: 4); now He enabled His servants to proclaim *at once* the good news of a Saviour and salvation for all, *in their own tongue*. Had men heartily responded, the whole world might have possessed the knowledge of salvation within a year.

Note that the gift of tongues was not given them to call attention to themselves (as some poor, deceived and deceiving people now do, uttering strange noises without meaning) but to declare the wonderful things of God *in the languages of their hearers*. The Spirit of God forbids speaking in a language not understood by the hearers (1 Cor. 14 : 28).

QUES.16.—There is a movement here called "Our Day," devoted to collection for Red Cross work. The Committee sent a circular to all the churches requesting that a special collection be taken up for this purpose. It was also sent to the assembly here, and I stood against its being recognized by the assembly. I am anxious to have a word on this matter.

ANS.—We have a *corporate* and an *individual* place in the world. As individuals we have duties toward our fellow-men—to humanity as a whole. Eph. 4 : 6 points to this widest circle of relationship, as I understand : "One God and Father of all, who is over all, and in all." In this relationship we are to "do good to all" (Gal. 6 : 10)—to minister to the needs of all. We may do this directly, which is preferable, or indirectly, through the Red Cross, etc. Our Lord Jesus "went about doing good" (Acts 10 : 38)—healed the sick, fed the hungry multitude, gave to the poor.

As to the assembly, its testimony as such is to Christ crucified and rejected by the world, but owned of God and glorified. The assembly's offerings are connected with its worship and thanksgivings. It seems incongruous to use these offerings for the Red Cross or similar objects.

## NOTES

**The Signs of Israel, *not the Church*,** is the subject of the Times of Old Testament prophecies. The times of Messiah's coming *to Israel* was indeed given in Daniel 9 : 24, 25, but all those who have sought to compute the time of our Lord's return (or second coming) from these prophecies, to establish His kingdom upon earth, have *necessarily* erred. They have applied to the Church what belonged to Israel. The Church was an unrevealed mystery of God's purpose until the Holy Spirit sent by Christ glorified (Jno. 16 : 7) had come.\*

Ephesians 3 : 3 tells us positively by whom "the mystery" of the Church, the Bride and Body of Christ, was made known. The apostle Paul, Christ's chosen instrument for this revelation, tells us in verse 5, that "in other ages it had *not* been made known to the sons of men." And as to the length of time of the Church's continuance upon earth, it has pleased God to keep it to His own knowledge—*purposely*, may we not say—to *keep the Church in the attitude of waiting for her Lord*.

But if no prophecies have been given as to the set time of our Lord's return for His Church, according to His promise (Jno. 14 : 3), we have been warned of the moral conditions that would mark

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\*A helpful little chart on this subject will be found in the pamphlet, "The Mystery (the Church) and the Kingdom of Heaven," (18 cts. postpaid). It very clearly shows how the Church—the mystery, previously unrevealed—comes in while the prophecies and promises as to Israel are held in abeyance till Israel turns in repentance to the Lord whom they crucified.

the end of this dispensation of grace. Those conditions are outlined for us in 2 Tim. 3 : 1-7 ; 2d epistle of Peter, Jude, etc. Can anyone, whose eyes are in the least open to the truth, deny that we have been facing such conditions for some period of time already? God's path for those that fear Him, and seek obediently to walk with Him, is given us in 2 Tim. 2 : 15-23.

All this applies to the Church—not to Israel. Israel has been broken off the Olive Tree of privilege and blessing. They have crucified their Messiah, and are for the time *lo-ammi* (not my people), until the ingathering of the Church is complete, as Rom. chap 9 plainly declares.

Is there any sign that this restoration is near? In this connection the following from the N. Y. TIMES, of Nov. 9, is of interest and of deep significance :

#### BRITAIN FAVORS ZIONISM.

LONDON, Nov. 8, 1917.—Arthur J. Balfour, Secretary of State for Foreign Affairs, has written the following letter to Lord Rothschild, expressing the Government's sympathy with the Zionistic movement :

"The Government view with favor the establishment of Palestine as a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine."

Mr. Balfour adds that this declaration of sympathy with the Jewish Zionist aspirations has been submitted to and approved by the Cabinet.

*The Jewish Chronicle*, commenting on Mr. Balfour's letter, says :

"With one step the Jewish cause has made a great bound forward. It is the perceptible lifting of the cloud of cen-

turies; a palpable sign that the Jew—condemned for two thousand years by unparalleled wrong—is at last coming to his right. He is to be given the opportunity and means by which in place of being a hyphenation he can become a nation. In place of being a wanderer in every clime, there is to be a home for him in his ancient land. The day of his exile is to be ended."

Such an expression from the British Government naturally awoke general interest and great enthusiasm among the Jews generally. The same journal reports a few days later, thus:

The Provisional Zionist Committee yesterday sent a cable message of greeting and congratulation to the Zionist mass meeting which was held in London last night (Nov. 25), to celebrate the promise by the British Government to support the establishment of a Jewish State in Palestine. David Lloyd George, or some member of his War Cabinet, was to speak at the meeting, besides Lord Rothschild, Dr. Weitzman, President of the British Zionist Federation, etc., etc. The cable message from the American Committee read as follows:

"The hearts of millions of our people are filled with joy. The declaration of the British Government, approving the establishment in Palestine of a national home for the Jewish people is epochal. . . . The declaration is the beginning of the fulfillment of the centuries-old aspiration of Israel to re-establish the Jewish homeland. . . . The united Jewry of America will give the fullest measure of support to the practical working out of the plan."

Within the last thirty or forty years efforts have been made, first to obtain permission from the reluctant Turkish Government, and then to help Jewish colonies to settle in different parts of Palestine; but now, at one bound, it is proposed to re-establish the Jews *as a nation* in their own land! They will, of course, need guarantees of support to

secure national independency among powerful and not-much-trusted neighbors. Who will be the Guarantors, if not a coalition of Western Powers?

Thus the prospect looms up of what we read in Daniel 9: 27—a covenant to be made by the Roman Prince with Daniel's people (the Jews) "for one week" (the 70th *heptad*), but, alas, to be broken in the midst of the week, and then desolations shall be poured out upon the desolate people. Scripture informs us that it shall be, above all previous ones, the time of "Jacob's trouble" (Jer. 30: 7)—the time of tribulation for the returned Jews such as was not since the world began (Matt. 24: 21), and the direct cause of this tribulation is mentioned in verse 15 of Matt. 24 and Dan. 9: 27; while the *time* of its duration and its limit is mentioned in Dan. 12: 7-13.

Is the time come for the accomplishment of these things? We know not. There may be further preliminaries to them yet; and God means to keep us, His people, in the attitude of waiting for our Lord from heaven, to take us Christians, home to Himself.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"

"Blessed is that servant, whom his lord when He cometh shall find so doing. Verily I say unto you, that He shall make him ruler over all his goods" (Matt. 24: 45-47).

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## SAFELY SHELTERED

(Ps. 17 : 8.)

**H**IDDEN safely 'neath the shadow  
Of Thy shelt'ring wing!  
Joyous now, *of Thee*, blest Saviour,  
Let me sing.

Trembling oft before the shadow  
Of impending pain,  
Thy love's care amid my weakness,  
Proves true gain.

Felt by Thee is ev'ry burden  
Pressing on my heart;  
Linked with Thee, in bonds eternal,  
Who can part?

Roll on, then, ye waves of suffering,  
O'er this feeble frame!  
Love and strength are mine in Jesus,  
Still the same.

Saviour, let mine eyes not wander  
From Thy blessed face;  
Fearless then I'll meet life's billows,  
By Thy grace.

Soon I'll hear the "trumpet" sounding,  
And Thy welcome "shout,"  
Calling all Thy saints to meet Thee—  
None left out.

Here, O Lord, I'm but a stranger,  
Whilst I wait for Thee,  
Where they gave Thee for *Thy* portion  
But the "tree."

Boundless grace! *Thou* art our portion—  
God's beloved Son;  
Caught up soon, the Bride shall meet Thee  
Whom Thou'st won.

G. W. GRAY.

## "MY PRESENCE SHALL GO WITH THEE."

(Exod. 33: 14.)

"Thou art with me," said David in the Shepherd-psalm (23d). And how *His* presence turns night into day, and "sweetens every bitter cup!" And as the storm-clouds burst, and the winds of adversity blow, and the mariner sailing over life's tempestuous sea is at his wits' end (Ps. 107), how blessed to know that our Lord is near:

"Then are they glad because they be quiet; so  
He bringeth them unto their desired haven."

(Ps. 107: 30.)

In the various circumstances through which we pass, and especially in the troublous times in which we live, nothing can lift our souls above the trials of the way, or lift us above present circumstances, as the realized companionship of the Lord Jesus Christ. The valley of the shadow of death cannot terrorize the one who in faith can truly say, "Thou art with me." Nothing, and no one, can take the place of *His* companionship. He alone can fill and satisfy the heart.

Madame Guyon, who was imprisoned in the Castle of Vincennes, in 1695, has given her own experience of this; she says:

"It sometimes seems to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do but sit and sing. . . . The joy of my heart gave brightness to the objects around me. The very stones of my prison looked to mine eyes like rubies."

During her imprisonment she wrote:

"A little bird I am,  
Shut from the fields of air :  
And in my cage I sit and sing  
To Him who placed me there.  
Well pleased a prisoner to be,  
Because, my God, it pleaseth Thee.

"My cage confines me round,  
Abroad I cannot fly;  
But though my wing is closely bound,  
My heart's at liberty.  
My prison walls cannot control  
The flight, the freedom of the soul.

"Oh, it is good to soar  
The bolts and bars above,  
To Him whose purpose I adore,  
Whose providence is love !  
And in His mighty will to find  
The joy, the freedom of the mind."

"He giveth songs in the night." How sweet to prove Him, to learn what He can be to us in every exercise of the way. "That I may *know* Him" was the desire of the beloved apostle at the close of a most devoted life of service *for* Him. May this be our desire !

J. W. H. N.

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## ABIGAIL

(1 Sam. 25.)

THE case of this remarkable woman is full of encouragement and instruction to all who may find themselves cramped and hindered by unavoidable connections and associations. To all such, the history of Abigail simply says, Be patient, wait on God, do not suppose yourself void of all oppor-

tunity for testimony. The Lord may be much glorified by meek subjection, and will, assuredly, give relief and victory in the end. True, some may have to reproach themselves for having formed such connections, or entered into such associations; but even so, if the folly and evil are really felt, confessed, and judged before God, and the soul brought into an attitude of thorough subduedness, the end will be blessing and peace.

In Abigail we see one who was actually used to correct no less a personage than David himself. It may be that her course, up to the time at which the sacred historian introduces her to our notice, had been marked by much that was painful and trying; indeed, it could hardly have been otherwise, associated with such an one as Nabal. Time, however, brought to light the grace that was in her. She had suffered in obscurity, and was now about to be raised to an unusually high elevation. Few had seen her patient service and testimony, but many beheld her exaltation. The burden which she had borne in secret was about to drop off before many witnesses. The preciousness of Abigail's service did not consist in her having saved Nabal from the sword of David, but in keeping David from drawing the sword at all.

"Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him; and he hath requited me evil for good." This was terrible! And David was rashly taking himself out of the place of dependence—the only happy, the only holy place. Nor was it on behalf of the congregation of the Lord. No, it was to

avenge himself on one who had treated him badly. Sad mistake! Happy was it for him that there was an Abigail in the house of Nabal, who was about to be used of God to keep him from answering a fool according to his folly. This was just what the enemy desired. Nabal's selfishness was used by Satan to ensnare David, and Abigail was the Lord's instrument to deliver him.

