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"The Field is the World"

CHURCH UNION

MOVEMENTS toward Reunion and Intercommunion of the churches are on foot in all parts of Christendom. As far as Rome is concerned, there is no hope that such relations could be established, unless the Protestants were to surrender all the claims made in Reformation Days. This they are not likely to wish to do, wholesale, though many Protestant clergymen recognise that they, as Protestants, have but little that they did not derive from Rome. On the other hand, the Papacy is not likely to give up its claims, expressed in "great swelling words," to be the sole depository of the Faith and the only representative of Christ on earth. In Rome's view, all others who claim to be Christians are schismatics, and need to be reconciled to "mother" before full recognition of them can be rightfully accorded. The hopelessness of the cause of Reunion of the Roman and Protestant communions is generally recognised; and it is also generally agreed that the most that can be done at present is to cultivate "relations of friendly courtesy," this according to Dr. Clarke, Anglican Archbishop of Melbourne.

The Archbishop is much more hopeful, when he views the cause of Reunion amongst Protestants. The "Old Catholics" and the Church of Holland have invited Anglicans to Holy Communion, and the same privileges have been extended to them. It has been decided that Anglican bishops may, on request of Moravian bishops, join in the consecration of the latter, the effect of this being that presbyters so ordained can be licensed by Anglican bishops to minister in the Anglican communion. There is friendly reciprocity in the

Scandinavian churches, and great progress toward the formation of an alliance has been made in other churches.

Dr. Clarke regards the movement for union with the Presbyterian and other non-episcopal churches as the most important phase of the whole subject. This has been discussed in Australia for some time, and the project has aroused much interest in England and Scotland. It is clear that the Presbyterians will not consent to have their ministers re-ordained by the Anglican bishops. That would never do. It would be in the nature of a confession that they had not been right from the inception of Presbyterianism. It may be that devout Presbyterians would not like to seem to be charging that the Almighty has allowed them to go more than three hundred years in a wrong way. At present, the Anglicans cannot admit that the non-episcopally-ordained ministers are properly authorised to minister. This has been the bone of contention throughout all the negotiations on the subject.

The Archbishop of Melbourne has taken a lively interest in the discussions by the Australian committee, and he thinks he sees the way to adjust the difference that has been the principal hindrance of reunion between his and the non-episcopal bodies. In his Lenten address, at St. Paul's Cathedral, March 5, he said, as reported in "The Age":

"The Presbyterians held, in common with them, all the principal articles of the Christian faith. In doctrine and faith they were undivided. The Presbyterians would now accept re-ordination. But supposing a union were effected at a given time, all the ministers

to be ordained in the future could receive their orders from the joint authority of the united church, and so a period of transition would ensue towards full union on the basis of episcopal ordination. [And so the Anglicans would have their way, after all.—Ed.] The Lambeth Conference contended that it would be possible to authorise arrangements to respect the convictions of the Presbyterians, and to involve no surrender of principle on the part of the Anglicans. The whole Christian world was concerned in regard to the union, and if in Australia they could solve the problem, and make it an accomplished fact, they would win for themselves the undying gratitude of the whole Christian Church. . . . It was the duty of everyone to foster and encourage the principles of the proposed union, and the adoption of a creed the chief articles of which would combine against the forces of evil, make for increased power, the ceasing of government strife, and many other advantages."

How sad it is to see amiable and talented men looking for nothing better than "full union on the basis of episcopal ordination." If they attain to that, will they really have union of heart and mind? And if they should accomplish much in this direction, would they be in harmony with the Lord's mind? Is "episcopal ordination" the divinely authorised basis for the union of God's people? Is it the "seal" of God's foundation? "Episcopal ordination" is not the divinely appointed basis, but Christ Jesus is, because He "died for our sins according to the Scriptures." "He was delivered for our offences, and raised again for our justification." "Other foundation can no man lay than that is laid, which is Jesus Christ." And the Saviour said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock." The sayings of our blessed Lord may be examined most carefully, without finding a word about "full union on the basis of episcopal ordination." The union for which our Lord prayed on behalf of His people, and which has always subsisted between those truly His, notwithstanding inconvenient barriers sometimes erected by the unwisdom of men, is a union like that subsisting between the Father and the Son. Its basis is not "episcopal ordination," but the desire that in all things the will of God might be done, and no other. "I came not to do mine own will, but the will of Him that sent Me," said our Lord; and the same sentiment inspires the hearts of those Believers in the "Ransom for All" who have consecrated themselves to follow in His steps, as He left an example. Christians should agree with each other because they agree with God; the extent of their agreement with God will be the measure of their agreement with each other. If "this mind be in you, which was in Christ Jesus," namely, to be obedient to the divine

will in all things, being obedient unto death, there will be "full union" of heart and mind, on the best possible basis—the only one.—1 Cor. 15: 3; Rom. 4: 25; 1 Cor. 3: 11; Matt. 7: 24; John 17: 8, 9, 14, 18-21; 5: 30; 6: 38; 1 Tim. 2: 4-6; Rom. 5: 1, 2; 12: 1; 1 Pet. 2: 21; Phil. 2: 5-8.

"Increased power" is one thing that is hoped for as a result of the proposed union. *Power!* Who has not been made aware of Christendom's decline in spiritual power in proportion to her desire for worldly power. "My Kingdom is not of this world," said Jesus. His Kingdom will not be fully established in power in the earth until His Presence shall have caused the present social earth and ecclesiastical heavens to "flee away." What a mistake has been made by Christendom in the past, and is still being made by Christendom in the present, to seize power in the affairs of the present evil world, will not be fully realised until the present social order, and all its works, are destroyed in the impending cataclysm, in which the "heavens" of ecclesiasticism will also "pass away with a great noise." This open acknowledgment by the Archbishop that "increased power" is sought by the promoters of church union and intercommunion is fair warning to the whole world. Why should they desire power, if not that they might use it? And for what purpose should it be used, if not to enforce their wills? And what would that mean? The history of Europe during the time of ecclesiastical domination gives answer.

Power is indeed promised to the faithful footstep followers of Jesus—power over the nations, too. But all should notice that this power is not to be given to them in the present life. The present experience of God's consecrated is very much one of suffering, in order that they may become copies of the character of God and His Son. Just as Jesus learned obedience by the things He suffered, and by becoming perfect in obedience was qualified to be the author of eternal salvation to them that obey Him, so is the precious promise—"He that overcometh, and keepeth My works unto the end, to him will I give power over the nations." But before we can get that position of power and authority, we must also learn obedience, as our Saviour did, so that we may thus be qualified to demand it from others. "If we suffer, we shall also reign with Him."—Phil. 2: 9, 10; 2 Tim. 2: 12; Rev. 2: 26; Heb. 5: 8, 9.

GERMANS LEAVING THE STATE CHURCH

Desertions from the State Church in Germany are increasing so rapidly that grave apprehensions are caused in ecclesiastical circles. The Berlin correspondent of the "Daily Chronicle" (London), says that

10,000 persons have severed their connection with the church in the past year; and this notwithstanding the fact that "official separation from the church is one of the greatest difficulty, delay and expense." So great is the number of those who are giving notice of intention to terminate their membership, that special offices have been opened in Berlin to receive their applications, which now number between 300 and 400 daily. Probably the chief cause, says this writer, of the movement against the church is the spread of agnosticism among all classes of the population, and the fact that even in those universities where until recently an orthodox theology was taught, there are now few chairs from which ultra-Liberal views are not proclaimed.

IMITATING CHRIST FOR TWO WEEKS

Some thousands of young people of Cleveland, Ohio, U.S.A., members of Christian Endeavour Societies, Epworth Leagues, and Baptist Young People's Unions, undertook to lead for two weeks at least, beginning January 3, 1909, such a life as they supposed Jesus would have led had He been situated as they are. Without wishing to discourage, much less make light of any good thing, one naturally wonders how these young people were living before January 3, and whether the two weeks' alteration in their lives would be so radical that they would be indisposed to go on for the remainder of their lives in the same way. Do they not realize that gaining the crown requires faithfulness until death?

THE MEMORIAL SUPPER

One aspect of our Redeemer's death was foreshadowed by the Passover Lamb. Our Saviour's death as the antitype of the Passover Lamb occurred at the Passover date, 14th Nisan, as provided in the Mosaic Law. And as the Jews annually observed the memorial of their deliverance from Egypt, so did our Saviour, "the same night in which He was betrayed," institute, with the emblems of unleavened bread and wine, a

memorial of Himself and His precious sacrifice for us. Not being otherwise instructed, the disciples and early church would and did observe this memorial annually, on the 14th Nisan. The consecrated Believers in the Blood of Jesus, "shed for many for the remission of sins," who see the propriety of this observance annually, "in remembrance of Me," will not neglect the duty or forego the privilege, even if there is none other of like mind to join in the solemn service. This year, the 14th of Nisan will begin Sunday, April 4, at Sundown. The congregation at Melbourne will meet to observe this memorial at 7 p.m. on April 4, at its usual meeting place, 244 Flinders-street. All consecrated Believers in the atoning Blood are welcome to share this privilege with us.

When the Lord at the last Supper said, "Drink ye all of it" (Matt. 26: 27), did He mean, drink all the wine, and leave none; or All of you disciples drink of it?

We understand that He meant the latter; namely, that all of the disciples were to drink of the wine, and that the cup was passed around from one to another. That this is the meaning is shown in Mark 14: 23, which says, "And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it." The *Diaglott* translation reads, "And they all drank out of it."

Easter Conference

The friends of "this way" invite all Believers in the Atoning Blood of Jesus, our Redeemer, Mediator, and Intercessor, to attend the Annual Conference for mutual upbuilding, to be held at Bradshaw's College, 244 Flinders Street, Melbourne, Good Friday, Easter Sunday and Monday, April 9th, 11th, 12th. Come, praying for the Divine Blessing upon yourself and others.



A Ransom For All

FROM earliest times to the present day, the necessity of sacrifice of life for expiatory purposes has persisted as an idea in the human mind. This necessity was illustrated at the first by the coats of skins which the Lord God made for Adam and Eve after sentence had been pronounced on account of their sin. That incident should convey the thought of a victim, and that

the sinner was not himself able to make the necessary provision. It should also teach us that just as the Lord God provided the victims whose skins were made into robes for the sinners, so He would, and He only could, in due time provide the necessary sacrifice that would actually supply the needed covering, and would expiate the sin. In a word, the incident in the Garden illustrated the love of God for the guilty

pair, and foreshadowed its grander manifestation to be made in "the fullness of time" on behalf of them and all their race.—Gen. 3: 21; John 3: 16; Gal. 4: 4, 5.

The extent of the ignorance of and alienation from God of the race is shown in the fact that most of the tribes of men are worshippers of demons or idols, not knowing the true God. As the divine likeness in them has been more and more obliterated, notions of cruelty and vindictiveness, on the part of their deities, have been introduced into their religions in connection with the still persisting idea of the necessity of expiation, in order to atonement. The fact that the sinner could not himself provide the victim, but that it must be provided by God, has been quite lost sight of. Thus the teaching concerning the relationship of the creature to the Creator has been so distorted that it might be said of some that their gods have been made by men. Even Christendom has not escaped the bane, as is evidenced by the vindictiveness of character often ascribed to the Almighty.

Doubtless Justice must be exact and stern; but it can be both without being vindictive; in fact, vindictiveness is a beginning of injustice, for it leads to excess. On the other hand, a loving provision for the exact satisfaction of the divine penalty against the sinner is quite compatible with justice; it magnifies the divine honour, exhibits the love of both God and Christ for a lost world, and lays the foundation for a substantial benefit, which in due course will accrue to all who desire to avail themselves of it. The teaching of Scripture on this most important subject is both harmonious and convincing.

When Adam and Eve were placed in the Garden which God had planted "eastward in Eden," they were perfect of their kind; "very good" was the word used to describe them. (Gen. 2: 8; 1: 31.) Man's estate is not the highest in the universe. There are at least two above him—the divine and the angelic. If there be grades between the angelic and the divine nature we know not; but the angelic nature is doubtless the lowest plane of spiritual nature, for of the man it is said, "Thou hast made him a little lower than the angels." (Psalm 8: 5.) Man was made for an earthly habitation, and the restitution processes will bring back all the willing and obedient to the perfection originally illustrated in Edenic conditions. Angels are heavenly beings, differently constituted from mankind, and dwelling in other conditions.—Psalm 115: 16; Dan. 9: 20, 21; Matt. 18: 10; Mark 12: 25.

Such an one, "a little lower than the angels," but perfect on his own plane, was our father Adam, when placed by his Maker in the garden. Being without

experience, and, therefore, without established character, though their physical and mental processes were perfect, he and his beautiful companion were placed under a command which was to test their obedience and loyalty to their Creator. The point of the test was a very small one, being merely the abstinence from the fruit of a certain tree, the lack of which would in no way have interfered with their sustenance. As no law is of force unless a penalty be arranged for infractions, so a penalty was provided in case of disobedience to this command. And just here is a difficulty to some, that the penalty arranged for seems out of all proportion to the insignificance of the offence to be punished. Men were hung in England for sheep-stealing, when sheep were sold for 2d. each, and a Bible cost £40. But such penalties are now abolished, and capital punishment is pronounced only for a few offences, considered very heinous. In the Garden of Eden, however, we find capital punishment the penalty for eating a little fruit! If it be inquired, Why was this? the answer is that the value of the fruit was not at all the consideration, but the loyalty of the creature to the Creator. It must not be overlooked that the smaller and less significant the incident, the more severe is it as a test of loyalty; whence the principle enunciated by the Saviour. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much." (Luke 16: 10.) God had a right to require perfect obedience from His creature, man, and to declare that the disobedient should not be allowed to live.

This is very different from the usual misunderstanding of the penalty threatened and pronounced in the Garden. Many think that God meant to torture the transgressors to all eternity. Had He so intended, He would certainly have stated it in the plainest terms, under which no misunderstanding could have been possible. Considering the issues involved, nothing less than the clearest possible expression of His intention could be justified by Him Who is the embodiment of Justice, not to mention Love.

Perusal of the first three chapters of Genesis reveals not a word that could be construed as implying an eternity of pain as the threatened penalty for disobedience. "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof dying thou shalt die." (Gen. 2: 17, margin.) This is the only record of God's words to Adam on this subject before he sinned, and here should be found the straightforward teaching of eternal torture, had that been the penalty of disobedience. But God said nothing about it; instead of saying that Adam should expect to be kept alive in pain, He said that the

transgressor should die. "The soul that sinneth, it shall die;" "the wages of sin is death."—Ezek. 18: 4; Rom. 6: 23.

Some have found difficulty in understanding how Adam died *in the day* he ate the forbidden fruit. He did not die within twenty-four hours of his sin, for we read in Gen. 5: 5, "And all the days that Adam lived were nine hundred and thirty years; and he died." This difficulty is more apparent than real, and it resolves itself when the wide use of the word "day" is recalled. We speak of "our day," not meaning a period of twenty-four hours, but a number of years. This usage is common in the Bible; two instances will suffice for the present. "Harden not your hearts, as in the provocation, in the *day* of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works *forty years*." (Heb. 3: 8, 9.) "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." (2 Pet. 3: 8; Psa. 90: 4.) When these and similar references are considered, it is not at all difficult to understand that Adam died within the *day* that he sinned. The dying process began promptly, and it was completed in less than a thousand years.

If the words threatening the penalty say nothing about eternal torment, much less do those in which the sentence was pronounced and more fully explained after the transgression. "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken (Gen. 2: 7); for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) This language is very precise. None need mistake its meaning. The sinful man was to return to the ground from which he had been taken. Did Adam, when God formed him "of the dust of the ground," emerge from a condition of misery and woe unspeakable? Let those answer who believe that "return unto the ground" means eternal torment.

The language describing the execution of the sentence is equally clear, allowing no room for the thought that eternal torment was intended to be understood. "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." (Gen. 3: 22, 23.) Here is the best possible evidence that the penalty was not to be a perpetuation of existence in misery, but rather a taking away of all power to live, as indicated in the act of excluding the man from the Garden where the trees were, the eating of whose fruits would have kept him alive. In order that the sinner might

die, he was driven forth into the unprepared portion of the earth, to struggle on as best he might with the thorns and thistles—which have remained and multiplied to this day, but which, with all other unfit conditions, shall be eradicated during the Kingdom Age—until, near the close of his "day," the execution of the sentence was finished, and he returned to his dust. Had he not sinned, he would have been permitted to live on.

The sentence thus pronounced and executed has become the inheritance of the sinner's posterity. Certain it is, we all die; and the Bible furnishes the only reasonable account why this is so. Many Christians, instead of recognising death as the wages of sin, look upon it as the gateway to glory. This is a great mistake, and has contributed much to the prevalent confusion. The Apostle explains, "As by one man sin entered into the world, and death by sin, . . . so death passed upon all men." And again, "In Adam all die," and "by a man came death." (Rom. 5: 12; 1 Cor. 15: 21—Rotherham—22.) The whole of the race has entered into the results of Adam's transgression, as it is written, "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18: 2.) No other explanation than that of God's Word suffices to tell why infants die. These do not bring death upon themselves, because they know not right from wrong. Yet they die. It must be as the Scripture says, that by "one man sin entered and death by sin." What is true of the infant is true also of the youth, of the middle-aged and of the old; all die because of the legacy of death bequeathed to them by our first parents. All are born dying, not living, and the whole of what we call life is but a process of decay, arrested temporarily by such expedients as man can devise. This is the "broad road" to destruction, down which the entire race of Adam is hastening with ever-increasing velocity. Adam completed the journey in nine hundred and thirty years; the present average length of life is only thirty-five years.

Why did God so arrange that the penalty of Adam's sin should descend to some twenty-seven thousand millions who did not enjoy the privileges of perfection and favourable environment that he had? Does it not seem unjust that such a vast multitude should, without being consulted, and without power to avoid it, enter into a curse which they did nothing to bring upon themselves? Is there any wisdom in it? Before mentioning what seems to be the Scriptural answer to these urgent and reasonable questions it might well be asked whether it is at all likely that we, in Adam's position, would have done better than he did. Let each one carefully think it out for himself, and the conclusion

must be that the most of us, if not all, would have done precisely what our progenitors in the garden of Eden did, circumstances being the same. It cannot, therefore, be alleged that God was unreasonable in not giving us an experience exactly like that of our first parents. And when the arrangements made for atonement for sin are comprehended, it will be clear that the course God took was not only reasonable, but was the most advantageous for the human race.

Divine Justice requires the punishment of disobedience, and cannot allow the guilty to be cleared. (Exodus 34: 6, 7; Rom. 3: 19.) This is the basis of God's dealings; "Justice and judgment are the habitation of Thy throne." (Psa. 89: 14; 97: 2.) He is "the Father of lights, with whom is no variableness, neither shadow of turning." (James 1: 17; Numbers 23: 19.) This inflexibility of purpose is the guarantee of God's reliability and of the steadfastness of His decrees. Did we not have some assurance on this point we could not feel sure of anything. If God, after condemning Adam, had been brought to acknowledge that He had been unjust, what assurance could there be that He might not be unjust again? Divine Justice may seem severe at times, but its supremacy is the guarantee of stability for the universe.

The Omniscient foresaw the difficulty into which the entire race would be plunged by the transgression of the first man, and before even creating the man, He had the relief measures fully arranged. One can fancy the attributes of the divine character harmoniously co-operating to devise the plan, Wisdom showing the way in which the interests of both Love and Justice would be fully served by meeting the requirements of the latter, and giving full exercise to the former, not only making plain the way by which the race might be blest, but also giving Love the opportunity to exercise itself all the more by providing the sacrifice—a corresponding price which alone could satisfy the righteous claim of divine Justice.

And what would be a corresponding price? A corresponding price would be the substitution of life for life, and whereas nothing more could be demanded, nothing less would be satisfactory. Twenty-seven thousand millions! Where shall we find so many? Where shall we find even one? Since all the race was condemned, "none of them can by any means redeem his brother, nor give to God a ransom for him." (Psa. 49: 7.) Shall we create other twenty-seven thousand millions, and ask them to lay down their lives for the condemned ones? Divine Wisdom would not agree to such use of Divine Power, since the newly created ones would in all probability have taken the

same course as Adam did, and the difficulty would thus have been increased. Divine Love would have been in despair had not Wisdom shown the way by pointing out that the whole race was condemned on account of *one man's* sin, his posterity in his loins at the time of the transgression sharing therefore in the sin and its penalty. If a man of perfect righteousness could be found, willing to give up his life, as a sacrifice, Justice could accept that as full satisfaction, because this man would also be giving up the life of a possible bride and race which in the ordinary course of events might have been developed from him as from the first man.

But where was such a man? No member of Adam's race could meet the requirements, and there could be no assurance that another inexperienced, newly created man, such as Adam was, would not have followed his way of sin.

The Son of God shared the Father's love for and interest in the race, and when Divine Wisdom pointed out that He might become the Man required, and might, by giving up His life and that of His possible posterity, thus supply the Ransom which Divine Justice required, He at once agreed to make the sacrifice. Here was one of experience, better fitted than any other of the heavenly host, by reason of acquaintance with the Father, to carry out this portion of the Plan devised by Wisdom. He had been with the Father from the beginning; He had been the Father's right hand in the creation of all things; without Him was not anything made that was made; He was Himself "a God." (John 1: 1; literal rendering.) But He was not a man; how could He be a ransom, or corresponding price? In the glory of His pre-human state He would be far in excess of the value required, and divine Justice, which could not be satisfied with less, could not demand more.

He could be satisfactory to Justice only by leaving the heavenly glory and becoming a man; then He would be able to offer a ransom, or price to correspond.* Could divine Power accomplish such a wonderful change of nature, as to transfer Him from heavenly to

*The word "ransom" occurs but three times in the New Testament—Matt. 20: 28; Mark 10: 45; 1 Tim. 2: 6. It is in each case a translation of the Greek *lutron*, meaning a redemption price, joined with *anti*, indicating correspondence—"a corresponding price." Thus is indicated the strictness of divine justice. The word "ransom" is used in Hos. 13: 14 and Isa. 35: 10 to translate the Hebrew *padah*, which has more the sense of release or deliver. This translation is not quite accurate, as the release or deliverance is not the ransom, but is the consequence of the ransom.

earthly conditions? Yes; divine Power could do this.* And so it came to pass that He Who was in a form like God's form, and Who counted not that equality with God was a thing to be grasped (Phil. 2: 6, R.V.), "emptied Himself, taking the form of a servant." He became a member of the Jewish "house of servants," being born under the Law. The blood of bulls and goats, not being a corresponding price, could never take away sin; and the life of a heavenly being could not have been a proper price; one was not valuable enough, the other would have been too valuable. Wherefore, when He cometh into the world, He saith, sacrifice and offering thou wouldest not, but a body didst thou prepare for Me. . . . We have been sanctified through the offering of the body of Jesus Christ once for all."—Heb. 10: 5, 10; John 6: 51-58.

"One in a certain place testified, saying, "What is man, that Thou art mindful of him or the Son of Man that Thou visitest him? Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of Thy hands. Thou hast put all things in subjection under his feet." Thus is described the glory and perfection of the first man. The entrance of sin made a great change, so that the Apostle says, "We see not yet all things put under him. But we see *Jesus, who was made a little lower than the angels for the suffering of death*, crowned with glory and honour, that He, by the grace of God, should taste death for every man." (Heb. 2: 6-9.) Could the ransom be more plainly described than is here done? Adam, crowned with the glory of perfect humanity, a little lower than the angels, and with the honour of being ruler over the works of God's hands, loses all by reason of sin, and his posterity shares the loss. Jesus, a heavenly being, the Creator of angels and men, divests Himself of His glory, and takes instead the glory and honour of perfect humanity; in a word, He also is made "a little lower than the angels," as the Apostle says. He takes this lower position for a purpose which is so definitely expressed that there is no room to question it—"Jesus, . . . made a little lower than the angels *for the suffering of death*, . . . that He by the grace of God should *taste death for every man*."

This makes several questions quite clear. It shows

*It is not supposed that the divine Attributes, Justice, Wisdom, Love and Power actually engaged in a colloquy as above described. This is merely a free parabolic form of description of the harmonious co-operation of those grand attributes in inspiring, devising, sanctioning, and executing the wonderful plan, determined on from the foundation of the world.—Rev. 5: 6-13: 8.

that our blessed Redeemer was *really* a man. He had to be such, in order to present a satisfactory price to divine Justice. He was not "the God-man." Such an expression is foreign to the Scripture. Neither is He described as "God the Son," though He is "the Son of God." It was as the MAN, Christ Jesus, that He "gave *Himself* a ransom [corresponding price] for all." Now it can be understood that His temptations were real, that His prayers to God were more than formalities, and that He really gave up His all for us, trusting the Father to raise him from death. Now it is plain that in giving up Himself He was giving up the companion who might have been formed from and for Him, as Eve was formed for Adam, and the race which might thus have been developed, so supplying a price to correspond with every requirement of Justice. "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—Rom. 14: 9; 1 John 2: 2.

By reason of a clear view of the Ransom, and what it required, we can also understand that the Wages of Sin is not life in misery, but is the taking away of all life, in death. If the Son of God had to leave the heavenly glory, in order that He might correspond in nature and perfection to the first man, whose race He was to redeem, it must be that divine Justice would be equally scrupulous concerning the penalty He was to pay for us. Scripture is explicit on this point. If the original transgressor was told he should *die* if he sinned, we are instructed that the very first article of the Christian faith is that "Christ *died* for our sins, according to the Scriptures." (1 Cor. 15: 3.) If death meant eternal torment in Adam's case, it could signify nothing less for Jesus, the Substitute. If eternal torment is the wages of our sins, if the iniquity of us all has been laid upon Him, and if He bare our sins in His own body to the tree, must not Jesus now be suffering eternal torment? (Isa. 53: 6; 1 Peter 2: 24.) The case is plain: If eternal torment is the penalty for our sins, and Jesus is not suffering it, we are not redeemed; no corresponding price has been paid to divine Justice, and we can look forward to nothing but unspeakable woe to all eternity.

But we *are* redeemed; we *are* "bought with a price," even "the precious blood of Christ." He is the propitiation for the sins of the whole world. This being so, eternal torment cannot be the penalty for our sins, because our Redeemer, who "bare them in His own body," is not suffering eternal woe. He tasted *death* for

every man, and the evidence that His sacrifice was satisfactory is in that He was raised from the dead by the power of the Father.* (Eph. 1: 18, 19; Acts, 2: 24.) Let those who believe in eternal torment ask themselves the solemn question, "Has a ransom, a propitiation, a corresponding price, a satisfaction, ever been offered for what is due on account of my sins?"

Since the Scripture teaching on the Ransom makes clear so much that before was not so, it is not surprising that William Tyndale, the great Reformer, said that the doctrine of the Ransom is the "touchstone to try all teachings." A few illustrations of the Ransom teaching as a "touchstone" have been given. The student will at discretion apply this "stone" to other religious or so-called Bible teachings. Whatever he finds out of harmony with the Ransom is to be rejected forthwith; time spent with it is wasted. Although there may be beautiful thoughts expressed by some who openly or covertly deny the Ransom, we are not to go through their error for the sake of a few good things which, by the grace of God, we can get from His Word, without coming in contact with the false teaching.

But some one will say that the Apostle commands us to "prove all things; hold fast that which is good." (1 Thes. 5: 21.) It cannot be that the Apostle means that God's people are to undertake to acquaint themselves with all the details of all the religious teaching in the world. Life is too short for this. He Himself wrote that there was one foundation, Christ, and other foundation can no man lay. If a teaching be presented for our consideration, we are not to shut our eyes and ears, and, as it were, run away from it without knowing what it is. We are to prove it; and the first question will be, Does it agree with the one foundation, the fact that Jesus "gave Himself a ransom for all?" If it do not agree, even though the words "ransom" and "propitiation" be frequently employed, the task of proving it is finished—perhaps in one minute—and our obligation toward it is discharged in full. If it be found to be harmonious with the Ransom, it will be right for us to examine it more closely, and derive whatever blessing we may from its presentations.

The Ransom as a "touchstone" will not only be a test of all teaching brought to it, but it may also be a test of the student, in that some long cherished beliefs may be found to be inconsistent with the faith in the Ransom. Happy will he be to whom the "touchstone" does not become a "stumbling stone and rock of

offence," as it was to the Jews, and is now to a large number in Christendom.—1 Cor. 1: 23; 1 Pet. 2: 8.

The Ransomer, raised from the dead, is no longer "a little lower than the angels;" that is to say, he is no longer a human being. Another change has occurred. He is now "far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come." On account of His obedience unto the death of the cross, "God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth." He has been raised from the dead "to an inheritance incorruptible and undefiled, and that fadeth not away," being now the exact image of the Father's person.—Eph. 2: 20, 21; Phil. 2: 8-10; 1 Peter 1: 4; Heb. 1: 3.

While He was the man, Christ Jesus, He was not a combination of two natures. Had He been that, He would not have been a "corresponding price," because Adam was not a combination of two natures. Yet, as a man, He had the benefit of His experience and knowledge acquired in heaven, and of this the prophet was inspired to write, "by His knowledge shall my righteous servant justify many; for He shall bear their iniquities." (Isa. 53: 11.) Since His resurrection our Lord is not a combination of two natures. Nevertheless, the memory of His experiences on earth is still of value to Him, and to us; "for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."—Heb. 4: 15.

The risen Jesus is not only the merciful and faithful High Priest for His people; He is also the *Lord*, with all authority in heaven and in earth. (Rom. 14: 9; Matt. 28: 18.) He is priest after the order of Melchisedec, who was both king and priest. (Heb. 7: 1, 7.) He is the King of kings and Lord of lords; and while other lords and potentates of earth have reigned for a time, and have then been obliged by death to lay aside their sceptres, the Redeemer of the world is the only potentate of earth that has immortality, and is at the same time a priest "after the power of an endless life." (1 Tim. 6: 16; Heb. 7: 16.) God gave Him immortality: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." This was given Him at His resurrection. It could not have been before, else He could not have died, hence could not have given the *corresponding price* required by Justice. But since His resurrection, He is the image of the Father's person, a partaker of the divine nature. And this is the prize held before those who faithfully follow in His

In John 10: 18 the word "take" should be "receive," as in the last sentence—"I have power to lay it down, and I have power to receive it again. This commandment have I received of My Father."

steps—"glory, honour and immortality," joint heirship with Him Whom the Father has appointed heir of all things. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."—Heb. 1: 3; 2 Pet. 1: 4; Rom. 2: 7; 8: 17; Heb. 1: 2; 1 John 3: 1, 2.

The last words come with special force from John, the beloved disciple, who enjoyed greater intimacy than any of the others with the Lord. He says, "We shall be like Him;" but, while we rejoice in this, we cannot tell what it means, "for it doth not yet appear what we shall be." However, "we shall see Him *as He is*." All this shows plainly that "as He is" is very different from "as He was." If He were still a being of flesh, only somewhat more glorious than He was while on earth, the beloved Apostle could not have used such expressions. His language also reminds us of the several appearances of our Lord to the disciples after His resurrection. If John, who witnessed several of these appearances, could say, after fifty years, that he had not seen Jesus "as He is," therefore, although we expect to be like Him, it doth not yet appear what we shall be, it obliges us to acknowledge that by the several appearances which our Lord made to His disciples during the forty days after His resurrection He did not exhibit to them His glorious Person, partaking of the divine glory, but, as all spirit beings could do (except those bound in chains of darkness—Jude 6), He assumed fleshly bodies temporarily, when He desired to manifest Himself to their sight or touch. The bodies thus assumed were dissolved when the purpose of assumption had been accomplished.—Gen. 18: 1-22; 19: 1, 10-16; Judges 13: 2-21.

Careful perusal of the accounts of our risen Lord's manifestations of Himself show that He was not, as a rule, recognised by the sight of the eye, but by something He said or did, thus showing that the bodies assumed were not the same in each case, and sustaining the Apostle's thought that they had not seen Jesus "as He is." By these appearances the disciples were able to realise that Jesus was no longer a man, but was now a spirit. And being filled with the thought that a man could not survive the sight of a spirit (Judges 13: 21, 22), they were on one occasion much affrighted. (Luke 24: 36-43.) But the Lord comforted them, and gave them to understand that what they had seen was not spirit, but flesh. A spirit is not composed of flesh and bones, as they saw Him having at that time. Yet John's word that he had not seen Jesus "as He is" obliges us to believe that the fleshly bodies

in which our Lord manifested Himself to them were not His proper body. When such an one as John writes after this manner, we must needs abide by his word.

Saul of Tarsus came nearest of any to viewing our Lord's glory. This happened on the road to Damascus, and he was stricken with blindness by the brightness. His reference to the incident is striking. "Last of all He was seen of me also, as of one born out of due time." (1 Cor. 15: 8.) The intimation is that as Jesus, since His resurrection, is "dwelling in the light which no man can approach unto, Whom no man hath seen or can see," the vision which he had of the divine glory of Jesus was sent upon him before he was prepared for it. Here again John's words help us, also Paul's: "We shall be *like Him*; for we shall see Him *as He is*." "Flesh and blood cannot inherit the kingdom of God; . . . we shall all be changed; as we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Cor. 15: 50, 51, 49.) And the words of the Saviour to Nicodemus give the same teaching of the difference between human and spiritual natures, showing that the two are not associated, but are forever kept separate and distinct. "That which is born of the flesh *is flesh*; and that which is born of the Spirit *is spirit*." (John 3: 6.) We, at the present time, are flesh, because we have been born of the flesh. If we follow the way of faith and consecration, the high calling open during the Gospel Age, we shall be born of the Spirit, and shall then no more be flesh, but shall be spirit beings, joint heirs of the heavenly inheritance. Our Lord was born of the flesh for the purpose of giving the Ransom; at His resurrection, He was born of the Spirit (1 Pet. 3: 18, *marginal reading*), and is no longer flesh, as John intimates. After His resurrection He could and did come and go as the wind, invisible to His disciples and others, except when He chose to manifest Himself. So shall the members of His Body be, when born of the Spirit. (John 3: 8.) The Scriptures use the figure of the natural birth to illustrate two distinct spiritual truths: (1) The regeneration or present experience of the Child of God, and (2) the resurrection change or birth. The Christian life is illustrated by the infantile state, by childhood and by maturity. 1 Pet. 1: 23 speaks of the believer as "born again," as a result of the operation of the Word of God, he having been previously dead in trespasses and sins; and 1 Pet. 2: 2 describes the necessary food to be the same Word of God. John speaks of "young men," "fathers," and "little children." But from the standpoint of John 3: 3-8, the idea is the birth of the resurrection, for only then will the believer have experienced that change of physical ability which will

enable him to transport himself invisibly. Our Lord entered a room after His resurrection, "the doors being shut"; and anyone born of the Spirit should be able similarly to come and go like the wind.

The man Christ Jesus had no posterity, so that it is written of Him, "who shall declare His generation?" The risen Lord is to have not only a "Bride," but much posterity, neither developed after the manner of the flesh, but both taken from among those whom He has bought with the "corresponding price." All of those who once were children of Adam I., who did not prior to the Kingdom Age have the full opportunity for salvation according to special offers, shall have the opportunity to become children of Adam II., "the Lord from heaven." If they by faith accept Him as their Redeemer, and acknowledge and obey Him as "the everlasting Father," He will accept them as His children, and will bless them. And so, "He shall see of the travail of His soul, and shall be satisfied.—Isa. 53: 8, 11; 1 Cor. 15: 45, 47; Isa. 9: 6.

It cannot be supposed that our Lord would be "satisfied" with small results of the "travail of His soul," or that divine Wisdom would have arranged such a plan of a Ransom and of Restitution blessings to follow it, unless there had been in the divine foreknowledge of events such a view of results as would justify the outlay. It may therefore be understood that the permanent results of the Ransom will be in every way

worthy of the Father who devised it, and satisfactory to the Son who executed it, and brings it to its glorious consummation. Some there will be in the Kingdom Age, who, after enjoying all the favours of light and knowledge, will be ungrateful and disobedient. Such will not be allowed to live forever, but after their incorrigibility and hardness of heart are fully demonstrated, they will be destroyed in the Second Death from the presence of the Lord and the glory of His power, and will be heard of no more forever.—2 Thess. 1: 9; Acts 3: 23; Rev. 20: 7-10.

The study of the Scripture teaching on the Ransom has, it is hoped, resulted in a clearer view than ever of the harmony of the divine Wisdom, Justice, Love and Power. It has also shown us that God, Who required an atonement sacrifice, provided it; had He not done so, the race must still be unredeemed. This study has delivered us, we trust, from any thoughts we may have had of vindictiveness on God's part, and has enabled us to recognise Him as the God of love and mercy.

"God so Loved the World.
That He gave His only begotten Son.
That Whosoever believeth in Him
Should not Perish.
But have Everlasting Life."

—John 3: 16, 36: 1 John 3: 11, 12.—



The Atonement in Type and Antitype

THE DIVINE WORD, as already noted, expresses much of its teaching in symbolic language, such as parables and figuratively expressed prophecies. But, besides these, there is a deal of typical incident and arrangement intended to assist God's people to a better understanding of His purposes. That is, certain persons and companies of persons have been caused to do various actions illustrative of God's dealings in respect to the promised salvation from sin, though the typical arrangements thus carried out were not in themselves able actually to take away sins, but rather by their constant repetition showed their inability to do this.

Many persons were used as types; even some not recognised as God's people, as Nebuchadnezzar, seem to have been used. (Daniel 4.) It is not wise, however, to suppose that every incident and personage in the Old Testament and New was in some sense typical of greater things to come. The safe way is to seek what the inspired writers of the Scriptures were in-

structed to set forth as typical, and to base our thoughts on that information.

God used Israel very much in this illustrative manner, and a very elaborate system of types is found in their arrangements and ceremonies under the Mosaic Law. Some of their experiences and the purport of them are referred to in 1 Cor. 10: 10. "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the ages are come." That is to say, we may hope to get from these types more actual instruction and benefit than did the participators in the typical incidents. Yet types are never to be considered illustrations of doctrine without the sanction of plain statements of Scripture; and whoever bases a teaching on an interpretation of a type that is not authorised by the Word, prepares for himself confusion of face. As William Tyndale wrote, centuries ago, in his quaint language:

"Allegory proveth nothing, neither can do. For it is not the Scripture, but an ensample or similitude bor-

rowed of [by the?] Scripture, to declare a text or a conclusion of the Scripture more expressly, and to root it and grave it in the heart. For a similitude or an ensample doth print a thing much deeper in the wits of a man than doth a plain speaking, and leaveth behind him [it] as it were a sting to prick him forward and to awake him withal. Moreover, if I could not prove with an open text that which the allegory doth express, then were the allegory a thing to be jested at, and of no greater value than a tale of Robin Hood." "In many places, where the text seemeth at the first chop hard to be understood, yet the circumstances before and after, and often reading together, make it plain enough."—Biography, by Demaus, pp. 198, 363.

In his "Preface to Leviticus," Tyndale wrote, "We had need to take heed everywhere that we be not beguiled with false allegories, whether they be drawn out of the New Testament or the Old, . . . but namely [especially] in this book [Pentateuch]. Here, a man had need to put on all his spectacles, and to arm himself against invisible spirits. . . . Beware of allegories; for there is not a more handsome or apt thing to beguile withal than an allegory; nor a more subtle and pestilent thing in the world to persuade a false matter, than an allegory. And, contrariwise, there is not a better, vehementer, or mightier thing to make a man understand withal, than an allegory. For allegories make a man quick-witted and print [imprint] wisdom in him, and make it to abide where bare words go but in at one ear, and out at the other."—Demaus, pp. 230-232.

Our Lord's sacrifice in various aspects was represented in the typical sacrifices offered for Israel, the typical people. He was foreshadowed by the Passover Lamb, and so accurately did He fulfil this type that He died on the very day of the sacrifice of the Passover. "Christ, our Passover, is sacrificed for us." His sacrifice was also foreshadowed by the Atonement Day offerings for sin, and so accurately did He fulfil this type that the beginning of His ministry, when He presented Himself as a sacrifice (Heb. 10: 5-10), was at or about the time of the offering of the typical Atonement Day sacrifices.*

The sin offerings of the typical Day of Atonement are fully described in Leviticus 16. A bullock was slain; portions of the carcase were burnt on the altar in the court of the Tabernacle, and some of the blood was carried into the Holiest, and

was sprinkled upon and before the mercy-seat where the divine Presence was represented by the supernatural light. The remainder of the carcase, with the hide, hoofs, etc., was burned outside the camp, the body of the bullock being thus completely destroyed. Two goats were presented before the Lord at the gate of the Court. One was chosen by lot, and was dealt with in precisely the same manner as the bullock had been before it. Some of the blood of the bullock and of the goat was put upon the altar in the court to cleanse it. The bullock was for the sins of the priest and his house; the goat was for the sins of the people; that is, the other eleven tribes. The second goat was called a "scape-goat." Over it the high priest confessed "all the sins of the children of Israel," and then sent it away by the hand of a "fit man" ("a man that is in readiness"—R.V.) into the wilderness. "And the goat shall bear upon him all their iniquities into a land not inhabited"; that is, a region "cut off," whence it would not readily find its way back.*

After completing the sacrifices, the typical High Priest donned his garments of glory and beauty, and came forth to pronounce the blessing upon the waiting people, thus reinstating them for another year in the divine favour. These ceremonial sacrifices and blessings were repeated "year after year continually."

Concerning the actual atonement for the sins of the whole world, we are informed that through our Lord Jesus Christ "we have now received the atonement"; "and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (Rom. 5: 11; 1 John 2: 2.) These statements are plain and clear, and if we were left without specific information as to the interpretation of the typical sacrifices, it would be our duty to explain them in harmony with the teaching of these plain statements, which can be reinforced by many others. But

*It is not stated in so many words that our Lord's ministry began at the Atonement Day time; but if He was "cut off" in the midst of the week of years, His ministry was of three-and-a-half years' duration. Counting back from the Passover, when He died, this length of time would bring us to the Atonement season, as the time of year when His ministry began. Thus is our Redeemer's death, which began when He presented Himself, and was "finished" three-and-a-half years later on Calvary, beautifully identified with both the great sacrifices which particularly typified it.

*According to Nevin's "Biblical Antiquities," the total number of sacrifices offered yearly, in the stated services of the sanctuary for the whole congregation of Israel, was 114 bullocks, 40 rams, 1103 lambs, and 32 goats. To these must be added the probably far larger numbers of various animals which were brought by individuals as peace- and trespass-offerings. Present day sceptics look back at this with disgust; for them the law is "turned to blood," and it is abhorred by them. They forget that few of these animals were totally destroyed in the ceremonies; most of them were eaten by the priests who did the service (Lev. 6: 24-30), and they were thus provided with a portion of their food. The voluntary offerings were mostly eaten by the donors thereof. Would not those who look upon the Law with disgust on account of its sacrifices do well to consider the economy of administration thus arranged?

God's Spirit has not left His people without help in respect to these things, for the bullock and the two goats of the ceremonial Day of Atonement are clearly referred to in Scripture, and the explanations there presented are to be received as given by authority.

One of these explanations is given in Heb. 7: 26, 27. Here our Lord is referred to as the great High Priest, not according to the Aaronic order under the Law Covenant, but according to the order of Melchisedec, under a New Covenant. (Vss. 12-14.) He is Priest "after the power of an endless life"; and inasmuch as not without an oath he was made priest, by so much was Jesus made surety of a better covenant," that is, the New Covenant. (Vss. 16, 20, 22.) Then, referring to the typical Atonement sacrifices, the Apostle explains that Jesus, our High Priest, has not the daily or continuous need "to offer up sacrifice, first for His own sins and then for the people's," as those high priests did annually on the Day of Atonement, "for this He did once, when He offered up Himself." (Vs. 27.) Being Himself the sacrifice, it is manifest that our Lord did not require an offering to be made for Himself; but those who were to become members of His "house" (Heb. 3: 1, 6) required an offering to be made for their transgressions, just as Aaron's house required an offering on account of its sins.

The text in Heb. 7: 27 is very explicit. It refers to the typical atonement sacrifice in both its parts, and then in no uncertain words, describes their antitype, telling what was done, who did it, when it was done, and what it was that was represented by the bullock and the goat; "*this He did once, when He offered up Himself.*" Analyse these last words, comparing them with that which they explain, and note the explicitness with which the Apostle states himself on this subject.

"THIS"—Offering sacrifice for His house and for the people—for the Church and for the whole world.

"HE"—Jesus, Himself, our High Priest.

"DID"—Past tense; action completed some time before A.D. 64, when the Book of Hebrews is supposed to have been written.

"ONCE"—Once for all, no repetition required.

"WHEN HE OFFERED UP HIMSELF"—No supplements or additions required.

He is Himself the "Ransom for All," and is the antitype in His own Person of the typical bullock and goat. It was "finished" on Calvary, as intimated by the miraculous rending of the temple vail at the time of our Lord's death, this showing that the typical usefulness of that veil and of the typical mercy-seat behind it were now past.

A further explanation is given in Heb. 9: 12, where the Apostle, again mentioning the blood of the typical

goats and calves (bullocks), shows that the blood of Christ, the High Priest, is the antitype of these, and that by it, He went into the Divine Presence, "having obtained eternal redemption." The words "for us," being in italics in the Authorised Version, were supplied by the translators, and were not in the original. They really impose a limitation not authorised by the preceding words or the explanation in Heb. 7: 27, where it is made plain that His sacrifice was not only "for us," Believers of the Gospel Age, but also for the whole world, typified by all the people, for whom the goat sacrifice was offered.

In Heb. 9: 13, 14, reference is again made to the typical bullocks and goats, and to them are added the ashes of an heifer, used to accomplish the typical cleansing that might be required by individuals from time to time after the atonement for past sins has been made. The blood of Christ, *who offered Himself* (note again the past tense and the reference to Jesus' finished offering), is set forth as the *antitype* of all these; thus showing its efficacy not only to atone for past sins, but also to cleanse from present transgressions.—1 John 1: 7-9.

In Heb. 10: 1-4 is found another reference to the typical atonement offerings, and the impossibility of sin being removed by them. "Wherefore, when He [Jesus] cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared Me . . . Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once. . . . This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God. . . . By one offering He hath perfected for ever them that are sanctified." (Heb. 10: 5-14.) Thus again is the one sacrifice of Jesus affirmed to be the antitype of both bullock and goat.

In Heb. 13: 11, 12, the teaching is repeated, more emphatically, if possible, than before. "The bodies of those beasts [bulls and goats] whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate. It has already been noted that the sacrifice offered "for the people" was a goat. In this passage, the Apostle refers to it direct—that He might sanctify the *people* with *His own blood*"—thus showing that Jesus is to be regarded as the antitype of the offering for the people. Again, as in Heb. 7: 27, is the action placed in the past tense, as referring to what He did—"suffered without the gate." This and the preceding references by the inspired writer to the typical sacrifices and their antitype are

clear, plain and straightforward, leaving no doubt as to his meaning, and as to the mind of the Spirit that Jesus Himself should be regarded as the antitype of the several typical sacrifices for sin. Doubtless, this is why the reference to His one sacrifice is put in the plural, in Heb. 9: 23. Various phases and views of His one sacrifice were foreshadowed by the bullock, the goat, the ashes of the heifer, and by other sacrifices, and from that standpoint each phase of the one sacrifice would be regarded as a separate and distinct sacrifice, though all were consummated at one time and in one person.

In Heb. 13: 13-16, the Apostle speaks of us going forth to Jesus without the camp, to bear His reproach. Does this mean that we are to consider ourselves and our sacrifices (Rom. 12: 1) as sin offerings, as it were the goat following the bullock? It cannot mean this, for the goat sacrifice has already been referred to in verse 12 as having been fulfilled by Jesus. We are therefore effectually excluded from considering ourselves in such a light. That we are invited to follow in the footsteps of the Redeemer, suffering for righteousness' sake, is most plainly set forth in the Word of God. (1 Peter 2: 21-23; 4: 13-16.) And just here is the point of distinction that needs to be observed, if confusion is to be avoided, and we are not to be made ashamed. Our Lord's sufferings and death were (1) as a ransom for the sins of the whole world, the sin offering for His own house, and for all the people, as represented in the bullock and goat (Heb. 7: 27; 13: 12; 1 John 2: 2); (2) for righteousness' sake, enduring much contradiction of sinners against Himself, ostracism, being cast out, etc. And it is written (Heb. 5: 8), "Though He were a son, yet learned He obedience by the things which He suffered." This second aspect of His sufferings is left us for an *example*, that we should follow His steps, and let this mind be in us, which was also in Christ Jesus. To this aspect of His sufferings did our blessed Saviour refer when on several occasions He emphasised the necessity of taking up the cross to follow Him, and the further fact that if His name had been cast out as evil, His followers should expect their names to be similarly cast out. The reproaches heaped upon Jesus by a time-serving priesthood and people have been heaped upon His followers; as he suffered "outside," so have His followers been ostracised and persecuted for His Name's sake; and to this the Apostle refers in Heb. 13: 13. If Jesus learned obedience by the things He suffered, let us also learn obedience by what we are graciously allowed to suffer with Him. "If ye be reproached for the name of Christ, happy are ye." To the extent that you are made partakers of Christ's sufferings, rejoice; and glorify God on this behalf.

As we bear His reproach, "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." (Heb. 13: 13-16.) Let us then, with all our hearts, appreciate the exalted privilege of bearing the reproach of Jesus, in the hope that we shall in the end be made partakers of His glory. "If we suffer, we shall also reign with Him." (2 Tim. 2: 12.) If we be faithful, even unto death, we shall receive a crown of life.—2 Tim. 2: 11; Rev. 3: 21; 2: 10; Rom. 6: 5.

