

HELP AND FOOD

FOR THE

HOUSEHOLD OF FAITH

VOLUME XXXVI

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ERRATUM.—In vol., pages 340–352 should be numbered 240–252.

NOTES

A Happy Sufferer "*Rejoicing in hope; patient in tribulation; continuing instant in prayer*" is a precious grace of the Holy Spirit in the saints—yet how feebly manifested in us generally. If we inquire as to its cause, we shall find, no doubt, that knowledge of truth alone does not produce this grace; it is found rather in communion with God and our Lord Jesus Christ in the daily life, with humility. Therefore it is that simple, godly souls often surpass in this grace others with more knowledge and privileges from whom we naturally would expect more.

These thoughts are suggested by the reading of "Rifted Clouds," in which Bella Cook unaffectedly relates the ways of God with her from young womanhood through a long life of suffering. Meeting with adversities in early married life, her naturally strong will finally resigned itself to God's ways, and found complete rest in a self-surrender to God. Though feeble in youth, she lived to the great age of eighty-seven, absolutely confined to her bed for the last fifty years with scarce any relief from pain, yet with cheerfulness and praise to God to whose will she heartily resigned herself.

One great relief to her suffering and bed-ridden life was in the sympathy she was enabled to show to others in trial, and the very active part she took in the relief of misery and want among the poor of the district where she dwelt. Her humble abode, secluded in the rear of other buildings on Second Avenue, New York, became a place not only where sorrow and need came for relief, but where the

rich and cultured found a rest and peace which the world can neither give nor take away.

Devoted friends were raised to the helpless, bed-ridden one who, while absolutely dependent herself on what God provided through others for her wants, was enabled, with what was entrusted to her hands, to comfort and relieve many in trial with whom she had a large and active acquaintance.

What a relief to be thus diverted from one's self toward others! In the spirit and grace of Christ to pour comfort in wounded souls, to strengthen hope and confidence in God, or bring sinners to Him who said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." Bella Cook exchanged the body of suffering and place of service for the home of glory some 14 years ago, but the fragrance of her life remains with many who were blessed by it. "Go, and do thou likewise," said our Lord to the lawyer questioning who was his neighbor, after telling him of the Samaritan's gracious conduct toward the wounded man on the roadside (Luke 10: 29-37).

"If ye suffer for
righteousness' sake
happy are ye"

In "Rifted Clouds," Bella Cook relates how her grandmother, in the earliest days of Methodism, courageously persevered in the face of opposition and suffered indignities for Christ's sake, receiving cruel stripes from her own husband for it. She says:—

"My grandmother, with a neighbor, had been attending Methodist meetings, although their husbands, who were farmers, but godless men, disapproved. The farmers talked it over, and decided

that their wives should not "disgrace them" by attending those Methodist meetings. So they agreed to tell them that if they went again they should be horse-whipped on their return.

"My grandmother heard the mandate, and asked her husband if she had neglected her home duties?—"No." If she had been a less dutiful wife because of her religion?—"No." "Well, then," she said, "by the help of the Lord, I shall go."

"She went to the meeting as she had said. On her return, she was met by her sturdy husband with, "Now, Betsy, you have had *your* way; I will have *mine*." And he took the whip from behind the door, and whipped his wife till he was weary—if not ashamed. Then she quietly asked if he had done.—"Yes," he said, "I have."

"At bedtime, in undressing, she looked at her shoulders and arms; and seeing them all black and in ridges from the whip, she said: "*Praise the Lord, stripes for Christ's sake!*"

"Her husband—who all this while had been in poor comfort over his act—was so deeply affected by this that, falling upon his knees, he begged her to forgive him. "It is not *me* you have offended," she answered, "but you have offended my Saviour. Ask *Him* to forgive you."

"The convicted man with great contrition did so; he sought the divine mercy, and obtained it, for he had been acting ignorantly in unbelief. Having thus turned to the Lord, my grandfather became henceforth an earnest Christian for the rest of his life."

"And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness"

sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ" (1 Pet. 3: 13-16).

A Battallon "ADDRESSING a large gathering of muni-
of Death tion workers lately, a public speaker
in commendation of their labors called them a
"Battalion of Death," a description which is cer-
tainly true, and doubtless was pleasing to his hear-
ers. What a contrast between this and God's des-
cription of His saints—"Blameless and harmless,
the children of God, without rebuke, in the midst
of a crooked and perverse nation, among whom ye
shine as LIGHTS in the world; HOLDING FORTH THE
WORD OF LIFE" (Phil. 2: 15, 16). "Behold, I send
you forth as sheep in the midst of wolves: be ye
herefore WISE as serpents, and HARMLESS as doves"
(Matt. 10: 16)."

Hermann Warszawiack WE are informed that Hermann Wars-
zawiack, whose history and conversion
were related in the last pages of "Treasury of
Truth Almanac" for 1918, was exposed as a fraud
in New York City a few years ago. The author of
the article had gotten his information from reli-
able sources, but *before* the above mentioned ex-
posure in New York took place; hence the author,
and the publishers, believed it a genuine conver-
sion, but sincerely regret its publication. How

painful it is to see the precious name of Jesus so dishonored by some who profess His holy name, and give occasion for distrust and reproach.

"MY GRACE IS SUFFICIENT FOR THEE"

THE other evening I was riding home after a heavy day's work; I felt very wearied and sore depressed, when swiftly and suddenly as a lightning flash that text came to me: "My grace is sufficient for thee." I reached home, and looked it up in the original, and at last it came to me in this way: "*My* grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seem to make unbelief so absurd. It was as though some thirsty little fish was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or like a little mouse in the granaries of Egypt after the seven years of plenty, fearing it might die of famine; Joseph might say; "Cheer up, little mouse, my granaries are sufficient for thee." Again I imagined a man away up in a lofty mountain saying to himself, "I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere," and the earth would say, "Breathe away, little man, and fill your lungs ever; my atmosphere is sufficient for thee."—O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—C. H. SPURGEON.

"BROUGHT TO GOD"

(1 Pet. 3: 18.)

IN our unbelief we were not only "aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph. 2: 12), but were also alienated from God, at enmity with Him. Morally we were at an infinite distance from our Creator, whose rights over us we had violated. Sin had effected all this, and brought us into this place of distance from God.

Now the aim of sin is to dishonor God; Satan's design, in whom it originated, is to dethrone God, to destroy His sovereignty and set up in its place the supremacy of evil. When this conception of sin is apprehended it will be realized how abhorrent to God sin must be. There would have to be an impossible change in God's nature and character to reconcile Himself to the continuance of sin in His universe. Sin is intrinsically abhorrent to Him, and of necessity God must put sin at an infinite distance from Himself. In doing this, God is only maintaining His sovereign right, and the necessity of His nature.

But what a dreadful thing it is for a moral creature to be identified with what God has necessarily to put at an infinite distance from Himself! A creature made to have communion with God, put away at an infinite distance from Him—how dreadful is the thought! How dreadful to us even in our very imperfect realization of the awful reality of sin.

But this terrible position of separation from God was once ours. We were sin's captives, taking our

part in Satan's struggle to dethrone God; doing our share in the abominable effort to dishonor Him. It is a position in which we necessarily were the objects of His displeasure. While we followed the course of this world, to which we belonged and of which we were a part, we were "sons of disobedience," and naturally "children of wrath" (Eph. 2: 2, 3). We were appointed to death and the judgment that comes after death (Heb. 9: 27)—objects of God's *present* displeasure and exposed to His *eternal* wrath. How awful the doom that was before us! How little we then realized it!

But this is not all. As regards deliverance from this position in which we stood, we were absolutely helpless, entirely without resources to deliver ourselves from it. The redemption of the soul is costly (Ps. 49: 8). Who has the price? Silver and gold are valueless here. Even were it possible to gain the whole world it were valueless for the redemption of the soul.

Entirely helpless men are, then, to deliver themselves out of the position in which sin has brought them. *No ability* to free themselves from the penalty of their sins. They *cannot* turn aside the death to which they are appointed. They *cannot* free themselves from the eternal judgment to which they have been sentenced. But, thanks be to God, in infinite grace He has intervened in behalf of man in the time of his extremity. He has not left men, has not abandoned them to a just and eternal doom. He might have done so, and no one could say to Him, Nay. He would have been just in exercising His sovereign right. But while it was His *right* to leave men to their deserts, it was in

His *heart* to interpose on their behalf. It was a necessity of His nature to love the moral creature He had created. He could but love him still after his fall. Man's sin could not change the heart of God. It was a necessity of God's nature to abominate man's sin, but it was also a necessity of His nature to love man even though he was estranged from Him, and to pity him in his helpless and hopeless condition. Oh how good and blessed for us that this was so!

And if God could love and pity man in his sins, He was not without power to exercise His love and show His pity. Love in God was not helpless. It was able to interpose on man's behalf. It had resources righteously to intervene and to meet man in his need and extremity. It was a necessity of God's nature to bring in the resources of His love, wisdom and power in man's behalf. If it was impossible for man to *get back* to God, it was possible for God to *come out* to man, to lay hold of him and bring him back.

Let us consider, briefly, the intervention of God to meet sinful men in their extremity. He has raised up a Man capable, through an atoning sacrifice and thus righteously, to open the way for the recovery of sinful men to Himself. He has given His well-beloved, His only Son to become the Mediator between the righteous claims of His nature and sinful men—One able to answer to God concerning men's sins. God gave His Son—the Jehovah-Messiah promised of old—to suffer sacrificially for sin that He might bring sinners back to Himself.

. The Son of God thus became the Redeemer—be-

came a Man to be that; but to redeem men He must needs purchase the right of redemption. This could only be at an infinite price. The price was His infinitely precious blood, the giving of His life to establish the right to forgive sins and give eternal life. This is what He does for all who will own Him as Saviour. He has obtained the right to do this by taking the penalty of our sins upon Himself.

Now the gospel is, in its essence, the proclamation of the love of God for sinners as manifested in the gift of His Son to be their Saviour; and the grace and love of Christ in suffering in behalf of sinners, to acquire the right of redemption which He now exercises in our behalf. It is by these two things—the love of God and the grace of Christ—that the gospel appeals to sinners. In taking effect in the souls of sinful men, it brings them to Christ, it breaks down their alienation and enmity, and makes them willing to bow the knee to Him, with willing hearts to confess Him as their Saviour, and acknowledge Him as their Lord.

Thus are sinful men reconciled and brought to God, and the Christ to whom they bow the knee, freely forgives their sins and gives them eternal life; they are passed thus out of death into life: out of distance into nearness to God, *forever* freed from the eternal doom to which they were exposed because of their sins. Brought to God to live in fellowship with Him the rest of their life here in the flesh, and in a fuller and richer measure to be with Him eternally in His heavenly home!

Brought to God—the God of our Lord Jesus Christ—the God of holiness! Brought to the God who

would not look upon His own Son when He stood for us before God to answer to Him concerning our sins!

Beloved brethren, to what extent has this great and blessed fact laid hold of our souls? To what extent are we in the realization that we have been brought to a God of uncompromising holiness? Is this blessed fact having its full fruit in our lives? How far is it practically true of us that we are living "to the will of God?" Is it a *past* thing in our life to have wrought the will of the Gentiles? To what extent are we living the remainder of our life in the flesh to the lusts of the flesh or to the will of Him who died for us and rose again?

These are serious questions. Is there not great need of asking them? Do we not—one and all—need to challenge our hearts, and soberly consider whether we are duly responding to the claims which God's love has upon us? Is it not necessary to ask ourselves if, in some sense, the grace of Christ be in vain with us? Shall we boast of being *positionally* in nearness to God while we are not *morally* in the condition that answers to the position? Surely the Scriptures imply that our blessed position involves a corresponding condition. Let us then be exercised as to how far this is true of us; and may God bless the exercise, and grant it to be fruitful.

C. CRAIN.

THE BOOK OF JOB

(SECTION 3.—*Self manifested—Continued
from December*).

2.—*Present shame* (chap. 30).

Dwell upon the past as long he may, Job is at last forced to turn to the present with its wretched contrast. This portion may be divided into seven parts, giving the thought of complete misery, which thus exceeds his former greatness.

- (1) His wretched mockers (vers. 1-8).
- (2) Their scorn (vers. 9-12).
- (3) Their persecution (vers. 13-15).
- (4) His sufferings (vers. 16-19).
- (5) No help from God (vers. 20-23).
- (6) The triumph of misery (vers. 24-27).
- (7) Complete woe (vers. 28-31).

(1) Job's words as to his former greatness were in description of his beneficent pity for the wretched outcasts to whom he ministered comfort and cheer. Passing into the present, he seems to have changed places with these, or those like them, and in turn speaks of them not with the language of sympathy but of deepest contempt. Pride speaks of them—"whose fathers I would have disdained to have set with the dogs of my flock." Their *elders* were beneath his contempt, and now the younger have *him* in derision. The verses following describe these wretched persons who now exalt themselves above him. They are weak and unprofitable—as decrepit old age. Withered up from hunger, they gnaw the roots of weeds growing in the waste which for long has ceased to yield true food for

man. The mallows, or salt wort, and the sedge, or juniper, have become their food. These are the contemptible wretches which mock him who once was so great. Driven from men as thieves, their habitation in valleys and dark holes, croaking or braying as beasts—these outcasts pour their contempt upon him! It is a hideous picture, reminding us of One who in a far different spirit said, "I was the song of the drunkards" (Ps. 69: 12). But in Job there is no turning to God in such unjust treatment. Evidently the wound to his pride, in having such a rabble mock him, is the deepest of his mental sufferings. He had previously described persons like these (chap. 24) as illustrating the unequal lot that comes upon men and as showing the oppression of the prosperous wicked. But he is not here the advocate of these downtrodden men; his own soul is writhing under their contempt. It is a sad picture of pride, which grows bitter as it dwells upon its wrongs.

(2) Scorn them as he may, Job is compelled to acknowledge that he is mocked by them, their song and their byword. We can but compare his anger at their taunts with the meekness of Him "who when He was reviled, reviled not again; when He suffered, He threatened not." All through life our Lord had the shadows of man's rejection falling upon Him, but in His darkest hour—"your hour and the power of darkness"—they poured out their maledictions and their taunts. But He, as One that heard not, "gave His back to the smiters and His cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. 50: 6). Who is it that said this? Not a man lamenting

over former grandeur, but one who had voluntarily relinquished His glory in love for His enemies, who could at any moment have delivered Himself from His troubles by an appeal to His Father or by the putting forth of His own power. "But how then shall the Scriptures be fulfilled that thus it must be?" (Matt. 26: 54). We need only to meditate upon such words to see the pitiful petulance of Job in painful contrast. In all his sufferings Job felt, as he had frequently declared, the hand of God upon him, and he connects this with the scorn of these abject men who took advantage of God's dealings to vent their hatred upon him. "God hath forsaken him: persecute and take him." The "rabble" (as the word has been rendered) press upon his right hand, they thrust his feet away from their only standing-place, and lift up their own destructive ways. We can only again remark how unlike Job was to our blessed Lord in similar circumstances.

(3) The scorn and mockery, which we have seen increasing in violence, now bursts out in a storm of persecution. These puny, helpless men turn now in violence upon him; they tear down his path—destroy the way of one whose footsteps had "well-nigh slipped." They would contribute to his overthrow. They burst upon him like a flood breaking through restraining banks; they roll over him with the deafening noise of their tramp. "The floods of ungodly men made me afraid." Like a pack of cowardly wolves they pounce upon the fallen man, whose soul, or rather "nobility," is swept aside as by a fierce hurricane; "Like a cloud my prosperity passed away." This is beautiful poetry, abound-

ing in bold images; but Job does not show himself to advantage. The weakness of his spirit is seen in the lack of dignity with which he undergoes his misfortunes. Evidently his faith is in eclipse. This is apparent in what follows.

(4) His soul is poured out, and days of suffering are his portion. The nights are no better, for the gnawing disease does not sleep as it bares his bones out of his very flesh. His garment is no longer an adornment, but clings to his emaciated body, as his collar discloses the poor bony neck. It is all vivid as a picture, and as repulsive. All this Job ascribes to God. It is *His* great force which has thus emaciated him and laid his honor in the dust. *He* has brought him into the mire and made him as worthless as the dust and ashes in which he sits. Do we hear him taking counsel with his soul in this time of suffering?—"Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him who is the health of my countenance, and my God" (Ps. 42: 11). No; instead of encouraging himself thus, he accuses his Maker.

(5) He cries to Him for help, but no answer comes from above. He stands in all his wretchedness before God, who looks upon him but does not pity. This is the force of ver. 20. It is not merely "Thou regardest me not;" the negative is not in the original; God *does* regard him, in the sense of looking upon him and remaining unmoved by his woes. "Thou changest Thyself to a cruel being toward me." Oh, if Job had but known the tender love which would have spared him from all this suffering, but for his own good! He knows not that "the

Lord is very pitiful and of tender mercy." That will come when he sees "the end of the Lord"—the purpose that is in view (Jas. 5: 11). Now he can only see that strong hand reached out to make war against him. It is this stormy wind which lifts up the frail sufferer as chaff and drives him along to vanish in the warring storm. Beautiful poetry indeed, but wretched unbelief this is. Job sees nothing before him but death, the house appointed for all living. His faith seems to have suffered a great eclipse. May we not see the reason of this in that self-occupation which marks these two chapters and the next?

(6) His misery is complete; it rises over all other thoughts. Verse 24—whose meaning is obscure in the A. V.—has been rendered: "No prayer availeth when He stretcheth out His hand; though they cry when He destroyeth." That is, it is useless to cry to Him for pity, for He will not regard the prayer of those upon whose destruction He is bent. It is a most hopeless view of God, of which Job has shown he is quite capable. Delitzsch, however, renders it as though Job is explaining his cries. Is it not natural for one to reach forth his hand for help? So he translates: "Doth not one, however, stretch out the hand in falling; doth he not raise a cry for help on that account, in his ruin?" This suits with what follows: he is only asking what *he* had shown to others in their time of stress—he has wept for those in trouble and grieved for the needy. He sums up his misery in verses 26, 27. In his prosperity he had looked forward for good all his days; instead of that, misery had overtaken him, darkness instead of the wished-for light. Instead

of a heart at rest, his inner man was a seething caldron of anguish—"Days of misery met me."

(7) At last we reach the end of the wail—the last of those laments which pierce the heart. He pictures himself as a lonely wanderer in the dark, a companion of beasts and birds which shun the face of man. He might well hide from them, for his skin drops off his putrid flesh; his very bones are parched and dry. Such misery must surely appeal to the most stolid. Must these friends not listen to such woe, and have pity? Job has sounded all the depths of his suffering and grief; his harp has no notes but the sad wail of mourning; his pipe leads in no dance, it is turned alone to notes of sorrow.

Thus the wail ends in a threnody of sadness, without a note of faith. Oh, let us thank our God that Another has lifted His voice out of deeper darkness than all that pressed upon Job with words of sweet assurance, "The cup which my Father hath given Me, shall I not drink it?" "Father, into thy hands I commend my spirit" (Jno. 18: 11; Luke 23: 46). To Him—our Saviour, our Lord, our all—we turn, and learn in our grief to say, "Thy will be done."

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 17, 18).

(To be continued.)

S. R.

THE GRACE OF GOD IN DISCIPLINE

THE second part of Jacob's history begins with the 28th chapter of Genesis; there he begins to be seen under discipline, and becomes the chief or leading character in that part of the book.

In his journey out toward Padan-aram, but before he left the borders of Canaan, the Lord appears to him at the place called Luz. This was not his father's bed-side, where he had been sinning, but a lonely spot, where his sin had cast him, and where the discipline of His heavenly Father was dealing with him. In such a place God can meet us. He cannot appear to us in the scene of our iniquities, but He can in the place of His correction. And such was Luz to Jacob. It was a comfortless spot. The stones of the place were his pillow; the lofty dome over head his covering; and no friend but his staff. But the God of his fathers comes there to him. He does not alter his present circumstances nor reverse the chastening. He lets him still pursue his way unfriended through twenty years' hard service at the hand of a stranger, with many a wrong and injury to bear. But God gives him heavenly pledges that hosts on high should watch and wait around him.

The Lord had made, as we know, great promises to Abraham: the same were repeated to Isaac, and now, at Bethel, they are given to Jacob. But to Jacob something very distinct is added: "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (ver. 15).

This was a new promise, an added mercy, for Jacob needed it, as Abraham and Isaac had not. Jacob was the only one of the three who needed the promise that the Lord would be with him wherever he went, and bring him home again.* By his own naughtiness, Jacob had made this additional mercy necessary to himself, and, in abounding grace, he gets it—the vision of the ladder pledges it. The promises to Abraham and to Isaac had not included this providential, angelic care. *They* had remained in the land; but Jacob had made himself an exile, and needed the care and watching of a special oversight from heaven; and he gets it. It is to this, I believe, that Jacob alludes, when he says to Joseph, “The blessings of thy father have prevailed above the blessings of my progenitors” (Chap. 49: 26). This angelic care, that watched over him, under direct commission from heaven, in his days of exile and drudgery, which his own error had incurred, *distinguished* him as an object of mercy, and gave him “blessings” above those of his “progenitors.” And in this character he reached “the bounds of the everlasting hills.” He was heir of the kingdom as a debtor to special mercy,

* In perfect *grace* the promises of God are made to Jacob: “Behold, *I am with thee*, and *will keep thee* in all places whither thou goest, and *will bring thee again* into this land” etc.; but Jacob, in his vow (v. 20) put it all in doubt: “*If* God will be with me and keep me,” etc. May we not learn from Jacob that, in order to believe God, our heart needs to be near to God, as Jacob was not at that time. What a contrast to these “*ifs*” were the aged patriarch’s ways and words in the latter part of his life. See Genchs. 48, 49—all this as the fruit of the Holy Spirit’s patient work and discipline. Compare Heb. 12: 6-10. [ED.]

through that abounding grace that had helped him and kept him amid the bitter fruits of his own naughtiness. As David, in his day, triumphed in "the everlasting covenant" made with him, though for the present his house was in ruins through his own sin (2 Sam. 23).

This is God's way—excellent and perfect in the combination of grace and holiness. And upon this, let me observe, that in all circumstances there are two objects, and that nature eyes the one, and faith the other. Thus, in divine discipline, such as Jacob was now experiencing, there is the *rod*, and also the *hand that is using it*. Nature regards the first, faith recognizes the second. Job, in his day, broke down under the rod because he concerned himself with it alone. Had he eyed the *purpose*, the heart or the hand that was appointing it (as we are exhorted to do, Micah 6:9), he would have stood. But nature prevailed in him, and kept his eye upon the rod, and it was too much for him.

So in *failures*, as well as in circumstances, there are two objects. Conscience has its reason, and faith has its object. But conscience is not to be allowed to rob faith of its treasures, the treasures of pardoning and restoring grace, for which the love of God in Christ has provided.

There is great comfort in this. Nature is not to be over-busy with circumstances, nor conscience with failures. Nature is to feel that no affliction is for the present joyous, and conscience or heart may be broken, but in either case, faith is to stand at its post and do its duty. Much of the gracious energy of the Spirit in the epistles is engaged in putting faith at its post, and encouraging it to do

its duty. The apostles, under the Holy Spirit's guidance, take knowledge of the danger and temptation we are under by nature; and while it is abundantly enforced that conscience is to be quick and jealous, yet it is required that faith shall maintain itself in the very face of it.

To know God *in grace* is His praise and our joy. We naturally, or according to the instincts of a legal mind, think of Him as one that *exacts obedience* and *looks for service*. But faith knows Him as one that *communicates*, that pardons, and speaks to us of our privileges, of the liberty and the blessing of our relationship to Him.

J. G. BELLETT.

A SIGN OF THE LAST DAYS

THE thing now preached to soldiers by some, that heroic death on the battlefield gives absolution from sin and makes peace with God, comes perilously near to what the word of God states in 2 Thess. 2: 10, 11, "Because they received not the love of the truth that they might be saved—for this cause God shall send them strong delusion that they should believe a lie." And that this delusion may wax "strong" is in the trend of men's mind at the present day.

So long as this outrageous doctrine was advocated by notorious infidels and freethinkers like Mr. Bottomley, Mr. Maxse and other representatives of English national heresy, it might call for no more than passing pity from Christians; but when the professing Church sanctions such awful teaching, when professing ministers of Christ utter it

from their pulpits, when congregations have their sense of righteousness and reverence for truth corrupted by these utterances, then it is high time to follow the injunction of Ephesians 5: 11 and 14.

The Spirit of God alone is able to estimate the spiritual darkness of those who advocate the heresy of an atonement by death on the battlefield. The atonement by the Son of God on Calvary is the only answer to Job's question: "How should a man be just with God?"

But let history tell the shameful story of the doctrine of atonement by man's self-sacrifice.

Toward the close of the sixth century the gradual rise of Mahomet to unprecedented claims gave to the world the remarkable spectacle of one professing to be a prophet of God, in the new dispensation, enforcing his doctrines by the sword.

The Christians of Europe alarmed at the extraordinary success of this hitherto obscure and indigent adventurer, were more excited when it was learned that the reason for the invincible courage and inflexible determination of the pagan hordes were due to the prospect of Paradise which the impostor had, with blasphemous confidence, promised all who were killed in his service.

The story is thus related by Gibbon: "The religion of the Koran might have perished in its cradle had not Medina embraced with faith and reverence the holy outcasts of Mecca (Mahomet and Abubeker) . . . Seventy-three men and two women held a solemn conference with Mahomet, and pledged themselves to each other by a mutual oath of fidelity. After asseveration of esteem and devotion, the new disciples asked, 'If we are killed

in your service what will be our reward?' '*Paradise*,' replied the Prophet."

This promise was afterwards extended to the whole army in the following Oriental ecstasy: "The sword is the key of heaven and of hell. A drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer: whoever falls in battle, his sins are forgiven: at the day of Judgment his wounds shall be resplendent as vermilion and odoriferous as musk: and the loss of his limbs shall be supplied by the wings of angels and cherubim."

"The intrepid souls of the Arabs were fired with enthusiasm: the picture of the invisible world was strongly painted on their imagination, and the death which they had always despised became an object of hope and desire."

Over four hundred years later this abominable doctrine is detected in the mountains of Asia. Hume, in his History of England, tells us of the "Old Man of the Mountains." He who had acquired this sinister title was "a petty prince of Asia, who had acquired such an ascendancy over his fanatical subjects that they paid the most implicit deference to his commands; esteemed assassination meritorious, when sanctioned by his mandate; courted danger, and even certain death in the execution of his orders, and fancied that when they sacrificed their lives for his sake, the highest joys of Paradise were the infallible reward of their devoted obedience."

Two of these thugs murdered Conrad of Austria: "They rejoiced in the midst of the cruel tortures to which they were subjected, and triumphed that

they were destined by heaven to suffer for their master."

Such is the origin of a doctrine that to-day is heard from the mouths of professing ministers of Christ! Is it too much to assert that the teaching is not only subversive, but *Satanic*, and that there should be no hesitation in denouncing its expositors in the words of Galatians 1: 8, 9. "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Modified forms of this Satanic doctrine are found elsewhere. Titus, the Roman general, encouraged his soldiers during the siege of Jerusalem, by telling them that all who fell would be exalted to the heavens and shine as stars. In the Council of Clermont, plenary indulgence was proclaimed by "His Holiness Pope Urban to all who should enlist under the banner of the Cross: the absolution of all sins and complete discharge for all that was due of penance."

But what say the Scriptures? "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth *nothing*" (1 Cor. 13: 3). Yes, indeed! The soul unsheltered by the atonement made by the Son of God on Calvary, shall receive nothing but judgment, whether such soul dies on a battlefield or elsewhere. "When I see THE BLOOD I will pass over you;" God shall never change it to; "When I see *your* blood I will pass over you." Soldiers of any flag shall share with those of Mahomet and the Old Man of the Mountain if they die out of Christ.

H. C. CHRISTIE.

CORRESPONDENCE

DEAR BROTHER: Your letter, with others enclosed from abroad, was duly received. I have delayed returning them as it was desired to have them read at our general meeting, at which two officers from Camp Kearny, the cantonment near us, were to be present. They were very much interested in these letters. What a striking work among Roman Catholics in France one of these letters speaks of. And how the gospel has been carried in foreign countries the world over in our days. The Lord's earthly people, too, seemingly are near to get possession again of their own land—Palestine. All this surely points to the soon return of our blessed Lord. How can any one doubt the inspiration of the word of God, the Bible, as things on earth are shaping themselves entirely in accord with it?

Well, thank God, there is peace and rest for us amidst the present upheavals. What will be the outcome of present events? If peace comes, we know it can only be a temporary peace, in spite of the fact that nations look upon a general, popular Democracy as a cure-all. But as Scripture says, "they shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2: 43). So we look up and wait for Him who alone can set matters right. Some look for a super-human man, not knowing that such an one will come in fulfilment of the Book they despise—the lawless one whom the Lord shall smite when lawlessness is at its height. May the Lord keep us in the attitude of those that wait for their Lord.

* *

DEAR _____

"Midst the darkness, storm, and sorrow,
One bright gleam I see ;
Well I know the blessed morrow—
Christ will come for you and me."

Exodus 16: 7 (first clause)—blessed hope!

Oh, glorious morning of a day without clouds!

"One little hour of watching with the Master ;
Eternal years to walk with Him in white ;

One little hour to bravely meet disaster;
Eternal years to reign with Him in light!

"Then, soul, be brave and watch until the morrow;
Awake, arise, your lamp of purpose trim;
Your Saviour speaks across the night of sorrow,
Can ye not watch one little hour *with Him?*"

*"Surely I come quickly: Amen.
Even so, come, Lord Jesus"* (Rev. 22: 20).

This thought, dear —, that soon, *very soon*, HE will come, seems to fill my heart this morning. What a wonderful hope!

"Oh joy! oh delight! should we go without dying:
No sickness, no sadness, no dread, and no crying—
Caught up through the clouds with our Lord into glory
When Jesus receives His own."

How other things seem to recede as *this thought* stands out. Surely the time is short. May we redeem every opportunity to work for Him, and to bear a clear testimony.

* * *

ANSWERS TO CORRESPONDENTS

QUES. 1.—A brother, recently come among us, does not, as we now find, acknowledge water baptism. He says that those baptized by the Holy Ghost need no water baptism. It is making a division here, and we should be glad of what instruction you can give us as to it.

ANS.—It is sad and strange that any who profess to believe God's word should deny that baptism is enjoined upon every disciple of Christ. Scripture is perfectly plain as to it. Let us trace it there.

In Matt. 28: 19, the risen Lord commands the apostles to go to all nations, to teach and to baptize in the name of the Trinity.

In Mark 16: 15, 16, the same command is given, to go and preach

the gospel, and the responsibility to be baptized is there put upon those who believe (ver. 16).

After our Lord's ascension and the coming of the Holy Spirit, we see the Lord's command carried into practice (Acts 2: 29). The preaching is, "Repent, and be baptized every one of you in (unto) the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;" and verse 41 says, "They that gladly received the word were baptized." Would they have been accounted disciples if they had refused to be baptized? Verse 40 answers the question.

So far, it was among the Jews. Now, in chapter 10, we come to the Gentiles. A godly company were assembled with Cornelius, the Roman captain, and as Peter spoke to them of the salvation by Jesus Christ, the Holy Spirit came upon this Gentile company *before* they were baptized unto the name of Jesus Christ—which was not the usual order. As the Jews had great prejudice against keeping company with Gentiles, they might otherwise have refused fellowship with Gentile Christians. Peter himself had to be shown that those whom God has cleansed are not to be called "unclean;" therefore God marked them out as cleansed and sanctified, by the Holy Spirit coming upon them. Peter then said, "Can any one forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized."

If we yet needed anything more, we have it in the epistles. Paul, the apostle to the Gentiles, expounds to us the meaning of baptism, in Romans, ch. 6, as he does the Lord's Supper in 1 Cor. 10: 15-21. Baptism, he says in Romans 6: 4, is a figure of our *burial with Christ*, and he goes on to develop the truth which baptism typifies. Col. 2: 12 speaks in the same way, and Eph. 4: 5 speaks of the circle of Christian profession as the confession of "One Lord, one faith, one baptism." He who says, "Those baptized by the Holy Spirit need no water baptism," is opposing Acts 10: 48; he also opposes the apostle Paul's teaching; and contradicts the Lord's own command!—a very serious thing indeed.

No intelligent Christian thinks or says that baptism with water has any part in the eternal forgiveness of sins or final salvation. But it *has* to do with our discipleship here, and with *governmental* forgiveness in the sense of being owned as disciples of Christ—as in Acts 2: 38. Every loyal soldier is required to put on the army uniform, though we know that some who wear the uniform may

not be loyal in heart. Let us not think lightly of our responsibility to confess Christ. See Rom. 10: 8, 9.

QUES. 2.—Those who grieved the Lord “in the provocation in the wilderness” forty years (Heb. 3: 8, 9), who did not enter the land but died in the wilderness—are they lost?

ANS.—To go from Egypt to Canaan was an earthly journey; failing to reach Canaan was an earthly loss. The *eternal* issues of life were not in question; that remains with God; but these things *typify* spiritual and eternal things and destinies, and are used by the Holy Spirit for *our* admonition.

QUES. 3.—In the 5th chapter of John’s Gospel, five porches at Bethesda’s pool are spoken of. Have they a typical meaning? If so, what?

ANS.—Bethesda (house of mercy) seems to speak of the law mitigated by mercy; and the *five* porches would point to human responsibility. Multitudes of sick and infirm were there, hoping for some mercy *while abiding under law*. Israel as a nation was in that condition all the period of the law. It is still the case with multitudes at the present time. For full examination of the passage, see Numerical Bible, Gospel of John, pp 507-509.

QUES. 4.—Who is the speaker in Isaiah 25: 1-5?

ANS.—It is the prophet himself. He personifies and speaks for the remnant of Israel when, through deepest affliction, they shall turn to, and own the Lord Jesus Christ as Jehovah their Saviour.

QUES. 5.—Are “the two anointed ones” spoken of in Zech. 4: 14, the faithful remnant in Israel? If not, who are they?

ANS.—The whole chapter speaks of the ministry of divine light and grace to Israel’s remnant when they returned from Babylon to the land. It should have been through Zerubbabel the governor and Joshua the high priest, as representatives of kingly power and priesthood, but we know this was not then accomplished, for this same remnant is seen in a deplorable state in Malachi—the last prophet. The prophecy therefore must look to a time yet to come, and the “two witnesses” of Rev. 11: 3 seem to answer to the “two anointed ones” of Zech. 4: 14. They prophesy in sackcloth, because of the nation’s condition—they maintain the claims of God’s character in the face of apostasy. Whether they are two

prophets, or a faithful remnant bearing the double testimony as to God's authority, as manifested in Moses, and of God's judgments, as exemplified in Elijah, we are unable to say positively, but think it is the latter.

QUES. 6.—What, and who, are the "four carpenters" in Zech. 1: 20, 21?

ANS.—They are the agents in God's hand for the re-establishment of the Jewish nation in their own land, as the four "horns" (the four world empires) had been their destroyers.

QUES. 7.—What does "by the disposition of angels" mean in Acts 7: 53?

ANS.—See Ps. 68: 17. Stephen presses upon his accusers that they had in every way resisted the Holy Spirit. They had persecuted the prophets who foretold the coming of the Just One; they had betrayed and murdered Him when He came. The law, which they pretended to honor, and which had been handed to Israel through angelic ministry, they had *not* kept. What remained now—but judgment?

QUES. 8.—Will you explain in H. & F. Isaiah 30: 33, "Tophet is ordained of old"—what is the meaning?

ANS.—Tophet was in the ravine south-west of Jerusalem, called "valley of Hinnom;" it was the place where they sacrificed children to Moloch—see 2 Kings 23: 10. The godly Josiah defiled the place to abolish this abomination. It was made a dumping ground for refuse from the city. Fire was kept burning there; carcasses of animals were brought there also. The fire and the worm amid corruption became a symbol of Gehenna—hell, and so used by the Jews.

This judgment was appointed of old for the apostate king mentioned in this 33d verse, which seems to be the same as the Anti-christ of Rev. 19: 20—cast alive into the lake of fire.



THE WORD INCARNATE

"The Word was made flesh, and tabernacled among us . . . full
of grace and truth" (John 1: 14).

GOD the Word, the High and Holy,
All creation's Lord and Heir,
Stooped to creature-likeness lowly,
All the creature's load to bear:
God the Word in flesh incarnate,
Sacred mystery divine;
All the fulness of the Godhead
In a holy human shrine.

He whom all the hosts of heaven,
Whom the myriad worlds obey,
O'er His vast creation wieldeth
Sovereign and almighty sway;
From the glory to the manger,
Son of Man, to serve He came—
In obedience and dependence
Glorify the Father's name.

Far from God the world had wandered,
And the Evil sat enthroned;
E'en His own, His chosen people,
His Messiahship disowned.
In the scene He fair had fashioned,
Rich o'er all His mercies shed,
God Incarnate—Man of Sorrows,
Had no where to lay His head!

But the One whose power and wisdom
In Creation we behold,
Came Redemption's greater glories,
Hidden mysteries, to unfold:
Came in love to save the sinful,
Hush earth's bitter wail of pain,
Make redeemed creation radiant
With the glories of His reign.

Oh, how sin had marred the creature
 In His own fair image made—
 Helpless, hopeless, bruised, and broken,
 At His feet despairing laid.
 But His mighty love enfoldeth,
 Takes the stricken to His heart,
 For the Man of Sorrows ever
 In all sorrow has a part.

All the Father's love revealing
 Spake as never man before;
 Power divine in word and healing
 Witness to the truth He bore:
 Giving all in loving service
 In the throngéd path He trod,
 All the creature's burden bearing
 On His heart alone with God

From their sin, their shame and sorrow,
 To Himself He called His own;
 For He came to seek the wand'ring,
 And to save the lost and lone.
 And the weary, heavy-laden,
 Sad and sin-defiled, drew nigh,
 And the Infinite in Mercy
 Stilled each broken, contrite cry.

But the nation sees no beauty
 In the meek and lowly One,
 Nor the veiled divine Shekinah
 Of the well-beloved Son;
 And the God they claim to worship,
 As their daily offerings rise
 In the glory of His temple,
 In His *grace* they scorn, despise.

David's root and David's offspring,
 Royal honors He could claim;
 But of thorns His crown was fashioned,
 And His throne a cross of shame:

All at naught they set His glory,
While they trampled on His grace,
And they rendered as their homage
Scornful smitings on the face.

Oh, 't is perfect Love's obedience
In death's deepest depths displayed,
When He gave Himself a ransom
On the brazen altar laid:
When the slumbering sword of judgment
Did awake in wrath to smite,
And the billows, dark, o'erwhelming,
Wrapped His stricken soul in night.

"It is finished!" Love hath triumphed!
The atoning blood is shed!
And the thorns now wreath with glory
The Almighty Victor's head!

"It is finished!" All the judgment
Due to sin divinely borne;
And His night of death and darkness
Ushers in Redemption's morn.

"It is finished"—Sin's dominion
For the Lord's redeemed is o'er,
And the name of God the Father
Glorified for evermore.
All the way of life stands open
To the sprinkled throne on high,
And the children to the Father
Brought in love for ever nigh.

In the fragrance of His offering,
In the Sanctuary above,
As the Great High Priest, He waiteth
On His ministry of love:
On His hands for ever graven,
Serving ever all His own,
Bearing all in love unwearied,
On His heart before the throne.

THE GOD OF ABRAHAM,
THE GOD OF ISAAC and
THE GOD OF JACOB

WHEN God's time had come to bring Israel out of Egypt, He appeared to Moses a fire in a thorn-bush, which it did not consume. The thorn-bush was Israel, the fire was the Holy One of Israel who, notwithstanding the stiffneckedness and rebellious heart of the people whom He was going to deliver from Egypt, would bring them through the wilderness to their promised land.

As Moses drew near to behold this wonder, he was bidden to remember that to stand in God's presence is "holy ground" indeed. The revelation of Who it is that spoke to him out of the bush is then made known to Moses thus: "I AM . . . THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB" (Exod. 3: 6).

What then does this name imply by which God was to be known to His people, as He again says to Moses: "*This is my name forever, and this is my memorial unto all generations*" (ver. 15)?

The God of Abraham.

Turning to the history of Abraham, we see in what character God revealed Himself to him. Sovereign grace was exhibited in the Divine call that was forever to separate Abram from idolatry from kindred and country with which he was connected up to that time; for in Josh. 24: 2 we read "Your fathers dwelt on the other side of the flood [the river Euphrates] in old time, even Terah, the father of Abraham, and the father of Nachor: an

they served other gods." It was *there* and in *that condition* that God appeared to Abram, and said unto him: "Get thee out of thy country . . . and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee . . . and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed" (Gen. 12: 1-3). All this was *sovereign grace* to one yet in idolatry; divine goodness taking and separating a vessel for mercy which in the Potter's hand was to be shaped, blessed, and used as an example of the counsels of God in grace.

What a lesson this should have been to Israel and to every opened ear since, not to glory in the flesh—in itself or its doings—but as it is written, "He that glorieth, let him glory in the Lord" (1 Cor. 1: 31; Jer. 9: 23, 24).

This same line of truth—God's sovereign grace—is seen all through Abraham's history. Having come to Canaan Jehovah appears to him again and makes him a free gift of the land—to him and to his seed, of which he had none at the time (ch. 12: 7); he is bidden to "walk through the length of it and the breadth of it, for I will give it unto thee" (ch. 13: 17).

When years had passed, and Abram had been "blessed," and become "great" as God had said, but was yet childless, he felt his solitude. His princely wealth was to pass, as it seemed, to the chief servant in his house. "Jehovah-Elohim," says Abram, "what wilt Thou give me, seeing I go childless?" Then God brings him out under the starry heavens and says, "Count the stars if thou be able to number them, and He said . . . *So shall*

thy seed be." And Abram "believed Jehovah; and He counted it to him for righteousness" (ch. 15: 5, 6). What an hour for Abram! What divine grace! A childless man looking up into the heavens studded with myriads of myriad stars, and hearing the voice of the Almighty God saying, "*So shall thy seed be!*" *Righteousness* was then accounted to him, simply because *he believed God who cannot lie.*

In eternal righteousness Abram thus stood before Jehovah—justified on the principle of bare faith in God, apart from any work. This grand passage becomes the text from which the apostle by the Spirit sets forth point by point, in Rom. chs. 3 and 4, how God justifies the sinner that comes to Him in the name of Jesus, and is accepted and justified before the Throne of Righteousness.

The God of Isaac.

Having accounted faith as righteousness to Abram, it was now to be shown that this gift of righteousness was not arbitrarily made, as we might say, but that it was based upon a mighty sacrifice, in which God's holy and righteous character is fully maintained. Through *Isaac* this was to be shown.

Resurrection proclaims the power of God. Thus when all natural expectation of having a child was gone, God's time was come to fulfil the promise. He appears to Abram, entertaining the three travellers that had come to him, and says, "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son" (ch. 18: 10); and, "through faith also, Sara herself re-

ceived strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful that promised" (Heb. 11: 11). This "seed," Isaac, this "only" and "beloved son," is probably the most striking type of the Sacrifice of the Cross by which God is proclaimed righteous in justifying sinners who have no righteousness of their own.

The child having grown up into the freshness and strength of youth, the word came to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (ch. 22: 2). The multiplication of endearing terms, "thy son, thine *only* son, whom thou *lovest*," emphasizes the greatness of the sacrifice demanded. *Our* Isaac has expressed it thus: "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."

See there the father and the son in communion ascending Mount Moriah. The wood that is to consume the sacrifice is already bound upon Isaac. Then the beloved of his father in wondrous self-surrender is bound to the altar. In all this we hear, as it were, the words of our Isaac: "Therefore doth my Father love Me, because I lay down my life, that I might take it again" (John 10: 17).

The type goes as far as *type* could go, but the Antitype goes through death—"even the death of the cross." Abraham received back his son in a figure as from the dead (Heb. 11: 19), but our Isaac has been "raised from among the dead by the glory

of the Father"—the Father's delight in His Beloved, and His own glory, were concerned in raising from among the dead His beloved, obedient One, and His messengers now are sent through the world to proclaim that "through this Man (Jesus, raised from among the dead) 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). Thus, before the law came, the divine way of justification was pointed out.

This is our Isaac (laughter) who makes all that receive Him to laugh with the joy of God's salvation; and who, ere long, shall make this poor, groaning earth to break forth with singing in deliverance from its present bondage (Rom. 8: 19-21; Isa. 35: 1, 2).

The God of Jacob

But God's elect have in them a nature of sin, "the flesh," and it is the work of the Holy Spirit to bring the heirs of glory into practical conformity to the mind and character of God. This is markedly exemplified in Jacob. His history exhibits this work of the Spirit in the children of God.

"Jacob" (supplanter) is the name given him at his birth, and the nature, expressed in his life, corresponds but too well with his name. Having supplanted his brother twice (in the birthright, and in Isaac's blessing) he becomes a fugitive from his brother's wrath.* A lone traveler away from home

*We may note in passing that Jacob is not "profane" however, as Esau. He both *valued* the birthright, which Esau lightly esteemed, and his father's blessing enough to risk much to secure it.

and parentage, with the bare earth for his bed, a stone for his pillow, the lofty skies for his canopy, God appears to him in a dream of the night, and reiterates *to him* the promises made to Abraham; and to these He adds, "I am with thee, and will keep thee . . . and will bring thee again into this land" (ch. 28: 13-15). But the presence of God makes Jacob afraid, and he cannot credit God with such gracious promises. So he makes a vow, and says: IF God will be with me; IF He keeps me; IF I come again, etc., *then* . . . And so it is ever where self-confidence and self-righteousness have not been broken in the presence of God. The natural mind is unable to credit God with promises that He makes in pure grace.

Arrived in Padan-aram among his relatives, God permits that Jacob should reap there as he had sown at home. Deception is doubly practised upon himself. God's discipline has begun. Ten times his wages are changed in Laban's efforts to reduce him. Conflict too is experienced in his household. Toil and hardships are upon him; frost by night and scorching sun by day make his life a trying one; yet through it all God's blessing attends him; he is being multiplied as God had said (ch. 30). Laban's face then becomes changed towards him, and God's own gracious voice bids Jacob to return to the land of promise, with the assurance of His protection, abundantly verified in his further history, as God's promises ever are. So the pursuing Laban is not only hindered from harming Jacob, but even asks for a treaty of peace (ch. 31). The angels of God too come to meet Jacob in his homeward way.

Now at the fords of Jabbok, before entering the home-land, comes the great turning-point in Jacob's life. Tidings are received of his on-coming brother Esau with 400 men, threatening utter destruction. The past is brought to remembrance, and Jacob is thrown into an agony of fear, and pleads with God for mercy. And not only is there the fear of his brother, but there alone and in the night, a stranger comes upon him, battling with him till morning light. At length he recognizes in the opposing stranger the angel-Jehovah. As a cripple, Jacob now clings to Him and beseeches His blessing. He has laid hold upon God as a *suppliant* in extremity, and thus prevails. "And He said, Thy name shall be called no more Jacob, but Israel"—no more *supplanter*, but a *prince of God* . . . "and He blessed him there" (32: 28). May we not call this Jacob's conversion?

Jacob called the name of the place "Peniel": for "I have seen God face to face," he says, "and my life is preserved. And as he passed over Peniel, *the sun rose upon him*" (32: 28-31). "He halted upon his thigh"—a cripple as we all are—but he is "Israel" in God's reckoning, with title like Mephibosheth to "sit continually at the King's table," though "lame on both his feet" (2 Sam. 9: 10). Through the rest of his life this once grasping man is a limping man, dwelling in the Land of Promise like Abraham and Isaac, not in present possession, but dwelling in tents as pilgrims and strangers there.

Trials and sorrows, with encouragements and promises, oft recur through the rest of the patriarch's life, and greatly deepen the work of grace within. His sons dishonor and trouble him (ch. 34).

Deborah dies and is buried. God's promises in great fulness are reaffirmed to him at Bethel. Then, on the way to Ephrath-Bethlehem, Rachel dies in giving birth to *Benoni*,—the son of her sorrow, which faith changes to *Benjamin*—the son of my right hand; and Israel comes to dwell with his father Isaac at Hebron (communion), where Abraham had also dwelt.

Then his beloved Joseph is lost to him, and his desolate heart is in mourning. Earthly things have lost their attraction, and famine in the land comes to complete the severance of heart from things here, until the tidings that Joseph is alive and enthroned revive the heart that had grown heavy. Joseph is alive! and bids Israel to come away to him, and "the spirit of Jacob revived." But he is afraid to go down to Egypt, till God appears to him in a vision of the night saying, "Fear not to go down into Egypt . . . I will go down with thee into Egypt, and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes" (46: 1-3).

The brightness of the aged patriarch's faith and communion with God is thenceforth very marked. With confidence he goes down to Egypt, with all his own. Touchingly sweet is his meeting again with Joseph; and when he is presented before Pharaoh, in the consciousness of the riches of God's grace towards himself, he is enabled to bless Pharaoh the king of Egypt. He remains but as a stranger there, however; for as death is drawing near he sends for Joseph and makes him swear not to bury him in Egypt, but in the Land of Promise with his fathers (37: 28-31).

The aged pilgrim, in the remembrance of "the God of Bethel" who had blessed him there, bestows the blessing upon Joseph and adopts his two sons as his own—doubling Joseph as it were. The lads are brought to him, and crossing his hands, he blesses them, putting Ephraim the younger above Manasseh the elder; and when his beloved Joseph says, "Not so, my father, for this is the firstborn," Israel refuses to change his hands, saying, "I know it, my son; I know it . . . and he set Ephraim before Manasseh" (48: 15-20)—*wittingly*, the blind Jacob does what Isaac *unwittingly* had done—put the younger above the elder.

Lastly, Israel assembles all his sons, and gives to each a detailed *prophetic* blessing. His work is done. He gives a parting charge to bury him beside Abraham and Sarah, Isaac and Rebekah and Leah, and dies a worshiping pilgrim, "leaning upon the top of his staff" (Heb. 11: 21).

Is this the same man that we saw fleeing from the wrath of his brother? Yes, and no. It is the same person, but, behold, "*What hath GOD wrought!*"

The Father's sovereign purposes in grace; the Son's sacrifice in justification of God's grace, and the Spirit's work in bringing many sons to glory—*this is our God*—the God of Abraham, and the God of Isaac, and the God of Jacob.

"This is my Name, and this is my memorial unto all generations."

THE BOOK OF JOB

3.—*I am clean* (chap. 31).

(Continued from page 16.)

We come now to the closing portion of Job's monologue. In the first part he had dwelt upon his former greatness and goodness; in the second part he contrasted it with his present wretched state; in both these he finds food for pride; its climax is reached in the present chapter, where he asserts his purity, goodness and righteousness in the completest way. There is no bitterness as when in his former replies he resented the accusations of his friends, nor vain crying of injustice at the hands of God. Quickly, deliberately and thoroughly he surveys his life and character, and comes to the conclusion that he welcomes both the indictment of man and the judgment of God.

We cannot question the truth and the sincerity of all that he says, but, we may well ask, is his conclusion a happy one even for himself? He closes the mouths of his friends, he seems abundantly satisfied with himself; suppose God were to let it go at that, is the spectacle of a completely self-vindicated man a pleasant one? Ah, divine truth, as well as divine love, will not suffer him to wrap himself in these weeds of self-righteousness. They are, for the most part, borrowed garments belonging to God, to whom Job gives not one whit of glory; and all the rest is but "filthy rags" which belong to the dust and ashes where Job is soon to put himself.