It is well when the man of God can detect Satan's working; to be able so to do, he must be much in the presence of God, for there alone can he find light and spiritual power to enable him to cope with such a foe. When out of communion, the soul becomes distracted by looking at secondary causes, and subordinate agents, just as David was distracted by looking at Nabal. Had he paused to view the matter calmly before God, we should not have had such words as, "In vain have I kept all that this fellow hath in the wilderness;" he would have passed on and left "this fellow" to himself. Faith imparts real dignity to the character and superiority over the petty circumstances of this transient scene. Those who know themselves as pilgrims and strangers, will remember that the sorrows as well as the joys of this life are evanescent, and they will not be inordinately affected by either the one or the other. "Passing away" is written on everything; the man of faith must, therefore, look upwards and onward.

Now Abigail, by the grace of God, delivered David from the unhappy influence of the *present*, by leading his soul onward into the *future*; we learn this from her exquisite address to him. "And when Abigail saw David, she hasted, and lighted

off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said, Upon me, my lord, upon me let this iniquity be; and let thy handmaid, I pray thee, speak in thine audience, and hear the words of thy handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal; for as his name is, so is he; Nabal is his name,\* and folly is with him; but I thy handmaid saw not the young men of my lord, whom thou didst send. Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself *with thine own hand*, now let thine enemies, and they that seek evil to my lord, be as Nabal; . . . *for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord*, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul; *but the soul of my lord shall be bound in the bundle of life with the Lord thy God*; and the souls of thine enemies, them shall he sling out as out of the middle of a sling. And it shall come to pass, *when the Lord shall have done to my lord according to all the good that He hath spoken concerning thee, and shall have appointed thee ruler over Israel*, that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself; but when the Lord shall have dealt well with my lord, then remember thy handmaid."

We can hardly conceive anything more touching

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\* Nabal means *foolish, fool*.

than this address; every point in it was calculated to touch the heart. She presents to him the evil of seeking to avenge himself; the weakness and folly of the object of his revenge—she reminds him of his proper occupation, namely, “fighting *the Lord's battles*.” This must have brought home to his heart the humiliating circumstances in which Abigail met him, even rushing on to fight *his own* battle.

However, the reader will perceive that the leading point in this address is the special reference to the future. “The Lord *will* certainly make my lord a sure house.” “The soul of my lord *shall* be bound in the bundle of life with the Lord thy God.” “When the Lord *shall* have done to my lord,” etc.; “and *shall* have appointed thee ruler over Israel.” All these allusions to David's future blessing and glory were eminently calculated to withdraw his heart from his present grievance. The sure house, the bundle of life, and the kingdom, were far better than Nabal's flocks and herds; and in the view of these glories, David could well afford to leave him to his portion, and his portion to him. To the heir of a kingdom, a few sheep could have but little attraction; and one who knew that he had the anointing oil of the Lord upon his head might easily bear to be called a runaway servant. All these things Abigail knew—knew as matters of faith. She knew David, and knew his high destinies. By faith she recognized in the despised outcast the future king of Israel. Nabal knew not David. He was a man of the world, swallowed up with present things. With him there was nothing more important, nothing more influ-

ential, than "*my bread, my flesh, my shearers;*" it was all self; there was no room for David or his claims. This might be expected from such an one; but surely it was not for David to go down from his elevation to grapple with a poor worldling about his perishable possessions. Ah, no; the kingdom should have filled his eye and engaged his thoughts, and lifted his spirit above all lower influences. Look at the Master Himself, as He stood at the bar of a poor worm—the creation of His own hand—how did He conduct Himself? Did He call upon His little band of followers to "gird on every man his sword?" Did He say of the man who dared to sit as His judge, "In vain have I imparted unto this fellow all he is, and all he has?" No; He looked above and beyond Pilate, Herod, the chief priests and scribes. He could say, "The cup which MY FATHER hath given Me, shall I not drink it?" This kept His spirit tranquil, while, at the same time, He could look forward into the future, and say, "HEREAFTER shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Here was real power over present things. The millennial kingdom, with all its untold joys, with all its heights and depths of glory, glistened in the distance with everlasting light and brilliancy, and the eye of the Man of Sorrows rested upon it, in that dark hour when the scoffs and sneers, the taunts and reproaches of guilty sinners were falling upon His blessed person.

Dear Christian reader, this is our model; thus ought we to meet the trials and difficulties, the reproach, obloquy and desertion of this present time.



We should view *all* in the light of "*hereafter.*" "Our light affliction," says an eminent sufferer, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Again, "But the God of all grace, who hath called us to His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." "O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have *suffered* these things, and to enter into His *glory*?" Yes; suffering must come first and glory afterwards; and any one who, by his own hand, would seek to take off the edge of present suffering and reproach, proves that the kingdom is not filling the vision of his soul—that *now* is more influential with him than "*hereafter.*"

How we ought to bless our God for having opened to us such a vista of glory in the ages to come! How it enables us to tread, with a buoyant step, our rugged path through the wilderness! How it lifts us above the things which engross the children of this world!

"We're not of the world which fadeth away,  
We're not of the night, but children of day;  
The chains that once bound us by Jesus are riven,  
We're strangers on earth, and our home is in heaven."

May we prove the sacred reality of this more, as we pass along through "this vale of tears." Truly the heart would sink and the spirit faint, were we not sustained by hope—even the hope of glory, which, thank God, maketh not ashamed, for the Spirit is the earnest of it in our hearts.

# THE BOOK OF JOB

(Continued from page 249.)

## SECTION 3.—*Self-manifested.*

(chaps. 29-31.)

AS already pointed out, there is greater or less inconsistency in Job's monologue, corresponding to the state of his heart, in which conflicting emotions, of conscious integrity before man, and of the fear of the Lord, are mingled with unhealthy reminiscences of past greatness, and laments over present degradation. The general tone, however, shows the need of God's dealing with his soul, and prepares us for what follows.

In this third section we have the manifestation of the man, the thoughts that nestled in his bosom, and while he concludes with unanswerable protestations of integrity, the impression left upon our mind is painful. The section may be divided into three parts, manifesting progressive stages of self-occupation.

1. Past greatness (chap. 29).
2. Present shame (chap. 30).
3. I am clean (chap. 31).

We may remark upon the entire section that Job is occupied with the wrong person. Even if all that he said were true—and we have no reason to doubt it was sincerely spoken—it ill becomes a man to dwell upon his own state. Unfallen man's happiness was to continue in God's goodness; turning from that, he fell into disobedience. For a sinner to dwell upon his own goodness—of which he has none—is repulsive; and for a child of God to fol-

low the same course, shows clearly that he has not yet learned his lesson. All this comes out clearly in the chapters we are considering.

Taking up these in order, we find in chapter 29 a number of distinctly marked divisions.

- (1) Prosperity at home (vers. 1-6).
- (2) Honor abroad (vers. 7-10).
- (3) His benefactions praised him (vers. 11-17).
- (4) Abiding prosperity in view (vers. 18-20).
- (5) A comforter for the distressed (vers. 21-25).

(1) It is nearly always a sign of present decrepitude if we are obliged to look backward to the past for marks of God's favor. It is apt to be connected with pride in that past, as well as with discouragement in the present. In the things of God, we enjoy His personal favor; His lamp shines about us now; His blessing is upon our tribulation, and the future opens out sweetly before us—"we rejoice in hope of the glory of God." If we dwell upon the past, it is rather upon the grace which has saved us. The Christian's motto is, "Reaching forth unto those things which are before" (Phil. 3). Paul's past, in which he had gloried—in Judaism—he now counted loss for Christ. Even past service, communion and joy in Christ, is left behind. The manna of yesterday will not do for to-day. The bright light of yesterday's candle is the burnt wick of to-day. A present Christ in all His fulness; a present Spirit ministering the Word to our need—these are the believer's proper theme and occupation. Job thus at the outset is looking in the wrong direction.

Ver. 4 is literally, "in the days of autumn," and

does not refer to the beginning of the civil year, but rather to the rich time of ingathering, of ripe maturity, when all was prosperous about him. His children, as described in the first chapter, were about him; he luxuriated in the abundance of his resources.

(2) Having surveyed his former prosperity at home, Job now, in memory, passes out of his gates to take his preeminent place among his fellows. It is pitiful to hear a truly great man describing his supremacy over others. The young men hid themselves, the elders rose up and remained standing until he took his seat. Ah, had not this sense of his greatness fostered a pride in Job which made his downfall a necessary dealing of God? He was a prince of princes; nobles were struck dumb in his presence! He is describing His place among the councillors of the city; he was their president and chief.

(3) But this eminence was not due to wisdom and dignity alone. The ear which heard his voice blessed him; the eye looked upon a benefactor and a friend. It is indeed a beautiful picture, but marred by the pride of personal recital. "Let another man praise thee, and not thine own mouth." Job had won the respect and affection of all. He had been a succorer of the helpless, a friend of the orphan and the widow. He clothes himself with righteousness as with a garment, and binds it as a crown upon his brow. Verily, these are strong words, savoring little of the humility which becomes us. Job was a combination of the "righteous" man for whom one would scarcely die, and of the "good," benevolent man for whom, perhaps,

some would even dare to die. Eyes to the blind, feet to the lame, diligently seeking out obscure cases of need; and withal meting out severe penalty upon the wrong-doer—truly he was a model man! *But*, for us, let it be far from us to glory save in the cross of our Lord Jesus Christ.

(4) All this honor, coupled with beneficence on his part, made life very attractive to Job. The inevitable end, put off to a great distance, would find him comfortable in his "nest." He would prolong the days of his life as a multitude of grains of the sand, or, as some would have it, as the phoenix—the immortal bird of fable. The rendering of our version gives a simple and more worthy rendering, and one conformed to the usage of Scripture (1 Ki. 4: 29; Gen. 22: 17). Another suggestion is that Job refers to the palm tree—"The righteous shall flourish as the palm tree." In any case the meaning is obvious: he would live on uninterruptedly and as a well-watered tree. So would the freshness of the dew be his, and his bow would abide in strength.

(5) The remainder of the chapter seems to recur to his greatness and wisdom. But there is a slight advance over the former expressions. The effect of his decisions is seen upon his beneficiaries rather than his fellow-councillors. His decision was for them the final word, calling for no response; and yet his words were not like the withering sentence of an inexorable judge, but like the gentle dew or the rain. His smile was as a ray of light to them. The thought here is slightly obscure. Does Job mean to say that his smile was a blessing to them; or the token of his abiding self-complacency? The

usual thought, however, is not obscure. If they were in doubt and trouble, his smile reassured them, and no grief on their part could alter his imperturbable cheerfulness. He was as a king among them, regarded with a reverence akin to worship.

Ah, but where was all this honor now? It could but intensify Job's present misery.

"This is truth the poet sings,  
That a sorrow's crown of sorrow  
Is remembering happier things."

The ashes of his past joys can give no warmth to his poor comfortless heart to-day; they can but feed the flame of that pride which burns all the more brightly amid the ruin of its past.

(*To be continued.*)

S. R.

## THE ANTICIPATION

(Titus 2: 13.)

That city with foundations sure (Heb. 11: 10),  
How clear its glories shine (Rev. 21: 23)!  
Attracting us to where He's gone (Heb. 2: 9),  
That fair celestial clime (John 14: 2).