After the sacrifice of the bullock and goat, on the typical Day of Atonement, the high priest confessed the sins of the children of Israel, priests and people, over the head of the live goat, and sent him, thus laden, by the hand of a "man of opportunity" (marginal reading) into the wilderness, into a land "cut off," from which the goat would not readily find its way back. This is a manner of representing the bearing away of the sins atoned for by the bullock and goat, and its antitype must be sought in the Scriptures first of all. If no explanation be found there, one may be suggested from another source; but if the Scriptures give an explanation, it is to be accepted without reservation, and the student need seek no further. Fortunately, there are Scriptural allusions to this type, which beautifully explain it, and help us indeed to realise that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15: 4.

In Isaiah 53: 6, it is written, "Jehovah hath laid on Him the iniquity of us all"; or, as the marginal reading puts it, "hath made the iniquity of us all to meet on Him." This is a prophecy concerning our Lord at His first advent, and the allusion to the type of the "scapegoat," upon which "all the iniquities of the children of Israel" were laid, is manifest.

In John 1: 29, are found the inspired words of John the Baptist, who, pointing to Jesus, said, "Behold the Lamb of God, which beareth away [marginal reading] the sin of the world." This is another allusion to the "scapegoat" laden with the sins and transgressions of the children of Israel, typical of the whole world. An apparent difficulty arises from the use of the word "Lamb," whereas the typical animal that bore away the sins was a goat. Some have thought that John the Baptist alluded to the Passover Lamb, also a type of Jesus; but a moment's consideration will show that he could not have had the Passover Lamb in mind, as it was not a live animal, carrying away sins, but was slain. Moreover, the Passover Lamb was not a sin offering, therefore could not have been in John's mind in connection with the taking away of sins. The Passover Lamb was for food, to prepare the Israelites for

the journey out of Egypt, and it is a representation of Christ dying to become spiritual food and sustenance for His people, as well as to provide the sprinkled blood for protection from the destroying wrath of God.*

John the Baptist probably used the word "Lamb" in harmony with the well-known usage that lambs and kids were interchangeable for sacrificial purposes under the Jewish law. (Exodus 12: 3-5; Lev. 5: 6.) It is also to be particularly noted that John spoke this testimony of Jesus at the beginning of Jesus' ministry; that is to say, about October, or the time of the Atonement Day. This being so, both he and his hearers would have in mind the goat being led away by the hand of a "fit man," and would understand that John's allusion to Jesus was in some sense to be connected with that typical ceremony. Having in mind the time of year, we must see that they could not have thought otherwise. John's words, therefore, come down to us as divinely provided assistance to the understanding of the type of the "scapegoat."

In 1 Peter 2: 24 is found a most beautiful allusion to the "scapegoat" type, as fulfilled by our blessed Redeemer. "Who His own self bare our sins in His own body on the tree." The reading of the margin makes this plainer than does the ordinary text—"Who His own self bare our sins in His own body to the tree." Other translations of this text are:—

"Who His own self carried up our sins in His body to the tree.—*Revised Version, margin, Alford, De Wette, Huther.*

"Who carried up our sins Himself in His own body to the tree."—*Emphatic Diaglott.*

"Who our sins Himself bare up in His body unto the tree."—*J. B. Rotherham.*

*All this, and more, that is signified by the Passover Lamb—"Christ, our Passover, sacrificed for us"—and reasons why His death should be remembered with the emblems of wine and unleavened bread annually on the anniversary of the institution of the last Supper, which was, by Jewish reckoning, the day of His death, is explained in other publications, obtainable from us. Write at once about these things!

"And He took away all our sins, and in His body lifted them to the cross."—*Syriac (Murdock's).*

Could anything be more striking than these Scriptures, or more evidently intended "for our learning" in the study of these wonderful types? The "scapegoat" was led away by the hand of a fit man, or man of opportunity, in readiness for the work, to the uninhabited wilderness.

Our blessed Lord was led away by the Roman government, the "man of opportunity" for the occasion, the power of capital punishment having been taken from the Jews. He, carrying our sins—the sins of all mankind, past, present and future—was led to the land uninhabited, the wilderness of death; and as the goat would not easily have found its way back, so could our Redeemer not find His own way back, but He was raised from the dead by the power of God, His Father.—Acts 3: 15, 5: 30.

At the close of the typical Day of Atonement, the typical high priest came forth to pronounce the blessing. So, after having fulfilled the types of bullock, Lord's goat and scapegoat, and having been raised by the Father to the condition typified by Aaron's garments of glory and beauty, Jesus has begun to give the blessing secured by His sacrifice. The first manifestation of this blessing was granted on the Day of Pentecost (Acts 2: 33), and the same has continued throughout the Gospel Age to believers—to the Jew first, and also to the Gentile. (Acts 3: 26; Rom. 1: 16.) As already noted, the same blessing of the Holy Spirit will continue on a larger scale during the Kingdom Age, though as circumstances will then be much more favourable to right living than they are now, there will be no prize of glory, honour and immortality held before the people then, as there is now. The prize then will be restoration to perfection of human nature. But both blessings, present and future, are bestowed by the great High Priest because the sacrifice has been "finished."

Thanks be unto God for the Ransom, and also for the beautiful types of it which He has arranged for our instruction!



An Apology

CHANGES come to all. They are inevitable, and may involve much or little. When only one's property and environment are concerned, not much need be said. When views of mundane subjects are involved, an explanation is not inappropriate. But when one's views of important features of the

divine arrangement are involved, an explanation is not only appropriate, but necessary.

For some years I have been using such opportunities as I had to promulgate, by printed matter and oral teaching, views of the great Offering for sin which I am now persuaded were very erroneous and dishonour-

ing to God and His Son. Those views were not original with me, but were accepted, as is now apparent, without due consideration of all that the Scriptures express on the subject. Briefly, the views were that the sacrifice of the man Christ Jesus was typified by the bullock offered on the typical day of atonement; that the Lord's goat offered on that day typified the sacrifice of the consecrated of the Gospel Age, who follow in the footsteps of Jesus; that the "scapegoat" of the same ceremony typified the class of consecrated of the Gospel Age who do not make their calling and election sure, but are not guilty of the "sin unto death."

There is an element of plausibility in these views, in that the Church does follow in the footsteps of Jesus; but I now see, as I did not then discern, that the Church cannot be considered as included in the sin offering for the world, not even in an honorary or complimentary sense, because the Apostle asserts that Jesus suffered outside of the gate *that He might sanctify the people with His own blood*, thus putting Him as the antitype of the Lord's goat, and excluding all others from that position. The Church is invited to share the sufferings of Jesus, her Head, in order that she may "learn obedience," as He did, and may become heirs with Him of the glory of the divine nature. But following His footsteps for this purpose does not constitute her a sin offering, and no Scripture says she is a sin offering. This point had not been noticed, and the force of the other references in the book of Hebrews, mentioned in the article preceding this, were quite overlooked, also that of the Scriptures, which explain the type of the "scapegoat."

I regret this more than words can express. It was presumption on my part to consider myself a portion of the sin offering for the world, though the presumption was not wilful. Divine forgiveness has been asked, and on the authority of the Scriptures I do believe it has been granted. (1 John 1: 9.) But, as I have been the means of presenting the wrong teaching to many earnest truth seekers, I take this method of apologising to them also, and of asking their forgiveness and their further kindness in considering, carefully and prayerfully, the views presented in the article "The Atonement in Type and Antitype," as being in my humble opinion in harmony with the Scriptures, and intended to counteract my former teaching on these subjects, for I consider myself bound to endeavor,

as much as possible, to right the wrong thus done.

Unfortunately, I have the addresses of but few of those to whom I have in the past eighteen years presented the wrong views. This paper is sent to as many as I know, and I shall be grateful for the co-operation of all who get it in passing it on to others, to whom they know it should have been sent, or who might be interested to see it. Extra copies are available, and will be sent free on application.

The book, "BIBLE TALKS," mentioned on the last page of this issue, has been prepared in spare time since the first of last December. It is for the most part a setting forth of the Divine Purpose along the lines of order and argument followed by the series of Chart Talks which I have had the privilege of delivering before many audiences in the Old World and the New. Some of the friends who have heard these Talks have been kind enough to say that they were a means of blessing. May the Father, who has blessed the oral presentations, now add His blessing to the same in print!

Mrs. Hennings joins in the above, and in asking for the prayers of God's people. We shall be glad to hear from all.

Yours in the Redeemer's service,

E. C. HENNINGES.

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BIBLE TALKS

For Heart and Mind

HOW READEST THOU?

Have you a devout interest in the Divine Purpose and a desire to understand it better?

EARTH OR ASHES?

Some Bible students refer to 2 Peter 3: 7 to prove that the beautiful earth is to be reduced to cinders. Have you found this text hard to understand? Do you know that, taken in connection with the preceding verses, it does not at all teach the destruction of the planet?

DIFFICULTIES REMOVED

Some Christian Friends are not convinced that the goodness of God has prepared a blessing for "all the families of the earth," to be given them in and by the Kingdom of God. They bring forward some texts of Scripture to be explained. Would you like to have these texts all explained together in convenient form for reference—the objections of all classes of objectors fully met?

THE REST OF THE DEAD

Would you be interested to see the latest word of the ancient MSS. on Rev. 20: 5. and, a diagram showing the names, dates and contents of the best fifty Greek manuscripts of the New Testament?

TYPES AND SHADOWS

Are you interested in the "things written aforetime for our learning?" Have you fully considered the Atonement-day typical sacrifices for sin, and how they all—Bullock, Lord's goat and Scapegoat—were fulfilled in and by Jesus, the world's Redeemer? Would you like to see the New Testament Scriptures, which clearly point out these three fulfilments?

THE DEAD—WHERE ARE THEY?

Ninety thousand (90,000) are dying every 24 hours. What becomes of them? Would it be a help or convenience to you to have the Scripture evidences on this subject put together in connected form, so that you can lay them before your friends?

THE GREAT COVENANTS

The Almighty was party to a number of Covenants, but three of these stand out conspicuously. Is the relationship of each of these to the other two as clear before your mind as you could wish it to be? To which of them are you related, and how and why? You are invited to consider the Scriptural evidences in the volume.

HOW MUST WE LIVE?

It is not enough to say "Lord, Lord." He who would become heir of the promises must be a doer as well as a hearer of the Word. The vital subject of consecration, which Christians cannot afford to ignore, finds a prominent place in these "Bible Talks."

OTHER SUBJECTS

What is a Real Gospel Sermon? (See the Scriptural illustration in the Book.) Why is Evil allowed? What is the Penalty for Sin? Where will John the Baptist, the greatest of the Prophets, spend Eternity? What answer can be given to this in view of our Lord's own words in Matt. 11: 11? All the above and many other interesting questions are discussed in a manner which it is hoped will afford light and comfort to the Reader.

ILLUSTRATIONS

(1) A map of the Earth, showing the distribution of population according to Religions. (2) A Diagram showing the proportions of the various Religions according to late statistics. (3) A Diagram showing the names, dates and contents of the best fifty Greek manuscripts of the New Testament.

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THE DEAD—WHERE ARE THEY?

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“The Field is the World”

Methodists in Victoria

AMONG the questions of interest discussed at the Annual United Conference of the Methodist Church of Victoria and Tasmania lately held in Melbourne was that of the churches and the masses. The Secretary of the Home Missions Committee, in presenting his report, showed that year by year, for many years past, the number of Methodist Sunday School Scholars in Victoria had been decreasing. They had lost 8000 scholars from their schools since 1901, and this notwithstanding the fact that the population was now greater both in the city and in the country. The net loss of scholars in Melbourne and suburbs in the past six years was 625, while the population had increased by nearly 50,000.

The Secretary reckons that there should be about 84,000 Methodists in Melbourne, if they had the proper proportion of population. They have church accommodation for 34,512. The average morning congregation is 12,366; the average evening congregation is 17,604. That is, the seating accommodation of the Methodist Churches of Melbourne and suburbs is less than half what it should be to care for all who ought to be Methodists, according to the Secretary's estimate, while the evening congregations are only able to fill about half the seats actually provided. Some of the best of their churches were never more than half full.

The Secretary was deeply impressed by all these figures, which his duty required him to present to the Conference; yet he also felt comforted, and desired his brethren to take some consolation from the fact that whereas they were continually losing ground, they were really gaining, when compared with the other denominations. Which, being interpreted, means that the others are losing more rapidly than the Methodists, who now claim to have more preaching places, Sunday Schools, and Sunday School scholars than the Presbyterians, Baptists and Congregationalists put together.

The decrease in church attendance is a feature of the present day; everyone notices it, and many try to explain it, with a view to finding a remedy. But most of the philosophising on this interesting subject fails to take into account what the Scriptures say that would bear upon it, and therefore falls short of giving the real reason, which would afford true consolation to those whose minds are submitted to the divine Mind, as expressed in the Word.

Christendom may or may not have been unwise in its methods of attracting the people to itself; the churches may or may not be in touch with the aspirations of the people; the clergy and membership of the churches may or may not have led lives entirely consistent with their preaching and profession. All of this is somewhat beside the question as to why the church atten-

dance declines. The phenomenon is not due to either the faithfulness or unfaithfulness of professing Christians of the present generation, if we rightly apprehend the matter. That this is so, is shown by the fact that worldly congregations suffer as well as those that are trying to stem the tide of worldliness.

"The Mystery"

The fact that the Gospel age, beginning with Pentecost, was not designated by the Lord as the period in which all the world should be enlightened, but was to be the time during which a certain "mystery" should be worked out, should greatly assist the inquirer to understand why the Gospel, even when preached in purity, has not taken great hold on the people. The "mystery" is the selection of a "little flock" from among the nations to become joint heirs with Christ. (Eph. 3: 1-8; Rom. 8: 17.) The condition of "suffering with Him" attached to this High Calling (2 Tim. 2: 12; Phil. 3: 10-14) has been a deterrent to those who have heard something of the Gospel, because their natural tendencies, reinforced by the deceptions of Satan, would not favour them entering on the path of consecration to God. Only some of those who have heard have exercised faith in sufficient measure to apprehend the value of the "exceeding great and precious promises"; and only a portion of these, again, have gone on to make their calling and election sure. Under the reign of righteousness shortly to be inaugurated on earth by the divine King, Jesus, Who will have His joint heirs associated with Him in the grand work, all deceptions being cleared away and their chief author bound (Matt. 12: 29), the Gospel, or "good tidings of great joy," will reach all people, and it will then take hold of them as now it does not, indeed is not intended to do.

The Gospel will be sufficient; that is to say, the extraneous "aids" in the way of concerts, socials, fairs, etc., now thought so necessary by the worldly-minded, will have no place. They will not be needed, and will not be missed, because something ever so much better will occupy the minds of the people. The Kingdom of God, by its earthly manifestation in the Jewish nation, even now preparing by return to Palestine for its future position among the nations, will teach the Gentiles what they must do, and how to order their affairs, so that they may please God, and that His will may be done. Satanic deception being inactive, the people generally will be ready to gladly avail themselves of the instruction, and will profit by it.—Zech. 8: 20-23; Isa. 2: 1-4.

Undoubtedly, Christendom has done much, very much, that has vexed the Lord. It has not only

preached error, thus grievously misrepresenting the Lord's character and purpose, causing His Name to be evil spoken of, but it has also failed to commend its doctrines, when good, by consistent living. But, if everything and every person in Christendom had been all that was righteous one would still need to remember that only a "little flock" has been sought during the Gospel age; whence it may be understood that if all had been exactly right among the professed people of God during the past age, and if the distinction between those who are really His and those who are not had been clearly defined, church attendance would be much less than it is now, and would always have been so. This fact would have been no cause for discouragement to those who apprehend the divine plan for the future blessing of those not fully enlightened during the present life, for it would have been realised that the few now being dealt with were being invited to the special honour of joint heirship with Christ in order that they might join in the privilege of blessing the others.—Rom. 8: 19-21.

The German Scare

All Australia, in fact, the whole Empire, has been much exercised of late by the prominence given the naval programme of the German Empire. It is said that Germany's "Dreadnoughts" will outnumber England's in three years unless the British shipbuilding programme be greatly enlarged at once. It is also argued that the only reason for German celerity in this matter is the desire to attack Britain.

The German motive may be or may not be exactly this; the student of present affairs need not specially concern himself therewith, as he endeavours to get light from the divine Word. His question will be, Are these battleships likely to be used by the nations against each other, or by the people against their own Governments? While there is no room for dogmatism in respect to such details as are not fully revealed in divine prophecy, our opinion, based on what we can understand of 1 Thes. 5: 1-5, particularly verse 3, is that there will probably not be a general European war, but that the effort to arrange their differences by arbitration will be considered so far successful that the nations will say, "Peace and safety." Just there will be the outbreak of the trouble which will eventuate in their overthrow, not by each other, but by the uprisings of revolutionaries within all the nations. This is what we understand by the mountains (kingdoms) being "carried into the midst of the sea" of anarchy, and also by the "Battle of Armageddon," which, we believe, will not be a battle between armies of nations arrayed against each other, but between the peoples on

the one side and the rulers and their sympathisers on the other side. We have no sympathy with anarchy; but when it is coming, nothing is to be gained by covering one's eyes and saying: "I do not see it." Thank God, those who have the clearest perception of the coming trouble have also by faith a glimpse of the blessings to be bestowed after the Lord shall have said: "Peace, be still." Such need not fear, as some of the great ones of earth are doing; on the contrary, they can and do rejoice that their deliverance draweth nigh.—Matt. 24: 32, 33.

Nonconformists in Politics

The National Council of Evangelical Free Churches in Great Britain, at their meeting last March, carried a resolution affirming the necessity for its churches to engage continually in politics. Now they are forming an anti-Socialistic association, for the purpose of combating Socialism among their members, according to a London cable of 3rd April. This move is certain to be taken by the Socialists as another indication of the truth of what they have often said, that the churches are opposed to progress and to the efforts of Socialism to improve the condition of the people. The workingmen members of these churches are likely to think thoughts about this, also, for the leaven of Socialism has influenced many. The formation of this association will probably alienate a portion of the membership.

The right attitude for the footstep followers of Jesus to adopt towards politics is that adopted by our Lord when He said, "My kingdom is not of this world," and when He taught the disciples to pray, "Thy Kingdom come." (John 18: 36; Matt. 6: 10.) Here we are pilgrims and strangers, subject to the powers that be (Rom. 13: 1), but looking for that new order of things according to the divine promise—"a city which hath foundations, whose builder and maker is God."—Heb. 11: 10; 2 Peter 3: 13.

The consecrated child of God should stand related to the politics of "this world" as an alien and a stranger. Realising that there is to be no patching of the old garment, or putting of new wine into the old wineskins, and that a new order of things is promised, he should not attempt to reform the present order, but should leave it to its divinely predicted fate (2 Peter 3: 7, 10-12), waiting patiently for the new order and the kingdom which has long been prayed for. The kingdom of God will not be established in the earth by the power of men, whether opposed to Socialism or favourable to it, but by the power of God. (Dan. 2: 44.) In the meantime, the discipline of patient waiting, and learning obedience to God's will, is preparing

the consecrated one for the promised inheritance in glory, and for the regal and priestly honour he is to have as joint heir with the Redeemer, Who is Jehovah's appointed King on Zion's hill.—Matt. 19: 27, 28; Rev. 20: 4; Psalm 2: 1-6.

Memorial Observance

The congregation at Melbourne and visiting friends, to the number of about 150, observed the Anniversary of our Lord's death on the evening of April 4. It was an occasion of solemn thanksgiving for the Broken Body and the shed Blood of the Redeemer, whose flesh and blood are realised as being indeed "meat and drink" necessary to God's people to give them life, and also to give them strength for their journey through the wilderness of this present evil world. His death was memorialised as that of the antitypical Passover Lamb, and as the atoning sacrifice for the sins of all mankind, including the Church. His blood was acknowledged as that which ratified the New Covenant as the antitype of the blood of animals which ratified the law Covenant. (John 6: 51-57; 1 Cor. 5: 7; 1 John 2: 2; Heb. 9: 16. All these details were expressed in the Redeemer's words and the Apostle's explanations—"This cup is the New Covenant in my blood, which is shed for you. "This is my blood of the Covenant which is shed for many for the remission of sins." (Luke 22: 20; Matt. 26: 28.) All these details, therefore, are to be before our minds as we do this in remembrance of Him. Then there was presented the thought, based on 1 Cor. 10: 14-18, that all who are partaking of the one loaf and cup are thereby brought into communion with the altar of which they partake, and with each other who are partaking—not that they become part of the sacrifice on the altar, but become partakers in the same sense that the eaters of the typical sacrifices came into a fellowship with the altar of which they partook. Eaters of idol offerings were similarly counted as being in sympathy and communion with the idol of whose sacrifice they ate. So we, eating the memorial feast of bread and wine, emblems of our Lord's body and blood, the sacrifice on God's altar, are thereby brought into communion with God, and loving sympathy with all other partakers of the same. The brotherhood throughout the world was affectionately remembered in prayer, and special grace for special trials was desired for each and all.

The Easter Conference.

This was an occasion of mutual upbuilding on the most holy faith. The addresses on features of the divine purpose by different brethren were attentively

heard, and the many good points presented were marked for further consideration and assimilation. All sessions, except that at which eight souls symbolised their consecration by immersion in water, were held at Bradshaw's College, 244 Flinders-street, the meeting place of the Melbourne congregation. The regular services, to which readers and friends are cordially welcome, are Bible class at 3.30 and preaching at 6.45 each Sunday.

To the Work!

It is expected that the book, "BIBLE TALKS," will be ready for delivery by the end of May. Colporteurs, willing to lay down their lives in this way for the Lord's sake and the Gospel, are desired to circulate this work in all English-speaking countries. The opportunity is open to all friends who have no depen-

dents, and a liberal margin for expenses will be allowed. There is no lack of territory, and we need to be up and doing, to work while day lasts, for "the night cometh." Those who are not in a position to travel far afield with the book are invited to become local colporteurs in their own towns and cities, thus taking a part in the promulgation of the "good tidings." The wholesale rate is available for such friends. Write to us for territory. Though mentioned last, it is not because of being least, we request the earnest prayers of all who love our Lord Jesus, and who call upon the Father through Him. Our desire is that we may all keep ourselves in the love of God, that so He may keep us all, and may at the last present us "faultless before the presence of His glory with exceeding joy."



Salvation and the Covenants

PHILLOSOPHY has at all times engaged the attention of man. The desire to know the ins and outs of various subjects, the reasons for this or that phenomenon and the principles governing various actions has kept busy all but the most limited intellects of humanity. Some have occupied themselves with minor questions; others have sought to solve immense problems; some have dealt only with affairs of the senses; others have endeavoured to explain the higher subjects of morality, life and death; but all have demonstrated the truth of the saying, "As a man thinketh, so is he."

The power of thought over the lives of men is universally recognised. Thoughts harboured express themselves in actions. Actions repeated form habits. Habits make up character. Character determines destiny. The beginning of all this, which has so widespread and enduring an influence, is in the mind. How important, therefore, that right thoughts on all subjects, particularly right thoughts about God, His Purpose and His Plan of Action, should be received and entertained by all Christians. These thoughts of Truth, derived from the Bible, are the power to transform and sanctify the Believer, causing the divine likeness to be more and more manifest in him, while the unbeliever, groping about in a benighted condition, appreciates not the divine likeness, and does not grow in it. How can he, being ignorant of it? It is surprising that the remnants of the divine image remaining in the hearts of various individuals have not been more marred than they are.—John 17: 17; Rom. 12:

2; 2 Cor. 3: 3, 18; 1 Cor. 1: 20, 21; Rom. 1: 20-22; Eph. 4: 17, 18.

Affecting eternal interests and the divine programme in respect to them, the subject of Salvation and the Covenants is worthy the most attentive consideration and painstaking inquiry. The result of such investigation, if conducted in submission to the Divine Spirit and Word, cannot be other than beneficial to him who seeks with the key of knowledge to unlock the treasures of wisdom.

Salvation

In previous chapters the necessity for Salvation has been seen, also the fact that God has provided it, through His Son, our Lord Jesus Christ. All of Adam's descendants were involved by him in sin and death. The wisest and best of the race have made laws and suggested remedies, but have been unable to eradicate the disease nor hinder its result. Nevertheless, the remedy has been arranged for by God, and eventually sin is to be eradicated, and death destroyed by Him who by the grace of God tasted death for every man. The opportunity to gain freedom from sin and everlasting life is to be presented to every child of Adam, and only those who, after enlightenment, wilfully oppose the Lord will be destroyed in the Second Death.—Acts 3: 23.

The ultimate conditions of being to be enjoyed by those for whom Salvation from Sin and Death is provided, have been seen to be two; viz., the heavenly for those who, during the Gospel Age, believe in Jesus and follow in His footsteps of sacrifice, and the earthly

for all other obedient ones, whether of the future age or of those ages preceding the Gospel Age. It has been clearly realised that while these two results of salvation are provided, the one condition of faith and implicit obedience—full consecration—is necessary to be observed in order to obtain either. The difference is not in the terms of salvation, but in the environment and time under which the faith is exercised and the obedience rendered.—Acts 3: 22; 2 Thes. 1: 9, 10; John 5: 22-24; Rom. 3: 22, 23, 26.

The Covenants

A Covenant is an agreement or compact entered into by two or more persons. An agreement or contract usually consists of mutual promises to fulfil certain prescribed conditions in return for mutual concessions or benefits. Thus in a building contract or covenant one party promises to build a house according to certain plans and specifications, and the other party promises on the completion of the work, or at specified dates, to pay a certain amount of money.

Many covenants are mentioned in Scripture. When Noah and his sons emerged from the Ark, God established a covenant with them, that the earth should no more be destroyed by a flood of waters. The rainbow was set as the token of this divine promise, which secures the earth as the everlasting home for all flesh, both man and beast. (Gen. 9: 8-17.) God made a covenant with David, that his house should be established forever. (2 Sam. 7: 15-29.) David had implicit faith in this promise, and in his last words referred to it as "all his desire." (2 Sam. 23: 5.) This covenant is elsewhere called "the sure mercies of David" (Psalm 89: 20-37; Isa. 55: 3; Acts 13: 34), inherited by David's Son and Lord, who has been raised from the dead, now no more to return unto corruption. Under Him, the rebuilding of the fallen "tabernacle of David" has been in progress during the Gospel Age, by the end of which it will be completed, in that the joint heirs will have been all gathered, and the fleshly house of Israel revived. Then all men shall have the opportunity to seek after the Lord. (Acts 15: 16, 17.) In the revival under King Josiah, he and his people entered into a covenant to observe faithfully all the requirements of the Law Covenant. (2 Kings 23: 2, 3.) Jehoiada, the priest, made a similar covenant at the accession of Joash. (2 Chron. 23: 16, 17.) The orderly succession of day and night is called a covenant of the Lord.—Jer. 33: 20-22.

The three Covenants which particularly have to do with the divine arrangement for Salvation from Sin and Death are now to be considered. The first of these was the promise made by God to Abraham, and con-

firmed to Isaac and to Jacob, that his seed should be great, that he should possess the land of Palestine, and that all families of the earth should be blessed in his seed. The condition of obedience was attached to this covenant (Gen. 12: 1-3; 13: 14-18; 18: 17-19; 22: 17, 18), it was confirmed after the manner usual in those times, circumcision was its sign or token (Gen. 15: 3-18; 17: 9-14, 23; Rom. 4: 11, 12), and it was further confirmed by an oath.—Gen. 22: 16-18; Heb. 6: 13-18.

The second great covenant was the Law Covenant. This was made between God and Israel over a sacrifice at Mount Sinai. Some of the blood of the sacrifice was sprinkled on the Book of the Law, and some on the people, and so the bond was established. Moses had the honour of mediating this covenant between God and the children of Israel, and its Sabbaths were its sign or token.—Ex. 19: 1-8; 24: 1-8; 31: 12-17; Deut. 5: 12-15; Ezek. 20: 12, 20.

The third great covenant is styled the New Covenant. It is a better covenant than the Mosaic one, being instituted upon better promises. Jesus is the Mediator of the New Covenant. His flesh is the sacrifice over which the New Covenant is ratified, and His blood is "the blood of sprinkling." (Heb. 9: 15; 8: 6; 12: 24.) It is a ministration of the Spirit, written on the believer's heart, not of the letter (i.e., not of the Law Covenant written on stones and in books—2 Cor. 3: 3, 6, 7); it has for its Sabbath the perpetual rest of faith in the finished work of Jesus, and its circumcision is that of the heart.—Heb. 4: 1, 9-11; Rom. 2: 29; Col. 2: 11.

The line of thought to be followed in our study concerning these covenants is that the Abrahamic Covenant is the expression of God's purpose to bless all the families of the earth. The Law Covenant was an attempt to accomplish the fulfilment of the first part of the Abrahamic Covenant, the preparation of the "Seed." The New Covenant is the means by which the first and second portions of the Abrahamic Covenant will be gloriously accomplished.

The Abrahamic Covenant

The particular covenant feature in which Abraham was concerned was that, if he would be obedient to God, the Seed should be born of his line. Abraham was obedient, and he secured the honour of having the Blesser in his line, as proposed. Note that Abraham's obedience did not secure a blessing for all the families of the earth. This had been determined and expressed long before (Gen. 3: 15), and Abraham's obedience or disobedience could not alter it, though he did by his faith and obedience secure for himself the honour of being the one through whose line the blessing should come.

Jesus Christ the Promised Seed

It must always be remembered that the true "Seed" of Abraham, promised to him, was not Isaac, but Jesus. (Gal. 3: 16.) Considerable space in Matt. 1 and Luke 3 is used to give the genealogies that show (particularly that in Luke) our Lord to have been the descendant of Abraham, and of David, and therefore entitled to be considered the heir of the promises made to those worthies. But just as Isaac was obedient so was our Lord tried and tested that He might learn obedience. (Heb. 5: 8.) Isaac was received back from the dead "in a figure"; our Lord actually died and was actually received back from the dead. (Heb. 11: 17-19.) Thus was shown the necessity for our Lord's death, before He, as the "Seed," could fully enter into His exalted office begin the work of blessing, which He did on the Day of Pentecost. (Acts 3: 25, 26.) Those blessed during the Gospel age have the additional privilege of following in His footsteps with a view to becoming joint heirs with Him of His glory, and with Him blessers of the remainder of the families of the earth in the Kingdom age. These, because associated with Him, have also the title, "Seed of Abraham."—Gal. 3: 29.

The Abrahamic Covenant may be considered in two parts; (1) *to the Seed*, (2) *through the Seed*. It contains in its specifications no provision for the eradication of sin and the destruction of death. As the associates of the "Seed" were to be chosen from the fallen race, some such provision would be absolutely necessary before the gracious design of the Lord could be accomplished. (Gal. 3: 16, 29.) The "Seed" must be prepared first. The Abrahamic Covenant did nothing more than to indicate that the "Seed" should be of Abraham's line. How it should be developed, and how it should get life, so that it might be a blessing indeed, was not expressed in the contract. Therefore, some other arrangement must be made, so that the promise to Abraham might become effective in both its parts; and at this point enters the Law Covenant, proposing to prepare the "Seed" for the great work.

The Law Covenant

That this was one of the purposes of the Law Covenant is clearly stated in Exodus 19: 1-6. In fact, no other purpose was mentioned at the time save that of developing a nation of kings and priests by obedience to the Covenant then about to be made. Other ends served by the Law Covenant are elsewhere mentioned, but it is evident that this was the primary purpose. It transpired that during the Jewish age that nation had some kings and some priests. But this was not in fulfillment of Ex. 19: 6, which promised that the nation

as a whole should be kings and priests, if obedient to the terms of the Covenant about to be made. Kings rule, and priests instruct and bless the people; so that this promise could mean nothing else than that the Law Covenant proposed to develop the Seed promised 430 years previously.

When the Law Covenant was mentioned to the people, they unanimously and most willingly entered into it. Moses was its Mediator² in the primary sense of inter-nunciator or messenger. When the people sinned, Moses became their mediator in the sense of reconciler, or intercessor. He pled their cause, acting as their advocate before God. At this time they were the Covenant people, the agreement having been made only a short while before their sin, which was the occasion of Moses interceding for them. The two meanings of Mediator are clearly and beautifully represented in these two capacities in which Moses acted—first, as messenger on behalf of the parties to the Covenant about to be made; second, as Intercessor, on behalf of the transgressing party, that the Covenant just ratified might be allowed to go on, the people being forgiven their iniquity.—Exodus 19: 1-8; 24: 1-8; 32: 30-32.

By what process did the Law Covenant—added to the Abrahamic—endeavour to develop the "Seed"? By obedience, as the people had agreed. (Deut. 6: 17-25.) Commandments were given, ten of them written on the tables of stone and the remainder, equally important and moral, in books. These were to be scrupulously observed to the smallest detail. Not one jot or tittle was to fail, and life was the promised reward to the doer of the Law. (Lev. 18: 5; Ezek. 20: 11; Gal. 3: 12.) Life was the prime necessity; for without it the kings and priests which were to be could never accomplish the blessing of others. Moreover, if they who desired to be kings and priests were themselves sinners, not fit to be allowed to live, they would also be unfit for the exalted offices they sought, and could not be acceptable as the "Seed." The standard must be perfection of holiness; anything less than this would leave the race in a perpetual state of unrest and turmoil. This standard was upheld by the "commandments, statutes and judgments" which the Lord commanded Israel, and they essayed to be obedient and thus prove themselves worthy of life, and to be the kings and priests, the "Seed" to bless all the families of the earth.

²The word "Mediator" has two meanings, according to Dr. Strong's Exhaustive Concordance, which thus defines the Greek word "Mesites," used in Gal. 3: 19—"a go-between; that is (simply) an internunciator, or (by implication) a reconciler (intercessor)."

Penalties were provided for infractions of the Law. Some of these were against individual transgressors, while others were against the people collectively. As the reward of obedience was life, the penalty of disobedience was death, individually and nationally. (Lev. 23: 29, 30; 26: 14-20.) Yet if the chastisements upon the nation should move them to repentance, the Lord would not forsake them utterly, but in harmony with this Law Covenant, and in fulfilment of it, He would bring them back to their land again, even though their hopes had perished and become, as it were, a mass of dead bones.—Lev. 26: 38-46; Ezek. 37: 1-14.

The Law Covenant— Weak Through the Flesh

For sixteen centuries the Jews were allowed to try to prove their ability to keep the Law and gain the reward of life and glory. Sad experience proved to some few of them their inability and the fact that the Law ordained unto life was really a ministration of condemnation to them, and could never be anything else, because the Law was not suited to them nor were they suited to it. They were all born in sin and shapen in iniquity; their tendencies were toward unrighteousness. They were constitutionally sinful, and the perfect standard of the Law was unattainable by them. (Rom. 7: 10, 12-19; 8: 3; 2 Cor. 3: 7.) Had they been favoured with some arrangement by which the sinful tendencies of the fallen flesh could have been set aside, and not counted against them, it would have gone much better with them. But there was no such provision in the Law Covenant; it was merely "do and live." The natural depravity of the flesh was a constant and insurmountable obstacle to their efforts at keeping the Law. Though with their minds some of them delighted in the Law, these could not bring the flesh into subjection, and therefore those Jews who realised the situation were in a state of despair, described by the Apostle's words, "O wretched man that I am! Who shall deliver me from this body of death?"—Rom. 7: 25.

The Law Covenant failed in its attempt to make good the first portion of the Abrahamic Covenant or Promise, but it served other ends. Though it had not the substance, it was a shadow of good things to come (Heb. 10: 1; 8: 5); though it could not deliver the prisoners of Sin and Death, it did serve to make Sin appear exceeding sinful. (Gal. 3: 19; Rom. 7: 13.) And whereas it did not fulfil the Abrahamic Covenant, neither did it interfere to prevent the fulfilment of God's promise to Abraham, so as to make this promise of none effect. (Gal. 3: 17.) It has not up till the present time been finished to the extent described in Lev. 26: 38-46; yet, as a

would-be fulfiller of the divine purpose expressed in the promise to Abraham, it has been set aside "for the weakness and unprofitableness thereof." (Heb. 7: 18, 19; 8: 7.) It could "never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."—Heb. 10: 1-4.

One Jew—Jesus—was approved of the Law, and under its provisions was entitled to everlasting life; but He had come into the world for the express purpose of dying for our sins (Heb. 2: 9), therefore He relinquished His right to the reward of Ex. 19: 6. But God raised Him from death, and conferred upon Him the dual office of King and Priest, as the "Seed," as He had before sworn to do, saying, "Thou art a Priest forever, after the order of Melchisedec."—Psalm 110: 4; Heb. 7: 11-18.

The effect of setting aside the Law Covenant, as weak and unprofitable through the flesh, was to leave the Abrahamic promise as it had been before the Law was introduced—a grand promise of a Seed to bless all the families of the earth, the privilege of having the Blessor in his line having been made sure to Abraham by the divine word and oath. (Heb. 6: 13-18.) But this promise, grand and glorious though it be, contains no provision for its own fulfilment; for the eradication of sin and the destruction of death are essential to a permanent blessing. The impotence of the Law Covenant to accomplish these has been so fully demonstrated that it has been found fault with and set aside from further attempts. What is now to be done? Some other attempt must be made to overcome the difficulties of sin and death.

Must God try another experiment? No; He does not experiment, for He knows the end from the beginning. He foreknew and foretold the failure of the Law Covenant and its sacrifices. Jesus was the "Lamb slain from the foundation of the world."

"If that first covenant had been faultless, then should no place have been sought for the second," said the Apostle, who also said of Jesus, "He taketh away the first, that He may establish the second." (Heb. 8: 7; 10: 9.) Thus is brought to our notice

The New Covenant

This covenant is instituted on better promises than those of the Law Covenant (Heb. 8: 6); it has Jesus as the covenant-victim, His death as its ratifying sacrifice (Heb. 9: 16) and Himself, by virtue of that sacri-

fice, as its Mediator. (1 Tim. 2:5, 6; Heb. 9:15.) As He is Mediator of the New Covenant, instituted upon better promises, His Priesthood is correspondingly better than was Aaron's; so much better is it that He is able to "save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Heb. 8:6; 7:16, 20, 22, 24, 25.

"Better Promises"

The Law Covenant called for strict compliance with the letter of commandments that were external to the people, and contrary to their constitutional tendencies. The better promise and provision of the New Covenant is that the law of God is to be written on the hearts and minds of its beneficiaries, so that, eventually, it will be part of their very being. The Law Covenant had no provision for mercy to be extended unto everlasting life to those who slipped on account of weakness of the flesh; the better promise of the New Covenant is that God will be "merciful to their unrighteousness, and their sins will I remember no more." Under the old covenant the people were only involved the more in death, and additionally condemned; the letter killed them. Under the New Covenant, their disposition and desire of heart to do right are acceptable, and by the processes of this Covenant their characters gradually become established in righteousness. The spirit gives life; and this is the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death.—2 Cor. 3:3, 6-8, 18; Heb. 8:8-12; 10:16, 17; Rom. 7:6, 10, 24; 8:1-4.

The New Covenant Victim

It was customary to ratify covenants over a victim. The covenant with Abraham, concerning his seed, and the possession of the land, was so ratified. (Gen. 15:8-18.) The Law Covenant was similarly ratified. (Ex. 24:5-8.) The New Covenant must also be attested by the death of a victim, and it was so done. But as this was to be a better covenant than that of the Law, and was to be the means of doing away with sin and death, and of making the Abrahamic promise sure (Rom. 4:13-16, 22-25; 5:1, 2; Heb. 9:15), it must have a better sacrifice than that of the Law Covenant. Jesus was that victim or testator of the New Covenant; He died in order that the covenant might be valid and firm. (Heb. 9:16, 17, *Diaglott*.) In the preceding chapter, we have seen the testimonies that Jesus' sacrifice was the antitype of the bullock and the goat sacrifices offered on the Jewish Day of Atonement, as well as of the Passover Lamb. His sacrifice was also the sole antitype of the "calves and goats" whose blood ratified the shadowy and typical Law Covenant (Heb. 9:19; Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25), and, when "sprinkled" on him who desires to

enter into a covenant with God (Ex. 24:8; Heb. 9:19, 20; 12:24), it becomes the bond of union between God and the other party. It is a "surety" (Heb. 7:22) to God on behalf of the man, in that it is at the same time a corresponding price for him. It is also a surety to the man on God's behalf, because it is a corresponding price, and allows God to be the justifier of him who believes in Jesus, in respect of all sins and weaknesses traceable to the Adamic transgression.—Rom. 3:22-26.

The New Covenant Mediator

Moses was mediator of the Law Covenant. Jesus is Mediator of the New Covenant. (Heb. 12:24.) As Moses was mediator in the simple or primary meaning of that word, viz., an internunciator, so is Jesus referred to as the "Messenger of the Covenant." (Mal. 3:1.) Moses was mediator between God and a people who were entirely willing to enter into the Law Covenant. Jesus is Mediator between God and those who, when the New Covenant for forgiveness of sins is proposed to them, and they realise it, are entirely willing to enter into it. Nothing is more obvious than that a covenant cannot be arranged between parties not disposed thereto. Moses did not personally communicate the message of his covenant to all the host of Israel, but to the elders of the people, who passed the word on to the others; and so that covenant was instituted by angels (messengers) in the hand (under the direction of) a mediator—Moses. (Gal. 3:19.) Similarly, Jesus does not, in this age, and will not in the next, personally impart the message of the New Covenant to every individual of the race. He has sent forth His messengers, to speak in His Name on the subject. The message has been delivered to some during the Gospel age, and it will be delivered to the remainder of men during the Kingdom Age.—Luke 24:47-49; 2 Cor. 5:18-6:3; 3:6; 1 Tim. 2:5-7; Acts 13:38-42; John 1:9.

The New Covenant Intercessor

After mediating the Law Covenant, Moses did not leave the people to their own devices, but was still interested in them. So much was he devoted to them that he became mediator in the sense of reconciler or intercessor with God on their behalf. The first occasion for this came soon after the covenant had been ratified. (Ex. 32:30-32.) Similarly, the mediator of the New Covenant does not leave to their own devices those who have entered into that arrangement, but continues to be interested in their welfare, so that it is written, "If any man sin, we have an advocate [or helper] with the Father, Jesus Christ the righteous." (1 John 2:1.) He ever lives to make intercession for them that have come unto God by Him (Heb. 7:25), and

is therefore able to save them to the uttermost, being the surety of this better covenant. It is necessary to be remembered, too, that His priestly office of Intercessor is based on His Mediatorship of the New Covenant, just as Moses' intercession for fleshly Israel was based on his mediatorship of the Law Covenant. (It had been the divine intention to vest the two offices permanently in Moses; but on his demurral (Ex. 4: 10-16) Aaron was given him for spokesman, and he subsequently occupied the high-priestly office, thus becoming a type of Christ as Intercessor.—Heb. 7: 20-28.) And as Moses did not intercede for other people, outside the covenant relationship, neither does Jesus act as Intercessor for any outside the New Covenant relationship. "Now hath He obtained a more excellent ministry *by how much also He is the Mediator of a better covenant.*" (Heb. 8: 6.) He is the Mediator because He gave "a ransom for all." He is Intercessor "by how much also He is the Mediator of a better covenant." These offices of our blessed Saviour are interdependent; none can be wholly a success without the others. The Ransom is the foundation; the Mediatorial office for the negotiation of the New Covenant is based on that foundation; the Mediatorial office for Intercession is the third course of the structure.

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|-------------|---|
| Intercessor | "Now hath He obtained a more excellent ministry <i>by how much also He is the Mediator of a better covenant.</i> "—Heb. 8: 6. |
| Mediator | "The man Christ Jesus who gave Himself a Ransom for all."—1 Tim. 2: 5, 6. |
| Ransom | "Christ died for our sins."—1 Cor. 15: 3. "Other foundation can no man lay."—1 Cor. 3: 11. |

New Covenant Possesses

Three conditions have to be dealt with if the Abrahamic Covenant or promise is to bring a permanent blessing to "all the families of the earth." These are (1) the "sins of the past" both of Jews under the Old Covenant and of Gentiles under no covenant; (2) sins committed, whether through weakness or wilfulness, after the past sins have been remitted; (3) the tendency toward sin in all the race.

For the first two of these conditions the Law Covenant made some provision in various offerings, such as those of the Day of Atonement, which were for the whole nation, and the individual sin and trespass offerings from time to time brought by transgressors. All of these, however, never actually took away sin, but served only as reminders of the sinful conditions. (Heb. 10: 1-4.) For the third condition there was no provision in the Law Covenant. Its arrangements

could not meet the requirements of the case, and could not overcome the difficulties for those who desired to lead righteous lives.—Gal. 2: 21; 3: 21.

The New Covenant makes ample provision to deal with these three conditions. (1) It provides an efficacious atoning sacrifice, which has not only redeemed the Jews, who are under the curse of the Law, but which is also a propitiation for the sins of the whole world. (Heb. 9: 15; Rom. 3: 22-26; Gal. 3: 13; 4: 4, 5; John 3: 16; 1 John 2: 2.) "This is My blood of the New Covenant," said our Redeemer, when offering the cup at the Memorial Supper to His disciples; "drink ye all of it." "And they all drank of it." (Matt. 26: 28; Mark 14: 23, 24; Luke 22: 20; 1 Cor. 11: 25.) This cup represents the blood shed for many (all the world) for the remission of sins. The disciples, being sinful men, must eat His flesh and drink His blood, else they would have no life in them. (John 6: 47-58). So must all do who would have life. All who would have everlasting life must believe on Him, for no other way has been provided by which God can justly remit the sins that are past, both for Israel and all nations.—John 3: 36; Acts 5: 31; 13: 38-49; Luke 24: 47; Rom. 5: 1.

(2) The New Covenant arranges not only for remission of past sins, thus passing the believer from death to life, but also for clearing away such future transgressions as shall result from the weaknesses and imperfections of our fallen nature. This is all provided for in the blood of Jesus. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ, His Son, cleanseth us from all sin." (1 John 1: 9, 7.) Here is manifest the intercessory work of the High Priest on behalf of all who have entered into this covenant relationship with God, through His mediation. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." "We" who have the advocate are not the uncovenanted, but are those who have made a covenant with God by or over the sacrifice of His Son, and so have come into the household, being no longer aliens and strangers. (Psa. 50: 3; Eph. 2: 12, 13, 19.) It is not supposed that our Mediator intercedes for each transgressor by name, each time one sins. Rather, the fact of His finished sacrifice constitutes the intercession. Moreover, the presence of the Holy Spirit in the believer's heart also constitutes an intercession for him in such a time of need; for if God is accepting the will and effort, notwithstanding the weakness of the flesh to the contrary, the fact that he has the mind of Christ (1 Cor. 2: 12, 16; Phil. 2: 5) must, under "the law of the spirit of life in Christ Jesus,"

constitute a powerful intercession on behalf of the believer who has been overtaken in a fault to which the mind of Christ in him gave no consent.—Rom. 8: 2, 26, 27; Gal. 5: 25; 6: 2.

The New Covenant deals effectively with sins committed wilfully by those who have come into the relationship with God which it provides. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more." (Luke 12: 47, 48.) A just discrimination is made in respect to all wilful transgressions. No doubt, the master of the house takes into account that some of the wilfulness which needs correction, and which is susceptible to nothing else than painful experience, is hereditary, and is to that extent, when confessed, covered by the precious blood. He knows the hearts of His people, and suits the correction to their need.

The sacrifice of Jesus does not cover the intelligently wilful transgressions—small or great—of those who have entered into the New Covenant arrangement and have been sanctified by its blood. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10: 26.) The Scripture then tells of the extreme measure of wilfulness, and of a "knowledge of the truth" far beyond the merely having-heard-it stage. This is made plain in v. 29—"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" The shed blood of Jesus, which is the blood of the New Covenant, and which alone is able to make the comers thereunto perfect, is here referred to. In verses 10, 14, this is described—"By one offering he hath perfected forever them that are sanctified." What shall we suppose, then, of those who are proclaiming that the blood of the New Covenant is not that of Jesus only, the one offering, but is the joint sacrifice of the Church with Jesus? The Apostle has predicted precisely this most grievous error. The word translated "unholy" in Heb. 10: 29 is *koinos*, which means, according to Strong's Concordance, "common; literally, shared by all or several." In a ceremonial sense, this word also means "profane;" but that definition does not apply here, because the Apostle is dealing not with

ceremonies, but with vital facts.* If we believe the words of our blessed Master, that the blood of the New Covenant is "*my blood*," let us hold to that precious truth at all cost; and let us not constitute ourselves candidates for the "much sorer punishment," by wresting our Lord's words, and saying that the sacrifice is "primarily His, and secondarily ours," thus counting the blood of the covenant, the "*one offering*," a "common thing," "shared by several." When the disciples drank the cup handed them by our Lord, at the institution of the Memorial Supper, that ceremony was not intended to represent the disciples and other consecrated believers as sharing with Jesus the honour of being the propitiatory sacrifice, but it represented how they shared among themselves the *benefits* of the "*one offering*." This is made plain by the fact that our Lord drank none of the Memorial Cup. And our Lord's concluding words are significant also: "This do in remembrance of *Me*"—not this do in remembrance of yourselves.