In other words, God is left out save as related to

Job's righteousness: His greatness, goodness, holiness, as themes of worship and joy are ignored. At the close of all that he has to say, Job is as far from God as at the beginning; nay, further. When we remember that all God's ways with man are to bring him close to Himself, we see the folly and sin of Job's course. No wonder that other voices with other themes must be heard before the "end of the Lord" is reached.

But let us seek to analyze this last portion of Job's monologue, and gather sober lessons for ourselves from the vain effort of this best of men. Surely the lesson must be, "Cease ye from man."

The main subjects of the chapter group themselves under seven heads:

- (1) Asseveration of chastity and uprightness (vers. 1-12).
- (2) Kindness at home and abroad (vers. 13-23).
- (3) Refusal of all forms of idolatry (vers. 24-28).
- (4) Friendship and hospitality (vers. 29-32).
- (5) No hypocrisy or fear of man (vers. 33, 34).
- (6) A challenge to man and to God (vers. 35-37).
- (7) His very land a witness for him (vers. 38-40).

(1) In opening this sevenfold protestation of purity and integrity, Job dwells upon a side of his character and conduct which even his friends had not openly challenged. Whatever intimations they have made of general wickedness—turning from God, violent dealings with the needy and others—the subject of personal purity had not been touched upon.

But if Job is to be vindicated before man and God, surely this department of his life must be

investigated. He approaches it with the boldness of conscious innocence. His eyes, the avenue to the heart, had been closed by full purpose—a “covenant,” against even a look at what might stir up passion. Our Lord in the “sermon on the mount,” had shown that essential purity must lie in the heart, and not merely in abstinence in outward conduct (Matt. 5: 27, 28). Asserting his purity, Job points out that he was moved by the fear of God, who would surely recompense sin upon the wicked. “How can I do this great wickedness, and sin against God?” said Joseph when assailed by the temptress (Gen. 39: 9). In an hour of spiritual sloth, David had allowed his eyes to wander, and had fallen (2 Sam. 11: 2). Job was conscious that God watched his every step, and appeals to Him to be tested, weighed in the balance (vers. 5, 6). He seems here to speak of general integrity, and in the two following verses, but returns to the general subject with which he began, and dwells upon the sin of adultery against a neighbor (vers. 9-12). In all he was pure—willing to have his own home violated if such were not the case. We get here a glimpse of his family life, equaling in sanctity that of Isaac, Joseph, and the purest of the patriarchs.

But we must take note of the self-righteousness which moved Job to speak of himself thus. He was arraying *himself* rather than giving glory to God. Doubtless at bottom he was a man of genuine piety, but it is not glory to set forth one's own glory.

(2) He enlarges here on what he had already dwelt upon—denied by his friends—his benevol-

ence, kindness and uprightness. Beginning with the household whose well-ordered character was the outgrowth of the inherent purity of its master, he asserts his equity in all his dealings with his servants, recognizing their common nature and standing before God "who is no respecter of persons." Passing out to the needy poor, the fatherless and the widow had shared his food, and he had warmed them with his clothing. In brief he was as a father to the orphan, and as a son to the widow. Surely we have here an illustration of "pure religion and undefiled" (Jas. 1: 27).

While dwelling upon his beneficence, Job shows how he had not taken advantage of any legal technicality which would have exonerated him in any severe dealing with the needy. When he saw his "help in the gate,"—the judges disposed to decide in his favor, not as bribed, but giving him his just dues—he had not carried his case against the orphans. If he had lifted his hand against them, he says, "let mine arm drop from my shoulder-blade."

To all of this we can but say, True and excellent, but why should *he* speak of it? Why not let his fear of God keep him from these things, rather than boast of them?

(3) Having declared his benevolence, Job naturally passes on to speak of wealth, and disclaims the love of gold so common to man; that "covetousness which is idolatry" (Col. 3: 5). When his riches had increased, he had not set his heart upon them; gold had not allured him. And when he lifted up his eyes to the resplendent heavens, he had not given the glory to the sun, a creature of God, nor

to the moon, "queen of heaven," walking in splendor; nor even secretly wafted a kiss of worship to them, for God would have been denied thereby; he would have been a hypocrite, well deserving punishment.

(4) Job's strong point is his kindness to his fellow-men. Here he declares that even to his enemies he had been just. He had not been glad at their calamity, nor even in secret wished a curse to blight their life. He could call the men of his own household to bear witness. Had any one ever said they knew a hungry man whom he had not satisfied with his own food? No stranger was ever left beside his home in the street; his door was ever open to them—in our modern colloquialism, "the latch string was always outside."

(5) Job now declares his complete openness. He was not afraid of the great, did nothing behind closed doors which he would not have declared publicly. He had not acted as men so generally do, hiding their sins from the eye of man—or, as our version and many render the words, "as Adam," who hid from the presence of God to conceal the shame of his guilt. Job walked in the light, where all could see him.

(6) He thus reaches the climax: he is chaste, just, God-fearing, kind, sincere—what has he to fear? He challenges all; would that he had one to hear him. "Behold my signature!" he cries. I sign my name to the catalogue of my virtues. "Let the Almighty answer me!" "Let mine adversary produce his charges in writing."

We cannot believe that any but a true man could thus challenge his accusers. If God be his adver-

sary, let Him write the charges in a book! Job would carry it on his shoulder in triumph, as a mark of dignity, or as a diadem upon his brow! He would disport himself as a prince with it!

Yet we need only wait a little to hear this "prince" saying: "I have heard of Thee with the hearing of the ear, but *now* mine eye seeth Thee."

Job's thoughts are mixed: he is not exactly meeting God as a sinner, but as one who is conscious of "the root of the matter" in his heart. His mistake is to confound this with his own personal worthiness, and thus mar the very thought of grace. Who of all the sons of men could stand before a thrice holy God, and say "I am clean?" "In Thy sight shall no man living be justified."

(7) The conclusion seems almost tame, for after the appeal to God and man, Job descends to inanimate earth. He appeals to his land to bear witness if he has acquired it unjustly, or used its yield as his own which belonged to another; if he has taken away property from another (as Ahab took the vineyard and life of Naboth), let the very furrows weep out their charge, let the fertile soil yield thistles instead of wheat, tares instead of barley.

It has even been suggested that Job appeals to the land to declare if he has treated *it* unkindly, so that it needed a Sabbath-rest—"Then shall the land enjoy her Sabbaths;" but the first meaning seems the simplest.

"The words of Job are ended." He had called upon earth and man, yea, upon God, to declare his righteousness. He would have all unite to sing

his praise! How different from that happy time when all nature shall speak forth the praises of the Lord, the King. "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for He cometh to judge the earth" (Ps. 96: 12, 13). Let us turn from the self-praise of Job to pay our tribute of worship "Unto Him that loveth us, and 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 forever and ever. Amen" (Rev. 1: 5, 6).

Job's words will be rightly ended when he is ready to give praise to the One who alone is worthy of it. We are glad to be through with Job's words as uttered here.

(To be continued.)

S. R.

A GLANCE THROUGH MATTHEW'S GOSPEL

LIKE the first rays of the rising sun after a long dark night, Matthew introduces the One promised of old in fulfilment of the prophecies that had gone before—prophecies which became clearer and brighter as one after another they pointed to Him whom Matthew presents.

Malachi had portrayed a gloomy state and condition in Israel at the time he penned his short prophecy, but he does not close without leaving a bright ray of hope for "those who feared the Lord and that thought upon His name." They are told, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." He evidently speaks, not only for that particular company of his

day, but for the godly remnant in Israel which should be found waiting at the time of His appearing. In the four hundred years that intervened, God had never left Himself without a witness, dark as those years had been. Simeon and Anna who were in the temple when the child Jesus was brought in, were of the God-fearing few who believed the promises to the fathers; they "waited for the consolation of Israel" (Luke 2: 25).

Joseph and Mary also, of whom we read in the first chapter of our Gospel, were of like precious faith; and in the sovereign choice of God, Mary was the one of whom Jesus should be born. Both were descendants of David; Joseph, whose genealogy we have in Matthew 1, descended from Solomon the son of David; while Mary, whose genealogy Luke gives,* was descended from Nathan, another son of David. Both their progenitors, Nathan and Solomon, were the sons of Bath-sheba, and both were born in Jerusalem (1 Chron. 3: 5). Jesus was born at Bethlehem, and had indisputable title to the throne of David.† This the leaders in Israel could have doubtless ascertained had they been inclined to do so. He is the One of whom the proph-

* Jacob was Joseph's own father. "Jacob *begat* Joseph the husband of Mary, of whom was born Jesus who is called Christ" (Matt. 1: 16). Heli was Joseph's father-in-law, *i. e.*, Mary's own father (Luke 3: 23).

† The genealogies given in Matthew and Luke clearly prove Jesus' title to the throne of David—which no Jew could do since the destruction of Jerusalem by the Romans and their consequent dispersion in the world; all their genealogical records then came to an end. [Ed.

ets had written, upon whose shoulder the government was to rest; whose name was to be called, "Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace" (Isa. 9: 6), for the *virgin's* Son was "Immanuel—God with us."

In entering upon His public service, He was approved of God at His baptism, foiled the devil in His temptations, announced His coming kingdom, and gave, in what is called the "Sermon on the Mount" (chs. 5—7) the principles which will characterize that kingdom when it is finally set up; we may call it the Magna Charta or Constitution of the kingdom. Then follows the official presentation of it to the nation, accompanied by its credentials of miracles and healings. Accordingly, Jesus calls His twelve disciples and sends them forth, not to the Gentiles, but to "the lost sheep of the house of Israel." The burden of their preaching was to be, "The kingdom of heaven is at hand" (ch. 10).

Their testimony, as that of their Master, is rejected, and in chapter 11 we read, "Then began He to upbraid the cities wherein most of his mighty works were done, because they repented not" (ver. 20); while in chapter 12 we find the leaders of the people going so far as to attribute these mighty works to Satan—an unpardonable sin. In the end of the chapter He disowns the natural relationships (vers. 46—50), and leaving the house goes to the sea-side—significant of turning from Israel to the Gentiles. There He propounds seven *parables* of the kingdom.

The events from chapters 8 to 12 having made clear that Israel rejected Him as their Messiah and King, the kingdom is necessarily deferred until the

time when they shall receive Him, and the present parenthetical period in which we live is running its course. During this time the word of the gospel was to go forth, and the first parable—that of the Sower—shows how the power of the devil, the flesh, and the world hinder the fruitfulness of the good seed.

The second parable (13: 24-30) shows the enemy has gone further than merely to hinder the fruitfulness of the good seed; he has sown bad seed, "tares among the wheat." This would include all the evil doctrines that afflict Christendom up to the present time, such as attack the person and work of Christ in some subtle way, or seek to undermine faith in the Scriptures as a revelation from God.

The third parable (vers. 31, 32) shows how the kingdom has become corrupted, and evil finds a lodging place in it: the world having gained entrance in all manner of ways, and practically taken possession of that which should have maintained a separate testimony for God—as the third Assembly in Rev., chap. 2, Pergamos, marks what professed to be the house of God in alliance with the world.

The fourth parable (ver. 33) shows how the woman, like Jezebel in the fourth assembly of Rev. 2: 18, has corrupted that which is of God by introducing the leaven (which is always a type of evil) until finally the whole becomes leavened.

In the last three parables (vers. 44-50), we have, first, the "treasure hidden in the field." This represents the nation of Israel for whose redemption the purchase-price has been paid. "The field is the world." The divine Purchaser has bought it, and with it the treasure hidden there. "Ye shall

be a peculiar treasure unto Me above all people" (Exod. 19: 5). "The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure" (Ps. 135: 4). When Christ came, He found that part of the nation that had returned from the Babylonish captivity, under the Roman yoke; while the ten tribes were in a way lost among the nations, and will be until "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob": "so all Israel shall be saved" (Rom. 11: 26).

There has been much erroneous teaching as to the "pearl of great price;" some making Christ the pearl, and the sinner the merchantman seeking for Christ. It is rather that *Christ* is the seeker; and viewed in this light all becomes plain. The merchantman is Christ, and the "pearl of great price" is the Church, to purchase which our Lord laid aside the form of God, took the form of a servant, and laid down His life for our redemption. The Church is now being gathered from among the Gentiles (Acts 15: 14), while the false profession is going on at an ever increasing pace toward apostasy and open rebellion against God (2 Thess., ch. 2).

When the Church is complete and caught up to heaven (1 Thess. 4: 15-18), a new testimony will go out to all the world, which the parable of the "net cast into the sea" represents. This is called the "Gospel of the kingdom" (Matt. 24: 14); it was preached by John the Baptist, and by Jesus and His disciples while announcing the kingdom to Israel. This kingdom has been deferred because of the rejection of the King; it shall be published throughout the world, however, and multitudes out of the nations will receive it and be spared for blessing in

Christ's kingdom on the earth. The "net" gathers of every kind, good and bad, true and false. The separation takes place at the appearing of Christ when the nations shall be gathered before Him (ch. 25: 31-46). This time is called "the end of the age," and is the subject of chs. 24 and 25 of Matthew.

While this "gospel of the kingdom" is proclaimed to the world at large, Palestine and Jerusalem will be passing through great and increasing troubles. The armies of the nations will be gathered there, and the great battle of Armageddon will be fought (Joel 3: 9-16; Zech. 14: 2, 3). The resurrection of Israel to a national existence after nineteen centuries of deadness is what the prophet Ezekiel foretells in his wonderful prophecy of the dry bones (ch. 37), and this resurrection is now beginning to take place. God has given them power in the lands of their exile to get wealth, and they will be brought back under Gentile protection, "their silver and their gold with them" (Isa. 60: 9). Their aggressiveness has made them the objects of hatred and persecution in the centuries past, and when they have attained a national existence in their own land, the envy and hatred of the Gentile nations will again break out against them, and Palestine will become the world's greatest battlefield. This will be the "time of Jacob's trouble," the "great tribulation" of which the Lord speaks in Matt. 24: 21—a time without a parallel in the world's history. Let those who dream of the disarmament of the nations and the world's speedy conversion by the preaching of the gospel consider what the Scripture of Truth reveals as to the future.

In the moment of their greatest crisis the Lord

will suddenly appear from heaven, to the astonishment and dismay of the armies of the nations gathered against Jerusalem (ch. 24: 29, 30). He will deliver the remnant of Israel that is left, and establish His kingdom which at His first coming had been presented, but refused. After His appearing the whole nation of Israel will be summoned to return to the land of their fathers (Matt. 24: 31; Isa. 11: 12).

The kingdoms of Judah and Israel, divided since the death of Solomon, will be reunited (Ezek. 37: 15-28). The temple, which Ezekiel describes in the last chapters of his prophecy, will be rebuilt, and Christ shall reign, first in Davidic character, subduing His enemies; and then as "King of Peace," typified in Solomon.

By His death in atonement for sins, Christ laid the righteous foundation upon which the future blessing of Israel and of the earth depend. The prophets who foretold the advent of a glorious, reigning Messiah-king, prophesied also of a suffering, bleeding, dying Saviour. That which the blood of bulls and goats of Jewish sacrifices could not do, He by the sacrifice of Himself has accomplished. The One who has fulfilled the Scriptures speaking of His death will as surely fulfil the prophecies concerning His coming power and glory. Happy they, who in confession of their sinful and ruined state, yield themselves now to Him before whom every knee must bow, "and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

R. B. EAMES.

JUSTIFICATION BY WORKS, AND JUSTIFICATION BY FAITH

THE justification spoken of in James is of the *believer*. It has been often taken as if it were to modify, in some respects, the doctrine which Paul has already proclaimed. But justification with James is not the justification of the *ungodly*. It is the justification of the professed *believer*, which of necessity is by those works which, if faith has not, it is "dead, being alone"—having no life, no reality, in it. Thus his justification is not before God, as Paul's is; and Paul leaves evident room for that which James speaks of. "If Abraham were justified by works," says Paul, "he hath whereof to glory, *but not before God.*" Thus, he does not deny that Abraham was justified by works, while he does absolutely deny that he was justified by works *before God*.

When the professed believer is justified by his works, that is not at all needful for God, who knows absolutely the reality or the unreality. For man it is; and that is how James puts it: "A man may say, Thou hast faith, and I have works; show *me* thy faith without thy works" (that is clearly impossible), "and I will *show thee* my faith *by* my works." Thus the fruits of faith which are here in question are by no means only morality. Abraham offers up his son. Rahab, as men would say, betrays her country; but both of these own a higher allegiance than that to men; and they are the witnesses thus, not of a moral character,—although it be the source of all morality,—but of *faith*. Thus, the character

of the epistle is according to the second place—which in fact it should have among the Catholic Epistles—that of testimony.

Abraham was justified *by faith*, when, alone with God under the stars of heaven, he was pointed to those witnesses of God's promise to him: he simply believed, and "it was counted to him for righteousness." But when James appeals to his justification *by works*, it was to what *men saw* when he offered up Isaac his son upon the altar. "See how faith wrought with his works," he says:

The testing of this in some places may seem minute, and that is the perfection of it. He says, If you put the poor man in a poor place in your synagogue, how can you claim that you have recognized the true glory of the Lord of glory—whom you would have put in the same place if you had judged Him in the same way? The question is one of faith; and where does faith see poverty or riches?

Another characteristic of James connected with this is "patience." That is the fruit of faith distinctly, or, perhaps we may say of hope, which is but faith looking forward. It is what the trial of faith works, and therefore blessed is he who endureth the trial. If only patience have "her perfect work," we are "perfect and entire, wanting in nothing." Then the Word governs the soul—it is the mirror in which we are to see ourselves. The general drift in James' epistle thus agrees thoroughly with its numerical place. F. W. G.

TIME AND ETERNITY

IT is not Time that flies—
'Tis we, 'tis we are flying ;
It is not Life that dies—
'Tis we, 'tis we are dying.
Time and Eternity are one ;
Time is Eternity begun.
Life changes, yet without decay—
'Tis we alone who pass away.

It is not Truth that flies—
'Tis we, 'tis we are flying ;
It is not Faith that dies—
'Tis we, 'tis we are dying.
Oh ever-during Faith and Truth,
Whose youth is age, whose age is youth !
Twin stars of immortality,
Ye cannot perish from our sky.

It is not Hope that flies—
'Tis we, 'tis we are flying ;
It is not Love that dies—
'Tis we, 'tis we are dying.
Twin streams that have in heaven your birth,
Ye glide in gentle joy through earth.
We fade like flowers beside you sown ;
Ye are still flowing, flowing on.

Yet we do but die to live ;
It is from death we're flying ;
Forever lives our Life—
For us there is no dying.
We die but as the spring-bud dies,
In summer's golden glow to rise.
These be our days of April bloom ;
Our summer is beyond the tomb.

A LESSON FOR FAITH

ON the 17th of last January, the people of the United States were astounded by a government order from Washington, that all mills, factories, and industries requiring fuel, excepting those necessary for war purposes, be shut down for a period of five successive days, beginning the following day. The nation was perplexed, and many, some in high places, objected; it would mean suffering to the poor, large loss to manufacturers, and great inconvenience to the country at large.

An inquiry was sent to Governor Bickett, of North Carolina, by newspaper men, as to what he thought of the wisdom and justice of this order for the conservation of coal. The Governor's reply was admirable, whether looked upon as an expression of patriotism, common sense, or even as an example of faith. It is chiefly in this last light that we reproduce it here, containing, as it does, a lesson for everyone—believer or unbeliever, learned or unlearned. The newspapers published the Governor's answer, as follows:

“GOVERNOR WILLING TO WALK BY FAITH.

“Raleigh, N. C., Jan. 18. In order to form an opinion worth anything upon the wisdom or unwisdom of the order of the Fuel Administration, closing down certain enterprises for a period of five days, one must know as much as the Fuel Administrator knows, as much as the Secretary of War knows, and as much as the President knows about the facts that, in their opinion, made this order necessary. I am not in possession of these facts, and, therefore, patriot-

ism requires me to walk by faith and not by sight in the wisdom of the men selected to safeguard the highest interests of the nation in this emergency."

The lesson we desire to gather is this: The Governor of North Carolina, himself a man of exalted position in the country's administration, was not above confiding implicitly in the persons at Washington, while many in the nation were perplexed, complaining, or rebelling. The reasons given for this faith are admirable. He did not have—nor could he be expected to have—the combined knowledge of the three men mentioned, in this matter, therefore humility, as well as patriotism, required him to trust and submit to those of superior knowledge without question or complaint.

We admire the faith of a man in his fellows, we commend it; but when confidence in *God* is required, when it is demanded of men that they trust without question *in God*, they hesitate, and many even openly refuse to believe; they reason, protest, and rebel. "Why did God allow sin to enter the world?" they say; "Why did He choose Abraham alone, and leave his countrymen in the darkness of idolatry?" "Why did He harden Pharaoh's heart, or command the nation of Israel to exterminate the Canaanites?" "Why did He allow the only perfectly good man to be crucified? or the Roman Government to throw Christian men and women and children to the wild beasts, or the hateful Inquisition to torture them?" And to-day many are asking, "Why does the Almighty allow this war, this 20th century slaughter of innocents, and starvation of people, both in Europe and Asia, who cannot be charged with intrigue or political am-

bition?" Or, "Why does God allow such catastrophes as the recent terrible earthquake at Guatemala City, the fairest and most populous city of Central America, leaving one hundred thousand persons homeless?"

To answer these questions (and many such like), one would have to know as much as the divine Trinity; and, inasmuch as no creature has such knowledge, it becomes us to follow Governor Bickett's example in the matter of the Fuel Administrator's order, and submit without question or resentment, or even shadow of doubt, and say with Abraham, while he pleaded for Sodom, "Shall not the Judge of all the earth do right?" (Gen. 18: 25.) How limited is our knowledge—we know in part, the apostle says; and how small is that part compared to Him whose knowledge is infinite and ways are "past finding out." (See Rom. 11: 33-36.)

Coming to our own individual lives, our own personal experiences, how many things happen to cause us inconvenience, pain and loss—loss of property, decline of health, death taking away some beloved one, at times when they seem most needed, as we suppose—father, husband, or wife and mother taken away when, in our judgment, they seem so indispensable! These, and many like occurrences, often cause perplexity in the minds of saints, and even bitterness and rebellion, where faith is blurred and not in exercise.

But, dear tried and often perplexed one, "*have faith in God.*" He knows all, is perfect in understanding, and makes all things work together for your eternal good, as at the same time for His glory. The Governor of North Carolina declared

himself willing to trust "in the wisdom of the men selected to safeguard the highest interests of the nation;" and have *you* not the God and Father of our Lord Jesus Christ as your God and Father, to leave your matters, great and small, entirely in His hands and to His infinite wisdom, to safeguard the highest interests of your soul, your life, your existence? Can you not too, then, "walk by faith and not by sight," leaving it entirely to Him to choose or command "according to the good pleasure of His will?"

And remember, it is your "highest interests" He has in view in all His seemingly severe, at times, and inexplicable dealings with you; He scans your future even to and into eternity, just as He now knows perfectly all your circumstances and requirements. If He were less than all-wise, or His love for you anything less than perfect, He might waive your highest interests, and, considering only your immediate comfort, make your pathway easy and pleasant here, and spare you many appointments that now seem loveless, severe, and unnecessary. But He ever has in view our *ultimate* good. Our Lord Himself was "made perfect through sufferings," as the "Captain of their salvation," (Heb. 2: 10).

And you who may not yet be reconciled to God through faith in Christ Jesus, will you not learn from the North Carolinian Governor's declaration to cease all cavils and quibbles against God and His ways with men and the world, and submit in penitence to His authority, acknowledging that all His ways are with wisdom, and His deeds are done in truth? (See Deut. 32: 4; Dan. 4: 37.) Above

all, submit to His Son Jesus Christ to save your soul from the wrath to come. C. KNAPP.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace:
Behind a frowning providence
He hides a smiling face."

THE BOOK OF JOB

(Continued from page 47.)

Division III. (Chaps. 32-37).

The manifestation of God's character of holiness and of mercy, as exhibited in the testimony of Elihu.

We have now reached a most important and interesting division of the entire book—the mediatorial address of Elihu. That we are justified in so speaking of it will be seen as we follow him in his noble words for God, and his searching and helpful words for Job. He reminds Job of his own desire for such a person: "Neither is there any daysman betwixt us, that might lay his hand upon us both" (chap. 9: 33); "Oh that one might plead for a man with God, as a man pleadeth for his neighbor" (chap. 16: 21). To this desire Elihu now replies: "Behold, I am according to thy wish, in God's stead; I also am formed out of the clay. Behold my terror shall not make thee afraid, neither shall my hand be heavy upon thee" (chap. 33: 6, 7).

The appropriateness of Elihu's entrance just here is evident. The friends had been silenced, but ap-

parently unconvinced ; Job is left master of the situation, so far as self-vindication could give him such a place ; and yet not only was the dark enigma unsolved, but God's character had been obscured. If the book had closed at this point, we would have had more difficulties raised than settled, and unbelief would have lurked among the grand but melancholy shades of the controversy, as it does to this point. On the other hand, if God had spoken directly, revealing Himself in majesty and power, as in the following division, the transition would have been too sudden, and Job's fear of being terrorized by His glory might have been justified.

Elihu therefore fits exactly into his place, giving another illustration of the divine authorship and perfection of the book. His address fittingly occupies the *third* place, for it is the moral manifestation of God, the display of His character, thus leading us out of the conflict of human thought on the one side, and preparing us for the right view of the " Faithful Creator " on the other.

In accordance with what has just been said, we find the address partakes, in its first part, of the style of the controversy between Job and his friends, though far different in other respects. At the close it is almost conformed to the words of Jehovah, dealing, as it does, with the grand displays of His glory and power as seen in the works of nature.

It seems strange that any other thought of Elihu could have been entertained, and yet from earliest times Christian expositors have held most contradictory views. Many have pointed out the fitness and wisdom of all that he says, but others have

spoken of him as an impudent intruder—a young man puffed up with a sense of his own learning and importance! Elihu's appearance is styled "an uncalled-for stumbling in of a conceited young philosopher into the conflict that is already properly ended; the silent contempt with which one allows him to speak, is the merited reward of a babbler!"

If such contentions have a spark of truth in them, why is nothing said in the book about Elihu? Why is not he made to bring an offering with the three friends, and secure Job's intercession? Or is he too far gone even for such recovery? It has been said indeed that God rebukes him in the beginning of His reply: "Who is this that darkeneth counsel by words without knowledge" (chap. 38: 2)? But this reply is to *Job*, not Elihu, and Job so recognizes it. It has also been said that Elihu himself is thrown into confusion by the appearing of Jehovah, and becomes incoherent and inane (chap. 37: 19-24). We can only reply that to argue thus shows that one has failed to grasp the beauty of a most transcendent passage, viewed either as poetry or as the language of inspiration. But we turn from all this to look at the details which now come before us.

Elihu's address is divided for us practically by the language employed in the first verse of chapters 34, 35, and 36. This leaves us with but the introductory address to the friends and Job (chapters 32 and 33: 1-7), to be separated from his first main argument (chap. 33: 8-33), and we have the five divisions of his address.

(1) The emptiness and failure of the controversy (chaps. 32—33: 7).

- (2) God's purpose in chastening (chap. 33: 8-33).
- (3) His character vindicated (chap. 34).
- (4) His testing of men (chap. 35).
- (5) His working among men and in nature (chaps. 36, 37).

As already noticed, there is a manifest progress throughout the address, and well defined links with what precedes and follows.

1.—*The emptiness and the failure of the controversy*
(chaps. 32-33: 7).

This portion is chiefly introductory. We have first an explanatory prelude in prose, introducing Elihu—somewhat similar to the opening and closing chapters of the book. This is followed by a courteous explanation of his silence thus far, and a scathing rebuke of the friends for their failure. He, however, is full of matter, and must speak with no uncertain sound for the honor of his Maker. He closes his exordium in words of conciliating kindness to Job, inviting any response he may have to give. The whole forms an admirable opening, in which modesty, indignation, earnestness and graciousness are blended together.

- (1) Explanatory introduction (vers. 1-5).
- (2) Reasons for his silence (vers. 6-10).
- (3) The failure of the friends (vers. 11-13).
- (4) He must speak (vers. 14-22).
- (5) The daysman (chap. 33: 1-7).

(1) This is the first mention we have of Elihu. He is not spoken of in the visit of the friends, Eliphaz, Bildad and Zophar, in chap. 2: 11-13. While no direct statement to that effect is made, it

is not improbable that persons may have come and gone during the controversy. No time limit is set, and there may have been periods of silence between the addresses. Be that as it may, Elihu had been an interested listener throughout, and was therefore in a position to speak when the others had become silent.

There is much appropriateness in the significance of his name—"My God is He." He does not speak for himself, but for God. In this way he is typical of our Lord, whose one object was to speak for the Father: "I have declared unto them Thy name" (John 17: 26).

He was the son of Barachel, "May God bless," suggesting, may we not say, that the blessing or favor of God is given to the one who stands for Him alone: "This is my beloved Son, in whom I am well pleased" (Matt. 3: 17). As *son* of Barachel, we have a suggestion of the relationship between our Lord and the Father—"The Son of the Blessed." He was ever that; therefore, when He came into the world He could say, "I delight to do thy will, O God." Apart however from this full thought, we may gather that God's blessing produces and ever accompanies faithfulness to Him.

The family names are next given, "the Buzite, of the kindred of Ram." Buz was one of the sons of Nahor, and therefore connected with Abraham. Ram has been supposed to be abbreviated from Aram, marking the country where the family abode. Elihu therefore belonged to a well-known family and locality. But when we consider the significance of these names, we find a striking accord with what we have already seen. Buzi—"the

despised;" Ram, "the exalted." We know of whom both these are true: "He is despised and rejected of men;" "He shall be exalted and extolled, and be very high" (Isa. 53: 3; 52: 13). Thus we have illustrative confirmation of Elihu's typical place and work. We come now to the address.

The three friends having been silenced, and Job being left entrenched in his self-righteousness, Elihu's anger is doubly stirred—against Job for failing to glorify God by acknowledging His righteousness, and against the friends for stubbornly maintaining their accusations while unable to give a single proof. Elihu's attitude is perfectly explained in these few words. The remaining verses explain his courtesy in remaining silent, because of his youth and their age.

(2) He explains this silence now, in courteous words. However, it is not mere age which gives wisdom, but the spirit which comes from God—the breathing of God, which has made mortal man different from the beasts. So he, if he speak the wisdom of God, is entitled to be heard.

(3) He had carefully attended to all they had said, and not one of them had convinced Job, or satisfactorily answered him. We need only look back at the addresses of Eliphaz, beginning in such an elevated, dignified way, and ending in most brutal charges; at the similar, though not so harsh, words of Bildad; and at the vehement declarations of Zophar, to see how fully Elihu was justified in his statements. Truly he could add, they had no right to claim *they* had found out wisdom. It was God, he declares, not man, who had thrust Job down, and made him realize his helplessness.

(4) Job has had no controversy with *him*, and he will not descend into the arena of the others, to strive with ineffectual words. Their present silence shows how completely vanquished they were. He now will speak—even he. For he is full, and must give utterance to the spirit that stirs within him, which is like new wine seeking a vent. He is constrained; necessity is laid upon him. How different is this from the scholarly, deliberate arguments to which Job had thus far been compelled to listen, or from a vehemence which had little of wisdom or justice in it. We are reminded of the apostle's word "Necessity is laid upon me" (1 Cor. 9: 16).

Nor will he use flattering words. He has no respect of persons, and this qualifies him to be the spokesman for God. All is most excellent. There is a tone of authority—"and not as the scribes"—that tells of one who knows whereof he speaks.

(5) Lastly, he turns to Job, not in the anger which will find a place later, but calmly and graciously. He entreats Job to listen to him, for all will be gone into fairly. His wisdom comes, not from human knowledge or experience merely, but is from the Almighty. Job is free to answer him if he does not accept his statements, for he, as well as Elihu, has a link with God. This seems to be the thought of the first part of the 6th verse. It reminds Job that God makes known His mind in a gentle way, that Job himself may learn that mind. And yet it reminds us of a divine authority which knew whereof he spoke. Then Elihu was a man, too, so Job need not be terrified. He could say, as Peter, "I myself also am a man" (Acts 10: 26).

Let us, then, not despise the youth of Elihu, but

listen to the sober lessons he will give us. We may look for better things than the accusations and reasonings of man, or the wail of the afflicted.

(To be continued.)

S. R.

THE TEACHING OF THE SO-CALLED PLYMOUTH BRETHREN; IS IT SCRIPTURAL?

REPLY TO AN ATTACK IN DR. STRONG'S "SYSTEMATIC THEOLOGY."

A CORRESPONDENT lately called the writer's attention to some statements made against so-called "Plymouth Brethren" and their views, by Dr. A. H. Strong, the well-known Baptist theologian, in his "Systematic Theology," 7th ed., pp. 498, 9. Though averse to controversy, and seeing little to be gained by what might look like self-vindication, it seems there is enough in question to demand an examination of the Doctor's remarks, with positive denial and refutation of some of them.

First, let me say, that I rejoice in the orthodoxy, as it is commonly understood, of the learned author and preacher, whose work is referred to. It is a pleasure to note his faith in the Lord Jesus Christ, his apparent loyalty to Holy Scripture, and evident zeal for the gospel. As to the teachings he attempts to expose as unscriptural and heretical, it is charitable to believe he has not familiarized himself with them enough to know what these "brethren" really hold. I take it for granted he has been too ready to credit the statements of heated controversialists like the late Dr. Reid, from whom he quotes, in place of seriously examining the writings of the

brethren criticized—an unwise course for any one to take in determining the exact views of any people, and especially unwise in one whose *ipse dixit* many lesser lights readily accept as authority.

Let us take up the quotations from Dr. Reid first, though these come last in Dr. Strong's summing-up of the case against "Plymouth Brethrenism." He writes: "Dr. Wm. Reid, in *Plymouth Brethrenism Unveiled*,* 79-143, attributes to the sect the following church principles:

"(1) The Church did not exist before Pentecost; (2) the visible and invisible Church identical; (3) the one assembly of God; (4) the presidency of the Holy Spirit; (5) rejection of a one-man and man-made ministry; (6) the Church is without government.

Also the following heresies:

"(1) Christ's heavenly humanity; (2) denial of Christ's righteousness as being obedience to law, (3) denial that Christ's righteousness is imputed; (4) justification in the risen Christ; (5) Christ's non-atoning sufferings; (6) denial of moral law as rule of life; (7) the Lord's day is not the Sabbath; (8) perfectionism; (9) secret rapture of the saints—caught up to be with Christ. To these we may add: (10) pre-millennial advent of Christ."

Taking these up categorically as given, we beg the reader to lay aside prejudice and examine each statement in the light of Holy Scripture. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20).

*Dr. Wm. Reid was fully answered at the time by another Wm. Reid, in "Accusers of the Brethren," now out of print, though occasionally to be found in Tract Depots.

The "Brethren" are said to hold and teach: (1) *that the Church did not exist before Pentecost.* Can Dr. Strong, or anyone else, prove that it did? Is the congregation of Israel to be confounded with "the Church of the firstborn written in heaven?" Was "the Church in the wilderness," mentioned by Stephen (Acts 7: 38), the same as that of which the Lord Jesus spoke of as a future thing, when He said, "Upon this Rock I *will build* my Church, and the gates of hell shall not prevail against it?" Mark well, not "I have built," nor, "I am building," but, "I will build"—future tense. Does Dr. Strong see nothing of the great truth of the formation of believing Jews and Gentiles into "one body" (Eph. 2: 14-16)—the Church of the new dispensation? One can hardly believe that any well-instructed teacher of our day could be in ignorance as to this. Not only "brethren," but so many well-known teachers in evangelical denominations have taught, both orally and in writing, along these lines for so many years that it seems unbelievable that Dr. Strong could be ignorant of the distinct calling of the Church, the body of Christ, as distinguished from both the congregation of Israel and the saved of the nations in past dispensations. "Brethren" make no apology for the teaching here ascribed to them. They do *not* believe the Church existed before Pentecost. They emphatically believe the Church was formed on that day by the Spirit's baptism, uniting saints on earth into one body (1 Cor. 12: 13), and to their glorified Head in heaven. Without this there could be no Church in the full New Testament sense.

(2) *The visible and invisible Church identical.* At this "Brethren" demur. Where, in all their writings, is such teaching found? Every well-

instructed man among them distinguishes carefully between the Church, according to the mind of God, and the Church in its present outward aspect; or, between the Church as the "Body of Christ," including every saved soul in the present dispensation, and excluding all false professors, and the Church as the "House of God," largely committed to man, in which saved and unsaved are sadly mixed together. "Brethren" do not find the terms "visible church" or "invisible church" in the Bible, and consequently seldom use them. They know well what Christians mean when they do use them; only "Brethren" believe the visible Church *would be everywhere visible but for human failure*. They do not believe that this failure excuses them from responsibility to "depart from iniquity," and to "follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2 : 19, 22), for they have learned from Scripture that separation from evil is ever the path of faithfulness to God.

(3) *The one assembly of God.*—What fault can anyone find with so eminently scriptural an expression? It is well-known that "church" and "assembly" are but different translations of the Greek word *ecclesia*, "a called out company." Would the Doctor object to the doctrine of "the one Church of God"? If not, why object to the other expression which means the same thing? "There is one body and one Spirit, even as ye are called in one hope of your calling" (Eph. 4 : 4); does not that passage teach that there is but one assembly of God? "For His body's sake, which is the Church," or "the assembly," says Scripture (Col. 1 : 24)—how many bodies has Christ? "One," Scripture answers. And what is that body? It

replies, "the assembly." What is its full name? Paul tells us, when he says, "I persecuted the Church (assembly) of God;" and again, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. 10: 32). And, be it observed, as "Brethren" believe in the one assembly of God, when thinking of the body of Christ as a whole, so they believe in assemblies of God when speaking of local companies of believers gathered by the Spirit to the name of Christ. Such assemblies should consist of saved persons only, though evil men may slip in unawares.

(4) *The presidency of the Holy Spirit.*—Can it be possible that any spiritually-minded Christian objects to this? Do Christians in the systems not believe in the presidency of the Holy Spirit? Again and again we have heard ministers pray that the Holy Spirit might take charge of the meeting. Did they not mean this? Were these only deceptive words—not meant as spoken? Granted, that if they are bound to carry out their own programs, people can get on better without the Holy Spirit than with Him; still, we have supposed it was at least an article of faith that He was on earth to preside in the assemblies of saints. Does Dr. Strong know anyone better fitted to preside than He, the third Person of the eternal Trinity? Yes, "Brethren" *do* believe in and insist on "the presidency of the Holy Spirit," much as they may sometimes fail in recognizing Him practically. To fail, while seeking to walk in the truth, is surely less serious than to substitute human expediency for the revealed will of God.

(5) *Rejection of a one-man and man-made ministry.*—If we mistake not, it was once the boast of Baptists that they too rejected these. Do they now

endorse what they once repudiated? The term "a Baptist clergyman," is, we believe, of very late origin. The older was "a Baptist minister," a far better one, to our mind. And "Brethren" believe in the ministry given by the Spirit, and desire to reject all other. They have no clergymen, but in God's grace, many ministers, who labor in word and doctrine. They reject a one-man ministry as well as an any-man ministry; while they thankfully accept ministry, from one or several, if it manifestly accords with the revealed word of God. A man-made ministry they positively refuse. Nor would intelligent men among them designate gifted and godly Baptist ministers as man-made, simply because humanly ordained. With "Brethren" ordination adds nothing to the God-given ministry. A man may be a God-made and God-given minister, though he has received ordination and wears a surplice, but "Brethren" believe his ministry would be just as profitable, and more becoming, if he dressed like other Christians, and had not gone through the form of ordination. Real ministers are men called of God, gifted by Christ, and sent forth by the Holy Spirit. "Brethren" rejoice in all such.

(6) *The Church is without government.*—What an astonishing declaration! Some have charged "Brethren" with being all government! The fact is "Brethren" believe all needed directions for the government of the Church are embodied in the word of God. And in the Church there are "helps, governments," "elders who rule well," etc., who are responsible to seek to guide the saints in ways according to Christ. Because they reject the artificial organization of the day is no reason to argue that "Brethren" are an unorganized mob. Where

the Word is bowed to there will be godly order and scriptural discipline, and this they seek to practise.*

Now that we have disposed of the "Church principles," let us have a look at the "Heresies." It is an unbrotherly thing to charge people with being heretics who are "of like precious faith;" and it would seem that here, as above, the Doctor has been exceedingly rash, and has passed on second-hand information without investigation.

(1) "Brethren" are said to teach the heresy of *Christ's heavenly humanity*. Like some Baptists, "Brethren" have not always been as careful as they might in using terms liable to misconception. The expression, "heavenly humanity," has been used by some, though not endorsed by "Brethren." But what was meant thereby? Simply that Christ's humanity was sinless and holy; heavenly in origin, because brought into existence, not by natural generation, but by the direct operation of the Holy Spirit who prepared that body in the womb of the virgin. Is not this orthodox and scriptural? "The Second Man is the Lord from heaven," in contrast to the first man, who was "of the earth, earthy." (See 1 Cor. 15: 47-49.) Christ partook of true humanity, apart from sin, but it was not humanity after an earthly order, for He had no human father—whatever modern theology may say—but was virgin-born. Is there any heresy in this?

* May I suggest that the honest reader, desiring help, consult "The Church and its Order according to Scripture," by S. Ridout, 25c., and "Simple Papers on the Church of God," by C. E. Stuart, 30c., same publishers. In these he will find what "Brethren" themselves teach as to government in the Church.

(2) *Denial of Christ's righteousness as being obedience to law.*—The question is too large a one to go into at any length here, but one need only say that Christ certainly became in all things obedient to the law of God as a man on earth; nay, He "magnified the law, and made it honorable." But we suspect that this is not at all what Wm. Reid meant in the past, nor what Dr. Strong means now. When they write of "Christ's righteousness," they probably mean "God's righteousness," and we must frankly state "Brethren" do not believe that God's righteousness, or "the righteousness of God" (Rom. 3: 21, 22), means obedience to the law. It is God's consistency with Himself, His ways with men in accordance with the holiness of His nature. When divine righteousness demanded the punishment of sin, Christ, the righteous One, became the propitiation for our sins, and thus righteousness is now on the believing sinner's side; it demands the justification and not the condemnation of all who trust in Christ. God is just and the justifier of all who believe in Jesus. This is divine righteousness.

(3) *Denial that Christ's righteousness is imputed.* This links up with what has just been touched on. Nowhere does Scripture say *Christ's* righteousness is imputed. Scripture is clear—"God imputeth righteousness." To whom? To all who believe. Such are "made the righteousness of God in Christ;" as saved and justified from all things, they display, they are the proof of, God's righteousness in dealing thus with them: since Christ has taken their place, they are righteously given His place. God is righteous in reckoning them righteous, because full atonement has been made for their transgressions; and freely imputes righteousness instead of guilt to

all who believe in His Son. It is not that Christ wrought out a righteousness to cover us as a cloak, but that His death has met every claim that was against us, and God imputes righteousness apart from any works on our part; even as it is written of Abraham: "Abraham *believed God*, and it was counted unto him for [as] *righteousness*" (Rom. 4: 3).

(4) *Justification in the risen Christ.*—This expression is objected to even by some "Brethren," but to our mind it well sets forth the truth of Scripture. When Christ died, He took my place, and died in my stead. I have therefore died with Him. But He is risen; and I am in Christ, having received life through His name. In Him, I am beyond the reach of condemnation. Therefore I am justified. So I am "justified in the risen Christ." If Christ be not raised, my faith is vain and I am yet in my sins. But Christ has been "delivered for our offences and raised again for our justification;" and "there is therefore no condemnation to them which are in Christ Jesus." Christ is risen for our justification. All that are "in Christ" are uncondemned. They are in Him as risen; therefore they are justified in the risen Christ. Is there anything illogical or unscriptural about that? Why then call it heresy? Theological hair-splitters may quibble over it as they will, but simple Christians will believe it and rejoice.

H. A. I.

(To be concluded in next number.)

PAUL'S PRAYER TO THE FATHER

(Eph. 3: 14-21.)

THIS wondrous prayer is the complement of that which is recorded in chap. 1: 15-23, and is full of attractiveness to our souls. In the prayer of chap. 1 God is set forth in the exercise of His mighty power, making good His counsels concerning us, for His own glory, as connected with Christ Jesus our Lord. In the prayer recorded in chap. 3 we have set before us the love of the Father as seen working in and through His counsels.

In the first verse of this chapter the apostle begins His prayer, but is led aside by the blessed Spirit of God into a further unfolding of the theme of the epistle so that verses 2 to 13, inclusive, form a parenthesis, unfolding to us, in some of its main particulars, the mystery of the present parenthetical dispensation. In verse 14 the apostle returns to his starting point, and so connects his prayer with verse 1: "For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles." Here he gives the reason of his being in prison at Rome. It was on account of his ministry to the Gentiles. That memorable scene recorded in Acts 22 comes before us: Paul, charged with having spoken against the law and with having done despite to the holy temple, faces his accusers. A multitude, inflamed with passion against him, a sea of angry faces upturned towards him, he begins his address, and astonished at being spoken to in their own tongue, they gave him respectful audience, until reaching that point

in the narrative of events connected with his conversion: "And He (the Lord) said unto me, Depart, for I will send thee far hence unto the Gentiles." Then they lifted up their voices and said, "Away with such a fellow from the earth, for it is not fit that he should live" (Acts 22: 21, 22). From that time onward the Jews gave him no rest until they had forced him into prison at Rome.

In chapter 4: 1 the apostle styles himself "the prisoner of the Lord." This is a beautiful example of one who, having taken the yoke of Christ upon himself, finds in circumstances of extreme trial to his ardent spirit, full rest to his soul. For the apostle looks beyond everything of an intermediate character, and refers his imprisonment to the Lord, recognizing that He, had He so willed it, could have ordered otherwise. He had learned the secret of rest for the soul, found it in the yoke of Christ, in subjection to the Hand that was pierced for Him on the cross of Calvary. How ashamed one is at the lack of this subjection; but how good to know that to that Hand has been committed the rule and the destiny of the universe—all authority being given unto Him in heaven and in earth. Lord, increase our faith!

For this cause—for the reason that those who had been far off (excluded from the commonwealth of Israel, from the covenants and from the promises) had now been made nigh by the blood of Christ and were no more foreigners and strangers, but fellow-citizens with the saints and of the household of God, Jew and Gentile made one in Christ and builded together for a habitation of God through the Spirit—"for this

cause I bow my knees to the Father* of whom every family in heaven and earth is named." It is a happy thing to see God perfectly revealed in Christ as the Father ("He that hath seen Me hath seen the Father"), taking a further interest in, and coming into closer touch with "every family in heaven and earth." Will the angels not know Him better, and possibly adore Him more fervently as they behold the love of the Father's heart to fallen creatures? Will not the various families of the redeemed in heaven and earth extol His grace with deeper appreciation as they enter into the revelation of God as the "Father"—God revealed in Christ in all the fulness of divine affection?

It is to God in this aspect that the apostle prays: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." The riches of the Father's glory—the perfect display of His holy, wondrous love—laying hold of the heart, strengthen with might the inner man, the man proper. The perfect love of God casts out all fear and makes the soul to shine in the valor of faith. The consequence is that Christ becomes a constant, conscious presence in the heart; and the soul being rooted and grounded in love, in "the riches of the Father's glory" has full leisure from its own things and is enabled to apprehend, "the breadth and length and depth and height" and the riches of the Father's glory displayed in His counsels, embracing all His creatures, extending throughout the ages and be-

* There is some question as to the retention of "our Lord Jesus Christ."

yond them, going down to the awful cross of shame, and ascending therefrom to the glory where Christ now is.

"And to know the love of Christ that passeth knowledge, that ye might be filled with all the fulness of God." The love of Christ—which brought Him into the only place where God could be revealed as *Father* to fallen creatures. There, on that cross, we see the love of Christ which passeth knowledge. The creature-mind can never fathom the infinite and awful depth of suffering into which the Christ of God went for us when, as a sacrifice for sin, He glorified God on the cross of Calvary; and whilst the joy of an ever increasing knowledge of that love may be ours, it ever must remain "the love of Christ that passeth knowledge." It is in the knowledge of this love that the soul is "filled with the fulness of God." In the love of Christ, and the place it brought Him into, is seen the love, the righteousness, the power and the wisdom of God—for truly the glory of God, all His moral perfections, are seen in the person of Jesus Christ.

On earth—God and His Christ on the cross. In heaven—God and His Christ on the throne. Eternally that throne is the throne of God and of the Lamb.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, to Him be glory in the Church, by Christ Jesus, throughout all ages. Amen."

GEO. MACKENZIE.

AN IMPORTANT DIFFERENCE BETWEEN PRINCIPLE AND PRACTICE

WHEN divine principles possess our souls, the details of conduct in carrying them out (however important in themselves, and surely matters of sorrow and shame when failure enters into them) are comparatively of minor importance. Nor are we concerned to justify all the details if the principle that underlies them is maintained. In saying this, we by no means wish to make light of failure in details of conduct, but to bring into relief the importance of the *principle* involved, over the manner of carrying it out. The real strength of any position is found in its principle. Failure in the details of carrying it out, lays the principle open to attack, and the importance of the detail lies in this. Not only does failure in detail give the enemy a positive advantage, but as it comes from want of waiting on God and subjection to His word, He chastens us for the failure, in His righteous ways, and for our good, though He will surely vindicate His own principles, and thus in the end those who have stood for them. "God," we read, "made known His ways unto Moses," but as Moses failed to "sanctify God before the people" in His ways, he was chastened for it—how unsparingly, we all know. This is a solemn thought.

When great issues are at stake, those who are *governed* by a divine principle are thrown together to maintain it, while those who are occupied mainly with details, are often in anxiety and distress—a source of weakness to the others—and may even ally themselves with those who are attacking the

principle, and opposing those who, right in principle, may have failed in their *manner* of carrying it out.

This is a very subtle and successful manœuvre of the enemy, by which he enlists in the ranks of those who are his direct instruments of evil, even true-hearted and conscientious souls. The Scriptures themselves, together with lowliness of heart, are our safeguard against this kind of thing, and thus only shall we be able to say with the One who is at once our Guide and Pattern, concerning the *works of men*, "By the words of thy lips I have kept me from the paths of the destroyer" (Ps. 17: 4).
—From "*Words of Faith.*"

CORRESPONDENCE

. . . It is indeed true, as you write, "The children of faith—children of God—recognize one another, and have fellow feelings." It must be so, for they are, all of them, indwelt of the one Spirit, and have the new nature, which is not of man, but of God. The same hope animates them, and they look for the same heavenly possessions.

Of course we can, none of us, set a date for our Lord's appearing, but we know the time approaches. My dear mother, now with our Lord, was very desirous of being on earth at the time of our Saviour's return, but it was not His will, and His will is always better than our desire. The terrible times through which the world is now passing, awaken in my heart new hope. I think the time must be very near. Let us watch, and work, and pray, with great rejoicing. We shall soon be with Him, whether we go to Him through death or are caught up to meet Him. I think it more than likely that His feet are even now upon the threshold; yet I would not be thought to have in mind any date. What God has not disclosed, I may not pry into with irreverence. * * *

THE PEACE OF FULL SURRENDER

OH the peace of full surrender—
All my joy to do His will!
Mine to trust His faithful promise,
His the promise to fulfil.

Oh the glory and the rapture,
Thus to dwell with Christ the Lord;
New delight and wisdom gaining
From the study of His Word.