Brought from the earth and from the sea (1 Ths. 4: 16),  
Loved ones whom death did part (Heb. 11: 13),  
Eternally like *Him* to be (Rom. 8: 29),  
Sweet prospect for the heart (Phil. 3: 21)!  
Sweeter by far His love to share (Eph. 5: 2),  
Eager His praises to declare (Rev. 5: 9),  
Desire of all to meet Him there (Phil. 1: 23).

Hope to an anchor is compared (Heb. 6: 19),  
On oath this hope was given (Gen. 22: 16),  
Pointing *us* onward to the bliss (Rom. 8: 21),  
Expectant heirs of heaven (1 Pet. 1: 4).

Js. Fs.

## THE DIVINE CENTRE

THE Divine Centre: what is it? And how shall we define this important truth? What does the Word of God give us as to this? Most important it is for us to be clear on this matter.

If we look back to Israel's history, we plainly see what was their Centre. They were gathered around the Tabernacle, in which was the Ark with its cherubim-shadowed and blood-sprinkled mercy-seat, and the other holy vessels. As it was the centre in their encampment, so it was their leader in every forward movement, remaining central even in the march. We know it was essentially a type of CHRIST,—Christ in the varied aspects of His work, person, position, and relation to His people, who through divine grace find their place in all by virtue of Himself; so after all it is "Christ everything, and in all" (Col. 3: 11), as the New Testament plainly teaches.

When we come together to show forth the Lord's death in the breaking of bread, it is the communion of His body and the communion of His blood. We remember HIM. We are gathered unto His NAME—to all that His name represents—not to any special one of His titles, as Jesus, or Christ, or Head of the Body—precious as everyone of these titles is. A special name or title indicates the relation or position in some special way, but would fall short of conveying the whole character of the person. It is "unto my Name," which means His *authority*, His *character*, all that He is. To be thus gathered means, essentially, that our Centre is what the Tabernacle typically

represents to us. Therefore it is not the company of people who constitute the Divine Centre; nor is it a doctrine, though many doctrines are linked with this; but it is the living, glorious person of our Lord Jesus Christ.

In His address to the assembly at Philadelphia, the Lord presents Himself as this Centre; it is "My Word," "My Name," "My patience." In this we have epitomized the whole of our testimony. His "Word" is the whole compass of divine revelation. His "Name" stands for the whole truth of His blessed person. His "patience" expresses His character in the present dispensation. He is waiting in patience until the time of taking His kingdom, and we are to wait and watch as one with Him. And, for eternity, it is to have a place in the "temple of *my* God," He says. To have written upon us, as by His hand, "the name of *my* God, and the name of the city of *my* God which comes down out of heaven from *my* God;" and finally, "*my* new name"—His name as known in the kingdom and glory. How touchingly personal all is here. He is the blessed Centre from which all radiates.

Now all believers, as members of the one Body, are linked with this divine Centre. But how few in the present state of ruin, gather together in the real and practical acknowledgment of this! Does it follow that those who so gather become the centre to which other believers are to gather? Never!—that were indeed to dishonor Christ. But the business of those who so gather, feeble remnant though they be, is to hold up *Christ* as the Centre, unto whom the gathering is to be. Those who are gathered to Christ, are to be governed by God's



holy Word, by its precepts and examples. Of necessity it is in separation from whatever refuses the divine principles which govern such fellowship. The unholy, or unruly are excluded from it, until restoration to God and His ways is effected.

Note that the Lord says of him who will not hear the Assembly, "Let him be *to thee* as one of the nations"; he is outside the *fellowship* in the truth. But He does not say, He is *to Me* such; which would mean nothing less than that Christ had cast off the erring one. It is, rather, when one is in this outside place that the gracious Lord begins to work in a special way to effect repentance which will make it meet for His people to restore such an one to the fellowship of His Assembly.

All this plainly teaches us the oneness of the fellowship in the truth; it clearly shows that whatever relates to fellowship is the concern of all. Individuals in one assembly are not independent of one another, neither are assemblies independent one of another. They are all one in Christ, and this is to be practically recognized by all those who profess subjection to Christ, the Divine Centre of His people—the same Lord in every place where His people acknowledge Him as their Head and Centre. There must be care therefore to act in all matters in such a way as will commend itself to all those governed by the word of God. As the individual member in the body is not to please himself but is to consider his fellow-members, so the local gatherings surely are to consider the other gatherings who confess and walk in the truth. Independence of spirit or action strikes at the Divine Centre with whom all are linked.

The spirit of the day is that of independence and self-will. May God give us, on the contrary, the spirit of Christ, in submission and dependence upon the Lord, seeking to maintain our testimony to Him—feeble though it be. J. B.

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## WHAT IS THE TRUE SIGNIFICANCE OF THE DEATH OF CHRIST?

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THE trend of modern preaching has been, and is, to deny, or purposely to omit, the doctrine of the atonement—that is, of the sacrifice of Christ for sin. Objection too is made as to the phraseology of some popular hymns concerning the death and blood of Christ; they have been pronounced “untrue” and “objectionable.” All this should lead us to a close inquiry as to what Scripture does say, rather than how hymn-writers describe these facts.

One of the objections most frequently raised is to the statement that “the innocent suffered for the guilty.” It is true that the statement, as such, is not found in Scripture. The association with the word “innocent” is that of ignorance. We speak of an innocent child, and we mean that the child has had no opportunity of contact with evil knowledge, and has a mind pure in consequence. But this is not the fact, nor what is meant, when we describe the Son of God. He was pure and *holy*, was fully aware of the whole awful condition of sin which was infecting the world and destroying every human being. His was not the innocence of ignorance, but the purity of God. Therefore, the

word "just" is the word used to describe Him. "He died, the Just for the unjust, that He might bring us to God." The word "just" implies a righteous mind, perfectly aware of the full existence of sin, but uncontaminated by it. Hence the objection raised against the "innocent suffering for the guilty," falls to the ground. If He suffered with the full consciousness of all it would involve Him in, and with the full consent of His will and the purpose of His own heart, no objection can be raised on the ground of "fairness," or "legality," or "morality."

The death of Christ is viewed, usually, in reference to the provision for human need, and the salvation that is thus supplied. Let us, however, look at it from another, from God's viewpoint, and get the profound mystery of the Cross into another, and may we not say, a truer perspective.

Let us imagine ourselves as spectators, remote from this world, without being affected by its results. In the far-distant past, we see the great work of Creation, when the whole universe came into being under the Divine fiat and control of the Son of God, who is called THE WORD, and who is spoken of "as upholding all things by the word of His power." From the hand of God has sprung a perfect Creation. A perfect Creator must have a perfect law for the true government of His universe. A perfect law must have a perfect administration both for its protective and punitive policy, should any rebellion occur. A perfect law must also have a perfect penalty for its infraction. Such a government, with such perfection of law and executive, cannot overlook nor palliate the guilt of

law-breakers. It can only fully carry out its own perfect policy, both in protection and punishment. Any mere manifestation of mercy would be illegal, and therefore subversive of government. It would offer a premium to rebellion. Hence any manifestation of mercy must be strictly righteous, and can only be possible after there shall have been the full and righteous settlement of all the law's claims against law-breakers. Human justice must always be imperfect. Human law leaves many loopholes for escape. No human administration is fit or able to carry out law strictly as law, but must give some latitude, and be pitiful to those who are arraigned before it. But this is impossible with Divine law. The Throne of God is established on judgment and justice (Ps. 89 : 14 ; 97 : 2). Righteousness is the foundation of that throne. Therefore the administration of its government must be absolutely above suspicion of mere pity or lack of absolute righteousness.

In the due course of the Divine will and purpose, man was created, according to Genesis 1 : 26, 27. God said : "Let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him." But before the creation of man had taken place, something else had transpired. In 1st Peter 1 : 18-20, it is stated that the Lord Jesus was the Lamb fore-ordained from *before the foundation of the world*. The word Lamb, in relation to our Lord, is used only in connection with sacrifice for sin. What, then, is suggested? Surely that long before the creation of man, before this world was prepared for man, a counsel had been formed and an ar-

agement entered into that, in the event of rebellion of the world's occupant, man, the Son of God would hold Himself responsible to the Divine government by taking upon Himself all the liabilities in which man would be involved. The Lamb was "foreordained before the foundation of the world." To what remote date this statement refers the purpose of the atonement! And why? Is there no connection between the creation of man in the image of God and His Creator making Himself responsible for him and for the race in the event of rebellion?

But the dire act of rebellion took place, in disobedience to God's word and will, as recorded in Genesis 2 and 3. Yet how simple was the will of God for man. Only one restriction was placed upon him; but that one was sufficient to test man's will and conscience toward God. Man disobeyed; the law was broken. There was necessity for the maintenance of that law, and the vindication of the righteousness of the government that had enacted that law: the rebellion was in full view of the Universe. Myriads of unfallen loyal intelligences and angels were spectators of this rebellion. For them too it was essential that the law should be maintained in all its righteousness, though little is said in Scripture about this.

Pausing here for further reflection, do we not see that when the rebellion broke out in the world, on this small sphere in the vast universe—a province merely of the Great Empire—there were two alternatives before the mind of God? He might in His sovereign will and power simply annihilate and exterminate the rebellious province of earth, and

for ever extinguish it with all its infection. Or, He might devise some scheme whereby He might reconcile the world unto Himself. This latter would be an act of sovereign grace, undeserved, unsought, unexampled, unexpected, which would manifest a new and hitherto unknown attribute of His character. Were there no sin, there could be no grace. Were there no rebellion, there could be no reconciliation. Were there no transgression, there could be no pardon. Thus out of abounding sin has appeared abounding grace and love, which otherwise could have had no possible manifestation.

"Oh, 'twas love, 'twas wondrous love,  
The love of God to me;  
It brought my Saviour from above  
To die on Calvary."

It is to the infinite glory of God that He should thus seek to reconcile the world unto Himself by the death of His Son. Shall puny, wretched man, impugn God's right, justice, and love in the Just One dying for unjust ones, to bring them to God?

Christ came, lived a life of absolute sinlessness on earth. He fulfilled all the law's demands, showed how He loved God with all the heart, and all the soul, and all the mind, and all the strength, and His neighbor, man, not only as the law demanded, but in giving His life for His *enemies*. Thus was the heaven opened over His head on the Mount of Transfiguration, and the voice was heard: "This is my beloved Son, in whom I am well pleased." The glory of His home streamed down upon Him and through Him, as though the doors were flung open, inviting Him to ascend there and then, and return to the bosom of the Father. But had He done so,

He could have taken no one with Him. He would not *thus* depart, but conversed with Moses and Elijah of "His decease." From another mountain top there would be another exit (Luke 24: 50, 51).

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1: 11).

—*Extracted.*

## INFIDELITY AND THE BIBLE

THE earliest portions of the Bible, the Pentateuch and the book of Job, are more than 3,000 years old. In these most ancient of all records every moral question bearing upon man's present and future relation with God—with creation, with time and eternity, with God and Satan, with angels and demons, with holiness and sin—are spoken of. Besides the moral truths and subjects contained in these books which make manifest the absurdities and gross darkness of the ancient philosophies, it contains numerous historical and scientific facts, which "Science" has vainly sought to overthrow. We invite sceptical young men especially to read *with care* the Bible. Search the book through from Genesis to Revelation; then produce *one* fact from the realm of nature contradictory to Scripture. Many philosophic schemes have been propounded by minds of past and present ages. Many a scientist has hurled attacks upon the matchless volume of which the Spirit of God is the writer—but where are the opponents of the Bible? Where are the one thousand theories and conclusions of a proud and unbelieving world? Look into the temple of science. See it strewn with the wreck of exploded schemes carefully formulated by the world's bright-

est intellects. The work of many a noble mind has been contemptuously rejected by succeeding investigators, who, in their turn, share the fate of their predecessors.