(3) The New Covenant is so arranged as to thoroughly eradicate from those who come under it, and are faithful to the end, all tendencies to evil doing, substituting for these a character established in righteousness. The Old Covenant wrote the law of God on tables and in books, and required the people to obey. These writings, being external to the people, were antagonistic and condemnatory, and were a ministration of death to the people. The New Covenant not only puts away out of remembrance the past sins and iniquities, and shows mercy to present and future unrighteousness, but it also puts God's laws *into the hearts and minds* of those under it. This means more than learning by rote; it means that obedience to God becomes constitutional with the New Covenant people, and that their "stony" hearts are displaced by hearts of flesh; that is, their naturally stubborn and rebellious "stony" hearts or dispositions are gradually transformed into more susceptible, human-like hearts.

In the case of the Jews, it had been foretold, "They shall be all taught of God," and Jesus was set forth, as God's representative, to be the Teacher, as well as the Saviour. (John 6: 27-29, 44-47.) It was His mission to reveal the Father. (John 14: 17; Matt. 11: 27.) Those who become pupils of the meek and lowly Jesus learn to love Him for His character as well as for His offering of Himself as their Saviour;

* The word *koinos* is translated "common" in Acts 10: 14, 28; 11: 8, 9; "defiled" in Mark 7: 2; "unclean" in Rom. 14: 14; in all of which cases it is used ceremonially. It is translated "common" in Acts 2: 44; 4: 32; Titus 1: 4; Jude 3; "unholy" in Heb. 10: 29, in all of which cases it is used literally. These are all the occurrences of *koinos* in the New Testament.

and they are also made acquainted with the character and plans of the Heavenly Father. They know Him not by hearsay only, and not by observing what He is to others, but each one as he understands more and more of God's character and disposition, and as he imitates that character, is transformed into the same image. He thus knows God experimentally. A person lacking in conscientiousness cannot understand or know a conscientious person, for the reason that the principles on which a conscientious person acts are unknown to him. So one in alienation from God, and living in sin, cannot know God, His character or the principles governing His acts. But those who repudiate sin and accept the terms of the New Covenant are so transformed by the renewing of their minds that they are able to prove by practice the good and acceptable and perfect will of God. (Rom. 12: 2.) In them is our Lord's prayer fulfilled—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.) Those who know God in this way need none to say to them, "Know the Lord," for each one knows Him for himself. And as the gracious terms of the New Covenant are more widely circulated, during the Gospel Age and during the Kingdom Age, this blessed experience will be the portion of the vast majority of mankind. It is written concerning the New Covenant ministry during the Gospel Age—"Ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore, come out from among them, and be ye separate, saith the Lord; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters,' saith the Lord Almighty." (2 Cor. 5: 18-21; 6: 16-18; Heb. 8: 10.) Concerning the New Covenant ministry of the Kingdom Age similar language is used—"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."—Rev. 21: 3; Heb. 8: 10.

Writing the Law on the Heart

How is the law of God "written" on the hearts and minds of the New Covenant people? By the ministration of the Spirit, and the sanctifying power of the truth. (2 Cor. 3: 3, 8, 9, 18; John 17: 17.) As the consecrated believer in the "one offering" submits to these influences, he realises himself rising to "walk in newness of life." As he, "with open face, beholds as in a glass, the glory of the Lord," he realises himself being "changed into the same image from glory to glory even as by the Spirit of the Lord." So has God provided for all the necessities of every case coming under

the New Covenant in Jesus' blood, everything but absolute wilfulness after full enlightenment being forgivable. But the *absolutely wilful* one has no sacrifice offered for his wilful sin, whether it be crucifying the Son of God afresh, as represented in the Mass, or counting the blood of the Covenant, the "*one offering*," a common thing, to be shared by a number along with Jesus, or whether it be a grievous misrepresentation of the Holy Spirit, in attributing good works to an evil power, as did the Scribes and Pharisees. (Matt. 12: 23-37; Heb. 6: 4-8; 10: 26-31.) The Lord alone is competent to judge how much wilfulness is associated with the transgression; and He alone can say whether few stripes, many stripes, or destruction in the second Death would be the appropriate punishment. No doubt, in His love and mercy, He would administer "few stripes" at the first; if these did not suffice to warn the transgressor, "many stripes" would follow; if still obstinate in wilfulness and perversion of the truth, even after all the loving discipline of the Lord, "that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." "It is a fearful thing to fall into the hands of the living God."—Heb. 6: 8; 10: 21.

The Application of the New Covenant

To what purpose and to whom does the New Covenant apply? The New Covenant was instituted to supersede the Law Covenant (Heb. 8: 7, 8), for the purpose of accomplishing what the Law could not do on account of weakness of the flesh. (Rom. 8: 1-4.) Bearing in mind that the purpose of the Law Covenant was to develop the kings and priests to give the blessing to all nations (Ex. 19: 5, 6), it should be expected that the first task of the New Covenant would be to develop the members to be joined with Jesus as the "Seed." In harmony with this it is written, "And for this cause He is the Mediator of the New Covenant, that . . . they which are called (Rom. 9: 24) might receive the promise of eternal inheritance." (Heb. 9: 15; 1 Peter 1: 4.) This is the force of the "allegory" of Gal. 4: 22-31. The Galatian brethren had become confused, and were drifting towards the bondage of the Law. The Apostle's letter to them contrasts the Law with the Spirit (Gal. 2: 1-5), as also in his epistle to the Corinthians (2 Cor. 3: 3, 8, 9), and now, by the figure of Sarah and Hagar, he would teach them the same thing; viz., that they were not under the ministration of the Law, which bound, but of the Spirit, which liberates. (Gal. 5: 1.) In a word, they and all who looked upon themselves as Christ's and therefore Abraham's "Seed," were not children of the Law Covenant, but of the New Covenant; they were not of Hagar, but of Sarah.

Remembering that the Abrahamic Covenant promised a "Seed" and a blessing through that "Seed," but provided no means for the fulfilment of its promise; and remembering that the Law Covenant endeavoured to bring forth the Seed, but was not able to do more than bear children to "bondage," we see how Hagar and Sarah beautifully represent the Law and New Covenants. The literal Hagar could not be the mother of him in whom Abraham's Seed was to be called, but Sarah was. So the Law Covenant could not bring forth the true "Seed," but the New Covenant can, and it is doing so.

The ministration of the Spirit is not confined to the Gospel Age, for the day is coming when the Spirit shall be poured upon all flesh—in the Kingdom Age—as foretold by Joel. (2: 28, 29.) The New Covenant is thus seen to extend through the two ages of God's plan following its ratification by the blood of Jesus. "After those days" in which the Law Covenant had been found unsatisfactory (Heb. 8: 10, 7, 8), a New Covenant is instituted, and the Holy Spirit thus testifies to us. (Heb. 10: 14-23.) Again, when the Lord will deal with Israel to take away their sins, after the period of blindness in part that has happened unto them until the fulness from among the Gentiles be come in, He will do so, on the terms of the only Covenant that really can take away sin.—Rom. 11: 25-27.

The New Covenant with Israel

But why does the Scripture invariably name Israel in connection with the New Covenant? The answer is indicated in Rom. 11: 17-24. The olive tree represents Israel's favoured position as God's people, individual Israelites being considered the "branches." The grafting of the wild branches into the places vacated by the natural branches represents how Gentile believers during the Gospel Age become, as it were, members of Israel, in order to inherit the promise originally pertaining to Israel. By so being grafted in, they become "the Israel of God." (Rom. 9: 4; Gal. 6: 16; Eph. 3: 6; Rev. 7: 1-8.) In the Kingdom Age, the people of the nations will associate themselves with Israel after God takes away the "blindness in part." By thus associating themselves with the Jews, they will be "built in the midst of my people"—will be reckoned as Israelites, and thus beneficiaries of the New Covenant.—Jer. 12: 16; Zech. 8: 20-23.

There is, however, another way of viewing the application of the New Covenant. Since this covenant is to take away sin, and since it is the only one that can do so, every reference to the forgiveness of sins through the blood of Christ must be taken as a reference to the New Covenant. Repentance and remission of

sins were and are to be preached in His name among all nations, beginning at Jerusalem; whence it is clear that the New Covenant provisions are and will be applicable to Gentiles as well as to Jews. (Luke 24: 47; Eph. 1: 7; Col. 1: 14, 21, 22.) The special significance of the word "New" would be to Jews with whom the "Old" one had been made; it would not be a "new" covenant to Gentiles, who had not been under a covenant with God. To them, that which was to Israel a "new" one would be the first.

The New Covenant is thus seen in its proper light, as an instrument fully able to clear away the disadvantages of sin, and to form a character of righteousness and holiness in its beneficiary. This character is to be endowed by God with everlasting life. Those who have followed in the footsteps of Jesus are to be exalted to joint heirship with Him; those who did God's will in former ages will be made "princes in all the earth;" those who obey under the easier conditions of the Kingdom Age will have human perfection and everlasting life on the earth, the difference between them and the Ancient Worthies being in point of time, and in the honourable position to be held by the latter during the Kingdom Age. The New Covenant says nothing as to the plane of being on which everlasting life acquired under it shall be enjoyed, and thus it is able to operate for the benefit of both the spiritual and the earthly classes.

The New Covenant in the Gospel and Kingdom Ages

That the New Covenant is applied to the Church of the Gospel age, and will also be applied to the people in the Kingdom age, is perfectly plain from a consideration of the specifications of the New Covenant as referred to in various Scriptures.

"I will put My laws into their mind, and write them in their hearts." (Heb. 8: 10.) Fulfilled in the Gospel age—2 Cor. 3: 3, 9, 18; in the Kingdom age—Rom. 11: 27.

"I will be to them a God, and they shall be to Me a people." (Heb. 8: 10.) Fulfilled in the Gospel age—2 Cor. 6: 16-18; in the Kingdom age—Rev. 21: 3.

"They shall not teach every man his neighbour and every man his brother, saying, Know the Lord; for all shall know Me from the least to the greatest." (Heb. 8: 11.) Fulfilled in the Gospel age—Eph. 2: 19; in the Kingdom age—Jer. 12: 14-17; John 17: 21-23.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8: 12.) Fulfilled in the Gospel age—Heb. 10: 17-20; Eph. 4: 32; in the Kingdom age—Jer. 30: 18-24; Rom. 11: 27-32.

New Covenant Terms Applicable to the Ancients

Before the New Covenant had been ratified by the death of Jesus, its terms were made applicable to those who had faith. If we do not take this view of God's dealings with the Ancients, we practically assert that God has two arrangements for the forgiveness of sins, one through faith in Christ, applicable since Calvary, and another through faith generally considered, without reference to Christ's death and the Covenant ratified by it. If God could accept the Patriarchs on account of their faith alone, and could justify them without consideration of the New Covenant blood shed for the remission of sins, He could equally well accept others in the same manner. This would be tantamount to saying that Christ died unnecessarily. On the contrary, there is only the one way of salvation mentioned in the Scriptures.

We read, "Abraham believed God, and it was counted to him for righteousness." "Now, it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." (Rom. 4: 3, 21-25; 3: 22-26.) The non-imputation of sin where it exists and the imputation of righteousness where it does not exist, can be accomplished only in view of an arrangement satisfactory to divine justice. The sacrifices offered by the Patriarchs were acknowledgments of need on their part, but those sacrifices could not take away sin, any more than could those of the Law Covenant. The only satisfactory arrangement is that in the New Covenant ratified by the blood of Jesus; and we must conclude that the forgiveness of sins and the imputation of righteousness extended to those who had faith in God and believed what He told them, before the death of Christ, were on New Covenant terms, *in anticipation* of the actual inauguration of the arrangement. That is to say, God took the risk, if there were one, of counting Abraham's faith to Him for righteousness, in view of the sacrifice that had been arranged for from the foundation of the world.—Rev. 13: 8.

"The righteousness which is of faith" was made known to the Jews. (Deut. 30: 11-14; Rom. 10: 8-12.) This was something they could have done, whereas the Law Covenant was beyond their ability to do. Some of them had faith, and got a good report through it. (Heb. 11: 39.) By these dealings of God with His faithful ones of old, it can be discerned that God was pleased to accept on New Covenant terms those who had faith in Him, before the ratification and formal publication of the New Covenant, not ignoring it or without consideration of it on His part, but in anticipation of it.

Inauguration of the New Covenant

It has been pointed out that there are many parallels between the Law and the New Covenants. These extend to some particulars connected with the inaugurations of both. The first item of the Law was the Passover. The first item of the New Covenant is the antitype of this—"Christ our Passover is sacrificed for us." This antitype superseded the type on its appointed date, for Christ died on the 14th Nisan, after having been "taken up" enthusiastically by the people, when He rode into Jerusalem. (Ex. 12: 3-6; John 12: 1, 12-16; 1 Cor. 5: 7, 8.) The Day of Pentecost (Jewish reckoning) is observed by the Jews as the festival of the giving of the Law. On the Day of Pentecost following our Lord's death, resurrection, and ascension, the New Covenant had its beginning in the ministration of the Spirit, which was to supersede the ministration of the old letter. The Law Covenant was introduced with signs and wonders. So was the New Covenant. (Exod. 19: 15-18; Gal. 3: 19; Heb. 2: 2-4.) "If they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven."—Heb. 12: 18-25.

At the inauguration of the Law Covenant the mountain shook; at the inauguration of the New Covenant a shaking began which has continued throughout the age (Acts 17: 30; 2 Cor. 10: 3-5); and which will ultimately remove completely not only the social "earth," but also the ecclesiastical "heavens." But we who have received a Kingdom which cannot be shaken, may serve God acceptably with reverence and godly fear.—Heb. 12: 25-29.

When the New Covenant shall presently be proposed to Israel as a whole, and the world generally, there will be more signs and wonders. As Pharaoh and his host were overthrown, so will Satan and his host of evil spirits be rendered powerless.

The Everlasting Covenant

Several of the Covenants which God made are styled "everlasting." Not that they all are to be considered endless, but rather uninterrupted or perpetual until such time as may have been appointed for them to expire. The Covenant with Noah (Gen. 9: 9-17), that of the Law (Ex. 31: 16; Lev. 24: 7-9; Num. 18: 19; Isa. 24: 5), that with David (2 Sam. 23: 5; 2 Chron. 13: 5), that with Abraham (Gen. 17: 7, 13, 19; Psalm 105: 8-11), and the New Covenant (Jer. 32: 40; Heb. 13: 20, 21) are called everlasting, although it is well understood that the Law Covenant was strictly limited as to time.—Gal. 3: 19.

Throughout the Epistle to the Hebrews, the Law and the New Covenants are continually contrasted, with a

view to showing the superiority of the New—its permanence as against the temporary character of the other. Just at the close of the Epistle, considering his case proved, he refers to the Covenant whose superiority he has sought to demonstrate, and calls it the "Everlasting Covenant." There is some difference of opinion among translators as to whether "through the blood of the everlasting covenant" should modify the phrase that follows it, or the one which precedes it, but the weight of numbers seems to be in favour of the opinion that our Lord Jesus is "the Shepherd of the sheep through the blood of the everlasting covenant," as expressing the Apostle's meaning in this connection. Whichever opinion be right, there is truth in both. Our blessed Redeemer has become the Chief Shepherd, because He shed His blood of the New Covenant for many for the remission of sins, and His people are made perfect by that "one offering" which He gave. (Rom. 14: 9; Heb. 10: 10, 14.) That the New Covenant is here meant is further evident from the fact that His blood belongs to no other, never being Scripturally associated with any but the New Covenant.

Summary

"Now, of the things which we have spoken, this is the sum." It has been seen that salvation from sin and death, the prime necessity of our race, has been provided in the divine purpose. Pursuant to the accomplishment of His purpose, God covenanted with Abraham that the blessing to all the families of the earth should be given through his seed. The Abrahamic Covenant was not an agreement that the families of the earth should be blessed, but that the honour of blessing them should be granted to Abraham's Seed.

The Abrahamic Covenant did not contain within itself the provision for the fulfilment of its gracious promise. Hagar, the bondmaid, brought forth a seed, but her child was not the seed promised. The Law Covenant sought to bring forth the promised "seed," but could not. It brought forth a seed unto bondage, just as did Hagar in the allegory.—Ex. 19: 5, 6; Rom. 8: 1.

In due time, Sarah, the free woman, bore Isaac, the promised child. So, in due time, the New Covenant, a covenant of liberty (Gal. 5: 1) is bringing forth the Sons of God by Jesus Christ.—Gal. 4: 5-7; 3: 26; Rom. 8: 1-4; Heb. 9: 15.

The reason why the Abrahamic Covenant could not develop the promised "Seed" was because it contained no provision for salvation from sin and death. The Hagar or Law Covenant contained such a provision, but it was found inadequate, gendering only to bondage. The New Covenant contains such a provision, based on the blood of Jesus, shed for its ratification and also for the remission of sins. The New Covenant pro-

vision is entirely adequate for the forgiveness of past sins and of future ones, as far as they arise out of Adam's weakness. The New Covenant is, therefore, competent to be the "mother" of the promised "Seed."—Gal. 4: 22-31; Heb. 10: 1-10; Rom. 5: 6-11; 1 John 1: 7-9; 2: 2.

Jesus is the Mediator of the New Covenant, and is also High Priest on behalf of His Church. He both reconciles God to us and us to the Father; and, after we have entered into Covenant relationship, he intercedes on our behalf when we transgress. Moses was a type of Christ, both as messenger of a covenant and as intercessor for the transgressing covenant people.—Ex. 19: 1-8; 24: 1-8; 32: 30-32; Mal. 3: 1; John 12: 32, 33; Heb. 7: 22, 25; 8: 6; 9: 15; Rom. 8: 34.

Those who submit themselves to the ministration of the New Covenant shall receive life; it is a ministry of the Spirit which gives life, whereas the letter or the Old Covenant brought condemnation and death. The New Covenant operation is for the formation of character, and the life granted to those who are faithful under it may be on any plane; the New Covenant does not in itself stipulate. Christ has brought both life and immortality to light through the Gospel.—2 Cor. 3: 3, 8, 9, 11, 18; Heb. 8: 6-13; 2 Tim. 1: 10, 11.

Those who are reconciled to God have the privilege of extending the message concerning the New Covenant and its Mediator, and should do so as much as they are able.—2 Cor. 5: 18-6: 3; 1 Tim. 2: 4-7; Luke 24: 47.

The blood of the New Covenant is that of Jesus alone. The Church is invited to be followers in His footsteps of suffering, that she may share His glory; that as He overcame and inherited a throne, so she may overcome and inherit the throne with Him. This sharing of His sufferings is not to be viewed as participating with Him in shedding the blood required for the sealing of the New Covenant. By His Own sacrifice He did this, in order that we might be permitted to obtain the eternal inheritance. The blood of the Covenant which perfects and sanctifies is "my blood," and if we count it as something shared by a number ("Koinos," translated "unholy" in Heb. 10: 29, means "common in the sense of sharing"), we shall not be able to justify ourselves in God's sight as not deserving "much sorer punishment" than transgressors against the Mosaic Covenant.—Matt. 26: 28; Mark 14: 24; Luke 22: 20; 1 Cor. 11: 25; Rev. 3: 21; Heb. 9: 15; 10: 10, 14, 28-31.

"Hold Fast the Form of Sound Words."

"Study to show thyself Approved unto God."

A Workman that needeth not be Ashamed.

Rightly Dividing the Word of Truth."

"See that He Refuse not Him that Speaketh."

— 2 Tim. 1: 13; 2: 15; Heb. 12: 23. —

Interesting Questions

Keturah

Question.—Abraham had a wife named Keturah. Do the Scriptures authorise us to consider her, in connection with the allegory in Gal. 4: 22-31, as a part of the allegory not mentioned by the Apostle, but left to be inferred at a later date?

Answer.—The Scriptures nowhere authorise the introduction of Keturah as a figure of a covenant. So far as Keturah herself is concerned, she was never a wife, as Sarah was; she was not even a servant of a wife, as Hagar was the maid of Sarah, and as the Law Covenant has been in some sense a servant of the New Covenant. (Gen. 16: 1-3; Heb. 8: 4, 5; 10: 1; 1 Cor. 10: 1-11; Gal. 3: 24.) The word translated "wife," in Gen. 25: 1, is "ishshah," which has a very wide range of application, both good and evil, and is so used in Scripture. (In Gen. 16: 3 is found an illustration of the range of this word, in that both Sarah and Hagar are described as "wife," though it is most obvious that the best sense of the word could not have applied in Hagar's case.) The word translated "concubine" in 1 Chron. 1: 32, is "pilegesh." It has no other meaning than that given in the text. These are the only places where Keturah's name is mentioned, and they undoubtedly indicate her position in Abraham's household.

The children of Keturah, so far as Scripture informs, were not godly people. Some of them were very much the reverse of godlike, and were the enemies of God's people. They were not such as could typify children of God by a covenant, especially not the New Covenant. The Midianites, descendants of Keturah, were particularly the enemies of Israel, and some of the other tribes descended from her were in doubtful, if not unfavourable, positions.—Num. 25: 17; Jer. 25: 23; Ezek. 27: 15, 20, 22, 23; 38: 13.

It is safe to leave the Apostle's allegory as he left it, and not suppose that because Abraham's wife and her bondmaid were used as figures of divine covenants, his concubine Keturah is to be so regarded. If Keturah, why not the others? For Abraham had more than one in that relation, though their names are not known.—Gen. 25: 6.

Mediator and Advocate

Question.—It is alleged that God dealt with Abraham without the intervention of a mediator, and that the Church of the Gospel Age, prospective heirs of the Abrahamic promise, as the "seed," therefore require

no mediator, though it is said "we do need an Advocate." Is this Scriptural?

Answer.—In the article "Salvation and the Covenants," reasons are given for believing that God dealt with the Patriarchs on New Covenant terms, in anticipation of the ratification of the New Covenant by the sacrifice of Christ Jesus, and its inauguration by the Holy Spirit ministration, begun at Pentecost. The defectiveness of the reasoning used in the teaching described by the question is shown by the consideration that if the absence of a mediator between God and Abraham be granted, and that be sufficient ground for supposing that the Church needs no mediator, the same line of reasoning would prove with equal conclusiveness that the Church needs no Advocate, because it cannot be shown by a direct statement of Scripture that Abraham had an Advocate with God. But, thanks be to God, we have over us the one Mediator, appointed to act between God and all men, and, having entered into a Covenant with God, by the Mediator's sacrifice, we have also the benefit of Him as our Advocate or Intercessor.—1 Tim. 2: 4-6; Psa. 50: 5; Heb. 9: 15; 1 John 2: 2.

Justified of Sanctified by the Blood

Question.—Is there any difference between the blood that justifies and the blood that sanctifies?—Heb. 10: 29.

Answer.—There is no difference whatever. It is the one blood that makes the comers thereunto perfect, viz., the blood of Jesus. The word sanctified is from *hagiazō*, meaning "to make holy." It is used three times in Heb. 10: 10, 14, 29, and always with the one meaning.

"By the which will we are sanctified through the offering of the body of Jesus Christ once."

"For by one offering He hath perfected forever them that are sanctified."

"The blood of the Covenant, wherewith he was sanctified."

In the first two of these quotations, emphasis is laid most strongly on the fact that it is one offering which sanctifies the believers. It is the offering of the body of Jesus Christ *once*. It is *one* offering. (Rom. 5: 12, 18, 19.) Through our Lord Jesus Christ we have peace with God, and through Him also we have "access into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5: 1, 2.

The same point is emphasised in verse 29 in a manner that proves the divine inspiration of the Book of Hebrews, for it points to a condition that exists to-day, but so far as we know did not exist in the Apostle's day. Bearing in mind that the word *Koinos*, translated "unholy" in v. 29, means common, in the sense of something shared by a number, we read the latter part of v. 29, "hath counted the blood of the covenant, wherewith he was sanctified, a thing shared by a number." Do we not share with each other the benefits of the blood of the New Covenant, and was not this indicated when the disciples all drank of the cup at the Memorial Supper, of which cup our Lord did not drink? Most decidedly, yes; but this is not the sort of sharing condemned by the inspired writer. Some have expressed it thus:—

"When our Lord said, 'This cup is the [The Saviour said "My."—Ed.] blood of the New Covenant,' we should understand that primarily the cup is His, and secondarily it is ours, who are His Body, sharing it and drinking it with Him. . . . It was, therefore, primarily, our Lord's blood or death which was necessary to the sealing of the New Covenant, but by Divine arrangement the blood or death of His Church is also made necessary. Hence the New Covenant cannot be sealed, finished, made operative until all the 'members of the Body' shall have died."

"Primarily the cup is his, secondarily it is ours." This is the "sharing" condemned in the strong language of Heb. 10: 29-31. How can that teaching be justified in view of these words of inspira-

tion—"hath counted the Blood of the Covenant, wherewith he was sanctified, a thing shared by a number?" We do not know any consideration on which we would wish to occupy their position. Oh, that we had ten thousand trumpet tongues, to warn those who are accepting this latest of the last day delusions! *It is a test!* Who will be on the side of the Lord? He alone offered the sacrifice which sanctifies us, perfects those who are sanctified, and makes the covenant valid for us by His sanctifying blood. By the grace of God, let us take our stand with Him!

The prophetic character of the few words of the Apostle in v. 29 is further shown in the use of the words, "blood of the covenant wherewith he was sanctified." The new error admits that Jesus' blood was necessary to supply the merit for those who are supposed to "share" in the sacrifice to ratify the New Covenant. It says:—

"It is, therefore, quite proper [Why should anyone say that the Saviour's words are 'quite proper?'—Ed.] that our Lord's death or blood should be mentioned as the blood of the New Covenant, even though it be not applied until all the members of His Body shall have been sacrificed by Him. Then He will apply all the sacrifice, all the death merit, as His own."

The attentive reader will have observed that the Scripture says that some who acknowledge having received merit from Christ's sacrifice, will go so far as to presume to claim to have a share in the sealing of the Covenant. The "sharing" is condemned by Him, and the grievous error is by all means to be avoided.

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The Dead—Where Are They?

"Man giveth up the ghost, and where is he?"—Job 14: 10.

QUESTION of Questions! The Universal Inquiry! What is the state of those who have passed away?

Not an individual but has been indirectly affected by death, through the loss of dear ones; not one but has to look forward to being directly affected by his own experience of death. No wonder that great interest in this question has been and is manifested by people of every condition and colour the world over. Love for friends requires that interest in their welfare should not cease immediately they have been entombed. Self-interest, if there were no higher motive, urges one to acquire for one's own benefit all possible information concerning this great question.

In quest of this information, men have applied to all and sundry, and varied have been the replies received. The Atheist has given his answer; the Philosopher has published to the world his speculations; the Scientist has made known the results of his investigations; and they do not agree.

The Atheist's Answer

The Atheist gives a very straightforward answer to the question, "The Dead—Where are They?" There is no mincing of words. He says that the dead are forever gone; they will never again be seen or heard of. This gives no consolation to the bereaved heart, and offers no pleasant prospect concerning the future of the inquirer. It is not surprising that some who

accept the Atheistic view have adopted as their guiding principle, "Let us eat and drink; for to-morrow we die."—1 Cor. 15: 32.

The Philosopher's Answer

The Philosopher undertakes an answer to the question. He notes that in the human mind there is a longing for the continuance of life and activity. It is possible that this "longing" would be more accurately described as a difficulty in realising that life and activity will some day cease, and that out of this arises the all but universal belief that death is the portal to new scenes and conditions. At any rate, the Philosopher, realising that most human beings who reach years of discretion are more or less persuaded that death does not end all, and that this thought, variously modified according to peoples and times, has been in the minds of men from time immemorial, comes to the conclusion that such thoughts could not exist without cause, and he thinks the cause is that the thought is true. He is therefore quite prepared to believe and teach that death is the departure from present conditions to others, pleasant or painful.

There can be no doubt that the prevalent thought in men's minds is as the Philosopher finds it; but he certainly takes much more for granted than the follower of "pure reason" should allow himself to do, when he assumes that the only way to account for the universality of this thought, even among peoples who have had no communication with each other, is to admit

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that it is true. The answer of the Philosopher, while more comforting to many than that of the Atheist, is to be regarded with great reserve; for, after all, it is based on an assumption, and it does not consider all the details that should be examined.

The Scientific Answer

The Man of Science also has an answer. He takes man as he finds him, and, after many years examination of living beings and study of practical anatomy in the dissecting room, admits that as yet he knows little or nothing about Life and Death. The following extract from "The Hospital" quoted in *The Age*, Melbourne, Jan. 2, 1909, shows the present position of Medical Science in regard to our question:—

"We know neither what Life is, nor what Death is, nor how nor why the one passes into the other. This is not for want of guessing, for many centuries and much hard thinking have been devoted to this business in the realm of pure speculation. But these speculations have not advanced us a whit, and even now, when the sacrosanct problem of Life has long since been impounded by biologists and submitted to the cold contemplation of science, we are forced to confess that the secret remains remarkably well hidden. Though much has been learnt of the processes attending Life, and of the conditions governing its continuance or conclusion, what in essence it is, how it begins and what determines the gradual failure which we call senescence, on these matters we are still pretty thoroughly in the dark. 'Radiobes,' the putative examples of a spontaneous generation under the influence of radium emanations, have had their day, and have left us what we were, unexplained examples of the first and greatest mystery that man has encountered—Life."

The mission of Science is the acquisition of exact knowledge. In his search for accurate information, the Scientist is supposed to take nothing for granted; though, as we have seen, the student of the evolution theory has not always adhered to this maxim. Up to now, the Scientist is not able to agree with the Philosopher's answer to our question, because he cannot find anything to show that mind is capable of acting without an organism. Cases of injury to the skull are continually being dealt with in hospitals. If the patient be brought in unconscious, he knows nothing at all until consciousness is restored, and the time of unconsciousness is to him a perfect blank. The surgeon, by raising depressed bone and thus relieving pressure on certain parts of the brain, has sometimes been able to restore memory, and even identity, which for a long period had been lost. By the same benevolent use of the knife, vicious and destructive persons have been transformed, as though miraculously, into kind and gentle beings, who would not think of injuring others. These and related facts prevent the Physician from

adopting the Philosopher's answer to our question; and as the Physician's careful studies teach him nothing about resuscitation of those whose organisms have returned to the original dust, he is at present inclined to see nothing better than what the Atheist points out. This is not strange; for Science knows nothing beyond what is comprehensible by sight, hearing, touch, taste and smell. The Scientist, therefore, while he lays us under obligation for much information that is both interesting and valuable, cannot help us to a conclusive answer to our question about the Dead.

The Spiritualist's Answer

In the last half century, the cult of Spiritualism has acquired much prominence. It claims to furnish the answer to the question now before us; in fact, its prominence and notoriety are based on its dealing with this question, which it regards as its own special province.

The special interest attached to the Spiritualist's answer to our important question is that he claims to prove what the Philosopher regards as reasonable, and what the Scientist cannot demonstrate; that is, he claims to prove the persistence of conscious being after the event of death. In support of this, the Spiritualist produces many phenomena, including extraordinary demonstrations of power and alleged messages from deceased persons to their surviving friends, these exhibitions being invariably made through a "medium" or "sensitive."

There is much testimony of eye witnesses to the Spiritualistic phenomena. The testimony is not borne only by the uneducated and those who have had no scientific training; much of it, particularly within the last five years, is given by men of high standing in the scientific world. The phenomena and messages may therefore be accepted as facts, not as fraud nor illusion. But the crucial question is not thereby answered; and these scientific men, though almost persuaded, generally admit that the identity of the spirits producing the phenomena and sending the messages has never been established. It has never been proved that the spirit sending a message is the deceased person it claims to be. As long as this point remains open, the Spiritualist's answer to the question, "The Dead—Where are They?" must be considered incomplete, therefore not acceptable.

Our belief is that the Spiritualistic demonstrations are produced by evil angels, who have never been human beings, but who know the history of our race, and who are able to impersonate the deceased, even to the mimicry of small peculiarities, unknown to all ex-

cept intimates. These are the angels who associated with the human race before the Flood, to their mutual disadvantage, and who have since been bound in chains of darkness, unto the great judgment day, when they shall also be judged, to determine whether they will submit themselves to be brought under the one Head, even under Christ. They do not now enjoy all their former liberties; hence their work is mostly done under cover of darkness or reduced light, and through mediums.—Gen. 6: 1-4; 2 Peter 2: 4; Jude 6.

The Bible's Answer

Coming to the divine Word, seeking its answer to the great question, we are at once impressed with its candour and simplicity. The Scriptural answer to the problem is direct and straightforward, without appeal to passion or prejudice. Having proved the Bible worthy of all confidence, and having found in it the expression of the divine purpose for the blessing of the race—a purpose so grand and comprehensive, so wise and just, and loving, as to command our unqualified admiration and reverence—we may well consider in advance that the Bible answer, whatever it may be, to our question will not only commend itself to reason, but will also be found harmonious with all the divine attributes so grandly manifest in the plan of salvation.

A clear description of the state of the dead is found in Psalm 88: 10-12. This is Hebrew poetry, and its structure is according to the manner of those times—thought repetition. It will be observed that each line consists of two members, and that as the first members correspond throughout, so do the second members agree; the second member of the first line being defined and explained by the second member in each of the following lines:—

"Wilt thou show wonders—to the dead?
Thy loving kindness—in the grave?
Thy faithfulness—in destruction?
Thy wonders—in the dark?
Thy righteousness—in the land of forgetfulness?"

"Dead — Grave — Destruction — Dark — Forgetfulness!"

"In death there is no remembrance of thee; in the grave who shall give thee thanks?"—Psalm 6: 5.

"The dead praise not the Lord, neither any that go down into silence."—Psalm 115: 17.

The Psalms were the Hebrew hymnal, used in the worship of God. How different their testimony from much that is found in modern hymnals! will at once occur to the student. It is a great misfortune that, along with so much that is grand and Scriptural, some Christian hymn writers have produced other work

which is based on the uncertain speculations of philosophy rather than on the sure foundation of divine truth. The following lines, when contrasted with the above selection from the divinely inspired Hebrew hymnal, will illustrate this point:—

"Why should we start, and fear to die?
What tim'rous worms we mortals are!
Death is the gate of endless joy;
And yet we dread to enter there.

—Isaac Watts.

Testimony corroborative of that in the Psalms is not lacking in other parts of the Scripture.

"The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth."—Isa. 38: 18.

"To him that is joined to all the living there is hope; for a living dog is better than a dead lion." This contrast is better appreciated when it is remembered that in those countries the dog was not a household pet as with us, but was a half wild outcast, the scavenger, as to-day in the streets of Constantinople. The lion, on the other hand, was regarded as the majestic king of the beasts. What difference does death make, to justify this comparison between dead and living persons, intimating that the living, however meanly circumstanced, is in a better condition than the dead, however majestic the latter had been in life? The difference is explained to be—"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished, neither have they any more a portion for ever in anything that is done under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Ecc. 9: 4-6, 10.) The advantage that the living have over the dead is that the living know at least this much, that they shall die; but the dead know nothing at all.

Death a Sleep

In harmony with the foregoing, death is described as a sleep. "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? . . . Till the heavens be no more, they shall not awake, nor be raised out of their sleep." (Job 14: 10-12.) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 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 precede them which are *asleep*." (1 Thes. 4: 13-15.) The martyr Stephen, while being stoned, after seeing the vision of Jesus' glory, and praying for his persecutors, fell *asleep*.—Acts 7: 60.

These Scriptures show the great impropriety of considering that those who have fallen *asleep* in death are more awake than they were before their decease. The use of the word *sleep* in the natural way does not imply wakefulness on the part of the sleeper; neither should it be so thought of when used figuratively for death. In both cases the meaning is the same—quiet, unconscious, dark, forgetful *rest*.

The above texts also show that the saints and faithful of present and past ages did not at death immediately pass to their everlasting reward. This thought is corroborated by several other portions. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." (John 14: 2, 3.) Here our Lord makes the union of His saints with Himself depend on His second advent, and in 1 Thes. 4: 16 the Apostle says the same, showing that those who sleep in Jesus and who are to be brought with Him are not in heaven. "The Lord Himself shall *descend*. . . and the dead in Christ shall *rise*."

David was a man after God's own heart, for though he sometimes sinned grievously he repented and sought to repair the wrong he had done; yet the Scripture says of him, "David is not ascended into the heavens." (Acts 2: 34.) Our Lord said, "No man hath ascended up to heaven."*—John 3: 13.

Sheol, Hades, Hell, Gehenna

Death is the same for both good and bad men. The same word describes the condition of both, many times over: "Then Abraham gave up the ghost [breath], and died in a good old age, an old man, and full of years; and was gathered to his people." (Gen. 25: 8.) And Isaac gave up the ghost, and died, and was gathered unto his people." (Gen. 35: 29.) "So David slept with his fathers." (1 Kings 2: 10.) "So Ahab slept with his fathers." (1 Kings 22: 40.) All of them—good kings, bad kings, good subjects, bad subjects—went to *hell*. This may seem a severe statement to

make, and, in truth, if "*hell*" means eternal torment, it is too severe a penalty to prescribe for even the most hardened wretch that has ever polluted the earth. But "*hell*" does not mean eternal misery. In the Old Testament it is a translation of the Hebrew word "*sheol*," which occurs 65 times. It is rendered "*hell*" 31 times, "*grave*" 31 times, "*pit*" 3 times. In no case is the thought of eternal misery associated with the word, but always death—in which there is no remembrance, no joy, no love, no hate, no envy, no sensation whatever. In the New Testament, "*hell*" is a translation of the Greek words "*hades*" and "*gehenna*." The former is the equivalent of "*sheol*."—Compare Psalm 16: 10 with Acts 2: 27, R.V.

"*Sheol*" and "*Hades*" both mean the covered, hidden or concealed place or state. The English word "*hell*" originally had this meaning, and four centuries ago it was in common use in England among the people. The farmer would "*hell*" his root crops; that is, he would bury them to protect them from the frost. The builder would "*hell*" a house; that is, he would put a roof on it. The word was probably in a transition stage about the time the Authorized Version was being made, A.D. 1611. Other words used in this version, the meanings of which have materially altered in the last three centuries, are "*prevent*," in 1 Thes. 4: 15, which then meant "*precede*," but which is not now used with that meaning. The word "*let*" in 2 Thes. 2: 7 meant "*hinder*," three hundred years ago, but now it means nearly the opposite of that. So the word "*hell*" had originally none of the terrible meaning that it has now. The student should verify the above statements, concerning the now obsolete meanings of "*hell*," "*prevent*," and "*let*," by consulting any unabridged dictionary of the English language.

"*Gehenna*" was the name given to a valley outside Jerusalem, into which everything fit for destruction was cast. Fires were kept burning there; but if something cast into the valley lodged on a rocky ledge and did not fall into the fire, worms would presently consume it; no one would interfere with the destructive work of either the flames or the worms. Just as Jerusalem in Palestine typified the "*New Jerusalem*," so did the "*Valley of Hinnom*," called "*Gehenna*," typify the "*lake which burneth with fire and brimstone*," "*without*" the New Jerusalem. (Isa. 66: 24.) This lake means "*the second death*," not everlasting torment, and it was to this that our Saviour referred. (Mark 9: 43-48; Rev. 21: 8; 22: 15.) *Sheol* and *Hades* may be understood as generally referring to the death that has come upon all the race on account of the transgression in Eden. This has passed upon all. (Rom. 5: 12.) *Gehenna* may be understood as referring to

*The words, "which is in heaven," are an interpolation, omitted from Sinaitic and Vatican MSS. See Revised Version, margin.

the death which comes as a consequence of wilfulness upon those who have been brought to a knowledge of the truth.

To note a few instances of good men going to Sheol will be instructive, as showing that sheol means the death condition, not torment—"O that thou wouldst hide me in the grave [sheol], that thou wouldst keep me secret until thy wrath be past." (Job 14: 13.) Evidently Job did not think of sheol as meaning a place of torment, since he prayed to be hidden there until God's wrath were overpast. Gen. 37: 35; 42: 38; 44: 29, 31 are similar instances, telling of Jacob's trouble over the loss of Joseph and the anticipated loss of Benjamin. "For I will go down into the grave [sheol] unto my son [Joseph, supposed dead] mourning." "If mischief befall him [Benjamin] by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave [sheol]."

Death for Man and Beast

Having noted the Scripture testimony that death is the same for both good and evil men, it is now necessary for us to learn a further lesson; viz., that death as such is the same for man as for the beast—the cessation of life. This may appear humiliating to us, who regard ourselves as lords of creation; but if it be true there can be no possible advantage in disregarding it. "That which befallerth the sons of men befallerth beasts; even one thing befallerth them; as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man *whether* [this reading is supported by many versions, including the Revised] it goeth upward, and the spirit of the beast, *whether* it goeth downward to the earth?" (Ecc. 3: 19-21.) It would seem that already in Solomon's day, nearly 3000 years ago, there were philosophers arguing on the same lines as those mentioned at the beginning of this chapter, that man had some advantage over the beast in death. Solomon reproves these, not with the unwisdom derived from his association with false religions, but by expressing the sentiments of the divinely inspired Psalms of his father David, which he must often have heard sung in the temple service. In view of Ps. 88: 10; 115: 17; 6: 5, what else could he have written than "*Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?*" Surely the vain philosophers did not know it, even though they may have thought and taught it; and Solomon, instructed by divine wisdom, knew what the philosophers did not know, viz., that

man and beast have one breath, breathe the same air, and when they cease to breathe they cease to live. This being so, the good man, as far as death itself is concerned, is no better off than the evil one, and the beast is no worse than either.

The Spirit of Man

"Ruach" in the Old Testament and "pneuma" in the New Testament are equivalent, and are translated "spirit." Their primary significance being an unseen power, both words have a wide range of meaning; viz., spirit in the sense of a spirit being, as God, Christ, angels and the joint heirs with Christ; spirit in the sense of mind or disposition; air or wind; breath, including the idea of power to live. In the last of these senses the word "ruach" is used in Gen. 7: 15—"breath of life," literally "breath of lives," referring to the power to live by breathing that God had given to the beasts of the earth and the fowl of the air. The same phrase, "breath of lives," occurs in Gen. 2: 7, where the creation of man is described, and it refers to the power to live by breathing which God gave to man as well as to the lower animals. With the same significance is "ruach" used in Ecc. 3: 21—"who knoweth the spirit of man,"—the breath, and in verse 20—"they have all one breath." In the first verses of Ecc. 12 the gradual decay of the human body is described. In verse 7 the result of the separation of breath and body is shown to be that the dust returns to the earth as it was, and the spirit ("ruach"), or power to live by breathing, returns to God who gave it.

Man Became a Living Soul

Gen. 2: 7, after describing the uniting of the body and the breath of lives, states that the result of the union was that the "man became a living soul." It has been thought by some that the man *received* a soul unto himself; but the Scriptures use a different word, whose significance should not be overlooked. All are fully acquainted with the difference between "received" and "became." Before God started the breathing process (by breathing into the man's nostrils "the breath of lives"), there was no being nor animation. The breathing process started, animation resulted; and the hitherto inanimate form "*became a living soul*" or being. The union of breath and body produced the soul or being; the dissolution of that union between body and breath means the death of that soul or being. This was the condemnation that Adam brought upon himself. When he stopped breathing his power to live ceased; the soul or being died, as the Scriptures say, "The soul that sinneth, it shall die."—Ezek. 18: 4.

Man In God's Likeness

Wherein consisted the likeness of the man to his Maker? We see that it was not in that man was given to have "life in himself." That was originally the quality of Jehovah, solely (John 5: 26), and was given by Him to the Son at His resurrection. It is also to be given—which shows it is not yet possessed by them—to the Church, the joint heirs with Jesus. (Rom. 2: 7; 1 Cor. 15: 49, 53.) The original likeness to God, as manifested in the first pair, was in the moral attributes. They were able to appreciate and to exercise within their limitations the moral qualities which find full expression in the Almighty. After the transgression, the likeness began to grow dim, and the present condition of the race is far from being an expression of the divine likeness. Provision is made in the New Covenant for the rewriting of the divine law on the heart of whosoever will submit to the process, and in the end God's likeness will once more be perfectly manifest in His human sons, as well as in those who will attain to the divine nature. Any of the race not submitting himself to the New Covenant processes after full enlightenment on the subject will be cast into the Second Death.—Gen. 1: 26; Luke 3: 38; Heb. 8: 8-12; Jer. 12: 14-17.

The Resurrection of the Dead

The Scripture testimony concerning the state of the dead has been examined, and it has been seen that the dead are asleep. The Scriptures have been found to teach that the whole of the race has been condemned to death on account of the one transgression in the Garden of Eden, but that a redemption has been provided through the Ransom for all given by Jesus. This brings us to the teaching which distinguishes the Bible from all other religious systems. These, based on vain philosophies, would have us believe that the dead are not dead, that they do not cease to exist but rather enter at once more fully into life, still keeping on with their conscious activities. Their hope of a future life is therefore based on something within themselves. The Scriptures, on the other hand, fully recognising that the dead are dead, and that they are powerless to help themselves, preach Jesus and the Resurrection. He has obtained by purchase the right to call them forth from the grave, and He will do so. (John 5: 29; 11: 25.) All of heathendom's and most of Christendom's teaching concerning the hope of a future life is based on the fallacy of the philosophers: all the Scripture teaching concerning the hope of a future life for the human race is based on the fact that Jesus died for our sins according to the Scriptures, and that He was raised from the dead by

the power of God. (1 Cor. 15.) Christendom, with its teaching concerning the persistence of life in death and that the faithful have gone to be with the Lord, finds the Scripture teaching of the resurrection of the dead a great inconvenience. Christendom teaches that the soul or spirit (it has been seen that unscriptural meanings have been given to these words) is liberated by death from the "prison" of clay, that the resurrection is a resurrection of the body only; in its opinion, the resurrection is to be a re-imprisonment of the soul. No wonder the resurrection is an inconvenient doctrine!

Deliverance is provided from death and the grave. "I will ransom them from the power of the grave [Sheol]; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea 13: 14.) Thanks be unto God, who giveth us the victory!

Depart and be with Christ

The expression in Phil. 1: 23, of the Apostle's earnest desire to be with the Lord, has caused considerable discussion, and some have found difficulty in harmonising this passage with the general teaching of the Scripture on the subject of "The Dead—Where are They?" On the one hand the Scriptures, Paul's writings included, teach that the saints must wait until the Lord's second advent before they can be with Him. (John 14: 3; Col. 3: 4; 1 Pet. 5: 4; Rev. 11: 15-18.) But in Phil. 1 the Apostle seems to teach that at the moment of departing this life he would be with the Lord. Does he really contradict himself?

No; the Apostle does not contradict himself in this matter. He was a prisoner in Rome, at the time of writing to the Philippians. He did not know which day might be his last. Being a fully consecrated saint, the devoted Apostle was ready for Christ to be magnified through him in any way, whether by a life of activity, or by a martyr's death. Either would be to the Lord's glory (Phil. 1: 20, 21), and which of them to choose he wot not. (v. 22.) He was in a strait betwixt these two—life and death. The apparent contradiction is here: that whereas the Apostle plainly says he is in a strait between life and death, not knowing which of them to choose, the Authorised Version unfortunately makes it appear that after all he preferred death, that being generally understood by "depart." This version belittles the Apostle by representing that he did not know his own mind. The word *analuō*, translated "depart," occurs in only one other place in the New Testament, and it is there translated "return"—"And ye yourselves like unto men that wait for their lord, when He will *return* from the wedding."

(Luke 12: 36.) It means "loosing again," and in Phil. 1: 23 it refers to our Lord's return from the heavens, when Paul and all the other faithful would be joined to Him.

This, which the Apostle much preferred, was not one of the two things between which he could not choose, but was a third thing, different from the others, and "far better." He would prefer the returning of Christ, and being with Him; then there would be no more laborious work, no more imprisonment, stripes, stonings and shipwrecks, but there would be a crown of righteousness and glory "at that day."—2 Tim. 4: 8; Col. 3: 4.

"Absent from the Body, Present with the Lord"

These words of the Apostle (2 Cor. 5: 8) have been held by some to favour the thought that the faithful are ushered into the Lord's presence at death. Yet the Apostle does not say this; he merely expresses his preference to be "absent from the body, and present with the Lord." In this verse he does not refer to the intermediate condition of sleeping, waiting for the Lord, because that was not his preference. He speaks of this in verses 1-4. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are (1) in this tabernacle do groan, being burdened, not for that we would be (2) unclothed, but (3) clothed upon, that mortality might be swallowed up of life."

"In this tabernacle" is the present unsatisfactory state of the consecrated Christian, seeking to walk in the Lord's way, but hampered by the weakness of the flesh, which causes those who have the first fruits of the spirit to groan within themselves. (Rom. 8: 23.) The "unclothed" condition is the period of waiting for the resurrection, when the faithful one, having finished his course in death, sleeps until the voice of the Lord calls him. This condition was not desired by the Apostle; yet he knew it must needs be. The "clothed upon" condition is that in which the faithful consecrated of the Gospel Age will rejoice when they receive the new estate, the "house not made with hands, eternal in the heavens." Then they shall be in the presence of the Lord, for they shall see Him as He is, and shall be like Him.—1 John 3: 2.

In verse 8 the first and third conditions are mentioned, and a decided preference for the third is expressed. The second condition is not mentioned in verse 8, but this does not authorise the thought that the

Apostle expected to pass from the first to the third without staying for a time in the second or grave condition. That he expected to remain "unclothed" for a time, before being "clothed upon," is shown by reference to verse 4, also 2 Tim. 4: 8.