Pleasure's songs no more entice me,
Nor the bugle note of Fame;
Sweeter far the holy music
Of my dear Redeemer's name.

Oh the glory and the rapture—
Earthly burdens pass away!
Stormy winter turns to summer,
Lonely darkness into day.

Frederic R. Marvin.

ANSWERS TO CORRESPONDENTS

QUES. 9.—The Lord says to His disciples, "It is given unto you to know the mysteries of the kingdom of heaven" (Matt. 13:11); was that kingdom come in the mystery form? Is the parable of the wheat and the tares primarily Jewish?

ANS.—*What that kingdom is* must first be clearly understood. Let us trace it.

It had been promised and much prophesied of in the O. T. (1) the *place* of the King's birth was given; (2) His *descent* from David foretold, as well as (3) the *glory* of His person; (4) the *manner* of His coming, and (5) the *character* of His kingdom. As all this, see (1) Micah 5:2 and Matt. 2:1-6; (2) 2 Sam. 7:12-16; Ps. 132:11, and Matt. 1:1-16; (3) Isa. 7:14; 9:6, 7, and Matt. 1:21-23; (4) Zech. 9:9, and Matt. 21:4-14; (5) Isa. 9:1-6, 11, 12. These scriptures, with many others, show what the Jews in Israel were to expect. (See Luke 2:26-32.)

Let us trace it now in Matthew's Gospel. John the Baptist

(the King's forerunner) then came and began to preach: "Repent ye, for the kingdom of heaven is at hand" (Matt. 3: 1-3), and the Lord afterward preached the same (ch. 4: 17). The king was from heaven, and His kingdom a kingdom of the heavens, in contrast to the kingdoms of the world.

Attracted by the works of power—the healings, the signs and wonders, and the teachings—multitudes came and followed Him (ch. 4: 23-25), "and seeing the multitudes He (the King) went up into a mountain," and gave utterance to the rules, the ways and laws of His kingdom in chaps. 5-7. These three chapters are called "the *Magna Charta*, or Constitution of the kingdom," in *Feb. Help and Food*, page 49. (Read that page, and part of the next, carefully.)

But the rulers manifested deadly opposition (ch. 9: 34, 35), and the mass of the people soon showed no heart for the King, His kingdom, and His messengers (ch. 10: 16, 17); judgment then was pronounced upon those who had most seen His mighty works and had not repented (ch. 11: 20-24). Then the opposition grows; the rulers ascribe to the devil the works of power, which they could not deny, yet resisted, and they seek to destroy Jesus (ch. 12).

The abandonment of Israel is typified by the Lord leaving the Jewish house (ch. 13) and going out to the sea—typical of the Gentiles—where the precious seed of the gospel is to be sowed, and the results are given in parables.

Why are they called "*the mysteries of the kingdom of heaven*"? Because the rejected King was going away, and mysterious results would appear from the good and the evil seeds sown, and the work of opposing powers would produce a condition of things apparently great (as the mustard seed), but with the deceitful working of evil within (as the leaven in the meal). All these parables then show what the kingdom would become *in the absence of the King*.

If these things are apprehended, it becomes perfectly plain that the kingdom in this mystery form applies exclusively to the time of the King's absence. When the King returns in power and glory there shall be mystery no longer. He shall render to His servants as their work has been. He will judge the evil servant, and judge the world in righteousness, as fully set forth in Matt., chap. 25.

NOTES

Preaching the Kingdom of God

IN his last interview with the elders of the assembly at Ephesus, the apostle speaking of his labors among them says: "And now, behold, I know that ye all among whom I have gone *preaching the kingdom of God*, shall see my face no more" (Acts 20: 25); and in verse 21 he gives the subject and character of his preaching as "*testifying both, to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*"

It is to be feared that this first part of the apostle's preaching—"repentance toward God"—has been largely left out in modern evangelism. Even where the last part of Paul's preaching has been pressed—"faith in our Lord Jesus Christ"—the first part is often neglected. The pressing of faith in Christ appeals to the intelligence, to the understanding, but if apart from repentance toward God, the conscience and natural pride remain unsubdued, unbroken, and the throne of God is but feebly established in the heart. A knowledge of salvation through faith may be held whilst the ways and thoughts and even practices of the world, in the less offensive forms, remain. Christ is held with one hand and the world with the other!

Is this in any measure true of the reader? Beware, turn away from it! Let there be heart conversion to God, while turning to Him for deliverance from it. Our Lord has said, "No man can have two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God *and* man-

mon" (Matt. 6: 24), so that, "Whosoever will be a friend of the world, is the enemy of God" (Jas. 4: 4).

"The kingdom of God is not meat and drink; but *righteousness, and peace and joy in the Holy Ghost*" (Rom. 14: 17).

"Rest" IN a world of unrest, of sin, of conflict, of sorrow and pain, how sweetly this word *rest* falls upon the ear! It is like a note of music from another world, and it has its source indeed from another heart than that of fallen man. But where is it to be found, and how is it to be obtained in this distracted world?

God's faithful word holds it out to "the poor in spirit" in a threefold way.

(1) "*I will give you rest,*" says the Lord Jesus: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And what a numberless multitude of sin-burdened, of self- and world-weary hearts have proved the truth of these gentle words! But harken well to His words: "Come to ME," says the Saviour—not to the Virgin, not to the Church, not to forms and ordinances, not to self-imposed tasks or reformations, not to pledges, but,

"Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind—
Yea, all I need in Thee to find,
O Lamb of God, I come."

(2) Having found Him, and the "rest" He *gives*, the same gentle Voice says:

Now, "*take my yoke upon you*"—the yoke of submission to My guidance, to My will, to My path for you. As I delighted myself in My Father's

will, even in the path of suffering, so do ye, "and ye shall *find* rest to your souls."

Fellow-believer, is it not just here we rob ourselves so much of what might be our precious portion? Obedience to our Lord is, how often, limited; reserves are made; the will is not joyfully surrendered; His yoke, in full surrender, not being taken up, the rest of heart through all circumstances is but partially found. "I beseech you by the mercies of God," says the apostle, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . . that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 1, 2). To the Philippians he wrote: "Have anxious care for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus" (Phil. 4: 6, 7).

Then, a third, and eternal "rest" is held out before us:

(3) "*There remaineth therefore a rest to the people of God*" (Heb. 4: 9). We are exhorted not to settle down here; for while we possess the "rest" of forgiveness and acceptance with God, and the "rest" as to His care in our journey through this world, the place of our eternal rest with God is not here.

Abraham, Isaac, Jacob, dwelt in tents all their days, waiting for "a better country" and a city "whose builder and maker is God" (Heb. 11: 10). And to us our Lord says, "Arise, let us go hence" (John 14: 31).

"THERE IS ANOTHER MAN"

A VESSEL crossing the Bay of Biscay fell in with a disabled ship. By the fury of the sea it had been reduced to a mere hulk; its masts and boats were all swept away, and apparently there was not a living soul on board.

The captain of the ship, not liking to pass by the derelict without seeing if there were any on board, sent a boat to see. The sailors reached the vessel, and got on board. For some time their search was fruitless, but finally they found a human being rolled in coverings. It was a man, reduced to skin and bone and not able to help himself. They took him up and brought him to the ship. The people gathered round to see this strange wreck of a man who as yet had not spoken.

Presently, as they were gazing upon him, to their surprise he said, "*There's another man!*" "*Another man!*" meaning that another man was on the doomed ship. The mariners went, searched, and found him, and brought him in safety to the ship; and both were saved.

Is there not a voice to us in this? Being saved ourselves out of the sinking wreck of this world, we are conscious that others are there in danger of being lost for ever, and the Captain of our salvation bids us to search *for the other man*.

As soon as this poor man was saved the instincts of his heart made him think of the "other man," who must inevitably perish, if not rescued. Brother, sister, let us think of "the other man."

THE BOOK OF JOB

(Continued from page 68)

2.—*The purpose of God in chastening* (chap. 33: 8-33).

Having cleared the way, in his introductory address to the friends and to Job, Elihu plunges at once into the heart of the matter. We note a marked change in the manner of his treatment of the subject from the method of the three friends. There is an evident expectation of *results*. He does not propose to let such momentous questions as had been raised remain in the chaotic condition they now were, when all the contestants had fought to a standstill, and none were convinced. His addresses therefore are not a declamatory statement of his own principles, but an appeal to Job's conscience and reason. There is a marked absence of the abusive and insulting manner of the friends, while there is a most faithful and unsparing uncovering of Job's faults, without stirring up opposition.

Underlying all that was said by the friends was a wretched suspicion, growing into a certainty, that Job is a hypocrite. For this they had not the slightest proof, but everything to the contrary. They were forced to it by their theory, and for the sake of that they trample under foot all natural and gracious affection. Nothing wounds an upright and affectionate man as unfounded suspicions and charges growing out of this. From all this Elihu is entirely free. He takes Job as he knows him and as he finds him. He entertains no suspicions, makes no unfounded charges. Much in-

deed he has to say, but Job's own words are his evidence. Evil there is, but it is not evil acts, but pride, self-will, doubt as to God—things which can be brought home to Job's conscience.

As we have therefore admitted, there is a great measure of truth in what the friends have said, but it has been onesided truth, distorted and vitiated by a wrong principle—that all suffering is for wickedness, and is a proof that every afflicted man is only a sinner found out. The contrast in Elihu will appear as we examine his address. It has been contended that he repeats, in a feebler way, the statements of Eliphaz; but as we examine the points of similarity, this will be abundantly disproved.

This much may also be said: that the long and futile controversy had prepared Job to listen to Elihu, as he probably would not at the first. He had "talked himself out," had poured out his lamentations, resented his friends' charges, declared his own uprightness, and withal had manifested his faith in God, while most gravely failing to see His character. All this had been brought out by the addresses of the friends, and to that extent they served a useful purpose. It may be well to add here that Elihu himself does not bring everything to a full conclusion. That is left to Jehovah Himself.

From its salient features, the present address may be divided into four parts:

(1) Job's charge against God's justice refuted (vers. 8-13).

(2) God's twofold dealing with men, and its object (vers. 14-22).

(3) His righteousness revealed, and man's recovery (vers. 23-30).

(4) Job tested by these words (vers. 31-33).

(1) Elihu's chief concern throughout is the vindication of God's character from the aspersions cast upon it by Job. He is not so much occupied with what Job had done or what he was—although entertaining no unworthy suspicions—but Job had uttered sentiments in his own hearing which he could not allow to pass unreprieved. This is as it should be. God must ever be first, His honor the chief concern of those who know Him. In this Job had sadly failed.

Elihu refers to many of Job's own statements in proof of the dishonor done to God. Some of these he quotes exactly; for others he gives the substance of much that Job had said. He quotes him as saying, "I am clean, without transgression; I am innocent, neither is there iniquity in me" (ver. 9). Compare such statements as these: "Thou knowest that I am not wicked" (ch. 10: 7); "Not for any injustice in my hands; also my prayer is pure" (ch. 16: 17); "Till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart will not reproach me so long as I live" (ch. 27: 5, 6).

It may be said that Job was simply refuting the charges of wickedness brought by the friends; but he was also accusing God of dealing unfairly with him, in punishing an innocent man.

This is manifest in the next quotations: "Behold, He findeth occasions (or, malicious things) against me, He counteth me for His enemy" (ch. 33: 10).

So he had declared, "These things hast Thou hid in thy heart . . . Thou humblest me as a fierce lion . . . changes and war are against me" (ch. 10: 13-17).

"Wherefore hidest Thou thy face, and holdest me for thine enemy?" (ch. 13: 24; so also ch. 19: 11).

Thus the insult against divine majesty becomes glaring—Job is pure, but God treats him as impure!

"He putteth my feet in the stocks; He marketh all my paths" (ch. 33: 11). This is a verbal quotation—

"Thou putteth my feet also in the stocks, and lookest narrowly unto all my paths" (ch. 13: 27).

So Elihu does not misrepresent Job, nor catch at a random expression. Indeed, the chief sorrow of the patriarch was he seemed to be losing that beneficent Being in whom he once delighted. It will not do to say that in spite of these doubts Job also admitted God's power and knowledge; that he also expressed his confidence in Him and a desire to plead his cause before Him. But how could this be harmonized with such statements as those quoted by Elihu? Such charges must be met, and Job convinced of their falsity, or he could never have peace in his own soul, and a dark blot would rest upon God's honor.

How then will Elihu answer? Will he imitate the friends by going into elaborate statements? Will he apologize for the apparent discrepancy in God's ways, and seek to explain it away? No; in one brief sentence he sets aside all human reasonings—"God is greater than man." In other words, God is God. If we are to reason, let it not be from the lesser to the greater, but from the greater to the less. Let us say, How could the Almighty, all-perfect Being, commit an unrighteous act? | "Shall

not the Judge of all the earth do right?" (Gen. 18: 25). So Paul answers to one who would question the righteousness of God: "Nay but, O man, who art thou that repliest against God?" (Rom. 9: 20). And a Greater than Paul rested in the absolute infallibility of God: "Even so, Father; for so it seemed good in thy sight" (Matt. 11: 26).

So long as a soul raises a question against the character of God, he is in no state to have his difficulties met. Let the potsherds of the earth strive one with another; God will not stoop to such a conflict. "Why dost thou strive against Him? for He giveth not account of any of His matters" (ver. 13). This is the general and evident meaning of the passage. Slight changes are made in the translation—"God is too exalted for man"; He is too exalted to enter into controversy with man (*Enosh*, frail man). Ver. 13 is rendered, "Why hast thou contended with Him that He answereth not concerning all His doings?"—that is, Why is Job complaining at not receiving full replies to all his questionings? The soul must find its rest in *God*, not in our reasonings. "How unsearchable are His judgments, and His ways past finding out!" (Rom. 11: 33).

(2) But though infinitely above man, and beyond his comprehension, God is not indifferent to His frail creatures, nor arbitrary in His dealings with them. When once the soul is subject to God, and has taken its true place, He can unfold His ways to it. As soon as it is ready to admit that God has some wise purpose in view, He will show that affliction is but one of the methods of God's dealings with men, and that it has a definite object. This,

Elihu now proceeds to explain. "So long as Job accuses, he gets no answer; let him submit and God will make all plain.

There are two methods of the divine dealing of which Elihu speaks: the one is God instructing by dreams; the other, by affliction. These are closely connected, and may therefore be spoken of together.

In the days of the patriarchs, we may say that there was no revelation of God save that imparted to the individual. God thus made known His mind to Noah, to Abraham, and even to those who were largely ignorant of Him, as Abimelech and Laban (Gen. 20: 3, etc.; 31: 24). A dream or vision was often employed, but it was a divine revelation. Eliphaz refers to such a communication, in beautiful language, but not so definitely as Elihu does here (see ch. 4: 12-21).

Elihu makes it plain that God thus speaks to man. When the light of nature is withdrawn, when all is silent, He speaks in "a still small voice" and makes known His mind. Thus instruction is sealed upon the heart of man. His object is to correct wrong thoughts and actions, to withdraw man from "mischief," or his purpose, and to hide pride from man (*geber*, the hero or mighty man). This goes deeper than action, for pride lurks in the heart, and God would hide it from man—hinder its control over him. "Keep back also thy servant from presumptuous sins" (Ps. 19: 13). Thus man is kept back from destruction. He bows to the correction of God's truth, and is thus spared from the smiting of the rod, or of the sword.

The same truth is in even fuller force now, for

we need not a revelation by dreams and visions, but have it in the written word of God. He who spake in many ways (dreams among the rest) has now given us the full revelation of Himself in His Son, and this revelation—the entire word of God—we have in the Scriptures. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16).

It is by this Word that God now speaks to men, to withdraw them from their purpose, to deliver His own from the snare of pride. Thus our Lord would have deterred Peter from his course of self-confidence. Had he hearkened to the word, he would have been spared the shameful experience of his failure (Luke 22: 31-34).

Alas, we must say that though God speaks thus once, yea twice, "yet man perceiveth it not."

But God has another way of speaking to men. If they do not hearken to His *word*, He may send them His *rod*. In enlarging upon this, Elihu practically describes the case of Job. Sore chastening pains come upon him, and his bones seem to wither in mortal strife. "My bones are pierced in me, and my sinews take no rest" (ch. 30: 17). He is brought so low that he abhors even the food which would sustain his life. "The things that my soul refused to touch are as my sorrowful meat." "My soul is weary of my life" (chs. 6: 7; 10: 1). His flesh is wasted away, and his bones look and stare upon him. "My bone cleaveth to my skin and to my flesh" (ch. 19: 20). He is at the last of life, drawing near to the grave, or the more dreadful "pit of destruction." I know that Thou wilt bring me to

death, and to the house appointed for all living" (ch. 30: 23).

Elihu does not in so many words say that Job has refused to hearken to God's admonitions, nor does he say he is describing his case exactly. He speaks of God's method of dealing with men. Has it no voice for Job? Can he not at least see that God is speaking in the affliction and that He has something to say?

(3) If man is to profit by this chastening of God, he must understand its purpose and for this is needed one who can explain it. The word for "messenger" is "angel," and this suggests a supernatural revealer of the mind of God. This we find frequently throughout the Old Testament, where the "angel" made known the will of God (see Judges 2: 1; 13: 3, etc.). The "angel of Jehovah" is indeed His representative, so completely so as to be referred to as Jehovah Himself ("The angel of His presence," Isa. 63: 9, etc.). Here we have a suggestion of the Mediator, and this is accentuated by the next word, "an Interpreter," or "Mediator" (see Gen. 42: 23; 2 Chron. 32: 21)—one who, as an ambassador, is sent to make known the mind of God. Nor will an ordinary messenger suffice; it must be "one of a thousand"—a phrase reminding us of "the chiefest among ten thousand" (Song 5: 10).

Further than this Elihu could not go. He must let the veil remain until "The only begotten Son" should come, to declare God perfectly. But can we refuse the typical suggestion of Elihu's words?*

* "The Jewish prayers show that the Interpreter was always identified in their minds with the exalted Redeemer of Israel; thus,

For who, after all, can or has explained God's ways, save Him? Our light affliction is but for a moment, and He has "brought life and immortality to light;" by Him "we know that all things work together for good to them that love God" (Rom. 8: 28).

"To show unto man his uprightness." *Whose* uprightness? Some would say *man's*; i.e., the interpreter would show man how to act in order to please God. Others would define this uprightness as penitence and confession; others, faith. Unquestionably man must be brought low if God is to exalt him. But does not an interpreter suggest one who reveals God? Was not Job's difficulty that he did not understand God's uprightness in His dealings with him? And was not the object of Elihu to make this uprightness plain? This will indeed produce confession and self-judgment, and order the walk aright, but confidence in the uprightness of God lies at the foundation, "I know, O Lord, that thy judgments are right, and that Thou in faithfulness hast afflicted me" (Ps. 119: 75).

It is therefore the uprightness or righteousness of God that is declared; and here again we find the fuller light of the New Testament furnishing us with suited language: "To declare, I say, at this time His righteousness: that He might be just and the justifier of him that believeth in Jesus" (Rom. 3: 26). This indeed goes further than a declaration of God's uprightness in His *ways*; it shows us

'Raise up for us the righteous Interpreter; say, I have found a ransom.' The whole passage is quoted at the sacrifice, still offered in many countries of Europe, on the eve of the great Day of Atonement."

His essential attribute of justice displayed in the Cross of Christ, where justice has indeed found the suited ransom.

In Elihu's words we find a beautiful expression of the evangel of God—"Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom;" or, in the language of the New Testament—"having obtained (Gk., *found*) eternal redemption" (Heb. 9: 12).

Thus a freshness better than that of youth is given—as Naaman furnishes an example. "His flesh came again like unto the flesh of a little child, and he was clean" (2 Ki. 5: 14). It is a new birth, by the incorruptible seed of the word of God.

Now we see the blessed results of this work of the Interpreter in the ransomed man. He can now pray with confidence, and rejoice in God's favor, beholding His face with joy. He has found a righteousness—not of his own goodness but of Another—"the righteousness which is of God by faith." Doubtless this includes the recognition of faithfulness in a child of God—as in Job's case; but the principle carries us much further.

As he is able now to speak to God in prayer, and to behold His face with joy, so the ransomed soul can speak to his fellows. "He looketh upon men," rather, "He *singeth* to men." It is part of the new song he has learned, which many shall hear, and be turned to the Lord. "I had sinned and perverted what was right"—Job will soon acknowledge his sin in perverting, misunderstanding, the righteous character of God. So the sinner can look back to the time when he was "a blasphemer and injurious." But this iniquity has not been requited

to the once guilty one. "It was not recompensed to me"—for so should the last clause of verse 27 read. "He hath delivered my soul from going down into the pit, and my life shall see the light," ver. 28.

This, declares Elihu, is the secret of God's ways; time and time again it has been seen in the case of the sinner brought low into God's presence by the holy conviction of His word, and the sense of His hand upon him: so also in the case of the saint, who can say, "It is good for me that I was afflicted."

(4) And now, Job, what have you to say to all this? Elihu desires to bring out Job's true condition—he would not justify his *wrong*, but treat him with all fairness. He pauses for a reply: Job is not to be coerced, but does he not agree with what has been said? May we not interpret his silence as an acknowledgment of the truth of what we have been dwelling upon?

(To be continued.)

S. R.

THE TEACHING OF THE SO-CALLED PLYMOUTH BRETHREN; IS IT SCRIPTURAL?

REPLY TO AN ATTACK IN DR. STRONG'S
"SYSTEMATIC THEOLOGY."

(Concluded from page 76.)

(5) *Christ's non-atoning sufferings.*—It is very questionable whether Dr. Strong has any conception of the theme he dismisses so curtly. Are there any Christians who do not believe Christ endured sufferings that were not in themselves atoning? Do we not rejoice in a Great High Priest who suffered, being tempted? Is that atoning? Do we not adore Him for His tender, human sym-

pathies, which could not but cause Him to suffer greatly in a world like this? Did such sufferings make atonement? He suffered in the Garden, in view of the Cross. Was that atonement? If so, why go to the cross at all?

The subject is too sacred and holy for controversy. Dr. Strong had better study his Bible on the great theme of Christ's sufferings, until he can distinguish clearly between Christ's sorrows as the Servant of God and man *on the way to the cross*, and His atoning sufferings when our sins were laid upon Him, and He was made sin *upon the cross*. It will open up a wonderful vein of truth that will stir the heart to worship and move the lips to praise.

(6) *Denial of the moral law as the rule of life.*—Well, if "Brethren" are heretics because they teach that *Christ*, not the law of Moses, is the rule of life, they are in excellent company—with many devoted and enlightened Baptist ministers who teach the same. Literature on this subject is abundant.* No one need be in the dark as to what is taught on the important subject of "law and grace." "Brethren" teach that "the righteous requirements of the law are fulfilled in us who walk not after the flesh but after the Spirit." We are not under law (Rom. 6 : 14). We are neither saved by law nor under the law as a rule of life; nevertheless, we are not lawless, but "under law (enlawed) to Christ." We stand firmly by the apostle Paul when he declares, "I through the law died unto the law that I might live unto God" (Gal. 2 : 19). Is Christ Himself a lower standard than the law given from Sinai?

*C. H. M.'s little booklet, "The Law and the Gospel," 3c., is clear and convincing. Any of the "Brethren's" expositions on Romans or Galatians are helpful. List sent on application.

Or is the latter needed to complete the former? Surely no intelligent believer would so speak. This is not antinomianism, but its very opposite. It is subjection to Christ as Lord of the New Dispensation and Mediator of the New Covenant.

(7) *The Lord's day is not the Sabbath.*—If it is, let Dr. Strong produce the scripture that says so. The Sabbath was the seventh day. The Lord's day is the first day of the week. The Sabbath was given to an earthly people, and its observance prescribed under severest penalties for disobedience. The Lord's day is kept by a heavenly people, with no legal requirement or penalties attached. The Sabbath was for Israel; the Lord's day for the Church. They that love the Lord gather together on that resurrection day to remember the Lord's death till He come.

(8) *Perfectionism.*—One is here wholly at a loss to know what is meant. When and where have "Brethren" ever taught the doctrine of perfectionism, save that perfection which all believers have in Christ? But *that* Dr. Strong himself evidently believes; so he must mean "perfection in the flesh." This is a doctrine that "Brethren" have ever *refused*, and constantly confuted. Believing that the sinful nature remains in the believer so long as he is in the body, and is ever ready to act if there be a moment of unwatchfulness, how can they be truthfully charged with holding to perfectionism? Any who so accuse them, are either wilfully ignorant of their real teaching, or utterly fail to understand its import.*

* Having, myself, written a book on this theme, "Holiness, the False and the True," I beg leave to commend it to the inquirer who is anxious for a fuller statement of the subject, 50c., same publishers.

(9) *Secret rapture of the saints—caught up to be with Christ.*—Yes, if this be heresy, "Brethren" are heretics; for they do indeed teach that at the coming of the Lord to the air all His saints will be caught up to meet Him, and the world left to pass through the great tribulation. But he is a bold man who would dub this "blessed hope" heresy in the face of 1 Cor. 15: 51-56; 1 Thess. 4: 13-18, and kindred passages. And again, be it remarked, "Brethren" are in good company, for Dr. Strong need not go outside his own denomination to find a host of honored servants of Christ who believe as thoroughly as "Brethren" do in the "secret rapture of the saints." But it passes our comprehension how any man, or set of men, with an atom of genuine love for the Lord and His people, can deliberately brand as heretics fellow-believers whose lives are usually fragrant with Christian graces, who stand unflinchingly for the inspiration of the entire Bible, simply because they hold different views on prophecy. Dr. Strong evidently does *not* believe in the secret rapture of the saints, but in the coming of the Lord in judgment at the end of the world. "Brethren" would not brand him as a heretic for this, though they feel he has lost much by his defective views. The same general remarks apply to the last charge of heresy—gratuitously hurled at "Brethren" by the Doctor himself.

(10) *Premillennial advent of Christ.* It is true that "Brethren," without any written creed, have learned from Scripture itself that the descent of the Lord from heaven will precede His millennial reign. Together with a goodly fellowship of saints in all the centuries since Christ's first advent, they are waiting for His second coming. Seeing no

warrant in Scripture to expect a millennium before He appears, their expectation is for Himself, according to John 14 : 3, and they find this glad hope is a purifying power, a marvelous incentive to Christian life and service. They deeply regret that the Doctor, with many others, unconsciously says, "My Lord delayeth His coming." Is it because of this that such begin to belabor their fellow-servants and to call them heretics and schismatics? But whether or no, "the coming of the Lord draweth nigh," and "Blessed are all they that wait for Him."

Having briefly noticed the charges of heresy brought against those whom Dr. Strong calls "Plymouth Brethren," let us now consider some further remarks he has made concerning them and their teaching.

Dr. Strong believes there is evidence in the Bible "of a developed organization in the New Testament Church, of which," he says, "only the germ existed before Christ's death." He first attempts to trace this out by citing the different names used to denote the children of God or Christ's followers, as "disciples" in the Gospels; (and in the Acts, though he overlooks this) then in the Epistles, as "saints," "brethren," "churches." This, he thinks, proves clearly that the Church is not "an exclusively spiritual body, destitute of all formal organization, and bound together only by the mutual relation of each believer to his indwelling Lord."

While his argument is not clear, one can readily admit that his conclusion is correct in measure; for surely the Church is *not* what he describes, either looked at as the body of Christ, or

as expressed by local churches or assemblies.

The "one assembly of God" consists of all believers baptized by the Holy Spirit into one body. Of this Dr. Strong seems to know nothing. It is not here a question of being "bound together only by the mutual relation of each believer to his indwelling Lord;" this is not Paul's doctrine of the Church at all, nor is it what "Brethren" maintain. They believe that before Pentecost believers were individually all children of God, were all possessors of eternal life, were all bound for heaven, and waiting for "the promise of the Father;" and on the fulfilment of this promise, something altogether new was formed. The Holy Spirit having come upon them, He baptized the believing Jews and Gentiles into *one body*. This is the Spirit's unity, and to this body every Christian belongs. There are no unsaved persons in it.

But when believers are gathered locally together, it is evident that some among them may be unreal, and when manifested it calls for discipline. This, as we have seen, is connected with another aspect of the Church—as the "house of God," not as the "body of Christ."

When Dr. Strong attempts to show what "Brethren" hold as to this, his biased mind throws all into confusion. He goes on to say: "The Church, upon this view, as quoted above, so far as outward bonds are concerned, is only an aggregation of isolated units. Those believers who chance to gather at a particular time, constitute the Church of that place or time. This view is held by the Friends and by the Plymouth Brethren. It ignores the tendencies to organization inherent in human nature, confounds the visible with the invisible Church, and is directly opposed to the Scripture's represen-

tations of the visible Church as comprehending some who are not believers. Acts 5: 1-11—Ananias and Sapphira—shows that the visible Church comprehended some who were not true believers. 1 Cor. 14: 23—‘If therefore the whole Church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?’ Here, if the Church had been an unorganized assembly, the unlearned visitors who came in would have formed a part of it. Phil. 3: 18—‘For many walk of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ’ . . . The Plymouth Brethren dislike church organizations, for fear they will become machines; they dislike ordained ministers, for fear they will become Bishops; they object to praying to the Holy Ghost, because He was given on Pentecost, ignoring the fact that the Church after Pentecost so prayed.” Then Dr. Strong cites Acts 4: 31 as a proof-text! I have quoted at length, that his argument may be connected, but one is pained by the irrelevant use he makes of Scripture to prove the unprovable, and to bolster up what had best be torn down.

The Friends can speak for themselves; but so far as those whom Dr. Strong calls “Plymouth Brethren” are concerned, I say unhesitatingly, that he (either through ignorance or malice—the former, I feel sure) completely misrepresents their teaching.

The Church can never be “an aggregation of isolated units,” for all believers are united into one body by the Spirit, as we have seen. Has Dr. Strong never learned this? Does he know nothing of the great “mystery” which formed the burden

of the apostle Paul's ministry? Has he never read 1 Cor. 12, or Eph. 3 and 4, or Col. 1 and 2? It would be well for him to consider these scriptures if he honestly desires to know what "Brethren" hold as to the Church. Believers everywhere constitute the Church as the body of Christ. All believers in a given place—whether met together or not—constitute the Church of God in that place. Wherever two or three such are gathered together unto His name, our Lord vouchsafes His presence (Matt. 18: 20). What more could be desired? Will formal organization give us anything better than this? *Christ in the midst is enough for every emergency.* It is true that "Brethren" care very little about "the tendencies to organization inherent in human nature." There are a great many other things inherent in human nature we seek grace to judge and mortify. But has God not already organized His assembly? The Church is a *divine* organization; every member is set in its place there by God Himself. Can man improve on that?

As we have said, when believers come together locally, unreal ones may be among them. Such may "creep in" and "feast themselves without fear," but they are only in the assembly in its outward aspect—they are not actually in the body of Christ.

As to Ananias and Sapphira, has the learned Doctor inside information not given to others? Is he absolutely certain they were not true believers? It is true they sinned grievously, and were judged therefor; but how many saints before and since may have to confess sin as grave as theirs.

1 Cor. 14: 23 has no bearing on the case, "The whole Church" is assembled together, and an un-

believer comes in afterwards. How can he be said to be a member of the Church?

"Brethren" are not engaged in building organizations, not because they "dislike" them, or "fear" what they might become, but because they find no scripture for this—only the "inherent tendency in human nature," which they dare not substitute for "thus saith the Lord." They have no humanly-ordained ministers because, though they have read their Bibles well, they have never been able to find a case of a man being ordained to preach or teach. If the passage is in the Book, let it be produced. Men were ordained to serve tables and ordained as elders, but where were they ordained as ministers of the gospel?

As to Phil. 3 : 18, would Dr. Strong include "enemies of the cross of Christ" in his church? "Brethren" believe such have "neither part nor lot in this matter."

His readers are further told that the "Brethren" would "unite Christendom by its dismemberment, and do away with all sects, and are themselves more narrow and bitter in their hostility to existing sects than any other." Again we find complete misunderstanding as to the aims, methods, and spirit of those whom he criticizes. "Brethren" are not attempting to either unite or dismember Christendom. They know too well that outward unity will never be again displayed until "the coming of our Lord Jesus Christ and our gathering together unto Him." Meantime they simply seek to walk together as brethren, acknowledging the Lordship of Christ and the presence of the Holy Spirit in the Church to guide them through the written Word. As so walking, they desire not to judge others who do not see eye to eye with

them, but rather to pray for all men, and seek to manifest the compassion of Christ to all His sheep, wherever found.

It must be owned that some may have shown an uncharitable spirit toward fellow-saints remaining in the sects, but this has ever been condemned by the spiritually-minded among them. One whose writings have had a larger place than those of any other in moulding and influencing his weaker and less instructed brethren, wrote once, "I do not believe attacks on anything to be our path, but to be for the truth in grace." Such was the spirit of J. N. Darby, and such will ever be the spirit of those who endeavor to follow him as he followed Christ.

With only one more quotation and a few brief comments, this already too lengthy paper must be brought to a close.

Dr. Strong tells his readers that "the tendency to organize is so strong in human nature, that even Plymouth Brethren, when they meet regularly together, fall into an informal, if not a formal, organization: certain teachers and leaders are tacitly recognized as officers of the body; committees and rules are unconsciously used for facilitating business. Even one of their own writers, C. H. M., speaks of 'the natural tendency to associate without God—as in the Shinar association or Babel-confederacy of Gen. 11, which aimed at building up a name upon the earth. The Christian Church is God's appointed association to take the place of all these; hence God confounds the tongues in Gen. 11 (judgment); gives tongues in Acts 2 (grace), but one tongue is spoken of in Rev. 7 (glory).'"

To C. H. M.'s apt remarks we add a hearty "Amen!" and are astonished that the Doctor should

quote such words and not see how well they answer his own objection to "Brethren's" position. It is indeed ever the tendency of human nature—even in saved and enlightened people—to confederate, and seek by human organization to accomplish what would be better done in simple obedience to the Word. Undoubtedly "Brethren" also have failed in this very thing. But does failure to act on a right principle invalidate or vitiate the principle itself? Surely not. To the C. H. M. referred to, a man once said: "Do you know that Dr. —, the — minister, is lecturing against the Brethren?" To which C. H. M. replied, "Give him my compliments, and tell him I am doing the same in the Brethren's hall. Only he is lecturing against their principles, and I against their practices."

As gathered to the name of Christ, "Brethren" thankfully accept all spiritual ministry, and seek to recognize the gifts given to the Church by the ascended Christ. As they bow to the instruction of Holy Scripture they find no need for human organization nor man-made rules, inasmuch as no eventuality can arise that is not provided for in the Book. They do not claim perfection, however, but mourn over their low estate, desiring grace daily to enter more fully into the mind of Christ, and be sanctified by the truth.

That their fellow-believers and fellow-members of Christ's body may find the same blessing, is their earnest prayer.

H. A. IRONSIDE.

HIS CLOUDS

The cloud that shut Thee from our sight,
In dear old Bethany,
Is growing thinner, Lord, these days
Of war and tyranny.

It seems as though all heaven bends
To see the awful sight
Of nation against nation rise
In one most ghastly fight !

All gone!—man's cherished dream; all gone
Of bringing endless peace
Upon a world where man can but
His savagery release.

Ah, yes, the clouds grow thinner, Lord,
That hide Thee from our eyes;
And oh, the hope that we shall soon
Behold the glad surprise!

Yea, Lord, they seem so thin at times
That peering earnestly,
We almost see Thy shadowy form
Move in its majesty.

It seems as though all heaven's alert
Beyond that shadowy mist,
And that we almost hear the hosts
Preparing, as we list.

Yea, Lord, Thy clouds are passing fast :
Their faces, dark towards earth,
All brightness on their heaven-ward side,
Reflect Thy glorious worth.

But oh, those darkly rolling clouds
Which are not meant for us,
How threat'ning to the souls who are
Not sheltered by Thy cross:

Those clouds of judgment coming fast
Which every eye shall view,

When all the earth shall weep and wail,
And they who pierced Thee too.

O clouds of glory, haste, we pray:
Surround Him on the throne,
When every nation, every tongue,
Shall own Him Lord alone. H. McD.

FRUITS OF THE PRECIOUS SEED SOWN

Dr. R.— had lent "Notes on Exodus," by C. H. M., to a lady patient in London. A clergyman friend called to see her, and finding her in such a happy state of mind, asked her what had produced such a change. So she lent him the book that had been blessed to her, and his letter to her shows how the Lord used it for him also.

Base Hospital, France.

"My very dear Friend, *May 9, 1917.*

They tell me I have not many days to live, so before I become too weak to write, I want to send you a few lines to tell you all is well with me, and to thank you for your faithful friendship which (looking back) I see the dear Lord has made the channel of my return to the fold.

"When I heard, six weeks ago, that you were in London, I was constrained to go and see you. You know how I found you enjoying a peaceful and profitable time with our Lord at the foot of Mount Horeb, where I joined you (see "Notes on Exodus"). Never shall I be able to express the sudden joy that came into my soul as we talked; and then you allowed me to bring away that precious book. I read it all the way home in the train, and before I went to bed that night the truth was brought home to me that I had never seen until then, for I really had not known or loved Christ before—my so-called ministry had been but profession. So I went down on my knees and offered my life anew to Him. I learned my lesson in the back side of the desert; and after this He sent me here, like Moses of old, to speak words of comfort and cheer to the oppressed.

"I cannot write much more. I hope you will be able to read this pencil scrawl, written by degrees. Will you kindly let my mother see it?"

“Thank God for having permitted me to speak of Him to many of our dear boys. On the last occasion my fellow stretcher-bearer was killed, so I pulled my precious burden to a more secluded spot. The poor boy was dying, I knew, but he begged me not to leave him—he was only 19, of gentle birth, and so fair to look upon. I lay down flat beside him, feigning death, until the night should fall, for this was my only chance of safety. Soon he whispered: “I am going. Will you kiss me?” I leaned over him, and putting my face close to his, whispered words of comfort. He managed to put his arms around my neck and gasped: “God bless you. Please tell my mother I am safe in the arms of Jesus.” . . . At that moment I raised my head, and a sniper shot me in the back. They found us locked together, and at first thought we were both dead, and they had great difficulty in removing his arms, which were tightly clasped around my neck, for we had lain many hours thus.

“God bless you, dear friend. It will rejoice the heart of your Dr. to know that you have passed his teaching on to me, and that this book has been so abundantly blessed to my soul. This will be sent to you after my death.”

Signed, “John.”

The sequel to the above is also interesting :

“John’s only brother—a former Colonel in the Life Guards, ejected through drink—felt his brother’s death (the chaplain’s) deeply, and asked to see the book which had been blessed to his brother. My husband’s patient lent it to him,” says the wife of Dr. R——, “and he wrote later, confessing the Saviour, and groaning over his past life.”

“Last Wednesday week he was in the train at Liverpool Street Station, when it was bombed; he was fatally injured, but passed away rejoicing in the Lord. His former fiancée, a titled lady, was with him, and declared she never could have believed it possible that any man could have been so changed. How great is the grace of God, and how wonderful this miracle of grace!” —From “*Work in Many Lands.*”

NOTES

Sowing and Reaping IN His government God has established righteous and beneficent laws, in both the natural and spiritual kingdoms, which it behooves us to observe and joyfully obey. Conformity to them will ensure abundant blessing, as their transgression will bring corresponding sorrowful consequences. The apostle reminds the saints of this axiom of truth in Gal. 6 : 7-9, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not."

Material things reflect the spiritual. We plant seeds in the Spring-time, to develop, mature, and bear fruit by and by. So is youth the usual time when habits are formed and character receives direction. Oh that young Christians were thoroughly convinced that the reaping must be according to the sowing. Then, instead of settling down in spiritual idleness, faith would shake off slothful self-indulgence; time wasted on the world's magazines would be redeemed for better, more profitable and enduring things, with the blessed fruits reaped in measure here, but to the full by and by.

Serve where You are. OCCUPY in the place where God has placed you, and work around you—in your own home, in your own town, in your neighbor.

hood; then, if God give you ability and strength for it, spread out on the right and on the left, but don't wait for a large or prominent field. "Distance lends enchantment" is a true proverb, and not a few look for something afar off, when opportunities and need lie all around. Cultivate the spot where you are, and help your neighbors. A sound gospel tract given to a family, with a few kind words, may be to them as the trickling in of the water of life; or the lending of an evangelical book, the introduction of new thoughts and a new life for them. It is the *disposition of heart* that we want—a heart in fellowship with Christ, ready to *serve*, to be *little*, to have the eye on the eternal issue instead of self. Lord, increase *faith* and *love* in all our hearts.

A Conference for the consideration of prophetic subjects, in connection with our Lord's return, is appointed for the end of this month, in Philadelphia; we quote as follows:

"A Bible Conference on the Return of Our Lord, and Related Events, is to meet in Philadelphia on May 28-30. The call is signed by over thirty pastors, representing different denominations. In the course of its deliberations, the Conference will take up for discussion the themes which, in these days of prophetic fulfilment, are uppermost in the minds of thoughtful Christians everywhere. The restoration of Israel to its own land is already apparently in process of fulfilment, and will, of course, be considered. Such an assembly should furnish a new impulse to missionary work at home and abroad, and should also give stimulus to prophetic study . . . The blessed hope of the world centers on Jesus Christ.

"We would ask that Christian people everywhere pray

that the Conference may be wisely guided; that extreme views, and all tendencies toward fanatical interpretation might be avoided, and that one result of such a gathering might be realized in a new consecration, a firmer trust in God and His goodness, a more loyal obedience to His will, with prayerfulness for the revealing of the divine purpose in the great trial through which the world is now passing."

TRUST

I cannot know if good or ill
My future lot enfold;
But, Lord, I rest in peace, because
Thou dost that future hold.

And though at times my spirit fails,
And weary seems the day,
I grasp Thy hand and follow on
Through all the lonely way.

I care not if the road be rough,
Or filled with flowery ease;
The hardest road with Thee is smooth;
Without Thee none can please.

I would not, Lord, apart from Thee,
Bright wealth or pleasure choose;
And what I have, I pray Thee now,
For Thine own glory use.

Thus may I trust Thy holy Word,
And follow Thy sweet will;
Assured that in the darkest night
Thou art beside me still.

Frederic R. Marvin.

“MINISTERS OF SATAN.”

(Substance of an Address by H. A. IRONSIDE.)

THE Word of God makes it abundantly clear that, as the dispensation draws to a close, ministers of Satan will become increasingly prominent in the professing church. All down through the dispensation these unhallowed traffickers in holy things have been the bane of Christendom; but, as the coming of the Lord draws near, and the Holy Spirit is about to leave the scene with the Church at its Rapture, it is but to be expected that these false teachers will increase both in numbers and pretensions.

Those who are of Laodicean tendency, “neither cold nor hot,” will perhaps object to any man being called a minister of Satan, but such should remember that this is their scriptural designation; 2 Cor. 11: 13-15 so speaks of them. Therefore it is not lack of charity that leads one to apply this opprobrious term. In the passage referred to they are clearly identified for us.

There we learn that Satan’s ministers are not necessarily men whose outward lives are manifestly evil. They may be, to all outward appearance, paragons of virtue, while inwardly opposed to everything that is really of God. The Word says, “Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be ac-

ording to their works." Outwardly they may be without a flaw; standing for national and civic righteousness; greatly concerned about matters of moral betterment; insistent on reforms of various kinds, which are seemingly conducive to human comfort. But to use a modern term, all this proves, upon careful examination, to be but a kind of humanitarian camouflage to hide their real purpose, which is the destruction of the authority of the Word of God over the consciences of their dupes, and the denial of the right of the Lord Jesus to the obedience of men. Their social gospels are but covers for their Satanic perversions of the truth of God. It is concerning such that the apostle Paul wrote: "Though we or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed." Ponder carefully Galatians 1 : 6-9.

In one Epistle after another of the New Testament we are warned against these ministers of Satan. Such are they who, according to Philippians 3 : 18, are "enemies of the cross of Christ, minding earthly things." It is not that they deny that Jesus died; in fact, they speak of His death as that of a martyr, but *they deny its atoning value*, and so they hate the cross in which the apostle Paul gloried (Gal. 6 : 14). When he writes that "their God is their belly," we need not suppose he means us to understand that they are always characterized by gross sins and vile immorality, though their system leads to that eventually, inasmuch as it takes away the fear of God, and all restraint therefore from the conscience. But the point is, they know no other God save the god whom they find, or

imagine they find, within themselves: in other words, their god is *self*, for whom they live, and to whom they minister. In the epistle to the Colossians we find these ministers of Satan putting human philosophy in place of the gospel—setting forth their rationalizing systems instead of the message of grace which God has committed to His servants, beseeching men to be reconciled to Himself.

These false teachers, self-satisfied, self-assertive, self-taught, self-centered and conceited, deny everything outside of the range of their own narrow vision or sensations, and therefore have no place in their philosophy for a divine revelation—an incarnate God, a vicarious atonement, a risen and glorified Christ, or a coming Judge. Preaching fables in place of the word of God (2 Tim. 4 : 4), confessing not Jesus Christ *having come* in flesh (1 John 4 ; 2), nor *coming* in body (2 John 7, literal rendering), they deny the Lord that bought them (2 Pet. 2 : 1); and the preaching business is with them but a lucrative profession. Covetousness is the evil principle that controls them; thus for filthy lucre they gamble with the souls of their hearers!

The end for them and their followers is plainly told out in Jude's solemn epistle. Having crept in among the people of God (and of old all creeping things were unclean, and to be avoided), they are at last seen in open and unabashed denial of everything that the Christian heart holds dear—"Turning the grace of God into lasciviousness;" rushing like fools "upon the thick bosses of the Almighty;" glorying in their three-fold apostasy, these followers of Cain, Balaam and Core, ridicule the blood of

atonement, offering instead the fruits of their own labor for the sin of their souls; they act as though gain were godliness, and the successful preacher is the man who accumulates most of this world's wealth, and receives the applause of his fellows. They set aside the Lordship of Christ for a religious democracy that owns subjection to no power, either human or divine, outside of themselves; and so shall share the apostate's doom—perish without remedy. What an end, and what an awakening for men, whom admiring thousands have held as the prophets of a new dispensation! In reality they are but the John-Baptists of the *Antichrist*, and will share his fate.

How solemn the responsibility resting upon each Spirit-taught and Bible-instructed Christian, to heed the word, "From such turn away."

Surely there never was a time when believers, who value the great deposit of truth found in the word of God, should stand more firmly and unitedly for it than in these closing days of the age of grace. Fullest charity there may well be for the faults and failures of any who love the truth and yet exhibit inability to grasp much that is involved in it; but there can be no quarter whatever for the enemies of the Cross, who destroy everything that is of God, and leave their foolish followers without hope in view of the coming of the Lord Jesus Christ. "If the foundations be destroyed, what can the righteous do?" (Ps. 11 : 3).

Satan's ministers are known by their fruits. Our Lord has warned us against "false prophets which come to you in sheep's clothing" (Matt. 7 : 15). They make a great pretense of charity and toler-

ation, but their ire is at once aroused when the Word of God is faithfully proclaimed. From all such the call is to separation. The lines need to be more clearly drawn than ever as each side lines up for the last great conflict.

Solemn indeed would it be for us if God had to say as to Israel of old, "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so—and what will you do in the end thereof?"

THE BOOK OF JOB

(Continued from page 99)

3. *God's Character Vindicated* (chap. 34).

Having paused for Job's reply, Elihu now continues his plea. The main theme of the present chapter is the vindication of God's character from the aspersions of Job. Impliedly, if not in so many words, Job had charged God with injustice. This is the main concern with Elihu. He is not taken up with reasonings as to heinous crimes attributed to Job by the friends; he indulges in no surmisings, insinuations or vituperations. His appeal is to man's reason; he states his facts, draws attention to the necessary recognition of God's character, which he vindicates from several points of view, and concludes this portion with the deliberate, yet gracious exhortation that Job should take the place of the lowly learner, in order that he may profit by his chastening. Having failed thus far to take such a place, there is nothing left but that Job should be further tried until he has

learned his lesson. It is a most temperate and admirable treatment of his subject, and resembles the method of the friends only outwardly, if at all. The appeal to reason, coupled with the self-evident truth as to the nature of God, leads to the weighty conclusion that *Job* is the wrongdoer, not God. And this wrong is proven from the lips of the sufferer and from his attitude toward God.

We may divide the address into four main parts, the third of these being again subdivided, as indicated by its subjects.

(1) The appeal to wise men (vers. 1-4).

(2) Job's charge of injustice against God (vers. 5-9).

(3) The charge refuted (vers. 10-30).

(4) Job needs further testing (vers. 31-37).

(1) Elihu is not addressing the three friends as "wise men," nor any special individuals, apparently. It has been thought that he is speaking to the audience that had gathered round to listen to the controversy, which may be true, but the expression seems to be a general appeal to the judgment of the wise everywhere and for all time. Elihu is dealing with principles of universal application, the immediate occasion for their utterance being the examination of Job's attitude.

Quoting Job's own words (chap. 12: 11), which seem to be in the form of a proverb, he reminds his hearers that the ear is the avenue for the reception and testing of words as the mouth is for food. Let them therefore accompany him in his search into the truth or falsity of Job's charges. Thus our Lord appealed to His hearers, "Why of

your own selves judge ye not that which is right?" and the apostle says, "I speak as to wise men, judge ye what I say."

(2) As already noticed, Elihu deals fairly with Job's statements. He either quotes his words, or gives their substance, or draws manifest conclusions from them. Job had time and again declared he was righteous, or guiltless (so chap. 10: 7). This is the whole burden of his complaint against God. He had declared that God had taken away his judgment (chap. 27: 2), and that, being innocent, if he confessed sin he would be a liar; that his wound is incurable, in spite of his being without transgression (chs. 23: 2; 30: 23, etc.).

Elihu likens such statements to the conduct of the wicked, into whose company Job, by his assertions, was putting himself. He was drinking up scorning like water (see ch. 15: 16). 'For surely if we lose faith in God's righteousness, what is left? This is walking "in the counsel of the ungodly," far more dangerous than outward forms of evil. The effect of such teaching is that there is no profit in seeking to please God, or have fellowship with Him. What a monstrous charge to fall from the lips of one who was a child of God! We can be thankful that Job's faith did not fail in spite of this cloud of unbelief; but Elihu in faithfulness must put the point of the knife upon the festering sore, more serious than his bodily ailments. How differently spoke our blessed Lord in His path of loneliness: "The lines are fallen unto me in pleasant places" (Ps. 16: 6); and who, in His darkest hour, justifies God's ways, saying, "But Thou art holy" (Ps. 22: 3).

(3) Elihu now refutes these implied and direct charges against God. He will vindicate His character, and while appealing to wisdom, he gives no uncertain sound, "Let God be true, but every man a liar" (Rom. 3: 4). He goes into the case with fulness, and we may note the various parts of his refutation. God is righteous:

- (a) Because He is God (vers. 10-12).
- (b) Because of His beneficent care (vers. 13-15).
- (c) Because of His greatness (vers. 16-20).
- (d) Because of His omniscience (vers. 21-25).
- (e) Because of His judgment (vers. 26-30).

(a) The very fact that God is, denies that He is unrighteous. The absolutely Perfect One could not think or do evil. So James declares, "God cannot be tempted with evil" (ch. 1: 13). Let us mark well this method of reasoning. It turns from all second causes, from the difficult problems and dark enigmas in the world to Him who is light. It finds its rest in *God*; blessed rest. "Far be it from *God* to do evil." "God is light, and in Him is no darkness at all" (1 John 1: 5). The Almighty—the Omnipotent—can do everything, but "He can not lie." "He cannot deny Himself." This insures perfect, even justice in His dealings with men; He will recompense man's own work to him, and He will cause him to find the results of his own ways. This does not mean that Job's friends are in the right as to their charges, but that God is dealing in absolute justice with Job, causing him to learn his needed lessons. How could God act wickedly or pervert the right? He would not *be* God if this were possible. The answer is most convincing.