Almost every Bible fact and statement has been questioned by ancient and modern infidelity, yet the truthfulness and exactness of every word of God are the more apparent by the most searching examination. The countless number of the stars (Gen. 15: 5); the rotundity of the globe (Isa. 40: 22); the earth suspended in space (Job 26: 7); vegetation apart from the light of the sun (Gen. 1: 11-13); the orderly series of creations (Gen. 1); the origin of the human race (Gen. 2); the primitive languages of mankind (Gen. 11); the historical origin of nations (Gen. 10); a primal creation, subsequent ruin and restoration of the earth as man's dwelling (Gen. 1: 1-3); the early ages and characteristics of human history (Gen. 5-9)—these and numerous other facts fill pages of the blessed Word of God, and modern science is only slowly awaking to the discovery one by one of these truths, and vaunting her wisdom in so doing!

We assert the peerless perfection of the Holy Scriptures, and we invite, with unshaken confidence as to the result, the faith of our readers in every statement of the word of God. Subjection of mind and of the moral being to the teaching of Holy Scripture casts light and warmth over, and is an impulse to earnest study, yet a check on human arrogance. Yes, we triumphantly reply to the scepticism of our days, The Bible is indeed the *very Word of God*. If it were mere human production, why not produce another work like it? Why? Because a learned world cannot produce another Bible.

W. S.



# Addresses at the Plainfield Conference

## September 1, 2, 3, 1917 \*

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### ADDRESS BY SAMUEL RIDOUT

On John 20: 11-16; 19: 22-29 and chap. 21: 15-17.

**I**N these scriptures, beloved brethren, one great fact stands out—with much else which the Spirit of God gives us—at the close of this Gospel. That fact is, that the One whom they thought they had lost, they have again in a way far beyond their highest expectations, far beyond their deepest desires. It is the risen Son of God, the Lord Jesus Christ, who in these four cases is manifesting Himself to them. It says, in the last chapter, "This is the third time that Jesus manifested Himself to His disciples"—which applies to the *company* of disciples, clearly not to individuals, as to Mary, Peter, etc.; but including Mary, we have four blessed manifestations of the Lord Himself.

Now that is what we have been praying for before we came here: that whatever ministry there might be, whatever of sweet and precious intercourse there might be, whatever of enlightenment in the word of God, there might be this manifestation of the Lord to every heart here to-day. It is the Lord *Himself* that we want to hear speaking to us. We want to be drawn by Him into a more intimate knowledge of the place He has brought us into. It is all summed up for us in that word *Himself*.

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\* Some addresses are lacking.

Now this is what is brought out in Mary's case. It is not merely doctrinal teaching, but *Himself*. We surely know that He did not resume the old, though sweet, Jewish relationships which Mary thought were still to go on. When she seeks to renew them, He tells her—not to put her at a distance surely, but to show her that nearness was to be far different—a sweeter and more blessed thing. "Touch Me not," He said; that is, Do not come to Me on the old basis of Christ according to the flesh, the Messiah of Israel. It is not that now; it is not an earthly King now; not now the hopes of Israel's kingdom and greatness and glory in the world; but, "I ascend unto my Father and your Father; and to my God and your God." In other words, He puts Himself before her in the new and more intimate relationship with Himself and God the Father. *Himself*—that is what filled her heart; that is what she desired. She wanted Him! Even if it was but His body that the supposed gardener had taken away, "Tell me," she says, "where thou hast laid Him," and I will put Him where my love desires to have Him. "Mary!" is her living Lord's simple answer. And it goes to her inmost heart. O brethren, what would you give in these meetings to hear Him call your name like that? It is not anything else we want.

In the next scripture we get a broadening out, as is to be expected when He manifests Himself to His disciples gathered together. I was thinking, a little while ago, how helpless this meeting of God's people would be without the Lord Jesus Christ; how futile it would be; what blankness, instead of joy, would there be in our meetings if it were pos-

sible to leave out of view the Lord Himself—if He were not risen, if He were not concerned in us! What emptiness it would be! But He comes in our midst, and what does He do? He greets His own with, “Peace be unto you,” and then He tells us (in which surely our hearts must ever delight) the sweet, old story of the cross and of His love, with those hands and that side pierced for us. He shows us that which ever keeps our hearts tender, His wounds, His cross, His sacrifice, His love unto death for us. O beloved, do we need anything more wonderful than to see the hands and feet of our precious, blessed Lord? It is to see Him, to look behind any lattice-work of human service, of ministry, to look behind everything else and to see those hands, that side, and hear Him saying, “Peace be unto you.” That is what makes us glad. It is that which makes our hearts rejoice. “Then were the disciples glad when they saw”—whom? The One whom we have seen, and whom we want to see more clearly than ever. Then He goes on to tell them that this position, this blessed relationship by the Cross, this finished work of redemption, also means that a power is given us—a living Person, the Holy Spirit. “As my Father hath sent me, even so send I you.” He would send us forth in the power of the Spirit, in the consciousness of the presence of our Lord.

But there is a wanderer; and oh, we know him well—Thomas, “a twin.” Who is his brother? You know twins are like one another. There are a lot of us as like him as twins are. Twins to Thomas in unbelief; twins to Thomas in coldness of heart; and twins to him also, as he says, “My

Lord and my God." It is the Lord *Himself* that overcomes his unbelief—and our own.

Then we have the same thing with Peter; only the Lord ploughs him a little deeper. What was it that restored Thomas to the Lord? It was the revelation of *Himself*—preceded by the testimony of his brethren.

In Peter's case there is a deeper work of restoration. The Lord restores also that beloved and honored servant who had, alas, so deeply denied Him. The whole history of Peter is full of recoveries. It is in the language of love the Lord addresses him. Peter is to have a fresh revelation of Christ as his all in all. How tenderly, how touchingly does the Lord ask him—does he ask us the same thing—"Lovest thou Me?" Do you love Me *more* than these? Dear brethren, once we might have said, as Peter did once, Yes, "though all should deny Thee, yet will not I;" but have not our failures taught us otherwise? Surely we cannot boast of our love to Him; we can only say, "Lord, thou knowest all things; *Thou* knowest that I love thee."

Is it not just in line with our prayer, with our waiting upon God, with all that our hearts would express if we could? Is it not all met in this four-fold revelation of the Lord? Now get to work, He says to Peter; take care of my lambs, feed them; feed my sheep, give ministry, have care for, look after the people of God. But we must begin it, and continue it, in real dependence upon Him.

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## ADDRESS BY GEORGE MACKENZIE

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“So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table ; and was lame on both his feet ” (2 Sam. 9: 13).

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God ” (Rev. 2: 7).

“Where is boasting then? It is excluded. By what law? of works? Nay ; but by the law of faith ” (Rom. 3: 27).

THERE are principles which run through these widely separated scriptures which I desire to present as briefly as I can.

This last verse of 2 Samuel, 9th chapter, which I have read, is full of interest when we look at it in its spiritual application. “So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.” The meaning of the name Mephibosheth is, “Shame out of the mouth;” and Jerusalem means, “The foundation of peace.” Here is a man who dwells at the foundation of peace. What a good place wherein to dwell! He does not visit it occasionally, but *dwells* there. And what kind of a person is he who has such a dwelling-place? What is his name? It is Mephibosheth—in our language, “Shame out of the mouth.” What right has a man with such a name to dwell there? My friends, it is his very title to that place. Is there anybody here who wants to know the Lord Jesus as his or her Saviour? *Do you* want to know Him? Would you like to rest in Him? Would you like to dwell at the foundation of peace? Well, all you have to do is to come to Him and tell Him your name. The

name denotes the character of the person, of course.

Suppose you were asked to give your history. You might, perchance, have a very fair history to relate—such as man's eye might read it. But what of your *inner* history? Scripture says: "What man knoweth the things of a man, save the spirit of man which is in him?" That is the history which your spirit knows of yourself. Ah, friends, while you may be moral and upright; while you outwardly may be all that your parents and friends could desire; what is the secret history of your heart, which only your own spirit knows—what is it? Every living soul has a secret history, not of mere words and deeds, but that secret history written on the sensitive plate of God's record which all of us shall see when God manifests the thoughts and intents of the heart. Come, then, let me stand you before the bar of God to-night; tell Him all now. Ah, my young man or fair young girl, I see your head go down as you stand before Heaven's Throne, and you say, "Mephibosheth." That is it, "Shame out of the mouth." That is your title, then; you have no other; for "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world *to save sinners.*" To save SINNERS! Nobody can rob you of *that*. If they refuse you a *good* name, they cannot rob you of your *bad* one. No one, not Satan himself, can rob you then of your title to Christ as a Saviour. I beg of you, do not remain a stranger to Christ any longer. Come, then, with that self-emptying title, to receive the greatest blessing that the heart of God can bestow!

But there is more. Mephibosheth dwelt at Jerusalem, and "he did eat continually at the king's table." God has spread for us a table. Just as truly as God has Christ to meet all our need as lost souls, so has He Christ for our every need as saints. This is what the Spirit of God labors so constantly to put before our heart, to hold the Person of Christ before it. I am only saying what is perfectly familiar, at least to most of us, when I say that the work of Christ, and the glorious fruitage of that work, only begins to dawn upon us in its blessed reality, sweetness and power, as the soul is captivated with the grace and glory of Jesus, the Son of God—what He is in Himself, apart from that which He has done. We are but just entering into what He is in Himself. O friends, this is the table that God, through the Scriptures, has spread before us. And there is need of nothing else to satisfy the soul.

But there are dangers in the path of the unwary. In the dissipated world, "the under-world," among the crooks, they have a term, "Shoving the queer," which means passing counterfeit money. That is one of Satan's crafty ways with young Christians, "Shoving the queer." He palms off upon them that which *looks* like the real thing, to tempt or allure them; until, alas, too late, they realize the tremendous price they have paid for—nothing! You may think that what you are getting out of the world at the present time is so innocent and harmless that it cannot possibly injure your soul; but by and by, when you soberly look at what you have purchased, you will find indeed that you have been grossly imposed upon. Which of us, who have

traveled through a number of years, has not had this experience in a greater or less degree? Our purpose and desire, dear young Christians, is to save you from having such an experience. Ask those who are mature in the faith; they will tell you that nothing will afford permanent satisfaction to your soul but Christ. No matter how attractive it may be; no matter how much it may glitter before your eyes, if it has not the stamp of heaven upon it, it will only sadden and disappoint your soul.

Now Mephibosheth was found dwelling at Jerusalem, and "he did eat *continually* at the king's table." He refused, if you please, to eat elsewhere; and with all this it is significantly added, "And *he was lame on both his feet.*" This was his safety and security—the realization that he was lame on both his feet. It is the subtle, pharisaic sense of self-sufficiency that betrays all of us. With our added knowledge with our added experience, unconsciously perhaps, we come to have some sense of self-sufficiency. How dangerous it is; and how the Spirit of God has put it in for us in His book: "My strength is made perfect in weakness." In other words, it is just saying, You keep the creature's place, and you shall have the strength of God on your side. How wonderful it is!—yet how hard it is to be there in constancy.

Now notice that Mephibosheth *dwelt* at Jerusalem and did eat *continually* at the king's table—in the constant sense of his own weakness.