The Thief on the Cross

In His dying hours our Redeemer was associated with malefactors—"numbered with the transgressors." (Isa. 53: 12; Luke 23: 39-43.) One of these "railed on Him, saying, If Thou be Christ, save Thyself and us." The other was more kindly disposed. Instead of railing against Jesus, he rebuked the railer, confessing that they two were receiving the just punishment for their crimes, while Jesus had done nothing amiss. Then he said to Jesus, "Lord, remember me when thou comest in [Revised Version and most ancient MSS.] Thy kingdom." What measure of understanding and faith the thief had respecting our Lord's kingdom cannot be gathered from the few words of the narrative. In any case, he was a suppliant, not for a place in the throne, but for kindness to be shown him by the Saviour. Joint heirship in the kingdom is prepared for those who take up their cross daily and follow in the footsteps of Jesus, learning obedience by the things which they suffer. (Heb. 5: 8, 9; 2 Tim. 2: 12.) Manifestly the thief on the cross, making his request only a few hours before decease, could not be reckoned in with the cross bearing, footstep followers and overcomers. But he was among "all the families of the earth," who shall be blessed by that kingdom, even as he prayed. This is the purport of our Lord's answer to him, "Verily, I say unto thee to-day, thou shalt be with Me in Paradise." In order to show the harmony of our Lord's words with the general teaching of the Scriptures on the state of the dead, the comma is placed after the word "to-day," instead of before it, as in the Authorised Version; and lest it be thought that an unwarranted liberty has been taken in doing this, the student is asked to note* that there was no punctuation in the oldest manuscripts of the Bible—not even spaces to separate the words. The reader of the ancient Greek manuscripts, devoid of punctuation, would have other aids to the understanding. Such an aid is given in the case under discussion. Dr. Bullinger, of London, explains—

"The verb 'say,' when used with 'to-day,' is sometimes separated from it by the word *hoti* ('that'), and sometimes it is joined with it by the absence of *hoti*. The word *hoti*, put between 'say' and 'to-day,' throws 'to-day' into what is said, and cuts it off from the word

*The reader will also note that the Revised Version punctuation is not always like that of the Authorised Version.

'say,' e.g., Luke 19: 9—'Jesus said . . . that (*hotei*) this day is salvation come to this house.' Luke 4: 21—'He began to say unto them that (*hotei*) this day is this Scripture fulfilled in your ears.' But this is not the case in Luke 23: 43. Here the word *hotei* is absent, therefore the verse should read—'Verily I say to thee this day, thou shalt be with me in paradise.'"

The correctness of this reading is assured not only by the fact that our Lord's words are thus shown to be in harmony with the Scriptures which teach that the dead are really dead, but also by the fact that He did not come in His kingdom on the day of His death. The coming in His kingdom is at the second advent of the Redeemer, when the kingdom will come to cause God's will to be done on earth as in heaven, to cause the wilderness to blossom as the rose, and to establish in the whole earth the paradise which was once in miniature represented in Eden, but which was lost on account of sin. Our blessed Saviour was not in His Kingdom on the day of His death, neither was He or the thief in paradise on that day. The earliest possible time that would be appropriate for us to speak of Jesus as King would be after His resurrection—perhaps not even until after His ascension, when He was glorified and the Spirit was given. (Rom. 14: 9; Acts 5: 31; 13: 33, 34; John 7: 39.) The thief will not be in paradise until the Saviour calls him out of the tomb. The blessing he sought, no doubt with a measure of faith, on that day, when everything seemed against Jesus and the possibility of His coming as the King of kings and Lord of lords, will then be given him. His "cup of cold water," given to the Lord in the hour of trial, shall not go unrewarded, for "Verily I say unto thee to-day, thou shalt be with me in Paradise."

The Souls Under the Altar

In Rev. 6: 9-11 the souls of martyrs "under the altar" are said to cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Some have taken this to mean that the martyrs were enjoying a conscious existence between their death and their resurrection. This passage, from the allegorical and highly figurative book of Revelation, is not a proper foundation for a teaching that contradicts the plain statements of Scripture; viz., that the dead are asleep, that they know not anything, and that therefore they cannot call on the Lord. The dead martyrs, slain on account of their faithfulness to the testimony of Jesus, were offered on the altar of the worldliness of a persecuting church and state—all of them "slain" socially, in the sense of ostracism, and many slain physically also. They could not, while in the death state, personally pray to God, yet the fact

of their martyrdom could and does cry to Him emphatically, "with a loud voice," in the same way that Abel's blood cried unto God from the ground, and in the same way that the faithfulness of the Ancients is a testimony to us. (Gen. 4: 10; Heb. 11: 4.) The martyr Stephen did not in his dying moments cry for vengeance on his persecutors; and were he consciously existing in a disembodied state he would be unlikely to alter his prayer—"Lay not this sin to their charge." (Acts 7: 60.) The narrative plainly states that, "When he had said this, he fell asleep." But God, in whose eyes the death of his saints is precious (Psa. 116: 15), has arranged retribution for the persecutors of his people, details of which are given in later chapters of the Apocalypse. It is said of Babylon the great, "In her was found the blood of the prophets and of the saints and of all that were slain upon the earth."—Rev. 17: 6; 18: 5-8, 24.

The Spirits in Prison

This passage (1 Peter 3: 19, 20) has presented great difficulties, especially to those who have not discerned the Scripture testimony concerning the future blessing. They have been puzzled to understand why, if some were preached to by our Lord, with a view to repentance and salvation, no similar provision was made for subsequent sinners.

The spirits that were disobedient in the days of Noah are not to be understood as spirits of deceased human beings, for the Scriptures have shown us that the dead man is not survived by the soul or spirit. The dead man knows not anything. The disobedient spirits were the spirit beings who kept not their first estate, but associated themselves with the human race in a manner not approved by God. (Gen. 6: 1-4; 2 Peter 2: 4; Jude 6.) For this they were imprisoned—"bound in chains of darkness"—and cast down to "hell." Here the phrase "cast down to hell" is a translation of *tartaroo*. This is the only occurrence of the word "tartaroo" in the Scriptures.

The disobedient, "cast down" angels were in the earth's atmosphere at the time of our Lord's first advent, and He often came into conflict with them, driving them out of some who were possessed and crazed by them. To them our Lord "went and preached."*

*"Went" is here used in that superfluous manner, more common in times past than now, which still survives in our expression—"I've gone and done it." In this case, "gone" does not imply that a journey was taken; neither is this implied by "went" in 1 Peter 3: 19. Examples of pleonasm are fairly numerous in Scripture. See Deut. 29: 18; 1 Kings 9: 6; Isa. 2: 3; Jer. 29: 12; Matt. 9: 13; 19: 21; Mark 2: 18; John 15: 16; Eph. 2: 17.

What did He say to the disobedient angels? How did He say it? These interesting questions are fully answered in 1 Peter 3: 18, 19—"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by [literally "in"] the spirit; *by which* also he went and preached unto the spirits in prison." Our Lord preached to these fallen angels by His suffering, His death, and His resurrection. There was no formal discourse on a fixed date. His entire ministry and His reward by the Father constituted the "preaching;" and to the angels it must have been a wonderful object lesson on the reward of obedience as contrasted with the penalty attached to their own disobedience.

Is this preaching likely to profit the disobedient angels? It was intended to do so, if they will learn the lesson; for it is written that the dispensation of the fullness of times is not only for the purpose of blessing all the families of the earth under Jesus, but also for the purpose of gathering under that one Head the heavenly beings now out of harmony, that is, the imprisoned beings to whom Christ preached by His life, death and resurrection.—Eph. 1: 10.

If the disobedient angels turn from Satan, and submit themselves to Jesus, they will join in the glad ascriptions of praise and honour to God and His Son (Phil. 2: 10; Rev. 5: 13); if they wilfully persist in disobedience, they must be destroyed; for, "All the wicked will He destroy."—Psalm 145: 20; Matt. 25: 41.

Moses and Elijah at the Transfiguration

In fulfilment of Matt. 16: 28, our Saviour, as recorded in Matt. 17: 1-9, took Peter, James and John into a high mountain apart, and was transfigured before them. On this occasion Moses and Elias appeared unto them and spoke with Jesus. This incident has been thought by many earnest Christians to be a certain indication that Moses and Elias were not really asleep, as the Scriptures teach to be the state of the dead; for, if they were asleep, how could they take part in the conversation? is the question that rises to the mind.

The answer is found in the words of Jesus in verse 9. He charged Peter, James and John, saying, "Tell the *vision* to no man, until the Son of Man be risen again from the dead." It was a *vision*, not a real visitation from Moses and Elias, that they saw. Jesus was a real person; Peter, James and John were real persons; Moses and Elias on the mount were appearances, but not substantial persons. Visions in which the prophets have themselves borne a part are by no means uncommon in the Scriptures, the other partici-

pants in such visions sometimes being figurative beasts or creatures, impossible in a real or natural sense, but emblematic of great realities to be accomplished. John on the isle of Patmos was himself an actor in some of the visions he describes.—Rev. 4: 6-8; 5: 1-9; 6: 1, 3, 5, 7; 10: 8-10; 13: 1, 2, 5, 6.

Having the express word of the Lord that this occurrence was a *vision*, it is clear that there is no conflict between it and the plain statements of Scripture, which show that the dead are really dead, that they know not anything, and must sleep until the resurrection.

Peter, one of the eye witnesses of the vision, described it as a vision of the power and coming of our Lord Jesus Christ, and of His majesty. He also said that the effect of this vision, and of hearing the voice from heaven, was to make the word of prophecy "more sure," so that God's people might have implicit confidence in all the prophecies of the coming Kingdom and glory of our Lord Jesus Christ.—2 Pet. 1: 16-19; R.V.

Elijah Taken up to Heaven

The question is sometimes asked, "Was not Elijah taken to heaven in the chariot of fire, and so ushered, without dying, into God's presence?"—2 Kings 2: 1-11.

At first sight, this narrative would seem a formidable contradiction of our Lord's word—"No man hath ascended up to heaven" (John 3: 13), but the solution of the apparent difficulty is at once made clear when the student remembers the variety of ways in which the word "heaven" is Scripturally used. There are the heaven in which God dwells (Isa. 66: 1); the heaven in which the stars shine (Gen. 1: 14-17); the heaven in which the birds fly, that is, the air (Gen. 1: 20, 26); and "heaven" used symbolically to represent a portion of the "world" or order of things. From John 3: 13, we are obliged to deduce that Elijah did not go up to the first of these heavens, where God dwells; and there is no reason to believe that he was taken to some place in the astronomical heavens; but it is perfectly feasible to believe that he was taken up into the air, where the fowl of heaven fly. Elisha saw Elijah thus taken away into the air, but, as our Lord's word plainly intimates, he did not enter the Divine Presence. In order to view Elijah's experience in harmony with other Scriptures, we must consider that he died, while being taken up, and has since been asleep. This experience of Elijah may be taken as illustrative of the taking away of the last of the joint heirs with Christ—"We who are alive and remain." The fiery chariot and the whirlwind in which Elijah was taken are symbols of the trouble and distress of nations with which this age

i. closing, and in which the Lord is gathering His own to Himself. More of this in succeeding pages.

Enoch Translated

"By faith Enoch was translated that he should not see death; and was not found because God had translated him." "And Enoch walked with God; and he was not, for God took him."—Heb. 11: 5; Gen. 5: 22.

Nothing in these texts says that Enoch was taken to heaven; nothing in them says that he did not die, and Heb. 11: 13 would seem to include Enoch with the others mentioned when it says, "These all died in faith." Again remembering our Lord's words in John 3: 13, the student is guarded against supposing that Enoch was taken to heaven. Referring to Gen. 5: 22, we are told that "he was not," which is another way of saying that he had ceased to live. The expressions "was not," "were not" and "are not" are used in Psalm 37: 36; Jer. 31: 15; Matt. 2: 18 to denote death. That he was translated (set over) without seeing death should therefore be understood as meaning that his end came so suddenly that he had no warning or intimation of its approach. The people of his time were very long-lived; compared with others, he was taken at his prime, and probably had experienced little of the aches and pains which accompany death. The Lord "took him" in the same way that He received the spirit of Stephen, when that martyr fell asleep. He took their power to live, preserving their characteristics in His own records until such time as the resurrection should call them forth. In the same manner, the spirit, breath, or power to live, of all human beings "returns to God who gave it" (Eccl. 12: 7), to remain in His keeping until the resurrection, when the power to live shall again be bestowed. This "spirit" is not, as we have already seen, a separate personality, which consciously lives apart from the body, but it is the breath of life, which God placed in the first man's nostrils (Gen. 2: 7), and by reason of which the man "became a living soul" or being.

King Saul and the Witch of En-dor

In 1 Samuel 28 is related the experience of Saul with the witch of En-dor. Saul had been most desirous of knowing how his affairs would go, but could get no answer from the Lord. (Verse 6.) Therefore he sought out this "witch," who belonged to a class with which Israel was not permitted to have dealings, or to allow to live (Exod. 22: 18; Lev. 19: 31; 20: 27; Deut. 18: 10, 11; Isa. 8: 19), and which, moreover, Saul had put out of the land. (Verse 3.) The medium asked Saul whom she should bring up, and he said, Samuel; and influenced by her description, Saul "perceived that it was Samuel." It cannot be supposed that power

would be given to a "witch," one of the prohibited class, to raise Samuel from death; for if the Lord would not answer Saul when he called upon Him in the appointed ways, much less would He answer through a spiritualistic medium. What the woman "saw" and Saul "perceived" was not Samuel, but a counterfeit of him, impersonated by a fallen angel—one of those who had been disobedient in Noah's days, but was now "reserved in everlasting chains under darkness unto the judgment of the great day." Samuel had fallen asleep; and, being dead, he could neither know nor tell anything. He had before his death prophesied that the kingdom should be taken from Saul; this was known to the evil spirit, which impersonated Samuel, and was referred to in the warning that was given to Saul. It seems also that the evil spirit was correct in saying that the battle should go against Israel, and that Saul should be slain. It could not have been otherwise, since God had at last definitely withdrawn His favour from Saul, in refusing to hear or to answer him.

Body, Soul and Spirit

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5: 23.

That the Apostle was not praying thus on behalf of individual believers, consecrated to follow in the footsteps of Jesus, is evident from several considerations. (1) The prayer has not been so answered; no believer has been preserved alive through the Gospel Age. (2) It would not be consistent with the consecration of the believer's body as a living sacrifice, to have it preserved. If the Apostle's prayer be regarded as for the Church as a whole, it is readily understood, for the True Church has been preserved through the age, notwithstanding many attacks against it. The Holy Spirit has been preserved to it; its soul or life has not died; it has also been preserved as a body. The membership has never been recognisable by the world, for the world has not known them, even as it knew not the Head of that body, Jesus our Lord; but God has known them, and therefore His foundation has stood sure. (2 Tim. 2: 19). The Apostle's prayer has been answered on behalf of the Church collectively, as it could not have been, and was not intended to be, answered on behalf of any member individually.

Dives and Lazarus

— Luke 16: 19-31. —

This is the concluding parable of a group of five running through Luke 15 and 16. The reason for giving this series is stated in Luke 15: 1, 2—"Then drew

near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, 'This man receiveth sinners, and eateth with them.' The Pharisees and scribes were hardening their hearts against the truth preached by our Lord, while the publicans and sinners were more often sufficiently humble to receive the truth gladly, and to reform their lives in harmony with it. The opportunity to enter the race for the high calling and joint heirship in the Kingdom was being proclaimed to the Jewish people. The scribes and Pharisees were not only indisposed to enter, but they sought to prevent others who were willing to enter. (Matt. 23: 13.) One of their special grievances against the Lord Jesus was on account of His willingness to receive all sincere penitents, regardless of their social position, while at the same time He exposed the real wickedness of the hypocritical ones who trusted in themselves that they were righteous, not needing repentance. The group of parables now under consideration is a specially good example of our Lord's attitude. Beginning most mildly, with the parables of the Lost Sheep and the Lost Silver Piece, it carries the reader on through the parables of the Lost Son and the Unjust Steward, until the grand climax is reached in the last of the group, and the end awaiting the hypocritical scribes and Pharisees, as well as the blessing reserved for the penitent publicans and sinners, is vividly portrayed, by the symbolism of The Rich Man and Lazarus.

In Luke 15: 3-7 and 8-10, our Lord justifies His conduct by illustrations which must have appealed to all the right minded among His hearers. If a man have lost one sheep out of a hundred, or a woman one of her ten silver pieces, the lost one claims more interest and attention than the others, and great rejoicing is made when it is found. Similarly, there is more joy in heaven over one of these repentant publicans or sinners than over ninety and nine scribes and Pharisees who in their own estimation are just, and need no repentance. This was mildly sarcastic against the just-in-their-own-eyes, but it must have given great joy to the sincerely repentant.

The Prodigal Son

In verses 11-32, that most beautiful and touching of all parables, our Lord further justified His position by depicting the depth of sin and misery into which the prodigal son had fallen, and the gladness with which the father had received him again. So, although the publicans and sinners had wasted their substance spiritual in "riotous living," and had even associated themselves with the Gentiles, it pleased God to receive them with gladness on their sincere repentance. Not only was He pleased to receive them, but He also made

a feast of spiritual good things for them; and just as the father in the parable bestowed on his repentant, returning son the best robe, the ring and the shoes, so did the heavenly Father bestow on the repentant publicans and sinners the best robe of righteousness (that which is by the faith of Jesus Christ, much superior to that of the Law), the hope of immortality in the high calling just then being opened up (a ring or circle, being endless, symbolizes immortality), and the shoes, the preparation of the Gospel of Peace, wearing which their walk and conversation would be better than it had been.

In this parable the murmuring scribes and Pharisees are represented by the elder son, who would not take part in the merry-making, but in a discontented spirit boasted of his righteousness and long service to the father. The kindness and long suffering of God toward the Pharisees are shown in this, that the privileges were all theirs, as well, and they were desired to partake of them ("All that I have is thine"), and to rejoice in the return of the penitents. The Pharisees and scribes should have appreciated this, and should have taken the lesson to heart; but they were not so disposed; therefore the Lord proceeded, in the parable of

The Unjust Steward

(Luke 16: 1-15), to show them the effect of the wrong use of their superior position and privileges as stewards of the divine favours, as far as the Law had revealed them.—Matt. 23: 1-3.

The scribes are here represented as standing between God and the people, as the steward in the parable stood between his lord and the debtors. The steward was wise; when he realised that his office was about to be taken from him, he made friends with the debtors, by writing off portions of their debts, so that they would be ready to favour him when he was cast out. Here was an intimation to the scribes. They, sitting in Moses' seat, had unjustly bound grievous burdens on the backs of the people. They had imposed burden upon burden by means of their traditions, which made the word of God of none effect. To have relieved the people of these weights of tradition would have been no more than just, and it would have been a wise policy for them to adopt, seeing they were about to be cast out of the stewardship; but, instead of conceding anything, they sought all the more to justify themselves, and thus made themselves more abominable in God's sight.—Luke 16: 15.

The Rich Man and The Beggar

Finally, the superior position of the Pharisees and scribes (rich in spiritual things, clothed in purple and

fine linen, representing their own estimate of their righteousness and hopes of royalty, and faring sumptuously every day—Psalm 69: 22; Rom. 11: 9) is contrasted with the outcast, beggarly condition of the publicans and sinners (poor in spiritual things, lying at the gate of the "rich man," and desiring to be fed with some crumbs of the favour so bountifully enjoyed by the "rich man"—Rom. 3: 1, 2). Knowing that the scribes and Pharisees would not accept the good advice offered them by means of the parable of The Unjust Steward, the Lord now makes a positive prediction of the course of events, and by means of the picture of the deaths of the beggar and the rich man shows the changes that were to come in the circumstances of the self-righteous Pharisee class and the penitent class of despised publicans and sinners.

The latter, dying to their unfavourable spiritual conditions, were to be carried by "angels" (messengers of truth) into "Abraham's bosom"; they would by this change come into line to inherit the good things of divine favour expressed in the Abrahamic promise. The Pharisees boasted of their lineage, not realising that fleshly descent from Abraham would profit them nothing, if their hearts were not right. When their class, as a class, "died" to their favourable circumstances, it, as a class, was "buried." How accurately this describes the condition of the scribes and their sympathisers for nearly twenty centuries! They have been "buried" beneath the social "earth"; every nation has crushed them down, and while in this hadcan or covered or buried condition, they have been in most grievous torments.

In an earlier portion of this study, we have seen that the condition of dead *persons* is such that they know nothing and feel nothing. Many scriptures indicate this plainly, and we must not suppose that our Lord would contradict the straightforward utterances of the Old Testament, which He constantly quoted as the Divine Word. By recognising that our Lord was in this parable depicting the fortunes of two *classes*, as carried through the group of parables beginning with that of The Lost Sheep, the perfect harmony between Him and the Old Testament is clearly discerned.

While in his "torment," the "rich man" class apprehends something of what he has lost and the "beggar" has gained. The Jews realise that they are under the divine disfavour; they also know that they are in many nations socially beneath the "earth," and without doubt they realise that they have been tormented in the "flame" of trouble which destroyed their city and polity in A.D. 70, and which has been "burning" them ever since. They call to "Father Abraham" for relief, but God refuses to send it, not even a drop of

the cool water of truth to relieve their distress. This, however, is not on account of vindictiveness on God's part, though the "rich man" is reminded that circumstances once were different. The hardness of heart of the Pharisee and scribe class and their sympathisers has caused a "great gulf" of prejudice to be "fixed" between them and those who have entered into the divine favour ("Abraham's bosom"), so that it is practically impossible for spiritual benefits to pass to the Jews. This "gulf" represents also, we understand, the "blindness in part" of Rom. 11: 25, which has been so effective that but few Jews have been converted to Christ since A.D. 70.

Near the close of this most marvellous of parables, in which the great Teacher so wonderfully used the impossible to represent the actual, is found a reference to the written words of Moses and the Prophets. If the "brethren" of the "rich man" (possibly representing the Jews living outside of Palestine at the time of our Lord's ministry) were indisposed to hear them, neither would they regard the testimony of the "beggar," now received into divine favour, nor of the Gentiles who have been received into favour with him, having been raised from the death state of trespasses and sins. (Eph. 2: 5, 6.) This should be to us an intimation of the reverence we are to render to God's Word, as expressed in the Old Testament, and that we are not to suppose that the New Testament contradicts Moses and the Prophets, when they tell us that "the dead know not anything."

— The Second Death

In the Garden of Eden, death was pronounced as the penalty for the transgression there committed, and the whole of the Adamic race was involved in it. This was the unfortunate result of the first great Judgment of our race.—Rom. 5: 12, 16.

Another Judgment Day has been appointed, because the Son of God tasted death for every man, thus purchasing the entire race, and having the right to put each individual of the race on trial for life, with the alternative of death to the wilfully disobedient. (1 Peter 1: 18, 19; 1 Cor. 6: 20; Rom. 5: 15, 18, 19; 1 Cor. 15: 21, 22; Acts 17: 30, 31; 3: 23.) The death which is a possibility of this great Judgment is called the Second Death. Whereas the possibility of complete deliverance from the Adamic penalty is to be put within reach of all because of the Redeemer's death, there is no hope of release for those who may be condemned to the Second Death; it will be final, because none will be sentenced to it until after it has been determined that the character is wilfully opposed to God and

righteousness. A thousand thousand re-trials would not alter such a case; therefore none will be granted.

The Judgment which has for its alternatives eternal life and eternal death is going on now, in some cases. Each one who has been enlightened comes under a measure of responsibility, and some who have enjoyed a great deal of light are thereby brought under very much responsibility, so that wilfulness on their part would involve them in utter destruction without hope of remedy. (Heb. 1: 1, 2; 2: 2, 3; 6: 4-6; 10: 26-31; 12: 25; Acts 3: 23, 26.) Even a small degree of enlightenment is not to be trifled with. Let us therefore be very careful that we be rightly exercised by the divine mercies.—Rom. 12: 1; 2 Cor. 5: 14, 15.

Satan In the Second Death

Second Death does not necessarily imply dying twice. Satan, his sympathisers among the angels and all his evil systems of superstition are to be destroyed by it, though they have not previously died. (Matt. 25: 41, 46.) Thus is shown the fact that the significance of "second" as attached to this death is not in the number of times the transgressor dies, but in that it is the condemnation which may be pronounced as a result of the second great Judgment, which will include heavenly, as well as earthly, beings, also false systems.—Eph. 1: 10; Col. 1: 20; 2 Tim. 4: 1.

Throughout the book of Revelation (2: 9, 13; 12: 3, 9, 12; 20: 2, 7, 10) the name "Satan" is applied to a political system, of which we hope to say more on another occasion. In Rev. 20: 10, this "Satan" system is mentioned with two other systems ("Beast" and "False Prophet"—Rev. 19: 20) as being tormented forever and ever in the lake of fire and brimstone, which is the Second Death. The "Beast" and "False Prophet" are cast into the burning lake at the end of the Gospel age; the "Satan" system at the end of the Kingdom age. Since systems have no nerves, they cannot feel pain; this passage must therefore be viewed as strongly figurative, describing the severe dealings of the Lord with all systems of evil, looking to their utter destruction.

Everlasting Punishment

The "everlasting punishment" mentioned in Matt. 25: 46 is not to be understood as everlasting pain. When a criminal is executed by sentence of an earthly court, his punishment is everlasting, or permanent, as far as men can make it so, but his pain is not everlasting, nor is it intended to be so. What the "everlasting punishment" of the wilfully wicked is to be is plainly stated in 2 Thes. 1: 9—they "shall be

punished with everlasting destruction"; not everlasting *destroying*, an interminable process, but everlasting *destruction*, a completed work, the Second Death.

In Matt. 25: 46, the adjectives "everlasting" and "eternal" are translations of the Greek *aiōnios*, derived from *aion*, meaning "age." As already shown, this Greek word and its Hebrew equivalent, *olam*, do not always mean "endless." But in Matt. 25: 46 there can be no doubt that endlessness, in respect of both the life of the blessed and the punishment of the condemned, is meant.

The word translated "punishment" is *kolasin*. It means "cutting off," and thus plainly indicates the nature of the punishment to be meted out to the wilfully wicked, expressing precisely what has been seen in 2 Thes. 1: 9, that "everlasting punishment" means permanent destruction without hope of recovery. They shall be "blotted out"—"destroyed from among the people." (Psalm 69: 28; Acts 3: 23.) If, after receiving the enlightenment and opportunity provided for in the Divine Purpose (John 1: 9; 1 Tim. 2: 4-6), sin be persisted in, "The wicked shall return to Sheckol." (Psalm 9: 17, R.V.) That we all may be so commended to God in Christ Jesus as to escape this fate is our earnest prayer.

"I will ransom them

From the Power of the Grave;

I will Redeem them from Death:

O Death, I will be thy Plagues:

O Grave, I will be thy Destruction."

"Fear not them which Kill the Body.

But are not able to Kill the Soul:

But rather Fear Him which is

Able to Destroy both Soul and Body

In Gehenna"—Second Death.

—Hosea 13: 14; Matt. 10: 28; Eccl. 12: 4.

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The Simultaneous Mission

ARRANGEMENTS having been made for it, the series of meetings by the Chapman-Alexander party has been carried on in this city. Opinion is considerably divided as to the ultimate utility of such services, which, of course, are largely emotional. Some are quoting statistics to show that after the excitement is over, only about one in eight of those professedly converted under the influence of the revival will be found steadfast, and that the spiritual and mental state of the other seven will be much less satisfactory than before. Others urge that the permanent rescue of even a few—even one—soul from an awful fate is worth all the effort and expense of the mission.

In the mission party is the Rev. W. Nicholson. He has made a name for himself by his sermon on "Hell," delivered at Collingwood Town Hall, on Friday, May 7. He is reported to have said, among other things—

"Hell is a place of death, the terror of kings, and the king of terrors. It is a place of death, and still they never die. It is a living death. It is a dying and a dying, and yet no cessation of life. I do not concern myself whether it is a place of physical suffering, and I believe it is; but I know a man's memory will make it hell—when the past sin awakens, and appears like ten thousand mirrors around; when death makes life so horrible that men would commit suicide. But there is no suicide in hell. The memory will be awakened, but there will be no whiskey to still the memory. . . . You will shut your eyes; you will try to stop thinking; but all your efforts will be unavailing. You will remember your mother's tears, and your father's prayers will haunt you. Oh, God! the horror of recollecting! My God! what a sensation when you awake in hell!"

The preacher has drawn most liberally on his imagination for the above. As the Scriptures put it, "In death there is no remembrance of Thee." As Mr. Nicholson puts it, the principle and most awful feature of this death that never dies is remembrance. The Bible says that the grave—Hebrew *sheol* is translated both "grave" and "hell" in the Authorised Version—is a condition of no work, device or knowledge, and that it is a *sleep*; Mr. Nicholson says, "My God! what a sensation when you *awake* in hell!" He who has been instructed in the Word will have no difficulty in recognising the fact that Mr. Nicholson has most terribly misrepresented the God whom he loves, and whom he is endeavouring to serve.

More remarkable, in a way, than the assertions of Mr. Nicholson, are the utterances of two ministers of this city, commenting on his sermon. From the Mel-

bourne *Herald* of May 8, we select the remarks of Revs. A. R. Edgar (Methodist) and Dr. Bevan (Congregationalist). Mr. Edgar said, in part—

"The discourse is too lurid in its style for me to accept, but about the doctrine of punishment hereafter for sins persisted in and unrepented of, I have not the slightest doubt. I believe that there is a redemption mighty enough for everybody, but I also believe that there is a place prepared for the devil and his angels. Of course, one feels, in the light of present-day criticism, that the whole doctrine of eternal punishment is harsh. There are some who were, so to speak, born into sin, and dragged up among sinners, and who have had no chance from the time of their birth. These I would leave to the uncovenanted mercies of God."

Mr. Edgar would have liked the substance of Mr. Nicholson's sermon, if he had used less vivid colours; so we understand him to mean. But if the substance be right is not Mr. Nicholson fully justified in making his remarks as lurid as possible? Indeed, yes; he could not make them nearly strong enough, if it be true that God has prepared to torment the unrepentant for ever and ever. In view of his belief on the subject, the missionary should not consider his duty done by the preaching of one lurid discourse on the subject; and Mr. Edgar should be holding up his hands.

Mr. Nicholson's plain speaking has placed Mr. Edgar in an awkward position, if we interpret his remarks correctly. This we gather from his expression that "the whole doctrine of eternal punishment is harsh" (As he means eternal torment when he says "eternal punishment," we are bound to agree with him), and about some having had no opportunity for salvation on account of circumstances over which they had no control. These persons Mr. Edgar "would leave to the uncovenanted mercies of God." Oh, that all might see that there is no uncertainty in God's Word about these unfortunates! "Uncovenanted mercies" do not need to be thought of, because God has actually covenanted to remember them and bless them. "The Scripture, foreseeing that God would justify the heathen through faith [not through ignorance], preached before the Gospel to Abraham, saying, 'In thee shall all nations be blessed.'" (Gal. 3: 8.) Jesus is "the true Light, which lighteth every man that cometh into the world." (John 1: 9.) "Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, *specially* of those that believe." (1 Tim. 4: 10.) From these and many other similar portions of Scripture, we see that God's Covenant with Abraham is that all who

ever lived shall be blessed with the necessary light and knowledge to enable them to get salvation through the operation of the New Covenant. (Heb. 8: 10-12; 2 Cor. 3: 3-6; Jer. 12: 14-17.) This on account of "a Ransom for all," given by the one mediator between God and men, the Man, Christ Jesus, Who "by the grace of God tasted death for every man." (1 Tim. 2: 4-6; Heb. 2: 9.) This is the "redemption mighty enough for everybody," which Mr. Edgar mentions. Having been blessed with the opportunity which reaches some in this life, but will reach the remainder after the resurrection, it will be in the power of each individual to accept it or reject it. If they accept, they shall be "specially saved," by being allowed to live for ever; if they do not obey when the opportunity is fully placed before them, they must be "punished with *everlasting destruction*," but not with everlasting torment. Mr. Edgar believes that "there is a place prepared for the devil and his angels." This is a great mistake. Our Lord said to the disciples, "I go to prepare a place for you" (John 14: 2); but He said that the cursed shall depart "into *everlasting fire* (symbolic of destruction), prepared for the devil and his angels." (Matt. 25: 41.) The "fire" will destroy them, after which they will have no place. "For evildoers shall be cut off; . . . for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." He passed away, and lo, He was not; yea, I sought Him, but He could not be found."—Psalm 37: 9, 10, 20.

Dr. Bevan's comment on Mr. Nicholson's sermon was, in part—

"I prefer not to say anything about Mr. Nicholson's way of putting it. Evidently he is using an appeal to fear and terror. Our forefathers exaggerated that side of preaching. We, on the other hand, have allowed it to pass away from our sermons. . . . Whilst the multiplication of physical details concerning future punishment must be left to individual taste and choice, I welcome anything that will bring home to the careless and thoughtless the supreme significance of character."

Is it not strange that a great religious leader should be prepared to "welcome anything," even an "exaggeration," if it will impress upon "the careless and thoughtless the supreme significance of character?" What a peculiar idea he appears to have as to the best means of bringing home to the careless and thoughtless the supreme significance of good character! Does he suppose that such awful misrepresentation of the divine character, such *deception*, to speak plainly, is likely to bring good thoughts to "the careless and thoughtless?" Has eternal torment preaching con-

verted the world? Is it likely to do so? Does it not rather create infidels, because common sense and honesty revolt at the thought of such an unspeakable fate for any human being, and also at the fact that some leaders of public thought, who should know better (and many of them do), are not too scrupulous about the means used to accomplish the end, and are ready to "welcome anything?" The fact that many know full well that *sheol* and *hades* do not signify torment, but still allow the people to remain under the impression that the Bible teaches it, is a terrible reproach to them. Evidently the "supreme significance of character" needs to be brought home to such teachers.

Dr. Bevan prefers "not to say anything about Mr. Nicholson's way of putting it." Why is this? If the doctor thinks the revivalist is right, he ought to honour him for speaking out plainly—even luridly—and should hold up his hands. If the doctor thinks the revivalist is wrong, let him say so, with the courage born of strong conviction. There is no middle ground.

"The multiplication of physical details concerning future punishment must be left to individual taste and choice." God has not prevented men from exercising their inventive faculties to multiply details concerning this imaginary "place" about which many have preached; but He does not propose to let the imaginations of men affect His arrangements. God's arrangement is—"All the wicked will He destroy." (Psalm 145: 20.) But before He takes this extreme course He will cause them to be enlightened, so that they might choose life and live, if they will; if not, "*Let them be blotted out of the book of the living.*"—Psalm 69: 28.

Interesting Questions

A number of interesting questions on subjects related to articles in our April and May issues, on "The Atonement in Type and Antitype" and "Salvation and the Covenants," are deferred until the next issue. The answers are ready, but lack of space prevents their use this time.

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Interesting Question

Two Mothers

Question.—A friend takes exception to your article on the Covenants in May N.C.A., particularly to the thought that we are at one time related to both the Abrahamic and New Covenants. He gives no Scripture to sustain his objection, but argues that as we do not have two mothers physically, and as Covenants are likened to mothers in Gal. 4, we should not suppose we can be associated with two covenants. What would you say to this argument?

Answer.—In Acts 3: 25, Peter, addressing the Jews, who were at that moment under the Law Covenant, reminds them that they were also children of the Abrahamic covenant, thus showing that they were at one time associated with two covenants. You might also ask your friend whether he expects to enter the Kingdom of God without being born of the two "mothers" mentioned in John 3: 5. Your friend has evidently carried the allegorical likeness of two of the covenants to women further than the inspired writer

intended. Types and symbols have usually some one point to illustrate, and to carry them beyond the obvious intention of the Scripture makes confusion. Your friend who objects to two "mothers" would sympathise deeply with the Galatians, who had at least four "mothers" from the spiritual standpoint. The Apostle Paul was their "mother" (Gal. 4: 19); "Jerusalem which is above" was their "mother;" they must also have the two mentioned in John 3: 5, or be shut out of the Kingdom of God. (Nicodemus, being familiar with the message delivered by John the Baptist, would understand "born of water" to refer to repentance. In our Lord's explanation, it was intimated that "born of the Spirit" means to become a spirit being—not flesh.—John 3: 6.) Convincing corroboration of the above statement that Scriptural illustrations must not be carried beyond the point intended to be illustrated, is shown by the fact that the Apostle who wrote of himself as "mother" to the Galatians described himself as "father" to the Corinthians.—1 Cor. 4: 15.

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Did the Sun Stand Still?

I HAVE read that Adam Clarke, the commentator, wrote that Joshua's 'sun standing still' had 'kept him going' three weeks. Of course he had other work in those weeks besides writing his commentary; but it has been a passage which has received much attention, and yet the explanation of it is very simple.

"Our English word 'sun' has more than one meaning. We speak of 'sitting in the sun,' which does not mean in the orb around which the planets revolve, but in the sunshine; and probably we oftener use the word 'sun' for sunshine than for the orb itself.

"Our English word 'stand' also has several shades of meaning, and one of them is 'to remain'; and 'still' sometimes means 'silent.' These words are given in Joshua 10: 12-14, as the equivalents of the Hebrew words of Joshua, and they may be understood in a sense agreeing with the Hebrew; or they may be, and generally are, taken in a sense which contradicts the words of Joshua, and actually conveys a meaning the very opposite of that of the inspired record, as interpreted by common sense.

The Hebrew, though a language of very few words, has two words for sun; *chammah* and *shemesh*; this in Joshua is *shemesh*, 'the servant of the sun,' that is, sunshine, the sun's rays. There are also two words for moon: *levonah* and *yareach*; and this in Joshua is *yareach*, 'the scent of the moon,' the moonlight. In Deut. 33: 14, we read: 'For the precious fruits brought forth by the *shemesh*, sun'; not the body of the sun, mil-

lions of miles distant, but the light and influence sent forth by that body; 'and for the precious things put forth by the *yareach*, moon'; not the orb, but its shining (indeed the word is plural here, 'moons').

"Now, what concerned Joshua, and what is spoken of, was not the two bodies called sun and moon; it was simply light, sunlight, or, more properly, direct sunshine, and moonlight. So we say, for example, 'The moon's on the lake.'

"A 'dark moon' would not have concerned Joshua in the least, therefore the moon was not then near its 'change'; in other words, that day was not when sun and moon were near 'conjunction,' as astronomers call new moon; so Professor Totten cannot locate this miracle on a day when there would have been 'no moon.'

"Now we had better turn to the chapter, Joshua 10th, and read the history; and perhaps you have a map of Canaan also, which you can look at. There seem to have been several 'Gilgals.' The word means 'circle,' and places were so called where circles of memorial stones were set up (Joshua 4: 20); but there is no proof given that Joshua's headquarters were not still at the Gilgal between the Jordan and Jericho.

"Joshua and all the mighty men of valor 'went up from Gilgal all night' (v. 8), to the relief of Gibeon, which was besieged by the five kings of the Amorites (or hillside men); the Gibeonites having beguiled Israel into making a league with them. Now what happened?

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"And the Lord discomfited them"—mark this, and do not give the credit to Joshua, when it reads, 'Jehovah doth crush them before Israel.' (Young.) 'Jehovah rageth at them [or, 'useth violence upon them'] before [literally, to the face of] Israel, and slew them with a great slaughter.'

"Before an Israelite sword was drawn, while yet the two armies were apart, 'The Lord cast down great stones from heaven upon them, unto Azekah, and they died; there were more which died with hail stones than they whom the children of Israel slew with the sword.' The words rendered 'hail stones' signify 'stones of congelation'; probably they were not meteoric stones, but great hail of frozen water. Such hail, 'every stone about the weight of a talent,' is spoken of in Rev. 16: 21; and the smallest Greek talent was fifty-seven pounds, avoirdupois weight. See also Job 38: 22; Rev. 8: 7; 11: 19.

"The artillery of heaven was turned upon the Amorite host, probably while drawn up in order of battle to meet the attack of Joshua's men, and certainly before the two armies had met and mingled in hand-to-hand combat with swords, else the Israelites must have suffered from the great hail equally with the Amorites.

"The formation and discharge of such hail implies a dense, dark cloud, and much electrical disturbance. Thunder and lightning would not be absent. The Amorites, having known of the dividing of the Jordan and the falling of the walls of Jericho, now perceived that the God of Israel was fighting against them; and they fled in terror at the blackness of the heavens above them, and from the slaughtering hail. What does Joshua now wish for? Is it that the darkness may pass away, the sun shine forth bright and clear, ending the terror of the panic-stricken fugitives, and perchance giving them opportunity to rally and make a stand and fight?

"No such thing! He desired the darkness and terror to continue. "Then spoke Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said, in the sight of Israel: 'Shemesh, be-Gibeon dum.' That word *dum* is the identical word which we spell 'dumb'; the margin informs us that the Hebrew means 'be silent.' We apply it to not giving forth sound; the Hebrew with its much fewer words applies it to things analogous. Here it is used for not giving forth light. We use the same word with this application, but then we spell it 'dim.' The Hebrew *dum* is the origin of both our 'dumb' and 'dim.' Observe, we are not speculating on what Joshua meant, we are giving the very words of Joshua; and

what he said was, 'Sun [or sunlight] in Gibeon be *dumb* [or *dim*].' He called not for light, but for darkness; and the Amorite host was broken by Jehovah before Joshua called for a continuation of the gloom to continue their panic, and enable him to annihilate their cowed and fleeing remnants.

"Sun in Gibeon.' This preposition, *be*, is the first letter of the Bible—"In the beginning." It has some latitude of meaning: 'in, at, to, by,' etc., but it does not mean 'over,' or, 'on the meridian of Gibeon'; another preposition would have to be used to express that. This prepositional prefix is just our English prefix 'be'—used in 'be-fore'—in the front; 'be-hind'—in the rear; 'be-low,' 'be-side,' etc. We can thus easily see what it means. The position of the orb of the sun in distant space—although it is on the meridian of Gibeon at noon there, every day in the year—is not, and cannot be, denoted by Joshua's words; and the sun *never* was in the *zenith* at Gibeon or any other place outside of the tropics, since the earth had its present position. But let us go on.

"We-yareach be-emeg. Ajalon—"And the moon [or moonlight] in the valley of Ajalon. Here is the *be*, 'in' again. The shining of the moon has been in that valley, but the orb itself, never.

"And the sun stood still': literally, 'And *dum* is the sun.' Not a word of the orb pausing in its apparent course. 'The sun stood still [that is, remained silent, dumb, *dim*], and the moon stayed [*amad*, stood, continued "dim," as it was] until the people had avenged themselves upon their enemies.'

"If we bear in mind that the Canaanites worshipped the sun and the moon, we will see more force in this incident. Had Jehovah's cloud passed away, and the sun shone out bright and clear, they would have been likely to think that their god Baal (who was associated with the sun) had vanquished Jehovah in the heavens, and would assist them to vanquish Jehovah's people; and their leaders would not have failed to attempt to rally them by appealing to them to see how the sun-god had scattered Jehovah's cloud and silenced his artillery. What Joshua asked for was not a bright day nor a long day, but for a continuation of the darkness and gloom which had terrified the Amorites.

"So the sun stood still [*amad*, stayed as it was] in the midst of heaven, and hasted not [literally, 'pressed not'—the sunshine did not press through the pall of cloud] to go down [*bo*, literally meaning either 'to go,' or 'to come,' or 'to come in,' 'to arrive'—there is no word here for 'down'] about [literally, as] a whole day.' The sunshine, usually so bright in Syria, did not pierce through the clouds all that day.

"I see not a word here, or elsewhere, of the day being lengthened. The battle began at Gibeon, and by the grape-shot of Jehovah's hail the Amorite army was soon routed; up to Upper Beth-Horon they fled, the hail continuing upon them, and driving them over the crest of land down to the Lower Beth-Horon, and on, in a distracted, huddling mass, down to the bottom of the descent in the valley of Ajalon: that is, those of them who could get so far. This remnant of them were, as it were, in a trap; and if the darkness might last for the day and the coming night, and no shining of sun or moon give heart to them to rally and fight their way out, Joshua thought he might finish his work and cut them to pieces to the last man. The command was, 'Thou shalt save alive nothing that breatheth.'—Deut. 20: 16.

"That is what the Book says. The versions may be twisted to say that the central body of the solar system ceased its motion; or ceased to emit that electric or other influence which causes the earth to rotate on its axis, so that the fact of the case was that it was the earth which stopped, and this caused the sun to appear stationary.

"But, supposing that it is an influence from the sun which causes the earth's daily rotation upon its axis, were that power withdrawn, the earth would spin on till it gradually slowed down, and such a slowing down

would not at all meet the requirements of the case. And an instant and forcible stoppage would have given a tremendous jar to everything. What a jerk it gives when a car stops suddenly; everything is thrown forward. Suppose an express train running fifty miles an hour is suddenly checked by some obstacle, as in a collision; the passengers will be violently pitched to the forward end of the cars; but the earth's rotation is twenty times the velocity of an express train, and such a stoppage is not supposable or reconcilable with the narrative.

"The fact is, there was no 'long day' there; and all figuring as to when it was, or when it was not, is a waste of time.

"There was indeed a day when the five Amorite kings were defeated; 'And there was no day like that before it or after it,'—for its length? no—'that the Lord hearkened to the voice of a man: FOR THE LORD FOUGHT FOR Israel.'

"Hab. 3: 11 may be thought to sanction the idea of the stoppage of the sun in Joshua's day; but see the R.V. The shining of the sun and moon are poetically represented as standing abashed—

"At the light of thine arrows as they went,
At the shining of thy glittering spear.'

"And it is not historic, but prophetic."

ANDREW ARMOUR, in *Our Hope*.



SUPPOSING

SUPPOSING a flowing stream; can it flow upwards? Can it rise higher than its source?

SUPPOSING a sky full of stars, moving in orderly array; did it just happen so, or come by chance?

SUPPOSING beauty and variety in created things; are these the product of blind law?

SUPPOSING an intelligent being, such as yourself; is it not reasonable to think that a Being greater than yourself was in the first instance instrumental in your creation?

SUPPOSING all the above; do we not therefrom rightly deduce the existence of God?—Rom. 1: 20.

SUPPOSING God challenges thus: "Produce your cause, saith Jehovah; bring forth your strong reasons. . . . Let them bring them forth and show us what shall happen; . . . declare us things for to come . . . show the things that are to come hereafter, that we may know that ye are gods." (Isa. 41: 21-23.) Is not this a fair challenge? And if these conditions are met by the Bible, are we not warranted in accepting its claim to be the Divine Word, the revelation from God?—2 Tim. 3: 15-17; 2 Peter 1: 21.

SUPPOSING the first man to have been in physique and intelligence a little higher than the ape, would he have been in the likeness of God? Would the Scripture have said that he was "a little lower than the angels?" Would God have said that he was "very good?"—Psa. 8: 5; Heb. 2: 5-8; Gen. 1: 27, 31.

SUPPOSING "a little lower than the angels" meant, in Adam's case, a little higher than the apes; what would our evolutionist friends say that it meant in Jesus' case?

SUPPOSING our evolutionist friends think fairly well of Jesus; would not their evolutionary ideas rather oblige them to believe that He also was but a little higher than the apes, because the Man Christ Jesus was made "a little lower than the angels?"—Heb. 2: 9.

SUPPOSING that "a little lower than the angels" meant, in our Saviour's case, the glory and honour of perfect manhood; must it not have meant the same in Adam's case?

SUPPOSING our rulers make laws and provide penalties for their infraction; is it not expected that the penalties will be clearly defined?

SUPPOSING our first parents under a divine regulation, with a penalty provided for disobedience; would it not be reasonable to expect the penalty to be clearly defined?

SUPPOSING God meant that endless pain should be the penalty for disobedience on Adam's part; would He have said, "Thou shalt surely die?"—Gen. 2: 17.

SUPPOSING God meant that endless pain should be the penalty for disobedience; would not that imply that Adam came from a condition of endless pain? God said, when pronouncing sentence upon the disobedient man, "In the sweat of thy face shalt thou eat bread, till thou return unto the

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ground; for out of it wast *thou* taken; for dust *thou* art, and unto dust shalt *thou* return." (Gen. 3: 19.) Was Adam in a condition of pain before God made him "of the dust of the ground?"—Gen. 2: 7.

SUPPOSING the effect of the penalty to have been as clearly described as in the foregoing: does it not show that when God said death, He meant that the sinner's very being should be taken from him? What else could He have meant by saying, "Unto dust shalt *thou* return?"

SUPPOSING that all our race is in a dying condition, old and young, adults and infants; is any explanation of this condition of things nearly as good as the Scriptural one, which says, "By one man sin entered into the world, and death by sin; and so death passed upon all men?" Can anything else explain satisfactorily why death, the penalty for sin, passes upon infants of a day, who know not their right hand from their left, and who cannot by sinning bring upon themselves the penalty?—Rom. 5: 12, 19.

SUPPOSING the whole race to be involved in death on account of one man's disobedience; does such an arrangement indicate hatred and vindictiveness on God's part?

SUPPOSING it is declared by God's Word that the penalty came by *one*, in order that the redemption might come by another *one*, and supposing that God Himself has provided that other *One* through Whom redemption should come; would this not indicate that the arrangement was not of divine hatred, but of divine love?—1 Cor. 15: 21, 22; Rom. 5: 18, 19; John 3: 16; Heb. 2: 9.

SUPPOSING that, after all, *death*, the wages of sin, means endless pain; would not this show that He Who by the grace of God tasted *death* for every man must have undertaken to suffer endless pain? Is He doing so? As He is not suffering endless pain, can the believer in this awful theory consistently consider himself redeemed?