(b) Let Job look at God's providential care over His creation. It is His own, and not something committed to Him by another. Suppose, instead of remembering the need of His dependent creation, He were to turn His heart only to Himself. He is absolutely self-sufficient. He needs nothing from without. In all the past of eternity, God—Father, Son and Spirit—found sufficient delight in the Divine circle. Suppose, says Elihu, He were to turn back into that Divine Sufficiency, and set His heart—not upon *man*, as in our version, but upon *Himself*—what would become of His creation? "All flesh shall perish together, and man shall turn again to dust" (ver. 15). "Thou takest away their breath, they die" (Ps. 104: 29). "The Lord is good to all, and His tender mercies are over all His works." So the apostle Peter tells the saints in the midst of suffering to "commit the keeping of their souls unto Him in well-doing, as unto a faithful Creator" (1 Pet. 4: 19). How good it is to remember that the One who "upholdeth all things by the word of His power," is also our Saviour, Lord and Friend.

(c) In this portion Elihu reminds Job of the dignity and greatness of God. If it is wrong to question the uprightness of a king, to call him Belial, who will dare to charge the All-just with evil? He looks upon princes and paupers alike, and all are the work of His hands. Their life hangs upon His will, in a moment He can cut them off—will we think of such an One as fickle, uncertain or unfair? The heathen indeed represented thus their deities, but for those who know the true God, how impossible it is to have such thoughts.

(d) Similarly, He is Judge—the all-seeing One, from whom no secret can be hid. Of Him the psalmist wrote, "Thou hast searched me and known me" (Ps. 139). His eye is upon every step of man; evil cannot hide itself from Him. He does not need to study a man's ways, but at a glance, as it were, knows him and enters into judgment with him. (Such is the meaning of ver. 23, rather than that of our version.) Similarly, in ver. 24, there is no need for "investigation" to determine the overthrow of evil men. He seeth through their works and brings upon them their crushing doom. How can we think of such an One, whose all-seeing eye pierces to the innermost recesses of the heart, being Himself in need of judgment?

(e) Lastly, Elihu with few words reminds his hearers of God's actual judgments; He smites evil-doers who depart from Him; He remembers the cause of the poor and needy. So too, if He acquit, give quietness, who can condemn? "It is God that justifieth; who is he that condemneth?" (Rom. 8: 33, 34). If He hides His face, who can look upon Him, whether He deal thus with a simple individual, or with mankind in general? He puts down evil men that the people be not ensnared by them.

Thus Elihu rapidly covers the ground. He does not judge according to the sight of his eyes, but drawing all his thoughts from God whom he knows, makes clear to every upright mind the correctness of his conclusions.

(4) This brings us to the conclusion of this part of his address. If Job has thus unfairly charged God, he has a most important lesson to learn. What is fitting for one in his position?—Bold assertion of

self-righteousness, and accusations of God, or the humble acknowledgment of his wrong in harboring such thoughts?—with the prayer, “That which I see not, teach Thou me: if I have done iniquity, I will do no more” (ver. 32).

Had Job done this? A glance at the controversy and at Job's monologue shows the contrary. Job had found fault with God's judgments because they were not according to his shortsighted expectations. It was Job therefore who was choosing his own affliction, not Elihu, who longs to have him declare it, and clear himself. He appeals to the men of understanding again. Will not all unite with him in saying, “Job hath spoken without knowledge, and his words are without wisdom.” Can *we* not fully agree with this conclusion?

Thus faithfully Elihu expresses the desire that Job may be tested to the end, until his answers like evil men, be judged by him. He has been withstanding God, and boldly defied Him.

Elihu's desire is to be granted, and Job will, ere long, repudiate his false charges of God as completely as Elihu does here.

(To be continued.)

S. R.

THE GOSPEL OF THE TRANSFIGURATION.

(Matt. 17: 1-8.)

THE transfiguration scene, with its varied imports, forms a blessed theme for the renewed mind's meditation. The apostle Peter tells us that it was an expression of the majesty of the Lord Jesus in His kingdom (2 Pet. 1: 16-18). In “His

face did shine as the sun," we have an expression of supreme authority exercised in power for blessing; "His raiment was white as the light," expresses His intrinsic holiness manifested in outward life.

But with Him were Moses and Elias. Moses is the exponent of the law's requirements; Elias is the prophet of judgment on the disciples of Moses, because of their failure and apostasy. But Moses—the law—is glorified in the Lord Jesus; for, while the law could only bring forth from our Lord a moral perfection beyond all the law's demands, He upholds the justice of its penalty and honors its authority.

Elias too is glorified in Him and justified in the judgment he brought upon a guilty people.

Both Moses and Elias are justified and glorified in their place and office by the sacrifice of the Son of God on the cross of Calvary.

Matthew and Mark tell us that Moses and Elias "talked with Him;" Luke tells us of what they spake—they "spake of His decease which He should accomplish at Jerusalem." It was that "decease" which gave Moses and Elias title to be with Him in the glory.

Then Peter gives expression to the human heart in its stupid forgetfulness both of its corruption and of its deep need: "Let us make here three tabernacles," he says. He would give permanent place to Moses and Elias—the witnesses of his own guilt! But, "Your sins and iniquities will I remember no more" is the royal decree of the "throne of the majesty on high." The witness of Moses and Elias have been heard and approved as

true at that throne, and the sentence has been passed—"All guilty before God." But, "He bore our sins in His own body on the tree." The witnesses have given their testimony; their work is done; the sentence has been pronounced; the judgment has been borne; and in holy exaltation the voice of God proclaims, "This is my beloved Son, in whom I am well pleased; hear ye Him." Then—glorious truth!—"They saw no man, save *Jesus only.*"

We have been in bondage under Moses; we have trembled under Elias. Shall we not hear HIM now? "Come unto Me," He says, "and I will give you rest." "I am come that ye might have life." "Verily, verily, I say unto you, He that heareth my word, and believeth Him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life."

"JESUS"—the Son of God come to make that name good to us in all its blessedness—the name given Him while yet in the Virgin's womb: "Thou shalt call His name JESUS; for He shall save His people from their sins!"

My soul, consider Him!

JEHOVAH
ETERNAL
SAVIOUR
UNTO
SINNERS.

GEO. MACKENZIE.

WALKING WITH GOD

"Enoch walked with God"—GEN. 5: 24.

THIS simple record seems like a strain of music from some heavenly world, rather than that of a man upon this troubled earth.

The position in which we find this record in the Bible is very significant. It belongs to a very olden time—about a thousand years before the flood. It follows a very monotonous statement of how one man after another was born, lived so many years, begot a son, lived so many more years, and died. Then Enoch is brought into the story, and the record begins in the same way, goes on, and seems about to end the same way as the others, when suddenly there comes this fresh breath from heaven. After that, the story goes right on again. Is there not something for us to learn to-day from this story of that olden time?

And, remember, it was not on a few rare occasions of spiritual exaltation, but for *three hundred years*, in this sinful world, living a family life as we do, that Enoch "walked with God." Then, one day, he was not, for God took him.

What does it mean, to walk with God? It is to live in the consciousness of God's presence; in conscious companionship with God. To have with you, as you go about your daily affairs, the realization that God is with you, so that you may speak to Him and have Him speak to you; and sometimes be with Him in a silence that means more than talk. To walk with God is to have the consciousness of companionship with God.

What are the results? First, *abounding joy*. The Psalmist says, "*In Thy presence is fulness of joy.*" Do you think he was speaking entirely about the future? I am sure he was not. Right here in our everyday life in His presence is fulness of joy.

One of the sweetest joys of earth is congenial companionship. Who would not rather live in a hut with congenial companions than in the palace of those with whom there is no congeniality? Who would not rather live on a barren isle with real Christians, than in the fairest land with infidels, blasphemers, libertines, drunkards and robbers? Is not one of the brightest hopes and gladdest joys of heaven the *society* of heaven—especially of the Father and Jesus Christ the Son? Rutherford exclaimed, "I would rather dwell in hell with Thee than in heaven without Thee, for if I were in hell with Thee it would be heaven to me." If we have this conscious companionship with God in our present life we have two heavens; the future eternal heaven to which we are hastening, and the present one. Oh, the joy of sweet fellowship with God every day!

We know the joy of walking and talking and being with loved ones on earth. But that is nothing to the joy of walking with God and talking to Him and having Him speak to us. Fellowship with God is infinitely better, dearer and more glorious than any earthly companionship.

Remember, I said it was not in a few exalted moments and experiences only that Enoch walked with God, but in his daily life—for three hundred years; and *we* may walk with God in the same way.

The second result is a great sense of *security* and

abiding peace. The same psalm says, "I have set the Lord always before me: because He is at my right hand, I shall not be moved." War may come, pestilence, famine, but if God be for us, and with us, who can be against us? O friends, if we live in the power of that thought we shall have undisturbed peace, no matter how war increases, no matter how near it comes to our doors, we shall hear God saying, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." Is it any wonder the psalmist went on to say, "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD." The secret of abiding peace is conscious companionship with God.

The third result is *spiritual enlightenment*. The secret of having an open eye to, and understanding of, the truth is communion with God. Look at Enoch; there is no record that he was a great scholar (he certainly was not a "higher critic"), yet we are told in Jude that far away in that olden time, thousands of years before Christ, Enoch saw the truth of the Lord's second coming—probably the only man in his day. Why? Because he walked with God. He had the spiritual enlightenment that comes from walking with God. If I went to anyone to learn something about the Word of God I would not inquire how much knowledge he had of philo-

sophy or psychology: I would ask, Does he walk with God? In the things of God, in the things that are eternal, the condition of wisdom and understanding is fellowship with God.

The next result of walking with God is *purity of heart and life*. So many things that we have tolerated become unthinkable when we see them in the true light of God's presence. So many things that are done under cover of night, would never be done if the thought that God is with us possessed the soul.

A man that had been given to profanity, found it very difficult to overcome it. He went to a godly minister for advice. "Charlie," said the minister, "would you swear if your father were with you?"

"I don't think I would," he answered.

"Well, to-morrow when you go to work remember all the time that God is there with you." The next day, as he went about his work, that thought of God's presence was with him, and to his amazement, as he went home at night, he realized that he had been kept from this sin. How many things we do, say, or think, that we would *not* do, say, or think, if we lived in the consciousness of God's presence with us.

The next result, closely akin to this, is *beauty of character*. We become like the people we associate with. So if we associate with God we become like Him. When Moses came down from the mountain where he had been for forty days alone with God, his face shone. So if we habitually are with God, it will illumine and glorify our lives.

The next result is *usefulness*. It is the quiet, potent influence of a holy life that tells. Enoch

wrought more for God by just walking with God, than Nebuchadnezzar who built the grand structures of Babylon, or the Egyptian monarch who built the pyramids and the sphinx to amaze and mystify coming generations. So to-day, the men and women who walk with God do more than the political reformers with all their fair-appearing schemes for transforming this world.

Yet there is another result of walking with God that is far better than all these; that is, that you *please God*. We read in Hebrews 11, that Enoch had this testimony, that he was "well-pleasing" to God. God wants our service, but He wants our hearts more.

And, what is more, the eighth result is *we shall spend eternity with Him*. "Enoch walked with God, and he was not, for God took him." If we walk with God here, we will spend eternity with Him yonder.

What must we do if we are going to walk with God? First, put our trust in the atoning death of Christ. In the passage about Enoch in the New Testament, it says, "By faith Enoch walked with God," and if you look at the verses immediately preceding you will see that faith is rooted in the atonement. God is holy, you and I are sinners, there is that great chasm of sin between us, so there is no getting to Him, and of course no walking with Him until that chasm is bridged—and that chasm can be bridged in no way except by the atoning blood of Christ: "Without shedding of blood there is no remission."

If you were to be with God without having come under that atonement, the companionship would

not be joy but agony. Even the seraphim in the presence of God, with twain of their six wings cover their faces, and with twain their feet, and cry, "Holy, holy, holy, is the Lord of hosts." But if we take the testimony of this Book, our sins were laid on Christ on Calvary, and blotted out. He became sin on our behalf in order that we might become the righteousness of God in Him. So we can come into His presence and say, "Abba, Father." Some people are afraid of God. But the one Being in all the universe I will tell everything to is GOD. But if it were not for the atoning blood of Christ this could not be so.

Yet to have fellowship we must obey Him (Jno. 14: 23). There must be full self-surrender.

—*Selected.*

THE SPIRIT'S TOUCH

WE had no music, Lord, for Thee
 Before Thy love had won our hearts;
 Just sin's discordant notes were there,
 In all their inharmonious parts,
 And Thee to pity moved, O Lord,
 To hear the sorrowful discord.

And now, though still we've naught to bring,
 But emptied hearts, harp-like, yet mute,
 Till by the Holy Spirit swept,
 Then sweeter than the harp and flute,
 The melody that meets Thine ear,
 Which Thou art pleased, O Lord, to hear.

H. McD.

Fruit of a Lord's Day Morning Meeting.

SANCTIFICATION:

POSITIONAL AND PROGRESSIVE

PERHAPS no truth of Scripture has been more distorted and misunderstood than the doctrine of "Sanctification." The Scriptures are sublime in their simplicity, but often the simplest statements have been beclouded by those who have sought to find in them support for their particular opinions.

Some of the misunderstandings regarding sanctification have perhaps arisen through giving the word a wrong meaning. It comes from two Latin words *sanctus* (sacred) and *facere* (to make), *i. e.*, to *set apart to sacred use*. Its earliest mention is in Genesis 2: 3 in connection with the Sabbath day.

In Exodus 13 the firstborn of beast as well as of man was sanctified. In Leviticus 27: 14, a man sanctified his house or his field (ver. 17). The tabernacle and its vessels, the temple and its furniture, were all sanctified; so that it is evident sanctification had to do with *things* as well as persons.

Certain terms are frequently used now by some persons as "getting sanctified," "fully sanctified," "losing sanctification," etc., which, to say the least, are misleading. The users of these terms generally teach the doctrine of holiness by our own efforts; they insist upon a moment of definite surrender as the time when the "second blessing" is obtained.

That every Christian should desire practical holiness is perfectly right; it is indeed the aspiration of the new nature, and Scripture ever exhorts to holiness of life; but this is not attained by human

resolutions. Sooner or later the lesson must be learned which the apostle Paul experienced, "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. 7: 18).

How are we sanctified ?

The question is answered by Scripture in Heb. 10: 10—by the will of God and the offering of the body of Jesus Christ. 1 Cor. 6: 11 speaks of it as a definite act: "Ye *are* washed, ye *are* sanctified." Hebrews 2: 11 also, "They who *are* sanctified. Again in Heb. 10: 14, "Them that *are* sanctified."

All this is *positional* sanctification, the result of God's act in grace, and true of every believer on the Lord Jesus Christ the moment faith receives Him as a personal Saviour. Set apart to God by the work of the Lord Jesus and the sovereign power of the Holy Spirit (1 Pet. 1: 20), the believer's standing before God is unassailable. As born again by the Holy Spirit and the word of God (see John 3: 5), and sealed by the Holy Spirit upon receiving the gospel, who in imparting this new nature separates us from the world to God (Eph. 1: 13), the believer's sanctification, *positionally*, could not be more perfect than it is. It is of this aspect of sanctification that Scripture most frequently speaks.

To confound our "standing" before God with our "state," is frequently productive of much soul-misery. The believer can never be more meet for heaven than when he is first brought to Christ as Saviour. "Giving thanks unto the Father, who *hath* made us meet to be partakers of the inheritance of the saints in light" (Col. 1: 12). Our meet-

ness, then, is not the result of any effort on our part. The thief on the cross was made meet for Paradise by sovereign grace based on the sacrifice of Christ, else he could not have gone there.

To make *positional* sanctification subsequent to justification is a great error, and destructive of the appreciation of the work of redemption; it casts the soul upon itself and its experiences, only to result in self-occupation, and leads to self-complacency or despair. The prodigal in Luke's Gospel gives an illustration of this common error when in the far off country he soliloquized, "I will arise and go to my father, and will say unto him, Father I have sinned against heaven and before thee, and am no more worthy to be called thy son; *make me as one of thy hired servants.*" His thought evidently was to crave an opportunity to improve his state, and enable him to prove himself worthy of a better place. How little he knew the father's heart! How different the father's thoughts! The kiss of forgiveness settled the past and secured the future, so that the prodigal was unable to propose what he had purposed. Fellow-believer, you have been received, not as a servant but as a son!

Progressive sanctification

That the believer's condition, or state of soul; should ever be a cause for exercise before God, however, it is important to recognize; and the more we understand the wondrous position God has given us in the riches of His grace, the deeper will be our desire to answer in a practical way to this grace. Here comes in such scriptures as John 17 : 17, "Sanctify them through thy truth; thy word is

truth." 1 Thess. 4: 3, 4, "For this is the will of God, even your sanctification." 2 Tim. 2: 21, 22, "A vessel unto honor, sanctified, and meet for the Master's use, prepared unto every good work. Flee also youthful lusts," etc.

We cannot detach practical sanctification from the new nature received at new birth, and it is important to see that we are dependent upon the word of God and the Holy Spirit for this. Man is mentioned in 1 Thess. 5: 23 as "spirit, soul, and body." By departure from God, he became enslaved to his natural lusts. Now grace has wrought, but this does not render one independent but rather brings into gladly-recognized dependence upon God. Christ, who loves us, is by the Holy Spirit set before our hearts as the object of our affections; and the Father's word to us is, "Be ye holy, for I am holy." Being born of God, the new nature in the believer has holy tastes and desires; but because the flesh, the old Adam nature, is also in us, power for holiness lies in *walking with God* in conscious dependence. *Judicially*, "our old man has been crucified with Christ . . . that we should no longer serve sin" (Rom. 6: 6), and we are to arm ourselves with this truth, to "*reckon* ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord," whose death entitles us to deliverance from sin and from the law.

But how many there are who, conscious that they had no righteousness to present to God, came to Him for forgiveness and rest; but while receiving these blessings apart from works, now seek to gain sanctification by works.

Practical, progressive sanctification is not by

effort of the flesh therefore (for a legal basis is an impossible foundation for holiness), but as the soul realizes its standing before God and the wonderful truth that by faith in Christ (Acts 26: 18) the believer is sanctified, the desire is inwrought by the Spirit that everything incompatible with this should be denied. The conduct is brought into conformity with the truth: "Ye ARE sanctified."

The standard of holiness is not lowered thereby, but the reverse; for self is treated as worthless and corrupt, the true standard being moral conformity to Christ, and the Holy Spirit the only power for its accomplishment.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you *perfect in every good work* to do His will, working in you that which is *well pleasing in His sight* through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13: 20, 21).

J. W. H. N.

A PRAYER

THROUGH visions of the night and toils of day,
Let no temptation's power my purpose sway;
But grant, dear Lord, Thy love's unchanging might,
To keep my trembling faith and purpose bright.

Be hand and heart alert to do Thy will,
Not with impatient haste, but calm and still;
Thus when the long day's work for Thee is done,
My waiting soul shall fear no setting sun.

At last, when softly fall the shadows deep,
And sinks th' o'erweary brain to quiet sleep,
From every anxious care and burden free,
Let me for evermore abide with Thee.

FREDERIC R. MARVIN.

MORNING PRAYER

(Psa. 5 : 3.)

WHEN upon the purple mountain
Plays the smile of infant day,
And the vale's secluded fountain
Sparkles 'neath the crimson ray,
Brighter, purer light, Lord Jesus,
Greets one upward look to Thee!

Hidden springs of joy are opened
In the hush of that calm hour,
Crystal depths of love, revealing
Wondrous stores of peace and power,
To the heart that to Thy beauty
Opens like the morning flower.

Fairer than the Orient glory
Is Thy countenance divine :
Come, Thou "Altogether lovely,"
Now upon my spirit shine :
Let Thy grace to-day be mirrored
In this "mortal flesh" of mine!

J. M. GORDON.

NOTES

“The Modern Conflict over the Bible.” It is a matter of thankfulness to God, in this day of widespread departure from the true Christian faith and from the Bible as the Word of God, to hear a voice boldly raised against this apostasy — especially against the theological schools which have so largely become schools of *destruction* of the faith in the young men that attend them. We refer to a little book with the above title, written and published by Rev. G. W. McPherson, Sup't of the Old Tent Evangel Committee of New York City, for the express purpose of exposing and smiting this apostasy in the face.*

The following first pages of the book give an index to its general tenor :

“We are living in a time when an array of insidious falsehoods has been launched against the Bible, and these ingenious misrepresentations are masquerading under the guise of scholarship, and in the name of religion; it is known as ‘the new theology.’ It is to combat, to expose, this new theology that God is calling His people everywhere these days.

“Of course we have no fear as to the future of the Bible — Truth can defend itself. When Deity ceases to exist, then the Bible will perish. But we are concerned for the sake of the Church of God, because of the insidious attacks on the integrity of the Bible.

“That there is a conflict to-day over the Bible, few would dare deny. It is not a conflict over science, for true science is the handmaid of religion. It is not a conflict over philosophy, when philosophy knows its place and keeps within its proper bounds: but it is a conflict over the Bible—its

* For book, address Rev. G. W. McPherson, 34 St. Andrew's Place, Yonkers, N. Y.—price, 55 cts. postpaid. May also be had of Loizeaux Brothers.

interpretation, history, inspiration, miracles, doctrines, authority.

"In the Bible certain claims are made as to creation, Christ, redemption, salvation, etc., all of which the new theology denies. The Bible is practically rejected by this school as the one great authority of the Christian religion. Many of the advocates of the new theology deny that which the Church has always believed to be fundamental in the Christian Faith. New theology teachers have accepted the philosophy of evolution and rationalism as their working hypotheses, as the principles by which they interpret all life, though oft-times in contradistinction to the claims and authority of the Bible. The new theology is assailing the inspiration of the Bible and the deity of Christ. The attack is made in some of our institutions of learning, both secular and sacred, and in not a few of the pulpits of so-called orthodox churches, with the result that the faith of many is being shipwrecked.

"In the light of these facts, the call is loud to-day to enlist in this warfare against the apostasy of the new theology. We should not fear a righteous struggle. Christianity was born in conflict, and by conflict only can it triumph. We have no sympathy with those who would pursue a policy of silence and non-interference with the propaganda of the new theology apostasy—all such are cowards and unworthy the name of Christian. Next to peace, we should like nothing better than a holy fight for God and His truth. The man who would not fight for righteousness, merits the contempt of all good men. God has called us to warfare, and we ask, Have we heard the call? Have we enlisted? Do our friends know where we stand?

"The great question before us to-day is, What are the rank and file, the great mass of the Christian people, going to do with the Bible? Shall we believe, for example, the modern evolutionists, or the writers of the Bible? Shall we believe Spencer and Haeckel, or Moses, Christ and Paul? These are the questions now prominently before the churches for decision. These questions are insistent; they will not be silenced; they call for an answer; we cannot dodge them—the fight is on!"

How serious and unspeakably sad is the condition of *Protestant* churches when such an arraignment can be made of them!—"Protestants!" whose glory and power has been the restoration of the Word of God to the people whom Rome had utterly despoiled. How are the mighty fallen through the surrender of their birthright, and gone in captivity to the enemy, to whose hands they surrender "the sword of the Spirit" (Eph. 6 : 16, 17).

Will there be a return to God and the authority of His word? The author of this book evidently hopes so, and looks for it. Would to God that Protestants would return and cleanse themselves of this apostasy and idolatry of infidel learning—of "science falsely so-called." But that unerring guide—God's Word—gives no such final outlook, whatever temporary or personal deliverance may be expected : "For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, *if thou continue* in His goodness ; otherwise thou also shalt be cut off" (Rom. 11 : 21, 22). See also 2 Tim. 3 : 13 ; 4 : 3 ; and 2 Thess. 2 : 7, 8.

National Humiliation It was welcome news two or three weeks ago to read the President's Proclamation, as requested by Congress, appointing the 30th of May as a day of humiliation before God, with prayer and fasting, in connection with the present great war devastating the world. For the past four years already of tragic events, the nations at war have been too proud to call na-

tionally upon God to stay the awful scourge. The great prosperity of the last decades has intoxicated the nations, who in pride and fulness of bread, have repeated Israel's sin—"Jeshurun waxed fat, and kicked" (Deut. 32 : 15)—pride, pleasures, self-will and ungodliness have been rampant, and godly fear and God's Word largely set at naught. God grant there may be genuine humiliation with confession and return to God, at least in all those who bear the precious name of Christian. What an example and encouragement the book of Jonah, and the repentance of Nineveh, is to the world now! "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. 33 : 11).

WATCHMAN, WHAT OF THE NIGHT?

"Watchman, what of the night? The watchman said, The morning cometh, and also the night"—Isa. 21: 11, 12.

WHAT of the night of travail sore
That hath held in dark embrace,
From unbelieving sire to son,
The line of Judah's race?
Doth the night of pain and exile wane,
The day-dawn wax apace?

Oh, why have Salem's scattered sons
Been set with sorrow round?
And why is Zion's holy hill
With mosque of Omar crowned?
And where the song of praise should rise,
"Lo-Ammi" wails resound?

Because, O Salem, ye denied
 The Holy and the True,
 Long, long, o'er David's royal tower
 The cruel Crescent flew,
 And unbelieving Moslem reigned
 O'er unbelieving Jew.

But Israel, for the fathers' sake,
 Is precious in His sight,
 And harbingers of coming day
 Now gild their long, dark night—
 For Moslem flag no longer flies
 O'er Zion's sacred height.

The Powers of earth their wars may wage
 Their rival goals to gain,
 But faith discerns God's arm outstretched
 To bring His own again:
 For He who gave the spoiler power,
 Alone can break his chain.

O'er all a warring world portends,
 The Spirit-taught can hear
 The voice prophetic, fraught with hope,
 To outcast Israel's ear,
 And on the withered fig-tree see
 The budding life appear.

The mercies sure of David stand
 For Jacob's chosen race;
 And He who scattered in His wrath
 Shall gather in His grace,
 And plead, as with their sires of old,
 With Israel face to face.

Their long, last exile o'er, they'll come
 From many an alien strand;
 Their fathers' God shall guard and guide
 With His o'er-ruling hand,
 Till Ephraim, Judah, reconciled,
 Possess *in peace* the land.

But ere the day of Israel come,
 Ere reigneth David's Heir,
 The day of grace in judgment ends
 In night of dark despair:
 E'en now the words loom on the wall
 That Gentile doom declare.

While arch-deceivers, serpent-tongued,
 Beguile on every hand,
 The swelling flood of unbelief
 Sweeps o'er a dark'ning land—
 On the rock of God's Inerrant Word
 How few, alas, now stand!

And He who wept o'er Salem, left
 To desolation's reign,
 Now grieves o'er Gentile unbelief,
 And warns, entreats—in vain!
 Ah, soon may Israel's olive root
 Bear Jewish branch again.

The fulness of the Gentiles come,
 The day of grace will close,
 And Judah's Lion shall arise
 In wrath to smite His foes:
 Man's vaunted "Peace" but ushers in
 Jehovah's judgment woes.

The heavens will yield, in glorious power,
 Earth's rightful Heir and Lord—
 His grace despised, His mercy spurned.
 His kingly claims ignored,
 He'll come in righteousness to wield
 Our God's avenging sword.

For haughty man's apostate pride
 No bound nor limit knows,
 Till—oh, the blasphemy supreme!—
 He e'en as God will pose,
 And Gentile Empires' sun will set
 In Armageddon's throes.

Then o'er this weary, war-worn world,
With healing in His wing
The Sun of Righteousness shall rise,
And peace and blessing bring;
And all creation hail as Lord
Jehovah's Priestly King.

W. L. G.

THE BOOK OF JOB

(Continued from page 126)

4. *God's Testing of Man* (chap. 35).

In the previous chapter Elihu had devoted himself chiefly to vindicating God's character, as seen in His beneficent government, as well as in the self-evident fact that the Source of all right, justice and government, must Himself be the embodiment of what we partly see even in this fallen creation. The present chapter is so intimately connected with this that it has been taken as a part of the same division. But from the fact that there is evidently a fresh beginning in ver. 1, as well as from the contents, it seems more fitting to give it a separate place. As the *fourth* portion of Elihu's address it is fittingly a test of man, which is the subject, rather than a vindication of God, as in the previous chapter. This test, however, is largely along the same lines as the previous vindication of God. And how true it is that what manifests His character, in its perfection, discloses the nature and ways of man as he is.

The chapter may be divided into three portions:

(1) God's transcendent greatness (vers. 1-8).

(2) Why the cry of the oppressed is not answered (vers. 9-13).

(3) A call to trust Him (vers. 14-16).

We notice again the gracious tone of Elihu. He is appealing to Job's reason and conscience, seeking to win him from his hard and sinful thoughts of God to simple trust in One who may hide Himself in the darkness, but who *must* be good in all He does. Already we have seen flashes of this in Job, but he must yet be brought to judge everything inconsistent with the noble words he uttered at the beginning: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

(1) Quoting again Job's thoughts, if not his exact words, and drawing the proper conclusion from them, Elihu points out the monstrous deduction—"My righteousness is more than God's." For had not Job brought himself to just such a conclusion? "I have not sinned to deserve such treatment; my life is blameless before man and God; there is no reason for His afflicting except for glaring transgressions, therefore He is unjust!" Well it is for us to face our conclusions, and learn the folly of our reasonings.

The following verses, 2, 3, seem to be a repetition, with enlargement of what had been previously said in chap. 34: 9. Job had declared that his claim was more righteous than God's, because (ver. 3) God was utterly indifferent to whatever he did. There was no advantage in righteousness any more than in sin! Imagine an upright, God-fearing man bringing himself to such a

conclusion! It leads to, "Let us eat and drink, for to-morrow we die."

Elihu's reply is not what we might have expected. He does not apparently contradict Job's conclusion; indeed he takes his thought, but uses it to vindicate God's character. "You say, O Job—and your companions are but little better in their reasonings—that your conduct cannot be of any value, whether it be good or bad, for God is indifferent to it either way. Yes, God is infinitely above you, and your conduct cannot directly interfere with Him. Why then have you charged Him with unfairness and arbitrary selfishness in afflicting you?" According to Job's reasoning, God was unaffected by what man did, was not injured by his sin, nor profited by his righteousness. Elihu therefore asks, "How is it that you say He does pay attention to man, and so much so that He most unrighteously afflicts you?" Here is manifest contradiction on Job's part.

Elihu, as usual with him, dwells upon God's side. He does not for the moment speak of His relations with man, or His intimate care and divine interest in man's walk. He would have Job look up into those very heavens which he thought were against him, and ponder the character of One who is infinitely perfect, unaffected by the puny activities of men on earth, who are as grasshoppers in His sight. How could such an One, infinitely holy, divinely sufficient unto Himself, act unjustly toward one whose conduct may and does affect himself and his fellow-men, but cannot penetrate those serene heights? This is but one side of the truth—a side already seen in measure by both Job (chap.

7: 20) and Eliphaz (chap. 22: 2, etc.).

(2) Having shown that his own view of God's independence of man was a reply to his accusations, Elihu at once proceeds to show that there *is* a divine concern in man's ways. God slumbereth not. He sees and hears. It grieves Him at His heart when men sin. His infinite perfections are outraged by evil, and it is for this reason that He does not, cannot in faithfulness, answer the cry of the oppressed for relief. Elihu is not speaking directly of Job, but of all afflicted ones, including him. There is a reason why they do not get relief from the Almighty.

And this reason is that, occupied with their own misery, seeking relief only for their own sake, they have no thought of God's will or of His glory. They do not ask, Where is God my Maker? What can I learn of Him in these things? And is not this well-nigh universal? Where do we find men turning to God in their affliction? The hungry want bread, but they do not want God. Give them bread, and they are quite content to go on in perfect ignorance of Him. "Ye seek Me . . . because ye did eat of the loaves, and are filled. Labor not for the meat that perisheth, but for that which endureth unto eternal life . . . And *this* is life eternal, that they might know Thee." Are men grateful to God for His blessings; do they seek after Him for what *He is*?

And yet are we not immeasurably above the beasts? God teaches us more than they can know. Yes, He giveth songs in the night of trial. Indifference to all this is the heart-breaking fact that, "When they knew God, they glorified Him not as

God, neither were thankful." Is it any wonder, then, that God must let poor man feel the weight of his sufferings, if perchance he would seek after the only One who can, not only give relief, but prove a satisfying portion?

Pride, vanity, self-will, are what turn the heavens into brass. The Lord is nigh to them of a broken heart. This is the burden of the "Lord's prayer"—God's glory comes first. If men ignore that, they need not be surprised that their prayer for daily bread seems to be ignored.

Elihu is here dealing with principles, and it need hardly be added that he is only explaining God's silence when men cry, and not alluding to His kindness and care of His creatures. "The Lord is good to all, and His tender mercies are over all His works." Might not Job learn the needed lesson if he would but give heed? He had been the recipient of abundant mercies from God; must there not be a reason for His apparent silence now?

(3) There has been some difference as to the meaning of ver. 14—some holding it as a quotation of Job, as though Elihu would say, "If God does not hear pride, much less will He hear thee, when thou sayest thou seest Him not, the cause lieth all before Him, and yet thou art obliged to wait in vain upon Him." This is quite in accord with the previous words of Elihu; but our version, which turns them into an exhortation, makes an appropriate conclusion: "Although thou sayest thou shalt not see Him, yet judgment is before Him, therefore trust thou in Him." Do not think God has forgotten; be patient; learn the lesson He would teach thee. How admirable and scriptural is this

advice—exactly what Job needed. “Wait on the Lord; be of good courage, and He shall strengthen thy heart. Wait, I say, on the Lord.”

Elihu puts the other side also before Job. He is not to imagine that because God does not smite, He does not know. He fully sees all man's presumption. This is the probable meaning of ver. 15, which is so obscure in our version. “Extremity” has been rendered as “wide-spread iniquity,” well answering to “presumption,” or “sullenness.” The conclusion is, “God is not mocked.” Let not men despise His patience.

Therefore Job has opened his mouth in vain; he has multiplied his words without knowledge. This is what God will later on bring home to his conscience in that terrible introductory question: “Who is this that darkeneth counsel by words without knowledge?” Thus Job is being prepared to listen to that Voice. Truly, Elihu is answering to his desire for a daysman, and Job's silence may well be taken as a token of beginning conviction.

(To be continued.)

S. R.

TRUE GREATNESS

“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).

OUR Lord here presses lowliness upon all His disciples, and uses a little child as His text in answer to their question, which evidenced their

need of such instruction. There had been a dispute among them, the other Gospels tell us, as to who among them should be the greater. The Lord's words about the keys to Peter (ch. 16: 18, 19), and His joining Peter with Himself in payment of the temple-tax, may have led to this; but the cause is not stated, nor is it important. The important thing was the condition of soul which the question itself revealed. *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, with one of His emphatic affirmations, "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 question is a more fundamental one than that which they had started. One must *enter* it, in order to be great *in* it; and ambition could not even *enter*. They have in mind the time when "greatness" will be established by the King, and receive its reward, and the Lord states the necessary condition for even *entrance* into it.

The little child reminds us of the way in which God has ordained that men should enter the present life—surely, in lowliness and feebleness enough. The long drill and discipline of childhood might well seem intended to "hide pride from man," and the mercy of God it is that provides, for beings so

helpless, the love and care which, even in such a world as this, so generally wait upon the birth of children. So also is it with the beginning of spiritual life, which we enter not as doers of something great, but in feebleness and poverty to receive grace—not our due. And the end is as the beginning: it is in grace we grow—at the end as at the beginning; 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; and in proportion to the simplicity with which this is done will the true character of the kingdom be attained. "A little child" may indeed have in its heart the seed of ambition as of all other evil, but to the man who estimates himself but as that, no ambitious thought is possible. 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 becoming a distress; nay, rather, it enables us the more to realize the sweetness of a love so great—a love that wraps itself about the objects of it, like a mother with a babe, and grows, as one might say, passionate in denouncing those who would injure them. And so, "whosoever shall offend one of these little ones that believe in Me, it were better for him that a great mill-stone were hanged about his neck, and he sunk in the depths of the sea;"—so does God care for the feeblest of His own!

—*From Numerical Bible, on Matt. 18 : 1-3.*

THE NATIONAL DISPLACEMENT AND REPLACEMENT OF THE JEW.

(Rom. 9 to 11.)

THE third chapter of the Epistle to the Romans opens with that which might well be the exclamation of an angry Jew: "What advantage then hath the Jew? or what profit is there of circumcision?" This reveals the blending power of his religious self-esteem and the consequent ignorance of his ruin.

In the first two chapters of our epistle, the apostle has, first of all, made declaration of "The gospel of God"—the good news of which God is the source; good news from God, because in righteousness He has declared Himself for the sinner who will believe Him. He then proceeds to show how deep is the need that this good news, if it is to be indeed good news for man, must come from God.

This He does by going over the salient points in the moral history of the human race. The openly wicked and morally-debased Gentile is brought before the bar of God; guilt is here unmistakable. Next we have the more cultured and philosophical Gentile, who, with his ability to descant on moral questions, would fain make for himself an apron of fig-leaves therefrom. But culture, philosophy and ability to find fault, give to him no protection from the wrath of God. In the indictment of the Gentile, the apostle would have no difficulty in carrying with him the approval of the Jew, but when the Jew is shown to have been as grossly untrue to his later and greater light and privilege as the Gentile to his earlier and lesser light, he, too, is

brought in under the just judgment of God—10, the apron of fig-leaves again in the "Jew" and the "circumcision." These things, by which God meant to uncover him to himself, he uses to hide his nakedness.

But to the question, "What advantage then hath the Jew, or what profit is there of circumcision?" the apostle replies, "Much every way: chiefly because that unto them were committed the oracles of God" (Rom. 3 : 2). "The oracles of God" is the title given by the Spirit of Truth to the Old Testament Scriptures, and hence, in the words of our blessed Lord, "The Scripture cannot be broken" (Jno. 10: 35). But these very oracles of God had been distorted and abused by those to whom they had been given, and the conduct of the Jew, so richly blessed of God, had been such that His Name had been "blasphemed among the Gentiles" on account of it. Their place of light and of privilege had become to them (because of their refusal of the light, and their abuse of the privilege) an obscuring to their souls of the true character of God; their privileges being taken for immunity from penalty.

But God is holy, and being holy the unbelief of the mass cannot affect the blessing of those who were of the "faith of God" (Rom. 3 : 3)—those into whose hearts the light had revealed their need, and who, in the consciousness of their failure and their sin, had by their legal privileges been shut up to God; in the depth of their need they were taught that the privilege of the sinner is to come to God.

The apostle pursues his theme—the gospel of

God—its freeness to all; the grace of it; its sovereign declaration of justification of the ungodly who believe in Jesus. And further, what I am as a son of Adam's race—a condemned man, under God's displeasure and just judgment—crucified and put away from God's sight in the crucifixion of Him who, while bearing that displeasure, was yet the full object of His Father's delight. The dominion of sin is broken: "Sin shall not have dominion over you, for ye are not under law, but under grace." I am redeemed from the curse of the law, and more, free from law as a principle of *demands*, free from its fretting interdicts; free now to serve God, not in the oldness of the legal code, but in the gladness of the new nature, empowered by the grace of the Spirit of God.

Then the glorious climax: "No condemnation." "Who shall lay anything to the charge of God's elect?" "Who is he that condemneth?—it is God that justifieth." "If God be for us, who can be against us?"—and no separation from the love of God! Sweep the universe with faith's unfearing gaze, embrace in that gaze every object, every power, and there shall be nothing found that is able "to separate us from the love of God which is in Christ Jesus our Lord."

"The gospel of God, concerning His Son, Jesus Christ our Lord"—in that gospel behold what God is! Whether we stand in the wilderness of this world, which is but "the valley of the shadow of death," or whether we stand in faith with John, the servant prophet, on the eternal strand, thrilled with the visions of glory, rejoicing in the final triumph of God's grace, we bow low in worship, as

the whole character of God is revealed to us in that wondrous truth—a truth which, because it so reveals God, commands the reverence of heaven; a truth to which the throne of God proclaims itself a debtor. God has been glorified by it.

(*To be continued.*) G. MACKENZIE.

ACTS 20: 32

What *food* God has furnished for those who believe,
 Within His own Word there concealed !
 As honey is sweet to the natural taste,
 So is truth by the Spirit revealed.

What *wells* God has furnished for those who believe,
 Within His own Word deeply stored !
 Free draughts for the weary and thirsty to drink,
 For such by His Spirit is poured.

What *health* God has promised for those who believe !
 By the word of His grace they will grow,
 And more than the strength of the swift and the strong
 Is promised to them e'en below.

What *light* God has furnished for those who believe !
 Within His own Word it doth shine,
 Revealing both present and heavenly joys,
 By His Spirit, to those He calls "Mine."

What *nearness* is furnished for those who believe !
 Within God's own Word, clear and plain ;
 "In Christ," "by His blood," from afar we are brought,
 By His Spirit we joy in His gain.

What *wealth* God has furnished for those who believe !
 Within His own Word there contained ;
 More precious than gold, tho' fine it may be,
 Are things His own Spirit hath named.

What a portion is theirs who truly believe !
 Such things as are heretofore shown,
 As *food, wells and health, light, nearness and wealth,*
 In God's Word, by His Spirit made known.

UPON THE FIRST DAY OF THE WEEK

"And upon the first day of the week, when the disciples came together to break bread" (Acts 20 : 7).

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come"
—(1 Cor. 16 : 1, 2).

IN each of the above passages we have the same expression, "Upon the first day of the week;" but I think it is safe to say that among many of us the first one has a great deal more attention than the second. Delivered through mercy from man-made rules and methods of ecclesiastical procedure, it has been with much joy that we have learned from God's own Word something of the preciousness and simplicity of gathering together on the first day of the week to the One only Name, assured of the Lord's presence in the midst, to remember Him in His own appointed way in the breaking of the loaf and the drinking of the cup. No formal commandment was needed to impress upon us the privilege of thus honoring Him who has redeemed us to Himself at so great a cost. We felt it was a very little thing indeed thus to remember Him who had remembered us in the hour of our soul's deep need, and had given Himself for us.

And yet at times possibly the legal spirit has controlled some of us, even in regard to this blessed feast of remembrance. We have thought of it as an implied command, even if not formally ex-

pressed. And so we have often been ready to sit in judgment on some who might not yet have seen their privilege in this, and were absent when the two or three were gathered together on the first day of the week. It is well to give way neither to legality nor license, but to be directly under the control of the Holy Spirit of grace, who ever delights to honor the Lord Jesus Christ.

But have we been as much exercised in regard to the distinct commandment of the Lord by the same Spirit through the same apostle, when he writes, "To all who, in every place, call upon the name of Jesus Christ our Lord" (1 Cor. 1:2), and positively commands us to "lay by in store, on the first day of the week, according as God has prospered us," and this in view of the *collection* for the the saints. This latter term undoubtedly implies a putting-together of contributions into a common fund to be distributed by the assembly, as such, in ministering to the needs of the poor and the support of the Lord's servants at home and abroad. The matter of ordinary assembly expenses, such as paying the rent of a meeting-room, janitor-work, and similar things, is another matter altogether, though saints may agree to put aside for this at the same time.

How often, when a company of believers are gathered together on the first day of the week, can it be said that every one of them has first acted on the commandment of the Lord, and at home quietly and faithfully in the presence of God, has set aside the Lord's portion of their income, according as He had prospered them? Were this faithfully observed, how much more generous would be the offering for

the care of the poor and sick among us, and for the sustaining of the work of the gospel!

Is it not a lamentable fact, and a cause for shame, that very frequently our offering at the Lord's day morning meeting consists of a few coins hastily selected from the purse or pocket without any godly exercise, or any thought of "setting aside" a portion which would, in any proper manner, set forth the Lord's goodness to us in the past week. Surely He who of old sat over against the treasury, and observed how the money was cast in, is not indifferent to the same thing at the present time.

But some will ask, What are we to understand by "giving as God hath prospered us?" Surely none desiring to be faithful in this matter need be in any doubt. In His dealings with Israel of old, God commanded that the tenth of everything be set aside for Himself and the service of His house. None could give less than a tenth, many gave more. Without becoming legal, may we not take this as giving us at least more than a hint as to the Lord's portion? Will not the willing heart be likely to say, "If I were a Jew under law I would be obliged to give a tenth. I could offer no excuse for giving less, no matter how small or how large my income; the tenth would be the least. But I am not under law, I am under grace, and the love of Christ constraineth me. Can it be possible that I will now give less free-heartedly than I would be *obliged* to give if I were a saint on Old Testament ground?"

I know it will be objected that some cannot afford to give a tenth, and that for others the tenth would be altogether too little. But both these objections

are, I believe, very puerile and even utterly false. For no matter how poor the person objecting might be, still the fact remains that if he were under the legal economy he would be obliged to give the tenth, and God guaranteed to make it up to him. Are any to-day poorer than the widow who cast in two mites, even all her living? Did she suffer for this? Surely not for long; for He who said, "She hath cast in more than they all" would be no widow's debtor. And for those who can afford more, there need be no legal thought of limiting their gifts to a tithe, but they may gladly render all that a loving heart suggests to Him to whom they owe their all.

Suppose that on a given Lord's day morning, after the offering had been placed in the box, the Lord Himself were to appear visibly among the saints and say, "My command was to give as God had prospered you. I have observed everyone's offering, and through the coming week I *will take you at your own estimate, and I will prosper you according as you have given to Me.*" How many of us would be ready for such an estimate?

Of course one must recognize the fact that the Lord's portion need not all necessarily go into the common collection. Doubtless many will have special burdens laid upon their hearts for individual ministry, meeting particular needs, and thus do what is upon their heart in a quiet unobtrusive way, not so much as letting the left hand know what the right hand doeth. But, over and above this, there is to be taken into consideration the "collection for the saints," as indicated in the portion we are considering. Just what part of the

weekly store laid by in the presence of God should go into this special ministry, each one must decide as between the Lord and himself.

It is, generally speaking, a praiseworthy, and certainly scriptural custom, for the assembly as such, to minister when possible, rather than merely for certain well-to-do saints to give individually. Doubtless many of the Lord's poor have often been hindered from ministering to a servant of His, through whom they have found refreshment and blessing, because they felt their gift was so small. And yet, small as it might be, a real need might have been met by their small offering. If the collection is made up from the gifts of all, however, the widow's few pence and the wealthy brother's dollars being put together, the offering is ministered as from the entire gathering, thus permitting all to have a happy share in communicating in temporal things in return for that which was spiritual.

The Lord put it upon all our hearts to be as faithful in carrying out 1 Cor. 16 : 1, 2 as Acts 20 : 7. Most beautifully the two sides of a Christian's worship and service are presented in Heb. 13 : 15, 16: "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Will the sacrifices of praise be really acceptable to God if the sacrifices of communicating, or sharing what we have with others, be neglected?

H. A. IRONSIDE.

THE ROAD TO FORD CASTLE

I KNEW a roadman who, as he went to his daily work, made it a point to ask the Lord to enable him not only to do his work well, but that he might be enabled to speak of Him to the passers-by during the day.

One day, after the early hours of the day had passed away with little opportunity to do what was on his heart, a gentleman with a fine buggy came along, but our friend the roadman feared to speak to such an one.

Just then the gentleman pulled up and said:

"Can you tell me the road to Ford Castle?"

This unexpected question opened the way for the roadman to carry out his desire.

"Yes, sir," he replied; "go straight along this road for four miles, and you will reach the castle."

"Thank you," added the gentleman, touching his horse with his whip.

"Beg pardon, sir," said our friend, "may I ask if you can tell me the road to heaven?"

"How can any one be sure of that?" replied the gentleman.

"Are you sure, sir, that you are on the road to Ford?"

"Certainly; you who know the way have told me, and I believe your word," replied the gentleman.

"Well, sir," said the roadman, "God has told us the way to heaven, and I believe Him."

"And what is the way?" asked the gentleman.

Thus an opportunity was made for our friend to state with clearness the one and only way to heaven—Christ and the atonement He made for sinners who will receive Him.

"Well, now," said the gentleman, "I have learned more in these ten minutes' conversation than I had known before; and, to tell you the truth, I have written a book on 'Faith,' which I had intended to

get printed, but now I see that it is all wrong. I will throw it into the fire when I get home!"

J. W. S.

CORRESPONDENCE

Faithfulness in Testimony.

A fruitful result of faithful testimony is exemplified in the following incident, which I relate for the help and encouragement of our young readers especially.

C. W.—had a very dear friend, L. C—, who was a member of the same congregation as she was. C. W— was led into the knowledge and enjoyment of the truth in which we rejoice—though I fear, not as highly prized by some as it should be, not having cost them what it cost many who received it years ago.

But L. C—, while retaining her membership in the denomination to which she belonged, became deeply interested in the miscalled "Christian Science," and accepted much of its evil teachings—not apprehending its evil character—and, like many others, not knowing the depths of evil which are concealed under the fair guise of attractive appearance and kindness.

C. W—, realizing that the Word of God forbids any fellowship with those who bring not the doctrine of Christ (2 John, ver. 10), refused the fellowship and company of her old-time friend, and finally, would not answer her letters. L. C— felt it very much, and became very bitter toward "a religion which could separate her from her friend," whom she had loved so well. In meeting a Christian friend, well-known to both, she said to him, "Isn't it dreadful that C— will not come to see me now, nor have anything to do with me!"

"Are you not associated with what is called 'Christian Science?' he asked.

"I have read some of its books," she answered, "and I know many lovely people who follow it. I am sure there is a lot of good done by it; and I think it most unkind and unchristian for C—— not to speak with me."

"Don't you see, Miss L——, that faithfulness to the Lord, her Saviour, would compel C—— to take such a course? You do not realize that 'Christian Science' is a wicked system."

"How can you speak that way? I know some of the loveliest characters who belong to the Christian Science Church."

"Yes, lovely characters, deceived by Satan, and on their way to perdition. Do you not know that 'Christian Science' positively overthrows the very foundation of Christianity?"

"No, indeed! I do not believe any such thing."

"Well, then, let me show you in a few words what 'Christian Science' really teaches. As an Episcopalian you know, or should know, that the foundation of Christianity rests upon the person and work of our Saviour, Jesus Christ—on the truth of His deity, and on His atoning death upon the cross for our sins, to deliver us from our guilt, and make us fit for God's holy presence. If you take away these two things, His Godhead and His sacrificial death in atonement for sin, you overthrow all Christianity, for these are the foundation-facts on which Christianity is established. This is what 'Christian Science' is doing. It says Jesus was just the mental conception of God which His mother had. It denies that He was indeed God manifested in flesh—having taken a body that He might on the cross die for our sins. In fact, it denies the need of His death at all—because, according to it, there is no such thing as sin. Adultery, murder, theft, lying, and the host of evil of which the world is full, according to 'Christian Science,' do not exist at all—it is only our poor mortal delusion which makes us think they exist, and as soon as we realize our error we will know

that everything in the world is good, because God is all, and all is God; God is good, therefore all is good! 'Christian Science' would make our Lord Jesus a deceiver instead of a Saviour, for they deny His death on the cross for our sins, and as He did not die, they deny His resurrection. They blasphemously assert that Mrs. Eddy's book is more true than the Word of God, and is needed to teach what the Bible means. Now are you willing to give up the fundamental truths of Christianity and take Mrs. Eddy's book instead?"