Turning to our second scripture in the 2d chapter of Revelation, we find in the address to the



church at Ephesus things for which the Lord could commend them; but this He had to say against them, that they had left their first love. As one has well put it, First love is the heart enamored with its object—the object filling the heart, the heart finding its satisfaction not in the things which have been given to it, not in the things which are coming to it, but in the person himself. Much marked them at Ephesus which was very beautiful, that spoke of devotedness in service, but, dear friends, the words of Scripture are not, “My son, give me thy service;” nay, but, “My son, give me thy *heart*.” This was the fatal defect at Ephesus: Christ had ceased to be all in all to them. They were finding, perhaps, satisfaction in their order and in their rightful activity; but what a poor source of satisfaction that is! How easy it is to slip away from the sense of the all-sufficiency of Jesus the Son of God to satisfy every need of our hearts.

Now mark: “To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.” Overcometh what? Overcometh the tendency to eat elsewhere than at the king’s table; overcometh the tendency to self-sufficiency; overcometh, in one word, the tendency to find satisfaction elsewhere than in Christ Himself. That is the point of danger. Their first love had departed. Christ was ceasing to be the whole object of their desire; and this is the beginning of all declension in my life and yours. The beginning of declension in the assembly—for the assembly is but the multiplication of individuals—is that the Son of God has not His place in the heart and the

affections of God's people. "To him that overcometh;" yes, to him that refuseth all allurements, all that would detract from fidelity to Him who loves us and gave Himself for us—to him "will I give to eat of the tree of life which is in the midst of the paradise of God."

There are two words in Scripture for "tree;" the one is for the tree in all its life; the other is for the tree cut down. The "tree of life" is Christ in His sacrificial character—the tree cut down. The love of Christ is seen indeed in His daily ministrations, in His solicitous care for us as we are passing through the enemy's country. Blessed love indeed is expressed there; but not there is it *supremely* expressed. But on that tree of the curse, of shame, and of blood—there, hanging between heaven and earth—there, from the depths of His soul comes that cry, "My God, my God, why hast Thou forsaken Me?"—Why? It was His love to you and to me that put Him there, and held Him there. Tell me, if you were offered the rulership of the universe, and over against that were offered a deeper, fuller knowledge and capacity to lay hold of this love of Christ that brought Him to the cross to die for your sins, which would you accept? Oh, you say, give me a truer, deeper knowledge of the love of Christ, and keep your kingdoms! Yes, indeed. But to whom is this given? It is to those who refuse satisfaction for their souls elsewhere than in Christ. How good it will be, in that coming day, to enter more fully into the wonders of that love! We shall never fathom it, for the infinite is beyond the finite. We sing, and well we may sing:

“Our sins, they bore Him down ;  
For us He met the crushing storm ;  
He met the Almighty’s frown ;”

but oh, for more ability, more capacity to enter into it. And how is this to be attained? It is as we contemplate the love of God set forth in His word: “Herein is love: *not* that we loved God, but that *He* loved us, and sent His Son to be the propitiation for our sins.” “For God *so loved* the world, that He gave His only begotten Son, that whosoever” (may God put it in your soul to-night if you are yet unsaved!)—“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

Such is the love of God; and it is the contemplation of this love that begets love in our own souls, which becomes the motive spring for conduct and devotedness. So, as the apostle says in another connection, in the 11th chapter of Romans, “Of Him, and through Him, and to Him, are all things.” “Of Him” is this love. It is inwrought through Him, and goes back to Him. There is no pharisaism here—no room for it. And when the Lord Jesus commends you for your devotedness, in that day when He endows you with larger capacity to enter into the wonders of that Cross, you will realize that it was all of His grace—even the response to His grace.

Then I quote my third scripture: “Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith.” No

boasting here, my friends ; no boasting for the man who knows, who loves, the Son of God. Boasting is the farthest thing from his soul, and therefore from his lips. By the law of faith boasting is excluded. "The law is," as it has been well expressed, "a principle which acts continually in one direction." "The law of faith" is the unbroken trend of dependence upon Another; "the law of faith" emphasizes constantly our own weakness and the constancy of the strength of Another. May God produce it in you and in me. May He keep you young people from treading some of the paths which I have trodden. May God give you to be wise in time, and give you to realize that only Christ can satisfy your hearts. Nothing can compensate for that which would rob you of Christ—nothing ! Just look with faith's transpiercing eye to what is beyond sense and time, to the things "which God has prepared for them that love Him," and, in thought, stand there before your Saviour as at that day when He shall give His glorious reward, enabling you for greater and sweeter apprehension of the cross of Calvary—does it not sober you ? Does it not draw you ? The Lord grant you to look Him in the face and say, "Lord, I am Thine."

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## ADDRESS BY HUGHES FAWCETT

On Exodus 16 : 14, 15 ; John 6 : 32, 33.

**W**HAT I have read in Exodus as to the manna, is a type of what we Christians should be feeding upon—the heavenly manna, the Lord Jesus Christ, sent down from heaven.

First, the manna lay upon the ground. They had to stoop down to the ground to get it. They had either to get down and pick it up, or else trample it under foot. Do we, dear brethren, at the beginning of the day, stoop down to get that heavenly food, which will sustain our souls and fit us to meet those difficulties and temptations that we must meet? We must stoop down and get it, or trample it under foot. Each one of us, surely, has to acknowledge how little we do gather of it, and, after all, how much we trample upon, even though we do not mean to do so.

Then we read that “He that gathered much had nothing over, and he that gathered little had no lack.” It suggests to my mind the 23d psalm. The psalmist comes to this point in his soul's experience, and says, “My cup runneth over.” I believe the size of every man's omer, or measure, is formed by his capacity for the Lord Jesus Christ. The one who enjoys Him most has a larger measure—a larger capacity for what we have in our Lord Jesus Christ; and when we are filled with Christ, it overflows in worship. O beloved brethren, that we might take in more of the fulness there is in that blessed One! “Grow in grace” is the exhortation,

"and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3 : 18). This is spiritual growth, and God loves to see growth in our souls. "Herein is my Father glorified, that ye bear much fruit" (John 15 : 8).

The manna had to be gathered early in the morning; and we need to gather our spiritual food early in the morning. If you do not get it in the morning before you start the day's occupations for the things of this life, your soul will have no food. Do take up God's word every morning, and read it for yourself and for your children before you go out of the house. What you got the day before won't do for the day following. The Israelites who had gathered manna, and brought it out the next day to be eaten, found that it stank. And *we* may have gathered a lot of truth some time ago, and it may stink if we try to use it out of communion with God. We must get that heavenly manna fresh for our souls every day. What was the matter with that church described in Revelation 2d chapter? The Lord had to rebuke it because it had left its first love. They had plenty of knowledge, but the first love to the Lord had gone. Let us be watching, with our lamps burning, waiting for the Bridegroom to come.

Brethren, don't let us neglect the manna. What we got at some former time won't do for to-day. We must have it fresh every day. We must have fresh communion with the Lord. May God help us to have it so.

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## ADDRESS BY J. B. JACKSON

1 Thessalonians, chap. 1.

WE have been hearing a little what it means to gather the manna early; and that *not* to gather it means to trample it under foot. Why should *we* gather the manna, dear friends? Why did they of Israel gather the manna? Why, *it was their daily food*. They had no other. Let us apply that, dear fellow-Christian. Is there anything your soul can feed upon—anything you can store up for eternity which will stand you there apart from the word of God? It was said to the people of God, in Deuteronomy, that they were to go through a great wilderness where was no water. Sustenance for our souls is not found in institutions of learning, beloved Christian. No, not there. For strength, for growth according to God, you need the *word of God*. How serious, then, if we are not gathering our daily food! The manna, I believe, applied more particularly to the food we need while traveling through the desert, and the world is that, in every department of it, to the child of God.

What I want to dwell upon more particularly is part of the 5th verse: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." These Thessalonian saints were much upon the heart of the apostle. His heart pours out toward them as he thinks of them and writes to them. In the 2d and 3d verses he says: "We give thanks to God

always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ." May I repeat those three things for the benefit of us all?

First, "Your work of faith."

Secondly, "Your labor of love."

Thirdly, "Your patience of hope in our Lord Jesus Christ."

Make a mental note of those three things. They are also mentioned in the 2d chapter of Revelation, in the address to the church at Ephesus, but the adjectives are wanting there. We have "work" and "labor" and "patience," but not "work of *faith*," not "labor of *love*," not "patience of *hope*."

But I was going to speak of how much these Thessalonian saints are upon the heart of the apostle, and how overjoyed he is as he thinks of them. Their testimony was spread abroad. Their faith and the word of the Lord had gone out all around them. What was the secret of all this? I believe it is found in the 5th verse: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Come, dear young Christian, is that the way you have received the word of God? Is that what *you* think of it? Is that how you are treating it, as in very truth *the word of the living God*—the incorruptible seed—by which, when received in the heart, we are born anew, and by which we grow, as Peter tells us?

But there are certain things to be laid aside in order that we may grow; so Peter says in his first epistle: "*Laying aside* all malice, and all guile, and



hypocrisies, and envies, and all evil speakings, as newborn babes desire the sincere milk of the Word that you may grow thereby." Do you want to grow into the image of Christ? It can be done only by the reception of the word of God, receiving it in very truth, in full assurance, as the word of God which lives and abides forever.

This "full assurance" is mentioned several times in the New Testament. In the 6th of Hebrews, verse 11, it is, "*full assurance of hope.*" The Hebrew Christians are looked upon as on a pilgrimage between the blood-sprinkled lintel in Egypt and the rest at the end. Applying that to ourselves, we are between the Cross and the glory. Death and judgment are behind us, the crown and the glory are before; and the apostle says: "We desire that every one of you do show the same diligence to the full assurance of hope unto the end."

O Christian, young Christian especially, what are you placing at the end of your journey? What is the goal you are running for? Do you know what it is to have a goal definitely before you, and that goal the Lord Jesus Christ, who will introduce you into the Father's house? If you have received the word of God "in full assurance," that is certainly the end you have in view. Allow nothing then to come in to hinder.

In the third chapter of Philippians the apostle speaks again of this "full assurance." I will read the verse and pass on to another: "We desire that every one of you do show the same diligence to the full assurance of hope unto the end"—to the end of the journey. And how near the end of that journey may be! Some of us spoke, forty or

fifty years ago, of the end being near. How much nearer to it we are to-day. Before we close this meeting the end of the journey may be reached. Then what? Eternal glory, eternal rest with Christ in the Father's house. May the power of that blessed hope be upon the hearts of us all.

We have heard how the Thessalonians had turned to God from idols. When the heart is laid hold of by the love of God, by a sense of His love, the idols will surely drop. May the love of God so lay hold upon *our* hearts that we may say, Vanish every worldly hope and expectation; banish everything that will interfere with the race. "One thing," the apostle says, "forgetting those things which are behind, and reaching forth unto those things which are before, I press (through obstacles) toward the mark for the prize of the high calling of God in Christ Jesus."

Turn now to the 10th chapter of Hebrews, verse 19: "Having, therefore"—ah, *having*, not *hoping* for, not *trying* to get, but, "having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the vail, that is to say, His flesh; and having a high priest over the house of God, let us draw near with a true heart, in *full assurance of faith*"—yes, in *full assurance*.