SUPPOSING that "Christ *died* for our sins, according to the Scriptures" (1 Cor. 15: 3); is not this fact the best possible proof that death means cessation of life, but not endless pain?

SUPPOSING God provided a great redemption through the death of His Son, our Lord Jesus Christ; would He not also have arranged that all the purchased race should hear about the redemption, in order that they, through faith and obedience, might avail themselves of its benefits?—Heb. 11: 6; John 1: 9; 1 Tim. 2: 4-7; Isa. 25: 6-9.

SUPPOSING God purposed honouring some believers in Jesus by inviting them to become joint heirs of glory, honour and immortality in Heaven with His Son, who

having believed on His Son must follow in His footsteps, and make their calling and election sure before they can inherit the Kingdom, and be associated with Him in His reign; would not this be a very good reason for the vast majority not yet having heard of the Saviour and of the salvation from death and sin to eternal life and righteousness provided in Him for all obedient believers?—John 5: 26; Rom. 2: 7; 5: 1; 12: 1, 2; 1 Peter 1: 4, 5; 2: 21-23; 2 Peter 1: 10, 11; Gal. 3: 29; 1 John 3: 1-3; Col. 3: 4.

SUPPOSING the Bible says that the deliverance of the groaning creation waits for or is delayed until the manifestation of these sons of God; would not that be a good and sufficient explanation of the fact that whereas Christ Jesus by the grace of God tasted death for every man nearly two thousand years ago, only a few have as yet been blessed as a result of that sacrifice?—Rom. 8: 19-23; Heb. 2: 9; Acts 3: 26; 26: 17-20.

SUPPOSING most of those for whom Jesus paid the price have died without hearing anything of it, or were dead before ever the price was paid; can we believe that this is to prevent them enjoying the blessing of an opportunity to hear of Him and to get everlasting life?—Psalm 86: 9-13.

SUPPOSING those thus blessed with the opportunity, as all must eventually be; if they believe and obey, will they not live happily forever on the earth, which then will blossom as the rose?—Jer. 12: 14-17; Isa. 35; Rev. 21: 3-7.

SUPPOSING any wilfully reject the opportunity when it is fully and properly made known to them; will it not be right and just that they be destroyed in the Second Death, and that their names be forever blotted out?—2 Thes. 1: 9; Rev. 21: 8; Psalm 145: 20; Acts 3: 23.

SUPPOSING the reading of the above has started a new train of thought, or revived an old one? We know that a good many are thinking about these things, and would like more light. It will be a pleasure to us to do anything in our power to help you.

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Drawn by the Father or by the Son?

"No man can come to me, except the Father which hath sent me draw him." "And I, if I be lifted up from the earth, will draw all men unto me."—John 6: 44; 12: 32.

THE two sayings of our blessed Lord, above quoted, have been the subject of fierce conflict between the advocates of arbitrary election, on the one hand, and freedom of will, as taught by followers of Arminius, or outright universalism, on the other hand. All these parties have claimed the one text or the other as proof of their respective formulas, and each has had to leave out of consideration something of vital importance.

The believers in limited arbitrary election have not

given a satisfactory exegesis of John 12: 32; the advocates of the Arminian teaching have not been clear on the thoughts of restriction and limitation expressed in John 6: 44; the believers in universal everlasting salvation have not been able to realise that "drawing" does not mean compelling. Each has taken the part that seemed to suit him best, and has left the remainder; not realising, perhaps, that such a method of Scripture study is not approved of God, Who gives His blessing only to that method which seeks to rightly

divide the Word of Truth, and endeavours to get the harmony of the Word in all of its parts, omitting none.—2 Tim. 2: 15.

Desiring to know, first, the extent of the Father's drawing of men to the Son, which according to our Lord's words was limited, the student will apply himself to a careful and prayerful consideration of the connection in which John 6: 44 occurs. It will at once be realised that the people addressed were Jews, with whom the Father was already in relationship by means of the Law Covenant. This Covenant was not giving life to those under it; indeed, it could not possibly do so, because its demands were beyond the ability of the fallen flesh to comply with. God, foreknowing this fact, did not introduce the Law Covenant as a life giving arrangement, but for other purposes. It is not at this time necessary to go into all of these; that which applies to our present subject is stated in Gal. 3: 24—"Wherefore the law was our schoolmaster to bring us unto Christ." The entire Jewish nation was being drawn by the Father, the Law and the Prophets being the means used. Gentiles were not being drawn; God had no dealings with them. Only the Jews were in His favour, and were thus being drawn to the Lord Jesus. To them were committed the oracles of God (Rom. 3: 1, 2), their greatest advantage. So our Lord said, to His Jewish hearers, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto Me." (John 6: 45.) All Israel heard, but not all of them learned and believed, and so it transpired that, while they were all drawn of the Father to the Son, by means of the Law, they did not all come. (Rom. 10: 18, 19; 3: 3; John 5: 39, 40, 45-47; Matt. 13: 10-15.) The remnant who came entered into the glorious Kingdom promises which pertained to their nation (Exod. 19: 6), and from which the most of them were excluded by their hardness of heart, which induced spiritual blindness, deafness, and stupor. (Rom. 9: 4-6; 11: 5, 7, 8.) Israel under the Law was the subject of the Father's drawing to Christ.

The drawing by the Son is much more general. The explanation in John 12: 33 intimates when it was to begin. "And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die." By means of His death, our Saviour secured certain rights not previously His (See "BIBLE TALKS," page 62), becoming the Lord of the dead and the living. (Rom. 14: 9.) Since then, having all authority in heaven and in earth committed unto Him, Jesus sent the Holy Spirit to the disciples.

(John 16: 7, 8; Acts 2: 33.) In the power of the Holy Spirit they, by Jesus' command, have gone forth into all nations, beginning at Jerusalem (Matt. 28: 19, 20; Luke 24: 49; Acts 1: 4, 8), preaching repentance and remission of sins in His name (Luke 24: 46, 47), acting as His ambassadors. (2 Cor. 5: 20.) Of those who out of all nations come unto God by Him (Heb. 7: 25) under the terms of the New Covenant of which He is the Surety (Heb. 7: 22), and become saints, it is written that they are "the called of Jesus Christ." (Rom. 1: 6; 11: 13.) Elsewhere it is explained that this high calling, though promulgated among the nations by Jesus' disciples, at His command, is by the highest authority—that it is "the high calling of God in Christ Jesus."—Phil. 3: 14.

During the Gospel age, our Lord draws all men to Himself in the same manner of speaking that "the gospel . . . was preached to every creature which is under heaven." (Col. 1: 23.) It is well known that the gospel had not been preached in Paul's day to absolutely every individual; the idea was that whereas divine favour, as manifested in the Law Covenant, had been restricted to the Jews, the Gospel was not so limited, but was to be preached, far and near, to both Jew and Gentile. (Eph. 2: 17.) Similarly, while the Father's drawing of men to Christ was limited to those with whom He had dealings under the Law Covenant, the drawing by the Son, under the Gospel of the Cross, is not so restricted, but is operative in every nation. Not many come during this age; indeed, not many have heard the Gospel invitation, the purpose for the present age being merely the selection of "a people for His Name."—Acts 15: 14.

The drawing by the power of the Cross on which our Saviour was lifted up from the earth will continue during the Kingdom age. All the race, having been bitten by the serpent, Sin, must and shall have the opportunity to look unto Jesus, the antitype of the serpent, looking at which healed Israel in the wilderness. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on Him should have eternal life." (John 3: 14, 15, reading of Sinaitic and Vatican MSS.) The Spirit empowered and energised disciples of the Master have been the agencies used during the Gospel age; during the Kingdom age, the Spirit and the bride will say Come. "And let him that heareth say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22: 1, 2, 17; see also "BIBLE TALKS," chapter 4, "Hope Beyond.") In the Gospel age, the

work has been prosecuted under difficulties and against opposition, to develop a class of footstep followers of Jesus, to become His "bride" and joint heirs. In the Kingdom age, many circumstances will be different: many of the difficulties now in the way will be removed: once the "strong man" is bound, and so the drawing power of the Cross will ultimately reach all—absolutely every one that has been bitten by the serpent—that

have not before heard of it, to the end they may be healed, and may live. Thus, from Pentecost to the end of the Kingdom age, has the Son of Man, lifted up on Calvary's cross, been held up, and is to be held up, to the sight of the people, as the only remedy for Sin. "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die."



The Afflictions of Christ

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church."—Col. 1: 24.

THESE words of the Apostle Paul have given rise to misapprehension on the part of some interpreters. Some say that Jesus left part of his afflictions "behind," for the Church to endure; and others think that he left some of the sins of the world behind, for which the Church is a sin-offering. But careful scrutiny of the text, and comparison with other passages of Scripture, show that neither of these views is warranted.

The afflictions of Jesus Christ may be considered under two heads—(1) Those endured on behalf of others, and (2) those endured on his own behalf.

(1) He came into the world for the express purpose of giving His life a ransom for many. He died the just for the unjust. He was made a curse, to deliver Israel from the bondage of the Law. (Mark 10: 45; 1 Pet. 3: 18; Gal. 3: 13.) All the sufferings which these purposes entailed were wholly endured by Him, or what He gave was something less than a corresponding price. Consequently, none of these afflictions can be said to have been "left behind." The Church has no share whatever in them.

(2) The afflictions incidental to His advent into an unsympathetic world for the above purposes were made to serve another purpose; namely, "Though He were a Son, yet learned He obedience by the things which he suffered." This learning of absolute obedience to the Father, even unto death, was necessary for two reasons: first, that he might receive a great reward; second, that He might be qualified to exercise all authority in heaven and in earth, and be fitted for the office of High Priest after the order of Melchisedec. (Heb. 5: 6-10; 12: 2.) "Wherefore God also hath highly exalted Him, and given Him a name which is above every

name, that at the name of Jesus every knee should bow."—Phil. 2: 5-11.

Could He have left any of these afflictions unendured, in order that his followers might fill them up? If so, He did not qualify fully for His exalted office.

But the Scriptures assure us that the redemptive work was finished on the cross. He "tasted death for every man;" "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (Heb. 2: 9; 1 John 2: 2.) His soul was made "an offering for sin"; by "one offering" (of His human life), "once for all," He gave Himself as the sin offering required to effect the reconciliation between God and men. (Isa. 53: 10-12; 2 Cor. 5: 21; Rom. 8: 3; Heb. 10: 5-14.) They also assure us that He was "obedient unto death," indicating that He fulfilled the Father's will, and endured patiently and loyally even the anguish of the Cross. There were, therefore, no sufferings left behind as a sin offering, nor on account of obedience, for the Apostle Paul to "fill up."

What then was the Apostle's meaning? Note that he says, "the afflictions of Christ in my flesh."

As a footstep follower of Jesus, and as a probationer for the "high calling," Paul, in common with all the disciples, required discipline and training, to eradicate the evil tendencies of the old nature, and to develop the fruits of the spirit, thus developing in Him a character established in righteousness, and preparing him for the prize of the high calling, joint-heirship in the Kingdom. At the time of writing to the Colossians he had been some years under discipline, and what was lacking of that training was still "behind." He did not, however, sit down in idleness, waiting for trials and persecutions to find him out. On the contrary, he

voluntarily ordered his life, by activity in the Lord's service, so that these afflictions came upon him in the regular discharge of his duties as an evangelist and teacher. The sufferings which were necessary for his own perfecting in obedience were therefore, at the same time, "*sufferings for you*"—"for his body's sake, which is the Church, whereof I am made a minister, according to the dispensation of God which is given to me for you, fully to preach the Word of God."—Col. 1: 24, 25.

Other passages, in which the sufferings of the Lord's people are described as for the sake of the brethren, are—"I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus." (2 Tim. 2: 10.) "Whether we be afflicted, it is for your consolation and salvation; . . . or whether we be comforted, it is for your consolation and salvation." (2 Cor. 1: 6.) "We ought to lay down our lives for the brethren." (1 John 3: 16.) "Bear ye one another's burdens, and so fulfil the law of Christ." "Let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6: 2, 10.

That the "afflictions of Christ" mean, not the afflictions which Jesus suffered in His own person, nor afflictions which He failed to suffer and passed on to His people, but afflictions *for* Christ, or *for Christ's sake*, is shown by 2 Cor. 4: 10, 11—"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death *for Jesus' sake*, that the life also of Jesus might be made manifest in our mortal flesh." Here the words, "*for Jesus' sake*," explain what is meant by "*bearing about in the body the putting to death of Jesus*." (R.V., margin.) Here again he says his sufferings are "*for your sakes*," as well as for His own ultimate benefit.—2 Cor. 4: 15, 16; Phil. 1: 29, 30.

In 1 Pet. 3: 9-17 the sufferings of Christians for righteousness' sake are described as part of their duty, and as necessary in order that they might inherit a blessing. (vs. 9.) In chap. 4: 12-16, they are said to be "*reproached for the name of Christ*," and in 1 Pet. 2: 19 they are said to endure grief, suffering wrongfully for conscience' sake, because that is exactly what they are called to; "because Christ also suffered for us, leaving us an example that ye should follow his steps." These steps are—(1) "Who did no sin; (2) neither was guile found in His mouth; (3) who, when He was reviled, reviled not again, when He suffered, He threatened not; but (4) committed Himself to

Him that judgeth righteously." (1 Pet. 2: 21-23.) He bore our sins in His own body to the tree, not in order that we might continue in sin, but "that we, being dead to sins, should live unto righteousness." (Verse 24.) If, then, in living unto righteousness—in "*having our conversation honest among the Gentiles*" (v. 12)—we suffer for it, this is thankworthy; and "the spirit of glory and of God rests upon us."—1 Pet. 4: 14.

All the passages in which the Apostles referred to their own afflictions, or encouraged the other disciples, such as 1 Thess., chaps. I. to III.; 2 Thess. 1: 4-7, 12; 2 Tim. 1: 8-12; Rev. 20: 4; 1 Cor. 4: 8-13, and many others, confirm the above: no hint whatever is given of suffering or death as a sin offering.

Partakers of Christ's Sufferings

The Apostle Peter states that, by following in His footsteps in these respects, "*ye are made partakers of Christ's sufferings*." The Apostle Paul counted all things but loss and dross, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead." (Phil. 3: 7-14.) "If we be dead *with Him*, we shall also live with Him; if we suffer, we shall also reign with Him."

Of our Lord it is written—"The reproaches of them that reproached Thee are fallen upon me"; i.e., those who had reproached God were ready to persecute the sent of God. Jesus did not bear the reproaches they heaped on God, but He did bear those which fell upon him because of His fidelity to God. Similarly, it is not possible for us to suffer the reproaches which fell upon Jesus or upon the apostles, for each bore his own, and was faithful unto death. But similar reproaches, from a similar class, and for similar reasons, fall upon all who associate themselves with Jesus and His gospel of salvation. "All who will live godly in Christ Jesus shall suffer persecution." There is a blessed fellowship in this suffering for righteousness' sake and for Christ's sake, which brings unspeakable joy to the hearts of all the faithful. They gladly deny themselves, and take up their cross daily, to follow Him. They walk in the Light as He is in the light, and the blood of Jesus cleanses them from all sin. And truly our fellowship is with the Father and with His son, Jesus Christ. We all suffer together, and we all rejoice together.—Psa. 69: 9; Rom. 15: 3; 1 John 1: 3, 5-7.

R. B. H.

"BIBLE TALKS" is now in good supply. Colporteurs are wanted everywhere to extend its circulation. Special rates allowed to Colporteurs.

Interesting Questions

"After Those Days"

Question. Does the expression, "after those days" (Jer. 31: 33), refer to a time after the Gospel age?

Answer. The phrase, "after those days," in connection with the New Covenant, is used in Heb. 8: 10, and the time of the beginning of its application is stated in Heb. 8: 7, 8. "For if that first covenant had been faultless, then would no place have been sought for a second. For, finding fault with them, he saith, Behold the days come, saith the Lord, that I will make a new covenant. This is the covenant that I will make with the house of Israel *after those days*"; that is, the days when the first covenant was found faulty, and a place sought for the second. This occurred at the time of our Lord's first advent. "He taketh away the first, that He may establish the second." (Heb. 10: 9.) "What the Law could not do, . . . God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh." (Rom. 8: 1-4.) As you look fully into these questions, you will find that it is pure assumption to suppose that "after those days" means after the Gospel age. There is nothing in Scripture to sustain that opinion, but everything to show that "after those days" means after the weakness of the Law Covenant had been demonstrated, which was at the end of the Jewish age, when our Lord came to take away the first that he might establish the second for every Jew who would accept it, and also for all Gentile believers.

The proposition is very simple. The New Covenant proposes to write the law of God on the hearts of God's people, as well as to forgive their sins, and to teach them to know God. (Heb. 8: 10-12.) The apostles preached forgiveness of sins in the name of Jesus. (Acts 13: 38, 39): they declared that under the "ministration of life," the Holy Spirit is now writing the will of God on the hearts of God's people (2 Cor. 3: 3, 6-8); and our blessed Lord Himself came to reveal the Father, so that God's people might know Him, and might have eternal life. (John 17: 3.) Can we, in view of these things, doubt that the time indicated by "after those days" began at Pentecost? Surely we must acknowledge that it was even so, while we also rejoice that the New Covenant blessings will continue throughout both the Gospel and the Kingdom ages.

"Baptised for the Dead"

Question.—It has been stated that 1 Cor. 15: 29—"Else what shall they do which are baptised for the

dead, if the dead rise not at all? Why are they then baptised for the dead?"—is to be regarded as a proof text to support the teaching that the sacrifice of the Church is the sin offering for the world. Kindly give your view of this verse.

Answer.—In THE NEW COVENANT ADVOCATE for April, 1909, the apostolic explanations of the Atonement day types were considered, and it was found that the sin offering was fulfilled by our Lord personally, and that no provision is made for others to share this place with Him. Believers of the present age are invited to share His humiliation, and to learn obedience by the things which they suffer: they are also invited to share His glorious, incorruptible, heavenly inheritance, but they are not invited to share with Him in giving the sin offering, or to allow it to be given through them. No Scripture intimates that the Church is invited to become part of the sin offering. The verse referred to in our question says no word about such a thing, and we need to be very careful not to import into the Apostle's language thoughts which he does not express, and which would directly contradict his teachings. If the "dead" in 1 Cor. 15: 29, are to be understood as the families of the earth outside the Church, and if "they which are baptised" are to be understood as the Church, the teaching of the text is that the Church suffers with her Lord that she may be fitted and prepared by the obedience thus learned, and the character like His thus formed, to reign with Him for the blessing of "the dead." All this suffering on the part of the Church would be in vain did the dead rise not. Without a resurrection, they would not rise to "live and reign" with Christ, nor would mankind in general rise to be reigned over by the Kingdom of God.

Denying the Ransom

Question.—It has been said that since the advocates of the new teaching of "sharing" do not deny the Ransom, it is to be received as further light on the important subject of the Covenants and our relation to them. What is your view on this point?

Answer.—The believers in eternal torment do not deny that Jesus died for our sins; they rather emphasize this. Yet their attitude toward the death of Christ does not make eternal torment a true teaching. Rather, the teaching of eternal torment makes void the truth of the "Ransom for All." The same principle applies to many other doctrines that have been accepted in Christendom, and is equally applicable to the "sharing"

teaching, even though the advocates of the latter do not point blank, and in so many words, deny the ransom. Nevertheless, they make it of none effect by saying that "by divine arrangement [*sic!*] the blood or death of His Church is also made necessary." Where is the divine word which expresses such an "arrangement?" That the Church is invited to suffer with Christ, with a view to becoming joint heirs of His throne, is New Testament teaching, gratefully accepted. That the Church is invited to suffer with Christ as a sin offering, or with a view to ratifying the New Covenant, is not New Testament or Old Testament teaching, and is contrary to such passages as Heb. 7: 27; 9: 12-15, 26; 10: 9, 10, 12, 14, 29; 13: 12. No text teaching plainly or inferentially that the Church is a sin offering has been or can be produced, for the very good reason that such a text does not exist.

To say that the "blood or death of His Church is also made necessary" to the sealing of the New Covenant is to deny the ransom in effect, if not in words; for the Apostle unmistakably points to "the Man, Christ Jesus, who gave HIMSELF A RANSOM for all," which is in complete harmony with our Lord's own words—"The Son of man . . . came to give His life a ransom for many. (Matt. 20: 28; Mark 10: 45; 1 Tim. 2: 6.) If we have our senses "exercised by reason of use," we shall not need to wait for a teacher to confess that he denies the Ransom before we discover that he does so. The Scribes and Pharisees had the greatest reverence for the Law and the Prophets, while at the same time they were making them void by their traditions. So it has been with other teachers.

To say that the "blood or death of His Church is also made necessary," is to tread the Son of God under foot, because, however valuable His sacrifice may be, its value cannot (according to the new teaching) be applied or made effective for all until first it has been "shared" by the Church with Him. Thus the Church is exalted above her Lord, and He is placed under her feet. Those who do not wish to tread "under foot the Son of God" will consider well before counting the blood of the Covenant a thing shared by a number, themselves included.—Heb. 10: 29.

The 144,000

Question.—If 144,000 is to be considered as literally the number of the very elect, more than conquerors class, from the day of Pentecost until the end of the Gospel Age, it would seem that very few now living

will be able to form part of the body of Christ. Do you think, seeing the number is mentioned only in the symbolic Book of Revelation, it is correct to take it literally, or should the 12 x 12,000 be taken as a complete but vast number?—Rev. 7: 1-4.

Answer.—We see no reason to regard the 144,000 as other than a literal number. True, it is mentioned only in the symbolic Book of Revelation; but are not all the numbers, even in that book, stated exactly? A day may symbolise a year, but the number of the days does not symbolise some other number or quantity of years. Any question of symbolism would therefore concern the object spoken of rather than the quantity; and we have never heard of anything advanced to teach that the servants to be sealed in their foreheads were not individuals. So far as we have been able to understand, the 144,000 "sealed" ones are to be regarded as that number of individuals.

It would not agree with other Scriptures to say that the 12 x 12,000 represents some complete but vast number, for the joint heirs with Christ are spoken of as a "little flock," and of the narrow way it is said, "few there be that find it." If we had to suppose that these are the only ones to be saved, we might well hope that the 144,000 could represent some much larger number; but since these are only the "first fruits" (Rev. 14: 1, 4), other fruits being mentioned in Rev. 7: 9-17, we believe it will be no mistake to take the 144,000 quite literally.

No doubt, this generation will contribute its quota to the "little flock" of "first fruits," and no doubt the number will be small. The more we think of Heb. 1: 9 and 1 Peter 2: 20-23, as describing the characteristics of this class, the more readily can we believe that the quota for the little flock from any generation during the Gospel Age would be small. This is not to discourage any who have heard the gracious invitation of the "high calling;" but it should cause us to look more earnestly for the promised grace; for "our sufficiency is of God."

"For the Father Himself Loveth You"

Question.—I have heard the above words quoted to sustain the thought that the Father loves some so much, even while they are yet in ignorance of Him, that they are acceptable to Him without the Mediatorial office of the Redeemer. Is that a correct application of these words?

Answer.—Read the entire verse, and it is plain that the reason why the Father specially loved the disciples

was because they loved Jesus, and believed in Him. "For the Father Himself loveth you, *because ye have loved me, and have believed that I came out from God.*" (John 16: 27.) Evidently, the application referred to in the question is a serious error. God has a sympathetic love for the whole world, and this love was so great that He gave His Son to die for us all. This love is as much for one as for another, and on account of it, all will yet impartially be given the blessing of light and knowledge, with the opportunity to attain to everlasting life. (John 3: 16; 1: 9.) The special love of God is only for those who, after enlightenment, thankfully accept Christ as their Saviour, and give themselves to Him. This is the love referred to in our text; it was bestowed on the disciples for a reason. That reason had nothing to do with their natural state of mind before they knew God; but it had everything to do with their attitude toward God's Son, after they were brought in contact with Him. "The Father Himself loveth you, *because ye have loved Me.*" The same principle applies to us who have believed on Him through the word of the disciples. (John 17: 20-23.) The distinction between the general love of God for all, and His particular love for believers, is emphasised in 1 Tim. 4: 10—"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe."

Did Christ Die Twice?

Question.—Referring to the strong position you take in N.C.A. for April article "The Atonement in Type

and Antitype," I have heard no comment on or explanation of Heb. 7: 27; 9: 12-14; 13: 12, attempting to controvert your thought that the Apostle here shows Jesus to be the antitype of both the typical bullock and the Lord's goat; neither have I heard any attempt to overthrow your application of Isa. 53: 6; John 1: 29; 1 Peter 2: 24, in which you say Jesus is shown to be the fulfilment of the scapegoat type. But the assertion has been made that as our Saviour did not die twice, He cannot be viewed as the antitype of both bullock and goat. Please give your opinion of this.

Answer.—Our Lord died once for all, and "dieth no more." It was not claimed in our article that He died twice, or that He needed to die twice in order to be the antitype of the two different sacrifices of bullock and goat. We said that these sacrifices represented *aspects* of the one sacrifice of Jesus. This must be so, for the Apostle states, in language unmistakeable, that Christ did, on *one occasion*, and by *one sacrifice of Himself*, fulfil what was represented in the shed blood of the typical "bulls and goats." (Heb. 7: 27; 9: 12-14; 10: 4-10; 13: 12.) It is generally understood among Christians that our blessed Lord was antitype of the Pass-over Lamb as well as of the Atonement Day Sacrifices. Our questioner is recommended to ask his friend who made the assertion above noted whether Jesus needed to die twice in order to fulfil the two types of the Pass-over Lamb and Atonement Day Sacrifices. Thus will be exhibited to him the fallacy of his hasty assertion that Jesus could not be the fulfiller of both the bullock and the goat type.



Tracts for Distribution

FROM three Continents have come requests for tracts for distribution. We dare not pass this request unheeded. Indeed, we regard it as of the Lord, and shall therefore gladly do what in us lies. After prayerful consideration, we are of opinion that the interests of the work will be best served by making these tracts quite free of cost to all friends who wish to use them; by so doing, all can have equal opportunities in such service, and no one will be embarrassed or deprived of an opportunity.

Nevertheless, paper and printing cost money; so do freight and postage; and our resources are extremely

limited. It is therefore proposed to ask for what is needful from the Heavenly Father, who can and will supply according to His Wisdom, by His Holy Spirit prompting His dear People to realise their stewardship to Him of that which He has entrusted to them. As you feel able and disposed to do so, you are invited to contribute to a Fund of Voluntary Donations, which will be used for the purpose of publishing and sending out tracts. Should the Fund prosper, by the Lord's grace and the benevolence of His people, prompted by His Spirit only, for there will be no solicitation on behalf of the Fund, it will be used for sending out free tracts and free copies of the NEW COVENANT ADVOCATE,

for placing copies of BIBLE TALKS in Public Libraries, where they may do good, for evangelisation by meetings, and for such other purposes, connected with the spread of the truth, as may seem advisable.

What shall we call this Fund? Let it be known as

The Cheerful Givers

—because “God loveth a Cheerful Giver.” The Greek word translated “cheerful” in this text (2 Cor. 9:7) is *hilaron*. It has been taken over by the English language, and is the basis of our word “hilarious.” It is as though one approaching the Lord’s treasury should say, “Ha! ha! ha! Praise the Lord! Here is a chance for me to *give*!” How different this disposition to that of the world, which feels more inclined to rejoice over a chance to *get*. This spirit of cheerful, merry, hilarious Giving is what God loves; and if the right spirit be there, it is accepted according to what a man hath. It was in this connection that the apostle wrote, “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” Yet the widow’s two mites may be in God’s sight, Who knoweth all, a more bountiful “sowing” than another’s abundance. The Anglican Archbishop of Canterbury has an annual salary of £15,000 (75,000 dollars); if our Fund gets no more than one-tenth of that sum in a year, we shall

by the grace of God be able to give out many tracts and do much other work in spreading the Truth. Shall we have it?

The tracts will generally be light enough, so that a good many can be carried about for house-to-house work. At the same time, it is hoped that the fact of them being small and easily read will be an attraction to those who receive them, and that the points thus briefly put will cause the readers to inquire further. The matter for the first tract is published in this issue of THE ADVOCATE, and if the Lord prosper us, there will be a new tract at least every three months; oftener, if possible. BIBLE TALKS QUARTERLY will be the general title of the tracts. No. 1 is now ready, and you are invited to use them freely in every way possible—trams, trains, systematic house-to-house distribution, enclosing in letters, etc., etc. The Fund is also open, and we will make monthly acknowledgments by number, of Voluntary Donations received by it. These may be sent to our Melbourne and London addresses. The latter will report at stated intervals to us, and the reports will be published. Dearly Beloved, do not cease to pray for us!

Even before the formal opening of the Fund, friends have sent in Voluntary Donations, which enable us to publish the first tract.



“The Field is the World”

A Dark View of France

THE workingmen of France, it is said, are beginning to see that they were fooled by the politicians who organised the anticlerical movement. The “billion” of church property that was to be confiscated and converted to an old-age pension fund, not only does not exist in so large a lump, but what did exist is not finding its way into the State’s treasury, but largely into the pockets of politicians. “The passage of the law against the congregations was made possible by a contemptible demagogical trick,” says Mr. Alvan F. Sanborn, who is contributing to the Boston “Traveller” a series of papers on the results of the separation of Church and State in France. Mr. Sanborn is a Protestant in religion and a native of Massachusetts, but has lived long in France and is a prolific writer on French sociological and literary subjects. His articles began on February 13 and have continued in the Saturday issues following. From those already published

we glean statements here and there to show the sad disillusionment of the French people and the consequent evils from which they are suffering. Their disappointed expectations, put into concise form, are sketched thus:—

“When all the accounts shall have been turned in, the balance in favour of the State will be ‘pitifully small’; and a portion of even this ‘pitifully small’ sum must go to succour the feeble or aged monks and nuns who have been transformed into public charges by the suppression of the establishments to which they belonged. Furthermore, when it is borne in mind that the State will be obliged sooner or later to appropriate enormous sums for the replacing of the primary and secondary schools, the industrial and manual training schools, the agricultural schools, and the various other educational, philanthropic, and charitable undertakings which have been wiped out of existence, and to provide several millions annually for their maintenance besides,

If you regard the foregoing as opportunities to serve the Lord, remember that the King’s Business requires Haste.

it is evident that the law against the congregations, considered merely as a financial enterprise, was about as flat a failure as anything could be."

One of the most painful consequences of the secularisation of France is to be found in the laicization of the hospital service. Religious nurses have been replaced by lay nurses who are ignorant and brutal. Suffering is especially rife in provincial districts.

The writer dwells upon the disasters that have particularly overtaken two forms of education—agricultural and industrial. Agricultural instruction based on exact science, he says, was introduced into some of the seminaries as early as 1847. "The churchmen were among the first, if not the first, to appreciate the magnificent results that might be obtained by applying the discoveries of science to farming." It is hard to say how many of these farm schools have been closed, but one authority puts the figure so high as to indicate that the total agricultural instruction in France has been reduced almost half, with no provision for replacing what has been lost. "It would not be easy," says the writer, "to discover an example of greater folly in the history of modern peoples."

In the World's Fair of 1900 the jury which passed judgment on the institutions for the development of the working people awarded the greater part of its prizes to Catholic establishments. Of these institutions "enough have been suppressed to deal the cause of manual and industrial training in France a severe blow." It comes very near being a case of suicide, reflects Mr. Sanborn, and is "very much as if the Government should issue a decree wiping out a portion of its grain-fields at the very moment when a bread famine is threatened."

The French themselves are becoming alarmed at the increase in crime, and its cause is easily traceable in great part to the lessening of religious restraints. An American consul-general of a large provincial city told the writer that he and all his neighbours invariably went armed for fear of the "Apaches" (gangs of thugs). In Paris the "Apaches" are estimated at 30,000. We read:—

"According to the official reports of the Minister of Justice, for a number of years preceding 1904 there was an annual increase of about 5000 crimes, which was not counterbalanced by any corresponding increase in population. The chairman of the committee on judiciary reform of the Chamber of Deputies recently reported to that body an increase of 80 per cent. since 1901 in the total number of crimes in the country. If the last five years alone are considered, the criminal statistics are even more appalling. 'Criminality,' says the eminent scientist and sociologist, Dr. Gustave Lebon, 'has augmented in proportions that are veritably terrifying; 30 per cent. for the murders, while the sum for the criminality has doubled in five years.' This statement almost passes belief, but Dr. Lebon is an authority whose word goes.

"In this connection, another dreary and dreadful fact (which no one thinks of disputing) is to be noted.

"The average age of criminals is getting to be

younger and younger. More than 60 per cent. of the inmates of the 'maisons centrales' (as the houses of correction are called) are under 29 years of age. Many of the bands of 'Apaches' consist of boys of from 14 to 17, and their chiefs are often not more than 19 or 20.

"How does it happen that crime, especially crime on the part of the young, is increasing at such a terrible rate?

"It would not be fair, of course, to assign this abominable state of things to any one cause; but it is certain that the lack of religious instruction in the public schools and the truancy and juvenile vagrancy due to the inadequate school accommodations since the passage of the law against the congregations must be held responsible for a great deal of the trouble. An adult often commits a crime because he is a discouraged, a desperate man. He is often pushed into crime by the hardships he encounters in earning his bread. But when a mere boy takes to crime, the chances are that he has deliberately chosen crime as a career, because he has been brought up with false ideals, because he has been given wrong standards of living. The criminal of fifteen to twenty, as a rule, has not even so much as tried to live honestly. He has grown up to consider work dishonourable, to believe that the world owes him a living, and that it is his business to collect the debt by hook or by crook. He becomes a thief or a swindler because he thinks it a finer thing to be a thief or a swindler than to be a cabinet-maker or a plumber."—*Literary Digest*.

The above description of French affairs reminds us of the New Testament predictions that in the Gospel age men would not get better on the whole, but worse. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." (2 Tim. 3: 1-5.) What is true in France is equally true in most parts of Christendom, the French "Apache" corresponding to the Australian "larrikin," the British "hooligan," and the American "tough." The spirit of lawlessness and disregard for the rights of others is making more and yet more headway in this evil day; doubtless it will continue to do so until it shall overcome all arrangements for law and order, swallowing them up in anarchy.

No doubt there is much in the present order of things which needs correcting; but the minds of men generally are so unbalanced by the disease of selfishness that it is absolutely impossible for them either to see or to apply the right corrective. One class wants this, another must have that, and their differences are irre-

conciliable. All are longing for something superior to the present arrangement; what that something is to be they do not know, but he who is instructed by the Lord's Word knows that the often-repeated prayer, "Thy Kingdom Come," is now about to be answered—not by the efforts and abilities of men, but by the exercise of Divine Power, smiting the present order of things to its overthrow.

"THE GOVERNMENT-TO-BE."

The following poem, by Ella Wheeler Wilcox, is said to be causing a sensation in the United States. We give it place, not because we agree with all of its sentiments, but as a sign of the times:—

I have listened to the sighing of the burdened and the bound.
I have heard it change to crying with a menace in the sound:
I have seen the money getters pass unheeding on the way,
As they went to forge new fetters for the people day by day.

Then the voice of Labour thundered forth its purpose and its need,
And I marvelled, and I wondered, at the cold, dull ear of greed;
For as chimes, in some great steeple, tell the passing of the hour,
So the voices of the people tell the death of purchased power.

All the gathered dust of ages God is brushing from His Book;
He is opening up its pages, and He bids His children look;
And in shock and conflagration, and in pestilence and strife
He is speaking to the nation of the brevity of life.

Mother Earth herself is shaken by our sorrows and our crimes;
And she bids her sons awaken to the portent of the times;
With her travail pains upon her, she is hurling from their place
All the minions of dishonour, to admit the Coming Race.

By the voice of Justice bidden she has torn the mask from night,
All the shameful secrets hidden she is dragging into light;
And whoever wrongs his neighbour must be brought to judgment now,
Though he wear the badge of Labour or a crown upon his brow.

God is calling to the masses, to the peasant and the peer;
He is calling to all classes that the crucial hour is near;
For each rotting throne must tremble and fall broken in the dust,
With the leaders who dissemble and betray the people's trust.

Still the voice of God is calling; and above the wreck I see,
And beyond the gloom appalling, the great Government-to-be.
From the ruins it has risen, and my soul is overjoyed,
For the School supplants the prison, and there are no unemployed.

And there are no children's faces at the spindle or the loom;
They are out in sunny places, where the other sweet things bloom;

God has purified the alleys, He has set the white slaves free,
And they own the hills and valleys in this Government-to-be.

Anglicans in Brisbane

The Anglican Synod lately sitting in Brisbane, Queensland, received the report of a commission appointed two years ago to inquire into the religious habits of the people of the diocese. According to the report, the population of the diocese is 354,344, of which 131,000, or 37 per cent., are members of the Church of England. There is provided church accommodation for 23,145, only about 18 per cent. of the church members. But this is quite sufficient, because only about 15,000 out of the 131,000 attend church.

Baptists in Victoria

The Baptist Union of Victoria, recently in session at Warrnambool, has also had to deplore great losses in membership and Sunday School attendance. They do not seem to know why it is so. Thank God, those who are giving close attention to His Word can see not only the phenomenon, but also the reason for it. Readers are referred to our issue for May, 1909, where the state of Methodism in Victoria was discussed, and the reason for decreased church attendance, as we understand it, was given. What was there presented may be found useful when speaking to others.

Our British Depot

Friends in Great Britain will be pleased to know that arrangements have been effected for our publications to be stocked in London, which will, we trust, redound to the Lord's glory and the greater circulation of the Truth. Orders and remittances for everything mentioned in these columns may be sent to the London Depot; a stock of BIBLE TALKS and Tracts is now on the way. The Depot is in charge of Brother Alfred C. Bull, who has kindly and heartily volunteered for this service, and who will be glad to assist the friends in every way possible. Address, 25 Fairland-road, Stratford, London. Your prayers on behalf of this arrangement are solicited.

We hope soon to be able to announce the address of an American Depot.

While we are glad to be able to make these arrangements for the advancement of the Work, we do not wish to be thereby cut off from the privilege of hearing occasionally, by direct communication, from friends in the Northern hemisphere. Your letters are highly esteemed.

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The Lord's Table

1 Cor. 10: 14-21.

MINISTERING to the Corinthian congregation, most of whom had been called out of heathen idolatry, the great Apostle had occasion to instruct and exhort them on many subjects. This is not surprising, when it is remembered that Corinth was one of the most cosmopolitan cities of the time, and that the people there were very free and easy in their ideas. This habit of laxity in thought and conduct was not readily discarded by the believers in Jesus, and the consequence was that some very serious matters had to be dealt with. Not only had sectarianism intruded itself, but some had even gone so far as to deny the resurrection hope. Fortunately, the Apostle's first letter to these brethren was happily blessed of the Lord to their help in the right way, so that, in sending his second letter to them, he could rejoice with them, and could commend their zeal in correcting some of the wrongs he had pointed out.—2 Cor. 2: 1-11.

One of the exhortations addressed to these saints was—"Flee from idolatry." (1 Cor. 10: 14.) From the context, it appears that there was a question among them as to the propriety of eating meat that had been offered to idols, and which was afterwards, according to custom, sold to the general public. They might "eat everything which is sold in the market, asking no questions on account of conscience" (1 Cor. 10: 25, Diaglott); they might, at the house of an unbeliever, eat whatever was set before them, asking no question on account of conscience (Verse 27). "Food does not bring us near to God; for neither if we should not eat are we deficient, nor if we should eat, do we abound." (1 Cor. 8: 4-8, Diaglott.) But to sit at meat in the temple of the idol was another thing, and that they should not do (1 Cor. 8: 10); they should "flee from idolatry." Or, if anyone should say to them at an unbeliever's house that the meat now placed before them was an idol sacrifice, the Christians should not eat it on account of the conscience of him who gave the information.—1 Cor. 10: 28, 29.

Those who sat at meat in the temples of the idols, partaking of the sacrifices there offered, were considered as thereby identifying themselves with the service and cause of the idols. The Christian, however great his appreciation of liberty, could not with impunity eat in the idols' temple. In the first place, he would be doing himself no spiritual good by it. In the second place, his conduct, coming to the knowledge

of other brethren, might embolden them to do similarly, contrary to their conscience, and so, sinning against the brethren and wounding their conscience, he would be sinning against Christ, who died for all. Is it surprising that the Apostle exhorted the brethren to "flee from idolatry"?

Further, on this subject, the Apostle explained that although the idol in itself was nothing, there was a power behind it, namely, that of the demons. "What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have fellowship with demons." For one to be associated in fellowship with demons would exclude him from fellowship with God. "Ye cannot drink the cup of the Lord and the cup of demons; ye cannot be partaker of the Lord's table and of the table of demons." Why is this? Would the partaking of idol meat make the God of Heaven jealous? Even so! We should gain nothing by tempting the Lord, He being so much stronger than we. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." (1 Cor. 10: 9; Ex. 20: 3-6.) Then quoting one of their own proverbs, which possibly had been used in defence of the wrong practice, "All things are lawful for me," the Apostle replies "All things are not beneficial." "All things do not edify." The intimation is that such a course as indicated in the Corinthian proverb would be selfish, not dictated by love of the brethren and desire to advance their spiritual interests, and so the exhortation concludes—"Let no man seek his own, but every man another's wealth," or good. If one do not bear in mind the spiritual welfare of the brethren, for whom Christ died, he is not in sympathy with God and the Lord Jesus, consequently cannot have fellowship with them. In this manner, God's jealousy being aroused against the inconsiderate one, the Corinthian believer, selfishly using his liberty to eat meat in the idol temple, would exclude himself from fellowship with the Lord.

But in eating the idol sacrifice, neither priest, devotee nor outsider supposed that he was becoming a part of the sacrifice of which he was eating. Rather the sacrifice was being appropriated by the eater, to nourish and sustain him.

In the Jewish worship, those who brought sacrifices to the Lord's altar frequently ate a portion there.

Nearly all sacrifices were so arranged that a portion of the animal was devoted to the priest, as well as some to the Lord, to be burnt upon the altar. For priest and worshipper to eat the sacrifice meant that they were in sympathy with the act of worship being performed; it meant that they were in sympathy with God who had ordained that manner of worship; it also meant that they were in sympathy with each other in these things. The lesson in the Apostle's allusion to Jewish worship was the same as in the allusion to the idol worship in this, that in both cases fellowship with the cause there represented is implied by the eating. *But in neither case did the eating and drinking constitute the eater a portion of the sacrifice; rather, in both cases, the sacrifice was appropriated to the benefit of the eater.*

In the Christian worship there is also a ceremony of eating and drinking. The quantity of food and drink partaken of is insignificant—merely a morsel and a swallow—so that sustenance of physical life does not come into consideration. The significance of the Christian act of worship in eating and drinking is in no sense physical: it is wholly spiritual; and the spiritual benefit is not derived from the bread and wine annually partaken of, but from the sacrifice of our blessed Redeemer, represented, as He said, by the bread and wine.—Matt. 26: 26-28; Mark 14: 22-24; Luke 22: 17-20; 1 Cor. 10: 16; 11: 23-29.

The Apostle's mention of this form of Christian worship in connection with similar forms of idolatrous and Jewish worship served not only to emphasise the differences between theirs and ours, but also to give him the opportunity to point to the one lesson to be drawn from all three of the forms. As the eating of meat in the idol's temple associated the eater with the idol's cause and with all other sympathisers with the same; as the eating of the sacrifices offered on Jewish altars associated the eater with the cause there represented, and with all other sympathisers with that cause; so the eating and drinking of the emblems of bread and wine—"the Lord's table"—associates those who there participate in sincerity with the cause there represented, and with all those who sympathise therewith. Thus is brought home to the mind of the participants the fact that the many who partake of that one loaf are one body, *because they "all partake of the one loaf."* The lesson derived from the Lord's table is that of communion and fellowship—with God and with each other.

It has been thought that the Apostle's language in 1 Cor. 10: 16, 17 might bear the construction that the consecration of the communicant at the Lord's table is represented in the "loaf." But the teaching is rather that Jesus Christ is the loaf, and that the communicant is in the body *because he partakes of Jesus Christ, the loaf.* (V. 17, R.V., margin.) In other words, *because*

the "loaf" is in him, the communicant is a member of the one body, or association of Believers; consequently, not the Believer's sufferings, but those of Jesus, "broken for you," are memorialised in the eating and drinking at the Lord's table.

The idol worshipper did not reckon himself part of the sacrifice of which he ate. The Jew did not consider himself part of the offering which he brought. Neither was he a part of it, nor was the priest who ate a portion part of that sacrifice, nor was God part of the sacrifice because a portion was consumed on His altar. But the worshipper was brought into fellowship with God and with His priest, because all had, in a manner of speaking, partaken together. By the same rule, the Christian, partaking of the emblems of our Lord's broken body, and shed blood, is not authorised to consider himself as also represented in the bread and wine. These emblems stand for the body and blood of our Lord Jesus Christ, and the believer is constantly, by the exercise of faith, to appropriate this sacrifice to himself, for the benefit of his soul's health and the upbuilding of his spiritual strength. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." "He that eateth Me, even he shall live by me."—John 6: 53, 57.

May we ever be partaking of the Lord's table (Heb. 13: 10), and as we thus partake, and realise our fellowship with the Lord and with all who worship Him in spirit and in truth, may we be built up spiritually, and may we also flee from all forms of idolatry!

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The Few and The Many

— Revelⁿ on 7: 1-17 —

VISIONS and Revelations abound in the Scriptures, the writings of some of the prophets being almost wholly devoted to this manner of presenting divine Truth. Isaiah and Daniel, Ezekiel and John are the most conspicuous illustrations.

Certain it is that writings of this sort are not easily understood. They are "dark sayings," which often seem to conceal truth rather than to reveal it. And anyone offering an interpretation of such portions of Scripture is bound to do so with the thought in mind that it is only by divine aid that these things can be understood: only as the path of the just is illuminated by the light which shines more and more unto the perfect day can the meanings of the visions granted the holy prophets be discerned by the people of God.

The undoubted difficulties that confront the student of symbolic prophecies have deterred many. The task is too difficult, the results—to their mind—too uncertain, and therefore they let go their privilege. It is not well to be so easily discouraged. The student should, rather, be encouraged to perseverance in the study of the symbolic writings of the Bible by remembering that Daniel, who earnestly desired and prayed to be allowed to understand the visions he had seen, and that Daniel and John, two of the prophets favoured by being made the messengers of God to communicate such messages, had special testimony that they were beloved of God. (Daniel 9: 22, 23; John 19: 26; 20: 2; 21: 20, 24.) The student should also feel encouraged by the distinct promise given in Rev. 1: 3—"Blessed is he that readeth, and they that hear

the words of this prophecy, and keep those things which are written therein; for the time is at hand."

It is not to be expected that a reading of such a prophecy as Revelation will disclose all the lessons that are there for God's people. Neither was it to be expected that all of it would be clearly understood in the first centuries of the age. The promised blessing is, in the first instance, to him who reads the book; and he who reads must humbly ask for the aid of the Holy Spirit, that he might understand as much of it as would be the Lord's will to allow His people to understand. Then the reader and hearers must also be attentive doers of the Word, if they would retain the blessing received through the reading of it.

These blessings are not for the careless, indifferent, or worldly-minded Christian: they are reserved for the child of God, who is sincerely endeavouring to follow in the footsteps of Jesus, who is contrary to worldly-mindedness, and who is watchful for the slightest indication of the divine will.

If we have neglected our privileges in respect of the book of Revelation, let us no longer do so. Let us read it at least often enough to keep the text fairly well in mind, trusting the Lord to enlighten us from time to time on various portions according to His good pleasure.

It is obvious that the interpretation of such a book as Revelation must be subject to the knowledge of God's plan gained from other plainer portions of the Word. Neglect of this principle has caused confusion, because some of the symbols have been forced, by a literal con-

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struction placed upon them, to act as supports for such errors as eternal torment, which have no foundation in plain statements of Scripture. The doctrine should be based on as plain a statement as can be found in Scripture, and writings of symbolic character should be used to illustrate the teaching based on the plain statement, but never to override such teaching.

With these general principles in mind, let us proceed to the consideration of Revelation 7.

The Four Winds of the Earth

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.—Rev. 7: 1.

"Earth," in Scripture, is a symbol of the social order. An "earth," or social order, was destroyed by the Flood; its successor is reserved unto the "fire" of a great time of trouble, when it will be completely destroyed, to be succeeded by a new heaven and a new earth, according to divine promise. (For further explanation on this subject, the reader is referred to BIBLE TALKS, chapter 2.) The four divisions of the social system as it has existed since the flood may be described as religious, political, commercial and social. The "winds," or influences operating in the minds of men on these matters, have sometimes been agitated—occasionally very much so; but until lately the agitations and "wind" storms have been local, and the winds have not blown from all directions at one time. There have, however, been critical periods during the Gospel age, when the winds might have blown with destructive violence upon the "earth" (society), the "sea" (the masses of humanity discontented with the present social arrangements), and the "trees" (persons in prominent positions in the present order of society). The fall of the Roman Empire was such an occasion; the Protestant Reformation bid fair to be one; the French Revolution was a great blow of winds from the religious, political and social directions, and the risings of 1848 and 1849 in Europe were serious. The fact that the "winds" did not all blow with cyclonic violence at any of these times, and that the "earth" was not devastated, nor the "sea" lashed into fury, nor the "trees" uprooted, was not due to the wisdom and strength of men. The power of God was "holding the four winds of the earth."