"Well, this is new to me," answered L. C——. "I shall have to look into these things and ask a Scientist friend all about them."

"Yes, do. Ask her if she believes that Jesus Christ is our Creator, and to be worshiped as such? Ask her if she believes that the only way of salvation is by faith in the atoning death of the Lord Jesus Christ on the cross? Meanwhile I will send you a few pamphlets,* which I trust you may read carefully, and compare them with the Scriptures."

Not long after this, C. W—— received a letter from her friend, L. C——, containing the following: "You can tell Mr.—— that I received the books he sent me, and have read them. I understand now where Christian Science is wrong about the blood of Christ, so I have discarded all thoughts of it entirely."

Thank God for a soul delivered from this snare of Satan. Let us be faithful in our testimony, and use the printed helps which God has graciously given us. F.

*The pamphlets sent were "*A Few Words on Christian Science*," comparing what Scripture says and what Christian Science says, 5c., and "*An Analysis of Christian Science*," 10c.

ANSWERS TO CORRESPONDENTS

QUES. 10.—What are we to understand by “I am the Root and the Offspring of David” (Rev. 22 : 16) ?

ANS.—As God by whom all things were made (Jno. 1 : 3 ; Heb. 1 : 2), He is the *Root* of David—of Him David had his existence. But according to the flesh, in taking “the body prepared Him” (Heb. 10 : 5), our Saviour was born of the posterity of David (Acts 2 : 30). Godhead and humanity being united in His person, Christ is both the “Root and the “Offspring” of David.

QUES. 11.—What is the “old leaven” in 1 Cor. 5 : 7 ? And how were the Corinthians to “purge out the old leaven,” when the apostle says, “as ye are unleavened ?”

ANS.—The “old leaven” is the activity of the flesh. The flesh’s activity was sadly allowed among them at Corinth, partly through ignorance, partly through evil workers among them in the apostle’s absence, and by lustful persons among them. The apostle urges judgment upon the activities of the flesh—“purge out the old leaven,” so that saints might be unleavened in *practice* as they were in their standing before God, in new creation. Their *state*, or practice, was to correspond with their God-given position, in Christ.

QUES. 12.—Does Scripture show that there will be a regathering of the Jews in their own land (Palestine) before the tribulation ?

ANS.—It certainly does. Zech. 11 : 16 and 12 : 9-14 show that it is “in the land,” in Palestine, that God deals with the Jews, in greatest distress to turn them back to Jehovah in repentance and great brokenness of spirit. This “time of Jacob’s trouble” takes place chiefly in the last half of the 70th week (Dan. 9 : 26, 27) ; they are “in the land” therefore, before and when their great tribulation takes place. (See also Matt. 24 : 15-27.)

BOUGHT WITH A PRICE

I HAVE been "bought with a price"—
A price no pen can compute;
The wondrous grace of the Buyer
Forbids my soul to be mute.
Redemption, the price of my pardon,
Unties the string of my tongue—
The praise of my gracious Redeemer
By me shall ever be sung.

I have been "bought with a price"—
Th' Eternal was willing to die,
That I a poor worm of the dust
Might share His glory on high.
Oh, wonder of wonders that He,
The Creator of heaven and earth,
Should assume the form of a servant—
Like sinful mortals have birth!

And He in that body so holy,
Bore all of my sins on the tree;
He paid what I never could pay,
And made me eternally free.
Not all the angels in heaven
Could do what my Saviour has done—
Erase my countless transgressions
And make me an heir and a son.

And now, with the joy of forgiveness,
How precious the truth He makes known;
He gives me the joy and the sweetness
Of knowing I'm ever His own.
Not all the legions of darkness
That run at Apollyon's command,
Can shatter my fortress of safety,
Or loosen the grip of His hand.

He opens up vistas of glory
 And shows me His mansions of light;
 I pant to be off to His presence—
 Away from the curse and the blight;
 But if He desires me to stay in
 The vale where He suffered and died,
 I'll joyfully sound His salvation
 Till I share in the joys of the Bride.

How precious the thought of His coming!
 The bliss of His presence to know,
 To see Him, and hear Him, and worship,
 While ages unendingly flow!
 This hope is my solace in sorrow,
 It smooths the rough pathway of life,
 It gilds all the darkness with brightness,
 Gives peace in the fiercest of strife.

The storm-clouds o'er nations that thicken,
 The woe that is followed by woe,
 But brighten His rainbow of praise—
 Give this hope greater lustre and glow.
 The voices that echo His coming
 Ring out o'er the sea and the land,
 The omens that gleam on earth's dial
 Proclaim that my Lord is at hand.

Then, come! blesséd Lord; call away
 The blood-purchased Bride of Thy heart.
 No longer delay, but speak Thou the word
 That bids her from earth to depart.
Thy joy and *her* joy will then be complete,
 While measureless ages roll by;
 She'll then see the infinite measure of love
 That brought Thee from glory to die!

C. C. CROWSTON

THE SNARE OF SEEKING MIRACULOUS GIFTS, "TONGUES," ETC.

(A WARNING)

THE first thing that aroused my attention to the new doctrines of Mr. Irving, was the singular case of Miss Fancourt—a sweet, patient, suffering child of God, whose bodily affliction had moved my tenderest sympathy as I sat beside her couch of pain—the intelligence of her instantaneous recovery, having walked from her father's house at Hoxton to that of my hospitable friend, Mr. Hawtrey, in Hackney, and back, with my intimate knowledge alike of the localities and the individuals concerned, came upon me with deep reality. I held it to have been a miraculous answer to faithful prayer; and I was strongly predisposed by it to receive whatever might be placed before me on the same basis.

Just then, a lady to whom I looked up as a most enlightened, zealous Christian, wrote me a glowing letter, enclosing two little tracts on the subject of miraculous gifts in the church, as set forth in the 14th chap. of 1 Corinthians, which was quoted in full. She also gave me an account of the "tongues," and exhorted me to pray for miraculous gifts, and to devote my pen immediately and wholly to this great cause. She added that her parents were violently opposed, but she hoped to obtain the "gifts" herself, and by that means to silence all.

I read the tracts, and all the scriptures pointed out in them as confirmatory of the view taken,

which made out a strong case. But I felt too that a reference to single texts would not suffice. I had always read the Bible as a continuous book, not as a collection of scraps. Even the divisions of chapters and verses annoyed me. I considered that if a man sent me a letter on business of importance I should never be content to look at a sentence here and another there, in order to arrive at his full meaning, but should read the whole; much less would detached verses, selected from letters of the apostles, rightly inform me as to the mind of the Spirit.

Accordingly I took the New Testament, and most fervently prayed to be guided into all truth, kept from presumptuous sin, and glorify God by humbly receiving whatever He was pleased to reveal. I then seated myself and read the whole New Testament from the first chapter of Matthew to the first seven chapters of Revelation; finishing that book on the morrow.

The result was such as to make me decidedly reject the new pretensions. I was quite sure that if such an important change was to take place in the character of the dispensation, and women to become public teachers of men, I should find some express warrant for it; since God would never require us to believe a miracle not wrought according to His Word. I found, too, that signs and wonders in the last days were predicted as deceitful signs, and marks of what was not to be received or followed.

Miss Fancourt's case was argued at large in *The Record*, and I soon came to the conclusion, from which I have not swerved, that it was one of

nervous, not organic disease. I believed that it had been accomplished by the natural effects, mercifully ordered by God, of a natural cause.

In this state of mind I remained, when a letter from a friend in Scotland brought me some account of a meeting where he had heard Mr. Irving teach on the subject of our adorable Lord's human nature, and which, he said, perplexed him. He stated it in outline, slightly, but sufficiently to convince me that some great error lay beneath the surface, and this rendered me the more thankful that I had not lightly admitted the claim to supernatural powers as of God, which, once acknowledged, would have given weight to any doctrine associated with them.

I soon became better acquainted with the nature of this heresy. Shrouded though it was in much obscurity, and perplexed with many contradictions, so as to enable its propounder to deny in words what in substance he strongly advanced, nothing could strip it of its blasphemous character. He maintained that the human nature in which our divine Lord was pleased to become incarnate was not only the "likeness of sinful flesh," but flesh inherently sinful; that He was assailed by every evil passion and corrupt inclination; that His principal suffering consisted in the warring of this unholy, depraved nature against the pure spirit lodged within; that His conquest over sin was the conquest over His own sinful propensities; that the final triumph was the putting to death of this same wicked nature on the cross; and that having thus overcome in His own person all vile dispositions, it remained for each of us to become equally

holy, equally free from sin, and entitled to enter heaven.

I do not err in this description, for I took it from the book in which Mr. Irving asserted the doctrine, and which with unspeakable horror I was compelled to read, in order, when brought into daily contact with his devoted followers, to maintain the cause of truth against their assaults.

Great anxiety was shown to enlist me in this cause; for my natural enthusiasm would have rendered me a zealous adherent, and my pen devoted to its advocacy might have done good service. They wished to test the miracle-working powers of their leader by causing me to hear*; and to prove the supernatural character of the utterances by making them audible to me previous to such cure. But I had not in vain read the 13th chap. of Deuteronomy, and their success would have produced no other effect upon me, unless God should have given me over to delusion in punishment for presumptuous sin in seeking to any other standard of truth than "the law and the testimony."

I was far from denying the probability of supernatural agency, for the *doctrine* was so truly diabolical that Satan might be likely enough to strengthen it with such signs and wonders as he was permitted to show, in order to try the faith of God's people. Nothing would sooner put me on my guard against any new theory than seeing it backed by seeming miracles. That Satan can work miracles there is no doubt, and that he will yet do

* Charlotte Elizabeth, the writer of this narrative, was deaf.
—[Ed.]

so we are plainly warned.* He seems to withhold his hand now, in order to conceal the fact of his existence; for the spirit of the age is infidelity, not superstition; but a snare is provided for each individual according to his natural disposition; and the most devoutly disposed are they who have need to watch the most carefully against spiritual wickedness in high places. If man in his first state of obedience and happiness was the object of envy so deep, and the plot so subtle and malignant, as that which accomplished the fall of Adam, what must be the feeling of the great enemy against man—delivered from his grasp and restored to God's favor—what his eagerness to bar every soul from a brighter Eden than that from which our first parents were driven! Believing as I do that the curse will be taken off, and earth become again the fair garden that it once was, and knowing that Satan surely reads prophecy with a more accurate eye than we can do, I cannot doubt his rage being increased as the appointed time draws on; nor can I question that he will make an effort against every class, every individual in Christ's church to mar the triumphs of his Conqueror. We may well cling to the assurances that none of Christ's sheep shall perish, neither be plucked from His hand; but it behooves us to be extremely wary, and to watch against the devices of Satan with redoubled vigilance.

Such considerations prevented my giving heed to any persuasion that sought to bring me into contact with the professors of Irvingism. I had no

* 2 Thess. 2: 9, 10.

difficulty in so doing for some time, until I took up my abode in the house of a lady whom I did not then know to be a devoted follower of Mr. Irving. She was so warm-hearted, energetic, and firmly believing the work to be of God, that she could not but be anxious to bring all whom she loved within the supposed ark of safety. She loved me, and of course labored diligently to accomplish my conversion, gathering about me the most estimable and most acute of those who followed with her, many of whom were also my personal friends. Finding that my main argument was always the heretical character of the doctrine preached, rather than the nothingness of its supposed attestations, they assured me that Mr. Irving was belied; that he never intended to convey any such imputation on our Lord's human nature; and that if I would only attend his ministry I should find he preached quite a different thing.

His book was removed out of my reach, as soon as I was found reading it; but I provided myself with another copy, examined, analyzed, and noted down the points of argument, and proved to demonstration, that whether or not he understood the full force of his own assertions, those assertions were precisely what we conceived them to be, most unscriptural, most blasphemous. I averred it to be so, and was of course met by most indignant denials that a man so holy in mind, so unblemished in life, could possibly be a blasphemer; or that persons living in daily prayer to God, earnestly desirous of being guided into all truth, should be suffered to go so far astray. To this I could only reply again, that what he was, or what they

were, did not affect the question, when the doctrine promulgated was totally contrary to Scripture.

"Is it not written, 'By their fruits ye shall know them?'" it was asked.

"Yes; and it is also written, 'Satan himself is transformed into an angel of light.'"

Indeed the argument most constantly brought against me was the holy lives of the party; but I could match them, not only among the blind Pharisees and the scribes, of whom our Lord said that they could not escape the damnation of hell; not only among the dark devotees of Popery, and the blaspheming followers of Socinus, but among the heathen moralists who never so much as heard of a divine revelation, and who persecuted unto death the early Christians. Indeed it is not to be expected that such a master of delusion as Satan, who beguiled Eve by his subtlety, should seek to allure believers from the right way by means of any but persons of irreproachable character. Neither does it follow that the persons thus put forward to deceive are themselves hypocrites; some such there will be in every class professing godliness, but I never suspected Mr. Irving himself, nor any one personally known to me among that body, of professing anything they did not honestly believe.

Many a time did I suffer grief far greater than I occasioned, when refusing to join them in social worship. I knew some of them were in the habit of returning thanks to God the Father for imparting to the Lord Jesus such abundance of the Holy Spirit's influence as kept Him from sinning; and I would sooner have died than have been found assenting, even by my presence, to any such impiety.

Accordingly I invariably refused to meet them otherwise than in the interchange of courtesy and kindness, and whenever prayer was proposed I withdrew and prayed alone. To do this cost me an effort that would spoil a whole night's rest. Once, in particular, when a large party unexpectedly came in from hearing a sermon and sat down to supper, and afterwards took their Bibles to read and pray, I found it almost too much for me to rise and declare my reason for retiring, and after an affectionate good night, to leave them; and I wept nearly all night after it. But how great was my thankfulness on hearing, several years after, that a pious young lady, a stranger to me, who was about to resign herself to their guidance at the sacrifice of filial duty, was so startled by my proceeding, that on returning home she prayed for direction in a spirit of real willingness to be led of God; and after reading attentively such parts of the Scripture as had been most perverted to maintain the cause of error, she saw the snare, and withdrew. Who shall estimate the value of an open protest!

—From "*Personal Recollections*" of Charlotte Elizabeth.

Let it be noted, as the apostle wrote in 1 Cor. 14: 22, that "tongues were for a sign, not to them that believe, but to them that believe not." And, in like manner, miracles and healings were not to make an easy life in this scene of groaning creation (Rom. 8: 22, 23), but they were given as divine attestations to the Person and doctrine of Christ. This having been fully borne witness to and established by unimpeachable witnesses (see Acts 2: 22; 1 Cor. 15: 1-8, etc.), their continuation would largely defeat the purpose for which they were given—even as Nature's mighty power and its effects, in constant recurrence, become common

things to which men give no heed, although God's power and goodness are constantly seen in them.

Likewise, when Israel was brought out of Egypt and the Mosaic economy introduced, Divine power and mighty signs constantly attended—*God* was manifestly bringing them out. But when Israel was established in their God-given land, miraculous powers and signs ceased. Why? They only needed *obedience to Him who had brought them there, and whose commandments they had received.*

And what does the Church need to-day?—*Not* miraculous powers and wonders whereby, alas, we may glory or call attention to ourselves, but *obedience to God's revealed will in the Scriptures, now long complete.*—[Ed.]

THE BOOK OF JOB

(Continued from page 152)

5. *Elihu's closing Address—God's workings among Men and in Nature* (chaps. 36, 37).

We come now to the close of Elihu's remarkable dealings with Job. He still has much to say, and still the theme is the same—he will speak for God. This supreme object to vindicate God from the aspersions of Job—in which the friends had failed so utterly—is the great characteristic of Elihu's address, and gives us the key to what he says. He acts as a mediator, an interpreter for men, a revealer of God. The typical resemblance to our Lord's work is manifest.

This closing part begins with a summing up along the lines already followed, but concludes with a description of the workings of God in nature, which for grandeur is incomparable. If in the beginning he speaks in simple didactic manner, addressing

the judgment and the conscience, the close is so vivid that it has been well thought to be a description of an actual storm whose approach heralded the presence of God—a most fitting prelude to Jehovah's word from the whirlwind.

The address therefore may be divided into two parts, each subdivided according to the indicated progress of thought.

1. God's dealings among men (chap. 36 : 1-21).
2. His ways in Nature (chaps. 36 : 22—37 : 24).

Though the division indicated is clear, there is a close connection between the two parts of the address, marking its unity.

1. We may at once give the outline of the first part, in which the ways of God with men are dwelt upon.

- (1) Introductory (vers. 1-4).
- (2) God's care over the righteous (vers. 5-7).
- (3) The object of affliction (vers. 8-15).
- (4) The application to Job (vers. 16-18).
- (5) Exhortations (vers. 19-21).

(1) There is no invitation for Job to speak at the close of the previous part of the address; but Elihu presses on toward the close. Job is asked to permit him yet to speak for God; he will bring near the knowledge of Him who dwelleth afar. His constant aim is to vindicate Him, and in doing so, he will speak with a knowledge that is "perfect." This is no proud boast of personal attainment, but the solemn consciousness that he is speaking for God.

(2) In one word he sweeps away the unholy suspicions which had been harbored by Job—"God

is great, and despiseth not any." Infinite in power as He is, He looks with compassion upon the feeblest of His creatures. There are two infinities in which He is equally seen—the infinitely great, and the infinitely small. How comforting is the truth, "He despiseth not any!" His greatness is never the occasion for scorn. His wisdom is infinitely powerful, but never exerted against feebleness. He does not ignore sin—will not, eventually, preserve the life of the ungodly; but we may be sure that He deals in perfect righteousness in all the afflictions He permits. The righteous are His special care; He withdraweth not His eyes from them. They are as secure as though they were kings, they will be established and exalted. Here Job's questionings are answered. As a righteous man, he need not fear; he is secure, and will be established and exalted in due time. This his own faith had seen through the darkness that closed about him; here it is stated once for all.

(3) Why then affliction? These righteous who are the objects of God's care, are at times "bound in fetters, holden in cords of affliction." Is it a contradiction of what Elihu had just said? To Job it had been, because he failed to see in his own heart possibilities of evil, a pride which was as real a transgression as the flagrant evils falsely charged by the friends upon Job. God's object was to lay bare to man the hidden evil of his heart, to open his ear to His warnings and to turn them from pride. If they bow to this, sooner or later will their sufferings pass—even in this life—if not, they must be chastened even to the end, and be smitten as by a speeding arrow from His hand.

Naturally Elihu cannot go beyond the present life. The veil that hung between the present and the future had not been lifted. With the added light we now have, we can speak of "our light affliction which is but for a moment," though it endure for a lifetime. The suffering for righteousness' sake, for Christ, instead of being a cloud and darkness is the "spirit of glory and of God" (1 Pet. 4: 14). Of this, necessarily, Elihu could not speak. He points out the great principles of present affliction—the refusal of the hypocrite, who nurses his wrath instead of humbly crying to God for mercy, only emphasizes this. The despiser shall meet his doom with all the unclean, but God will save the humble sufferer, "in" and indeed "by" his affliction. It "worketh out" blessing for him.

(4) This principle is applied to Job's case. God would have thus dealt with him, restoring to prosperity, as He soon will. But Job had hindered this by his unholy charges against God. This was "the judgment of the wicked" (ver. 17), their manner of charging God, and he need not be surprised that judgment had laid hold on him. This has been rendered, "Judging and judgment lay hold on one another," but the thought is similar. If one judges God, it is closely linked with judgment upon himself. Ver. 18 has been variously explained. Our own version gives a very connected meaning, "Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee." Another rendering refers the "wrath" to Job—"Let not anger entice thee to scorning, and let not the greatness of the ransom mislead thee." The "ransom" is here taken as

humility, the price of his deliverance. But this seems strained. The thought that the greatness of the ransom must not close Job's eyes to the truth of God's goodness, seems also out of place. On the whole, the solemn warning of our version seems most suitable to the connection. Job is warned that persistence in proud charging of God can only result in one way—death. It is a question of the present life. Job is warned against "the sin unto death" (1 Jno. 5:16), though not of course with the full light of the New Testament. There is evidently a chastening of the people of God that goes on to death, because of their failure to judge themselves. "For this cause . . . many sleep" (1 Cor. 11:30). A persistent refusal on Job's part to humble himself might have resulted in this.

(5) The reading of ver. 19 is also disputed. Our version, followed by others, links it closely with what precedes, the price of a great ransom: "Will He esteem thy riches?" etc. Delitzsch links it rather with what follows: "Shall thy crying place thee beyond distress, and all the efforts of strength?" This gives a consistent meaning, for Job had been crying aloud to the limit of his strength, but without help. He had longed for the night of death to come upon him, as it eventually does upon all the nations of the earth. Let him take heed, and rather bow to affliction than choose the path of pride.

2. The remainder of the address is devoted to a description of some of God's ways in nature, almost exclusively indeed with the meteorological or heavenly sphere. This accords both with what precedes and what follows, especially the latter, as has been already noted. The subdivisions follow:

- (1) God's greatness in His works, proving His uprightness (ch. 36: 22-25),
- (2) As seen in the clouds and rain (vers. 26-29).
- (3) Signs of His presence (vers. 30-33).
- (4) Puny man in the tornado (ch. 37: 1-5).
- (5) His hand in winter upon man (vers. 6-10).
- (6) Storms and their varied effect (vers. 11-16).
- (7) The conclusion (vers. 17-24).

Whether viewed as poetic or didactic literature, we have in this close of Elihu's address an example of sublime diction and holy sentiment that commands our wonder and our worship. Continuing his thought, in the previous portion, of God's uprightness, he rises rapidly into the heavens and there views Him in the clouds, the rain, the lightning and the storm. The wisdom and beneficence of God are seen in these, and then as though heralding the immediate approach of the Almighty, he seems to stand trembling in presence of the great storm where God rides "upon the wings of the wind." All nature is hushed in sympathy with his unknown dread; the very cattle, startled and fearful, await the coming of the storm. The very language, with its broken, exclamatory utterances, its humility and godly fear, is in beautiful accord with the whole theme. In all we see the Almighty power and majesty of God, and man's feebleness. Yet all is for purposes of wise government in mercy and blessing. Let Job ponder it all: is *he* like God? Fittingly Elihu closes with the basic tone of his theme—the absolute all-sufficiency of God and His abhorrence of the pride of man.

Let us look a little at the details.

(1) The transition from the previous verses to what is to come is very beautiful. In these first three subdivisions we begin with "Behold" (vers. 22, 26, 30). Who is a great God like unto Him? Who teacheth like Him, both in the mind of man and in nature? Can we charge such an One with evil? Rather let us magnify His works, the theme of men in their song. Though looking upon it from afar, and but feebly apprehending it, all nations, from the most cultured to the untutored savage, have gazed in wonder and admiration upon the scene.

(2) Again His greatness and His eternity are declared, voiced in the ever repeated recurrence of mist and cloud, rain and storm. From the great reservoir of waters—whether above or below the firmament—He causes the rain to distil in gentle and abundant showers upon men. Could modern science state more exactly the origin of the rain? Or atheistic poetry so celebrate its beauty?

"I am the daughter
Of the sky and water."

But both science and poetry leave God out, and when men see Him not of what value is all the rest? Of what avail to speak of "gravity, expansion, condensation," if we do not see the spreading of *His* clouds, the majestic crash of the thunder in His tabernacle?

And how good He is! If He opened the windows of heaven all at once, a deluge would sweep all life away. Instead, He makes small the drops of rain, they distil in refreshing "upon the place beneath." So is it with His afflictions; the suffering and the

grief are after all but blessings in disguise for faith.

"The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head."

(3) That blaze of lightning is but the garment with which He covers Himself (Ps. 104: 2); the reverberating thunder but His voice who sits as King upon the waterflood (Ps. 29: 3-10). From His hand is sent food for the needy, judgment for the proud. The light from His presence strikes to the very depths of the sea; both His hands of power wield the bolt as a dart sure of its aim; such, rather than the translation given in our version, seems the meaning of ver. 32. *His thunder is the mighty voice announcing His presence, and the trembling cattle declare that He is near!* "At the brightness that was before Him, His thick clouds passed . . . The Lord also thundered in the heavens, and the Highest gave His voice. Yea, He sent out His arrows and scattered them; and He shot out lightnings and discomfited them. Then the channels of the waters were seen, and the foundations of the world were discovered" (Ps. 18: 10-15).

(4) The storm is upon them now, and Elihu trembles. He calls upon Job to hear God's voice in it all; and, may we not well believe, also to hear His voice in the storm of sorrow that has fallen upon him. Breach upon breach it has come, the sharp lightning stroke of affliction, the awful thunder of God's chastening. God has been doing marvelously, things beyond our comprehension, but it is *God*. "Be still, and know that I am God."

"The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?"

(5) And if the fall of snow cover the earth as a winding sheet, and the icy hand of winter be laid upon man, checking all his activities—it is His snow, His hand, to teach man His supreme power. The beast retires into its shelter; let us too enter into the "cleft of the rock," until these calamities be overpast. Whether the storm come in the whirlwind of the south, or from the frozen north, it is but *His* breath. How good then to humble ourselves under His mighty hand!

(6) All this exhibition of divine power is to accomplish His will. "Praise the Lord . . . fire and hail; snow and vapors; stormy wind fulfilling His word" (Ps. 148: 7, 8). Sometimes it is as an "overflowing scourge," sometimes, "Thou visitest the earth and waterest it; Thou greatly enrichest it" (Ps. 65: 9), but always it is God whose actions, plans and purposes are before the eye of faith. Let Job forget himself, his troubles, his "friends;" let him "stand still and consider the wonderful works of God." Can he explain these purposes? Does he realize the light that shines behind the clouds? Does he understand the balancing of these clouds? How amazingly simple is such a statement. All nature is thus balanced, one force against another; and so too there is divine equilibrium in the clouds of life. He will "with the temptation provide *the* way of escape." All things work—but they work *together* for good to them that love God. There are the balancings of the clouds.

(7) And so we pass on to "the conclusion of the whole matter." Who or what is Job, but a frail man whose garments oppress him in the blast of the sirocco? Can he spread out the expanse which like a shining mirror arches over our heads? As he proceeds, Elihu himself becomes spokesman for all the lowly. We have undertaken to speak, who are but dust and ashes. "We cannot order our speech by reason of darkness." Let us hush our voices and listen to Him!

If we do not see the sunlight behind the clouds, it is still there, and in due time the mists will be blown away. Here comes an awful presence, a golden glow from the unknown hidden north. "Behold, a whirlwind came out of the north, a great cloud, and a fire unfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber" (Ezek. 1: 4). It is the Almighty, we cannot fathom His greatness, but we know His uprightness is as great as His power. Let us bow in worship before Him: He listens not to those wise in their own conceits.

"Let us hear what God the Lord will speak, for He will speak peace to His people and to His saints." He is here!

(To be continued.)

S. R.

THE NATIONAL DISPLACEMENT AND REPLACEMENT OF THE JEW

(Continued from page 158.)*

WE come now to the consideration of our subject proper—the setting aside and the bringing back of Israel to her place of national pre-eminence. In the scriptures in which this most interesting subject is taken up and dealt with (Roms., chaps. 9-11), the wisdom of God is seen in its workings, not only with the nation of Israel, but with the Gentiles also. The Spirit of Truth, through the medium of the Scriptures, brings before us the easily read lessons connected with the birth of Isaac and Ishmael, of Jacob and Esau, and the plain, bold utterances of Hosea, of Moses and Isaiah, to show how unfounded was the claim of the Jew to the blessing of God on the ground of fleshly, or natural, descent from Abraham; and also how blind the Jew must have been to have overlooked the warnings of the prophets cited, concerning their displacement and the blessing of God going out to the Gentiles. The prophetic significance that “faith was reckoned to Abraham for righteousness”—not in circumcision, but in uncircumcision—was entirely lost on Jewish self-esteem (Rom. 4: 9-17).

How wise that the apostle, before exposing Israel's blindness and her awful peril, should assure them of his own personal affection for them, and should assure them, too, of his knowledge of their

* In June No. page 155, 5th line, a typographical error was overlooked. Please read the *blinding* power, instead of “blending.” Also in place of 5th line on p. 158 please read: “Because the majesty of that throne had been maintained by it and God glorified in it. That truth is: Christ died for sinners.

being divinely chosen as a nation, and of the great and distinctive blessings which were theirs from God. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart (for I have wished, I myself, to be a curse from the Christ) for my brethren, my kinsmen according to the flesh" (Rom. 9: 1-3). Whether we interpret these words as meaning that, in his unconverted state, the apostle, in his mad crusade against Christ, persecuting His followers, had joined in the Jews' awful cry, "His blood be upon us," and now realized that the blood of Christ upon them meant to be accursed from Him, and his heart was in heaviness and sorrow for his brethren who had not yet repented of that awful cry; or whether we interpret the passage (as many do) that, in the greatness of his love for his Jewish brethren, the apostle breaks out in an unreasoning outburst of affection, willing to be accursed from Christ, if by this they could be blessed—to sacrifice himself for them, as it were—whether this or that be the true interpretation of the passage, the clear intent of it is to assure his brethren after the flesh of his personal affection for them.

His "brethren" who were "Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen." What could he say more? Could the proudest son of Abraham find a flaw in this noble list of place, of honor and privilege?

“The adoption”—national sonship as contrasted with the alien Gentile.

“The glory”—the Shekinah-cloud, the very presence of God, was with them, while the Gentiles were “afar off.”

“The covenants,” bespeaking a relationship with God to which the Gentiles were “strangers.”

“The giving of the law,” and its inner design to bring them to a knowledge of God, while “sinners of the Gentiles” were left in their lawlessness and idolatry.

“The service of God”—all the beautiful ritual of the tabernacle and the temple in which, through priest and Levite, the people participated.

“The promises”—how many, how glorious and glowing these promises, backed by the word of Jehovah, the eternal God, proclaiming the exaltation of this people when God should set His hand to the work.

“The fathers”—had not God proclaimed Himself to be the God of Abraham, the God of Isaac, and the God of Jacob?—the God of “the fathers?”

But glorious as these blessings may be, their glory is dimmed by reason of “the glory that excelleth:” for of Israel, “as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.” Than this nothing could be more wonderful and blessed, to be the nation chosen of God to bring forth the Christ, the Saviour. Should they not be satisfied with this inventory of their national greatness? Indeed so. But did not these very truths contradict the apostle’s position, linked as he was with a mere remnant apart from the nation? And worse still, that remnant claiming to be asso-

ciated in a common salvation with the Gentile (Acts 15: 11). What becomes, then, of the word of God, which the apostle had so wisely handled, and which gave to the Israelites this place of greatness and nearness to God?

The answer is very plain; and while the Jew may not heed the truth of it, deny it he cannot. That answer is: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called."

How sharp is the blow, how strong the shock to the carnal pride and self-complacency of the Jew who thought himself, not simply the favorite of God, but the exclusive one—and that, too, on the ground of his connection with Israel and his fleshly descent from Abraham! But how foreign all this was to the word of God; and, verily, how opposite to what the Jew himself would allow. For on the ground of blessing through mere natural descent from Abraham, the Ishmaelite and the Edomite must be included, as the apostle, from the "fore-seeing" Word, goes on to show.

Is my reader's hope of blessing resting on his profession of the "Christian religion?" What else could you profess? It is the "national religion." But are you of the "faith of Jesus?" Is your trust in the humbled Son of God—humbled for our sins, brought down under the penalty of our guilt into the dust of death? Salvation is individual and is by faith in Jesus Christ. Have you this individual, this personal faith in the Son of God as the alone object of faith for salvation?

t is "the children of the promise" that are counted for "the seed." The promise was, "At a certain time will I come and Sarah shall have a son." How shall the barren woman have a son? The living God, the author and giver of life, will preach this deed that only divine power, *His* power, can bring forth children for Him. Abraham believed this, and it was counted to him for righteousness. But was not Ishmael Abraham's son? Yes, but a child after the flesh, in the ordinary course of nature, without immediate divine intervention. Ishmael was born of the "will of man," "of the seed of the flesh," not "of God." "And not only so," says the apostle: What of Rebecca's two sons, Esau and Jacob? Are they not equally of the seed of Abraham? Is not Esau, by priority of birth, entitled to the place of pre-eminence rather than Jacob? But God will not have the flesh to glory in His presence, and priority in nature is set aside by His will in order that man may learn that blessing is not harnessed to the wheel of nature, but is founded only in Him. Not on the ground of faith or conduct, but that the purpose of God according to His election might stand, He declared, "The elder shall serve the younger."

There is no question here of election to salvation, or election with eternity in view, but simply of the precedence of Jacob to the superior place here on earth. If the principle of, "In Isaac shall thy seed be blessed" is given up, then the elder must serve the younger. The Jew must serve the Gentile, and as the apostle goes on to develop throughout these chapters. He then cites the word of the Lord Malachi, "Jacob have I loved, but Esau have I

hated" (Mal. 1: 2, 3). A word spoken long after the "children were born," when Jacob and Esau had written their history on the page of time, cited to show the utter folly of the Jews' position in claiming blessing on the ground of fleshly descent from Abraham. Think of it—the inclusion of a people of whom God had said, I hate them, within the circle of His blessing. How blind and unreasoning is religious prejudice!

Would the Jew admit the Edomite to his own favored circle. He must, if he will maintain his principle of entitlement to blessing on the ground of his descent from Abraham. But "In Isaac"—according to the principle of Isaac's birth—"shall thy seed be called." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29).

(*To be continued.*) G. MACKENZIE.

CORRESPONDENCE

DEAR BRETHREN:—

I received your welcome letter, and am very thankful for the tracts you have sent me. As the country about here seems to be desolate of God's people, I made good use of the tracts, with God's help, and I must tell you about the way the Lord has guided me.

As bro. J. wrote you, I was a registrant of the National Draft Army, and for fear of having to bear arms, I joined the Aviation Signal Corps, and was sent on to the Pacific Coast from Va. In general, the men are thoughtless as to God; the fear of the Lord is not before their eyes.

I was converted to God through Mr. J.'s preaching, and have ever since sought to keep close to the Lord. Through the Scripture and Mr. J.'s teaching, I have received much blessing, but the difficulties which confronted me here were

many. I felt very sick at heart the first three or four weeks. I felt lonely and forsaken, for how could I enjoy fellowship with worldly men?

Then I was stricken with pneumonia, and was sent to the base hospital for treatment. I stayed in the hospital for two and a half weeks, and not a pastor nor minister came to visit the ward I was in.

We are nine or ten men to each tent; and at night, after drilling and our regular duties were finished for the day, some would throw dice, and others tell stories, whilst I would sit on my bunk, and try to read God's Word. But some would use such horrible language, and talk so loudly, that I could hardly understand what I was reading.

One night, as I was engaged in reading, some of the fellows, who for many days had seen me go through the same performance before going to bed, made some ugly remarks, calling me "sissy" and "goody-goody," etc., but I paid no attention to them. Then one fellow spoke up and said, "Well, boys, I guess it ain't so bad after all to be a Christian." That gave me strength, and I told them that I was saved by grace, and that I had something good to read to them. So I went to my suit-case and took out some tracts, and in less than two minutes every man in that tent was reading what I had given them. It was a pleasure to see them read of the dying love of our dear Lord. After that I had several opportunities to give tracts to different men, and found much joy in serving the Master.

I was assigned to the Provisional Aero Construction Squadron, and am working at present in a big sawmill near the Columbia River, where we cut spruce for aeroplanes, and lumber for ships. I have been well taken care of by the Lord, and He has watched over me in time of trouble, and given me a fuller revelation of His love than I ever before enjoyed; for it is joy to watch the ways of the Lord, and in some feeble way set an example before the world. Though many times we stumble and fall, He is always ready and willing to help us to gain our feet and to lean on His everlasting arm. We soldiers in camp life seem to be more in a position to notice this than when we are in civil life.

Our work is hard, for besides our work, we drill from six

to seven every evening. But I praise God for being sent here instead of to a training camp, learning to take life which we cannot give. Praise God for His wondrous care.

W. C. V.

We give this letter for the encouragement of our brethren in the army to wait upon God with patience in their circumstances and surroundings. "Call upon Me in the day of trouble," says our God; "I will deliver thee, and thou shalt glorify Me" (Ps. 50: 15).

ANSWERS TO CORRESPONDENTS

QUES. 13.—(1) Is the first epistle to the Corinthians for saints only, that is, for saved people?

(2) Does the "House of God," as looked at in the first ten chapters of 1st Corinthians, include mere profession?

(3) Does the "House of God" include the "Great House" spoken of in 2d Tim. 2?

ANS.—(1) Verses 2 and 8 of the first chapter positively define to whom, and for whom, the epistle is written—not only to the saints in Corinth (though first of all for *them*) but also to "*all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.*" It is very important to consider it as written for *us* as well as for the Corinthians, for therein is given the Lord's directions for God's house on earth in this dispensation.

(2) While it is God's house (God's dwelling by the Spirit), and to be kept holy as such, there may slip in self-deceived persons, and deceivers too (see Matt. 13: 14, 15; 1 John 2: 19; Jude 4), by whom Satan seeks to defile the temple of God and dishonor Christ.

(3) This brings on what is called the "great house." The apostle will not call it *God's* house now, but a "great house," with clean and unclean vessels of every sort (2 Tim. 2: 20), and he gives direction to pious souls, who fear God and keep His commandments, what to do, and how to conduct themselves in such a state of things (vers. 21-26).

NOTES

Honored in Humility MAN, created in God's image, endowed with wondrous capacities, and placed upon earth as God's representative, was also made a *feeble* and *dependent* being. His feebleness among many creatures much stronger than he, yet over whom he was to rule, indicated that he was to hold and exercise his rule as *delegated* authority; his personal feebleness would serve to remind him that it was by the will and power of his Creator that he was to exercise this authority. Behold him in lovely Eden, the blest, happy ruler of earth's vast domain, as God's representative !

Debased by Self-exaltation Through Satan's subtlety this place of dependence and obedience was broken through; fidelity to God was trampled upon; and like his deceiver, in rebellion, man fell into the guilt and condemnation of the devil (1 Tim. 3: 6), involving in his fall the creation over which divine love had placed him. Subsequently, through various periods of trials, or testings, man was manifested as irretrievably depraved—utterly unable to regain what he had forfeited; and every new trial manifested him as "sold under sin"—utterly unable to extricate himself.

Triumphant in Weakness It was in this scene of ruin that the Son of God, the Second Man, came in human weakness; in perfect obedience and dependence upon God to deliver fallen man from his bondage to sin and Satan. According to God's ways this deliverance must be by the triumph of good over evil—not by power, which would leave the true character of sin not fully manifested, but

by the intrinsic worth of good in contrast with evil, and thus to overcome it. God's nature, as Light and Love, with all His glorious attributes, was thus to be revealed to all moral, intelligent creatures in the universe.

According to divine counsels, therefore, the Second Man came in human weakness. The blessed Son of God took up human nature at its very beginning. "The Word became flesh,"—beginning afresh a human history according to God—a babe on His mother's breast, while in His divine power sustaining the worlds His hands had made. His genealogy therefore in Luke runs *back* and *up* to God; in Him humanity is brought back to its source—to God. A strong argument, this, that in Luke the genealogy is through His *mother*; while in Matthew, where the fulfilment of the promise to Abraham is in view, and the King, the Son of David, is presented to Israel, His genealogy is given in the *descending* line to its fulfilment.*

The infancy and youth of Jesus, as the tender plant of God's delight growing in the wilderness, is all for God's appreciation; the Father's seal upon those thirty years of hidden life is given by the voice from heaven, "This is My beloved Son in whom I have found My delight," and He is anointed by the Spirit at His baptism as He enters upon His public life of service and ministry. Thus

* Let us note, in passing, that if the Messiah were not already come, no Jew could now establish his title to the house of David; all genealogical records being lost or destroyed since the destruction of Jerusalem by the Romans. But the genealogy, virgin birth, place of nativity according to prophecy, are all carefully given in Matthew.

far His precious life had been for God alone, as the meal-offering at the high priest's consecration was *wholly* burnt upon the altar (see Lev. 6: 19-23). The meal-offering representing the perfect humanity of our Lord, as a sweet offering of delight to God.

This ministry has been given us in a fourfold record by the Holy Spirit, as a great monument is viewed from its four sides. It is in this ministry that the Father is manifested to us in Jesus—His words, His works, are all what the Father gave Him to do and say. It is food for Him to do the Father's will and to finish His work (Jno. 4: 34). His divine power is not for Himself, though He will use it for the need of His creatures; and when at last the time for the offering of Himself in sacrifice for sin is come, the *supreme hour* for which He had come into the world (Jno. 12: 27), He takes the cup as from His *Father's* hand (though all the power of hell assail) and drinks it to the dregs. "It is finished," and He delivers His spirit to God.

One thing remains to complete the victory: the fear of Death must be annulled for His flock, and He enters the gloomy grave to leave open its portals on the third day, while all heaven and hell behold THE VICTORY.

"By weakness and defeat
He won the meed and crown,
Trod all our foes beneath His feet
By being trodden down.

Bless, bless the Conqueror slain,
Slain in His victory;
Who lived, who died, who lives again—
For thee, His Church, for thee!"

THE VEILED GLORY

THE cloud which appeared to Israel as soon as they had been redeemed by the blood in Egypt (Exod. 13: 21), and which accompanied them through the wilderness, was the guide of the camp; and it was also the veil, or covering, of the glory. Such was that beautiful mystery in the midst of Israel. Commonly it was a hidden glory; at times manifested, but always there; the guide and companion of Israel, but their God also. He who dwelt between the cherubim went through the desert before Ephraim, and Benjamin, and Manasseh (Ps. 80). The glory abode in the cloud for Israel's guidance, but was in the holy place also; and thus, while conducting the camp in its veiled or humbled form, it assumed the divine honors of the sanctuary.

And such was Jesus, "God manifest in the flesh," commonly veiled under "the form of a servant," but always, and without robbery, equal with God in the faith and worship of His saints, and at times shining forth in divine grace and authority.

As they were approaching the Red Sea, Israel had to be *sheltered*. The cloud does this mercy for them. It comes between the Egyptians and the camp, and is darkness to the one and light to the other, so that the one came not near the other all the night; and then, in the morning, the Lord looked to the host of Egypt through the pillar of cloud, and troubled the host of Egypt. On an occasion kindred with this, Jesus acts as the cloud and the glory. He comes between His disciples and their pursuers: "If therefore ye seek Me, let these go their way." He shelters them with His

presence as of old; and he looks through the cloud, as of old; and troubles the host of the enemy: "Jesus saith unto them, I am He. . . . As soon then as He had said unto them, I am He, they went backward, and fell to the ground" (Jno. 18: 6). He did but look out, and His arm was found not to be shortened. With like ease and authority, the God of Israel acts at the Red Sea, and Jesus does the same in the garden of Gethsemane. The gods of Egypt worshiped Him at the Red Sea, the gods of Rome worshiped Him in Gethsemane, and when brought again the second time into the world, it shall be said, "Let *all the angels of God* worship Him."

But, in the progress of their history, Israel had to be *rebuked* as well as to be sheltered; to be disciplined as well as to be redeemed. This we see, as they leave the Red Sea and enter the wilderness. The same glory hid within the cloud does this for them, as it did the other. In the day of the manna, in the day of the spies, in the matter of Korah, at the water of Meribah, Israel provokes the holiness of the Lord, and the glory is seen in the cloud witnessing the divine resentment (Exod. 16; Num. 14; 16; 20).

Just so with Jesus. When grieved—as the Glory in the cloud was—at the hardness of heart, or unbelief of the disciples, He gives some token, some expression, of His divine power, with words of rebuke. As on the Lake of Tiberias, He said to the disciples, "Why are ye so fearful?" as well as to the winds and the waves, "Peace, be still." And so again and again, when the disciples betray ignorant and unbelieving thoughts of Him. As, for instance, to

Philip, on one distinguished occasion, He says, in the grief and resentment of the Glory in the cloud, "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?" (John 14.) Was not the Lord here again shining through the veil? This was the glory seen in the cloud as in the day of the manna, or kindred cases already referred to.

Very exact is the corresponding of these forms of divine power. The cloud was the *ordinary* thing; the glory within *was now and again manifested*, but was *always* there. The guide and companion of the camp was the Lord of the camp. And is not all this Jesus in a mystery? The glory was the God of Israel (Ezek. 43: 4; 44: 2), and Jesus of Nazareth was the God of Israel, or the glory (Isa. 6: 1; John 12: 41). The Nazarene veiled a light, or manifested in flesh a glory which in its proper fulness "no man can approach unto" (1 Tim. 6: 16).

... The person of Jesus lent a glory to all His course of service and obedience, which rendered it of unutterable value. Nor is it merely that His person made all that service and obedience *voluntary*. There is something far more than its being thus voluntary. There is that in it which the *Person* imparts: and who can weigh or measure that? The higher in personal dignity, the higher the value of the service rises in our thoughts. And justly so; because more has been engaged for us, more has been devoted to us, than when the servant was an inferior; the heart instinctively learns that our advantage was indeed sought. We remember the

person in the *service*. The service and obedience of Jesus were perfect; infinitely worthy of all acceptance; but beyond that, beyond the *quality* of the fruit, there was the *Person* who yielded it; and this, as we said, imparted to it a value and a glory unutterable. The same value rested on the services of His life which afterwards gave character to His death. It was His person which gave to His death or sacrifice all its virtue. It was His person which gave its peculiar glory to all He did in His course of self-humbling obedience. And the *complacency* of God in the one was as perfect as His *judicial acceptance* of the other. J. G. BELLETT.

THE BOOK OF JOB

(Continued from page 188)

Division IV (Chaps. 38-41).

Jehovah's testimony from Creation, testing Job and bringing him into the dust.

We have already called attention to the intimate connection between the addresses of Elihu and those of Jehovah which follow. Viewed merely as a piece of literary work this portion is one of matchless beauty and grandeur. Elihu had begun his address in all deference and quietness; he had carried forward his arguments in a masterly way, convincing both to intellect and conscience, which, from the silence of Job when repeatedly invited to reply, we may judge did not fail of their purpose. As he proceeds Elihu passes from the didactic style into the descriptive, setting forth the wisdom

and greatness of God as seen in His great creation. So vivid do the descriptions of the storm become that we are constrained to think of it as actually impending—the lightnings flash, and the terrific thunder-peals fill him with dread, while the trembling herds show their fear. A golden glow is seen sweeping down in the dark storm-clouds from the north. In a few words of awed reminder to Job of the goodness as well as the majesty of God, Elihu closes his address, and Jehovah, out of the whirlwind just described utters His awful voice.

The voice of Jehovah! We are no longer listening to the gropings of the natural mind, as in the discourses of the friends; nor to the wild cries of a wounded faith, as in Job; nor even to the clear sober language of Elihu—we are in the presence of Jehovah Himself, who speaks to us. That voice caused our guilty first parents to hide amid the trees of the garden. It bade Moses remove the shoes from off his feet at the burning bush, and later caused him to say, "I exceedingly fear and quake," amid the terrors of Sinai, while the people removed to a great distance. Later, that Voice—"a still small voice"—penetrated Elijah's soul with awe, as he realized that he was standing in the presence of the Lord.

The voice, perhaps more than the appearance, seems to reveal the person. If we could see the form and features of a man, mark the changes of his countenance and every gesticulation, without hearing his voice, it would not impress us as under reversed conditions. So the voice that came to Job out of the whirlwind brought him into the presence of One of whose character he had until now been

greatly ignorant. He had spoken many excellent things about God, but His actual presence had never before been known. This it will be found furnishes the key to the amazing change wrought in Job.

When God is personally recognized as present, He is thus recognized in the entirety of His being. It is not merely His power that is seen, or His greatness or even His goodness, but *Himself*, the One in whose presence seraphim veil their faces as they cry, "Holy, Holy, Holy."

Peter caught such a glimpse of Him by the sea of Galilee (Luke 5), and was constrained to cry, "Depart from me, for I am a sinful man, O Lord." And Paul fell to the earth under the same revelation, as also John in the Apocalypse. The outward display in each of these cases was different, passing from a lowly Man in a fisher-boat to the enthroned majesty in the heavens; but the essential fact is that it is Himself, and however much He may veil His glory, and meet man in mercy and grace, it is *God* who thus speaks and acts. If this is not realized, no grandeur of setting, no splendor of natural phenomena, can convey His message to man.

This is pitifully apparent in the use men make of the majestic panorama of nature daily spread before their eyes. The heavens as an infinitely spacious tent are arched overhead, resplendent by day and by night; the drapery of the clouds, the greatness of the mountains, the beauty of forest, field and sea—what do these tell to one who hears not the Voice? The heathen makes his image, or bows to sun and moon; the scientist sweeps the

heavens with his telescope, and pierces the penetralia of earth with his microscope; he talks learnedly and interestingly of "laws of nature," of "principles of physics and of chemistry," of gravitation, cohesion and affinity: but unless he has heard the Voice of Jehovah, he knows Him no more than the poor deluded idolator groveling before the hideous Vishnu.

This ignorance is a guilty ignorance, "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God," etc. (Rom. 1: 18-25). All men are in a measure conscious of this guilt and moral distance from God, and quite willing to remain in that condition. They stop their ears to the Voice of Him who is not far from every one of us.

If this is the inherent thought of this personal revelation of God, how important it was for Job to grasp it; how necessary too for us, as we speak of it, to realize *His* voice who speaks still in Nature and in His word. May it be ours, not to withdraw to a distance, nor to hide amid His beautiful trees, but to come near with unshod feet and veiled faces and hear what God the Lord will speak.

Looking at His words as a whole, we might be surprised at their character. They are not in one sense profound, as unfolding depths of theological truth. They are scarcely didactic in a moral sense, impressing upon man his duty. They are not so much a revelation of truth as a question to Job if

he knows the truths that lie all about him in the vast creation of God.

It is this which makes these words of Jehovah so wonderful. He speaks, not "in a tongue no man can understand," but in the language of nature, about the earth, the sky, the clouds and rain, and beasts and birds. The number of the division, the fourth, is most appropriate. It is, as we know, the number of the creature, of creation; it suggests also the testing of man, and the weakness and failure which that testing so often brings out. How amazing it is to think that the Creator should thus veil His glory—that "light unapproachable"—and show Himself in the works of His hands.

For creation itself is, we would reverently say, a divine humiliation. It reminds us of Him who, "though He was in the form of God," emptied Himself of His glory and took a servant's form, being made in the likeness of men. Creation is the "lattice" behind which the Beloved hides Himself (Song 2: 9). And yet He reveals Himself thus to faith. The swaddling bands of Ocean are but a figure of those bands which He who made all things took upon Himself, when He became flesh. The whole universe, immense and boundless, forms the garments of the infinite God, who thus reveals Himself.

So we may apply this fourth Division to Himself. He "humbles Himself to behold the things in heaven and in earth." The significance of the number encourages us to believe that He is drawing near to us, that the message He has to give is one of mercy.

But this message tests and humbles man. He

who boasted in his righteousness, who seemed to consider his knowledge all sufficient, is obliged to own his ignorance, weakness, and his unrighteousness. It is divinely done, and done so effectively that the lesson brings Job to his true place for all time. Creation, we may say, is like the clay which the Lord put upon the eyes of the blind man. Like him Job can say, "Now mine eye seeth Thee."

God lays His hand upon His vast creation—the heavens, earth and sea—as though to say He is Master and Lord of all; as though to say to Job, "Canst thou doubt the power of such an One? or His wisdom? Nay, canst thou doubt the goodness of One who sends His rain to render fertile the earth for man's need, or His faithfulness who brings day by day His mercies to His creatures?"