We were hearing a word this morning about "dumb priests." How many "dumb priests" we have among us! But if the heart possesses this "full assurance of faith;" if it is filled with the preciousness of Christ, with a sense of His work upon the cross for us, it will break out in the words of that scripture: "Unto Him that loveth us, and

hath washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." "Kings and priests"—with free access to enter the holiest by that precious blood! Let us draw near, then, as priests, with Christ's interests upon our hearts. "Let us draw near *with a true heart, in full assurance of faith*, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

I turn now to Colossians, chap. 2, and verse 2: "That their hearts might be comforted, being knit together in love, and unto all riches of the *full assurance of understanding*." There we have full assurance in connection with *understanding*. As I sat in our Bible Reading on Saturday, and this morning, I thought of the need of this "full assurance of understanding" in regard to many of the questions we were asking. We need to have our hearts "knit together in love" first; then, "unto all riches of the full assurance of understanding." What we need is, first of all, to realize that this word which God has put into our hands is a revelation of Himself. It is the *food* of our souls, the only thing by which we can grow. We need to *feed* upon it, to *acquaint* ourselves with it, and in doing so we are acquainting ourselves with the character of Christ. With a prayerful spirit, and knowledge of our Bibles, we may edify one another in love; remembering we are not here to find Christianity, but we are here to *show* it. Let us remember that we are here not to expect and look for love, but we are here to *show* it.

May our God, then, give us to be filled with this, our "hearts knit together in love, and unto all riches of the full assurance of understanding." Then we should know, when we come together, when to give out a hymn, and what kind of a hymn would be suited to the occasion. We should know when to speak and when to keep silent, and what to say when we spoke; and when we speak, it would be for edification, exhortation, and comfort, as the word of prophecy for the time. Let us be careful that our heart's true object be to *edify* those to whom we are speaking.

May God grant us that, in result of these meetings, we may learn more the vital importance of prayerful reading of the word of God, of acquainting ourselves with the *mind* of God and the *ways* of God to the full assurance of understanding; and of growing in love one toward another, so that whatever we do, whether we eat or drink, whether we speak or keep silence, we shall do all to the glory of God.

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## ADDRESS BY GEORGE MACKENZIE

On 2 Corinthians, 5 : 13-21.

THE apostle, as you know, had enemies and traducers at Corinth. Led by the Spirit of God, he here justifies himself in certain things in which the enemy sought to discredit God's servant among them.

On another occasion, when brought before Festus the Governor, with King Agrippa and other prominent persons, with all the warmth of his heart Paul set before them how it was that he was now zealously preaching what he once sought to destroy. Whereupon Festus said in a loud voice: "Paul, thou art beside thyself; much learning doth make thee mad." So here the apostle is setting forth before the Corinthians the reason of such earnestness: "Whether we be beside ourselves," he says, "it is to God." As his heart is gripped with the vastness of the love of God, he is carried completely out of himself; he appears to be beside himself to those who are listening to him, as he pours out his eloquent soul before his hearers. Then, on the other hand, "Whether we be sober, it is for your sakes." Ah, friends, how much there is to make a man sober when he faces the plain fact that the issues of life are eternal! How much there is to cause a man to be sober! Here, before me, perhaps some of you are yet unsaved, in your sins, and the wrath of God hanging over your heads. Yet it pleased God to send His own Son to proclaim His love to you. Is it not enough to make one sober to think that some day, very soon perhaps, a parting may come—to heaven and glory,

or eternal perdition ! Well may it sober us indeed ! It made the apostle sober. Do not think that we are here simply to preach sermons. We are not here to give what some may perhaps criticize or receive with some degree of satisfaction. No ; we are on much more serious business, for you have a soul to be saved or lost for ever.

You remember Jonah aboard the ship. In all the danger to which they were exposed, Jonah, the cause of all the trouble, was the only unexercised person aboard that ship ! And is it not a strange thing that a stranger to you should be exercised about you and your eternal welfare when you are not exercised about it yourself ? But God, "who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation," is sending out His servants with this word of reconciliation, to beseech men to turn to Him. The motive power, the glorious incentive to all this is the love of Christ : "For the love of Christ constraineth us." It is the compelling sense of the love of Christ in the soul. If that will not impel men to declare the love of God to dying sinners, what can ? "For the love of Christ constraineth us ; because we thus judge, that if One died for all, then all have died." What a sweeping sentence ! And observe the logic of it : "If One died for *all*, then *all* have died." If the Son of God hung there upon the cross under the death penalty, it was the due of the human race—the human race received its sentence there and then.

Judicially, the question of our lost condition was settled when the Son of God died upon

that cross; then was heard the sentence of conviction for all mankind. All hope of producing a righteousness which a just God can accept is gone forever for every human soul upon earth. There is God's sentence, carried out upon Him who was upon the cross for all. If He died for *all*, then *all* have died. And we thus judge, says the apostle, He died for this purpose also, "that they which live"—they which have come under the shelter of that atoning death, who have found life there—"should henceforth no longer live unto themselves, but unto Him who died for them and rose again."

Notice that we get life out of the death of Christ, as has just been quoted. "Being justified by faith, we have peace with God through our Lord Jesus Christ." We are brought to God through faith in Him; and thus brought to Him we partake of that blessed life, that eternal life, which it was the prerogative of the Son of God to give to all who come and put their trust in Him. For what purpose? That we might enjoy the world because saved by the Cross? Nay, friends, a thousand times nay; but, "that we should henceforth no longer live unto ourselves, but *unto Him* who died for us and rose again."

Now, how true is this of your life and mine? Is it so that our life is spent for Him who died for us? Or is it living in selfish ease? One of the purposes of His death was that all who receive life out of His death might turn their back upon their former manner of life and live for Him. But we cannot live for Him unless we grow in the consciousness of the love of Christ, that that love may constrain us also to turn away from the selfish crav-

ings of the human heart, and devote ourselves to Him. We may quote the words of the apostle with a good deal of emphasis, perhaps, but is it practically true of us, "For me to live is Christ?" The apostle said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." In what do *we* glory? Easy enough to quote texts, but do they so live in our souls as to conform our life to the truth they express? This was one of the purposes for which Christ died, that we might be a people redeemed to Himself, zealous of good works. And surely the major part of our testimony is in the life we live.

But I desire to make this love of God very plain to you who may not yet have apprehended it. Suppose we were to go into a Sunday-school and ask, "Children, tell me why does God love us?" Many little hands would probably go up, and we would hear someone answer, "Because Jesus died for us." A pretty answer, but it lacks the truth. No, it did not take the death of Christ to turn God's heart toward us. On the contrary, "*God so loved the world that He gave His only begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life." The love of Christ is but the expression of the Father's love. There are not two hearts, there are not two minds, in the Trinity. How it grieves the heart of the Lord Jesus, as it is recorded in the 14th chapter of John, when Philip says to Him, "Show us the Father." He answers, "Have I been so long time with you, and yet hast thou not known Me, Philip? *He that hath seen Me hath seen the Father*; and how sayest thou then,



Show us the Father?" There, before Philip's eyes, was the living embodiment of the Father; there was the divine and absolute expression of what the Father is. Could the Father have loved them more?

We, Christians, sometimes have incorrect conceptions of the love of God; and the sinner's habit of mind is to argue from himself to God. But notice how they are contrasted in the 5th chapter of the epistle to the Romans: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." "A righteous man" is one who stands square on that which is righteous—who will not move one way or another to goodness or to mercy. It is a hard matter to find any one willing to give his life for such an one; but, "peradventure, for a *good* man some would even dare to die." Perhaps one might be found to die for such a person. Human love must find its motive in its object; "But God commendeth *His* love toward us, in that, *while we were yet sinners*, Christ died for us."

We learn by contrasts, and they are useful in emphasizing things to us. Is human love expressed in the mere flow of language or an eloquent tongue? Nay, they are but creatures of a passing imagination. But the true love of a human heart is expressed rather in the deep and tender affection which enables it for self-denial and forgetfulness of self—like a mother toward her child. I desire you to observe that human love finds its strength in the attractiveness of the object it loves. "But," says Scripture, "God commendeth His love toward us, in that, *while we were yet sinners*"—while we were in that

sinful condition so obnoxious to God—"Christ *died for us!*" This is the love of God! Oh, the holy unselfishness of the love of God that makes poor sinners its object! O friend, did you ever contemplate that love? See it there, as across the track of man's history it seeks the sinner! Oh, how it pursued *me* through a life of self-seeking and of sin, until it broke one of the most stubborn wills that ever beat in human breast! May it reach *your* heart, my friend. May the view of God's love so reach your heart as to bring you, a poor sinner, humbled and penitent, at the feet of Jesus!

See how God seeks the soul that is lost in sin: "Adam," He calls, "where art thou?" See there, in the skins of those animals which were to cover the guilty pair, a type of that love pledging itself to pay in blood the price of our redemption. Oh, sinner, what will you do with the love of Jesus? May it break the pride of heart and subdue the stubbornness of your will and bring you to "the Lamb of God that taketh away the sin of the world." May the answer of your heart be:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come! I come!

"Just as I am Thou wilt receive—  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe,  
O Lamb of God, I come, I come."

There is a touching story told of a poor Indian whose heart the love of Christ had reached. He had been brought to Jesus by a missionary, and he

loved the "pale-face" ever afterward. One day a white man came along, and the Indian thought he had another friend such as the missionary, and welcomed him. The Indian began to speak of the Lord Jesus and the grace of God, so precious to him; but the white man sneeringly asked, "What did Jesus ever do for you?" The Indian gathered dry leaves and twigs and put them in a circle. He then took a stick to dig a worm out of the ground, and put that worm in the centre. Then he lighted the whole circle of leaves, and the worm, feeling the heat of fire, began to twist and writhe. The Indian stretched over the fire and snatched out the poor worm with his hand. Then, turning to the white man he said, "Jesus did that for me!"

Yes, Jesus did *that*. And what are you going to do with Him? Friends, I beg of you to answer this question to God: "What are you going to do with the Lord Jesus?" Will you not say of Him, "I am going to put my trust in Him, and shall henceforth no longer live unto myself, but unto Him who died for me and rose again?"

"Now," says he, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." What a wonderful thing this is—God sending men to beseech sinners to be reconciled to Him! And this is how, in righteousness, He came to do it: "For He hath made Him (Jesus) to be sin for us, He who knew no sin, that we might be made the righteousness of God in Him." See Him there upon that cross, treated as though *He* were the sinner! Oh, the love of God—that He would

pay this awful price—that in righteousness He might bring us reconciled and at peace in His presence! The Cross of Christ is the mercy-seat, as we are taught in the third chapter of Romans, the meeting-place of the sinner with God.

If God saves a soul He does it on a righteous ground. Jesus on the cross has met the claim of righteousness as to our guilt and God's nature. So He was "raised up from the dead by the glory of the Father" (Rom. 6 : 4), and "When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high;" and in justice to Christ who paid that awful penalty, God declares the salvation of the sinner who has fled to Jesus for refuge. In Him, we are the samples of how righteous God is, for it is in Christ and through Christ our sins are put away.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1 : 15).

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## ADDRESS BY SAMUEL RIDOUT

On 1 Sam. 17: 38-51 ; 18 : 1-4 ; Phil. 2 : 5-10 and 3 : 4-14.

[ HAVE read this first portion in the Old Testament, as an illustration of our Lord's victory over our enemy—Satan.

Israel was in the saddest condition. Largely under the dominion of the Philistines, they were threatened with complete subjugation. Lifted up with pride, their great champion Goliath defies the armies of Israel and the living God. I need hardly say that he represents the prince of this world—Satan, who keeps men in fear and bondage and away from God and His salvation.