At the present time the winds are rising from all four corners of the social "earth." The people are discontented with prevailing religious, political, social and commercial arrangements; and the indications are that the discontent will be allowed to manifest itself so strongly that the social order will be wrecked

by the whirlwind. That is to say, divine power is letting the "winds" loose to do their work, because the time is ripe. The reason the time has come for the loosing of these "winds," to the ruination of the social fabric, is because the work of gathering and sealing the servants of God is all but completed.

The Seal of the Living God

"And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.'—Rev. 7: 2, 3.

How humble we should feel at the thought of God's care for His people! "Hurt not, . . . till we have sealed the servants of our God in their foreheads." A certain work was to be done in and on behalf of God's people during the Gospel age, by the "angel ascending from the east"—the messengers of the Gospel. This could not be done in the turmoil and confusion of the anarchy resulting from the awful windstorm. Therefore the winds are restrained. "I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority; that we [the Church] may lead a quiet and peaceable life in all godliness and honesty."—1 Tim. 2: 1, 2.

The "seal" is so clearly explained by several passages of Scripture that there can be no doubt as to its identity. "After that ye believed, ye were sealed with that holy Spirit of promise." "Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption." "God hath also sealed us, and given us the earnest of the Spirit in our hearts." (Eph. 1: 13; 4: 30; 2 Cor. 1: 22.) To be "sealed in the forehead" means that the Holy Spirit is in control of the mind, so that one's desire is at all times to do God's will. Even though that desire be not at all times perfectly demonstrated because of weakness of the flesh, the believer is recognised as a child of God. The "Father's name is written in their foreheads." (Rev. 14: 1.) "As many as are led by the Spirit of God, they are the Sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God.—Rom. 8: 14, 16.

The Gospel age Church is described as an institution, or "foundation," having a twofold seal or inscription—"The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2: 19.) How comforting the first, how searching the second part of this "seal!" How gracious also that the comforting assurance is first ex-

"It is not uncharitable to judge an act as good or bad, but we should be very slow to judge the actor bad."—Frances E. Willard

pressed! As the Father sees the Name being written in the foreheads of His people, and as He sees the divine nature or disposition developing in them, He is the more pleased to recognise such as His own. And He knows every one of them! On one occasion Elijah knew none of God's people, and supposed he was left alone; yet God knew seven thousand others. Yes; God knows His own, and "He careth for you," sometimes in most marvellous ways.—1 Peter 5: 7.

Having named the name of Christ, we must "depart from iniquity." There is a world of meaning in this. Some of those who have become believers in Jesus have been very far gone in iniquity, as was the prodigal son in the parable. Yet God has forgiven them for Christ's sake, and they have learned the lesson of departure from iniquity. Others have been not so far along in open wickedness and vice, but have had to learn the lesson of departing from the iniquity of a hasty temper, too great swiftness of speech, or selfishness. Others—perhaps all of God's people—have had to learn to depart from the iniquity of narrow-minded bigotry, and to realise that it might please God sometimes to permit a ray of light to shine from an unexpected direction. Having learned this lesson, it should not be forgotten; that is to say, the learning of this lesson means more than merely to transfer one's bigotry from one object to another. Firmness for truth is a glorious virtue which may lead to a martyr's death; bigotry is the vicious iniquity which condemns the martyr to his death. Although there is this vast difference, the distinction between these two qualities, Firmness and Bigotry, is not clear to all. But that fortitude is as much higher than bigotry as heaven is higher than earth, will be understood, and the way to distinguish between the two will be clear, when it is realised that fortitude is loyalty to God's Word direct, while bigotry is loyalty to a system or person that claims to expound God's Word. The Jew and the Papist have been taken as illustrations of bigotry; but the latter has not been by any means the sole exponent in Christendom. Fortitude is a beautiful plant, which needs attention and cultivation; its disposition is heavenly, its fruit, unity, love and life. Bigotry is a rank weed, requiring attention and eradication; its disposition is earthly, its fruit, envy, hatred and murder. (James 3: 13-18; 1 Cor. 3: 4-7.) May God give us all the grace to cultivate the one and uproot the other! "Brethren, pray for us!"

"The Number of Them Which Were Sealed"

"There were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."—Rev. 7: 4.

Much difference of opinion has existed in respect to the identity of the 144,000. Those who see no hope for opportunity of salvation except that granted in the present life—which is no opportunity at all to the vast majority—have thought that these represent the entire number of the saved, but they say that the quantity is symbolic. What the reality might be is entirely out of their range.

Others have expressed the opinion that the 144,000 are to be taken out of the tribes of Israel according to the flesh. Bearing in mind that Revelation was not written until the last decade of the first century of the Christian era, when blindness had already fallen upon Israel according to the flesh (Rom. 11: 25), and that the sealing work has been in progress during the entire age, one cannot fall in with the view that the 144,000 are all of Israelitish descent according to the flesh. A further difficulty would be that the 144,000 are the joint heirs with Christ, following the Lamb whithsoever He goeth; and that the majority of the joint heirs are chosen from among Gentile believers.—Rev. 14: 4; Eph. 3: 6-8.

As far as can be ascertained by comparison of events and periods foretold in this book with their fulfilments as already recorded in history, the numbers in Revelation are to be literally understood. The objects are often symbolic, e.g., a day signifying a year, but the quantities are exact. Our belief is that the 144,000 is an exact quantity, but that the expression, "the tribes of the children of Israel," is symbolic.

Many Called, Few Chosen

Our Lord, at His first advent, preached the Kingdom at hand, and invited the Jews to enter. This was the promise that pertained to them, and which they waited for. "Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure to Me above all people; for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." (Ex. 19: 5, 6; Rom. 9: 4; Luke 2: 25, 38.) As is well known, His message received scant consideration from His own people, so that, while all the Jews were invited, only a few came. (John 1: 11, 12.) That this would be so was foreknown: the Saviour had foretold the consequences of Jewish bigotry. (Luke 14: 15-24.) "The poor and the maimed and the halt and the blind," publicans and sinners were gathered in from the "streets and lanes" of the Jewish "city" (the Jewish nation), and they were more willing to enter the Kingdom through the strait gate of faith in Christ, and by the narrow way of humility and suffering, than were the proud and haughty Scribes and Pharisees. The latter, not

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content with refusing to enter in, brought woe upon themselves by seeking to prevent those who were willing. (Matt. 23: 13.) All the willing Jews put together were not enough to provide the required number of guests for the feast, necessitating a further gathering from the highways and hedges, outside the Jewish "city," by sending the message to the Gentiles. But those originally invited, who spurned the message, were cut off from the privileges.

The Olive Tree

In Rom. 11: 17-25, under the figure of the olive tree, the casting out of Israel according to the flesh from the favours that were on certain conditions to be theirs to enjoy, and which had to be offered first to them (Acts 13: 46), is depicted. In Rom. 11: 1-5 the case is so stated as to express the thought that whereas fleshly Israel as a whole was cast away from the favours, yet the people of God, called Israel, were not cast away. The Apostle cites himself and others who were not cast away as proof, and intimates that the remnant who entered into the favour of the Gospel age promises were still to be considered the Israel of God, while the many who had been cut off were not longer to be considered as of the Israel. The same teaching is expressed in Rom. 2: 28, 29—"He is not a Jew, which is one outwardly." It is to be understood that, on account of the hardness of heart prevailing in many individuals, Israel was reduced to a "remnant"; but the remnant that remained was to be considered the Israel of God. With these (the Law Covenant having been found faulty and incapable of producing the "Seed"), the Lord began the foretold New Covenant work of writing the law on the heart, forgiving their sins and iniquities and showing mercy to their unrighteousness.—Heb. 8: 8-13; 10: 8, 9; 2 Cor. 3: 3, 6-8.

The "tree," thus deprived of nearly all of its "branches," would require other "branches" to take the places of those cut out. For the purpose of finding such, the Lord visited the Gentiles, or "wild olives," to gather "branches" to be grafted into the places vacated by the "branches" cut off. In describing this process, the Apostle improves the opportunity to impress upon the Gentile believers a lesson in humility. Assuming that some might be so high minded as to consider themselves in some way superior to the broken-off branches, he reminds them that those were broken off on account of unbelief, and as for the newly grafted in branches, they could retain their position only by the continual exercise of faith; therefore, "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." (Rom. 11: 18-23; Heb. 3: 19; 4: 1-3; 1 Peter 1: 5.) The Root is Jesus; the trunk of

the tree, sustained by the Root, is the favour of God, expressed in the promises which are "in Him, yea, and in Him, Amen" (2 Cor. 1: 20); the branches are the individual believers who have faith in the promises, and who are therefore borne or sustained by the Root, Jesus.

It is thus made clear that the Gentile believers do not constitute a separate community, but that they have been added to Israel. They have been incorporated into Israel; they have become members of "the Israel of God" (Gal. 6: 16), and are thus numbered with the sealed ones of the twelve tribes. It is necessary, however, to bear in mind that neither is the "remnant" of Israel according to the flesh under the Law Covenant, nor have the believing Gentiles been placed under that regime. The Law Covenant, because it could not take away sin, was not able to develop the "Seed" of promise. Not even those who were most sincerely attentive to its requirements could be made members of the "Seed" by means of its processes. At most it could but prepare them, as it did prepare some (Rom. 7: 22-24), to realise their undone condition under it, and to realise their need of One Who could and would save them under a New Covenant or arrangement, which would provide a better sacrifice, and which would judge them according to the law of the spirit or intention of their lives, and not according merely to the letter written in books and on tables of stone. (Rom. 8: 1-4; Heb. 10: 14-23.) Of these twain—the Jewish remnant and the added Gentile believers—the Lord is making a "new man," by the processes of the New Covenant; and so it is written, "In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature."—Gal. 6: 15; Eph. 2: 12-15.

Isaac and Rebekah

The method of selecting the 144,000, who are to be joint heirs of Christ, is beautifully illustrated by the choice of Rebekah to be the wife of Isaac. (Gen. 24.) The servant of Abraham was strictly charged to select a damsel from among Abraham's relatives, and by no means was Isaac to take a wife of the daughters of the Canaanites. Thus was shown what is realised to be the truth, that the joint heirs for Jesus are not chosen out from the world and presented to Christ to be His joint heirs, but they are selected from those already members of the "household of faith." We must become members of God's family before we can have any hope in the exceeding great and precious promises of the high calling. (1 John 5: 1; Eph. 3: 14-19; Rom. 5: 1, 2.)

Who should be chosen, of the relatives of Abraham, and how should she be chosen? Who shall be chosen

out of the "family of God," to be joint heirs with Jesus, and how shall they be chosen? The servant of Abraham proposed a test (Gen. 24: 12-14), on the lines of kindness and hospitality, which test was abundantly satisfied by Rebekah. (Vss. 15-27.) On exactly similar lines have those been tested and tried, whether of the Jewish "remnant" or of the Gentiles added to them. Would they add to their faith, which in the first place secured for them entrance into the family of God (1 John 5: 1) and permitted them to be grafted into the "tree," the other virtues, culminating in brotherly kindness and love? Would they permit themselves to be sealed by the holy Spirit of promise; that is to say, would they, under the influence of the truth, develop the spirit or disposition that prompted God to make the promise, namely, the spirit of generous benevolence? If so, the Father's Name would thus be written in their foreheads, and they would receive an abundant entrance into the everlasting Kingdom. If not, they could not expect to have a place in the Kingdom. The Kingdom's very first work will be to dispense blessings, and it is manifest that whoever lacks the spirit of generous benevolence which prompted God to make the promise cannot be entrusted with the fulfilment of the promise to bless all the families of earth. Again we are reminded that the selection of the joint heirs is not according to natural fitness, but according to submissiveness to the sanctifying influences of the truth which, notwithstanding the natural unfitness of the old man, make a new one, "created in Christ Jesus unto good works."—Eph. 2: 10; Titus 2: 14; 1 Pet. 2: 9.

Gideon's Band

32,000—10,000—300.

The tests by which those ultimately to become joint heirs with the Son of God are distinguished from the others are most graphically illustrated by the sifting processes that were carried out with the people that followed Gideon. The camp of Israel may here be understood as a type of the entire "groaning creation," requiring deliverance from the Midianites, typical of the institutions and powers opposed to God. The 32,000 who started with Gideon may be understood as representing the whole number of those who set out to follow Jesus during the Gospel age. As the 32,000 were too many, so it has been that more than sufficient to fill up the 144,000 have been attracted by the good things set forth in the promises, and tests must be imposed to determine who they are that are really prepared in the present life to follow the Lamb, "whithersoever He goeth" in tribulation, distress, being reviled and perse-

cuted, in the hope also of following Him in the glory, honour and immortality, and the work of delivering the whole people from the "Midianites."

The first test imposed on the followers of Gideon was, of their courage. The opportunity was early given them of returning to the camp of Israel. Under this test, 22,000—more than two-thirds—went back. A similar test comes early in the experience of the Believer. First comes the opportunity of enlisting in the army of the Captain; and whoever is fearful, when some realisation of the difficulties comes to him, ceases from following in the footsteps of Jesus, and goes back to his place from which he came forth. This test is designed to develop fortitude and courage, not bravado, in the characters of the consecrated, and it would seem that many fail under it, and, turning back, are thereby demonstrated as not being fit for the Kingdom. Too much self-consciousness was doubtless the difficulty with the 22,000 who turned back from following Gideon. Too much self-consciousness is the difficulty in the way of the development of spiritual courage. The Gideonites should have gone forward with confidence in God and in their leader; similarly, the followers of Jesus should go forward with implicit confidence in God and in their Leader. Always looking unto Jesus, they cannot be interfered with. Dear Reader, are you "fearful and afraid?"

Yet another test was to come upon the 10,000 who remained with Gideon, and this would be more subtle than the first. The host was to be led to the water, and the manner of their drinking would determine who should be sent back, "every man to his tent," and who should be retained to follow Gideon and vanquish Midian. This was a test of self-importance, as compared with the importance of the errand on which they were engaged. The 10,000 were not of the fearful disposition, but many of them liked to have things comfortable, even if their errand were thereby relegated to an inferior position. They took their time and ease to drink; possibly they laid down their weapons or unfastened a portion of their harness. Here was a test on a small matter; but like the one in the Garden of Eden, its very smallness proved its searchingness. The 9700 who drank at leisure should have realised the importance of their mission so thoroughly that they would have hurried through the process with eagerness, desiring not their own comfort but the success of their mission.

The consecrated follower in the footsteps of Jesus, not fearful but of good courage, is tested along the line of the importance of his own ease and comfort, as compared with the importance of his errand, which is to follow his Captain. Even the manner in which he

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quenches his thirst with the pure water of truth may be the means of a test that shall determine his fitness or unfitness to be a member of the conquering "little flock." Will he settle down at ease, satisfying his desires, setting aside even for a short time the important errand which has brought him thus far? If so, he will be numbered with the 9700. But if his mission be uppermost, prompting him to set aside all thoughts of his own personal convenience, he will be retained to share in the glorious triumph of the 300. Beloved, are you "lapping" the "water," or are you putting yourself at a disadvantage by "kneeling" down in order to refresh yourself at convenience and leisure? Are you with the 9700, or are you with the 300? Your present attitude in respect to these things will certainly determine your future position. God help us!

Gideon had over a hundred times as many volunteers as were required, therefore the processes of elimination were instituted. Many more than the required 144,000 have essayed during the Gospel Age to follow the Lord Jesus in the narrow path of consecration; hence the necessity for discriminative processes, to find the 144,000 who are neither self-conscious nor self-indulgent. Some of our Lord's parables, such as those concerning "Wheat and Tares," and "The Dragnet," illustrate this. Apparently, the "Good Tidings" have appealed in one way or another to so many that the Lord must perforce institute tests to separate the 144,000 from the others. The tests are most reasonable, excluding all the unfit; but we may feel sure that no fit candidate—rather, no candidate who has permitted himself to be made fit—who has responded in the time appointed, has been excluded by any of the Lord's tests, searching though they have necessarily been.

The Unsuccessful Candidates

In Gideon's band, the proportion of rejected to accepted was more than 100 to 1. Whether these figures hold good for the same classes in the Gospel Age High Calling, is not possible for us even to surmise. We must be content with knowing that whereas many have been called, but few have been chosen for the high honour of joint heirship with Christ. What becomes of the unsuccessful ones? is often asked.

Some of the unsuccessful have no doubt sinned so wilfully, so seriously, and against so much light, as to bring upon themselves the Second Death. Thank God, they are not to be tormented forever; that is neither Second nor Death. But they have so done despite to the Spirit of the favour that was shown them, that to deal with them in the future age would procure no result different from that already demonstrated. As far as we can see, such are done with forever. (Heb.

6: 4-9; 10: 26-31; Matt. 12: 31, 32. See also BIBLE TALKS, page 234.) What proportion of the whole number of those dealt with during the Gospel Age would be in this class is not for us to say; probably the proportion is not large.

The other class of unsuccessful candidates for membership in the 144,000, probably much the larger number, is described in the parable of the Sower. Some who hear the gospel are like the wayside ground, upon which the "seed" of the Word falls, but to no purpose, for it is not received into the heart to bring forth fruit. Straightway the enemy comes, and takes away all trace of the Gospel message. These may be likened to the hangers-on of Gideon's band, who joined for the excitement or novelty of the thing, but had no heart interest in it. Some are like the stony ground, which receives the seed with joy, and quickly brings forth the tender plant; but the root has no depth, and when persecution arises there is no stamina or endurance. After a brief Christian experience, such individuals return to practically what they were before, except, perhaps, that the dead and dried relics of their faith still remain to hinder the reception of fresh seed. (Gal. 1: 6; 3: 1-4; Heb. 5: 11, 12). Others are like the soil in which many thorns already flourished, and the good seed of the Kingdom has little opportunity for development. They are overcharged with the cares of this life, the deceitfulness of riches, etc., etc. (2 Pet. 2: 20-22.) None of these can be said to be wilful sinners against full knowledge and opportunity. Yet their position is by no means an easy or enviable one, for they are destined to experience a great disappointment.

So severe will be the disappointment of many unsuccessful candidates that they will weep, and wail, and gnash their teeth, when they come to realise it. (See BIBLE TALKS, page 154.) The members of this class, who have died during the Gospel Age, have not been finished characters, established in righteousness. Had they been such, it would have been true of them, as of the Apostle—"I have fought a good fight, I have finished my course, I have kept the faith." They would also, with him, be eligible for the crown. But through lack of submission to the New Covenant operation of writing the law of God on the heart, their course, begun indeed and partly traversed, is not finished, and the character of righteousness and holiness has not been fully formed and permanently fixed in them. To take the view that their course is finished, would mean that the Lord is done with them as far as probation is concerned, and that would imply either the Second Death or Everlasting Life. If the latter, it must be on the plane of Immortality and joint heirship with Jesus;

"May the Lord prepare us for what He is preparing for us."—Frances Ridley Havergal.

for "ye are all called in one hope of your calling." (Eph. 4: 4; 1: 18.) There is no opportunity, during the Gospel Age, to qualify for anything but this High Calling.

If these unqualified ones are not condemned to the Second Death, as a result of their failure during the Gospel Age, the only expectation to be entertained on their behalf is that they will experience the disappointment—made more bitter by the self-complacency of character which must have had considerable development in them, as indicated by the easy manner in which they say, "Lord, Lord"—of beginning again in the next age. As there is no progress or retrogression while in the sleep of death, these disappointed ones will doubtless have the benefit of such progress as may have been made with writing the law on their hearts in the present life; that is to say, they will begin again at the point where they left off when they died. So those who were ready to take the upper room at the feast will be obliged, with discomfiture, to take a lower place. The unfinished ones seem to be represented in the symbolic description of Ephraim (nominal Christians)—"Ephraim is a cake not turned." The reason for this is because "He hath mixed himself among the people;" whereas the Lord's call was to "Come out, and be separate." (Hosea 7: 8; 2 Cor. 6: 17, 18.) Dearly Beloved, are you fully determined to submit yourselves to the operation of the Divine Spirit, so that the "seal" of the Divine likeness may be distinctly imprinted on your "forehead," and so that you may be "transformed by the renewing of your mind?" If this be your determination, is it being realised in your life from day to day!

Destruction of the Flesh that the Spirit may be Saved

— 1 Cor. 5: 1-5. —

Scripture emphasises the fact that the "new creature" and the "old man" do not agree together. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." (Gal. 5: 17.) Not that flesh and spirit substances are engaged in conflict, but rather that the new disposition, or trend of mind, begotten in the believer, is contrary to his natural disposition, or trend of mind, and the new one (Spirit) is given the task of overcoming the old one (Flesh). The Lord is on the side of the "new man," but usually waits for the new man to cry for aid before sending help. But if the new creature (Spirit) be in danger of being overcome by the old man (Flesh), the needed assistance is sometimes proffered unsought, in the manner described in 1 Cor. 5, where a severe case was dealt with. The congregation was instructed to deal summarily with this offender, cutting him off

from their fellowship, delivering him over to the adverse influences of the excommunicated condition, in the hope of bringing him to his senses. It is not supposed that congregations of the Lord's saints are in communication with Satan, to deliver offenders over to him, nor is it supposed that Satan is so much interested in the welfare of the saints that he would receive such offenders, and deal with them with a view to the destruction of the Flesh (the "old man"), in order that the spirit (the "new creature") might be saved in the day of the Lord. Therefore, as the word "Satan" means "adversary," the requirements of the Apostle's instruction in this case are fully met by understanding that the adverse condition of being cut off from Christian fellowship are here meant by the use of the word "Satan." It is pleasing to note that the offender was rightly exercised by his severe experience, so that the Apostle was able, in 2 Cor. 7: 8-12, to commend the congregation for their action; and in 2 Cor. 2: 5-11, to recommend kindness toward the erring and now repentant one. By this experience, the new mind in him was assisted to a victory over the old disposition, and he was encouraged to press on in hope that the glorious crown of the overcomer might still be his.

Saved; Yet so as by Fire

In 1 Cor. 3: 6-15, the Apostle tells of the grave responsibilities of those who undertake to teach the Lord's people. The Church is God's building; Paul, as a wise masterbuilder, had laid the foundation doctrine of Christ crucified (1 Cor. 2: 2; 3: 11; 15: 3, 4); Apollos and others had undertaken to build on that foundation. This thought is presented under another figure in 1 Cor. 3: 6—"I have planted, Apollos watered." If any teacher were to build the gold, silver and precious stones of divine truth on this foundation doctrine, he would have a reward; if a teacher built an edifice of wood, hay and stubble, the traditions of men and the wisdom of this world (1 Cor. 3: 18-20), the fact of this structure being reared on the foundation, and protestations of loyalty to the foundation, will not save it from destruction by the fiery tests which all through the age have searched out the hidden things. What a warning there is in this for those in prominent positions! No wonder the exhortation was given—"Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment."—James 3: 1, R.V.

This passage cannot rightfully be cited as teaching the salvation of the wood, hay and stubble builders on a lower spiritual plane than those building with the gold, silver and precious stones. Its purpose seems to be to show that no doctrinal teachings will endure the test of time and trial except those which are of God in Jesus Christ.

"Cast the Bad Away"

As far as light can be obtained from the parables of "The Dragnet," "The Ten Virgins," "The Wheat and the Tares," on the expectations to be entertained concerning the unsuccessful candidates for the Gospel Age calling, the teaching is entirely harmonious with what has been gathered from the incident of Gideon's band. The bad fish were cast away, probably back into the "sea" from which they were taken; the foolish virgins were left out in the dark; the effect of destroying the tares was to reduce them to their original elements; those not retained in the 300 went back to the camp, "every man to his tent." (Judges 7: 8.) So, those not retained as overcomers will go back (always excepting such as have sinned "unto death") to the world whence they came, to be blessed with a blessing that they can appreciate better than that now offered, after the overcomers shall have dispersed the hosts of Sin, the "Midianites."

[The foregoing is written from the standpoint of the Scripture teaching that the "High Calling" to joint heirship with Christ is limited to the Gospel Age—from Pentecost to Christ's second advent. Any reader not familiar with the Scripture evidences on this subject is kindly referred to BIBLE TALKS, chapter VI., "Some Better Thing for Us."]

The Many

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7: 9, 10.

Who are These?

The identity of the "great multitude" must be learned from its Scriptural description. If it cannot be learned there, the case is hopeless, for the present. Fortunately, the description is very full; and its comprehensiveness is enhanced by the fact that many of its descriptive phrases are adapted from ancient prophecies, or are subsequently repeated in the Revelation, thus affording the student the opportunity to consider these words in larger settings, giving the required assistance in this study.

"These are they which . . . have washed their robes, and made them white in the blood of the Lamb."—Rev. 7: 14.

Compare this with Rev. 22: 14, adopting instead of the Authorised Version the reading of the Sinaitic and Alexandrian MSS. and the Revised Version—"Blessed are they that wash their garments, that they may have right to the tree of life, and may enter in through the

gates into the city." The "city" is the divine Kingdom, as it will be manifest in Kingdom Age. It will then be the source of the "river of water of life," of which all will be invited to drink. The "tree of life," or grove, will also be there, whose "leaves" will be for the healing of the nations, and whose "fruit" will be for the sustenance of their lives. (Rev. 22: 17, 1, 2.) But before any will be allowed to partake of these benefits, they must acknowledge Jesus as their Redeemer, and must be justified from the past sins through faith in His blood; that is to say, they must "wash their robes and make them white in the blood of the Lamb." This expression is thus associated with the description of the blessings to be bestowed in the Kingdom Age.

"Therefore are they before the throne of God."—Rev. 7: 15.

By comparison with Rev. 20: 12 (R.V.)—"I saw the dead, small and great, stand before the throne"—this description contributes its weight of testimony to identify the "great multitude" with the families of the earth who are to be blessed on the earth in the Kingdom Age. [For the information of new readers, it is right to say that this portion of our present study assumes as proven the teaching that all not fully enlightened in this life concerning God's will shall be made fully acquainted with it in the next age, when the Kingdom of God will be ruling in the earth. Being fully enlightened, they will also be fully responsible, and will then be dealt with accordingly, the alternative being Everlasting Life as perfect human beings on a perfected earth, or destruction, complete and final, in the Second Death. BIBLE TALKS, chapters III., IV., V., presents the Scriptural evidence of this, and all are kindly requested to refer to it.]

The "great multitude" serve God "day and night in His temple."—Rev. 7: 15.

The "temple" of God will be the glorified Church, the "habitation of God through the Spirit." (Eph. 2: 11-22.) The Greek word translated "serve" in Rev. 7: 15 is *latreuo*; the definition of it, in Strong's Exhaustive Concordance, is "to minister (to God), i.e., render religious homage." The noun derived from this verb is *latreia*, which means "ministration of God, i.e., worship." The "temple" will be open for divine worship in the Kingdom Age, and so it is written of that time, under the new heavens and new earth (new spiritual influences and new social arrangements)—"It shall come to pass, that from one new moon to another, and from one Sabbath to another [i.e., continuously] shall all flesh come to worship before Me, saith the Lord." (Isa. 66: 22, 23.) Thus again is furnished confirmation of the thought that the "great multitude" will be the families of the

earth under the benevolent yet strict rule of the "Kings and priests," constituting the "Holy City" and the "Temple" of God.—Rev. 20: 6.

"He [Jehovah] that sitteth on the throne shall dwell among them."—Rev. 7: 15.

Compare with Rev. 21: 3, a beautiful picture of divine blessings to be bestowed upon obedient human beings on earth, during the Kingdom Age—"And I heard a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them.'" This is additional evidence that the "great multitude" will be earthly, and will receive earthly blessings.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."—Rev. 7: 16.

This is a quotation from Isa. 49: 10, which is a grand prophecy of blessings to be given in the future age to the families of the earth. Further comment on this prophecy can be seen in BIBLE TALKS, pages 112, 113.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."—Rev. 7: 17.

Again must we refer to Isa. 49: 10, in connection with which Rev. 22: 17 is very appropriate, as showing the scope of Rev. 7: 9-17, and the time of its application. Its scope, we see more and more clearly, is earthly; the time to which it applies is the Kingdom Age of divine rule over the human race in such a manner as has never before been realised by the families of the earth.

"And God shall wipe away all tears from their eyes."—Rev. 7: 17.

"Glory to God in the highest!" What a climax of love and grace! What condescension to the low estate of those who shall worship Him in His glorious temple! Again are we referred to the time to come, under the "new heaven and the new earth" (Rev. 21: 1-4)—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." This is the blessing for which the whole creation has been waiting, and for lack of which it has been groaning these many centuries. But they shall have it at the proper season, when the glorious mountain of the Lord shall have been exalted. The earnest expectation of the creation waits for, or is delayed until, the manifestation in glory of the sons of God (Rom. 8: 18, 19), the 144,000, because it is appointed that the Few shall bestow the blessing of en-

lightenment and opportunity upon the Many. Therefore the Many must wait until the Few shall have been sealed in their foreheads, and clothed upon with the glory, honour and immortality which is to be their portion.

Hear the Word of the Lord—"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be [not shall have been] brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15: 54.) This glorious, immortal "mountain" shall bring it to pass (Dan. 2: 35, 44, 45); "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; . . . and it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."—Isa. 25: 6-9.

All the evidence that can be gathered concerning the "great multitude" of Rev. 7: 9-17, indicates, we believe, the earthly character of its units, and that the blessing they are to receive will be earthly. But one more point remains for consideration—

Whence Came They?

"These are they which come out of the great tribulation."—Rev. 7: 14, R.V.

Which tribulation, of all that have afflicted our race, is "the great tribulation?" Which of the tribulations known to history has afflicted "the dead, small and great," through all the generations and centuries of time, and over all the area of earth? Shall we say the trouble in Palestine, A.D., 70? Shall we say the French Revolution? Shall we look forward, and say that the impending trouble, which shall destroy the present order of things, is to be regarded as "the great tribulation?" Insurmountable difficulties rise at once to prevent the affirmative answer to any of these. As for the first two, they were only local and transitory. They covered neither the area nor the time required. The third will no doubt cover a vastly greater area than the other two, but it is deficient in time. All of these must therefore be dismissed from present consideration. There is just one tribulation that has afflicted the whole of our race, from first to last, and from which none could by any means escape by migration. This affliction has caused all the tears which are to be wiped away; it has caused the death which has swallowed the race, and which, in turn, is to be swallowed up in victory; it has caused all the sorrows, all the crying, and all the pain, which are to pass

away when all things are created new. Does anyone need to ask the name of this, the *great tribulation*? It is SIN. SIN has caused the weeping to endure without intermission for the whole of the dark night that has passed over our race; but, thanks be to God, "Joy cometh in the morning!" SIN has been the tyrant and taskmaster under whom we have all been sold as slaves, and which has relentlessly driven the race, as with whips of scorpions, sometimes against better inclinations, until even what little there may have been of inclination toward good has been subdued. This has been tribulation indeed—a great tribulation, the great tribulation, beside which all others become insignificant. This has been the real disease afflicting the race; the troubles in Palestine and France, and the still greater one to come, are but symptoms. Did not the Great Physician shortly come with "leaves of healing," our race must soon have been helplessly and hopelessly ex-

terminated by this terrible disease of SIN, which is beyond the power of any remedy it could devise.

Thank God, the Great Physician has come to some of us with the only possible cure—the New Covenant in His own blood, shed for the remission of sins. Only by means of this arrangement can He forgive the past sins, cleanse the present defilements, and ultimately deliver "whosoever will" from the domination of the tyrant SIN. (See our May issue—"Salvation and The Covenant.")

Where Are We?

Dear Friends, our opportunity is to be of The Few. Do we realise it? Are we making our calling and election sure? Having named the name of Christ, are we departing from iniquity, and being delivered from SIN? Is the "seal of the living God" being impressed upon our foreheads? May His sufficient grace be our portion! Amen.



The Field is the World

The People and the Governments

THEY "were not there as representing the King and the Government, but as representing the Power that makes kings and governments." So said Mr. Keir Hardie at a Labour demonstration to protest against an official reception proposed to be given the Czar of Russia at his intended visit to England.

Statements like the above are by no means uncommon nowadays, yet they are immensely significant as indicating the trend of thought now prevailing in the minds of the "common people," "the Power that makes kings and governments." Some hundreds of years ago, the people were what they were by the grace of kings and governments. At least, they thought so, and that was sufficient at the time. Gradually, but with increasing velocity during the last century, light has been breaking, and the people now realise that earthly kings and governments could not exist without taxes being paid, and that the people do the paying. The "power of the purse" keeps the kings and governments going, and that power is in the hands of the people, undoubtedly. The effect of Mr. Hardie's utterance, as it impresses itself on the minds of the people, will be to cause them to ask, "If the power is ours, why do we not use it to the full?" When the disposition to do this gets into a sufficient number of the people, their growing

discontent with things as they are—social, political, commercial, and religious—will cause them to try to put kings and governments in their proper places, as they think. The result of this will be such a revolution as the world has never known, and it will end, as far as the people and governments are concerned, in the mountains (kingdoms) being carried into the midst of the sea—swallowed up in anarchy.

But then will come a King and Government not made by the people or the power of the purse, nor in the least dependent on them. It will be the Kingdom of God, which, according to promise, is to quell the anarchy resulting from the impending revolution, and is to cause the will of God to be done on earth as it is done in heaven. To this Government the people will have to submit, or be destroyed.

The required submission will not be the exaction of a selfish autocrat. It will be the requirement of the King who will "rule in righteousness," and it will be to the benefit of the people to submit to Him. Under present and past forms of government, the people have learned much selfishness and but little benevolence. Under the new King and Government they will learn righteousness and loving kindness. Having learned the lesson perfectly during the thousand years of the Kingdom Age, the people will be entrusted with the privi-

lege of regulating their own affairs, those who would not learn these things having in the meantime been destroyed. The righteous will be given the rulership of the earth, originally vested in our first parents.—Matt. 25: 31-46.

CHRISTIANS IN TURKEY

The regime lately set up in Turkey seems disposed to give fair treatment to Christians residing in that empire. A press dispatch says, "The Grand Vizier has given orders to the Sheik-ul-Islam (head of the Church of Islam) to prepare for distribution in every town and village of the empire a manifesto, demonstrating by texts of the Koran, and by traditions, the duty of all good Moslems to treat the Christians with justice, and to regard them as fellow citizens with equal rights." This manifesto is also to be distributed in Egypt, and the most learned priests have been ordered to take the manifesto as a text for their sermons during Ramadan, the month of fasting, which begins about the middle of September."

If the Koran, the sacred book of the Moslems, requires its devotees to treat Christians as fellow citizens with equal rights, what has the Sheik-ul-Islam been doing all these years, that he has not impressed that duty upon his people! Why has he needed to wait for orders from his political chief? Or, if he was required to wait for orders on this subject, why did not the lately deposed sultan issue them?

A TRUMPET OF UNCERTAIN SOUND

A prominent minister in Melbourne has defined his attitude towards the Bible. As reported in the daily paper, he said:

"The theory of inspiration gave no value whatsoever to the Bible. It was the book itself, its content, its structure, and its message, that made it so valuable to the world. It was not a kind of thing that was written in Heaven, and let down by the angels for people to read. There was no miracle about it. It came through human instrumentality, and was written from a human standpoint. The work of man was distinctly connected with the Bible; which was contributed to by doctors, shepherds, seers and rabbis. It was a malicious thing to charge the Bible with narrow mindedness, as it was the 'broadest' of books, and was a book of holiness against sin, comfort against sorrow, hope against despair, and gain against loss. It was an authority beyond man."

The above is difficult to understand. It is indeed an "uncertain sound." The Bible is "an authority beyond man." Yet there is "no miracle about it," and "the theory of inspiration gives it no value whatever." Wherein, then, is the Bible "an authority be-

yond man?" If "the book itself, its content, is structure and its message," are so valuable, let us give diligent heed to what it tells us—"No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." (2 Peter 1: 21, R.V.) According to the report, the preacher said, the Bible "was written from a human standpoint." If by this he meant that human beings, aided by the Spirit of God, can understand the Bible, as it becomes due for God's people (not the world) to understand it, very well; though the expression still has the element of uncertainty about it. If it is to be taken as it stands, all Christians should emphatically dissent, because the Bible is not written from a "human standpoint," but from the divine, and the latter is as far from the former as heaven is higher than earth. So the Bible claims—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—Isa. 55: 8, 9.

The Bible is undoubtedly a book—the Book—of "holiness against sin, comfort against sorrow, hope against despair, and gain against loss." Its value in respect of all this is not to the world, however, but to Believers in the Lord Jesus Christ. Only these are able to appreciate the good things that the Bible tells of God and His love. Mankind will be made aware in the next age of the blessings provided for them in Christ, but they will not be able even then to appreciate to the full the comfort and hope of the glad tidings unless they submit themselves to God, recognising His Son as their Redeemer, Mediator, Intercessor, and Lord. By doing this they will be leaving the standpoint now occupied by the "world"—enmity against God (James 4: 4)—which we of the Gospel Age who believe in Jesus have also had to leave, and will be adopting the divine standpoint, from which the Bible is written, and from which it speaks as "an authority beyond man." Then they will be able to appreciate all that the Bible will tell them of the grace of God, and all that it will require of them of righteousness and holiness.

THE CHEERFUL GIVERS

"The God of heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psalm 60: 12.

As promised in our last issue, we have pleasure in presenting a list of the Voluntary Donations received by us for the spread of the Good Tidings concerning

"THE DEAD—WHERE ARE THEY?"

READY NOW, in booklet form 3d.; (6 cents) per copy. Price posted, 4d. (8 cts.) per copy; 6 for 1/- (25 cts.); 1/9 doz. (45 cts.) Order from Melbourne or London.

the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

Fifty donations received prior to July, 1909, being mostly given to start "Bible Talks," the £150 used for this purpose to be returned to the Fund as the Lord may give prosperity to the sale of the book . . . 218 4 6
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The assistance thus voluntarily afforded the Work is much appreciated. It is necessary, too, because the expense of producing and posting "The New Covenant Advocate" (nearly £20 per month) is by no means met by the subscriptions received. The "Advocate" must look to the good will and energy of its friends, under divine Providence, to secure the subscriptions required to make it self-supporting.



Interesting Questions.

A Material Hell

Question.—If there be no material "Hell" for the wicked, where "their worm dieth not, and the fire is not quenched," what construction can be placed on the words uttered by our Saviour, as recorded in Mark 9: 43-46?

Answer.—The Lord's words above referred to are based on a well-known Jewish arrangement. Outside Jerusalem was the Valley of Hinnom, which by the combination of two words was called "Gehenna." This valley was the refuse destructor of the city. Fires were kept burning there, and were not quenched; but if refuse cast into the valley lodged on its craggy sides, such would in time be consumed by worms. The worms would not be destroyed, or their work would be hindered. It is not stated that souls or beings do not die, but that "their worm dieth not." The usefulness of this valley, "Gehenna," was in its work of destruction, but there was no hint of torture in it.

"Gehenna" is the word translated "hell" in Mark 9: 43-46. Having in mind the purpose of the literal Gehenna, it is readily seen that our Lord referred to destruction, but not at all to torment. Just as the refuse cast into the literal Gehenna was destroyed, and was remembered no more, so will those deemed worthy of the Second Death be destroyed, and will be remembered no more. (2 Thess. 1: 9; Psalm 69: 28; Acts 3: 23.) The literal Gehenna was outside Jerusalem in Palestine. Similarly, those punished with everlasting destruction will be "outside" the New Jerusalem, having their part in the Second Death, symbolised by a lake of fire and brimstone, typified by the literal Gehenna. (Rev. 22: 14, 15; 21: 8; compare Isa. 66:

22-24.) The questioner is also referred to "Bible Talks," page 262.

To Whom It May Concern.

1. The Offering for Sin: Was it to be made and applied in Jehovah's presence on account of individual, wilful transgressions by the members of the human race, or was it to be made and applied in Jehovah's presence on account of Adam's one transgression, which constituted all his posterity sinners?—Rom. 5: 12, 18, 19.

2. Has the Offering been made and applied in Jehovah's presence on account of Adam's one sin, which constituted all his posterity sinners? Answer this to yourself in view of the fact that Adam is not a member of the Gospel age church.

3. If you say Yes, to No. 2, how can you hold to the thought that the Sin Offering for those outside the Gospel age church is in some manner (no matter how) to be made and [or] applied by and [or] through the Gospel age church?

4. If you say No, to No. 2, how can you consider yourself justified, remembering that Adam's one transgression was the cause of your condemnation?—1 Cor. 15: 21; Acts 13: 38, 39.

5. If the Offering has been made and applied in Jehovah's presence for Adam's sin, the one unrighteous act which constituted all his posterity sinners (Rom. 5: 12, 18, 19—Diaglott), is not the way to God thereby opened for all of Adam's posterity? If so, what more remains to be done by way of making or presenting Sin Offerings for any one?—Heb. 10: 18, 20, 22, 6, 8, 12.

If you regard the foregoing as opportunities to serve the Lord, remember that the King's Business requires Haste.

Question.—Was the Abrahamic Covenant sealed by the blood of Isaac?—Gen. 22: 7-13.

Answer.—No. The sealing of the Abrahamic Covenant is portrayed in Gen. 15. Abraham prepared the animals and birds, and God made a special demonstration while repeating the promise concerning the Inheritance. God's oath, later on (Gen. 22), was not the seal but the confirmation of the Covenant. (Heb. 6: 13-17.) The offering up of Isaac is rather a picture of God's willingness to sacrifice his own Son, and of the fact that our blessed Lord was obedient even unto death.

The death of Christ must be viewed in two aspects—1st, As a Sin Offering, "a ransom for all"; and 2nd, As attesting His faithfulness and obedience to the Father's will through suffering, in order that he might learn obedience by the things He suffered, and so be qualified to inherit all things, and to exact obedience from all for whom He died. For the joy set before Him, He endured the Cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. 5: 7-9.

Question.—The Law Covenant was an agreement between God and the Hebrews, Moses being the mediator. Who are the parties to the New Covenant, of which Christ Jesus is the Mediator?

Answer.—The parties to the New Covenant are God, on the one part and, on the other part, the repentant sinner who acknowledges his undone condition, and accepts Jesus as his Saviour, and His blood as the means of cleansing from sin. Jesus is the Covenant-

victim over which the New Covenant is made. (Psa. 50: 5—The thought in this passage being "over" a sacrifice, and not "by sacrifice."—Heb. 9: 16-20.) The terms of the Covenant are stated in Jer. 31: 31-34; Heb. 8: 10-12; and are partly quoted in Heb. 10: 16, 17, and 2 Cor. 6: 16; 3: 3. By these terms, God agrees to accept the believer as His child and to develop in him a character like His own, forgiving his sins and iniquities. The believer, on his part, having acknowledged his need, and having thus judged that "One died for all, therefore all died; and He died for all that they which live should no longer live unto ourselves, but unto Him who for their sakes died and rose again" (2 Cor. 5: 14, 15, R.V.; 1 Pet. 2: 5-9), agrees to do the will of God to the best of His ability, and to submit to those disciplines which the Lord sees expedient for his growth in grace and knowledge.—Luke 14: 26-33; Heb. 12: 3-12; Rom. 5: 1-5; 12: 1, 2.

Anyone who has become a party to this gracious New Covenant need have no fear that the party of the first part will fail to perform his portion of the contract. (Phil. 1: 6; Rom. 8: 31-35.) He need fear only his own weakness or unfaithfulness (Rom. 11: 20, 21), and there is no real need for failure in either respect, since grace sufficient is provided in Christ Jesus. In Him we may be, and should be, each day, "more than conquerors through Him that loved us." (Rom. 8: 37; 1 Pet. 3: 13.) Let us, then, who have entered into this Covenant, rejoice with joy unspeakable, and full of glory, while we devote ourselves to the happy task of telling others of the wonderful privilege.



From Far and Near.

Dear Brother,—I was glad indeed to find the "Bible Talks" on my arrival. I have read it through, and have sold it and another while on the train, and am hoping that the present 50 will soon be taken also. My reading of it was most entertaining, and the matter so ably and clearly set forth was largely new to me. I am, of course, including the chapters on "Salvation and the Covenants," "The Ransom," "Shadows of Calvary," and "The Dead—Where are They?" as presenting much new matter.

While one feels thankful to God that these matters have been brought to our attention at so critical a time in the history of the Church, and that as a consequence we have been kept in right views of the "Plan," we are all, I am sure, thankful that God has honoured you with this ministry, and we rejoice together. May the Lord open the way for another volume along the same lines in due time.

The exhortation, "If ye do These Things," is the most searching and stimulating of all, and shall have, I trust, its daily consideration and practice according

to ability. I am glad it is included as a fitting finish to such thoughts as precede it.

May our Father's blessing be upon you both, and accept my congratulations on your joint work.

Yours in the Lord,

_____, Victoria.

Dear Brother,—In reply to your last, re "the City," your way of looking at it does, after all, seem the most reasonable, as all who do not ultimately gain admission, so as to have the right to the tree of life, will be destroyed; and, if that is so, it would mean that the great multitude must be on the earthly plane as human beings, would it not?

I have finished reading "Bible Talks" through the first time, and am very pleased with it. It contains much more than I expected, especially the chapter on "The Dead—Where are They?" It seems very complete, and supplies a lot of information that I have been in search of.

I have desired for some time past to send you some help toward the work, but am sorry that I cannot at present send anything worth while, but hope to do so at the first opportunity. I know you need it just now, and for that reason I have not expressed the sympathy I feel for you in your present trials, as without help my sympathy cannot do much good.

With love, and best wishes for success in your endeavours, I remain, Your Brother in the Lord,
———, New South Wales.

Dear Brother,—Yours of 1st inst. at hand. Glad to hear from you, and to know that all is well. Yes, I got the book, "Bible Talks," and I have taken time to read it before writing again. Am delighted with it, and hope to get orders for it; will do my best. Have lent it out, and have distributed the July "Advocate." It is really very good, re "Did the Sun Stand Still," "Drawn by the Father or by the Son?" Answers to questions are also good, and according to the Scriptures. Indeed, all your literature so far has had the effect upon me that was necessary; namely, self-abasement and Christ's exaltation. I am glad to have all doubt removed concerning the blood of the New Covenant; glad to know whom the Father was drawing, when He was drawing them, and when He ceased drawing them. In fact, you have made me glad all round.

Love from all to all. Your brother,
———, W. Australia.

My Dear Sister,—Thank you for sending me the three numbers of "The New Covenant Advocate." I have been much interested in them, and like their style. I would like two copies of "Bible Talks," one for a friend who seems interested in these things, and enclose subscription for one year to the "Advocate." We also believe that the blood of Jesus alone was necessary to seal the New Covenant.

With kind regards to you both, and wishing Mr. H. success in his undertaking, believe me, Yours very sincerely,
———, New Zealand.

Dear Brother,—I received "The New Covenant Advocate," and read it with much pleasure. The article, "A Ransom for All," was very clean-cut, and to my mind in every way clear. The article on "Types and Anti-types" I shall have to study. At the same time I have stated, to one or two brethren, that my opinion in general was that you had given perhaps the best article on this subject that I had ever seen.

Yours in the one blessed hope of meeting my Lord,
———, Canada.

Dear Brother,—I sent you Five Dollars for your paper and books, for myself and others, thinking it would be some little help to others as well as to myself. I do not know whether you need assistance or not, but I thought I would not wait to write you about this, as it takes so long to send a letter and to get a reply, and I feel that the time is very short now in which I will

have an opportunity to show a little love to the Lord, who has done so much for me.

I like your paper because it is clean, and free from evil speaking; and my desire is that the Lord may ever help you to keep it so. Go on with the Lord's work, dear Brother; do not waste your time in paying any attention to those who may either directly or indirectly speak or write evil of you. Be of good courage. You are in the service of the King of Kings, and so am I; and you will please find enclosed \$25, which I hope you will use to His honour and glory. Will write you again at a later date. Your brother in His Name,
———, Canada.

Dear Brother,—I received No. 1 of "The New Covenant Advocate," which I read with delight and profit. No. 2 is also in my hands, and the article on "Salvation and the Covenants" is being carefully read and studied. So far as I can now see and understand your position on the subject, I am inclined to believe you are, in all essential features, in full harmony with the Divine presentation of it in the Scriptures. And my earnest prayer, therefore, is, May the enlightening and energising power of the holy Spirit guide and keep and strengthen you, and show you the Way, the Truth, and the Life, so clearly, that no uncertain sound shall be sent forth from Melbourne to perplex and mislead the honest and earnest followers of our Lord and Saviour.

Your fellow-student of God's Word,
———, Kansas.

Dear Brother,—Received copy of the paper which you are publishing. Enclosed please find 2 dollars 60 cents for copy "Advocate" and "Bible Talks" to our addresses.

We are very pleased with the spirit in which you write, and will carefully weigh the articles you are setting forth; and if in the prayerful guidance of the Lord's Spirit, your position appeals to us as the Scriptural position on the subjects, we will send you a great many names; but if it does not so appeal to us, we will not send in the names.

If it is convenient to you, we would like to have all the information you can send us on the three great Covenants, as we are studying that question very carefully at the present time.

Praying that He will help each one of us to make our calling and election sure, and keep us from falling.

Your brothers in the Lord,
———, Georgia.

Dear Brother,—The sample copy of "The New Covenant Advocate" received, and read, though I will read it more carefully when I get it back, having already loaned it to some of the brethren. I believe we should prove all things as they come to us, and then hold fast to that which is good. I read it in haste, and have not found anything bad, but on a few texts of Scripture I would like to have more light—Rom. 12: 1; Col. 1: 24. During the last six months I have been forced to do more thinking than ever before, and I feel more than thankful to our Father for His Word, which is a lamp

to our feet. How glad I am that we have One in whom we can trust when everything besides seems to fail. Enclosed find money order for "Bible Talks."