This leads us to ask whether we may not expect a deeper meaning to all these questions as to nature—a moral and spiritual significance in them. Creation is a vast parable, and we fail to gather its lessons if we do not find, as we have already indicated, rich typical truth lying just beneath the surface. We cannot pretend to dogmatize; all that may be said is subject to correction; but we have no hesitation in saying that we should seek to find God's

"Secret meaning in His deeds."

We are encouraged to do this, for has He not said, "He that seeketh findeth?"

But let us take up our subject in an orderly way.

(To be continued.)

S. R.

“THE STAR OF THE MORNING”

From the halls of His glory with infinite splendor
He comes in His love to escort home His bride,
For whom He grudged not the unmeasured surrender
Of all that He had when for her sake He died.

Oh, blest be His Name for the wonderful story :
In fulness of time He came down from on high ;
He laid by His garments and girdings of glory,
Came down as a Man, lone and friendless to die.

He died, and His death is the tale of the ages—
There never was such, and such never can be ;
Eternity ne'er will unfold from its pages
A story like that of His death on the tree.

Now past and for ever, His sufferings are ended—
The road to the cross He most perfectly trod—
In triumph of love He rose up and ascended,
And sat Himself down at the right hand of God.

Yes, past—not forgotten ! Vast hosts shall for ever
His pathway of sorrow delight to review,
And stand, as it were, by the brink of that river
Which His love for His loved ones carried Him through.

And now as the fair lustrous “Star of the Morning,”
That heralds the dawn of the day soon to break,
He comes, in the love of His heart, deep and yearning,
His bride to His home in the heavens to take.

He comes, for this hope can deferred be no longer ;
The ages of waiting are all but gone past ;
He comes in a love deeper, stronger, and fonder
Than anything else in the universe vast.

He comes to call up all His loved saints together ;
 In triumph they'll meet with Himself in the air ;
 Then safe from all sorrow for ever and ever,
 His love and His home and His glories they'll share.

O Bride of the Lamb ! Ye redeemed ones, awaken,
 And rub off the dust of this earth from your eyes ;
 The Star of the Morning's fair radiance is breaking,
 He comes to take you to His home in the skies !

Full-charged with God's wrath are the storm-clouds that gather,
 And spread o'er the earth and its dwellers their pall ;
 But His bride will He take to the home of His Father
 Ere one drop of that judgment shall righteously fall.

A. Stevenson.

THE NATIONAL DISPLACEMENT AND REPLACEMENT OF THE JEW

(Continued from page 194.)

TO the sovereign choice of Jacob to the place of rule, as well as to the displacement of the seed of Abraham, according to the flesh, from the place of national prestige, because of their unfaithfulness, the question is raised, "Is there unrighteousness with God?" "Far be the thought," answers the apostle. The principle of sovereign mercy and the approval of righteousness in man wherever found, is what marks God in all His ways.

The Jew is reminded of that act of the Lord's mercy during the initial stage of Israel's history, when they had committed that awful sin against Jehovah—the sin of the golden calf.

"These be thy gods, O Israel, that brought thee

up out of the land of Egypt . . . To-morrow shall be a feast unto JEHOVAH." Not only had they become idolaters, imitating the worship of the sacred bull of Egypt, but they had dared—and how awful the blasphemy of it—to put that august, that sacred name, the name of Jehovah, upon their idol.

Thus had they forfeited their place as His people, and their right to national existence. But God in His mercy, in response to the intercession of Moses, retreated into His own sovereignty and declared, "I will have mercy upon whom I will have mercy"—mercy shown to them on the confession of their guilt. To this gracious action of God they owed their existence as a nation (Exod. 33: 19).

But how far reaching is this principle of the "golden calf." Witness in our day this thing in all its hideousness set forth in Christian (?) Science. The holy name of God's anointed put upon the vaporings of demons! The awful daring of their apostasy from the fear of God is seen in the putting of the name of Him who is the "Holy and the True" upon their blasphemies and lies:—the name of Him Who is the "Wisdom of God" upon the irrationalism of their foolish verbal mutterings. O my God, have mercy on their darkened souls, and translate them from the power of darkness into the kingdom of the Son of Thy love. Blessed God, blessed Saviour, how good is the light of Thy countenance!

To return: Is God a respecter of persons? Will He refuse mercy to the Gentiles if they repent? Will He reprobate Esau because of his wickedness, and yet condone wickedness in the Jew? Nay, rather, "You only have I known of all the families

of the earth; therefore will I punish you for your iniquity" (Amos 3: 2). How futile in them to murmur against the mercy of God going out to the Gentiles in view of the record of their own history, that they owed to that mercy their national existence.

"So then it is not of him that willeth"—as Isaac might will the blessing to Esau—"Nor of him that runneth"—as Esau might easily outstrip Jacob—"but of God that showeth mercy." Poor Jacob was a fitting object of mercy, and God showed him mercy.

The promise laid down, around which the apostle's closely packed arguments turn, "Not as though the word of God had taken none effect, for they are not all Israel who are of Israel," is that which is constantly kept before us; and in keeping with this the apostle begins to argue up to the hardening of Israel on account of their unbelief: "For *the Scripture* saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth."

May God give to us a deep reverence for "the Scriptures." The majesty of them is seen in that their Giver places them on an equality with Himself: "For *the scripture* saith unto Pharaoh." God had "raised up" Pharaoh, had raised him up on the throne of Egypt that, wicked and hard of heart as he was, he might be the suited vessel through which He might loudly warn the earth—might make His power known, and spread the terror and the glory of His name, thereby to turn men to repentance. But, so far as the record goes, only

one poor sinful woman, though all in Jericho had equal knowledge of God's dealings with Egypt and with His people, heeded the warning and turned to the true God.

"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." —"On whom *He will*." His will is perfect. On whom did he have mercy? On poor weak vacillating Jacob—a suppliant before Him. Whom did He harden? Pharaoh—proud, wicked and defiant. "Who is Jehovah? I know not Jehovah, neither will I let the people of Israel go" (Exod. 5: 2). If the weak and the suppliant receive mercy, and the proud and rebellious are hardened, what about Israel? Is God a respecter of persons? Shall God deal so with Pharaoh and otherwise with Israel, who, in view of their further light are surely as guilty as he?

But if things have been carried through according to His will, "Why doth He yet find fault?" This bold and daring question, which is rooted in "no fear of God," must be settled by the insistence of His sovereign majesty before there can be any further discussion of the question involved. "Nay but, O man, who art thou that repliest against *God*?" Shall the thing formed say to Him that formed it, 'Why had thou made me thus'? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Man in the hand of God, as clay in the hand of the potter! Oh that men would fear Him! But has God "made" men to dishonor? Far be the thought. But "Man being in honor," and without understanding of his "honor"—in forget-

fulness of God and in the abuse of power, is "like unto the beasts that perish.

Having insisted on the sovereign rights of God, the apostle now unfolds the facts in the case of Pharaoh. God had "endured with much long suffering the vessels of wrath fitted to destruction"—"fitted to destruction"—because of centuries of refusal of the light; because of their shameless idolatries and abominable wickedness. God would, in judging Egypt, "show His wrath and make His power known" so that the nations of the earth might know that He is God, and that they might know too the consequences of going on in idolatry and wickedness. Instead of judging Pharaoh and his people at one stroke, He held them under His hand, working wonder after wonder so that His Name, His wrath, and His power might be spread abroad. Egypt's cup was full. The hour of her judgment had come, and God saw to it that no passing spasm of fear which would have left unaffected Pharaoh's eternal destiny, was allowed to thwart His merciful warning to the other nations of the earth; and to this end He hardened Pharaoh's heart (Exod. 4: 21). He smote his heart with judicial hardness in retribution for his pride and wickedness.

But also, "Pharaoh hardened his heart" (Exod. 8: 32), he steeled himself against all conviction in spite of the manifest interposition of divine power which again and again appealed to him, and the effect was "Pharaoh's heart was hardened" God did not harden Pharaoh's heart against true repentance toward Himself, but because the will of Pharaoh had set itself against Jehovah and the re-

ception of His testimony, God would use the very wickedness of man to warn his fellows: "As I live saith the Lord I have no pleasure in the death of him that dieth" (Ezek. 18: 32 and 33: 11). Had not He given the Gentiles over to a reprobate mind because they did not like to retain God in their knowledge"? (Rom. 1: 28). Will He not, in the coming day, give over "to a strong delusion" those who "received not the love of the truth, but had pleasure in unrighteousness?" Why then should we evade the full force of these words. "And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thy hand; *but I will harden his heart, that he shall not let the people go*" (Exod. 4: 21). There is no question here of hardening his heart against repentance towards God. Pharaoh was already a vessel of wrath fitted to destruction—self-fitted by the evil of his ways and the defiant pride of his heart. He had reached

"That mysterious bourne

By which man's path is crossed,

Beyond which, God Himself hath sworn,

That he who goes is lost."

The hardening of his heart was "that he should not let the people go."

The acceptance of present light, as a condition to a further revelation, is laid down by the Lord Himself as recorded in Mark 4: 11, 12: "And He said unto them, Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that seeing they may see and not perceive; and

hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them."

How solemn is this! He refuses to enlighten all who are not "within," Why? Because had they believed Moses and the prophets, had they received present light, they would have received Him; they would have been "within." "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (Jno. 5: 45-47). The blessed Lord will not put dishonor upon the Scriptures, as though they were not sufficient in their testimony to Him. For the word of Jehovah is all in all to Him; not even if it were to turn them to God and bring them the forgiveness of their sins will He dishonor, as though it were insufficient in its testimony, God's revelation of old to them.

Could any ground of judgment be more just to a Jew?—"Moses in whom ye trust" shall be your judge, because "ye believe not his writings." And so, in our own day, the truth of Christianity having been established, it is unbelief that asks for a sign, a miracle, in further testimony to the truth of it.

(To be continued.) G. MACKENZIE.

AFTER DEATH, WHAT?

Fifty pointed Questions for the consideration of those who deny the everlasting and conscious punishment of the finally lost, and the consciousness of *all* while in the disembodied state.

1. What did our Lord mean, when He said not to fear those "who kill the body, and after that have no more that they can do," if the loss of the soul is the same as physical death?

2. A soul which cannot be killed with the body, is it not immortal?

3. Have you noticed that Scripture uses the terms "mortal," "mortality," and "immortality" in relation to the body? (See Rom. 8: 11; 1 Cor. 15: 53.)

4. If a spirit cannot live without a body, how do you account for the existence of God, who "is a Spirit?" (John 4: 24.)

5. What of the angels, who are called "spirits?" (Heb. 1: 7, 14.)

6. How do you account for the prolonged existence of demons, who are wicked and lost spirits? (Luke 8: 27-29; Mark 1: 23-26.)

7. What of the angels that sinned, who are reserved under chains of darkness unto the judgment of the great day? (Jude 6.)

8. How could the people of Sodom and Gomorrah be *suffering* the vengeance of eternal fire, if they were annihilated, or totally unconscious, when destroyed by material fire? (Jude 7.)

10. How could Abraham, Isaac and Jacob be said to "live unto Him," thousands of years after they had died, if death and extinction of being are synonymous? (Luke 20: 38.)

11. Do you not think all who heard the Lord Jesus relate the story of the rich man and Lazarus, would naturally suppose He meant to teach conscious existence after death in happiness or woe? (Luke 16: 19-31.)

12. If it is "only a parable," and represents the changed relations of Jew and Gentile after Christ's rejection, as some teach, why is the great gulf *fixed*?

13. Could you honestly say that they who would pass from Judaism to Christianity, or vice versa, cannot do so?

14. If "eternal does not mean *eternal*," why is it put in contrast with "temporal?"—"The things that are seen are temporal, but the things that are unseen are eternal." (2 Cor. 4: 18.)

15. If there is a stronger word for eternal than that used for eternal or everlasting punishment, why is not the stronger word used for "eternal life," the "eternal Spirit," and the "King eternal?" (Matt. 25: 46; Heb. 9: 14; 1 Tim. 1: 17.)

16. If all the solemn statements as to an undying worm, outer darkness, and a lake of fire are symbols, is it to be supposed that the reality is weaker or less than the figures employed to picture it?

17. If final punishment is extinction, how will it be possible for the judgment of the people of Sodom

to be more tolerable than that of those of Capernaum? or that of Tyre and Sidon, than Bethsaida and Chorazin? (Matt. 11: 21-24.)

18. If Judas is annihilated, what special force can you see in the Lord's words, "It had been good for that man if he had not been born?" (Matt. 26: 24.)

19. In what sense will it be any worse for Judas than for any other lost one, if all are to be annihilated together?

20. If "cast into the lake of fire" results in extinction, how is it that "the beast and the false prophet" are described as alive in it a thousand years after they are cast into it? (Rev. 20: 10.)

21. On the same hypothesis, what force can you see in the words, "Shall be tormented, day and night, forever and ever?" (Rev. 20: 10.)

22. What warrant have you to explain, "Thy throne, O God, is forever and ever," and "He that liveth forever and ever," as meaning eternity, while you limit, "tormented day and night forever and ever," to a brief period?

23. Do you really see any hint or thought of annihilation in the expression, "Wandering stars, to whom is reserved the blackness of darkness forever?" (Jude 13.)

24. Do not the words just quoted at least *seem* to picture the lost as comets or stars out of their orbit, for all eternity away from the Sun of righteousness?

25. Can you logically couple the thought of abiding wrath with annihilation? (John 3: 36.)

26. Could unconscious spirits "desire a better country?" If not, how do you explain Heb. 11: 16?

27. If Paul believed that his soul and spirit would become unconscious at death, what did he mean when he wrote of being "willing rather to be absent from the body, and to be present with the Lord?" (2 Cor. 5: 8.)

28. Could one be *absent* from the body and asleep *in* the body at the same time?

29. What did Peter mean when he wrote: "Knowing that I must shortly put off this my tabernacle?" (2 Pet. 1: 14.)

30. Does it not *imply*, at least, that he would be living apart from his bodily tabernacle?

31. If souls cannot consciously exist out of the body, why are they so pictured in Rev. 6: 9-11?

32. In what sense are some to be beaten with few stripes, and others with many, if all who die in their sins are to be annihilated? (Luke 12: 47, 48.)

33. Is it honest to say, "Death means extinction, or annihilation," in the face of, "She that liveth in pleasure is dead while she liveth?" (1 Tim. 5: 6.)

34. If death means extinction, did Christ become extinct when He died?

35. If so, do you not see that He could not be "that Eternal Life, which was with the Father, and was manifested unto us?" (1 John 1: 2.)

36. Have you observed that the same Greek word which is translated "destroy" in many passages, is translated *lost* in Luke 15: 32?

37. Would you conclude from this that the prodigal had been annihilated while he was in the far country?

38. If not, is it logical—is it true, or false—to maintain that destruction and annihilation are synonymous?

39. Have you observed that in Scripture life and existence are never confounded?

40. If men exist *now*, who "have not the life" (1 John 5: 12), why may they not exist eternally without that life—which is eternal life?

41. Christians are said to "have come to . . . the spirits of just men made perfect" (Heb. 12: 23). In what sense have these spirits been made perfect, if unconscious?

42. It is sometimes said that as no human father would cast his child into material fire, so God will never cast sinners into the fires of hell and let them suffer there forever; but is not this an ignoring of what we see every day?

43. Would you allow one you loved to be afflicted with a painful or loathsome disease if you could hinder it?

44. Does not God permit such afflictions to go on for years?

45. If He permits great anguish in this life as a result of sin, who can say what sin may entail in the world to come?

46. Have you observed that sinful men eagerly accept the teaching that punishment is not eternal,

while holy men have ever received the Bible's teaching as to it?

47. If *annihilation* is the punishment of sin, why did the Lord Jesus speak of "weeping and gnashing of teeth," *following* the being cast into outer darkness? (Matt. 8: 12.)

48. If hell—or rather "*hades*," is merely the grave, why is it put in contrast with heaven in Luke 10: 15?

49. Since the people of all cities of the past have gone down to the grave, in what sense was Capernaum's punishment different from theirs?

50. Caviller! Consider this well: "How shall you escape the damnation of hell?" (Matt. 23: 33).

H. A. I.

THE FATHER'S LOVE

WHAT an astonishing act of love was this for the Father to give the delight of His soul, out of His very bosom, for poor sinners! All tongues must need pause and falter that attempt the expressions of His grace; for expressions here are swallowed up, in that, "God so loved the world, that He gave *His only begotten Son*." So loved them? How did He love them? Ah, here you must excuse the tongues of angels. Which of us would deliver a child, the child of our delights, an only child, to death, for the greatest inheritance in the world? What tender parent can endure parting with such a child? When Hagar was taking her last leave (as she thought) of her Ishmael,

“she went and sat her down over against him, a good way off . . . for she said, ‘Let me not see the death of the child?’ And she sat over against him, and lift up her voice, and wept” (Gen. 21: 16). Though she were none of the best of mothers, nor he the best of children, yet she could not give up her child. Oh, it was hard to part!

What an outcry did David make, even for an Absalom, wishing he had died for him! What a breach has the death of some children made in the hearts of some parents, which will never be closed up in this world? Yet, surely, never did any child lie so close to a parent's heart as Christ to His Father's; and yet He willingly parts with Him, though His only one, the Son of His delights; and that to a death, a cursed death; for sinners, for the worst of sinners. Oh, the admirable love of God to men! Matchless love! A love past finding out! Let all men, therefore, in the matter of their redemption, give equal glory to the Father with the Son (John 5: 23). If the Father had not loved thee, He had never parted with such a Son for thee.

—Selected.

We copy the following from “Our Hope” in warning as to the trend of these times:

A monotheist writer in the *N. Y. Sun* of May 19th asks the question, “Is the great war a world redemption?” and answers it affirmatively in the following blasphemous poem:

“Not pagan, no! Yet hardly Christian—I,
 Who understand not how a God may die.
 But my mere human sight envision can
 A great salvation when Man dies for Man—

"As now he dies—he dies for you, for me ;
 Redeemer he goes forth to set us free
 From condemnation, in unknown ways earned ;
 By him the falling blow aside is turned !

"Not that One Death in ages gone sufficed—
 A thousand-thousand are become the Christ !
 Lo, yonder, in the four years harrowed field,
 The eager sacrifice in blood is sealed !

"The scarred land yields no tree—to make the cross ;
 Yet is man ' lifted up '—to save our loss ;
 For us he dies; and all that we have dreamed
 Of right, of Best, through him shall be redeemed.

"You ask, Shall he upon the Third Day rise
 And show himself again to longing eyes?
 Oh, on the spirit's road to Emman's,
 Ev'n now the vision must be glorious !"

"This monotheistic teaching, the rejection of the Deity of our Lord, the rejection of His atoning death and of His Word, has had the widest acceptance throughout Germany years before the war. It is rationalism of the worst kind. If our nation falls in line with it, God will not spare as in His coming judgments."

It is with reluctance that we put before our readers' eyes such daring *anti-Christian* expressions. But, in variously modified forms, the doctrine of this blasphemer—who thinks himself "Not a pagan, yet hardly Christian"—is being preached to multitudes to suit the popular cravings of these times. Christian, beware ! The father of lies is at work. Have no fellowship with his works, but rather reprove them.

"As it was in the days of Noe . . . 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).

NOTES

Different Rests are spoken of in Scripture which should not be confounded. We might call them (1) The *present* rest of faith, (2) the rest of *submission* to God, and (3) the *eternal* rest. The Christian is now in the position of Abraham—called out of his country—justified by faith, and in favor before God—then a pilgrim in the land to which God had given him *title*, but not possession as yet.

The Present Rest of Faith To every sin-weary, sin-burdened soul, our Lord Jesus opens wide His arms and says, "Come unto Me . . . and I will *give* YOU REST" (Matt. 11: 28). It is the present rest, enjoyed by every soul that believes the record, or testimony, which God has given of His Son: "And this is the testimony, that God hath given us eternal life"—the life which is in His Son, so that "he that hath the Son *hath* the life; and he that hath not the Son hath *not* the life" (1 Jno. 5: 11, 12). To them who have received Him—received Jesus the Word, the Life—"to them gave He power (the right, or title) to become the children of God, even to them that believe on His name" (Jno. 1: 12). All sins forgiven! Justified by God Himself, with title to take our place, even now, as children of God—what joy! This is faith's *present* rest, which our Saviour gives to those that receive Him.

"Thou Holy One of God,
The Father rests in Thee;
And in the savor of that blood
Which speaks to Him for me,
The curse is gone—through Thee I'm blest!
God rests in Thee—in Thee I rest."

The Rest of Submission to God But this rest of faith in Jesus needs the accompaniment of *submission* to Him through the varied circumstances of life's journey. So our Lord adds, "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest to your souls" (Matt. 11: 29). His "yoke" means *submission* to His will, in whatever circumstance He may lead or permit us to be, as He Himself submitted to the Father's will, even to the taking of that terrible cup, as to which He said in Gethsemane, "O my Father, if this cup may not pass from Me, except I drink it, thy will be done" (Matt. 26: 42). In submitting ourselves to the Lord's will, the Holy Spirit delights to pour into the heart those deep realizations of the love of God which bring forth "songs in the night." "We glory in tribulations also," triumphantly exclaimed the apostle in Rom. 5: 3-5, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In this realization of God's love toward us, what comfort, what rest is found!

"The slave of sin and fear,
Thy truth my bondage broke;
My willing spirit loves to bear
Thy light and easy yoke;
The love that fills my grateful breast
Makes duty joy, and labor rest."

The Rest Eternal "There remaineth therefore a rest to the people of God," wrote the apostle in Heb. 4: 9-11, and he exhorts the Hebrew Christians, and us, saying, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief"—as Israel did when in their hearts

they turned back into Egypt, and as some who call themselves Christians turn back to the world. This rest of God, the eternal rest, is typified (as Heb. 4: 4 indicates) by the 7th day of Gen. 2: 1-3. All the six days' work being finished, we read, "God saw everything that He had made, and, behold, it was *very good*," and God "rested from all His work." He "blessed the seventh day, and sanctified it." Note that no mention is made of "an evening and a morning," as on each of the previous six days (Gen. 1: 5, 8, 13, 19, 23, 31), as the 7th day points to that rest of God in eternity, when time shall be no longer reckoned. It is of this the apostle says, "There remaineth therefore a rest to the people of God." It is in view of *this* we are to "run with patience the race that is set before us, looking unto Jesus, the author and finisher of faith," for

"Soon the bright, glorious day,
 The rest of God shall come;
 Sorrow and sin shall pass away,
 And we shall reach our home!
 Then, of the promised land possessed,
 Our souls shall know eternal rest."

THE OVER-SHADOWING IMPORTANCE OF THE DEATH OF CHRIST

LET us observe the special publicity God has given to the last act of our Lord Jesus Christ—to His death upon the cross. He came to Jerusalem to *die*, and would have all men to know it. When He taught the deep things of God, He often spoke to none but His disciples; when He de-

livered His parables, He often addressed only those that followed Him. When He worked His miracles, it was usually but before a few; but when the time came that He should die, He made a public entry into Jerusalem. He drew the attention of rulers, and priests, and elders, and scribes, and Greeks, and Romans to Himself. The most wonderful event that ever happened in this world was about to take place; the eternal Son of God was about to suffer in the stead of sinful men; the great sacrifice for sin was about to be offered up; the great Passover Lamb was about to be slain; the great atonement for the sin of the world was about to be made. He therefore ordered it so that His death was eminently a public death. He overruled things in such a way that the eyes of all should be fixed upon Him; and when He died, He died before a multitude of witnesses.

We can see here one more proof of the unspeakable importance of the death of Christ. Let us treasure up His gracious sayings. Let us strive to walk in the steps of His holy life. Let us prize His intercession. Let us long for His second coming. But let us never forget that the mightiest, the crowning fact in all we know of Jesus Christ in His coming to earth, was His death upon the cross.

From that death flow all our hopes. Without it we should have no basis for our salvation. May we prize that death more and more every year we live; and in all our thoughts about Christ, rejoice in nothing so much as the great fact that *He died for us!*

BISHOP RYLE.

CONSCIENCE AND THE WORD OF GOD

CONSCIENCE is not sufficient to guide man aright. Speaking of his early days, Paul said, "I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth." He had bitterly persecuted those who believed on Jesus, believing he was doing service to God; but when he learned that Jesus was the Son of God, from that moment he became as zealous in serving Him as before he had been in endeavoring to stamp out the religion of the Nazarene from the earth.

The word of God, then, is the only safe guide; to it appeal should be made—not to this or that man's conscience. All sorts of things may be held, and conscience appealed to as vindicating this or that line of conduct; for God alone can truly teach us what right is. Alas, how few care for what *God* has said! For many there might as well be no God, and no revelation from Him at all. He who was, and is, God, who stooped in infinite grace to become a man, has shown, when assaulted by Satan, that the word of God is to be obeyed, no matter what may seem to be gained by disobeying it, or lost by obedience thereto. Neither prospective results nor difficulties can justify a man in going contrary to God's revealed will.

Much has been said of late about conscientious objectors to military service, and various opinions have been expressed as to them. Some would use violence against them—imprison them, disfranchise them, etc.; while there are conscientious objectors who cannot reconcile the slaying of their fellow-men with the teachings of our Lord Jesus Christ—

whose utterances are indeed against these things *for those who claim to be His disciples*. The epistles of Paul and of Peter give definite instruction for the guidance of *Christians* in relation to "the powers that be." In Rom. 13 Paul speaks of the powers as "the ordinance of God," and the authority as "the minister of God, a revenger to execute wrath upon him that doeth evil." Peter writes of "the ordinance of man" (1 Pet. 2: 13), meaning thereby the form of government in whose hands God has entrusted the power for "the punishment of evil-doers, and the praise of them that do well." Here too it is *God* who determines what doing good or doing evil is.

By the hand of Moses God gave to Israel, His earthly people, a code of laws which was to be maintained by their rulers; and punishment was to be inflicted on transgressors, and these laws do not change.

God will, we are told, set up a kingdom which shall never be destroyed, and Israel, restored to their land, chastened and purged by judgment, shall have the law written in their hearts. They will love it and keep it. He who gave the law could if He wished modify or add to it if He thought fit to do so, and did introduce certain changes for the land. When David came to the throne, it was called the throne of Jehovah; but failure soon came, as it always has, and the ten tribes went into captivity, and Judah went to Babylon, the kingdom ceased, and passed away from Israel into the hands of the Gentiles—to Nebuchadnezzar, who had to learn that "the Most High ruleth in the kingdom of men." Yet God is the supreme ruler,

who could and did override the commands of this haughty monarch. God's saints in this day are to *obey*, to *submit* to authorities; they do not share in the rule. To rule is not theirs, save in the home or in the business. The husband rules in the one, the master in the other. In the State they obey, save and only when the State assumes to override God's authority. It is no punishment to deprive a Christian man of the franchise if he never made use of it. To send him to prison, or to hold him up to contempt and ridicule because of following Christ, is either great ignorance or great wickedness. God will deal with that in His own time and way.

Government is founded on righteousness. The Christian is to follow *Christ*. "Grace and truth," not law, "came by Jesus Christ." We, Christians, preach *grace*; our feet are to be shod with the preparation of the gospel of peace; our lives and our testimony are to be in accord with this. We are to honor all men; to fear God; to honor the King. We are to be meek and gentle, showing all meekness unto all men. Poor soldiers the followers of Christ will make in the fearful conflict now raging. *Our* warfare is with unseen foes. Our weapons are not carnal but spiritual. We can boldly say that none can give the Government such help toward the ending of this awful war and the establishment of a righteous peace as does the simple, earnest and obedient Christian who pleads before God for it—with peace in his soul, trusting in God, yet weeping over the misery that sin has brought, he intreats on behalf of the precious souls exposed to danger and to death. Nor that only, but, as com-

manded, prays for those in authority "that we may lead a quiet and peaceable life in all godliness and honesty." When these prayers are answered, the State reaps the benefit, little thinking what they owe to those who have been so occupied.

I will endeavor to show that guidance for believers in Christ and guidance for those in authority are in striking contrast. To the former it is said: "Vengeance is mine, I will repay, saith the Lord. . . . Wherefore if thine enemy hunger, *feed him*; if he thirst, *give him drink*. In so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." To the latter it is given as ministers of God to take vengeance upon evil-doers: "He is the minister of God to thee for good, a revenger to execute wrath upon him that doeth evil." *God's ministers*—would to God this was truly recognized! If it were, there would be a seeking to know His will; a confession of grievous failure would follow; then God may be expected to support His servants in the exercise of the authority He has given to them.

We hear a great deal about the rights of humanity. What about the rights of that glorious Being to whom every human soul must give account? Who can meet Him and stand before His throne? Not one; all are guilty, all have sinned, and come short of the glory of God. He—blessed be His name—has done for us what we could not do for ourselves. He has given His Son, who, in the same wondrous love, offered Himself without spot to God. So God, on account of the death of His Son for us, gives full and free forgiveness to all truly repentant sinners, as Rom. 3 states: "Being

justified *freely* by His grace through the redemption that is in Christ Jesus."

We have been told that it is quite right for Christians to take no part in war, but when conscription becomes law, then we are bound to obey. It is alleged that our responsibility to our Lord and Master is set aside by an authority established by God Himself. We answer that no such authority has ever been given. No saint of God is justified in doing what *as such* he is forbidden to do.

The obedience the Christian is to render to the Civil Power is for the Lord's sake. It is added, "*As free;*" liberty is his; but he must not use that liberty as a cloke for hostility against the civil power. To do that would be very wrong. In Paul's epistle to Titus he says: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men" (Titus 3: 1, 2). In the measure in which we acquire the characteristics described in verse 2, we become worse than useless in scenes of conflict and strife. The works the believer is to be ready to do are works consistent with his duty to God and to his Lord and Master Jesus Christ. What these are the New Testament will instruct the obedient heart. Those in authority, whose it is to rule, may learn from what God in past days gave to His people Israel. This is epitomised by the Lord Jesus thus: "And all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

E. R. WILLS.

THE BOOK OF JOB

(Continued from page 208)

This testimony of Jehovah may be divided into two main parts, marked by Job's response to each.

1. The attributes of God seen in the universe (chaps. 38—40: 5).

2. His control over His creatures (chaps. 40: 6—41: 34).

Each portion has a character peculiar to itself, while both are closely linked together. The first dwells largely upon Jehovah's power, wisdom and goodness as displayed in the works of creation and providence; the second shows His control over those untameable beasts which defy man's power. The entire address is largely in the form of questions. Job had presumed to sit in judgment upon Jehovah and His ways; his competence for this is tested: what does he know? What can he do? Shall the creature—so puny in power, so ignorant, and withal so filled with vain pride,—presume to instruct God as to His duties, to point out to Him His failures, in fact to usurp His prerogatives? The effect upon Job is seen in his two answers: he abases himself and lays his hand upon his mouth, in the first reply. In the second, he makes full confession of his sinful pride, and abhors *himself*, thus preparing the way for the outward recovery and restoration to prosperity.

∴ We may say that the second part of the Lord's address is devoted to the humbling of Job's pride, by setting before him the creatures in which this pride is exhibited, in a typical way. The divine

purpose can be seen throughout, and the effects are most blessed and complete.

Part I is devoted to the unfolding of the divine attributes of power, wisdom and goodness, in contrast to Job's weakness and ignorance. He is constrained to acknowledge his own lack of goodness in his confession—"I am vile." This portion falls into four sections.

1. God's call to Job (ch. 38: 1-3).
2. Questions as to the works of creation (vers. 4-38).
3. The manifestation of His care over His creatures (chs. 38: 39—39: 30).
4. The effect upon Job (ch. 40: 1-5).

1. God's Call to Job.

Out of that whirlwind, or golden storm-cloud (ch. 37: 22), Jehovah replies to the vain questionings and lamentations of Job. It is sufficient to notice that it is not a reply to Elihu, which effectually disposes of the thought that the darkening of counsel was by him. Elihu had been God's spokesman, leading up to the divine manifestation which is now upon us. As Elihu had addressed Job throughout, so Jehovah follows up the words of His servant. "My desire is that the Almighty would answer me," was Job's closing word (ch. 31: 35). He is now to have his wish granted; but how different the effect! "As a prince would I go near unto Him" (ver. 37), he had declared. "I am vile" is what he has to say when he hears His voice. Jehovah asks, "Who is this that darkeneth counsel," that hides the purposes of God and the truth, "by words with-

out knowledge?" Job had poured out a flood of words—lamentations, protestations, accusations. There was much that was true and excellent, but all was vitiated, so far as God's purposes were concerned, by the exaltation of his own righteousness at the expense of Jehovah's. Instead of light, the clear flame of divine truth, all was a lurid smoke-cloud of unbelief which darkened the sun in the heavens. Who is this? Is it some divine being, Jehovah's equal, who was calling in question the other's acts? Was it some mighty angel, gifted with heavenly wisdom, that dared lay a charge against his Maker? No, it was a man, frail, ignorant, sinful. The Lord's question turns Job's thought from all his fancied wrongs to himself. The psalmist, as he beholds the heavenly creation (Ps. 8), asks, "What is man?" Abraham, in God's presence, had declared he was but "dust and ashes" (Gen. 18: 27). Paul closes the opposer's mouth by asking, "Nay but, O man, who art thou, that repliest against God?" (Rom. 9: 20). Man—the finite, fallible, fallen creature—shall he be more just than his Maker?

This is God's question to all the vain words of men. They may be the cries of fancied wrong, or the empty attempts of human reason to explain the condition of the world about us, and of the human family in particular; but whatever form they take, they do but darken true wisdom. Over the doorway to all libraries, filled with volumes of human science, history and philosophy, wilfully or ignorantly excluding the revelation of God, may be written this divine question.

And yet Jehovah is not seeking to crush Job, but

rather to bring him to a true knowledge of himself and of God. Let him gird up his loins like a man. God will not ask questions which a man cannot understand. If his loins are "girt about with truth," he can answer—as indeed he does—these questions. The very fact that Jehovah thus addresses Job shows His purposes of mercy for him. His appeal is to reason, and thus to conscience. He leads Job through the vast, and yet familiar, scenes of creation. Can he solve one of ten thousand of its riddles? Can he open the hidden secrets of nature? If not, why does he attempt to declare God's counsels, and intrude into the purposes of One who giveth not account to any of His matters; of whom the worshiping apostle declares, "How unsearchable are His judgments, and His ways past finding out!" (Rom. 11: 33).

2. *Questions as to the Works of Creation*
(chap. 38: 4-38).

We come now to these questions as to God's creation, which give us a complete cycle of divine truth as exhibited in His works, fittingly grouped in seven parts.

- (1) The foundations of the earth (vers. 4-7).
- (2) The bounds of the sea (vers. 8-11).
- (3) Day and night (vers. 12-15).
- (4) Unknown depths (vers. 16-21).
- (5) The elements (vers. 22-30).
- (6) The heavenly bodies (vers. 31-33).
- (7) The clouds and their control (vers. 34-38).

There is in one sense a simplicity in these questions that might lead to ready, though superficial,

answers. We can imagine the youthful college student, with a smattering of geology, physical geography and astronomy, sitting down with complacency to such an "examination paper."

And yet let not modern science proclaim its ability to answer as Job could not. Advancement in outward knowledge there has been; discoveries of great laws and principles of nature; but can the scientist of the present day give more true and satisfying replies to these divine questions than could the patriarch of old? What after all is human knowledge but a knowledge, as Socrates said, of our ignorance? Job's own noble words (chap. 28) show that he had glimpses of this great fact, when for the moment he was at leisure from his own troubles. What is the key to all these questions? It is *God*, the true knowledge of Himself. Knowing Him, we know the Author and Source of all knowledge. Leave Him out of account, and the sum of all science is a blank wall, beyond which still lies the hidden truth.

(1) Jehovah begins with the earth, the abode of man. Does Job know the history of his own dwelling place? Where was he when the great Architect laid its foundations, sunk, not in the shifting sands, or upon the lasting rock, but in the empty space of apparent nothingness?

"When hung amid the empty space,
The earth was balanced well."

Present day knowledge can talk learnedly of nebulae and the solar system, of attraction and the laws of gravitation, and explain that the reciprocal action of these laws has given the earth its form

and stable relation with heavenly bodies. It can explain that by the laws of cohesion and of chemical affinity the particles of the earth cleave together.

But law means a Law-giver. Who has established these laws? How do they act unfailingly? Revelation, and that alone, gives the answer—"By Him all things consist" (Col. 1: 17). Where was Job, where was man, when the Lord established and set in motion these laws and principles? The form of the question met Job's knowledge at that time; it equally meets man's advanced knowledge at the present. Indeed, its form was calculated to lead on his thought to wider fields of truth.

Who, Jehovah further asks, has laid down the measures of this great fabric and set His line upon it? The question suggests the possibility of another Presence, of One who was associated with Him, was His agent in laying down and carrying out the whole vast plan. Who was this? "The Lord possessed Me in the beginning of His way, before His works of old . . . Before the mountains were settled, before the hills was I brought forth" (Prov. 8: 22, 25). Or in the language of the New Testament, "All things were made (came into being, *εγενετο*) by Him" (Jno. 1: 3). Here was a truth more wondrous even than creation; it tells of the divine Associate who, while putting into being His Father's plans, and delighting in them, had His eyes upon other objects: "My delights were with the sons of men." God in nature, as in all else, is ever saying: "This is My Beloved Son, in whom I am well pleased; hear ye Him."

The corner stone, the foundation of the earth, who laid it? Where is it? What is the basic law of

physics or of chemistry? Does science know now, any more than Job did then? Atoms, ions, are grouped together, clasped and unclasped, as other great laws are brought to bear upon them. Where is the foundation law? "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11). To be brought to God, to know Him, is the object of all facts, and nature is only in harmony with the great mediatorial law when it thus leads us to Himself. Only as seen thus do we hear the morning stars sing together. Only thus do the sons of God shout aloud for joy.

Most beautiful are these words describing the joy accompanying the establishment of the first creation. All nature was in harmony, and the heavens declared His glory.

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

If discord has come in it is not in any failure on His part to uphold all things by the word of His power. So too the heavenly intelligences, "the principalities and powers in the heavenly places," shouted in exultant joy as the marvelous panorama of nature opened out before them.

Who can limit the beauty of this wondrous creation? Our limited senses grasp some of its perfections; but their interlacing one with another, their heights and depths, who can fathom? Who can say, were we as keen of sight and hearing as those "ethereal virtues," but that we too might catch "the music of the spheres?" If light and heat and sound are vibrations, who shall say that color has

not a music all its own, that music has not a fragrance answering to the sweet melody?

How easily we pass beyond our finite knowledge! Even of this wondrous first creation we are profoundly ignorant. What we know but makes us realize the vast ocean of what we do not know. The light we have exposes the intensity of the surrounding darkness.

But this stable earth, with its unknown or partially known laws, is but the ante-chamber of God's moral universe. The physical is typical of the moral and the spiritual. Laws of gravitation, of numerical proportion and chemical properties are types of deeper things. That two and two make four, always and everywhere, declares the unvarying righteousness of Him who has established that basic fact. Combustion, in all its various stages, is a reminder of that all-devouring holiness of "our God," who is "a consuming fire." As we dwell upon these attributes of God's moral universe, we must again be overwhelmed not only with the sense of our ignorance, but of our unlikeness to His established order.

If we pass on in thought to the new creation, how grand, varied and infinitely perfect is all that passes before us. The stable earth, with its great laws, is a shadow of that new earth wherein dwelleth righteousness—of that new abode of truth and love into which sin can never come. God hath revealed to us these things by His Spirit; but "we know in part," and that knowledge will produce in us true humility, breathing forth its worship and praise.

For, blessed be God, He has given us to know Himself in the person of His beloved Son. This

is life eternal, which links us with the coming glories which shall never fade. Can we not in fuller, higher way, join in the melody of the "sons of the morning"—for we are children of the day—and shout aloud with and beyond "the sons of God?"

No need to ask those whose eyes and hearts have thus been opened what part *they* have contributed to all this greatness, goodness and love. We hide our faces, and ascribe all the glory unto the Lamb.

Such in some feeble measure is the great truth involved in Jehovah's first question. When that question shall have been fully answered as to man and as to God, we can join in the language of the Psalm :

"Praise ye Jehovah.

Praise ye Jehovah from the heavens;

Praise Him in the heights.

Praise ye Him, all His angels:

Praise ye Him, all His hosts.

Praise ye Him, sun and moon:

Praise Him, all ye stars of light" (Ps. 148).

"And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5: 13).

(2) Jehovah passes from the earth to "that great and wide sea," which is described not in its original creation, as part of the heavens and the earth, but as gushing forth from its mother's womb. It covered the whole face of the world, and "darkness was upon the face of the deep." Left to itself it

would have enveloped all; but its Maker was its Master, and set bounds to it, breaking as it were into the great mountain chains and forming a place barred and closed to all egress. Its storms and fury in His almighty hands are but the wailings of a new born babe; He wraps it in the swaddling clothes of clouds and thick darkness, and hushes it to rest.

"The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Ps. 93: 3, 4).

Thus at the beginning, and again when in judgment He permitted it to engulf the earth, God has restrained this restless mighty ocean. Man gazes upon it with awe, but cannot control its power. His "thousand fleets sweep over it in vain;" he "marks the earth with ruin," but his control stops with the shore.

How fittingly does this mighty ocean teach man his helplessness and ignorance! What secrets do its hidden depths hold! God alone has controlled it; His word holds back its proud waves.

So too in the ocean of evil—the pride of Satan which burst forth in rebellion against God, when the angels kept not their first estate—God's restraining hand holds all in check. The wicked, like the foaming sea, seem to rise higher and higher in their violence and pride, but God says to them, "Hitherto shalt thou come, but no further." Thus His restraining power over evil is seen. As Job witnessed iniquity seemingly triumphant, as he looked into the dark surging of his own self-willed

heart, he might well have been appalled; who but God can control evil?

We look forward to the time when this control shall be absolute in that new heavens and new earth, when "there shall be no more sea." In anticipation of that day, when evil shall be banished to its eternal abode away from God's redeemed creation, we can own Him as supreme alone.

(To be continued.)

S. R.

HEAR, THINK, SPEAK, WORK, WORSHIP

I LOVE to *hear* of Jesus,
 Whose quenchless, deathless love
 Brought Him from highest glory—
 The Father's home above.
 In grace and boundless goodness
 He left yon world of bliss,
 And came, God's Lamb, to suffer
 For a guilty world like this.

I love to *think* of Jesus,
 The Holy and Divine,
 Who died between yon culprits
 To win this soul of mine.
 He paid the utmost farthing
 Of my augmented debt—
 That love supreme, unfathomed,
 I never can forget.

I love to *speak* of Jesus,
 To pilgrims on their way—
 Saved from the hell of darkness
 That once before them lay;

And of the glorious heaven
 That sinners will possess
 If they receive the Saviour,
 And Him as Lord confess.

I love to *work* for Jesus
 On earth's dark fields of time;
 His service is so precious—
 Most noble and sublime.
 'Tis work that stands forever;
 Why then should I not toil?
 When He rewards His servants,
 Each act will be on file.

But let me not be prompted
 To work for the reward;
 I would not toil for garlands,
 But only for my Lord.
 'Tis love—pure love to Jesus—
 That keeps me plodding on;
 So in His strength I'll labor
 Until the day is gone.

And then it will be *worship*,
 Unhindered, full and sweet;
 I'll cast my crown before Him,
 I'll cast it at His feet.
 In accents loud, unending,
 I'll join to sing the song
 With all the saints in glory,
 Uncounted millions strong.

C. C. CROWSTON.

JUSTIFICATION

BY FAITH—BY WORKS

JUSTIFICATION by faith—the cardinal truth recovered at the Reformation through the instrumentality of Luther—must be known if the conscience is to be at rest in the presence of God, and the heart know the blessedness of being brought to God.

Job's question, "How should man be justified before God?"—which had for long remained unanswered—is righteously settled and answered in the epistle to the Romans. An infinite distance lay between a thrice holy God and the lost sinner, and the law, holy, just and good, could only condemn, and by no means clear the guilty. For centuries God gave man every opportunity to prove himself worthy of eternal life, but after a long time of testing under law, man was no nearer God than at the beginning; indeed we have only to read the first two chapters of Romans to see how incapable man was to produce a righteousness acceptable to God; but, on the contrary, proved himself as under the power of sin. Job realized the need of a mediator—the need of one great enough to place one hand upon the divine throne, and the other upon the condemned sinner, and reconcile him to God. "Neither is there any daysman," says Job, "betwixt us, that might lay his hand upon us both" (Job 9: 33).

But God *has* found a daysman in the person of the Lord Jesus Christ; and through His death and

resurrection, a righteous ground has been found for God's dealings *in grace* with repenting sinners. Through Christ, God can be just and yet justify the one who, acknowledging his sins, believes in Jesus.

That justification is more than forgiveness, a simple illustration will help us to understand:

A prisoner is before judge and jury. Witnesses are called, and his guilt is fully demonstrated. The jury hands in their finding, "GUILTY," and the judge forthwith gives his verdict, sentencing the prisoner. Through the influence of friends, however, a petition is forwarded to the highest authority of the country, with the result that full *pardon* is granted.

The prisoner, thus pardoned, is liberated. But is he justified? Nay! he leaves the jail a forgiven transgressor, but all the courts of the world could not *justify* him! The stigma of his crime rests upon him while life lasts. But if another bears for him the full sentence, or pays his debt in full, then he goes out completely freed—justified. Now God would have a people before Him in full liberty and without blame, so that, manifestly, something more is needed than forgiveness.

It may help us to see, that in every recorded preaching by the disciples in the Acts, forgiveness of sins is the theme, while Paul in his preaching added the truth of "justification." (See Acts 13: 38, 39.)

Keeping before us the fact that Paul received his commission from a glorified Christ, it will be readily seen that the last three verses of the 4th chapter of Romans are immensely important.

Justification by blood.

Here we have the *ground*, or righteous basis, of justification stated. God has set forth a propitiatory—Christ, made a mercy-seat by the shedding of His blood, for faith to draw near to God. This refers doubtless to the great day of atonement, when the foundation of God's relationship with Israel was laid for that year, but *we* have a risen Christ, as it is plainly declared in Rom. 4: 25, "Who was delivered for our offences, and was raised again for our justification." Christ delivered to death for our offences shows God's *righteousness* in clearing the guilty. It explains also how He could deal in grace with those who trusted in Him in Old Testament times (see Rom. 3: 25, 26). His forbearance as to their sins was in view of a work yet to be accomplished—a work to which *we look back*.

Justification by faith.

This was no new principle, as the apostle proves in Rom., chap. 4, taking the case of Abraham to show how completely it was apart from works of the law—Abraham being justified *before the law was given*.

James, in his epistle (chap. 2: 21), cites Abraham to prove that a man is justified *by works!* Is there then a contradiction? If not, why the difference?

First let it be clearly seen that Paul is speaking of justification *before God*, He can discern faith; we cannot; therefore we find in Rom., chap. 4, that in speaking of Abraham's faith, it is linked with an entirely different incident than that to which James refers.

When was Abraham justified before God? Gen. 15: 5, 6 is the answer. "And he (Abram) believed in the Lord, and He counted it to him for righteousness." God made an unconditional promise to Abram, and he believed God implicitly: and God justified, or accounted Abram righteous, on account of his faith. So with the believer to-day; the reception of God's testimony in the gospel, that He who died for our sins has been raised from the dead, links the soul with Christ where He is, beyond the reach of death and judgment, so that the full penalty of God's judgment having been borne, the believer is justified in Christ *risen*. Here, there can be no imputation of guilt; the soul is free, and God has become the justifier (Rom. 8: 30). *God* imputes righteousness to the believer in Christ who is risen, so that the standing of the believer is unassailable.

Justification of life.

This expression, it will be noticed, occurs in the second part of the epistle (chaps. 5-12) and is connected with headship. Adam being presented as head of his race, constituted sinners by his disobedience. Christ is head of a *new* race, constituted righteous by *His* obedience—obedience unto death.

Right to live we had not; on account of sin death passed upon all men. But since the death-penalty has been met by Christ, and He has become head of a new creation, every believer has changed headship, and the life now possessed is life in resurrection with Christ. Brought into new creation, the believer's life is unassailable; no guilt can ever be attached to it.

Justification by works.

This phase of justification cannot be too strongly insisted upon in these days of so much empty profession; the truth pressed by James is no less important than that presented by Paul.

Wherein then lies the difference of view-point? James is writing of *justification before men*, hence in speaking of Abraham he refers to the time when in obedience to the command of God, the patriarch took Isaac his son and bound him upon the altar. Hebrews 11: 19 links with it Abraham's faith in God as the God of resurrection, His faith had fully trusted God for the fulfilment of His promises, and that faith was evidenced by his act in offering up his son. So "faith wrought with his works, and by works was faith made perfect" (James 2: 22).

The two go together, and where there is the reality of divine life it must be evidenced by a consistent godly life and obedience to God. Men do not gather grapes of thorns or figs of thistles; a tree is known by its fruits, so that where the confession of Christ's name is made, the word of James applies, "I will show thee my faith by my works."

Faith justifies before God.

Works justifies before men.

J. W. H. N.

THE difference between learning sin in God's presence, and by falling into it is very great. One may feel sin very deeply, because one has committed it, but *this* never gives one God's sense of what sin is. The cross of Christ is the measure of sin in the sight of God.

GOD'S SALVATION AND APPROPRIATING FAITH

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord. . . And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Num. 21: 7, 8).

THE sting of fiery serpents in the wilderness foreshadows the effect of sin upon the conscience; and the brazen serpent raised up in the sight of the bitten Israelites typifies Christ upon the cross, made sin for us (Jno. 3: 14, 15). As by looking to the upraised serpent on the pole the bitten Israelites were healed, so by looking in faith to Christ lifted up on the cross, the conscience finds peace and rest, the curse that was upon us being removed by Christ our substitute.

Those that did not look to the brazen serpent were doomed to death; so are all those who will not look to Christ by faith. The *death of Christ* is truly the meritorious cause for the remission of sins, but *faith* is the instrument that appropriates it—like the hand that stretches out to receive the gift tendered. Thus while Christ's shed blood is the *ground* of salvation, faith is the *means* by which it is appropriated. As Christ's sacrifice is of absolute necessity, so is faith in its place. The death of Christ saves the sinner only when received by faith.

But, alas, we see sinners either not at all touched by the sense of their sins (like those that need no physician), or if they be stung and wounded by a sense of guilt, endeavor to make themselves whole

with the performance of some little duties, or promises of reformation. Miserable comforters are they all; deceptive means which Satan employs to hide the soul's utter ruin and God's wondrous salvation.

ANSWERS TO CORRESPONDENTS

QUES. 14.—Is it correct, and according to Scripture, to pray to the Holy Spirit?

ANS.—We have no precedent, or example, of it in Scripture.—Why? We *suggest* the following: The Holy Spirit is with and in the saints here (Jno. 14: 16, 17), and it is *He* who inclines and guides our minds and hearts in what is according to God (Rom. 8: 26; Jude 20). He guides and points us, not to Himself, but to Christ and the Father (Jno. 16: 13-15); *He* produces and helps in our souls these petitions and longings according to God (Rom. 8: 27, 28).

QUES. 15.—Does “the day of the Lord” include the time or period of “the Great Tribulation” and the Millennium?

ANS.—In considering every passage where “the day of the Lord” is found in Scripture (see Cruden's Concordance under “Day”—“*day of the Lord*”), it will be seen that they refer to times of judgment, when the Lord shall deal (1) with His people Israel, returned to their land; (2) with the nations of the earth, to deliver it from “the bondage of corruption;” and (3) to establish His kingdom in righteousness, with Israel as the centre of blessing. For (1) see Isa., chaps. 3 and 4; Zech. 12: 9-14; Rom. 9: 27-29, etc. For (2) see Ps. 2; Isa. 34: 1-4; Rev. 19: 19-21, etc. For (3) see Ps. 110; Isa. 11; Rom. 11: 25-29, etc.