I address myself to-night especially to you who are unsaved, and would remind you of the words of the Lord Jesus, "Whosoever committeth sin is the servant of sin." As captives to sin, we come to you with the blessed message of salvation through the love and grace of God and our blessed Lord Jesus Christ. *He* is the true David, the true Victor over Satan, the One who has robbed him of his power, who sets his poor captives free.

We have here a wonderful victory of David's. There are two things I want to put in connection with the sinner's relation to the Lord Jesus Christ.

Saul was king of Israel, with the power and privileges that this high position gave him. He, with all the rest, was threatened, but utterly powerless to set himself and the people free from that

dreadful enemy. But there is a youth, who had spent his life caring for the sheep which had been committed to him—a lovely type of the Good Shepherd, who cares for and loves His sheep, and who delivers them from the lion and the bear.

Young David, like our Lord Jesus, is despised and rejected by his own brethren who did not believe in him. "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness?" he is angrily asked. With scorn they reject him; but they could not swerve David from his purpose. He says, Who is this that defies—not the armies of *Israel*—but the armies of the *living God*? Who is this that dares to defy the God of hosts, the mighty God of Israel? King Saul cannot understand him, just as you, perhaps, have not understood what moved the lowly and despised Jesus in His mission here below. Saul, who knows no better way, would arm David with his own armor. But David cannot go with such an armor. Goliath is not defeated with such weapons; so David says, "I cannot go with these."

Many of my hearers may have realized, to a certain extent, the need of help. The felt power of sin, and the thought of judgment to come, bring uneasiness and fear in your heart; and here it is that the lowly Jesus presents Himself to you as your Deliverer. As a forlorn hope, you say, perhaps, like Saul, I will try Him. I will put the best I've got into His hands which He can use. In other words, you bring to Him your little armor of good works. You say, I have done such and such good things; I have given some money for the poor; I have helped along the Red Cross;

I have had sympathy with the sufferers in Belgium. Isn't that a pretty good shield against Satan's darts? There is your service, too, and promises that you will try to carry out. You may have made resolutions; you may have said, I am going to be a Christian with the Lord's help, and I am going to ask Him to help me to do better. But have you tested that armor? Will that save you from the enemy? Even if Christ holds them up, will your good works form a shield against deserved judgment? I thank God that, even in the hands of the Lord Jesus Himself, there is nothing of myself for victory over the enemy. No works of mine, no promise, no privation, not even prayers or religious observances; they all prove utterly worthless for the salvation of the soul or to overcome the enemy's power. They don't even satisfy our own conscience.

But look at David: he lays all these aside. They are not the armor in which he can meet that mighty foe. But down to the brook he goes. Down there in the valley of death he finds the weapon, the simple stone, with which to meet Satan's power.

It is for that purpose that I have read that lovely portion in Philippians. It tells us of One who has gone down into the valley. He has not come into this world with His omnipotent power to put away sin. God Himself could not put it away by *power*. How much less could we put away our sin by our own efforts. No, nothing but blood will do it; and that brings us to this entry into the valley. It tells us where *our* David got His weapon with which He has met and overcome the enemy. O Christians, let us worship as we look at it. Let us dwell upon those steps by which He came down from that

glory in which He was with the Father—the coming down of Him who, from the beginning, was “the Word, and the Word was with God, and the Word was God.” “By Him were all things created, that are in heaven and that are in earth, visible and invisible;” the hosts of heaven bowed before Him; the Father had taken counsel with Him, as He dwelt in His bosom; but down into the valley He came—down here in a world lost in sin and rebellion against God—down here where he found everything contrary to the holiness of God; where sin had corrupted all flesh, and Satan held sway over man.

He who had been dwelling in the bosom of the Father, shall He not turn away from corrupt man with abhorrence? shall He banish them forever from His presence, that they may no longer offend the sight and nature of a holy God? Is that what He has done? Nay, these are the ones for whom He laid aside the form of God, and came down on wings of love. These are the ones for whom He took the form of a servant, and became poor, that they might be enriched with all the wealth of heaven! For you, my fellow-sinner, for us who were captives of Satan, He came down and emptied Himself of the glory. He is found in fashion as a Man, and so you need not be afraid of Him—a Man on the throne now, but the same who was here upon earth, where we are, and oh, how accessible! Did you ever hear of any so vile that they could not come to Him? Nay, He lays His holy hand on the leper and says, “*I will; be thou clean.*”

Yes, He came here as a *servant*; He came to be *obedient*, came to do the Father's will. *Obedience*



stamped every word that came from His lips and every action of His blessed hands, and those feet ever carried Him on errands of mercy—nothing but obedience to the Father: “I came down from heaven not to do mine own will,” He said, “but the will of Him that sent Me” (John 6 : 38); and the Father must rend the very heavens as He sees His beloved Son standing there by the waters of Jordan. When John would deter Him from the waters of death, “Suffer it to be so now,” is His answer, “for thus it becometh us to fulfil all righteousness.” And at the close of His life, He could say, “I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do” (John 17 : 4).

Yet, dear friends, His obedience would never have saved us. Christ's obedience could not blot out your disobedience. Something more was needed. So in that night of prayer, of agony, in the garden, we hear Him say, “O my Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.” Ah, it is obedience unto *death*! And what kind of a death?—the Cross, where He is lifted up as a sin offering. It was written, “Cursed is every one that hangeth on a tree,” and the holy, spotless Lamb of God was nailed to that cross *by your sin*, my fellow-sinner. Therefore was His heart-rending cry, “Eli, Eli, lama sabachthani !”

“By faith I view my Saviour dying

On the tree, on the tree.

To ruined sinners He is crying,

Look to Me, look to Me.”

And the believer worshipfully adds :

“O Christ, what burdens bowed Thy head!  
Our load was laid on Thee :  
Thou stoodest in the sinner's stead—  
To bear all ill for me.  
A victim led, Thy blood was shed ;  
Now there's no load for *me*.”

Come, dear unsaved hearer, why not for *you*? Can you not, *will* you not say: I will trust this Saviour for myself? I will take Him as mine, and join in those words, “There's no load for *me*?” God grant that *to-night* you may look upon that Saviour dying for *you*. May the eyes of your heart see that Saviour, our David; who has gone down into the valley of death to meet him that had the power of death. He *has* met Satan; He has triumphed; His victory is *our* victory; He is risen; He has disarmed Satan, and the believer is freed from his power for ever.

But there is a young man whose heart is burning with love to David. He had looked on David as he came up from victory with the head of Goliath in one hand and his sword in the other hand, and his whole soul goes out to him. It is Jonathan—dear Jonathan; his soul “was knit with the soul of David; and Jonathan loved him as his own soul.” And we who have tasted the power of a greater triumph and a greater deliverance, do we not love to sing:

“And 'round my heart still closely twine  
Those ties which naught can sever,  
For I am His, and He is mine,  
Forever and forever.”

Oh, Jesus has won our hearts; blessed be His name! What is the effect of that, beloved brethren? Will it not produce in us what the love for David produced in Jonathan's heart? He says, This royal robe comes off me; it is *his*. This sword is not for my poor, weak hands, it belongs to *him*. Jonathan strips himself and lays all at the feet of David—the tribute of a loving heart. It causes him to surrender himself unreservedly to David. Mark this, dear soul; the Lord does not ask you to strip yourself of your garments in order to be saved. Is there here some poor slave of sin? The Lord does not ask you to free yourself from it in order to be saved. Is there some sin which clutches you, which you try to give up? You may have prayed over it, but it clings to you like a garment. Listen, then, to the truth of the hymn, which we sometimes sing:

“I am not told to labor  
To put away my sin;  
So foolish, weak and helpless,  
I never could begin.”

for until you receive the Lord Jesus, He does not ask you to do *one thing*. Ah, but if you trust in Him now; if you get a glimpse of the love of Jesus, like Jonathan, you will begin to strip yourself.

Have you read the story of Count Zinzendorf? As a gay, young nobleman, he was traveling through the country, visiting museums and places of interest, when a great painting made a profound impression upon him. It was a picture of the Lord Jesus hanging on the cross. He looked and looked upon it. It filled his heart; it smote his con-

science. These words, which were put beneath it, tell the thought that seized upon his heart:

*"All this I did for thee;  
What hast thou done for Me?"*

*That* is laying aside our garments; that is laying aside our vainglory; it caused the apostle to say: "For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead: and He died for all, that they which live, should not henceforth live unto themselves, but unto Him who died for them and rose again." Blessed Lord Jesus, to live unto Thee who died for us! O brethren, may the Spirit of God write this deep in our hearts, that we also may say: "To me to live is Christ" (Phil. 1: 21). Then, in the language of that precious hymn, we shall say:

*"The love that fills my grateful breast  
Makes duty, joy; and labor, rest."*

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## ADDRESS BY B. C. GREENMAN

On Jeremiah, chaps. 36; 38: 7-13; 45: 2-5.

I WISH to bring before you to-night four very striking characters from the scriptures I have read. First, the writer of the book, Jeremiah himself. Second, the scribe to whom he dictated this book. Then, two men who dared to stand on the side of these faithful witnesses to God. Mark them: Jeremiah, Baruch, Michaiah and Ebed-melech.

Let us look at these cases and inquire how they fit ourselves who are here to-night. First, let me note a very striking example in this chapter of how God gives us His word. He gave it because there was a *necessity* for it. How could we know what God thought of us if He did not tell us? How could we know His estimate of our sins if He had not given us His estimate of them? So God anticipates the judgment day, and comes to meet us—wants us to have an interview with Him, as it were. He invites us to come and reason with Him, and settle with Him as to our sins, so that we never may have to meet them again.

What does God propose to do? To meet us and settle *now* the question of our sins; and if we have thus met God, no one can ever bring them up against us. They are, as it were, cast into the depths of the sea, removed from us as far as the east is from the west. And, my dear friends, *how* and *where* God does it is in the person of His beloved Son. When we take the lost sinner's place, He takes the place of Saviour of the lost; and it is as true as true can be, we have met the Judge before the judgment day, and received a full, free

and absolute pardon of all our sins. And what God does in the day of His grace, He will never undo in the day of His judgment.

Now we have before us these four characters. Let me show you a little about them.

I will first say that as I came to this meeting to-night, I recalled that fifty-two years ago, I went for the first time to a meeting like this. I was a boy of fourteen years then. I had just been converted; and one day my father told me of just such a meeting as this. But he did not want to make it too easy for me. He did not give me \$10 to go with, but he said, "My boy, there is a meeting to be held about 150 miles from here. If you can save enough money to go, you can go." In those days money was not very plentiful, and how I was to get \$10 I did not know. God knew, and He sent me to my knees. I asked God that I might be able to go, as I expected it would be a great spiritual uplift for me. I need not tell you how, but I got the money, honestly. It was one of the best investments for my money I ever made, going to that meeting. I have been going to them ever since. I don't know of a man or woman, keeping in contact with God and His beloved people, who does not value the privileges which God puts within their reach. Indifference to privileges which God puts before His people is an indifference towards Himself.

I do not mean that you have to go away from home for this. We should value first our home privileges. Make it a point when you are thinking of going away—on vacation, perhaps—not to forget your best blessings. I find people spending all their time looking up various routes to see which

they like best; and the first thing that comes back is a letter stating they forgot to ask for a letter of introduction to the assembly in the town where they are stopping. There they are, perhaps, two or three weeks without the precious privilege of sitting at the Lord's table there, because they did not treat *God* right. And they did not treat *themselves* right. Many Christians come back from their vacations much impoverished in their souls, but quite satisfied if they have a little more red in their cheeks.