Yours in love of the Redeemer and King,
———, Ohio.

Dear Brother,—Since we wrote asking about your paper, we have had the privilege of reading same, and are much pleased with the subject matter therein contained, considering much, if not all, "meat in due season." We are especially pleased with the two articles, "The Ransom" and "The Atonement in Type and Antitype." We enclose subscriptions and order for "Bible Talks." Will also enclose list of friends by whom we think sample copies would be appreciated.

Trusting in the "One Mediator between God and men, the man Christ Jesus," and with Christian love to all who are "called unto the fellowship of His Son," Jesus Christ our Lord, we are,

Your bro. and sr. in Him,
———, New York.

My Dear Sister,—It shows too little faith in me, I know, but I am anxious about the progress of the work so well begun. But still I believe that the Lord will provide. We certainly thank Him for the truth set forth in the "Advocate." On the strength of 1 John 2: 2 and John 1: 29, we are convinced that the Church is not a sin offering for the world. We feel it an answer to our prayers to be shown the truth on these subjects.

We enclose 16 subscriptions to the "Advocate."
———, Washington.

Dear Brother and Sister,—We assure you that our love for you has not decreased in the least, but we have been troubled by your action. But the "N.C.A." has shown us more clearly your reasons, especially your explanation of Heb. 10: 29, page 31, 32, where you show that we share with each other the benefits of Jesus' blood, but that we are not a part of the blood as represented in the Cup. I am thankful to you for the help you have given me, but there is one difficulty in this connection, 1 Cor. 10: 17. Does the Apostle mean that the Church not only gets the benefit from the bread which represents Christ, but also that the Church was represented in that one loaf? Perhaps you will answer through the "Advocate." [We trust that the article, "The Lord's Table," in July issue, fully answers the query.—Ed.]

We have been studying the question of the Covenants for several months, comparing different views. On critically examining the whole of 2 Cor. 3, I find that the expression "spirit," in vs. 6, refers to the New Cove-

nant. I will give the verse in words which will to the best of my ability convey my thought as to the Apostle's teaching. "God hath qualified us to serve the New Covenant, not the Law (letter) Covenant, but a Covenant of Spirit," in harmony with verse 3. The Apostle is contrasting the Law Covenant with the New Covenant.

Verse.

- 3. Tables of stone.
- 3. Written with ink.
- 6. Letter Covenant.
- 6. Kills.
- 7. Ministration of Death.
- 7. Glorious.
- 9. Condemnation.
- 9. Glory.
- 14. Old Covenant.
- 14. Veiled.
- 9. Condemnation.

Verse.

- 3. Tables of the heart.
- 3. With Spirit of God.
- 6. Spirit Covenant.
- 6. Gives life.
- 8. Ministration of Life.
- 8. Rather glorious.
- 9. Righteousness.
- 9. Exceeds in glory.
- 6. New Covenant.
- 14. Unveiled.
- 17. Liberty.

We assure you that our desire is to please our Heavenly Father, and to take a firm and bold stand for His Truth, whatever the consequences may be, and we doubt not that you are desirous of doing likewise.

Yours in Christ,
———, England.

— The —
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— and —
Kingdom Herald

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BIBLE TALKS

— For Heart and Mind —



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ILLUSTRATIONS

(1) A map of the Earth, showing the distribution of population according to Religions. (2) A Diagram showing the proportions of the various Religions according to late statistics. (3) A Diagram showing the names, dates and contents of the oldest fifty Greek manuscripts of the New Testament.

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"Other Sheep I Have"

John 10.

OCCUPIED as it mainly is with testimony concerning the identity of our Lord Jesus Christ, the Gospel according to John presents many "infallible proofs" on this vital subject. Like the first of John's Epistles, the Gospel opens with a declaration on this point (John 1: 1-3; 1 John 1: 1-3); and near the close of each is stated the principal object of writing, viz., "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His Name."—John 20: 31; 1 John 5: 13.

"Life in His Name!" The great need of the human race is Life; the grand mission of Jesus, the Christ, the Son of God, is to be the Lifegiver, or Saviour, the Supplier of every real need of those who acknowledge Him. And what abundance of direct statement and wealth of imagery are combined in these inspired writings to point out these facts! "In Him was life; and the life was the light of men." (John 1: 4.) In His death He is the antitype of the uplifted serpent in the wilderness (John 3: 14-17); in His life, He is the Director of His people and the Supplier of their needs—oftentimes allowing them for their own good to have a full realisation of their own impotence and their dependence upon Him.—John 21: 3-14.

Jesus is pictured as the Bread of Life, and as the Passover Lamb (John 6: 32-35; 19: 36), slain that food might be provided for those whose hearts have been sprinkled with His blood, and who have cast out the leaven of sin, as far as they are able, from their lives by a sincere reformation and resolve to have nothing to do with it. Jesus is the Vine, the believers

are the branches, deriving from Him the quickening energy of the Holy Spirit, manifest in the abundance of beautiful fruit (Gal. 5: 22), which every believer-branch is expected to bear to the glory of the Father, the Husbandman. Jesus is the True Light, which is to enlighten every man that has come into the world. (John 1: 9). But it is as Shepherd of the sheep—by no means the least interesting and instructive of these illustrations—that our lesson requires us to view the gracious Saviour, the Lifegiver. The chapter embodying this lesson is a continuation of the discourse whose record begins at 9: 41, the text being the question of the Pharisees,

"ARE WE BLIND ALSO?"

The man born blind had been healed, to the great astonishment of his acquaintances. So great was their surprise that the eyes of one born blind should be opened, that some of them, doubting the man's identity, said (9: 9), "He is like him." The man himself, however, assured them by saying, "I am."

This is precisely the same form of speech as that used by our Lord—"Before Abraham was, I am." (John 8: 58.) The Gospel of John has been the battleground of many a fierce conflict between Trinitarians and those opposed to them. The former have made much of our Saviour's words just quoted, as though His words, "I am," were to be considered as a claim by Him to be the Almighty, Who adopted them as His own Name. Surely this is stretching this simple expression much farther than intended by the Lord! For, if His use of the first person singular of the verb "to be," in proclaiming His prehuman existence, is to identify Him

as the Almighty, it must equally identify the man born blind as the Almighty. Neither our Saviour nor the man whose sight had been given him used the words "I am" as a name or title; each used the expression in making an affirmative statement of fact.

Taking the Pharisees at their own estimate of themselves—as He sometimes did to their discomfiture—our Lord replied, "If ye were blind, ye should have no sin; but now ye say, 'We see; therefore your sin remaineth.'"

The Scriptures throughout impress the lesson of responsibility in proportion to the measure of light enjoyed. "That servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." (Luke 12: 47, 48.) The Jewish nation, and the Pharisees in particular, had been brought into contact with a great deal of light—as much as was possible for any of God's people at that time to see. "Leaving Nazareth, he [Jesus] came and dwelt in Capernaum, which is upon the sea coast, in the border of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, 'The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.'—Matt. 4: 13-16; Isa. 9: 1, 2.

The responsibility of the Jewish nation toward the light which shone upon them at the first advent of Christ was such that their city and polity were destroyed, and they themselves were separated from the chief of God's favours, the high calling, which originally pertained to them, because they rejected the light. Nevertheless, the nation as a whole shall again be favourably dealt with; the city shall be rebuilt upon her own heap, and the nation shall be restored to its former estate in the day when Sodom, Samaria and all the "evil neighbours" shall enjoy similar blessings.—Matt. 23: 38; Rom. 9: 4; Acts 13: 46; Jer. 30: 18-24; Ezek. 16: 55; Jer. 12: 14-17.

As for the scribes and Pharisees of the time of our Lord's first advent, their position was so favoured, and their responsibility so great, that the Lord said to them, "Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna?" (Matt. 23: 33.) He did not say that they could not or would not escape the second death, but plainly intimated that it will be mar-

vellous if they do get clear of it. Thus does our Lord teach us the lesson of responsibility in proportion to privilege. Let us heed it, and not be forgetful; there is much temptation within and about us that would lead astray from the right path all who have been enlightened; wherefore all the more need for us to "watch and pray," lest we enter into it. Have we been favoured with light above that enjoyed by many? Our responsibility is to let that light shine; not as being ourselves sources of light, but rather as reflectors of it to the glory of God the Father.

Another matter the Scribes and Pharisees found difficulty in apprehending, although our Lord constantly alluded to it, was the fact of their bondage to Sin, as to a great Taskmaster. His mission was to free from that bondage those of the covenant people, Israel, who felt its galling chains and longed for liberty. (John 8: 31-36; Matt. 11: 28-30; Luke 5: 30-32.) He found the companionship of poor and despised "publicans and sinners" more congenial than that of the wealthy and influential Scribes and Pharisees, because the former were more conscious of their shortcomings, more willing to acknowledge them, and more ready to accept the way of escape provided in the Messiah. Much of the discussion in connection with the healing of the blind man turned upon the relation between his blindness and Sin. The disciples in their question, "Master, who did sin, this man or his parents, that he was born blind," doubtless voiced a query much discussed by passers by like themselves. (John 9: 1-3.) The self-righteous Pharisees were ready, not only to condemn both the blind man and his parents, but also to condemn the Lord Himself, who presumed to heal the blind man, and so upset their theories. Finding their contention that Jesus was a sinner warmly disputed by the one who had experienced miraculous healing, they turned on him fiercely, saying (vs. 34), "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out.

These considerations give added point to our Lord's comment on the action of the Scribes and Pharisees, in which he links blindness and sin, and declares that those who assert that they see, and yet are bound in sin, are blind indeed.

The Sheepfold

Continuing His discourse, our Lord illustrated the relationship of Himself to the Jewish people by a parable, using as symbols, shepherd, sheep, fold, porter, thieves and robbers, our Lord occupying the two positions of "Shepherd" and "door"; "but they understood not what things they were which he spake unto them."—Vs. 6.

We desire to greatly increase the circulation of "THE NEW COVENANT ADVOCATE," and shall much appreciate the assistance of our readers. Try to get your friends to subscribe.

The Jews were in the Law Covenant "fold," of which Moses had been the principal earthly shepherd, and his successors undershepherds, including the Scribes and Pharisees of our Lord's day, who sat "in Moses' seat." (Matt. 23: 2.) There had been faithful and unfaithful shepherds. The latter had their own ends to serve, and attended to the sheep, not for the good of the flock, but for mercenary purposes. (Ezek. 34.) The faithful shepherds had the welfare of the flock as their chief concern, their own convenience, or life itself, being less important.

It was not intended that the Jews should remain permanently in the Law Covenant fold. However, there was but the one way to open the "door" of that fold, and that was by the sacrifice of Jesus, who shed the blood of the New Covenant. Before His days, some had tried to show the Jews another way; the effect of their evil teachings was but to lead the people into idolatry and immorality, just as "the thief cometh not but for to steal, and to kill and to destroy." The evil teachers had climbed up "some other way," and had thereby demonstrated their evil proclivities. Their voices were "strange," and those who were Israelites indeed, in whom was no guile, did not follow, but fled from such evil ones; "they know not the voice of strangers." These strange voices did not have the ring of truth; they did not speak according to the Law and the Prophets; therefore, the true "sheep" in the Law Covenant "fold" were terrified, and fled from them.

The True Shepherd and the Porter

When Jesus, the True Shepherd, came to the Law Covenant fold, the "porter" in charge was John the Baptist. He knew the true Shepherd's voice, and opened to Him the door of recognition as the One described in the Law and the Prophets. In fact, the special mission of John the Baptist was to introduce Jesus to the Jews. If John knew the True Shepherd, he also knew the false ones, as his language plainly shows, and he was not at all backward about pointing them out and reproving their evil deeds. (Matt. 3: 7-10.) For his faithfulness, he met the usual fate of the Lord's prophets, who had to protest against evil teachings and evil conduct. And all the while the great ones were desiring his removal, they were professing the most profound admiration for the faithful prophets of God who had suffered in the past. They would not have done as their fathers did. Yet they filled up the measure of their fathers in their treatment of John the Baptist and of Jesus.—Matt. 23: 29-32.

The New Fold

"He calleth His own sheep by name, and leadeth them out." (John 10: 3.) All Jews who had been rightly

exercised by their experiences under the Law Covenant were ready to follow the call and leading of the True Shepherd. They realised that the Law Covenant was not the permanent condition in which they were always to abide, with the law of God written on tables of stone, and contrary to them. They had respect to the promises which God had made, in which it was recited that a New Covenant would be made with Israel and Judah, and that under the New Covenant God would write the law upon the fleshly tables of their hearts, not with ink, but with the Holy Spirit; He would forgive their iniquities, and would be merciful to their unrighteousness, to an extent impossible under the Law Covenant.—Heb. 8: 6-13; Acts 2: 16, 17.

Not only were the Jews under the Law Covenant in bondage to a Law they were unable to keep, but their very inability to fulfil its demands brought them under the still heavier taskmaster; namely, Sin. By the Law was the knowledge of sin, for the Jew had not known covetousness, except the Law had said, Thou shalt not covet. (Rom. 7: 7, 8.) By reason of the power of Sin, the Law which he thought to be good to bring life, he found brought instead bondage to Sin and condemnation to Death. Under the Law Covenant, the Israelites indeed were in despair, for they realised the impossibility of satisfying its demands. Their condition was described in Zech. 9: 11—prisoners in "the pit wherein is no water"—and again in Rom. 7: 24—"O wretched man that I am! who shall deliver me from the body of this death?"

The True Shepherd, Jesus, came to lead the "Israelites indeed" out of despair into hope, out of condemnation into justification, out of death into life. He was indeed the Stronghold toward which they were admonished to turn. (Zech. 9: 9, 12.) Whereas Moses had been their prophet, he himself had foretold that God would raise up another. Whereas Moses had been their lawgiver and leader, Jesus was to become such for all the Israelites indeed. Whereas Moses had been the Mediator between God and Israel, and had subsequently interceded for the sinful people, Jesus was to be the Mediator between God and the Israelites indeed, and was also to be their Advocate before God, "if any man sin." And all this, as the Apostle explains, in order that the called out "Israelites indeed" might not only be freed from the bondage and condemnation and other disadvantages of the Law Covenant, but also in order that they might be introduced into the special favour of the High Calling. "And for this cause he is the Mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance."

(Heb. 9: 15.) How explicitly the Apostle states himself! "For this cause"—*had Jesus not become the Mediator of the New Covenant, neither of the two blessings subsequently mentioned could have been granted;* that is to say, (1) the transgressions under the Law Covenant could not have been atoned for, and (2) the promise of eternal inheritance could not have been received by the "Israelites indeed." What extraordinary folly it would have been for one of those "Israelites indeed" to suppose that he could have been delivered from the condemnation of the Law Covenant, and could have been made a partaker of the promise of eternal inheritance, apart from the work of Jesus in His capacity of Mediator of the New Covenant!

Again, whereas the Israelites indeed, under the Law Covenant, had had Moses, Aaron and the latter's successors as intercessors before God on their behalf, they were henceforth to look upon Jesus as their High Priest, ever living "to make intercession for them." Jesus could, of course, not be a high priest after the Aaronic order, because He was not of the tribe of Levi. His priesthood is of the Melchisedec order, "not after the law of a carnal commandment, but after the power of an endless life," and He exercised this priestly office on behalf of the "Israelites indeed," whom He called out from the Law Covenant fold into a new relationship by a New Covenant of which Himself was both Mediator and Covenant Victim, or "testator," as the Authorised Version faultily puts it.

But imagine one of these "Israelites indeed" saying—"I recognise the need of an Intercessor, or Advocate, and I believe that Jesus is making intercession for us whom He has called out of the Law Covenant fold; nevertheless, I realise no necessity for the New Covenant at the present time, and therefore do not look upon Jesus as my Mediator. Doubtless He will act as Mediator of the New Covenant for others in a future age, but not so for me now, because He has not yet become Mediator of the New Covenant."

What would the Apostle have said to such an one? Hear him—"But now hath He obtained a more excellent ministry, by how much also He IS the mediator of a better covenant."—Heb. 8: 6.

But now hath He obtained a ministry the more excellent, by so much as He IS ALSO the mediator of a better covenant."—*Revised Version*.

"But now has He attained to a more distinguished public ministry, by so much as, of a superior covenant also, He IS mediator."—*J. B. Rotherham*.

"But now He has obtained a Superior Service, even by so much as He IS the Mediator of a Better Covenant."—*Diaglott*.

"The ministry is as much more excellent as the covenant is better."—*Variorum Bible*.

"For if that first covenant had been faultless, then should no place have been sought for the second."—Heb. 8: 7.

The benefit derivable from a priestly service depends on the covenant under which the priest acts; the value of the covenant depends on the nature of the promises upon which it is based. Aaron, as priest, acted under the Law Covenant; but that Covenant was based upon promises that were weak because of the inability of the fallen flesh to comply with the conditions attached. Our Lord Jesus, as priest, is acting under the New Covenant; this Covenant is "established upon better promises," so arranged that God can "be merciful to their unrighteousness." Therefore the priesthood of Jesus is as much better than that of Aaron was, as the New Covenant, of which Jesus IS Mediator, is better than was the Law Covenant, of which Moses was Mediator. The New Covenant is better than the Law Covenant, because it is established upon better promises, and because Jesus Himself is its Surety.—Heb. 7: 22.

Thus would the Apostle show to the "Israelites indeed," called out of the Law Covenant fold, that Jesus became the Covenant Victim and the Mediator of the New Covenant in order that the "Israelite indeed" might (1) be delivered from the curse of the Law, that (2) he might thus be introduced into the High Calling, and that (3) he might have the benefit of a better High Priest than Aaron could possibly be. (Heb. 9: 15; 8: 6.) That our Lord's mission as Shepherd, leading His sheep out of the Law Covenant fold, was to introduce these called out "Israelites indeed" to the High Calling to Immortality, is intimated in verse 10—"I came that they may have life, *and may have it abundantly*."—R.V.

"I Am the Door"

In verse 3 of our chapter, the true Shepherd enters the fold by the "door" of fulfilled prophecy. In verses 7 and 9, the Lord asserts that He is the "door of the sheep." Faith in His sacrifice was the means by which the true sheep were delivered from the Law Covenant fold, and by which at the same time they had access to the New Covenant fold. (Rom. 10: 4.) "By me, if any man enter in, he shall be saved, and shall go in and out and find pasture." "He is able also to save them to the uttermost that come unto God by Him." (Heb. 7: 25.) "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me." (John 14: 6.) He became the "way" by His sacrifice, finished at Calvary. "A new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."—Heb. 10: 20.

"I am the Good Shepherd"

This title is often applied to our Lord. "When the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." (1 Peter 5: 4.) As our Lord's sacrifice, whereby He sealed the New Covenant, also called the "everlasting Covenant," entitled Him to be the "way" of approach to God, and the Mediator between God and men (1 Tim. 2: 4-6), so also did His sacrifice procure for Him the title of "Great Shepherd of the sheep." (Heb. 13: 20.) All the Scriptures show how intimately our Lord's precious New Covenant sacrifice, "shed for many for the remission of sins," is bound up with His work of saving the "Israelites indeed" with the High Calling. They are inseparable. The "Israelites indeed" could not possibly get the High Calling promise of eternal inheritance, unless the transgressions of the past were atoned for, and the inspired explanation plainly states that He became the Mediator of the New Covenant to accomplish this very thing; viz., the settlement for their past sins, in order that they might receive the promise of eternal inheritance. Thus is emphasised the significance of our Lord's words, among His last, that His New Covenant sacrifice was for the remission of sins.

This fact is further emphasised, without the use of the word "covenant," by the preaching of the Apostles where the arrangements in Moses and in Christ are contrasted—"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses."—Acts 13: 38, 39.

That the New Covenant is necessary for the forgiveness of sins of the "Israelites indeed" is not only implied in our Lord's words at the institution of the Memorial Supper and in the above citations from Acts 13; Heb. 8: 6; 9: 15; it is also intimated in the terms of the Covenant itself (Heb. 8: 12), and again in Heb. 10: 8-10—"Above, when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Our precious Saviour, by His "one sacrifice for sins forever," became at once the antitype of all the propitiatory, cleansing and covenant-binding sacrifices of the law. As Mediator of the New Covenant, having "sprinkled" His blood before Jehovah, as Moses sprinkled the blood of the Law Covenant upon the Book,

He is "sprinkling" His blood upon the contrite repentant believer, who desires to enter into Covenant with God through Jesus; and who for this purpose comes to "Jesus, the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel." (Heb. 12: 24), just as Moses sprinkled the blood of the Law Covenant sacrifice upon the people, who had drawn near to enter into Covenant with God.

Oh, how weighty these matters! How important to recognise rightly the relationship of the "Israelite indeed" to God by the New Covenant! It was because of the importance of this that the Apostle warned some in his day—"Beware, therefore, lest that come upon you, which is spoken of in the prophets"; and again, "See that ye refuse not Him that speaketh. For if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." The New Covenant is God's arrangement by which He is prepared to forgive sin and extend mercy; it is not to be trifled with or lightly turned away from.—Acts 13: 40; Heb. 12: 24, 25.

In the foregoing pages reference has been made to all the New Testament passages that speak of Jesus as the Mediator of the New Covenant. Not one has been omitted.

The "Other Sheep"

How to identify these (vs. 16) has been a much-discussed question. Various answers have been proposed, some of which have been very fanciful, seeking to find the "other sheep" in the far-off stars. We understand the "other sheep" to represent the Gentile believers of the Gospel age, who have been made fellow-heirs, with the Jewish believers in Jesus, of the High Calling. These "other sheep" were not originally of the Law Covenant "fold." They have been brought from another direction, responsive to the "voice" of Jesus, as uttered by His disciples, and they have been united with the few who came out of the Law Covenant "fold" into the New Covenant "fold" over which Jesus is the "Chief Shepherd," "that great Shepherd of the sheep, through the blood of the everlasting covenant."

Thus united to the flock of Jewish believers in Jesus, safely folded in the New Covenant, the Gentile believers in Jesus come into the same benefits which the Jewish believers enjoy. They enter the High Calling blessings made possible because Jesus is Mediator of the New Covenant; they also have Jesus as High Priest, ever interceding for them, which He could not do, except He had become Mediator and Surety of the better covenant.—Heb. 9: 15; 8: 6; 7: 22.

When you have finished the list of your friends, send us four Sunday School Teachers or Superintendents, or Class Leaders, or four Preachers, Doctors, Lawyers, Merchants or others, particularly Christians.

In this connection, Ephesians 2: 11-19, is very instructive—

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision, by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments, contained in ordinances; for to make in Himself of twain *one new man*, so making peace; and that He might reconcile both in one body by the cross, having slain the enmity thereby."

The "Commonwealth of Israel" had been reduced to a "remnant," too small for God's purpose (Rom. 11: 5, 7), wherefore the invitation to Gentiles to enter the blessings granted to the remnant of fleshly Israel. The Gentiles who joined were not maintained as a separate community, but became part of Israel, just as proselytes to the Law Covenant formerly became part of Israel. Gentile believers in Jesus are not brought under the Law Covenant, nor do Jewish believers in Jesus remain under that arrangement, Christ being the end of the law for righteousness to all who believe in Him. (Rom. 10: 4.) The Lord Jesus, the "Good Shepherd," Who laid down His life for the sheep, has brought both the Jewish and Gentile believers into the New Covenant fold; or, as the Apostle elsewhere puts it, He has made "in Himself of twain *one new man*." (Eph. 2: 15.) He has indeed made them to be one flock, under one Shepherd; and to those who faithfully follow Him is given the promise that they shall be like Him, shall see Him as He is, and shall not only have life, but shall have it abundantly—Immortality.—John 10: 10. See also August "Advocate," page 68—"The Olive Tree."

"I Lay Down My Life, That I Might Take It Again"

John 10: 17, 18 has been much discussed, and, we believe, a great deal misunderstood. Our Lord voluntarily laid down His life for the sheep, and therefore the Father loved Him. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." These words, as they stand in the Authorised Version, have been supposed by those who believe that Jesus did not really die for our sins, to support their view, stress being laid by them on the use of the word "take." They reason that if our Saviour had the ability to take His

life, He could not have been really dead, and that He must have raised Himself from the grave.

That Jesus actually died is attested by many Scriptures.

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—1 Cor. 15: 3.

"He was cut off out of the land of the living." "He hath poured out His soul unto death."—Isa. 53: 8, 12.

"After threescore and two weeks shall Messiah be cut off, but not for Himself."—Dan. 9: 26.

"The chief priests and our rulers delivered Him to be condemned to death, and have crucified Him."—Luke 24: 20.

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts 2: 23.

That our Saviour was raised from the dead, not by His own power, but by the power of God, His Father, is equally well attested by the Scriptures.

"The working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places."—Eph. 1: 20.

"Whom God hath raised up."—Acts 2: 24.

"This Jesus hath God raised up."—Acts 2: 32.

"The Prince of life, whom God hath raised from the dead; whereof we are witnesses."—Acts 3: 15.

"Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead."—Acts 4: 10.

"But God raised Him from the dead."—Acts 13: 30.

"The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee."—Acts 13: 33-37.

In John 10: 17, 18, the words "take" in the phrases "take it again," and "received" are translations of the same original. "Taketh," in verse 18, is a different word. "Power," in verse 18, is from a word meaning authority, liberty or privilege, but not physical power. It occurs in John 1: 12. It is thus made evident that John 10: 17, 18 in the Authorised Version is seriously mistranslated. J. B. Rotherham's translation reads—

"For this reason the Father loves Me, because I lay down My soul [see Isa. 53: 10], that again I may receive it. No one takes it away from Me, but I lay it down of Myself. Authority have I to lay it down, and authority have I again to receive it: this commandment received I from My Father."

It is clear that nothing in John 10: 17, 18 contradicts the testimony of the Scriptures that our Lord really died for our sins, and that by the power of His Father He was raised from death. His soul, or being, was not left in hades, the death state.

"My Sheep . . . Shall Never Perish"

Our Lord's statements recorded in John 10: 27-29 have been made the basis of the strange teaching that though a believer may fall short of the best things he might have gained by strict faithfulness, it is impossible that he should be ultimately lost.

No doubt the believer in Jesus has passed from death unto life, and is regarded as a new being, as far as the mind is concerned; but it is equally true that Adam, before he sinned, was a living—not a dying—being, and that he had everlasting life, and could have kept on living, had he been obedient to God's requirements. As Adam was placed under a test to determine his loyalty to God, so is every believer in Jesus tested for the same purpose. Adam could have remained obedient; his sin was not compulsory, but voluntary. Similarly, the believer in Jesus is favoured with all the divine assistance required: only he must lay hold of it. There is no necessity for him to be overcome by evil, yet if he does not lay hold of the grace to help in every time of need, he will surely be overcome, and the life which God has given him will be taken from him as certainly as Adam's was taken from him.

The possibility of the believer in Jesus sinning away his life is several times mentioned in the New Testament.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. . . . But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."—Heb. 6: 4-9.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. . . . If any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Heb. 10; 26-39.

It is to be noted that in the last cited passage the Apostle tells of this possibility applying, in certain conditions, to those who were sanctified.

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it."—1 John 5: 16, 17.

The Apostle here distinguishes between the sin unto death and the sins not unto death. He also intimates that the observant Christian may be able to recognise that certain transgressions committed by his brethren

are not unto death, and therefore that it is appropriate for him to pray to God on behalf of those transgressors, as it would not be appropriate for him to offer prayer on behalf of one who had sinned unto death. How necessary it is for all of us to watch and pray, lest we enter into temptation! How necessary it is for all of us to observe the instruction in Matt. 7: 1-5 and Gal. 6: 1, to restore the transgressing brother in the spirit of meekness, remembering ourselves, lest we also be led astray. Let us, where possible, not only draw out the beams from our own eyes, but also see clearly to assist the ignorant and erring into the paths of equity and truth.

Those who claim that a believer once saved can never be lost, regardless of his digressions into sin, seem to overlook the importance of the will, and that the Lord does not interfere with its freedom. God is greater than all, and no one is able to pluck the Sheep out of His hand, or to violently take them away from our Lord Jesus. Yet sheep can stray; in fact, their proneness to wander is used in Scripture as an illustration of a similar disposition in God's people—"All we like sheep have gone astray." "Ye were as sheep going astray." (Isa. 53: 6; 1 Pet. 2: 25.) We must, therefore, recognise that, while no one is able to steal the "sheep" of the Lord from His New Covenant fold, because the faithful Shepherd is watching against all thieves, robbers and wolves, the "sheep" can take themselves away from the shelter of that fold, and from the care of the Shepherd, and that for them so to do repeatedly and wilfully, involves the risk of forfeiting the care of the Good Shepherd, and thus they may be destroyed by the wolves in the wilderness.

"I and My Father Are One"

Few of our Lord's sayings have been more egregiously and persistently misunderstood than this one, and that in the face of Scripture and reason, as well as the ordinary and well understood use of language. It has been thought by some that our Lord desired to proclaim Himself as the Father, yet being at the same time the Son. No effort is required to show the unreasonableness of this idea. Merely to state that the Father is His own son, and that the Son is His own father is quite sufficient demonstration of the unreasonableness of this misunderstanding of our Saviour's words.

The correct view of these words is found by referring to John 17: 11, 21-23, where it is recorded that our Lord prayed for the sheep which God had given Him out of the Law Covenant fold—

"That they may be one, as we are."

Oneness of Mind

The Father and the Son were in perfect accord on every subject, and our Lord's prayer for the disciples

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was that the same oneness of mind might subsist between them as was between the Father and Himself. This, then, is the oneness to which our Saviour referred when He said, "I and my Father are one." This is a oneness of mind, and it can be maintained only by the Lord's sheep following closely the guidance of the Shepherd—letting "this mind be in you which was also in Christ Jesus," and so preserving the unity of the Spirit in the bond of peace. It is not always easy to do this; sometimes an effort is required to subdue ourselves to the mind of Christ, and so the Apostle was inspired to use the word "endeavouring," in Eph. 4: 3. Let us all take from this the appropriate lesson, and all of us "endeavour" in this direction, realising full well that the greater portion of the endeavour must be in the direction of overcoming and subduing one's own self to the mind of Christ.

Oneness of Glory

In our Lord's prayer on behalf of the believers, He mentioned an additional feature of the oneness; viz., a oneness of glory, which is to be enjoyed by the faithful with the Father and Himself—"an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Peter 1: 3-5.) "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them ["Because ye have loved me, and have believed that I came out from God."—John 16: 27], as thou hast loved me."—John 17: 21-23.

Were it not definitely stated in many Scriptures, one could not realise that the privilege of joint heirship with Jesus in "glory, honour and immortality" is extended to Gospel age believers. Yet so it is, and one cannot but accept with gratitude this most marvellous condescension on the part of the Almighty and His beloved Son. When these joint heirs shall have been glorified with Jesus, and the oneness in glory completed, the rest of mankind will receive its blessing; but the Church is to be glorified first.

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." John 17: 21.

"For the earnest expectation of the creation waiteth for the manifestation of the sons of God. . . . Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8: 18-21.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality

[that is, when the sons of God shall have been manifested in their glory], then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15: 54. Compare Isa. 25: 6-9.

"Thou . . . Makest Thyself God"

The Jews also misunderstood and misapplied our Saviour's words, yet not in the same way that they have been misunderstood by many Christians. The Jews did not accuse our Lord of claiming to be Jehovah; their speech, literally, was—"Thou, being a man, makest Thyself a god." Our Lord had already claimed to be God's Son, and it was on the occasion of expressing this claim that the Jews sought to kill Him, because by saying that God was His Father, He made himself similar to God (John 5: 18), the English word "equal" being not the best rendering of the Jewish thought at that time.

Bearing in mind the meaning of the word translated "god" in the New Testament—*theos*, a mighty one—and that when the Supreme Deity or the Almighty One was to be denoted, it was usual for the article to be used in the Greek, one need not go astray to misunderstand the Jews' accusation and our Saviour's reply.

"The Jews answered Him, 'For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself a god.' Jesus answered them, 'Is it not written in your law, I said, Ye are gods?' If he called them gods, unto whom the word of the God came (and the Scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am a Son of the God?'—John 10: 33-36, Revised Version, amended to exhibit the presence or absence of the article before *theos*.

Practical Lessons

The tenth chapter of John's Gospel abounds in practical instruction for God's people. If we recognise Jesus as the door of the sheep, we must not seek to minimise the value of His position in this capacity, as is to-day being done all over Christendom. To describe those who sought entry by some other way, our Lord used language of no uncertain sound—"the same is a thief and a robber." While we are bound to recognise the vast difference between our Lord and ourselves in the matter of forming opinions of others, and are to beware lest we in the least seem to usurp His position or any of His functions which are reserved to Himself, we should, as sheep, be able to recognise those who climb up "some other way," and should, with fear, "flee from him."

The love of the shepherd for the sheep is contrasted with the mercenary spirit of the hireling.

"I am the good Shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and

not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."—John 10: 11-13.

A picture altogether delightful is that of the intimacy of the Shepherd and the sheep.

"To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. I am the good shepherd, and know my sheep and am known of mine."—John 10: 3, 4, 14.

If the sheep are quick to recognise a stranger's voice as such, they should be equally quick to recognise the voice of their Shepherd. Our Shepherd does not speak to us direct, but through His servants, the apostles and prophets. Even these do not now speak to us direct, except by the writings which have come down to us, which contain also some of the sayings of our Lord. But there are under shepherds, some of them faithful, some not. None of these can speak with inherent authority, or even by direct inspiration of the Holy Spirit, as did our Saviour and His apostles, and the prophets of Old Testament times. The sheep have therefore to discern whether these under shepherds speak with the accents of the Chief Shepherd. "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.) By the Scriptures of the Old and New Testaments must each "voice" be tested and proved.

The care of the Good Shepherd for His sheep is manifest, not only in His provision of under shepherds to consort with the flock, and help them (Eph. 4: 11-13; 1 Peter 5: 1-5); His care is manifest also in the overruling providences, which form no small portion of the experiences of all His people. What sheep of the Lord's hand, but can remember and recount to His praise a number of such items in his experience? But in order that the Good Shepherd may thus lead each individual member of the flock, He must know His sheep; and in order that the sheep may follow confidently through all the way the Shepherd leads, they must know Him, and must be able to trust Him implicitly. Have we this knowledge of our Shepherd? Are we rejoicing in His tender care for us as members of His flock? Are we ready to follow Him through everything, trusting Him to bring us home safe, at last, while caring for the necessities of the present? Have we thus cast all our care upon Him, knowing that He careth for us?

Finally, the Lord's people have to recognise that the Good Shepherd has been sent by God, the Father.

While meditating upon the love of the Saviour, in laying down His life for the sheep, it is also to be borne in mind that He said—"This commandment have I received of my Father." (John 10: 18.) Many have been misled by the one-sided thought that the sacrifice of Jesus, finished on Calvary, for the full satisfaction of divine Justice, was a display of the vindictiveness of God. Without doubt the severity of God was there manifest, but equally so was His goodness; for it was His love for the world that sent the Son to be the one, only sacrifice for the sins of all, "that He might sanctify the people with His own blood." It was not divine vindictiveness that caused the death of the Redeemer; rather, it was the loving plan of the gracious God, Who desires to be generous, but who realises that He must first be just. To the inviolability of divine Justice is due the stability of the universe, the reliability of God's Word, and our confidence in His precious promises. Thanks be to God for sanctifying His Son, and for sending Him into the world to die for us!

"This Commandment have I received of My Father."

"God so loved the World,

That He gave His only begotten Son."

The Good Shepherd

Good Shepherd, lead me in the way Thou knowest best,
For Thou hast borne the burden of the day;
Thou knowest where the tender grass is sweet,
Thou knowest where in shade the treetops meet,
And every secret, cool and safe retreat;
O lead me where unfailing waters play,
And at Thy feet contented let me rest.

Chorus—

Good Shepherd, lead me! Kind Shepherd, feed me!
O call me by the name Thou lovest best!
Nor let a stranger lure me to danger,
But at Thy feet in safety let me rest.

Kind Steward, feed me on the bread Thou knowest well,
For Thou hast hungered, and been satisfied;
Thou knowest when strong meat mine arm should nerve,
Thou knowest when afflictions I deserve,
And all my needs abundantly to serve;
O tempt me with the fruits in Canaan spied,
And near Thy storehouse ever let me dwell.


Dear Master, call me by the name Thou gavest me,
For daily is my sonship Thy delight;
Thou know'st the love the voice of love inspires,
Thou know'st its pow'r to kindle holy fires,
And draw the soul till it to Thine aspires,
O teach me how to read Thy will aright,
And in Thy love abide eternally.

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"To the Jew First"

HEN in the Kingdom age, the mercies and blessings of the New Covenant shall be more widely offered than they are now, though the people to whom they will then be offered will not have the privilege of attaining to Immortality, but only to everlasting life as human beings, the work will again be carried on in a manner similar to that employed in the Gospel age; viz., by uniting Gentile believers to Israel. So it is written—

"Thus saith the Lord of Hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you; for we have heard that God is with you.'—Zech. 8: 20-23.

And again—

"Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused My people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, the Lord liveth; as they taught My people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord."—Jer. 12: 14-17.

Thus will the New Covenant blessings ultimately be extended to all who unite themselves with Israel; whether with the "remnant" in this age, to receive life abundantly—Immortality—and joint heirship with Jesus, or with the larger portion of the nation in the less arduous circumstances of the next age, to receive the earthly blessings with everlasting life as human beings.

New Covenant Blessings Defined

What these blessings are, and what they are not, should be carefully noted and clearly understood by the student of God's Word. The New Covenant is not for the High Calling exclusively; it is not for Restitution exclusively; in fact, neither of these words occurs in any statement of the New Covenant. The New Covenant is God's instrument by which He can grant forgiveness of sins to those under it, and can be merci-

ful to their unrighteousness. By the New Covenant processes the law of God is put into the minds, and is written upon the hearts of its beneficiaries. In short, the New Covenant is God's way of clearing away the condemnation of the past, granting mercy for the present, and establishing a character of righteousness for the future. From the Apostle's explanations in Heb. 9: 15; 7: 22; 8: 6, we have seen that Jesus is the Mediator of the New Covenant for the accomplishment of these three things.

(1) "For this cause"—"for the redemption of the transgressions that were under the first testament." He is also Mediator for others, for all whom He ransomed, if they will come to God by Him.—Heb. 9: 15; 1 Tim. 2: 4-6.

(2) "For this cause"—that He might ever live "to make intercession" for all that come unto God by Him, and might be a more effective pleader than the Aaronic high priest could be.—Heb. 8: 6; 7: 22, 25.

(3) "For this cause"—"that they which are called might receive the promise of eternal inheritance."—Heb. 9: 15.

The New Covenant, having no exclusive application to either the High Calling or Restitution class, can benefit both, and can be, as it is designed to be, the means by which all that is expressed and implied in the divine promise given in Eden, and later to Abraham, shall be gloriously accomplished. That this is the function of the New Covenant is made clear by the Scriptural application of its several clauses to both classes, the application to the High Calling class being quite as explicit as that to the Restitution class, as shown in the selections below presented.

New Covenant in Present and Future

"I will put my laws into their mind, and write them in their hearts."—Heb. 8: 10.

GOSPEL AGE.

"Forasmuch as ye [saints] are manifestly declared to be the epistle of Christ ministered by us [Apostles], written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3: 3, 9, 18.

KINGDOM AGE.

"So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not, 'These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour; and have no false oath; for all these are things that I hate, saith the Lord.'—Zech. 8: 15-17.

"I will be to them a God, and they shall be to Me a people."—Heb. 8: 10.

GOSPEL AGE.

"Ye [saints] are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6: 16-18.

"They shall not teach every man his neighbour and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest."—Heb. 8: 11.

GOSPEL AGE.

"Now therefore ye [saints] are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."—Eph. 2: 19.

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." "I have declared unto them [disciples] Thy name, and will declare it."—John 17: 3, 26.

"I write unto you, little children, because ye have known the Father."—1 John 2: 13.

[It is to be noted that the words "they" and "all" in Heb. 8: 11 do not refer to the world in general, but are limited to the beneficiaries of the New Covenant. "They"—"all" of them—do and shall know God with

KINGDOM AGE.

"And I will bring them and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness."—Zech. 8: 8.

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."—Rev. 21: 3.

KINGDOM AGE.

"If they [the 'evil neighbours'] will diligently learn the ways of My people, to swear by My name, Jehovah liveth,"—Jer. 12: 16.

"It shall be said in that day, . . . This is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation,"—Isa. 25: 9.

"That the world may believe that Thou hast sent me,"

"That the world may know that Thou hast sent me,"—John 17: 21, 23.

the knowledge that means eternal life. The knowledge and enlightenment mentioned in John 1: 9, and 1 Tim. 2: 4, are not the same as the knowledge of God granted to New Covenant people now and in the future age. All the members of the fallen race must know about God and the Mediator (John 1: 9; 1 Tim. 2: 4-7) before they can know God, as their God and Father, and themselves as His children.]

All the above items of the New Covenant blessings can be accomplished because—

"I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8: 12.

GOSPEL AGE.

"Whereof the Holy Ghost also is a witness to us; . . . their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having, therefore, brethren, boldness, . . . let us draw near."—Heb. 10: 15-22.

"Forgiving one another, even as God for Christ's sake hath forgiven you,"—Eph. 4: 32.

The several clauses of the New Covenant are not all separately cited in Scriptures referring to the Kingdom age; the citations applying to the Gospel age are more numerous and more explicit than those referring to the future. Nevertheless, since the Kingdom age is to be a time of opportunity to receive divine favour purchased by the sacrifice of our dear Redeemer, we may feel quite sure that the New Covenant in all of its details will apply then as it has applied to the Gospel age.

KINGDOM AGE.

"Behold I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling places."—Jer. 30: 18.

"The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob."—Isa. 14: 1.

"The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8: 21.



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THE CRY OF THE WORLD.

"India is in the throes of a mighty movement, which tells of widespread unrest and dissatisfaction with her ancient beliefs. China has been aroused from her age-long slumber. Exclusiveness and prejudice are dying down, and a free entrance for the Gospel is assured in the not distant future. Japan has taken her place among the civilised world-powers, and waits for that Gospel which alone can save her from agnosticism and Atheism. Islam with her unreasoning dogmatism and never-dying hostility to the Christian faith, is preparing for a life or death struggle with Christianity. The next half-century will determine whether the Crescent or the Cross is to dominate Central Africa. Heathenism is weary of her age-long fetters, and is yearning with an indescribable longing for that freedom which only the Gospel of Christ can give.

"And so it comes to pass that to-day a call comes to us from India, China, Japan, and all the heathen and Mohammedan nations of the world, for help. Thus it is that to-day we are face to face with a crisis, not only in the history of the Church, but of the world. The eternal welfare of the countless multitudes of souls as yet outside the fold is, humanly speaking, bound up in the answer which Christian men and women give to the cry, urgent in its pleading, passionate pathos, 'Come over and help us.'

THE SAVIOUR'S CLAIMS.

"Now, the purpose of this paper is to set forth the Saviour's claims upon Christian men and women with respect to this call which comes to us to-day. His great Heart of Love is touched with compassion. He has pity upon the multitude. But in order that their great need may be met He needs you and me to do His work, to deliver His message, to be the channels of His grace. And He has a right to our service, a claim upon us, upon every soul of man. He claims the whole being of man, those powers with which He has endowed him, faculties of mind, body and soul. His claim is absolute and all inclusive. He never will, He never can, surrender one iota of that which, whether we acknowledge it or not, belongs to Him. His claim is a three-fold one, based upon Creation, Preservation, and Redemption.

BY RIGHT OF CREATION.

"First, then, we belong to Him by right of Creation. 'Be sure,' says the Psalmist, 'that the Lord He is God, it is He that hath made us, and not we ourselves. We are His people and the sheep of His pasture.' Every faculty of mind, body and soul, that which thinks, feels, loves and dislikes, that which lives and moves and has its being within us, all began with God as Author, and therefore, all belongs to Him as its rightful Lord.

BY RIGHT OF PRESERVATION.

"Then again, Christ has a claim upon us in virtue of His preserving love and care. He is before all things, and by Him all things consist. Should He withhold for an instant His providential care, how soon, amid the changes and chances of this mortal life, would our utter helplessness appear. Every sense would fail, our physical nature would fall into ruin, reason would stagger, all would become a blank.

BY RIGHT OF REDEMPTION.

"But above all, Christ claims us as His own because He has redeemed us. We are not our own. We have been bought with a price, not with silver and gold, but with His own most precious blood. We belong, therefore, to Him who has pur-

chased us. He asks for nothing less than all we are, and all we have, to be used for His glory in the fulfilment of His purpose concerning this world. He pleads by the most solemn and sacred considerations, even His own death and passion—By my agony and bloody sweat, by the blood which I shed, by the life which I lived, by the death which I died, I beseech you to present yourself to Me a living sacrifice.

"These powers with which He has endowed us; that brain so marvellous in its organising faculties; that influence; that loving sympathy; that tender pity; that physical energy; that faculty for logical statement and argument; that keen insight; that gracious gentleness; that culture and refinement—all these graces, intellectual, physical and spiritual, He claims as His own, to be used now in happy service for the winning of His Kingdom in India, in China, in Africa, and hereafter throughout the endless ages of eternity in the doing of His will.

"What is your answer to this claim? There is but one that can be given. You acknowledge its force and you yield to His pleadings. You present yourself to Him a living sacrifice. It is your reasonable service. From the very depths of your heart there goes forth the cry, 'Lord, what wilt Thou have me to do?'

"Is not the answer to your question to be found in the Appeal which comes in the presentation of the facts concerning the Day of Opportunity and the claim of the world that knows not God?

THE CLAIMS OF INDIA.

"Think of the claims of India: its vast needs—its great soul-hunger—its restless yearnings—the cry of its women, the helplessness of its girl-children—think of all this. Study India's condition as a field for service, and then consider whether your personal qualifications may not find there that scope which will bring much glory to that Saviour whose claim upon your life you thankfully acknowledge.

THE CLAIMS OF CHINA.

"Think of the claims of China: its multitude of souls living and dying in all the hopelessness of Buddhism and Confucianism. Think of the vastness of its need and the wonderful possibilities for the cause of Christ of such an Empire if won for Him, or its awful weight of deadening influence if left to its hopeless pessimism.

THE CLAIMS OF AFRICA.

"Lastly, think of the claims of Africa its Mohammedan peoples and its pagan tribes. The whole of the Dark Continent lies open to the Gospel of Christ. Humanly speaking, it depends upon the Church of Christ and her action now whether Central Africa is to be Christian or Mohammedan. And what is true of Central Africa is more or less true of all the world that knows not God.

"This is the Day of Opportunity. If it pass by without our entering in, will it ever, so far as we are concerned, come again? We do not know—we cannot tell. Shall we not then seize the opportunity, and yield an instant and implicit obedience to His last Command: 'Go ye into all the world and preach the Gospel to every creature.'

THE COST OF RESPONSE.

"Obedience may mean for us the surrender of much that our hearts cling to—the giving up of many of the lawful ambitions of life—the dispelling of many a day-dream—the casting down of many an airy castle—the endurance of hardships—the suffering of pain and peril, distress, and anguish of mind and soul. But what of that? When we make up our minds to be wholly for the Lord—to follow Him fully to obey Him implicitly—the Holy Ghost will come down upon us in such power that we shall not dare to call these things 'sacrifice.'

"We may, like the disciples in days of old, be in ignorance of a veiled and shadowed future, but if like them in the company of Jesus we may fearlessly leave our treasures behind us, making but one consistent prayer: 'If Thy presence go not with us, carry us not up hence.' Thus following Him, we shall at last be sharers with Him in His Glorious Crown and reap the blessing which He promised to His Apostolic band and to all who inherit a disciple spirit."

If you regard the foregoing as opportunities to serve the Lord, remember that the King's Business requires Haste.

Our day is indeed a day of marvellous opportunities for the spread of the Gospel message. Times of peace and security have always been favourable to propaganda of all kinds, and particularly the propagation of the Gospel of peace and goodwill. As the days of the Apostles were particularly favourable to the spread of Christianity among the Gentiles, so, as stated in this pamphlet, are conditions in the world to-day particularly favourable to evangelisation. Mohammedanism and (to a less extent) Roman Catholicism have been more ready to grasp the situation and to put forth the necessary effort than has Protestant Christianity. The tendency to sit down at ease, indifferent to the cry of the heathen, whether in foreign lands or in the next street, is strong in us all. It is human nature to be selfish and self-centred. But the exhortations of our Lord and the Apostles to self-sacrifice are as potent to-day as when first uttered—

"There are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the Kingdom of Heaven's sake." Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive," etc. "Brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it"—or (R.V.) as not using it to the full."—Matt. 19: 12, 29; 1 Cor. 7: 29-31.

Undoubtedly our day of opportunity for activity in God's service is to-day. Our activities may be limited to our own neighbourhood, or our own country, but they must be gone on with now, or the opportunity will pass, and we shall have been idlers when we might have been workers. While aware that the Lord is going to do great things when the Kingdom of God is set up in the earth, we must not allow that knowledge to hinder us from seizing and using every opportunity to witness to the truth, and to encourage and assist others to do so who may be more free for public service. Neither must we allow considerations of our own feebleness or lack of influence to hinder us from activity. We may fully realise that the Lord does not need us in the sense that without our puny efforts his work would not be accomplished, and that were we incapacitated others would fill our places. Nevertheless, if there is a work to do, and we are free to do it, we may take it that the Lord wishes us to do it, and that His blessing will attend our efforts.