In 2 Pet. 3: 10 “the day of the Lord” is applied to the dissolution of the heavens and earth that now are (the atmospheric heavens, no doubt, as in Gen. 1: 6-8), and recast them into the new and permanent earth and heavens.

The millennial kingdom therefore hardly comes under the designation of “the day of the Lord.”

NOTES

SOLOMON'S prayer at the dedication of the temple (2 Chron. chap. 6), and God's answer to it (chap. 7: 12: 14), embrace subjects which justly apply to present conditions among "Christian nations" in our day.

The king, kneeling before God in the presence of the people, presents petitions in their behalf. Of national sins and perversity he says: "If thy people Israel be put to the worse before the enemy because they have sinned against Thee"; or,

"When the heaven is shut up, and there is no rain, because they have sinned against Thee"; or,

"If there be dearth in the land, if there be pestilence," etc., to all of which God answers:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I forgive their sin, and will heal their land" (chap. 7: 14). Of such deliverances, on these conditions, we have many records. (See Judges 3: 6, 9, 12-15; chap. 4; chap. 6; 1 Sam. 12: 9-11, etc.) These are principles in God's governmental dealings with nations and men which apply at all times.

It may be objected that Christians are on a different basis than was Israel. True, as to the individual Christian's relation to God; but, in God's government, "Christian nations" are on much the same ground as was Israel. Since the rejection of Christ by the Jews, Christianity replaces Judaism as the vessel of God's testimony upon earth, and is blessed or disciplined accordingly. As God disciplined Israel for unfaithfulness to their calling,

and at length cast them off for their rejection of Christ, bringing in Gentiles in their place of privilege and blessing, He has also disciplined Christendom at various times, and threatens to cut it off if it turn away from Christ and the truth connected with His name. (See Rom. 11: 13-25.)

It should be plain to every sober mind that Christendom as we see it to-day is a degenerate Christianity. Damnable heresies have been brought into it, as leaven in the parable of Matt. 13; Satanic influences, like the birds in the mustard tree, have found shelter therein, until it has become "a great house," wherein are found vessels, "some to honor and some to dishonor," from which they who fear God must separate. For Protestantism—a bulwark for truth at the beginning—protests no longer; it is fallen, and in it Christ's person is assailed, atonement by His precious death is denied, and infidelity, under the guise of "higher criticism," has filled many of its pulpits.

And may we not say that for these things God has delivered Christendom to the fearful condition in which it has been plunged for the past four years? Does not God call aloud to repentance before cutting it off for its apostasy?

What remains in this condition of things? In the midst of it all God hears still "them that fear the Lord"; and He gives us examples of such confessions as delight His ear, and of effectual pleadings, in Dan. 9: 3-21; James 5: 17, 18; Isa. 37: 1-8, etc., etc. The Lord grant that this spirit of confession and intercession may yet rest upon them that fear His name and trust in His grace.

“WHAT MEAN YE BY THIS SERVICE?”

NOTES OF AN ADDRESS BY H. A. IRONSIDE

(Read prayerfully Exodus 12: 1-28; 1 Cor. 5: 7, 8; 11: 23-34.)

“And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped” (Ex. 12: 26, 27).

THE Lord's thoughtful care for the dawning intelligence of the children in the families of His people of old is strikingly brought out in these verses. The Passover was the yearly reminder of His divine interference when their fathers were slaves in Egypt, and it brought before them, year after year, the great truth of redemption by blood. It was to be expected that the generation growing up would look on with wonder as the various parts of the Passover ritual were carefully carried out by their elders. The question would naturally spring to young lips, again and again, “What mean ye by this service?” and the parents were to answer in accordance with the testimony of the Lord.

The last Passover feast that God ever recognized was that celebrated by Jesus Himself with His disciples in the guest-chamber at Jerusalem. The typical Passover came to an end that night; but, on the same evening, He instituted the great central ordinance of Christianity—the Lord's Supper, as the memorial of His mighty love and infinite sacrifice. Directions for the keeping of this feast are given in the New Testament; and older be-

lievers who have gone on in the ways of the Lord, should be able to give a scriptural reason for everything connected with the observance of the "breaking of bread" in remembrance of the Lord Jesus Christ. For now, as of old, children of believers should ask, "What mean ye by this service?" And as babes in Christ are born into the family of God, and brought out of the world into association with His separated people, they should know the why and the wherefore of each detail which their eyes behold in connection with this divine institution.

It is my desire, therefore, to answer as simply as possible some of these questions, having in mind, not well-instructed and mature saints, but the youngest of God's children who desire to walk in obedience to His word.

(1) Perhaps one of the first questions that will be asked is, "Why observe this feast so frequently when, in many places in Christendom, it is but at rare intervals that what is called 'the communion' is celebrated?" For answer we reply that we have in Scripture no distinct command, as in the case of the Passover, regarding the particular times this feast is to be observed. The Passover was to be celebrated once a year, but when the Lord instituted the Supper He implied much more frequent observance when He said, "For as oft as ye do this, do it in remembrance of Me." Surely it is the Lord's desire that His people should *often* show His death in this way, calling to mind frequently His love and sacrifice for them. In the earliest days of the Church's history, the Christians broke bread daily, but after the first days of transition, and the new dispensation was fully established, we get the

scriptural example in Acts 20: 7: "Upon the *first day* of the week, *when the disciples came together to break bread,*" etc. It is well-known that this was the recognized custom in apostolic days. This is not a *command*, but a word from the Lord, and He has said, "If a man love Me, he will keep my words." A devoted heart does not ask, "How seldom can I do this and yet have the Lord's approval?" but, "What does His word show to have been the apostolic order in early days?" The Book answers, "On the first day of the week." On that day, therefore, we delight to come together to remember Him.

(2) Perhaps someone may ask, "Why is there no special person, as a clergyman, to dispense the bread and wine, and take charge of the service as in the denominations generally?" We answer, Because we cannot find anything like this in the Book. There is no intimation in the Acts or in any of the Epistles of any such officer in the early Church. Believers came together as brethren. The Lord Himself has said, "Where two or three are gathered together in my name there am I in the midst." Faith laid hold of that and recognized His presence. He, the Head of the assembly, is to-day as true to His word as in the early days. Wherever two or three are found scripturally gathered, He is in the midst; and the Holy Spirit delights to lead out the hearts of His people in their remembrance of their Lord. In that upper room, when the Lord took the bread and the cup, having given thanks He gave them to His disciples to pass them among themselves (Luke 22: 17). Christ is personally now in heaven. Mystically, Christ embraces the Lord and the mem-

bers of His body here on earth. As He, the Head, blessed and gave to His disciples, so He may use any member of His body to do the same. Any brother going to the table to give thanks and to break the loaf or pass the cup is used as hands and lips for the Lord Himself. There is no officialism required, the simpler the better. It is Christ with whom we desire to be occupied; and he who goes to the table does so as acting under Him. If anything—any ordination or official position—were necessary, the word of God would have indicated it; but for this we search its pages in vain. "One is your master, even Christ, and *all ye are brethren.*"

(3) "Why do you have ~~one~~ *unbroken* loaf upon the table as the feast begins, and break it afterwards?" Because the one loaf pictures the precious body of our Lord Jesus Christ in its entirety, and the breaking signifies His death. Also we are told, "We being many are one bread" (literally, "one loaf"), "for we are all partakers of that one loaf" (1 Cor. 10: 17). To cut the bread into small pieces is to lose sight of this striking symbolism.

As it is passed from one to the other, after having been blessed and broken, each again breaks for himself, thus indicating his communion in the body of Christ.

(4) "Why is wine used, and why do all drink of it?" The cup contains the fruit of the vine. It speaks of the precious blood of Christ, the price of our redemption. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" As the clusters of grapes are crushed and give forth "the blood of the grape," so Christ endured the judgment of God for our sins, and His

precious, atoning blood was shed for our salvation. In sweet and solemn silence, with grateful hearts, we drink of the cup which reminds us of the mighty cost of our redemption.

(5) "Why is not this holy feast open for every one? Why such care to see that only those who know what it is to be saved, and are known to lead godly lives, partake at this feast?" Because the Lord must be sanctified in them that draw nigh to Him. This sacred observance is for those who have a common interest in the death of Christ, and have been saved by His blood. Even of the Pass-over the command was, "*There shall no stranger eat thereof*" (Ex. 12: 43). In 1 Cor. 5: 9-11 we are distinctly directed to walk in a path of separation from the world and from evil-doers. Of some we are told, "With such an one, no, not to eat." This clearly includes the Lord's supper, and shows us the importance of care as to those who partake at the Lord's table. Again in 1 Cor. 6 (read the entire chapter), and 2 Cor. 6: 11-18, we have impressed upon us the importance of walking apart from the world if we are to have fellowship with God. And while it is true that each individual is responsible to "examine himself" in the fear of the Lord before sitting at His table, there is also grave responsibility resting upon the assembly to maintain a holy fellowship.

(6) "Why is there no previously arranged program as to the order of this service—the hymns to be sung, prayers to be offered, and ministry of the Word? Is not time wasted in silence which might be occupied in teaching or expounding the Scriptures?" It is important, first of all, to understand that the

object of this meeting is not for prayer, or ministry, or hymn-singing, or mutual enjoyment. We come together to joy before the Lord, and to offer Him the worship of our hearts, while remembering what He passed through for us. What a great privilege it is to look as it were upon His face! What reverence should pervade our spirits. Surely there should be no lightness of behavior, no frivolity, no worldly joviality manifested as we came together. Instead of coming to listen to preaching, our one desire should be to commune with Him, while gratitude and worship fill our hearts as we recall His agony once endured on the cross for us, and now behold His glorious countenance. And at such times the Holy Spirit delights to move our hearts in unison with hymns of praise, making melody to the Lord. Formalism is out of place there, and if any speak it should be to the praise of His name, the edification of the saints, or instruction by the Word to give better understanding and apprehension of our Lord's Person or work. None would have the effrontery to set Christ aside, as it were, by taking the place of a preacher at such a time.

When we thus come together before the Lord, we will realize how we ought to behave in the house of God, for the Spirit is there to guide His obedient people. We should keep before our souls the object for which we gather, and any brother would be decidedly out of place who at such a time sought to occupy us with lengthy expositions of Scripture, or exhortations as to conduct which have no bearing on the object for which we come together. The sense of the Lord's presence will put

a check upon the flesh, and any participating, either in the giving out of hymns, or in leading the assembly in praise, thanksgiving, or reading a portion of the Word, should realize his responsibility to be guided by the Spirit, and with a view to edification—not simply to give expression to personal feeling. If there be periods of silence, it will be no wasted time as we all sit with adoring hearts before Him whom we have come to meet.

In closing, let me press upon *all* the importance of being present *on time*, that there may be no distraction in the meeting. If there be conscientious care as to this, the precious results will soon be manifest. It is a pitiful commentary on the state of many believers that they can be sharply on time every week day morning at their places of business or employment, and yet be among the stragglers on the first day of the week, when the hour set is much later than that at which they frequently go to business. In Luke 22 : 14 we read, "*When the hour was come, Jesus sat down, and the twelve apostles with Him.*" Let us not dishonor our Lord by late straggling in, as if it were of no consequence.

"The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came JESUS and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed them his hands and his side" (Jno. 20 : 19, 20).

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

“Where Two or Three”

(John 4 : 21-23 ; Matt. 18 : 20.)

NOT Gerizim, nor Zion's mount,
Nor temple made with hands:
The God of grace a dwelling-place
More glorious demands—
A temple built of living stones
From all earth's barren lands.

In love “made nigh,” the Lord's redeemed,
Of every clime and race,
Can offer now, in worship true,
Before the Father's face
The sacrifice of praise, from hearts
That know the Father's grace.

Where loving heart and rev'rent hand
Our paschal feast prepare,
His grace makes e'en the humblest room
The Father's house of prayer;
For, gathered to His name beloved,
The Lord Himself is there.

His promise to the two or three
Doth blessedly abide;
And while our souls adoring see
The piercéd hands and side,
The Spirit all pervading doth
Our hearts in worship guide.

The twos and threes, in light divine,
By sovereign grace made meet,
As members of one body now,
And as in Christ complete,
The first-fruits of eternal praise,
Now offer at His feet.

Within the veil—where Light and Love
Their glories full unfold—

Our hearts adoring bow before
 The Mercy-seat of gold,
 And in communion sweet, divine,
 Th' atoning blood behold.

Behold the stricken Lamb of God—
 Ordained ere time began,
 By love's obedience to fulfil
 Redemption's purposed plan—
 A rebel world to reconcile,
 Salvation bring to man;

From death and darkness' power redeem,
 And bring to God in light;
 From paths of sin and sorrow save,
 To walk with Him in white,
 And share the glories He hath won,
 In glory's highest height.

Ah! well may we "remember" Him
 With hearts that overflow,
 Who bore our judgment unto death,
 The uttermost of woe;
 Endured God's righteous wrath that we
 The Father's love might know.

Oh living Well in arid waste—
 Where saved and Saviour meet!
 Where love's redeemed, in blest commune,
 In love's divine retreat,
 Foretaste the joy of heaven now
 In earth's "remembrance" sweet.

"Until He come," His blood-bought Bride
 For glory's courts to claim,
 Oh, let us all, in word and way,
 His grace, His praise proclaim;
 And till His face with joy we see
 We'll "gather to His Name."

THE BOOK OF JOB

(Continued from page 244)

(3) The earth and sea include the two great material factors before man's eyes. Jehovah passes next to the great recurring features of nature, as seen in the day and night. Has Job ever, since the beginning of his life, commanded a single morning to appear, or caused the dawn to know the place of its appearing? With all his supposed knowledge and power, man cannot command the forces of nature to do his bidding. Day by day the light appears in its appointed place, flooding the earth with light from which the guilty flee. Evening falls, and no word of man can arrest or quicken this constant action. Only One gave His command at the beginning, "Let there be light," and since that time evening and morning have known their appointed time and place. Joshua, speaking in the word of the Lord, can arrest the course of the day, and the prophet gives Hezekiah a divine sign, in turning back the shadow upon the sun-dial; but these only emphasize the fact that none but God can command the light. "I form the light, and create darkness" (Isa. 45: 7). Let us gaze with rapture at the glorious sunset, or watch with awe the dawning of a new day, and say from the depths of our hearts, "The day is thine, the night also is thine: Thou hast prepared the light and the sun" (Ps. 74: 16). The dawn knows its place—in the east, and yet varying daily as the year progresses. Astronomy marks these varying changes of place, and of time as well. All is perfect, and all sings His praise who commanded and maintains it. "Thou

makest the outgoings of the morning and evening to sing" (Ps. 65 : 8, *marg.*) Our wisdom is to see and own it all as divine, to say with the poet :

"On the glimmering limit, far withdrawn,
God made Himself an awful rose of dawn."

With the dawning of the light evil men hide themselves. Literally as well as figuratively is this true of "the unfruitful works of darkness." As the mark of the signet-ring upon the formless clay, so the light stamps upon the face of the earth the varied forms and colors of all things. They stand out like a lovely garment—or the reverse, a scene of ruin—under the light. The light shows all things as they are: "Whatsoever doth make manifest is light" (Eph. 5 : 13). The *night* is the light of the wicked; they hate the light, and will not come to it lest their deeds should be reprov'd. The entrance of the light arrests their deeds. Their uplifted arm is broken.

Thus the light of God's presence detects evil. When He causes the dawning of a new day—"The day of the Lord"—evil doers shall be shaken out of the earth. For this cause, His people who are "children of the light and of the day," order their life by the light. For this cause, in that fair land where there is no night, nothing that defileth can enter. It is the home of the light. None could remain there but the sons of light. "The Lamb is the light thereof."

This appeal to day and night is most effectual. Shall Job accuse One who is Light, who sees all things as they are? Shall he doubt One who knows the secrets of his heart, and the reason for

these chastenings? Do not these questions give a hint that God will cause Job's night to end, and at the appointed time cause His dayspring to visit the poor sufferer?

(4) In intimate connection with the all-manifesting power of the light, God probes Job further. Does he know secret things?—"which belong unto God." The hidden depths of the sea with its countless dead; the gates of death and what lies beyond. Has Job searched this out? Has he fully known the breadth of the earth—all that it contains? Does modern science know it really? What is the "home," or origin of light, or of darkness? Men have been inquiring into "the origin of evil;" what do they know apart from divine revelation? Modern science sees more clearly of late years that the sun is not the origin of light, which exists independently of that, or any other visible source. These questions of Jehovah are addressed not merely to Job, with his knowledge limited to that time, but to men of the present day. Whether we regard verse 21 as a question, as in our version, or as a statement in divine irony—"Thou knowest it for then thou wast born," etc.—the meaning is obvious.

(5) Jehovah speaks next of the phenomena of snow and rain, of frost and dew, with their effects upon the earth and man. Here again man's ignorance and helplessness are displayed in the presence of the wisdom, power and beneficence of God, as well as His chastening hand.

The snow and hail are laid up in storehouses—where? Not in some hidden locality, in vast masses, not merely in the viewless vapor filling the

firmament, as science now would say, but back of all that, those storehouses of mercy and of judgment are in the *hand of God*. It is by His word they are produced—the snow, for protection of the grass in winter, and for cooling and refreshing in summer; the hail, in smiting plagues and sweeping judgments (Isa. 28: 17). Snow, we are told, is produced by the action of cold upon vapor, turning its molecules into crystals of lovely and varied form. Those forms are planned—by whom? Whose laws are fulfilled by these tiny crystals? The working of whose mind do they display?

Next to its coldness, perhaps more striking than that, snow is the standard for absolute whiteness, of purity. Perhaps Job did not know that this whiteness was caused by the pure white light reflected from the countless faces of its crystals. But what "treasures" of whiteness are reserved by God? He is light, and the snow reflecting the sunlight, suggests how completely His essential righteousness is displayed in that work of redemption which enables Him to say: "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1: 18). Sins that once cried for vengeance, now, through the precious blood of Christ, reflect the glory of God's character! "To declare His righteousness, that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 26). In the "redemption that is in Christ Jesus," He has exhaustless stores of whiteness and protection for the sins of the world. What fearful judgments will follow the rejection of that grace! "The wrath of the *Lamb!*" The "snow" now falling in a pitiless storm of destruction.

This thought is emphasized in the hail, the frozen drops of rain. Those gentle showers which water the earth that it may bring forth its fruits, turned into death-dealing wrath! For a Christ-rejecting world there is laid up "wrath against the day of wrath," of which the hail is a figure (Ex. 9 : 22 ; Hag. 2 : 17 ; Ps. 18 : 12 ; Rev. 16 : 21).

And yet these fearful judgments—God's "strange work"—will tell forth the glory of a righteousness, inflexible as well as full of love. "Praise Him . . . fire and hail; snow and vapors; stormy wind fulfilling His word" (Ps. 148 : 8).

Let Science tell us all it can discover of the laws and effects of the snow crystals, of the varied temperature of the air currents, of electric discharges and equalizations; let us penetrate as deeply as we may into these second causes, and we shall find them to be the outer court of His tabernacle, the display of His attributes, leading us on into the holiest of His revealed Person, as seen in Christ Jesus.

Passing from these phenomena of winter and of storm, the Lord asks as to the method of distribution of the light (for this seems the thought of ver. 24). How amazing are the "partings" of the light—permeating every part of the earth where its rays fall. How unthinkably swift are "the wings of the morning," flashing from sun to earth in a few moments. How beautiful are those "partings," as seen in the spectrum, the rainbow painting in living colors the whole landscape. Why and how is one object green, another blue, another red? Is it sufficient to say that each substance reflects certain rays? That these, in turn, are produced by

varied vibrations of inconceivable rapidity? We ask about the "X-rays," with their penetrating power; about the ultra-violet and red rays, of chemical and heating power. Science has much to tell us that might well fill us with wonder and amazement, and with awe and worship—of WHOM? The more we know of His displays, the less we know, save as He makes Himself known in Christ, of Himself.*

From the east, the apparent source of the light, comes also the sweeping east wind, distributed over the land in the storm—a picture of wrath—

*It would lead us far into this field, if we were but able, to search into the endless details of the laws, manifestations and effects of the light, and their spiritual significance. It is a field in which comparatively little has been done, and yet what has been told us might well make us hunger for more. The white undivided light is composed of three main rays—blue, green, red. God is Light! Three is manifestation. God fully manifested is seen as three persons. Blue, the heavenly color, tells of the Father in heaven; green, the color of life upon earth, tells of the Spirit, the giver and maintainer of life; red, the color of heat, speaks of the Son, the expression of the love of God, whose precious blood is the measure of that love.

The three kinds of rays—the light ray, the heat ray, and the actinic, or chemical ray, may also tell us of the Trinity. The first, of the Father, who "hath shined in our hearts;" the second, of the Son, healing, warming, sustaining; the third, of the Spirit's most needed but inscrutable working. All are inter-related and complementary in their work. What would light be without heat? It could only show the wreckage of creation; spiritually, it manifests the hideous ruin of man's fallen nature. And what would both light and heat effect, save to warm, and ultimately consume the ruin? So all waits on the actinic rays in which life is sustained; the Spirit must accompany and make good all the brightness of divine revelation, all the warmth of the love of Christ.

His wrath—who in the light had spoken so silently. But even the east wind is held in His fists, controlled by His will.

But storms and storm-clouds are but the prelude to the rain. Here, too, God is seen, bringing refreshing after the storm. So with Job, his chastening will be followed by the showers. Who knows how to “divide,” to distribute, these refreshing showers? Man would distribute them unevenly, or out of due time. God knows when and how to send the welcome relief. Nay, the very lightning and thunder are but the vehicles upon which the showers come, as Science now declares.

How widely distributed is this rain, reaching out beyond the abodes of man, to the waste places of the earth. Where the tiniest blade of grass grows, there is seen the truth that, “His tender mercies are over all His works.”

Nor are these things merely *acts*; they are, so to speak, the *offspring* of God's love and care. Rain and dew, ice and frost, are all the children of the great and good God.

“These are Thy works, Thou Parent of all good!”

Can we doubt Him? Shall we misjudge Him? How our unbelief and discontent witness against us, as Job's complainings did against him.

(To be continued.)

S. R.

THE NATIONAL DISPLACEMENT AND REPLACEMENT OF THE JEW

(Continued from page 216.)

AND so God showed His wrath on Pharaoh and his hosts—on “vessels of wrath fitted to destruction.” He wrought miracle after miracle to manifest to the poor enslaved Israelites that He was indeed Jehovah. The gods of Egypt were mocked once and again; and when the dreadful plague of vermin covered man and beast, the priests of Egypt (whose custom it was to shave and wash themselves daily with scrupulous care, else they were not fit to minister in the temple before their gods) were set at nought.

Manifestly there was a power at work superior to any and all of their gods—a power which mocked them all, and rendered their priests unfit to approach them. “This is the finger of God” (Ex. 8: 19) was the unwilling admission of these workers of magic. And not simply “the finger of God,” but His almighty arm was to be made bare in wrath against Egypt; and so having “endured with much long-suffering these vessels of wrath, fitted to destruction,” He overthrew Pharaoh and his hosts in the Red Sea.

It has been said that the mummy of the Pharaoh of the Exodus has been found in Egypt, and from this an attempt has been made to discredit the Scriptures which declare that Pharaoh was drowned in the Red Sea. Psalm 136 15 plainly declares that the Lord overthrew PHARAOH and his hosts in the Red Sea. As others have pointed out, the finding of his mummy in Egypt, if it be a fact, is

in nowise contradictory to his having been drowned in the sea, for it is written, "Israel saw the Egyptians *dead upon the seashore*" (Ex. 14: 30).

What could be more probable, if Pharaoh was among the "dead upon the seashore," than that his body would be honored by the people, and duly embalmed. Are not some of our own prominent men, who were drowned in the awful "Titanic" disaster, their bodies having been recovered, buried in their own family vaults? The eagerness of unbelief to discredit Scripture may overreach itself.

But if there are "vessels of wrath," there are also "vessels of mercy," the suited objects upon whom God might make known the "riches of His glory." "Vessels of mercy"—those who, in the extremity of their need and helplessness before God had, on the one hand, turned from the proud self-righteousness of the Jew, and on the other, from the open wickedness and idolatry of the Gentile—those to whom the gospel had come "not in word only, but also in power, and in the Holy Ghost, and in much assurance." Those vessels, emptied of self-sufficiency, and so ready to receive mercy, are being prepared of God for glory, and in the ages to come they shall be to the "praise of His glory" who trusted in Christ during the period of Israel's rejection of Him. Wrath and destruction for the haughty and unbelieving; mercy and glory for the penitent who receive God's glad tidings.

Thus, those Jews connected with the unbelieving nation, had become "Lo Ammi" (not my people); those turning to Christ had become "My people"; and the Gentiles having turned to God from idols, had become the "children of the living God."

The apostle's appeal to Scripture is beyond gain-saying. Isaiah had plainly proclaimed that irrespective of how numerous the children of Israel might be, only a remnant should be saved; and also, had it not been for the mercy of the Lord of Hosts they would have been like Sodom and Gomorrah—utterly obliterated.

What shall we say, then? That is, What is the meaning of all this? It means, "That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone: as it is written, Behold, I lay in Zion a stumblingstone and rock of offence; and whosoever believeth on Him shall not be ashamed" (Rom. 9: 30-33). The poor Jew, refusing to recognize (despite his position as under a foreign yoke on account of his sin) the uselessness of seeking righteousness by works of law, found in Him who came to seek and to save the lost, only a stumblingstone. For, blinded to his own condition before God, proud in his Pharasaic self-righteousness (looking for Messiah as One who would come as a warrior-king to put honor upon him and drive the Roman from the land), could only stumble over Him who was "meek and lowly in heart," and could only find in Him a "rock of offence," who came "not to call the righteous, but sinners to repentance." The Pharisee might be ashamed of One so contrary to his own carnal conception of Messiah; but "who-

soever believeth in Him shall not be ashamed." In that day, when the words of the prophet to the rejecters of Messiah will be fulfilled, they shall then be covered with shame: "Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13: 41).

Those who despise Him now shall wonder when they behold in Him their God, who would have been their Saviour but for their unbelief. Alas, whilst they wonder, they perish under the awful sentence of their doom coming from Love's reluctant lips: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The Gentile, who had no "law of righteousness," but was festering in the open sore of his corruption and idolatry, attracted by the unconditional grace of the gospel, in believing found that righteousness which is by faith.

What a spectacle for the apostle to behold, and what a burden for his heart to bear—his poor brethren, blinded and astray, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles, that they might be saved" (1 Thess. 2: 15, 16). Whereto shall he turn his eyes, and where shall he ease his burdened heart? He turns his eyes to God, and pours out his heart to Him who alone is sufficient for these things: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

The heart's desire leads to prayer that the desire may be met by God Himself. And how much

like Israel is the condition of Christendom to-day—self-complacent and self-righteous, and yet blinded and astray. What is my heart's desire towards the great religious multitude of the present time? And, reader, what is yours? Can we say, in the fear of God, My heart's desire and prayer to God for them is that they may be saved? May God grant it to be unfeignedly so.

The apostle could "bear them record that they had a zeal for God, but not according to knowledge;" and this was manifested in that "they being ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted themselves to the righteousness of God." They did not know how righteous God is, and so they could hope that the patchwork of their human efforts might somehow be made acceptable to Him. Therefore when the Baptist came with the sentence of God upon a guilty nation, "The axe is laid at the root of the trees" (Matt. 3: 10), it was after the fertilising of mercy and the pruning of law had alike been without avail. The whole tree must be brought down to the dust of death. "And all the people that heard Him, and the publicans, justified God, being baptized of John."

Those "vessels of mercy" accepted the sentence of God upon their guilty souls. They declared God righteous in the pronouncing of the sentence of judgment upon them. "But the Pharisees and the lawyers rejected the counsel of God against themselves"; in refusing to be baptised of John, they went about to establish *their own* righteousness. Alas, it is possible to have a zeal for God which neither takes into account one's own true condition nor yet His righteousness.

The apostle now brings in that which is of first importance—that in rejecting righteousness on the principle of faith, they were giving up that which Moses had pointed out as the only hope of the nation in the closing days of their extremity, and in combatting the gospel going out to the Gentiles they were ignoring the plainest utterances of the prophets. “For Christ is the end of the law *for righteousness* to every one that believeth.”* He that believes has renounced all hope of a righteousness by the law. “For Moses describeth the righteousness which is by the law, That the man that doeth these things shall live by them”—shall live in virtue of having done “all things that are written in the book of the law.” But the fact that men died showed that they had *not* “continued in all things that are written in the book of the law to do them.”

“But the righteousness which is of faith speaketh on this wise; Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above), or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth and in thy heart.” This whole passage, with the exception of its two supplementary clauses

* This passage is sometimes misquoted, “Christ is the end of the law to every one that believeth.” It is surely true that “Christ has redeemed us from the curse of the law,” and that He has “redeemed us from law” as a principle of obedience to God. But we have now sonship, and the Spirit of His Son is in our hearts, and in the power of this “the righteousness of the law [the righteous requirement of the law] is fulfilled in us.” Thus it is manifest that Christ is not and could not be the “end of the law to every one that believeth.” But He is, thank God, “the end of the law FOR RIGHTEOUSNESS to every one that believeth.”

("That is, to bring down Christ from above"; and, "That is, to bring up Christ again from the deep," or, "from the abyss") is cited from Deut. 30: 12-14, and speaks of the secret things which belong unto the Lord (Deut. 29: 29). The things of the law belonged to Israel and to Israel's children, and therein lay their responsibility. But when scattered and peeled among the nations in the latter days, and brought to realize through bitter and sore experiences that righteousness comes not through the deeds of the law, they are not to ask, Who shall bring Messiah down from heaven; or, Who shall bring Him up again from the dead? Brought to realize that their hope is in their Messiah, when bewildered and perplexed, God comes to their rescue and "circumcises their heart" (Deut. 30: 6), and makes good to them the truth that the "righteousness which is of faith speaketh on this wise, The word is nigh thee, even in thy mouth and in thy heart." He will put that word in their mouth and their heart which will bring to them the righteousness which is by faith. But that word upon which the ultimate salvation of the nation hangs, "That," says the apostle, "is the word of faith which we preach: that if with thy mouth thou shalt confess Jesus as Lord, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved." He whom they had esteemed as "stricken, smitten of God and afflicted" (esteemed Him as an impostor), they will confess as Lord.

The Lord will put His laws in their hearts then, and in their minds He will write them, and with the heart they will believe unto righteousness, and with the mouth shall they confess unto salva-

tion. So then, for the nation in its extremity in the latter days it will not be a question of bringing Christ down from heaven; nor yet, if He should come and die for that nation, of raising Him from the dead, but of confessing that Jesus whom they rejected as a blasphemer, and crucified as a malefactor, is the Christ. Thus the gospel concerning Him who died and rose again, which they so bitterly opposed was, in the reception of it, their only hope of righteousness.

(To be continued.) G. MACKENZIE.

MY HEART'S DESIRE

Oh, Jesus, Saviour, let me stay
 So near Thy side
 That I Thy presence may enjoy alway,
 And there abide:
 That I upon Thy blessed face may gaze,
 And hear that voice
 Which my glad heart throughout eternal days
 Shall make rejoice.
 Then gazing, Jesus, on those hands of thine
 Once pierced for me—
 The very tokens of that love divine
 On Calvary's Tree—
 Thyself, Thy love, Thy worthiness may fill
 This gladdened heart;
 And keep me watching, waiting, praising, till
 I'm where Thou art.

CORRESPONDENCE

DEAR BROTHER: Referring to Question No. 15 in *Help and Food* for September and the reply to it, may we not say that "the day of the Lord" *includes* the Great Tribulation and the Millennium, as well as the time referred to in 2 Pet. 3: 10? Each day in Genesis 1 has its "evening and morning"; closing in darkness as well as beginning in darkness . . . I judge the millennial day is introduced by judgment, i. e., "the Great Tribulation," and closes in judgment, i. e., the scene depicted in 2 Pet. 3. This is clear from ver. 10: "The day of the Lord will come as a thief in the night: *in the which* the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Another also writes:—I would like to say a word in regard to your answer to Question 15, "*The millennial kingdom therefore hardly comes under the designation of 'the day of the Lord.'*" It is current teaching amongst us that we are now living in "man's day" (1 Cor. 4: 3, *marg.*); that this day will be followed by the "day of the Lord," which begins with His appearing and extends through the millennium to the eternal state; and is, in its turn, followed by the "day of God" (2 Pet. 3: 12), i. e., eternity. In Isa. 2: 12 we have, "For the day of the Lord of hosts," and ver. 17, "*The Lord alone shall be exalted in that day.*" So also verse 11. Is it not the thousand year-day of His supremacy, during which righteousness reigns? (Chap. 4: 2. See also Zeph. 3: 8-11.) So 2 Pet. 3: 10, "The day of the Lord . . . *in the which*" would seem to be conclusive that all the intervening time from the appearing was included in the expression. Pardon the criticism.

We give the above letters that all our readers may "prove all things, and hold fast that which is good." It is quite possible that "the day of the Lord" *includes* the millennial reign of peace and righteousness, though every passage in

which "the day of the Lord" is mentioned speaks of *judgment*.

We *welcome* criticism in a Christian spirit. As members of Christ we need one another. None can say to the other, "I have no need of thee," and brotherly criticism often helps to elucidate the truth, which it is our earnest desire to present to God's people.

Concerning the SPECIAL NOTICE on 3rd page cover of September *Help and Food* a brother writes:

"I cannot but express my surprise and regret at the repetition of the counsel to Christian men subject to draft for military service. . . . It seems to the writer that the advice you offer falsifies their position *simply as Christ's*, and thereby practically deprives them of what should be a precious opportunity for real *testimony for Him*. Moreover the suggestions offered place all those who have been led out to *Christ Himself*, in these last and apostate days, in the position of mere sectarians. The writer, while profoundly thankful to God for the *testimony* raised up by *His* chosen and justly honored instruments about 1827, absolutely refuses to be classed as a member of a sect having its origin at that date, or any other time."

The writer strangely overlooks the fact that the answers given are to questions put *by the Government*, and must be answered *as the Government puts them*, which allow no argument or explanation. We trust that we are no nearer to acknowledging ourselves a "sect" than the brother who objects. Our single purpose has been to help many young brethren to answer difficult questions of the Questionnaire which allow but few words in answer. If others can do better we shall gladly welcome it.

DOES SCRIPTURE TEACH A PARTIAL RAPTURE?

DIVERSE and strange doctrines more and more abound in these days. It seems that Satan in matchless cunning, has taken special pains to link many of these to the truth of the second coming of Christ, either to bring that precious doctrine into disrepute, or to mystify and confuse honest souls, to rob them of the comfort and blessing which God intends we should derive from the "looking for that blessed hope."

One of these strange doctrines is that only a part of the Church will be caught up at the coming of Christ, and the rest left behind to pass through "the great tribulation." It is called the "Partial Rapture."

That this teaching is both unscriptural and pernicious we shall show from Scripture; for the word of God is so clear and concise on the subject that any attentive reader should know just who will be caught up when the assembling shout is heard.

Let us turn to a few scriptures showing beyond doubt for whom Christ is coming. "I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14: 3). Has our Lord in view a special class among believers here? Did He say, *Some* of you—those who shall be on the lookout for Me? Those of you who shall be in a suitable condition of soul? Or, those who have attained to a certain degree of knowledge or holiness? No, He includes them all, "you," "ye," with no added condition; and what He said to them He says to us all. (See Mark 13: 37.)

Take again that well-known passage, 1 Thess. 4: 13-18: the pronoun "we" there is found five times; and four times out of the five it undoubtedly means all the Thessalonian saints, as well as the apostle, with Sylvanus and Timotheus his companions. The one exception is: "This *we* say unto you by the word of the Lord," etc. (ver. 15), which means, of course, Paul and his companions. The others are as follows: "For if *we* believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that *we* which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then *we* which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall *we* ever be with the Lord."

So it reads: "If *we* believe"; "*we* which are alive and remain" (twice repeated); "so shall *we* ever be with the Lord." Is "we" a special class here—some particularly holy ones among the Thessalonian believers, those reckoned "overcomers" only, the most devoted from among them? Or does it mean all the Thessalonians? All of them, most assuredly—every one is included in the "if we believe," etc., all who believed in the death and resurrection of Christ for their sins and justification.

And have the terms been changed since? Has a divine decree gone forth that faith in Christ is no more the only ground and condition of acceptance

—that something more is required for fitness for His presence, or another title to glory than His precious blood, shed upon the cross?

Look at the same epistle, chapter 2, verses 19, 20: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." "Ye"; to whom does he refer—a class among believers, those of special merit, of peculiar holiness or extraordinary devotedness? or does the apostle mean all to whom the epistle is addressed, "the church of the Thessalonians"? There can be but one answer: he means them all, every one who by God's grace had "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven."

And were all these Thessalonian saints serving the living and true God with equal or adequate devotedness and zeal? We have but to read the second epistle addressed to the same company, and written but a few weeks after the first, and see that some were "disorderly, working not at all, busybodies" (chap. 3: 11). Is there any hint or threat (open or veiled) that some of these might be left behind at the rapture? Not the slightest. And surely this would be the place to indicate a segregation of believers if something in them were to prevent a part of them from being "caught up" at the coming of the Lord. But the apostle hints at nothing of the kind, for he knows, as he elsewhere taught, that at Christ's coming all His own shall be "caught up together," and that *grace*, the grace that saved, is the ground of it, and the blood that atones for sin is the only and all-sufficient title

to share in that glorious event for which he encouraged all believers everywhere to look.

Again, look at i Cor. 15: 51, 52, where we have three times the first personal pronoun "we." "We shall not all sleep, but *we shall all* be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." To whom do these "we" refer—to some, or to all of them? To all, unquestionably. And if a Christian's conduct could affect his title to have part in the rapture, this would be the most suitable occasion to teach it; for these Corinthians, as the apostle says elsewhere, were indeed carnal; schismatic; glorying in men; were exalting human wisdom, yet *babes* in Christ; going to law one with another. Yea, "*Ye* do wrong, and defraud," he says, "and that your brethren." Some of them misconducted themselves at the Lord's supper, eating and drinking of the eucharist unworthily, and bringing upon themselves the just chastisement of the Lord. Yet in no wise did the apostle suggest that any really converted person among them might miss being taken at the rapture. No, without any qualification he says, "We (the living) shall be changed."

And another thing: What gives the saint fallen asleep in Jesus title to have part in the first resurrection? Is it his conduct while living on earth, or was it through *grace*? Through grace alone, most certainly. And is it not just the same with those who shall be changed as with the dead who shall be raised incorruptible? Were not some of them very deficient in their conduct while upon earth?

Yet they shall not be left in their graves at the "resurrection of life" any more than the living believer be left behind at the coming of the Lord. The two events, "the resurrection of the just" and the translation of the saints, occur at the same moment, and the title to either rests on the same basis—on "the blood of Jesus Christ which cleanseth us from all sin."

And on what does this teaching base the idea that only a part of the company of the redeemed shall go to glory at the coming of the Lord? On two things, principally: First, on a misapprehension of the gospel—failing to see that the sinner's real title to anything pertaining to heaven, or spiritual favor, rests upon *grace*. Second, in spiritual pride—in the vain conceit that some superior devotion to Christ secures a better claim to the "blessed hope," which less holy or spiritual fellow-Christians fail to attain.

Now as to the first, What is the ground of our entering glory at any time before or since the Cross, at death now, or at the coming of the Lord by and by? The ground is *grace*, redeeming grace *alone*. It is not, it could not be, any merit of our own, for this would cloud the gospel and contradict the written word of God. The Thessalonian converts were instructed to wait for God's Son from heaven, with never a question as to any superior claim to be among those translated at that happy moment. The youngest convert's reason for expecting Christ to come for him is the same message of God's grace that came to him as a sinner; and told him also of his Saviour's coming again—and for whom? Why, for all who receive that

message, "The gospel of our salvation." Has the youngest believer any less claim than "such an one as Paul the aged?" Or any more than the Corinthians or the Thessalonians? All alike are partakers of that "heavenly calling," and shall share alike in the fulfilment of "that blessed hope." If being caught up to meet the Lord in the air depends on the believer's state of soul or conduct, it brings us back to our own merits, instead of the grace of God and the love of Christ.

But what says the Word? "*They that are Christ's at His coming.*" Yes; they are Christ's; this is the only reason they have part in the first resurrection; and this is just why you and I, beloved fellow-believer, are going to be caught up at the same glad moment—"because we belong to Christ!" And we are His, not by any thing of ourselves, but by Christ's redemption, and that *alone*. Are you Christ's? Then be assured you will have part in this "blessed hope;" for, as with those who have *died* in Christ, so shall it be with those *alive* in Him—"They that are Christ's at His coming" (1 Cor. 15 : 23).

As for the second reason of this error (some distinctive or superior worthiness in a believer), who or what am I to expect to have any part in the rapture, if it depended upon anything in me or in my walk? Did not our Lord teach His disciples to confess themselves "unprofitable servants?" (Luke 17 : 10). And does not James tell us that "in many things we all offend?" (Jas. 3 : 2). And did not the great apostle Paul confess himself "less than the least of all saints?" (Eph. 3 : 8). In view of this, who could expect anything else than to be

of those "left" at Christ's coming, if it is any question of personal fitness or attainment of holiness? And more: who could tell me, or by what means might I know when I had attained to the degree of holiness, devotedness, or growth in grace (whichever it is), to warrant me to expect to have part in the rapture—if it is conditional upon something else than a simple faith in the work and merits of our Lord Jesus Christ? By what measure would the teachers of this strange doctrine mete to me or to themselves a decision in the matter? If their teaching be true as to the translation of select saints alone, we would have to cry out with the aged Samuel Johnson, in reference to justification, "Who can tell me when I have done enough!"

And the teachers of this partial rapture theory, do not *they* expect to be "caught up" when Christ comes? If so, what does this argue? Just this, that they are self-righteous; that they consider themselves superior to other believers. If I know myself at all—my many failures, my treacherous heart, my utter unworthiness—can I claim the right to anything but that of confessing myself *a sinner saved by grace?*

Yes, reader, you may be sure there is a subtle self-conceit underlying this teaching, which makes a privileged class among the saints, with the secret self-confidence that the teachers and followers of the doctrine are among the worthy ones, the faithful, the overcomers.

Yes; that is the word they catch at, "Overcomer." Overcomers, they say, will be caught up, for to such alone is the promise made of being kept from "the hour of temptation which shall come

upon all the world to try them that dwell upon the earth" (Rev. 3 : 10). Granted : but who are the overcomers ? Are they a special class in the Church—saints of a superior order, or "disciples indeed," in a sense in which all believers are not ? Let us see.

We turn to 1 John 5 : 4, 5 : "For whatsoever is born of God overcometh the world ; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God ?" Here we have the divine description of an overcomer : "Who-soever is born of God ;" that is, every truly converted soul. It is our faith—faith in Jesus the Son of God—that overcomes the vast hostile system called "the world."

And mark, it is not what some erroneously term "holiness by faith"—the claiming by faith of a "second blessing," "clean heart," "perfect love," "cleansing from inbred sin," etc., but faith in Christ—just such a faith as all true Christians possess. He that overcometh is he "that believeth that Jesus is the Son of God." So it is the "overcomer" that will go when Jesus comes, but the term applies to all believers in Christ—not to a select class among them. And so in Rev., chaps. 2 and 3, the overcomer is the *true* believer, as distinguished from the false. Else what could be made of the promises to such ? "He shall eat of the tree of life which is in the midst of the paradise of God" (chap. 2 : 7). Is this to be the portion of special saints, or for all true believers ? Again, "He that overcometh shall not be hurt of the second death" (chap. 2 : 11) ; will some Christians not be over-

comers and be hurt of the second death? Just to ask the question is to answer it—No! And so with all the promises in these addresses to the seven churches; they are not all the same, but are all beautifully suited to the condition and circumstances of each assembly addressed. All true believers shall partake of the promised blessings, for all shall in the end be overcomers, not by any superior degree of holiness or development of the life of Christ in them, but through the overcoming on the cross of Him in whom we are complete (Col. 2: 10), even as it is written, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57); and again, "We are more than conquerors through Him that loveth us" (Rom. 8: 37). Hallelujah to His name!

C. KNAPP.

(Concluded in next number.)

ANCHORED

(Heb. 6: 19.)

HEREIN is rest: my anchor's cast
 "Within the veil," both sure and fast,
 For what, though near some haven lay
 To lure me o'er the transient way,
 If, while upon the billows tossed,
 The hope of landing might be lost?

But hope is resting by that shore
 Where Christ for me has gone before;
 And now, no waves that round me roll
 Can move the anchor of my soul.
 How sweet to know they all must cease,
 And I shall reach th' abode of peace!

J. M. GORDON.

THE BOOK OF JOB

(Continued from page 270)

(6) Pointing next to the heavenly host, the Lord almost takes the words of Job (chap. 9 : 9). He names special constellations, Pleiades and Orion, the groups making the Zodiac, and the Great Bear, ever pointing to the north. Commentators suggest varied meanings to these verses. Some think the allusion in the Pleiades is to a cluster of brilliant jewels : "Canst thou fasten the shining brooch on the bosom of the night?" Others point out that Pleiades is the constellation that belongs to the Spring, as Orion to the Winter. To loose the bands of the latter would be to break up the Winter, as binding the sweet influences of the former would be to delay the Spring. Canst thou hinder the coming of Spring, or cause Winter to come to an end? Canst thou change the ordered and onward march of the hosts of heaven, or cause the North to change its position? It has been pointed out that *Kima*, the Pleiades, means a "hinge," or pivot—that upon which all the heavenly bodies turn. Science points out that the whole visible universe is slowly, to our view, (yet with what inconceivable swiftness!) turning round an unknown centre, apparently not far from the *Kima*, or hinge, of Pleiades. What if God were giving a hint to Job of this great centre which held all things to itself?—if He were seeking to show him the One who holds all things in His hand, and pointing him forward to that

"One far off divine event

To which the whole creation moves?"

One thing we do know, He, and He alone, can hold the stars in His hand, number and call them all by name, and bring them forth in due order, "for that He is strong in power, not one faileth" (Is. 40 : 26). The prophet reminds afflicted Israel that this One knows their affliction and their way. The greatest human power will grow weary, but "they that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint" (Is. 40 : 27-31).

As we gaze into those heavens, our feebleness might appal and overwhelm us. But when we ask, "What is man?" He shows us Him who was made "a little lower than the angels for the suffering of death, crowned with glory and honor, and set above the works of His hands" (Ps. 8; Heb. 2). We see one like unto the Son of Man, yet the Ancient of Days. He it is who holds the seven stars in His right hand, yea, to whom all power in heaven and earth has been given. He can bind and loose. He can break the bonds of the long wintry night of sin, and bring on the eternal spring-time. Already we can hear His voice: "The winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing is come" (Song 2 : 11, 12). He has not given to us to change the order of nature, or to ascend up into those heavens; but He teaches us to give the true answer to His questions, and that answer is, "We see Jesus."

"I know He liveth now
At God's right hand above,
I know the throne on which He sits,
I know His truth and love."

(7) Jehovah concludes this portion of His address with fresh questionings as to the clouds, storms, and rain. Can Job bring down rain, or speak to the lightning flash? Has he that understanding heart that knows the reason for the clouds—whether of rain or of grief—that can bring the refreshing showers upon the dusty earth. What food for reverent meditation we have in all this. May the spirit of the Psalms, the 8th and the 19th, the 104th, and the "Hallelujah Chorus" of the closing psalms be upon us as we survey it all.

3. *The Manifestation of His care over His creatures* (chaps. 38 : 39—39 : 30).

We have thus been brought face to face with our weakness and ignorance in view of the infinite wisdom and power of God. We come next to the display of that as seen in His protecting and providing care over all His creatures. We pass, in this portion, from the glories of the Creator to look at the wisdom and goodness of the God of Providence. He has not only devised the wondrous plan of the universe, but has filled the earth with living creatures, who are dependent upon Him for life and all things. This portion may be divided into the following parts :

- (1) The beasts of prey (chap. 38 : 39-41).
- (2) The wild goats and their young (chap. 39 : 1-4).
- (3) The wild ass of the desert (vers. 5-8).
- (4) The wild aurochs (vers. 9-12).
- (5) The ostrich (vers. 13-18).
- (6) The horse (vers. 19-25).
- (7) The hawk and eagle (vers. 26-30).

The series opens with a declaration of God's provision for beasts and birds of prey, as seen in the lion and raven; next, the wild animals of the mountain and desert come under His all-wise care; then the control of those beasts confessedly beyond man's power in strength and swiftness; closing with the control of the migratory instincts of the birds. It is significant that the series opens and closes with mention of beasts and birds of prey. They might seem to be worthless, if not positively injurious, and yet He cares for them with unerring wisdom. Shall He fail to watch over His child who knows and trusts Him?

(1) To what distraction would man be brought if he had for a single day to provide food for even one class of these creatures. Only of God can it be said, "These wait all upon Thee, that Thou mayest give them their meat in due season." "The young lions roar after their prey, and seek their meat from God." "That Thou givest them they gather: Thou openest thy hand, they are filled with good" (Ps. 104: 21, 27, 28). God not only tolerates, but cares for these creatures which prey upon others. They are part of His wise plan—once put under the hand of man and subject to him, but now turned against him as enemies. Thus Satan, whose assaults Job was feeling, was only the creature of God's will, working even by his enmity the purposes of God. If Job is ignorant of his devices, God is not, and will bring good out of all his ravenging and roaring.

So also the ravens cry, the young and helpless ones, yet God feedeth them. These feeders upon carrion may seem worse than useless to man, but

God takes care of them. In each case here it is the young of animals that are the objects of His care. They are perfectly helpless, with nothing but their cry to attract attention; God does not turn a deaf ear even to the croak of a raven. "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?" (Luke 12: 24).

(2) What does Job know of the habits of the wild animals inhabiting the inaccessible mountains? "The high hills are a refuge for the goats" (Ps. 104: 18). He might know in general the period of gestation of these elusive creatures, but does he know and watch over each parent animal, guard its life, safely bringing it through its time of peril? How amazing and uniform it all is, how utterly beyond man's knowledge or power. And these young, for a brief time sustained by their parent, then going off by themselves—who watches over them?

If God cares for these "rock-climbers," shall He not watch the steps of His timid people who are seeking to climb over the rugged rocks of adversity? Will He not be with them in the birth-throes of fearful experiences, and give them a happy issue out of all their troubles?

(3) Passing from the mountain to the plain, Jehovah points out the solitary denizen of those waste places, the wild ass. He is different entirely from the wild goats in ways and in habit, but one thing he has in common with them, he is absolutely dependent upon his Creator. What control has Job over a creature like this, who knows no bonds, serves no master? As he thinks of their freedom,

Job might sigh beneath his burdens. God is able to loosen his bonds. Let him not doubt, but wait on God.

(4) Still dwelling upon wild creatures, God asks if Job can control and cause to serve him the great aurochs, or the wild antelope of the plains. Will he plough and bear the burdens of domestic labor like the ox? That wild, untamed nature yields but to One. Can Job doubt that He will control all things, even the wild powers of evil, and make them the obedient servants of His will? Thus God will bring into captivity the wild and wandering thoughts of His poor servant, and bring a bountiful harvest of blessing through his bitter experiences.