We turn now to God's call of His servant Jeremiah (Jer. 1:5). God's call is the first thing. Any service that does not come from that Source is not worth the having. God's call to service comes not from human organization. If the Government had appointed me as an inspector of scales, would I go around from place to place asking people if they wished to have me inspect their scales? No, I would go and inspect them, in obedience to the Government, and seek to do it thoroughly.

So is God's call. He first saves, then He proves us, and sends us out with a message from Him; and He says: "He that hath my word, let him speak it faithfully."

Now God says to Jeremiah, "I knew thee. . . . I sanctified thee; I ordained thee." What for? To send him as God's messenger to Israel and to the nations. What does Jeremiah say? He feels his incompetency. It is a mark of a soul that God is going to use when he feels his utter inability for it. No man, who thinks much of himself, will ever be worth much in the service of God. Jeremiah says, "Ah, Lord God, I cannot speak, for I am a

child. But the Lord said unto me: Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord." And the balance of the chapter goes into details of how God works this out in His dear servant. This man, who felt he was "but a child," God makes a tower of strength to carry His word against the kings of Judah, against the princes, priests, and the people of the land.

And what did God say He would make him? "I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land" (ver. 18). What a contrast—what he realizes himself to be, and what God is going to make him. Look, too, at what grace does for us. In view of moving our hearts to worship, the apostle says, "Wherefore remember, that ye being in time past Gentiles in the flesh;" he bids us to see and remember the terrible condition in which God's grace found us. He wants us to look back at the pit whence the grace of God took us, and then to raise our eyes to the wonderful prospect before us, and shows us our place in Christ Jesus. He found us in the pit, and His exceeding grace gives us a place in glory with Himself.

You who have just been converted to God, and feel like Jeremiah that you are "but a child," and wish that you were more experienced in the ways of God—wish that you had some gift from Christ to use for Him, dear young Christian, just look into His face; cast yourself upon Him, and there you will find the commission of God to serve your Lord



just where you are. You do not have to wait for deeper experience in the ways of God. What you and all of us need is just to be subject to, and be guided by the Holy Spirit who has come to enable us to glorify our Lord Jesus Christ.

Let us now turn to Baruch, Jeremiah's scribe. We find God's message to this man in chapter 45. Mark the date, "In the 4th year of Jehoiakim, the son of Josiah, king of Judah" (ver. 1)—at the very time when the king cut up the roll and burned it, as we are told in chapter 36, and when Jeremiah's mission seemed to be a dead failure, at that time God sent this message to Baruch: "Thus saith the Lord, the God of Israel, unto thee, O Baruch; Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow. I fainted in my sighing, and I find no rest."

If I don't mistake it, many of God's dear people are in that position. They think they have more trouble than they ought to have. They are ready to find fault with God's ways in this and that other matter; thus sinning against God who has saved our guilty souls, and has also provided sufficient grace for every circumstance in our journey through the world.

Brethren, how much do we really count upon God? I recall a meeting once at which Mr. Darby was expected, but did not come. We waited and waited, but in vain. The dear aged brother was taken ill, and God ploughed up our souls. This came distinctly to me: If Mr. Darby was gone, what would we have left? Two or three attempts were made, like trying to put the ark on a new cart. At last one man got up tremblingly. He read a por-

tion of Scripture, and said: "I have a word to say: Brethren, it is Christ we need for present use." I never forgot that meeting—I never could forget—"Christ for present use."

I am not here to throw stones at Baruch. Evidently he was a man who loved the Lord—he loved His truth. He was associated with the man who dared to write God's message to the king. There was a revelation from God to Jeremiah, and it was to be carried by Baruch to the Lord's people, and to their king and princes (chap. 36). A revelation from God seems to puzzle many who suppose themselves wise; yet it is perfectly simple. God gave it by human hands, but He controlled those hands so that they wrote no thoughts but His. We believe in the human element as to it; that is, God made choice of the instrument He meant to use. He chose Jeremiah, prepared him for the work, let him feel all his weakness, gave His word, and said: "Take thee a parchment roll." The writing was divine, and it was human as well.

Now if God gives a revelation, it is because man needs it. God has put a revelation in the Book, and He wants it to be got out of the Book into the lives of men. Jeremiah says to Baruch, "I am shut up in prison, I cannot go;" so Baruch is sent to read God's message to the people. Jeremiah says, "Go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people." So Baruch put himself at the gate of the house of the Lord, according to the command, reading the message all day long, "Thou shalt read them in the ears of all Judah that come out of their cities. It may be they will

present their supplication before the Lord, and will return every one from his evil way." There was still a hope for them, as Judah was not yet cut off. One man of all the hosts that passed in and out those gates bowed to God's message; that was Michaiah; he received it and was blessed.

Now we read, "When Michaiah had heard out of the book all the words of the Lord, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there" (ver. 12). Mark his zeal after receiving this word of the Lord. And who can make a better preacher than the man or woman who has just found Christ? Without heeding the results, Michaiah goes into the king's house, and he tells them what he had heard and received, and they say, We would like to hear that book. So they call for Baruch and tell him, "Read it in our ears."

Baruch may have thought, Now I am going to have a great haul. One man has been convinced of the truth, and got me an audience like this—among all these princes. And Baruch sat down and read the message in their ears. How disappointing it often is when you think you have got souls ready to receive the message of God and it comes out like this! We read as the result, in ver. 19, "Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be."

I have had similar experience at times. I call to memory one evening, going out to distribute tracts with my father. I believed we were going to have a good haul of souls. A few days later a woman sent them all back with a note saying, "Here are

all your papers. We don't want any of them, nor any more of your preaching." Because her husband had received a few tracts, she would not even read his Bible. Then God let her see her worst side; He showed her the evil in her heart; it broke her down, and she came to Jesus. If people turn away from God's book and its record, He lets the sin break out; then He says, *That is what you are*, as I told you in my Book before.

People won't believe the Bible. They read the newspaper, and what do they find? Doesn't it corroborate what the Bible has said as to the world: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isa. 1: 6). When God's word is bowed to, it brings salvation.

Baruch had a hard mission; he had to read God's testimony against Jerusalem, against the whole nation; against their king and princes. That is not a pleasant business. We must not shrink from telling men they are lost before preaching to them the free grace of God. The prelude to the gospel is John the Baptist's testimony, when he made people confess their sins; then he says: "Behold the Lamb of God which taketh away the sin of the world" (John 1: 29).

Baruch had gone, as bidden, to deliver God's message. There was one convert through Baruch's message; and this man gets three others to hear. (chap. 36: 25). But poor Baruch seemed cast down, and God rebukes him for it. It comes from self-seeking, or unbelief, and he is rebuked for it (chap. 45: 3). He says to Baruch, "Thou didst say, Woe is me." "Woe is me" is right for the sinner; it is

wrong for the child of God—it is a reproach upon what God is to His people. “Thou didst say”—God knows what you have been saying, and He will not let us pass without rebuke when we dishonor Him. O Christian, cut out this self-pity; it is the bane of a Christian’s life. Don’t dishonor God by thinking yourself abused, and that God is not dealing just as a Father ought to deal with His children. If you had your own affairs in your own hands you might soon find yourself as far away from God as when Jonah went down to find a ship going to Tarshish—turned his back on God. Oh, may the good God call back to Himself to-night any of us who may have been spending our time in self-occupation, soured perhaps with the difficulties of the way, and feeling as if almost everything was gone. Hear what one had to say when everything seemed to be gone but God: “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: *yet I will rejoice in the Lord, I will joy in the God of my salvation*” (Hab. 3 : 17, 18). Thanks be to God, many still are proving the truth of these words: “We are more than conquerors through Him that loved us” (Rom. 8: 37).

Notice that God does not speak smooth things to His servant Baruch. He does not say, I am going to change things that you may have a comfortable time. No, He says, “Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. *And seekest thou great things for thyself?* Seek them not: for, be-

hold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest" (Jer. 45: 4, 5.). He would care for Baruch, and for every child of His, but He will not prophesy smooth things.

Brethren, don't expect smooth things. Don't say, God will surely spare this or that. Don't say, If the churches have gone off the track and given up the faith, "Brethren" will be true to the last. If I have learned there was no boasting for me as a sinner, I must also learn there is none for me as a saint. I would not say a word to discourage, but we must put our trust in *God*—not in man.

God educated Jeremiah, and He wanted to educate Baruch. Therefore He sent that timid man out to read that book in the ears of people who did not want it. I know what this means. Often Satan has said to me, Why, people don't want it; what is the good of pushing it to them? But God wants Baruch to bring to the people the book He had caused to be written. God put Himself about to make that Bible more than He did to make the world. To make the world, "He spake, and it was done; He commanded, and it stood fast" (Ps. 33: 9); but He did not make the Bible like that. He prepared suited vessels for His testimony, and to give us this precious treasure He used kings, priests, princes, poets, scribes and peasants.

The faithful Jeremiah received persecution for his faithful testimony to king and people. He was cast down into a dungeon for it. Shall we pity him? God will not be a debtor to any. Be sure His full reward is coming. We may think what wonderful Christians we are sometimes, because we gave up

some little thing for our Lord Jesus—when *He* gave up all to save our souls. Christian, how can we think so much of our little, when He gave up all, “sold all that He had.” Think of Peter reminding the Lord of the nets they had left. He says, “We have left all and followed Thee.” What shall we get? The Lord did not remind him of how little was his all; but, as if to rebuke him by the power of grace, He says, “Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones” (Matt. 19: 28)—as much as to say, I will see that you are not left unpaid. I expect Peter never talked about it after that.

Now we have, in the king's court, another man—an Ethiopian eunuch, Ebed-melech by name (ch. 38: 7-11). This man is moved by what they had done to God's servant, Jeremiah. He is on God's side, you see. He realized that one must stand on God's side, or the devil's; and he aroused the king's conscience, for the time being at least; and God uses this man to preserve the life of faithful Jeremiah, and he lifts him out of the dungeon. How comforting it is to see that God has His own even in the houses of kings. At the given moment He brings them out, to work His own purposes of love, and care for His own. You remember how He used Mordecai and Esther in the house of Ahasuerus to defeat Haman's purpose, and preserve the Jewish nation. And God had some dear saints in Cæsar's household” (Phil. 4: 22).

Now, whilst God allows His people and servants to pass through trials—for their good, though it is not with fleshly ease—He lets them know that He

is with them, and will not permit them to be tried above what they are able to bear. So to Jeremiah He said, "They shall fight against thee, but *they shall not prevail against thee*" (ch. 1: 19). To Baruch he said, "Seekest thou great things for thyself? Seek them not, for, behold, I will bring evil upon all flesh, saith the Lord; *but thy life will I give unto thee for a prey in all places whither thou goest*" (ch. 45: 5). And to Ebed-melech He sent this word, "Speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, . . . but *I will deliver thee in that day*, saith the Lord; and *thou shalt not be delivered into the hand of the men of whom thou art afraid*, because thou hast put thy trust in Me" (ch. 9: 16-18). This world is a place to prove the sufficiency of our God.

May God give, especially to you dear young people, encouragement to follow the Lord Jesus. He is a good Master; follow Him closely, honor Him continually, keep near His blessed side, and when you reach Home, you will have no regret for any trial or earthly loss you may endure because of faithfulness to Him, but will thank God for the all-sufficient and present grace that shall accompany you through this world. But oh, what will it be to be with Him, when He says, I will cause those who despise you here to worship before thy feet, "and to know that I have loved thee!" May the thought of it speed our feet through our journey here, till we reach our Home.

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