(5) All things, be they never so wild and apparently senseless, are His creatures, not forgotten by Him. Here is another one, the ostrich of the desert, whose wings vibrate as she races with the speed of the wind. There is, according to scholars, no mention of the peacock here. The general thought of verse 13 is thus: the ostrich does not use its wings and feathers to protect and care for its young, but careless and neglectful of its eggs and its brood, flees from the real or fancied enemy. Here is a creature whom God Himself apparently has deprived of the ordinary maternal instincts. Yet some One—Who?—cares for the helpless brood.*

* We scarcely need mention the unbelief which says that the writer is mistaken in this description of the ostrich. Even so excellent an author as Dr. Wood falls here into this gross evil, of unintentionally saying that *God* made a mistake in His description of the ostrich!—that its eggs are left upon the sand to deceive prowlers who are seeking the nest, or that they are for the food of

(6) By a natural transition from the swiftness of the ostrich, Jehovah passes to that embodiment of swiftness, strength and grace, the horse, and more particularly the war-horse. Job is asked if he has given strength to the horse, and combined it with the grace and beauty expressed by his flowing mane. His prancing is as agile as the grasshopper, his neighing and shrill snorting striking terror to the heart. What more majestic and withal so terrifying as the pawing rage of the battle-horse, eager for the fray? Nothing can turn him from his onward dash to meet the charging hosts. The arms and accoutrements of his rider clash against his sides as he rushes over the ground, "swallowing it" in his headlong speed. The noise of battle is music to him; he scents the battle from afar, the shouts of the captains and the clash of arms. Here is a beast, not exactly wild, but endued with all the strength and swiftness of the wildest. What part has Job had in devising and creating so remarkable a creature?

The horse, especially in the days of which our book speaks, and in the East, was chiefly used in war. God warned His people not to put their trust in this mighty agent of war: "The horse is a vain thing for safety." "Some trust in chariots and some in horses, but we will remember the name of the Lord our God" (Ps. 20 : 7). It is He who "hath triumphed gloriously; the horse and his rider hath He thrown into the sea" (Ex. 15 : 1). So infinitely ex-

the newly-hatched birds! We prefer to take our natural history, as all else, from the Divine Author. There can be no doubt that all that is here said of this wild bird of the desert is absolutely true, and according to all right interpretation of its action.

alted is Jehovah above all His creatures. Let Job remember how puny he too is, and humble himself before Him who is God over all. His deliverance must come, not from horses, but from the Lord on high.

(7) Returning in the cycle to the creatures that prey upon others, Jehovah asks if it is Job's wisdom that directs the hawk to take its southward journey as the winter approaches. What mysterious power, called instinct, is that which moves the birds to migrate to warmer climes? If it is merely the lack of food, why do they fly when food is still in plenty, as the swallows? and why in flocks? and why to the South? "The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming" (Jer. 8 : 7).

The eagle—does it rise to giddy heights at man's command, and build its nest on some high crag from whence its eye takes in the far distant prey for its helpless young? It follows that battle into which the horse has rushed, and "where the slain are, there is she." God uses these all to fulfil His will, and He sustains and cares for them. He will call them to one great feast at last, when the angel shall summon them: "Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (Rev. 19: 17, 18).

Let Job but learn his lesson, and he will be satisfied with good things; his youth will be renewed

like the eagle, he will mount up with wings, never again to grow weary.

And so Jehovah descends to human level and points out these familiar objects in the scene about the suffering saint. Does he see that prowling lioness? Who gives it food for its young? Who hearkens to the hungry croak of the raven? Who watches over the mother-gazelle? Who controls the wild ass or the mighty aurochs? Who preserves the brilliant but stupid ostrich, the prancing battle-horse? Who guides the hawk in its homing flight, or the king of birds, the eagle, with its home on high? There is but one answer:

“He everywhere hath sway,
And all things serve His might;
His every act pure blessing is,
His path unsullied light.”

“O Lord, how manifold are thy works! In wisdom hast Thou made them all: the earth is full of thy riches.” “My meditation of Him shall be sweet; I will be glad in the Lord” (Ps. 104 : 24, 34).

4. *The effect upon Job.* (chap. 40 : 1-5.)

Thus Jehovah closes His first testing of Job. He has taken, as it were, the clay of Creation and put it upon the eyes of the poor sufferer, who had been blinded by his own griefs to all the power, wisdom and goodness of God. Will Job “go and wash in the pool of Siloam?” Will he bow to the testing of his Creator?

“Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it.” Here lies the root of Job's trouble: he

had sat in judgment upon God; he had accused the Omnipotent of evil? God has drawn near, has made His presence felt, and lifted the veil from the face of Nature to reveal part of His character. What is the effect upon the proud man?

"I am vile; what shall I answer Thee?"

"I will lay my hand upon my mouth."

Many words had Job uttered: at the beginning of his sufferings, words of faith in God; even during his "crying in the night," many beautiful and noble thoughts had fallen from his lips, but no such words as these—music in the ear of God—confession, contrition, mute acknowledgment of the whole error of his thought.

Here practically closes the test of Job; and yet in faithfulness Jehovah will probe still further to the deepest recesses of his heart, and lay bare its potential evil. So we must listen further to what the Lord has to speak.

S. R.

(To be continued.)

LEAVE IT WITH HIM

YES, leave it with Him—what else can you do?
He knoweth it all and careth for you.

His promise is sure, His word He'll not break;
He will never, no, never, no, never forsake.

He has kept you thus far in your journey towards home,
And His arms of love compass whatever may come;
So leave it with Him—all your problems and fears,
For He's just the same now as in all the past years.

Yes, leave all with Him in all future days,
He will keep you, and bless you in wonderful ways;
And some day He'll take you from stress and from care
To be with Him forever at home over there.

(Written in a time of stress.)

C. MARKHAM

THE NATIONAL DISPLACEMENT AND REPLACEMENT OF THE JEW

(Continued from page 278.)

THE pride of self-righteousness, and the consequent blindness to the need of mercy from God was, no doubt, a principal factor in the Jew not having believed "Moses and the prophets." He was thus led astray, and incapacitated from receiving Jesus as the Christ, coming as He did with the message of God's mercy to *sinners*. The cry of the Pharisee was, "This people who knoweth not the law are cursed" (Jno. 7: 49); whilst the voice of the Scripture is, "As many as are of the works of the law are under the curse" (Gal. 3: 10). This incapacity to read aright their Scriptures led them to antagonize, with all the power of the Jew's ardent nature, even the idea of blessing from God reaching the Gentile otherwise than by becoming Jewish proselytes. That anything could be preached which offered Jew and Gentile a common salvation was utterly intolerable to the mind which had constituted itself the exclusive favorite of God.

The question raised in these chapters by the attitude of the Jew, is not that of equality of place in the "body of Christ, which is the Church of God," but of a common salvation, offered to Jew and Gentile alike, through faith in Jesus as Lord. The apostle shows that the Scriptures were quite plain as to the intention of God to bless the Gentiles. Beginning with a citation from Isa. 28: 16, "*Whosoever* believeth on Him shall not be ashamed,"

he argues (evidently from the breadth of the term, "Whosoever"), that "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him." That this is a just inference he proceeds to show by citing Joel 2 : 32, "For whosoever shall call on the name of the Lord shall be saved." From this scripture he starts on a course of reasoning, from the conclusions of which there is no escape for the caviller : "*Whosoever* shall call upon the name of the Lord shall be saved."

The salvation spoken of in Joel 2 : 32 is deliverance from the hand of the enemy. But in Acts 2 : 14-40, the apostle Peter, citing Joel's prophecy in verse 21, taken with verse 40, shows this salvation to be from this untoward (or perverse) generation. The prerequisite to "calling upon the name of the Lord" was that they should "repent and be baptized in the name of Jesus Christ for the remission of sins." All who did repent under the preaching of Peter, did save themselves from that perverse generation, when God visited the land and destroyed Jerusalem with a terrible slaughter by the hand of the Romans—answering that terrible imprecation, "His blood be upon us," and fulfilling also the words of the Lord Jesus, "And He sent forth His armies, and destroyed those murderers, and burned up their city" (Matt. 22 : 7).

In the coming day, the day of the actual fulfilment of Joel's prophecy, when, according to their wish, His blood shall be upon their children (Matt. 27 : 25) in greater severity than ever before, there will be a repentant remnant who will "call upon

the name of the Lord," and find deliverance from the enemy; while the mass, calling on the names of idols, will be given up to the terrible judgments of God. For, "calling on the name of the Lord" in these scriptures, is not, in its first intention, the cry of distress coming from a soul in the consciousness of its guilt; for while it is assuredly true that such a "call," or cry of distress, would meet its answer from a merciful God in the salvation of that soul from wrath, yet the "calling upon the name of the Lord" here is the habit of the life, as, for example, all that "call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1 : 2).

But if "Whosoever calleth upon the name of the Lord shall be saved," and if "whosoever" embraces, as it does, both Jew and Gentile, there are some questions which the caviller must face: "How then shall they call upon Him in whom they have not believed?" What reason could they have for calling upon the name of the Lord if they had not come to know Him through faith? And if the Gentile was "afar off," how could he "believe on Him of whom he had not heard?" And "How shall they hear without a preacher?" And "How shall they preach except they be sent?" Before they could call upon Him they must believe; before they could believe in Him, they must hear of Him; before they could hear there must be a preacher. But the law had no such preachers. "Moses" could not send them, and they surely could not be self-ordained. But God had fulfilled that gracious word: "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." He had sent preachers to proclaim this gospel of

peace "to the Jew first," but he had sadly fulfilled the wail of the prophet: "Lord, who hath believed our report?" This report of glad tidings of good things had not only gone unheeded by the mass of the nation, but was being bitterly opposed. Alas, Israel was a stranger to faith, and clung to "works of law." But, none the less, "Faith cometh by a report, and the report by God's word." (*J. N. D.'s Trans.*)

Here, then, is a "report" sent out for the acceptance of Israel: a "report" of glad tidings, and a "report" authorized of God. Faith is the acceptance of that report as the soul realizes the message to be from God. Israel then, as a nation, refused the "report." But if "there is no difference between the Jew and the Gentile," to the Greek will this "report" be preached. Had the "Greek" heard this report? "Yes, verily, their sound went into all the earth, and their words unto the ends of the world." If Creation's testimony is to all the world, shall Redemption's testimony be less large? On the day of Pentecost, when there were gathered together at Jerusalem Jews and proselytes from every nation under heaven, all of them heard the gospel of peace and "glad tidings of good things." They heard "in their own tongue the wonderful works of God." Here, in principle at least, is the testimony of the glad tidings going out into all the world, carried by men of every nation under heaven to those among whom they dwelt.

Thus, at one stroke, the gospel may be said to have been preached in the whole creation (not, to every creature) which is under heaven (Col. 1 : 23):

“But did not Israel know” that the Gentiles *would* hear the glad tidings? “First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.” 1 Thess. 2 : 13-16 is a striking commentary on the truth of this, as is the whole attitude of the Jew towards the gospel and towards those who preach it. But Isaiah is still more plain: “I was found of them that sought Me not; I was made manifest to them that asked not after Me.” The Gentiles, who had not sought after Him, had been sought by Him through them that had brought the “report” of “glad tidings of good things,” as it is written in 1 Thess. 2 : 13: “And for this cause we also give thanks to God unceasingly that, having received the word of the report of God by us, ye accepted, not men's word, but even as it is truly, God's word, which also works in you who believe.” (*J. N. D.'s Trans.*) “But to Israel He saith: All day long I have stretched forth my hands unto a disobedient and gainsaying people.” What a sight! God, with hands outstretched in beseechment of Israel, and they despising the wooings of His love and mercy! What a spectacle for heaven to look down upon that day in Antioch in Pisidia—the Jews fighting against the mercy of God! “And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming” (Acts 13: 44, 45).

God, then, had been found of a people that had not sought after Him, whilst Israel, sullen and angry, refused the embrace of His outstretched

arms. Did this mean that God "had cast away His people whom He foreknew?" "Far be the thought." There was nothing in all their sad history but what had beforehand been "opened unto the eyes of Him with whom they had to do." Not only had He foreknown, but He had also *foretold* their history. Their changeful hearts, faithless and untrue to Him, could not touch the unchangeableness of Jehovah, nor thwart the purposes of His grace. As in the time of Elijah, when things were so dark in Israel that, getting under the power of the times, he makes intercession to God *against* Israel (how unlike the apostle of grace praying *for* them), complaining that he was left alone, he receives the divine answer: "I have reserved to Myself seven thousand men who have not bowed the knee to Baal;" "Even so, then, at this present time also, there is a remnant according to the election of grace." So then, if by grace, works are excluded—for grace and works cannot go together for salvation. This remnant of Israel, in which the link of continuity with God was found, a continuity conditioned on faith, was reserved by God for Himself in sovereign grace. The Abrahamic covenant, unburdened by conditions of any kind, left God free to display Himself according to that in which He delights—in *grace*. The law, given by Moses, four hundred and thirty years after God's covenant with Abraham, could not impose its burdens upon it, but rather could and did show the need of that covenant of unconditional promise, which covenant could only be righteously secured in Christ, through His sacrifice.

"What then? Israel hath not obtained that which

he seeketh for." Why? Because he "sought it not by faith, but by the works of the law" (chap. 9 : 32). "But the election hath obtained it, and the rest were blinded." This terrible calamity to the mass had been foretold: "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."

These citations are evidently from Isa. 6 : 10 ; 29 : 10. Taken with their context, they tell a sad story as to Israel. In chap. 6 Isaiah sees a vision of the glory of Jesus (see Jno. 12 : 37-41)—a vision which awoke him to the uncleanness of lip both of himself and of the people : his confession of this brought the coal of sacrifice and made his mouth fit to speak for Jehovah. But he is given a message of judgment, and he who pronounces judgment upon others must himself be clean. But in the midst of awful judgments upon the mass of the people, there shall be a tenth left to return to the land, and in the midst of this remnant shall the holy Seed be found—the remnant according to the election of grace (Isa. 6 : 13). Again, "David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway." This awful passage is in answer to the mockings of the people as they mocked the Son of God, whilst hanging upon the cross (Ps. 69 : 21-23).

G. MACKENZIE.

(Concluded in next number).

JOHN 3 : 1-3

Could there be greater blessing for us than that "love" which the apostle calls us to "behold?" Shall we be ever able to tell the wonderful "manner" or greatness of such love, expressed in our being called "the children of God?" What a place of privilege, of blessing, of affection and joy it bestows!—the Father's love bestowed upon us in giving us such a blessed relationship with Himself!

But the world neither recognized nor loved the Son of God when He was here in the world—it "knew Him not." It has no understanding of that new life and nature; and we are of Him, through grace. Therefore, as we practically live according to the place and the love bestowed upon us by the Father, we shall be unknown, and have no place in the world.

And this place of blessing is not for future enjoyment only, but for *now*. "Beloved, NOW are we the children of God;" "therefore the world knoweth us not, because it knew Him not." But the Master's portion is shared by the disciple. Would we have it otherwise—whether now in suffering, or by and by in glory?

"His home made ours—His Father's love
Our hearts' full portion given,
The portion of the First-born Son,
The full delight of heaven."

Therefore, as we are now the children of God, let us be "followers of God as dear children."

Though this is our present relationship, and the fellowship connected with it is our blessed portion, "it doth not yet appear what we shall be." The

present conditions, no matter how rich in blessing for our souls, could never satisfy the Father to whom we belong. Nothing short of being in the Father's house, with the wonderful change involved in being there, could meet the thoughts of His love. What, then, is God's ultimate thought for His children? Wonderful to say, "We shall be like Him; for we shall see Him as He is"—we shall be "conformed to the image of His Son."

"And is it so—I shall be like Thy Son?

Is this the grace which He for me has won?

Father of glory—thought beyond all thought—

In glory, to His own blest likeness brought!"

Yes, "we know" it shall be so.

We are called "children" by the Father—sweet, precious, holy calling; "therefore the world knoweth us not." Be it so. We are *now* the children of God, and *we know* the end which is before us. Nothing can separate us from the love of God—neither things present nor things to come. This knowledge of the end is to have a great present result. The hope we have in Him, the hope of being perfectly like Him, the knowing that that is God's destiny for us, if this be enjoyed and its anticipation fills our hearts, it makes us desire to be as much like Him now as possible. Thus sanctification is wrought in us practically, according to the image or pattern of our blessed Lord. He is the standard set before us, and the power of the Spirit is present to bring about conformity to His likeness.

May this precious result be accomplished in us to our own deep joy and the blessing of those about us, and to His praise.

J. BLOORE.

DOES SCRIPTURE TEACH A PARTIAL RAPTURE?

(*Concluded.*)

Now, let us see for a little what more is involved in this error at which we have been looking.

It involves the error of a divided Christ. The expression, "The Christ," includes, in such passages as 1 Cor. 12: 12, not only Christ the Head, but also His body, the Church. If, at His coming, a part only of that body is taken and the other left, what becomes of the unity of this mystical body? (See 1 Cor. 12: 25.) And again, the Church, the body, composed of all believers, is Christ's bride. Will He have a bride with members lacking—a body incomplete, in heaven—some members in glory and glorious with Him above, and others on earth suffering in the great tribulation? Is it not written, "Whether one member suffer, all the members suffer with it" (1 Cor. 12: 26)? How does this comport with the theory of a partial rapture? Will the members caught up at the coming suffer in heaven with their fellow-members left behind on earth?

Again, if the Holy Spirit (who now dwells in the Church as the temple of God) goes with the Church at the coming of Christ, that part of the Church left on earth would be no more God's temple or dwelling-place. But Eph. 4: 30 declares the members of Christ here on earth are by the Spirit "sealed unto (or till) the day of redemption." Does this agree with the thought of some of these sealed ones being left at His rapture—the day of redemption? The seal is the mark, the sign, put by the owner

upon the purchased possession until its removal by him to its settled abiding-place; and the believer, "bought with a price," is marked and set apart for God, "sealed unto the day of redemption." But if he is left at the rapture, the day of the body's redemption, how could this scripture be fulfilled in him?

And yet further: will there be different classes of the people of God on earth in the tribulation—one, an *earthly* and Jewish remnant; the other, a portion of the Church on earth with a *heavenly* calling? And where is this left portion of the Church referred to in Revelation, or in any portion of the Scriptures treating of the tribulation? What is their testimony, their place, their destiny, and will they ever again be joined to the Church, "which is His body?" The earthly saints, both Jew and Gentile, we can clearly see and trace, but this detached portion of the body, this *left* section of the Church, we nowhere find. Why? Because they are not there; they are all in glory: the bride, the Lamb's wife, is presented there to Himself "a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. 5: 27)—nor any subtraction, nor any member missing, we might add.

Two scriptures are frequently referred to as supporting the belief in a partial rapture. One is the parable of the ten virgins (Matt. 25). Let us look at it. The whole company of the ten virgins represent the professing Church. The wise are the true believers; by the Holy Scriptures they have been made "wise unto salvation through faith which is in Christ Jesus" (2^d Tim. 3: 15). They

have not only the lamp of profession, but they have oil in their vessels with their lamps. Oil, in Scripture, is the standing type of the Holy Spirit. And it is written, "Now if any man have not the Spirit of Christ he is none of His" (Rom. 8 : 9). And being Christ's, the wise are ready, and when the Bridegroom comes, they go in with Him to the marriage. The foolish virgins have the profession, but not the Spirit—they are not Christ's, not true children of God; mere professors they are, unconverted ones, having lamps but no oil, no Holy Spirit. So when the Bridegroom comes, they are unprepared and shut out—left without hope. "I know you not," the Bridegroom says. Could this be said of any saint, however unsatisfactory his state? No; for it is written again, "The Lord knoweth them that are His" (2 Tim. 2 : 19).

The other stock text is Heb. 9 : 28: "Unto them that look for Him shall He appear the second time without sin unto salvation." Now, it is not our purpose here to go into the full meaning of this passage. A most cursory examination of the context would show that the inspired penman has before him the Old Testament figure of the Jewish high priest going into the holiest of the tabernacle, as he did once a year, to make atonement for Israel, while the expectant people waited without for his reappearance. So Christ, our great High Priest, has entered heaven itself, there "to appear in the presence of God for us." And in due time, like the earthly priest of old, He shall appear again to them "that look for Him," and they "that look for Him" are all the people of God. It does not say, nor does it mean, that He will appear only to them

that intelligently wait for His coming, or to those who watchfully listen for His shout. No; for this would make the translation of a saint dependent, not upon his faith in Christ, or even on his devotedness to Him, but upon his knowledge—an idea which would deny the plain import of Scripture as a whole, and special passages in particular, as "knowledge puffeth up."

The fact is, every truly converted soul is looking for Christ—not all in the same way, nor yet with equal degree of intelligence or longing. Some, through ignorance, look for Him at death; others expect to see Him coming at the end of the world; while others, again, have no fixed belief as to the occasion and time; they only know that they love Him because He first loved them, and their heart would be made glad at the sight of His glorious face.

I remember, many years ago, hearing a devoted soul, a real "mother in Israel," tell of a dream she had concerning "the end of the world," as it had been taught her. The mighty thunders were crashing, the earth rending, stars falling, the heavens rolled back as a scroll, the fire was descending, and the graves opening, and the judgment about to sit; and she awoke in her bed exclaiming in ecstasy, "Oh, I shall see Jesus!" Was she not "looking for Him?" Yet how mixed up she was in it all. Like thousands of others of God's saints, she knew nothing at all of what is called "dispensational truth;" but like them and all who know and love the Saviour, she was looking for Him; and to them He shall appear as well as to us who by grace possess a little more knowledge of the

order in which God's word has placed these different events. How mistaken, then, are they who would limit and narrow a passage of Scripture like this, and make it apply only to a small portion of the beloved and blood-bought saints of God!

We close our argument; not that we have said the last word on the subject; no, not by any means; for very much more might be said in refutation of this wide-spread error of a partial rapture. But enough has been said, we believe, to convince and satisfy any one willing to bow to Scripture, and it is for these that we write; for our aim has been more to help the perplexed, and guard those already instructed, than to convince the gainsayers.

It only remains for us, in closing, to exhort the Christian reader to be found of Him in peace, watching and waiting, with lamp trimmed and burning; with loins girded, "like unto men that wait for their Lord," that both reader and writer may be "presented faultless before the presence of His glory with exceeding joy." "Let us not sleep as do others, but let us watch and be sober" (1 Thess. 5 : 6).

C. KNAPP.

"WHENEVER a dark cloud overshadows you, be very careful to listen; shut out the world and open the ears of your heart towards God, for He has then some special message for you. Listen carefully and humbly for what He has to say."

THE BOOK OF JOB

(Continued from page 299.)

In His second address the Lord deepens the work already taking place in Job's heart. In the first, Job is silenced and convinced by the majesty, power and wisdom of God. Such a Being, whose perfections are displayed in His works, cannot be arbitrary and unjust in His dealings with man. If His wisdom in the care of beasts and birds was beyond Job's comprehension, it must also be the case in His afflicting hand. The great effect of this first address upon Job seems to be that Jehovah has become a reality to him.

In the second address these impressions are deepened. God will not leave His servant with his lesson half learned: He plows more deeply into his heart until the hidden depths of pride are reached and judged. The second address therefore dwells upon this pride so common to the creature. He invites Job, as it were, to see whether *he* can humble the proud and bring them low. The manifest implication is that Job himself is in that class.

The character of the address is very similar to the first as to its themes. God still would teach, from Nature's primer, the profoundest lessons of His ways. Thus we have in behemoth and leviathan, creatures like the aurochs or the horse, of immense strength and courage, the creatures of God, and preserved by Him. But there is a manifest typical and moral meaning connected with these creatures, which in that respect goes beyond the others. There the lesson was largely God's providential *care*; here it is rather His *control* of

creatures whose strength defies man. They are in that way types of pride and of resistless strength, representing the culmination of creature power. Can Job subdue or control these? Nay, does He not find himself *morally* in their company, for has he not lifted up himself against God?

The address falls, as did the first, into four parts:

1. The call to Job to take the throne (chap. 40 : 6-14).
2. Behemoth—resistless strength (vers. 15-24).
3. Leviathan—creature-pride fully manifested (chap. 41).
4. Job completely humbled (chap. 42 : 1-6).

1. *The Call to Job to take the throne*
(chap. 40 : 6-14.)

God still speaks to Job out of the whirlwind, as He had already appeared to him. His divine glory and majesty are thus still before the patriarch. Yet in the call, "Gird up thy loins now like a man," we have encouragement as well as rebuke. God is not crushing His poor foolish servant, but appealing to his reason as well as his conscience. Already Job has learned, as indeed he has in measure known, God's power, wisdom and goodness. But the present appeal particularly is to his conscience. Will he annul, deny God's righteous judgment, and condemn God that *he* may establish a petty human righteousness? For this is really what lay at the bottom of Job's complaints; he was suffering affliction which he did not deserve; he, a righteous man, was being treated as though he were unrighteous. The conclusion then was unavoidable—the One who was thus afflicting him was

unjust! Elihu had already pressed upon Job these awful consequences of his thoughts: "I am righteous: and God hath taken away my judgment" (chap. 34: 5). "Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?" (chap. 35: 2). The Lord would press home upon Job the heinousness of this sin. He has presumed to judge God—upon what grounds? Has *he* divine power and majesty? Can *he* speak in a voice of thunder?

If indeed he is thus qualified, Jehovah as it were invites him to take his seat upon the throne of divine judgment. Let him put on his robes of pomp and dignity, array himself in grandeur and majesty, and let the outpourings of his wrath flow out upon everyone that is proud, and bring him low. What awful, holy irony! And yet how divinely just. If Job can sit in judgment upon *God*, he surely is qualified to administer all His affairs better than He! He can quell the proud rebellion of every evil doer, and bring men into the dust before him. Has he done so with his own proud and rebellious heart? Has he humbled even his friends? How much less the whole world.

Can such language be used of Job?—"Thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment" (Ps. 104: 1, 2). "Those that walk in pride He is able to abase" (Dan. 4: 37). If so, then Jehovah Himself will be the first to praise him, and to confess that he is able to succor himself. But had his own right hand even arrested the hordes that had driven away his possessions? or averted the storm that had swept away his children? Alas,

it had taken a potsherd wherewith to scrape himself; his garment was sackcloth, *not* glory and majesty; his seat the ashes of a blasted life, *not* the throne of glory.

Is it cruel of Jehovah thus to deal with a poor heart-broken creature? Rather let us ask, would it have been kindness to leave him holding his pride about him as a garment, and railing against the Almighty? Only thus can pride be abased, by being brought face to face with its nothingness in the presence of the majesty and boundless goodness of God. Until Job has learned this, and learned it to the full, all the dispensations of God with him in his afflictions, and the reasonings of his friends and of Elihu, are in vain, and worse.

2. *Behemoth—resistless strength* (vers. 15-24).

We are brought thus to hearken to the application by Jehovah of the lesson of creature-strength and pride, as exhibited and typified in the behemoth and leviathan. Our present section deals with the former of these creatures; the next, with the latter. The first is primarily a land animal, the second is chiefly aquatic. Together, they embrace, in type, all creation.

Students are agreed that the first beast is the hippopotamus, the model of resistless force and strength. It is one of Job's fellow-creatures, but how transcendently mighty. Every portion of his anatomy speaks of strength—loins and body, legs and bones, and even tail, are instinct with this power. He is thus a chief of God's creatures, excelling in strength. With his sharp swordlike teeth, furnished by his Creator, he mows down the grass

like an ox—harmless too when not roused up, for the other beasts sport in the same pasture. He lies down in the shade, taking his ease; yet he fears nothing, even if a raging flood should seek to engulf him. Can he be caught in a trap, like some lesser animal, or be held with a cord and ring through his nostrils?

In other words, he is an untamable, uncontrollable beast. He is of no use for man's service. The entire description gives the impression of absolute power used for utterly selfish ends. It lives for itself, refusing to yield its strength to the service of others.

And yet he is but a creature, endowed by God, for His all-wise purposes, with superhuman strength. Let Job, let all who are tempted to trust in their own strength, whether of body, as here, or of heart and mind, consider this creature, self-sufficient and resistless. How puny will their own arm appear.

Some have thought this creature must typify Satan, in his character as primate among God's creatures (Ezek. 28), excelling in strength and pride. The same would be true as to leviathan, in the next chapter. Both beasts typify power and pride. It must be confessed therefore that it does not seem altogether fanciful to say with Wordsworth, "It seems probable that *behemoth* represents the Evil One acting in the animal and carnal elements of man's own constitution, and that *leviathan* symbolizes the Evil One energizing as his *external* enemy. Behemoth is the enemy *within* us; leviathan is the enemy without us."

But as "the spirit that now worketh in the chil-

dren of disobedience," we may think of these creatures as figures of evil *men* energized and controlled by Satan, rather than Satan himself. Merely as a suggestion, it is asked whether in behemoth, the creature of *earth*, we do not have a figure of "the man of sin," the Beast that riseth out of the earth (2 Thess. 2; Rev. 13: 11-18). He would stand thus for the Antichrist, the lawless one, who is the consummation of all evil in connection with the professed people of God.

But "even now are there many antichrists;" and may we not trace in this hideous creature that "mystery of iniquity that already worketh?"—that insidious development of evil which, outwardly claiming a place among God's creatures, which live for man's use, is really exalting itself, even to the ultimate denial of all that is called God! This is that spirit of antichrist so rife in the profession of to-day, denying the Father and the Son; boasting in its own sufficiency, glorying in its own strength and achievements, living for *itself*. This is what is at work now, feeding itself along with the timid sheep and the serving ox, but utterly unlike them.

Nor need we be surprised that God should speak thus of evil in Job's early age. For sin has this character from the beginning, only it develops into the full display of its nature as revelation advances. To Job thus, behemoth would stand for that creature of pride which flourishes amid the professed people of God. If he asked who was the counterpart of that evil beast, he could not solace himself by looking at Eliphaz or his companions. In the pride of his own self-righteousness, "showing himself that he is God," he would catch glimpses of

this evil thing one day to be developed in all the fulness of hideous apostasy. What more awful revelation of the evil of pride could he, or we, have? Self-righteousness, self-seeking, pride of conduct or of character, denies its need of Christ and of God. Such is sin in the flesh—incurable and hideous. Who can subdue it or change its nature?

And yet behemoth is controlled, though not by man. God is over all, and "He who now letteth, will let." The flesh will be controlled by the Spirit; and, as He abides in the Church, He does not permit the full development of iniquity. So, too, in a more modified way, the Spirit controls and hinders the activity of the flesh. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

So also in Job's day, he could recognize an evil principle within himself which God alone could check, a principle which he learns to abhor and to judge as himself—leaving aside for the time all the conscious confidence in God, and the really excellent fruits of grace in his heart. But this will come before us more fully in a little while.

3. *Leviathan—creature-pride fully manifested* (chap. 41).

Most interpreters are agreed that in "leviathan" we have the crocodile of Egypt, which is described in great detail. As the hippopotamus is largely a land animal, the crocodile is chiefly aquatic, and both are amphibious. This creature is described in a manner quite similar to the previous one, but at much greater length. We may there-

fore seek to recognize the various parts into which the description is divided. There seem to be three:

- (1) His untamable ferocity (vers. 1-11).
- (2) Analysis of his various parts (vers. 12-24).
- (3) His preeminent strength (vers. 25-34).

Before however going into details, it will be well to inquire as to the significance of this beast, as compared with the former. That, as we have suggested, typifies the spirit of apostasy from revealed truth, culminating in the Antichrist, the man of sin. This, as arising out of the water, suggests the first Beast of Rev. 13, the great world-power, as seen in the various beasts in Daniel's vision of chap. 7. If in behemoth we have the spirit of apostasy in religion, in leviathan we see it in civil government. It is the world-power, rather than that of the false prophet; and yet the two are closely linked together. But this is looking forward to the culmination in the last days. The principle (independence of God), seeking to make itself a name, has been manifest since the days of Cain, who established a city, and of Nimrod, the founder of the first great world-empire (Gen. 10 : 8-10). Nor is this confined to national pre-eminence; the same spirit of strong self-will, brooking no contradiction, is seen in the individual as well, an untamable insubjection to authority. Who has ever bound and held the proud will of man? But this brings us to the details, as opened for us in our chapter.

(1) The closing question as to behemoth leads on to a similar one as to leviathan. Can he be captured with a net or hook, by a line pressing down upon his tongue? Can he be bound as an ordinary fish.

with a rush rope passed through the gills? Is he timid and fawning, or loyal and subservient? Can he be made into a plaything, like a bird, for the amusement of the household? Is he a staple commodity in the markets, bought and sold? If not caught as a fish, is he assailable with darts, with weapons? Whoever has attempted this will surely remember the fearful battle, and make no further attempt. He is the despair of all opposition; none dare stir him up or stand before him.

If this be so with this mere creature, who can stand before the Creator? (For thus should verse 10 be rendered, leading up to verse 11, "Who will stand before *Me*?") Who has first given to Jehovah, that he can demand it back again? Or, as the apostle asks, "Who hath first given to Him, and it shall be recompensed to him again?" (Rom. 11: 35).

In all this first part of the description, we have the fierce, unapproachable, untamable character of this creature; the evident deduction is, as already indicated, if the *creature* be so mighty, what must the Creator be? But, as has been said, we are led to expect something more than this declaration of God's greatness and power. It is not only a mighty power that is described, but a power for evil. So Satan is spoken of as the dragon (Rev. 20: 2), and as ruler of the earth, through his instrument the ruler of Egypt; it is said of him, "In that day the Lord, with His sore and great and strong sword shall punish leviathan, the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea" (Isa. 27: 1, 12, 13). How remarkable that the world-ruler should thus

be spoken of! Can we fail to see the connection with the power of evil seen in our chapter?

Man's rule, as opposed to God's—how common it has been! In Nebuchadnezzar we have this pride displayed at the very summit of Babylon's greatness. And ever since his day, how kings have dreamed of world-empire—Median, Grecian, Roman, and all the lesser Caesars since that day. How fierce and cruel they have been—how intractable, how untamable. Who could dispute with them in the zenith of their power—"remember the battle, do so no more."

Is Job willing to be found in such company—of men who, to gratify their own ambitions, would cast Jehovah from His throne? What awful wickedness, and how appalling!

Coming to the individual application, we see in this "crooked serpent" a figure of the perverted will of man. All sin has its roots in disobedience. Smile at it as men may, what more awful thing is there than this self-will—the carnal mind; the mind of the flesh, "is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Of what avail is the effort to reform the world, to tame the crocodile? Men may dream and plan, and seek to banish misery from the earth, but even amid its groans, creation mocks at human efforts to subdue its own perverted will. Again, how awful for Job to find such possibilities of evil and rebellion lurking in *his* heart.

(2) Coming to details, Jehovah shows that not only is the beast irresistible, if looked at as a whole, but that each of its members declares the same all-conquering power. Beginning with its dreadful

mouth, with sharp, cruel teeth set round, the Lord points out that all is of the same character. The scales upon his head and body are, like pride, an impervious armor—each scale linked to its fellow, and no “joint of the harness” where an arrow could pierce. The very sneezing of such a creature is like sulphurous light from hidden fires within (vers. 18–21); his eyes flash forth like rays of the rising sun. Like the horses of the sixth trumpet, his mouth belches forth “fire, and smoke, and brimstone” (Rev. 9 : 17). His neck is the embodiment of strength, causing despair, not joy, to dance before him—he is the herald of misery. His flanks, usually a vulnerable part in animals, unprotected by the ribs, are compact and impervious. Within is a heart like stone, indifferent to all fear.

(Concluded in next number.)

S. R.

“My God shall supply all your need, according to His riches
in glory by Christ Jesus.”

“FRIEND, dost thou in thine inmost heart believe
this word?

Then trust—yea, wholly trust thy loving Lord;
Trust Him each day, each hour, and thou shalt
see

Each need supplied, God's riches in Christ for
thee.

THE NATIONAL DISPLACEMENT AND REPLACEMENT OF THE JEW

(Concluded from page 306)

ISRRAEL had stumbled at that stumblingstone—their own Messiah come in grace to lead them in repentance back to God. "Have they stumbled that they should fall? Far be the thought; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" If those that were "bidden" refuse to sup of His grace, then they must see others enjoy the royal bounty. If Israel will but look, she may see the knowledge of Jehovah—as the God of our Lord Jesus Christ—enriching the world and bringing salvation to the Gentiles, delivering from all uncleanness and converting them to God from idols.

The apostle's hope is that this spectacle of grace may provoke some of his brethren after the flesh to jealousy, and bring them to repentance, and so to salvation.

But if the effect of the gospel now going out, on account of Israel's having stumbled, has enriched the world and brought salvation to the Gentiles what will be the effect of the gospel going out again, not on account of Israel being cast away, but on account of her reception back to favor with God. The gospel then (of the kingdom) being accompanied by the story of God's dealings with His ancient people because of their sins (the explanation of their long dispersion), together with the

impartial judgment of God, as seen in His rejection of Christendom because of unfaithfulness to the truth and ultimate apostasy, will have such an effect on the peoples, outside of Christendom, that the apostle is led to characterize it as "life from the dead." Does not this bring to mind the call of Abraham, considered as a rescue from idolatry (Josh. 24 : 2, 3), and the birth of Isaac from the dead womb of Sarah, from whom was to come a multitude as numerous as the sand upon the sea-shore? "Life from the dead"—how expressive of God's power displayed in grace!

"For if the firstfruit be holy, the lump is also holy." This is an evident allusion to the firstfruits of their dough, which the children of Israel were to offer to Jehovah (Num. 15 20, 21). Abraham, the firstfruit; the nation, the lump, holy, or set apart to God.

Passing from this figure (possessing the principle necessary to his illustration) the apostle transfers the figure, with its principle, to that which is more suited to the immediate purpose on hand—the figure of a tree and its branches. If Abraham was set apart to God, so likewise was the nation. And since the "gifts and calling of God are without repentance," the place of earthly nearness to God and of national pre-eminence must ultimately be the portion of Israel; this the apostle goes on to show.

Addressing himself to the Gentiles, he says: "And if some of the branches were broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the

branches. But if thou boast, thou barest not the root, but the root thee." Abraham the root, the nation the branches of the good olive tree: for it was in Abraham the Spirit of God manifested His light and leading, and the nation was the sphere of the Spirit's activities in Old Testament times. The olive tree, from which the oil comes, which is a type of the Spirit of God, seems to be the suited figure to set forth the sphere of His actings. The Gentile having been brought into, and having characteristically become the sphere of the Spirit's gracious activities, is warned against boasting; but if he does, the apostle points to the breaking off of the branches, and he is told why they were broken off—"Because of unbelief." "Thou standest by faith; be not high-minded, but fear. For if God spared not the natural branches"—those by nature descended from Abraham—"take heed lest He spare not thee." The question here is that of corporate, or national, light and privilege, not of life or of individual faith—light which must be walked in, and privilege which must not be abused.

So long as Israel was characterized by faith, or so long as there was hope of their being called back to this, they maintained their place of national pre-eminence. But when even the remnant of Judah ceased to be so characterized, and were beyond hope of recovery to that state, God gave them up to judgment and to dispersion.

The Jew was given up to hardness of heart because of unfaithfulness to the truth, which led him further and further away from God, and deeper and deeper into religious conceit, until, when at the height of his self-righteousness, he crucified the

Christ of God, in whom was his only hope. The beseechings of Christ, and, after the cross, the pleadings of His ambassadors, fell alike on ears that were deaf, until it fulfilled the Lord's own parable: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy until I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us" (Luke 19: 12-14); for when Stephen bore this testimony to them, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7: 56), "they gnashed on him with their teeth," and sent him to heaven as messenger to the "nobleman in the far country," to say unto Him, We will not have thee to reign over us.

Up to this point in their history, the Jews had evidently an offer of national restoration, as in Acts 3: 19-21, if as a nation they had repented. Their rejection of Christ was put on the ground of ignorance (Acts 3: 17); but now the repeated pleadings of the apostles, bringing out more fully the deep-rooted enmity to all that was of grace, and so to all that was of God through Christ, they were definitively given up by God *as a nation*. For the wilful murderer there is no city of refuge. In this connection, Heb. 6: 4-9 is very instructive. Those there addressed, after having received enlightenment as to Christ, and having been brought into the sphere of the Spirit's operations, had turned away from it all and gone back to Judaism, thus taking themselves off the ground of ignor-

ance, and so "crucified to themselves the Son of God," putting Him to an open shame.

Prior to their profession of Christ, they had been implicated in the guilt of His national rejection; but now, having had the evidence of grace and of the moral power of the word of God and of the miracles wrought in the power of the Holy Spirit, in turning back to Judaism they put their own hand as it were to the crucifying of the Son of God, and set His claim to the Messiahship as false. It is impossible to renew such to repentance, for there is no city of refuge for the wilful man-slayer.

Applying this principle nationally, it is interesting to notice the ordinance of the cities of refuge in their dispensational teaching, as bearing on our present study. First of all, the gravity of wilful murder lies in the fact that man is made in the image of God (Gen. 9 : 6). How awful then is the murder of Him who is *the* image of God, and who is in His moral attributes, the express image of His substance! How could there be forgiveness for those who, after all the evidence which the patient goodness of God could supply had been given to them, in proof of the claims of Him whom they had crucified, still refused those claims, and by going back to Judaism, justified themselves in His crucifixion?

Where was there ground of appeal to those who denied the voice of Moses and the prophets?—who refused the Son of God accompanied as His message was with every sign of grace and power?—who resisted the wondrous signs of the blessed Spirit of God manifested at Pentecost, and throughout the succeeding days by the instrumentality of

the apostles? There was no city of refuge for such. There could be no hiding-place in Christ for those who denied that Jesus was He. But when "the fulness of the Gentiles be come in," when the last of the Gentiles shall have been brought to God in this present age, and the present testimony to Christ shall have ceased, then will Israel be again on the ground of ignorance, and God will plead with them; and at the appearing of Christ, with the change in the priesthood for Israel, they will be set free from the avenger of blood.

But if God has so dealt with Israel for their sins, if He has broken off these "natural branches," because of their unbelief, what shall He say to the "wild olive branches," who had in grace and mercy been grafted in the good olive tree? The Gentile tenure of office, as was the Jewish, was conditioned on continuance in faith; but heedless of the apostle's warning, he became "wise in his own conceits" and lost the "fear of God," and, like the Jew, took the place of earthly blessing and national supremacy as the entitlement of his own merit. His language betrayed him as a stranger to God in heart: "I am rich and increased with goods, and have need of nothing." The sentence upon him is: "Thou also shalt be cut off." The Gentile cut off, because of unbelief; Israel grafted in again, because of a return to faith—how impartial are the ways of God!

"All Israel shall be saved." To understand this phrase, as here used, we must go back to the apostle's statement: "They are not all Israel who are of Israel" (chap. 9 : 6). "The Deliverer" has "come out of Zion, and turned away ungodliness

from Jacob." "Jacob," the suppliant, becomes "Israel;" whilst the mass, Esau-like, in independence and forgetfulness of God, go on to judgment. "Israel" shall come into her inheritance. The land, long defiled with blood, shall be cleansed—cleansed too by the Lord Jesus Himself, coming in judgment upon those who had defiled it by the murder of Himself. "So ye shall not pollute the land wherein ye dwell: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Num. 35 : 33). If the blood of Abel cried from the ground, how much more the blood of Christ, against its apostate despisers.

It is a striking fact that, whilst in the ways of God it may suffice to use the armies of the "Beast" to pour out His judgment upon the ecclesiastical system which had corrupted the truth during this present age (Rev. 17 : 16, 17), to the defilers of the land by blood (the proud Roman and the apostate Jew), the judgment is meted out by His own hand in the land whereon His blood was shed. "For the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Rev. 19 : 19-21; Num. 35 : 33).

But of Israel it is written: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will

remember their sins no more" (Isa. 4 : 3 ; Jer. 31 : 34). These are the "children of the promise," and they are "counted for the seed." "For the gifts and calling of God are without repentance. For as indeed ye [also] once have not believed in God, but now have been objects of mercy through the unbelief of these, so these also have now not believed in your mercy, in order that they also may be made objects of mercy. For God hath shut up together all in unbelief, in order that He might show mercy to all" (chap. 11 : 29-32, *J. N. D.'s Trans.*).

This, then, was the gracious purpose of God, to bring men, Jew and Gentile, to the knowledge that *mercy* was their only hope; to shut them up in unbelief with its debasing influences and its awful consequences, to bring them to the position of suppliants for mercy, that they might learn that righteousness is the product of Life; and that the creature, to abide in faith, must be born of God and divinely kept.

"Oh the depth of the riches both of the wisdom and knowledge of God." Who could have divined that God, by giving them to eat of the fruit of their ways, and filling them with their own devices, was bringing the idolatrous Gentile to the knowledge of his sins, bringing him thus to the recognition of the need of mercy? Nor does the Jew to-day conceive that God is by the same process bringing *him* to the confession of his guilt, and to the sense of his need of mercy. Truly, God is no respecter of persons. How unsearchable are His ways! They are the ways of Wisdom: ways which shall yet in the complete web of time ap-

prove themselves as the Urim and Thummim of God, in perfect wisdom lighting up the whole blighted track of man's shameful history with the sweet purposes of divine love—ways in which the "children of light" may find Him who is Light and Love; *of* whom, as the Source, *through* whom, as the Director of agency, and *for* whom, as their ultimate purpose and justification, are all things. To whom be glory now and forever. Amen!

G. MACKENZIE.

HEAVEN AT LAST!

ANGEL voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing,
Ah, 'tis heaven at last!

What a city! What a glory!
Far beyond the brightest story
Of the ages old and hoary!
• Ah! 'tis heaven at last!

Christ Himself the living splendor,
Christ the sunlight, mild and tender;
Praises to the Lamb we render;
Ah, 'tis heaven at last!

Now at length the veil is rended,
Now the pilgrimage is ended,
And the saints, their throne ascended;
Ah, 'tis heaven at last!

Broken death's dread bands that bound us!
Life and victory around us!
Christ, the King, Himself hath crowned us;
Ah, 'tis heaven at last!

HORATIUS BONAR.

(Was sung in after years at his funeral.)

SON OF THE HIGHEST!

(Luke 1: 32.)

Oh glorious morn when Christ was born!
The angels voiced their notes of praise,
His star did heaven's dome adorn,
And shepherds caught the glory-blaze.
The Maker of all worlds came down
(In Bethlehem's lowly manger born)
To save a groaning, shackled race,
Whose glory had by sin been shorn.

The wise men came from lands afar*
And opened up their treasured store;
They worshiped Him as King-elect
Whom angels praise for evermore.
Each nation has its leading men
On whom historic glories fall,
But *destinies of worlds depend*
Upon that CHILD in yonder stall.

C. C. CROWSTON.

ANSWERS TO CORRESPONDENTS

QUES. 16.—Is the parable of the ten virgins (Matt. 25) addressed to Israel or the Church?

ANS.—It clearly applies to *the time of the Lord's absence*, and implies a time of long waiting (ver. 5). Have *the Jews* been looking for Christ's return since they crucified Him? Clearly not. Have *Christians* been looking for the Lord's return? They clearly have, though sadly fallen asleep. And has not the cry, "Behold, the Bridegroom cometh!" awakened Christians at large? Who that has any knowledge of the remarkable revival of "the blessed hope" of our Lord's return and coming for His own can deny it?

Now look at Matt., chaps. 21, 25.

(1) It should be clear to any intelligent Christian that vers. 1-44 is a prophetic announcement (in answer to the disciples' questions in ver. 3) of what would befall *the Jews*, because of their rejection of Christ, until He returns for the deliverance of the oppressed, suffering godly remnant among them.

(2) From ver. 45 to chap. 25 : 30, exhortations and warnings are given which apply to *those professing to wait for and serve Him while He is absent*. Who can they be but professing Christians?

(3) Lastly, in vers. 31-46, the living nations are in view. It is the reckoning with *the nations of the earth*, at the time of the Lord's return to take the kingdom.

Thus, in this wonderful discourse on Olivet, our Lord gives the prophetic outlook (1) as to *the Jews*, chap 24 : 1-44; (2) as to the professing Church, 24 : 45—25 : 30; and (3) as to the living nations, 25 : 31-46. The time of His coming again to *each one* of these divisions, is thus marked out.

QUES. 17.—Is it right to use leavened bread at the Lord's table to remember His death? Please answer in HELP AND FOOD.

ANS.—Leaven is not evil *in itself* (Rom. 14 : 14); if it were, it would reflect upon God's character as if He had made something evil; for ferment (which leaven is) is a law of nature which God has established.

Under the Mosaic law leavened bread was strictly excluded from the passover feast and the sacrifices (not at other times), for they were shadows or types of things later to be revealed. They were "*carnal ordinances*" pointing to *spiritual* things. (See Heb. 9 : 9, 10 ; 10 : 1-4). As the sacrifices pointed to Him who gave His life in ransom for us, so, in an opposite way, leaven pointed to the evil in man which puffs him up, but was wholly absent in Christ.

These types having served their purpose, were done away with the coming of Christ—the substance or realities having come, the shadows flee away. (See Heb. 10 : 5-9.) In the New Testament therefore we are taught that "there is nothing unclean of itself." Christians may eat all that was forbidden to the Jews (Acts 10 : 10-15). If, then, we are occupied or concerned about the kind of bread on the Lord's table—leavened or unleavened, with fermented or unfermented wine—we are returning to the shadows, whilst the blessed realities to which the shadows pointed are before us. The New Testament occupies us not with the types or shadows, but with the realities—the truth as it is in Jesus.

QUES. 18.—Please give us briefly in HELP AND FOOD the thoughts in 1 Pet. 4—what is meant by "the gospel preached to them that are dead" (ver. 6), and especially to what "Judgment must begin at the house of God" applies (ver. 17).

ANS.—This pastoral epistle of Peter is written to Jews who had

turned to Christ for salvation, and had much to suffer from Jews and Gentiles on that account. This epistle is a blessed example of the deep and tender care of a true pastor for the sheep of Christ, to guide them, instruct, exhort and encourage them in their difficult journey through a hostile world. God also permitting difficulties to arise to chasten the flesh, and to develop in them the Christ-like character and ways which He loves. This is the general point of view in this epistle.

Christ having suffered because of man's sin, both in the contradiction of sinners against Himself in His life here upon earth, and in atonement for sin upon the cross, has done with sin; the believer is to arm himself with this truth, and have done with sin, as Christ has (chap. 4:1). Unbelievers may make light of sin, and seek the gratification of their lusts without fear, but they shall give account to the righteous Judge, who is ready to render to all according to their works—both to those living upon earth, and to those who have passed away (ver. 5). The apostle's mind seems to revert to those of Old Testament times, who have passed away, and says that good tidings were preached to *them* also—promises of God were presented to them that, if rejected, as many did, they shall be judged as men who walked according to the lusts of the flesh, whilst those who embraced those promises of good tidings, shall live according to God unto eternal life (ver. 6).

Let not the followers of Christ then think it strange if they suffer in this world where their Maker suffered. Let faith triumph rather, in being partakers with Christ in the path that He trod (vers. 12-15). Let no looseness of the flesh be allowed, remembering that God shall maintain His own character in the government of His house (those who profess faith and subjection to Him); for God is a just Judge, and holy in His governmental dealings. He must be sanctified in those near Him—His house (ver. 17). It is of God's governmental dealings here and now, that the apostle speaks. If those of His household (God's people upon earth) are with difficulty brought through this evil world—the flesh being in them, the world and Satan around—if they, "the righteous," are with difficulty brought through, what shall happen to the ungodly when God deals with them in righteousness? He is our faithful Creator, and He shall bring His people through every difficulty if they but cling to Him with uprightness of heart.