One of the sad things in the pamphlets is that the present and the immediate future are emphasised, while there is no word of hope concerning the past or the farther future. A vastly larger number of souls

has perished in India, China and the other heathen countries—not to mention those now nominally Christian—than now lives there. Is there no word of comfort concerning these?

Not a Christian lives, who has the least interest in the salvation of souls, but has thought of the billions who have died without the knowledge of the only Saving Name, and that through no fault of theirs, but because the good tidings were not brought to them. Conceived in sin, shapen in iniquity, born to poverty, dragged up through the social mire, adding to its heritage of evil tendency, bequeathing all this to posterity, and at last dying without God and without hope—such has been the tale of generation after generation of heathen, including the ancestors of some of us, in the not very remote past.

Each of the souls that thus perished was as valuable as any of those now living; and while they are certainly now out of reach of human effort, they are by no means out of the range of human interest. One naturally inquires, If God is interested in the salvation of the present generation of the heathen, was He not equally interested in the salvation of the past generations? If so, could not He have done for those in the past quite as much as He is doing for these of the present? If He did not exert Himself on behalf of past perished generations as much as He is doing on behalf of the present one, is there partiality in His dealings with respect to Salvation from sin and its penalty?

The Position and Prospects of those who died unenlightened

What is the precise position of the unfortunates of the past, who died without the knowledge of the only Saviour, and what are their prospects? Quite apart from its deep interest as a speculative question, and the still deeper personal interest that some are sure to have in it, this question well deserves the most careful consideration from the standpoint of God's Word, by those who are interested in the activities of the C.M.A. and kindred societies, for a satisfactory answer to it might conceivably be to them what the words of Aquila and Priscilla were to Apollos, that mighty orator and confuter of the Jews.

Only three answers to this question are possible:—

(1) The destiny of the deceased unenlightened heathen is fixed; they are forever lost.

(2) The destiny of the deceased unenlightened heathen is fixed; they are forever saved.

(3) The destiny of the deceased unenlightened heathen is not fixed; they are to be dealt with in the future, and their destiny will then be decided.

The Unenlightened Dead Not Forever Lost

From the first answer, if "lost" be taken to mean torment unceasing throughout eternity, the mind revolts. Some have said, If that be the manner of the Christian's God, I will have none of Him. Even if "lost" be taken to mean total destruction, the heart sickens at the thought of so many billions being destroyed to the few saved; and one inquires, Did not Jesus give Himself a ransom for all? Did not He by the grace of God taste death for every man? Will the salvation of so few of them and the destruction of so many be to Him satisfaction for the "travail of His soul?" Again, if these heathen died unenlightened, who is responsible for that, and for the attendant consequences? Who is responsible for those that died unenlightened, while the disciples, by divine command, tarried ten days at the prayer meeting in the upper room in Jerusalem, until endued with heavenly power? Who is responsible for those who died enlightened before Jesus died as a manifestation of divine Love? Who is responsible for those who died unenlightened in Asia Minor, when the Apostle, who would have gone there, was sent instead to Macedonia? Or, if Paul had been allowed to visit Asia, who would have been responsible for the unenlightened who in the meantime would have died in Macedonia? These points require serious consideration on the part of those who would give the first answer to the question. But we confidently affirm that this answer is as unscriptural as it is unreasonable and unloving. There is no support for it in the Word.

The Unenlightened Dead Not Forever Saved

The second answer is apparently more reasonable and more loving than the first; in reality it is little, if any, better, and it is equally with the first answer destitute of Scripture evidence in its favour. An objection to this answer is that it implies two ways of salvation—by faith and without faith. Those who have believed God, and have had their faith accounted to them for righteousness, either in anticipation of or since the death of the world's Redeemer, have invariably had to suffer for their faith; this has been the rule from the day of Abel until now. They have been severely tested, in order that they might be established in righteousness, and so might be prepared for everlasting life, having been cleansed from sin by the blood of the Lamb. But those who have died unenlightened, and of necessity unbelieving, in the hopeless despair of godliness, and in a state of enmity toward Him by reason of their wicked works, are they forever saved, without faith? If they are, there is certainly partiality on God's part.

A further objection to the second answer is that it must of necessity kill all interest in activity on behalf of the spread of the Gospel of God's grace. For, if the deceased unenlightened heathen can be saved in their darkness and because of it, why should the eternal interests of even one soul be jeopardised by preaching about God, which preaching is rejected by nearly all who hear it? If God loved all, so that He sent His Son to die for all, He must be interested in the salvation of one as much as of another. Would it not have been most unwise on His part to command, by His Son, that the Gospel be preached in all nations, when absolutely every soul could have been saved, without the loss of one, had they but been left in their original darkness? A plain, matter-of-fact person can see this at once.

If the second answer were true, every one who knows anything about God and Christ should securely lock his lips, lest by letting out his information to an unenlightened one, he be the means of that soul being forever lost. Indeed, every enlightened one, if this answer were true, should wish that he could have remained in the unenlightened state, in which his soul's salvation was assured.

The Unenlightened Dead to be Enlightened

The third answer to the question is, we believe, both Scriptural and reasonable. Those who have died unenlightened have not yet experienced all that Christ's death secured for them. The Bible is very plain and straightforward in asserting that faith in Jesus is necessary to salvation. That most familiar portion—John 3: 16—is evidence on this point. But if one have not heard, it is manifest that he cannot possibly have believed or disbelieved. The Lord, however, promises that all shall hear; after knowledge, faith can be exercised, and those who believe and obey shall live. This is the divine arrangement.—John 1: 9; 1 Tim. 2: 4.

Since the deceased cannot learn anything while dead (Ecc. 9: 4-6, 10), the voice of God's Son will call them out of their graves, and under the benevolent but strict reign of the Kingdom of God on earth, the necessary information will be imparted to them. Freed from the outward deceptions and worldly influences which now hinder the work of grace, those enlightened in the future age will be in a much better position both to receive the knowledge and to act on it than they have been in the present or past. Obedience will then be demanded from all, and non-compliance will meet with the just penalty—death, the Second Death.—Rev. 21: 3, 4; 22: 14, 15.

God's Ways Equal

But some one will ask, If the way of salvation is to be made easier in the future age than it is now, is there not partiality in God's arrangements? And would not this knowledge tend to diminish missionary zeal even in behalf of the spread of so good a gospel as is contained in the third answer?

No! to both. The fact that our Lord commanded His people to carry the good tidings into every nation during this age, while at the same time His Word assures us that the present age is not to witness the completion of His dealings with men, looking to their salvation, shows that there is a reason for activity in disseminating the truth in the present age.

The purpose of preaching the truth to the nations generally (not to every individual in them) during the age between our Saviour's first and second advents is twofold—(1) As a "witness to all nations," and for a testimony against the evil of their ways, for now, since the Gospel first went to the Gentiles, God commands all men everywhere to repent (Matt. 24: 14; Acts 17: 24-31), and (2) to gather out from among the nations a people for God's name, to become joint heirs with Christ, after they shall have believed in Him, and shall have demonstrated their faithfulness by taking up their cross daily and denying themselves, and following Him. This is the opportunity to gain glory, honour and immortality, by those who through patient continuance in well doing seek for eternal life.—John 16: 8; Matt. 24: 14; Acts 15: 14; Rom. 2: 7.

The salvation to be offered in the Kingdom age will not be glory, honour and immortality, but will be everlasting life on the earth, as perfect human beings. Inasmuch as the privilege of joint heirship with Jesus is immensely superior to that which will be attainable in the next age, it is to be expected that the way to it should be correspondingly more difficult. The present "way" is the "narrow way" that leads to life; few find it. The future "way" will be the highway of holiness, made so plain that the wayfarer, though ignorant, need not err therein.—Matt. 7: 14; Isa. 35: 8-10.

Activity in disseminating the truth with a view to co-operation in God's two-fold purpose for the Gospel age requires devotion to Him, obedience to His commands, and willingness to suffer persecution from an intolerant world and worldly Christendom. It is a demonstration as well of one's love for the brethren, in that one lays down his life from day to day endeavouring to edify and build up in the faith the brethren already believers in the finished work of Jesus on Calvary, and seeking out the prospective brethren. Whoever engages in this warfare will be as little as possible entangled with the

affairs of this life, but will seek to free himself as much as may be from every hindrance.—2 Tim. 2: 2, 3, 4.

Thus does the third answer not only exhibit in a reasonable light the love of God for the whole world; it also shows forth the demand for missionary zeal of the most fervent and self-denying sort; inspiring to the giving up of all, not because one believes that any will be eternally lost for the want of one's self-denial, but on account of zeal for God's truth and love for the brethren, and desire that they might share the blessings of the high calling. This was the manner of our Lord's love, and we are to love one another as He loved us. Dearly beloved, what is your attitude?

[For further elucidation of this third answer, the reader is referred to "Bible Talks," chapters 3, 4, 5, 6, 10.]

What the Pamphlets Say

The "Day of Opportunity" pamphlets contain many striking passages, some of which are reproduced below.

"India will fall down and worship Christ when she sees Him."

Yes, thank God! "when she sees Him;" and she will "see" Him when the Kingdom age manifests His glory to the groaning creation.—Isa. 25: 6-9.

"Meekness, gentleness, patience; these she understands and she reveres; and these are the Christian graces. To call out these in the parent church will be the first of India's services to us. Therefore the church's emissaries must no longer be lords over God's heritage, but the servants and helpers of the Indian church."

The church "must send forth thinkers and theologians who shall study India's heart and India's learning, and so be enabled to interpret and re-state the Church's faith for the understanding and acceptance of India's 300 millions."

There has been much talk of late years about "re-stating" this and "re-translating" that. The Athanasian creed has been the centre of much of this agitation; but no amount of conscientious "re-translating" could essentially alter that statement of Christendom's belief. This being so, it follows that if the Athanasian creed is not right to-day, it was not true when formulated, over 1500 years ago, and that Christendom has been wrong all this time on what is laid down as its very foundation, and the things which are necessary to be believed in order to salvation. What India needs is not a re-statement of the Church's faith, for her understanding and acceptance in the light or darkness of her own heart and learning, but a real statement of the Bible teaching, that "there is one God, and one Mediator between God and men, the Man Christ Jesus, Who gave Himself a ransom for all—a testimony in its own season," whereof Paul was an appointed and zealous preacher to the learned heathen of his day. This message, with all that it implies of repentance from sin, is what India needs, and this is what should be carried to India, regardless of her own "wisdom."

Thank God, those who do not hear the true message in this age will hear it in the Kingdom age, not only the present generation, but as well all those of her past—because it is an essential feature of the divine programme that all men shall be brought to a knowledge—literally, accurate or full knowledge—of this grand truth.—1 Tim. 2: 4-7.

"Throughout Africa to-day the cry is for teachers, and for Christian teachers. If there be no adequate response to this appeal, if this urgent need be not met, vast tribes, now Pagan, but ready to welcome the Christian, will become Mohammedan, and the 'Day of Opportunity' will have passed."

"If Islam reaches the low-caste tribes of Hinduism before Christianity, their conversion to the Lord Jesus Christ will be indefinitely postponed." "Even now almost irreparable damage has been done by neglect." "For where Islam once takes hold it keeps hold." "The next half century will determine whether the Crescent or the Cross is to dominate Central Africa." "But in order that their great need may be met, He needs you and me to do His work, to deliver His message, to be the channels of His grace."

It is indeed a sad commentary on the coldness and indifference of nominal Christianity that Mohammedanism has been allowed to gain undisputed sway over vast millions of susceptible heathen, while the activities and means of thousands of clever and well-to-do church members have been spent in building luxurious churches for themselves, in pleasant social intercourse and worldly amusements, and in gratifying their own worldly ambitions. It is no wonder that the more spiritually-minded among them have revolted, and now seek to work a reformation. We could wish, however, that they were carrying the real Gospel message, and that it were not carried, as the Bishop of Uganda states, "in ignorance of a veiled and shadowed future," but in full knowledge of the lengths and breadths and heights and depths of God's gracious provision in Christ, both for the few saved in this age and for the many to be saved under the reign of our blessed Lord in His Kingdom.

God has been preparing His instruments for the grand testimony that is to be given to all men, living and dead, and that is why the preaching of the truth has not been universal during the Gospel age. After the "marriage of the Lamb," "the Spirit and the bride [glorified joint heirs with Jesus] will say come;" and whereas the message in this age has been doing a restricted work of witnessing and of "taking out a people," it will then be the privilege of the Church in glory to take in the people, extending the message to all. "Whosoever will, let him come."—Rev. 22: 17.

Having adversely criticised some of the utterances of these pamphlets, it is a duty, as well as a pleasure, to refer to some of the

Good Things

Writing on "The Saviour's Claims" and "The Cost of Response," Bishop Tucker, of Uganda, says:—

"Above all, Christ claims us as His own because He has redeemed us. We are not our own. We have been bought with a price, not with silver and gold, but with His own most precious blood. We belong, therefore, to Him who has purchased us. He asks for nothing less than all we are, and all we have, to be used for His glory. . . . He pleads by the most solemn and sacred considerations, even His own death and passion—By My agony and bloody sweat, by the blood which I shed, by the life which I lived, by the death which I died, I beseech you to present yourself to Me a living sacrifice."

"Obedience may mean for us the surrender of much that our hearts cling to—the giving up of many of the lawful ambitions of life—the dispelling of many a day-dream—the casting down of many an airy castle—the endurance of hardships—the suffering of pain and peril, distress and anguish of mind and soul. But what of that? When we make up our minds to be wholly for the Lord—to follow Him fully—to obey Him implicitly—the Holy Ghost will come down upon us in such power that we shall not dare to call these things 'sacrifice.'"

Applying these sentiments to ourselves, who humbly claim to have been favoured with an insight into the divine purpose that gives us a clearer vision than even his Lordship possesses of things that are and that are shortly to be, in their relations to God's purpose for our race, what shall we say? What shall we do? Shall we, so highly favoured, be less zealous missionaries of the truth than those who see less clearly than ourselves?

Have we an appreciation of the mercies of God? Have we? The measure of our appreciation of His mercy and truth will be indicated by the extent of our "living sacrifice."

Surely, "we belong to Him who has purchased us." Certainly He requires of us "nothing less than all we are, and all we have, to be used for His glory." Does not the Apostle so express it?

Can we be so filled with zeal for God's house as to be eaten up by it, as was our Saviour? He it is we are to follow.

Are we ready to be so moved by zeal for God and love for the brethren that we shall seem to our worldly-wise and prudent friends to be beside ourselves? The Apostle was so, and we are to follow him as he followed Christ. Hear him:—

"For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.—2 Cor. 5: 13-15.

If we be correct in understanding that we are now in the "Harvest," the end of the age (Matt. 13: 39), this fact is itself an incentive to extra energy and sacrifice for the sake of Him who died for us, because "the time is short." "Harvest" means much work and little time to do it in. Harvest hands usually get extra "pay," too. (John 4: 36.) There is much to be done;

A RANSOM FOR ALL—SHADOWS OF CAVALRY—SALVATION AND THE COVENANTS.

The three subjects in one booklet. 80 pp., paper covers. 6d. (12 cents.) per copy; 3/- (75 cents.) per doz., post paid. Excellent to start inquirers.

the vast extent of Christendom is our field, and lo, it is white! The truth with which we have been favoured is our sickle, and the grace of God shall supply our strength.

Brethren, is the task too great for us, a feeble folk? Yes.

Is it too great for God?

No.

Can God, Who raised up Jesus from the dead, work in and through you by that same mighty power?

Yes!—Eph. 1: 19, 20.

Can His Spirit, dwelling in you, energise your mortal body, presented a living sacrifice?

Yes!—Rom. 8: 11.

Then, dearly Beloved—and this brings us to one of the finest sentiments expressed in the "Day of Opportunity" pamphlets—

"Do not pray for Tasks
Equal to your Powers;
Pray for Powers
Equal to your Tasks."

THE CHEERFUL GIVERS

"The God of Heaven, He will prosper us; therefore will His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

Voluntary Donations, as under, have been received since our last issue, for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator

and Intercessor under the terms of the New Covenant. As the expense of producing and posting the "Advocate" is not met by the subscriptions received, we are obliged to use these donations for its assistance. It is hoped that this necessity will not long continue.

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In the July issue, a mark was set up for the "Cheerful Givers." This was £1500, being one-tenth the salary of the Anglican Primate of England. Will it be attained within twelve months? Distance yet to go, £1393 19s. 3d. = \$6774.66

From Far and Near

Dear Brother,—I have read a good part of "Bible Talks," and find it a book containing much precious Bible Truth, and very instructive to the honest searcher after truth. I am sorry I cannot, on account of weak eyes, read more of your writings.

Last Sunday, in the Baptist chapel, I gave an address that excited a deal of interest, on "Christ the Royal Heir of all things."

Christ the Son of Abraham,
Christ the Son of David,
Christ the Son of Man,
Christ the Son of God.

I got some good thoughts from "N.C.A." for May—especially on God's covenant with Abraham. Please send me your paper regularly.

Yours sincerely,
Victoria.

Dear Brother,—Your letter of a week or more ago was received and welcomed; also the "Hint," which is

ideal. Yesterday, having a little time to spare, I went out, and sold five copies of "Bible Talks" out of hand. They go off splendidly, and I trust some poor soul may be helped. The Lord send His blessing! I trust a good opportunity may yet come my way of doing a good sized district systematically and thoroughly, as I believe I should have fair success at colporteuring, and I like it. The news of the colporteurs doing well is gratifying.

The August N.C.A. is received. I can but feebly express my admiration of all the matter thereof. It is pleasing to read the letters from America, Canada, etc. Others, evidently, have been thinking over recent events. Please send me two copies regularly—one for keeping in good order.

Am glad to say that my experiences of late have shown more and more of the reality of our Father's love through our Redeemer and Mediator, and some Scriptures have been unfolded and "experimentally"

proved. They have enabled me to appreciate better what our Lord and all His followers during the Gospel age must have endured. May all be enabled to keep steadily on, not turning this way or that, until the "arduous task be done." Go on, dear Brother! the truth shines gloriously beside error.

Yours in service,

—, Victoria.

Dear Brother,—Greetings! I have no additional subscribers for N.C.A. at this writing, but am looking for more. Some have denounced you and your paper bag and baggage (excuse the metaphor). But if you have enemies, you have also made friends, and "good wans" too, as Mr. Dooley would say. I am not discouraged, and I hope you are not. The flag is right up at the top, and if only we can keep the "old man" under, the Lord will bless the work. But the finance! If I were you, I should not be backward in letting us know through the "Advocate" our privilege in subscribing towards the Lord's work. Enclosed is half a guinea, and hope to send more later on, and larger ones.

"Buried with Christ, and raised with Him too,
What is there left for me to do?
Simply to cease from struggle and strife,
Just simply walk in "newness of life."

Glory be to God! Love to all.

Yours in our glorious hope,

—, England.

Dear Brother and Sister,—Greetings to you, and may the love and peace of Him who maketh rich and

addeth no sorrow thereto be yours continually. I have just read the April N.C.A. for the second time, and I feel constrained to write and tell you how much I have enjoyed it, and am looking forward to the next issue. It certainly was very refreshing and helpful, and I pray our heavenly Father that He will keep you both in His love, and continue to give you both His Spirit of understanding, that we may receive by His will from you more light and knowledge. I desire to be kept meek and humble, and that the Lord will help me to keep my heart in that attitude of waiting upon Him, and childlike and teachable condition. For some time past I have been considered to be off the lines of truth; but bless the dear Lord, He knows them that are His, and I cannot tell you what great cause I have to praise His holy Name. I have felt somewhat keenly the attitude toward me adopted by some; but I have tried to "count it all joy," and prayed that it might work out in me the peaceable fruits of righteousness, to the glory of God and our dear Lord and Redeemer. He is dealing lovingly and bountifully with me, and whatever trials are in the future for me, I am sure of this one thing, that the Lord is my portion; and that the trials shall be for my good if I am rightly exercised thereby. I am taking two copies of the April N.C.A. to two sisters, having gotten their ear to listen a little. May the eyes of their understanding be opened!

With our united love to yourselves, and to all the brethren and sisters, whom having not seen yet I love, I remain,

Yours in the one Faith and one Hope,

—, England.

— The —
New Covenant Advocate
— and —

Kingdom Herald

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E. C. HENNINGES, Editor.

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"The Doctrine of Baptisms"

MANY and great and fierce—leading often to bitterness of feeling and sometimes to persecution and bloodshed—have been the controversies raging round the subject of Baptisms, one of the first principles of the doctrine of Christ. Some of the questions raised in these bitter controversies have been—What is Baptism? Is it an outward ceremony or an inward experience, or both? What is the proper method of performing the rite? Who are eligible as candidates for Baptism? Is it a privilege or an obligation? What good effect follows the performance of the ceremony of Baptism? What evil result attends the neglect to perform the ceremony of Baptism?

The divergence of view on these questions has been astonishingly wide, ranging from the teaching of regeneration by the ceremony of Baptism, and of unbaptised infants writhing in torment, through the gamut to the total denial of obligation to observe Baptism as a rite. The variations of practice have been correspondingly great, ranging from the Baptism of unborn infants and Baptism of no infant, to Baptism of no one at all.

Surely, not all of these widely differing beliefs and practices can be right! Some are certain to be wrong. How can we acquire the knowledge of the divine will on this subject? In no other way than by giving attention to the divine word, and this we all, as workmen that do not wish to be ashamed, must try to do, asking grace for guidance and help in every time of need. Our belief is that some of the confusion on this subject has arisen from lack of attention to the letter "s" at the end of the word "Baptisms," in Heb. 6:2. This letter gives the effect of plurality, showing that there is more than one Baptism included in the fundamental doctrines of Christ. It shall, therefore, be our purpose to inquire for these Baptisms, and to seek to rightly divide the Word on this fundamental—therefore important—subject.

Definitions of Baptize and Baptism

The English word "baptize" throughout the New Testament is transferred (not translated) from the

Greek language. It is derived from the primitive verb "bapto," which is defined in Strong's Exhaustive Concordance as meaning "to whelm; i.e., cover wholly with a fluid." The transitive verb "whelm" is defined by the Standard Dictionary as meaning "to cover with water or other fluid; to submerge."

The primitive verb, "bapto," occurs three times in the New Testament (Luke 16:24; John 13:26; Rev. 19:13); it is translated "dip" or "dipped" in each case in the Authorised Version.

The verb "baptizo," derived from "bapto," occurs many times in the New Testament. It is twice rendered "wash" (Mark 7:4; Luke 11:38), and all other times it is merely transferred, with no attempt at translation in the Authorised Version, which uses the word "baptize."

The nouns "baptisma" and "baptismos" occur frequently in the New Testament. In Mark 7:4, 8, and Heb. 9:10, "baptismos" is rendered "washing;" other times it and "baptisma" are transferred, without translation, the Authorised Version using the word "baptism."

"Baptistes" also occurs in the New Testament; it is transferred without translation, and becomes the English word "Baptist," being the title of John, the forerunner of Jesus.

From the above it is easy to see that nothing short of complete covering of the candidate by the baptismal medium, whether that be water or something else, can satisfy the requirements of the Scriptures.

This being so, it is at once realised that any method of administering Baptism, as an outward form, which does not satisfy the requirement of Scripture, is really not an administration of Baptism at all. Let each one candidly ask himself, Can a few drops of water poured or sprinkled upon my head completely cover me? Only one answer is possible.

The First Baptism

The baptism mentioned in Scripture as first in occurrence, was that of the entire nation of Israel:—

"Moreover, brethren, I would not that ye should be ignorant,

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how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."—1 Cor. 10: 1, 2.

As the people passed through the Red Sea, there was a wall of water on either side of them, and the cloud was above them, so that, in a manner of speaking, they were completely covered by the water.

But it is manifest that although water—the sea and the cloud—was the baptismal medium, there was some idea expressed beyond that of merely being covered by water; namely, they "were all baptised unto [literally into] Moses." The baptism of the whole nation was therefore a method of expressing their willingness to follow Moses, and this devotion to Moses—rather, to God through Moses—was the reality, of which the being covered by the sea and the cloud was a symbol. It was also a representation of God's acceptance of them, inasmuch as He carried them safely through the sea, and ultimately raised them out of it. If it be asked, what was the real baptismal medium symbolised by the cloud and the sea; let us say the will of God, to which they completely gave themselves up. In this they were "whelmed" or submerged.

"Divers Washings"

Beside the collective Baptism above described, sundry ceremonial washings of clothing and bathings of the person were commanded to the Jewish people. An illustration of these commands is found in Numbers 19: 7—

"Then the priest shall wash his clothes, and he shall bathe his flesh in water."

These commandments are referred to in Heb. 9: 10 as "divers washings," and in Mark 7: 4 the excessive zeal of the Pharisees for ceremonial "washing" is referred to. The Greek word used in Mark and Hebrews is "baptismos," and the evident thought is the covering of the person with water for cleansing purposes, or the dipping of clothing and utensils into water for the same purpose. The New Testament fulfilment of these types is referred to in Eph. 5: 26—"the washing of water by the Word."

The Baptism of John

A short time before the beginning of our Saviour's ministry appeared the most honoured of all the prophets, the greatest man who had risen up to that time. (Matt. 11: 7-11.) He came to bear witness of Christ, the True Light, Who was shortly to come after him. (John 1: 6-8.) This prophet, John the Baptist, came with words of reproof and exhortations to repentance to the then people of God, Israel after the flesh. Additionally, he performed a rite which had been performed by none before him, which distinguished him from all the prophets, his predecessors, and which procured for him his title, "The Baptist," or "Baptiser," or as some versions courageously translate (not transfer) the word, John "the Immerser."

John's Baptism differed from that historic event in the Red Sea: That was a collective covering with the waters of the sea and the cloud; John's Baptism was an individual matter. That was evidently a symbol of devotion to God, such as they were later to express at Mt. Sinai, when they said:—"All that the Lord hath spoken will we do." John's Baptism was harmonious with his message to a people who had broken their

covenant: as he exhorted them to repent (literally, "reform"), such did his Baptism signify, as he said—"I indeed baptize you with water unto repentance." Need it be remarked that the immersion into water of those who reformed under John's preaching was but a symbol of their reformation, and of their reinstatement into the original position? The immersion was not itself the reformation, nor were the waters of Jordan a cleansing stream to carry away the sins of the immersed to the Dead Sea. To suppose that they were is to attach undue importance to the rite of Baptism as such, which opens up grave questions concerning the salvation of the people of God before John's time, to whom nothing was said about Baptism.

Limitations of John's Baptism

John's message was from God to the Jewish people. His ministry was confined to that people exclusively. This being so, it is not difficult to apprehend that the significance of reformation and reinstatement attaching to his Baptism is similarly limited. They had been baptized, as a people, in the Red Sea, in symbol of consecrated devotion to God. Had they maintained the devoted attitude of heart, John's exhortation to them to reform, and his Baptism in symbol thereof, would not have been required. John's Baptism did not represent the beginning of a life of devotion to God; it represented the reformation of a life already devoted in word and profession though not always in deed and in truth. John's Baptism was not intended for any outside the Jewish covenant relation; it pertained to the reformation of a life already covenanted to God, but gone out of the right way, and desiring to return. It thus made ready the people to receive the Messiah, for whom the way was being prepared, and whom John announced.

Jesus Baptized by John

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, 'I have need to be baptized of Thee, and comest Thou to me?' And Jesus answering, said unto him, 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness.' Then he suffered Him."—Matt. 3: 13-15.

The question will at once occur to the student—Since Jesus was without sin, why did He come to be baptized by John, whose Baptism signified reformation of life? The same thought must have been in John's mind, when he said—"I have need to be baptized of Thee, and comest Thou to me?" Our Saviour recognised the point, and admitted that He did not come to John's Baptism as a confessor of personal transgressions, when He said—"Suffer it to be so now." Nevertheless, He was, through His mother, a member of the Jewish nation, and, as such, He would recognise the righteousness of John's reproof of the nation and his call to the people to reform. Recognising John's mission as heaven authorised, our Lord, as a loyal Jew, would, of course, associate Himself with it; no doubt this is why He said, in reply to John's remonstrance—"Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Without confessing or admitting personal sin, our Lord thus allied Himself with God's message to His people.

Significance of Jesus Baptism

Our Lord, at His Baptism, was not symbolising reformation of His life; neither was He symbolising the

beginning of a life of devotion to God; this had been done for all Jews by that collective Baptism in the Red Sea. The significance of Jesus' Baptism lay deeper than this; for He was superseding Moses as the Leader of God's people, being recognised and proclaimed in this capacity by John the Baptist after the Immersion, when the Holy Spirit came upon Him. He was beginning a ministry of special devotion to God, involving suffering for righteousness' sake, and obedience unto death, even the death of the Cross, with a view to gaining, by His faithfulness in obedience, the prize of great exaltation, even to the Father's throne. "Lo, I come to do Thy will, O God."—Phil. 2: 8-11; Rev. 3: 21; Heb. 10: 7.

As already mentioned in "The New Covenant Advocate," in nearly every issue since the first, and particularly in the April issue, page 13, col. 1, and page 15, col. 1, and in the July issue, page 54, article "The Afflictions of Christ," and page 57, near top of col. 1, to all of which the student is requested to refer, our Lord's sufferings and death were (1) as a Ransom for the sins of the whole world; and (2) for righteousness' sake, overcoming temptations, enduring much contradiction of sinners against Himself, ostracism, being cast out, etc. It is absolutely necessary that both these aspects of our Lord's sufferings be borne in mind, and that they be clearly distinguished the one from the other, if we are to avoid confusion and very serious error.

Our Lord's Baptism represented the second aspect of His sufferings (called by the Apostle death to Sin—Rom. 6: 11), as distinguished from the first (which was death for sins—1 Cor. 15: 3). That the second aspect of His sufferings was also represented by the "Cup" of sorrows which He was drinking, is indicated by His words to James and John, and His words on another occasion—

"I have a baptism to be baptized with; and how am I straitened until it be accomplished?"—Luke 12: 50.

"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"—Matt. 20: 22.

"And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, 'My soul is exceeding sorrowful, even unto death: tarry ye here and watch with Me.' And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt."—Matt. 26: 37-39.

"The cup which My Father hath given Me, shall I not drink it?"—John 18: 11.

The Cup of Affliction

In these words, our Lord distinctly identifies His tribulations with His Baptism, and His "cup" of affliction with both. It is essential to note that there is precisely the same difference between the "cup" of affliction and the "cup of blessing" as exists between the two aspects of Jesus' death.

The "cup" of affliction was poured for Jesus by the Father. "Drinking" it represented the faithfulness of the Son even unto the death of the Cross, enduring reproaches for the Father's sake. This is the martyr aspect of Jesus' death. The same "cup" is poured out for all those to "drink" who would become joint heirs with Jesus of the glory, honour and immortality, the throne and the crown. This aspect of the cross entered into the daily life of Jesus, and must enter into

the daily life of James and John, and of all who would be His followers, and ultimately His joint heirs. So the Master said—

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."—Luke 9: 23.

"The Cup of Blessing"

This "cup" was very different. It represented not the afflictions which our Lord "drank," but the blessings which He poured out for others to "drink," namely, His own blood shed for others. This is the covenant-ratifying, sin-remitting, reconciling or mediating, and life-giving (to others) aspect of our Lord's death. Of these benefits all of our race must partake who would receive the New Covenant blessings of reconciliation with God through the good offices of the Mediator, forgiveness of sins and everlasting life. These blessings are laid hold of by reaching forth the hand of faith to grasp them. This "cup of blessing," poured for us by Jesus shedding His precious blood, is described in the following Scriptures—

"This cup is the New Covenant in My blood, which is shed for you."—Luke 22: 20.

"And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it."—Mark 14: 23.

"Then Jesus said unto them, 'Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.'"—John 6: 53, 54.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him [this is our method of 'eating' and 'drinking'] should not perish, but have everlasting life."—John 3: 16.

"And you [saints and faithful brethren in Christ—Col. 1: 2], that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight, if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard."—Col. 1: 21-23.

It is thus, we trust, made clear that the Martyr—not the Propitiatory—aspect of our Saviour's death was the Baptism he had to be baptized with, and that the same was symbolised by His immersion at the hands of John the Immerser.

Baptism after Pentecost

That Baptism was to be a feature of the Christian religion is indicated in our Lord's command to the disciples just before His ascension—

"And Jesus came and spake unto them, saying, 'All power is given unto Me in heaven and in earth. Go, ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the age.'"—Matt. 28: 18-20.

The first preaching of the Gospel was to Jews, to whom it was restricted for some time after the descent of the Holy Spirit. After Pentecost, and, it is believed, until the determined time of special favour to the Jews was ended by sending the Gospel to Cornelius and other Gentiles, the symbolic significance of Baptism to the Jews who became believers in Jesus was the same as it had been to those who believed on Him before Pentecost, viz., reformation from their covenant breaking sins, and remission of their sins, as it is written—

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Then Peter said unto them, 'Repent, and be baptized every one of you in the name of

Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 5, 38.

It is suggested that this was a manner of confirming the covenant with them for the week of years.—Daniel 9: 27.

With the exception of the case of Saul of Tarsus (also a Jew), the above is the only recorded occasion, after the descent of the Spirit, on which Baptism was commanded as having the significance of reformation and remission of sins. (Acts 22: 16.) A distinction begins now to be made between Baptism with the meaning attached to it in connection with John's Mission and Baptism as it would apply to believers in Jesus, subsequent to finishing the confirmation of the covenant with Israelites indeed during the week of years.

John Decreases, Jesus Increases

Apollos, "an eloquent man and mighty in the Scriptures," came to Ephesus. He was a Jew, fervent in spirit, and he taught diligently the things of the Lord. He had his deficiencies. What they may have been is not fully disclosed. Only one detail is mentioned, viz., he was not clearly instructed on the subject of Baptism, because he knew "only the Baptism of John." That is to say, his idea of the import of Baptism was incorrect, inasmuch as he knew only the significance of Baptism as John taught it; i.e., repentance from covenant breaking sins. This was no question of outward form; it was one of inward significance. Nor was it a question of distinction between Jewish and Gentile believers, for the converts made by Apollos at Ephesus were from the synagogue. (Acts 18: 24-28.) As above stated, we believe that the difference was due to the fact that a new age was opening, and that a new leader was to be followed, namely, Jesus, instead of Moses.—John 1: 17.

When Paul came to Ephesus, he found the converts of Apollos, and learned that they had not received the Holy Spirit. His question to them discloses the importance of having in mind the right significance of Baptism, for he asked them—

"Unto what then were ye baptized? And they said, 'Unto John's baptism.'"—Acts 19: 1-3.

Paul then explained to them the difference, showing that John's Baptism was temporary, being merely a sign of reformation from their national sins of covenant breaking, and a preparation of them to follow the new leader, Jesus, who was to come after John. John had fulfilled his mission, and had passed off the scene, giving place to Jesus, who was to supersede not only John, but Moses, their great Leader and Law-giver. These are Paul's words—

"John verily baptized with the Baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."—Acts 19: 4, 5.

Baptised Into Jesus Christ

After the passing away of the temporary significance of Baptism attached to it by John's mission, the original significance of Baptism—devotion to God in following the appointed leader—as illustrated in the collective Baptism of the Jewish nation in the Red Sea, reappears as the true significance of the Baptism of the believer in Jesus.

Peter, on the day of Pentecost, exhorted Jewish covenant breakers to be baptized as a sign of reformation and remission of sins. The time of special favour to the Jews having expired, the same Peter now defines the significance of Christian Baptism as applicable to both Jewish and Gentile believers—for He hath made "in himself of twain one new man" (Eph. 2: 15)—and shows that it means devotion to God. He says (1 Peter 3: 21), Baptism is

"Not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

Paul's writings have also been used of the Spirit to define Baptism into Christ in precisely the same manner as does Peter, though using different words.

Paul's Explanation

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by Baptism into death."—Rom. 6: 3, 4.

The student is here reminded that, as already seen, the martyr aspect of our Lord's death is referred to under the figure of Baptism.

"That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6: 4.

The newness of life begun in one who is begotten of God (1 John 5: 1) is so different from the old manner of life that it is referred to as a resurrection from the dead experienced here and now by the believer in Jesus.—Eph. 2: 1-6; Col. 3: 1, 2.

"For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection."—Rom. 6: 5, R.V.

The grace of God does not cease with present experiences of a "newness of life," or new way of living; it goes on, so that he who is faithful unto death has the promise of joint heirship with Jesus.

"Knowing this, that our old man was crucified with Him, that the body of Sin might be done away, that so we should no longer be in bondage to Sin; for He that hath died is justified from Sin."—Rom. 6: 6, 7, R.V.; Gal. 2: 20.

It is important here to note that our "old man" was crucified "with" Him—not in Him, nor as a part of Him. Our crucifixion with Jesus is in order that we might no longer be in bondage to Sin, the great task-master and slave-driver, who has the whole race, except those who have in this manner died, under his thrall. When we "died" to Sin, we were justly released from all obligation to Sin, the slave-holder, under whom we had been sold. "Justified from Sin" does not mean that every member of the human family who dies is thereby justified to everlasting life; for the penalty against sin was not "dying," but everlasting death. Neither does it mean that each one who dies pays his own penalty; were that so, Christ's death for us had been unnecessary. "He that hath died is justified from Sin" means that whereas we were all in the hands of that tyrant, we are justly free from him when we "die" to him, as the saying is—"Death cancels all contracts."

"For in that He (Jesus) died, He died unto Sin once; but in that He liveth, He liveth unto God. Likewise, reckon ye also yourselves to be dead, indeed unto Sin, but alive unto God through Jesus Christ our Lord."—Rom. 6: 10, 11.

Was Jesus ever under the dominion of Sin, the task-master, as we have been under him? No! Jesus was never the slave of Sin. But our Lord came into the

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"enemy's country" when He became flesh: He came into this evil world. Sin enticed Him, and sought to enslave Him. But Sin was unsuccessful, and Jesus was victorious. His devotion to God was complete, so that, notwithstanding the persecutions and the contradictions of sinners against Himself, Sin never got a victory over Him; Self was completely dead. This was the death of martyrdom; the reward was that He was raised by the Father to glory, honour and the throne. If Jewish and Gentile believers in Jesus during the gospel age die in the same way as He did to Sin and Self, they are assured of a similar reward, not on account of merit of their own, but because Christ, Who shows them the way, has also by His own death made atonement unto God, having made peace through the blood of His cross.—Col. 1: 20.

"Let not Sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto Sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For Sin shall not have dominion over you. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of Sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of Sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from Sin, ye became the servants of righteousness."—Rom. 6: 12-18.

Being made alive, from the death state of trespasses and sins, by the grace of God through faith in Jesus (Eph. 2: 8), Sin the tyrant having no more claim over us because we have died to him, we should not yield ourselves to obey the lusts of Sin, which remain in our flesh, or are set before us by others, but should now yield ourselves in full devotion to God, as those who are alive from the dead. His servants we are whom we obey, whether God or Sin.

The Student will have noticed that in quoting from Romans 6, we have invariably begun "Sin" with a capital letter. This has been done in order that the evident thought of the chapter, that Sin is personified as a possible master over us, God being the other possible Master, might be emphasized. This thought is present in the entire passage, which extends from Rom. 5: 21 to 8: 4, and the Student is requested to read it through with this in mind. The contrast between God and Sin, as two masters, ourselves as servants, and what the servants of these masters get for their service is vividly portrayed in the following words—

"But now, being made free from Sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of Sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6: 22, 23.

That the Baptism of the believer in Jesus is devotion to God, in following Jesus even into the death of Self to the service of Sin, and the yielding of the body in service to God, is thus clearly taught us by the Apostle Paul. Connected with Peter's declaration of what Baptism is, and what it is not, is his further explanation—

"Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from Sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God."—1 Peter 4: 1, 2; Phil. 2: 5.

This is the "answer of a good conscience toward God," for if we have been bought with a price, it is

only reasonable that we should present ourselves in loving devotion to Him who loved us and bought us.

"For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." "I beseech you, therefore, brethren [Saints, already devoted, and endowed with God's Spirit—Rom. 1: 6-8; 8: 15-17], by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—2 Cor. 5: 14, 15; Rom. 12: 1.

The Form of Baptism

As far as the meaning of the Greek word is concerned, it can be satisfied in two ways—(1) by pouring over the candidate enough water to cover him, or (2) by immersing him into the water, and so covering him. The sprinkling or pouring of a handful of water on the candidate's head is altogether out of the question, because that would not completely cover him.

If pouring a large quantity of water over the candidate or immersing the candidate would satisfy the requirements of the Greek word, are we left at liberty to choose either method? By no means! for we have still to consider that the Apostle has described Baptism as a death and resurrection. This must decide for us. It is manifest that pouring a quantity of water over the candidate cannot possibly represent death and resurrection. But the immersion of the candidate into the water, and so covering him, and the subsequent raising of him out of the water, do most beautifully picture to the candidate, to the administrator, and to all sympathetic spectators, the life of devotion to God, which all footstep followers of Jesus profess to be leading, and the hope of the future glorious resurrection to share Christ's nature and throne.

Not Triune Immersion

The candidate should not be plunged three times into the water. Only one death is to be represented, not three; therefore the candidate should be plunged only once beneath the water. "Baptizing them in the name of the Father and of the Son, and of the Holy Ghost" is not to command a separate immersion into each name, but rather to show that the Father and the Son and the Holy Spirit all agree in authorizing the Baptism.

The baptismal form of words in vogue in Apostolic times has not been handed down to us. From this it may be understood that a formula was not considered of the highest importance. In the Acts of the Apostles, it is several times related that believers were baptized in the name of the Lord Jesus, but no intimation is given of the form of words used. (Acts 2: 38; 8: 16; 10: 48; 19: 4, 5.) It is therefore left to the judgment of each administrator to use such words as are appropriate to the occasion. The following form, embodying the thoughts expressed in Matt. 28: 18 and Rom. 6: 3 is recommended for consideration—

"Brother (or Sister) ——— (Christian name), in the name of the Father, and of the Son, and of the Holy Spirit, I immerse thee into Jesus Christ."

Who Should Be Immersed

Only believers in Jesus, whatever their age, in whom has begun the new life of devotion to God, are proper candidates for the Christian ceremony of Immersion, because only such can properly be symbolizing the inward reality of which the ceremony is the outward

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illustration and testimony. Only believers were immersed in the days of the Apostles, and only disciples were to be immersed, according to the Lord's command in Matt. 28: 19.

This being so, it follows that the practice of infant sprinkling is wholly without Scriptural warrant. Not only is the sprinkling wrong from the standpoint of the meaning of the original words, and also because it cannot possibly represent death and resurrection; but the practice of presenting infants for Baptism, even if they be immersed, is wrong, because an infant cannot be a believer in Jesus, in whom the new life of devotion to God, by following the footsteps of Jesus, has been begun. The exercise of faith is necessary to the beginning of this new life, and an infant cannot exercise faith; therefore an infant cannot be a candidate for the ceremony of Christian Immersion. Moreover, the New Testament furnishes neither precept nor example favouring the Baptism of Infants.

Circumcision

Some have thought that the practice of circumcision of infants enjoined upon the Jews was the precursor of the ceremony of sprinkling of infants practised by many Christians. The impropriety of this thought is manifest. Only the male infants of the Jews are circumcised; which could not be said to foreshadow a ceremony to be practised upon Christian infants of both sexes. Besides, it should always be remembered that Jewish rites did not foreshadow Christian rites. Jewish rites foreshadowed Christian Realities.

Jewish circumcision of males typified the Christian Reality of "circumcision of the heart in the spirit"; i.e., "the putting off of the body of the flesh," which is the real Christian Baptism, as already explained. For the purpose of viewing the fulfilment of this Jewish type in its Christian Reality, all believers in Jesus, whether they be male or female, are called "sons of God."—Rom. 2: 29; Col. 2: 11, according to Sinaitic, Vatican and Alexandrian MSS., which omit "of the sins"; Gal. 3: 26-29; 1 John 3: 1-3.

Suffer Little Children

"Then were brought unto Him children, that He might lay His hands on them, and pray; but the disciples rebuked them. Jesus, however, said, 'Permit the children—and do not forbid them—to come unto me; for of such as these is the kingdom of the heavens.' And laying His hands on them, He went from thence."—Matt. 19: 13-15, *Rotherham*.

These are the words that are mainly relied on to justify the practice of infant sprinkling. Undoubtedly our Lord loved the little ones; still, He did not say they should be sprinkled, nor did He say that they should be in the Kingdom of heaven. He did say that *such as these* would constitute the kingdom of heaven, and He made it clear that the point of comparison was in the humility required of those who would enter the Kingdom.—Matt. 18: 1-6.

As for the little children who die, we are not told in God's Word that they pass into heaven. How could they, if the heavenly glory is reserved for those who are kept by the power of God, through faith, unto the salvation that is to be revealed? (1 Peter 1: 3-5.) The Scriptures tell us plainly where the little ones are who have passed away. Thank God, they are not in pain, but they are sleeping; waiting for the resurrection day to call them forth to the blessing prepared for the fami-

lies of the earth. Let us hear the Word of Inspiration on this subject, and let us submit to it, even though it be contrary to what we may have believed and to what we might, if left to our own wisdom, prefer to believe. God knows best, and He says—

"A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: 'Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded,' saith the Lord; 'and they shall come again from the land of the enemy.' And there is hope in thine end," saith the Lord, "that thy children shall come again to their own border."—Jer. 31: 15-17.

"Baptism Doth Also Now Save Us"

The question is often asked, Is Baptism necessary to salvation? On the authority of God's Word, we may without hesitation say, Yes; Baptism is essential to salvation. But let it be clearly understood that not the outward form is here meant, but the inward reality, as the Apostle says—

"The long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even Baptism, *doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), *by the resurrection of Jesus Christ*."—1 Peter 3: 20, 21.

A self-evident and very curious mistranslation occurs in verse 20; for it is certain that the eight souls in the ark were not saved "by water." Rather, they were saved by the ark from the water. The translators evidently thought that the waters of the flood were the likeness to Baptism, and therefore they made the error in translating the clause which literally is rendered "were carried safely through water." The being buried in the ark was the type of which the Baptism which now saves us is the "figure." This is another curious mistranslation, for the word translated "figure" is "antitypon," which has been transferred to the English language as "antitype." The Apostle was speaking of Baptism, not as a type or "figure," but as "antitype," or reality.

The question is now seen to be, Was the Apostle speaking of the Baptismal ceremony, or of the Baptismal Reality, when he said "Baptism doth also now save us?" Evidently he spoke of the Reality, for he said—

"Baptism doth also now save us . . . by the resurrection of Jesus Christ."

The Baptismal ceremony illustrates the death to sin and resurrection to a new life of the candidate, in the likeness of that of Jesus Christ, his Lord, and his Leader in the life of devotion to God. The ceremony neither kills the candidate nor raises him from death; it only plunges him beneath the water, and raises him again from the water. But the Baptism in Reality plunges the believer into devotion to God, in humble imitation of Jesus, with the assurance that—

"If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him."—2 Tim. 2: 11, 12.

The Baptism which saves "by the resurrection of Jesus Christ," and which is essential to salvation, is thus seen to be the real Baptism with Christ, unto His death, which gives the thus baptized one the promise of a glorious resurrection because Jesus was raised from the dead.

"Born of Water and of the Spirit"

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. . . . Except a man be

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born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John 3: 3-7.

An extremely literal interpretation of a part of this passage has caused some to think, contrary to the Scriptures hereinbefore considered, that Baptism as a ceremony is of vital significance. These words were addressed to Nicodemus, "master of Israel." He had, of course, been familiar with John's message, and knew that his Baptism meant reformation of life. Nicodemus must also have known that many of the Pharisees who came to John's Baptism were not really reforming their lives, because they did not accept Jesus, whom John introduced to them as the Messiah. (John 7: 46-52.) He would therefore understand perfectly that the ceremony practised by John would not insure entrance into the Kingdom; only the real reformation from covenant breaking sins could do that.

Nicodemus was disposed to put a very literal construction upon the Saviour's words, as recorded in John 3: 3. To get him out of this mistake, our Lord referred to John's Baptism. Jesus knew that Nicodemus could not make a mistake there, but would see that the reformation of life was alluded to, under the guise of the ceremony. If Nicodemus could extract this very potent meaning from our Lord's words, how much more should Christians.

Entrance into the Kingdom of God—joint heirship with Christ—is to be granted only to those who have experienced the Baptismal Reality, and who have been born of the Spirit. Our Lord here uses the words "born of the Spirit" to convey the thought of being made a spirit being, which the footstep followers of Jesus shall become when changed into the likeness of their Lord. (For further comments, see "Bible Talks," pp. 195, 307, 315.) Although the "new birth" is frequently used in Scripture to represent present Christian experience, our Lord's words in John 3: 6 indicate that He meant change of bodily substance as well as of mind conditions, for He said—

"That which is born of the flesh is *flesh*; and that which is born of the Spirit is *spirit*."

Evidently, then, "born of water" in this passage signifies to experience the Baptismal Reality, and "born of the Spirit" to experience the change from human to spiritual conditions, when the footstep followers of Jesus shall be made like Him, and shall "see Him as He is."—John 3: 1-3.

"Baptised for the Dead"

"Else what will they do, who are being immersed in behalf of the dead? If not at all are the dead to be raised, why are they even immersed [1] in their behalf? Why are we also running into peril every hour? Day by day am I dying, yea! by the boasting of you, brethren, which I have in Christ Jesus our Lord! If, in human fashion, I fought with wild beasts in Ephesus, what [2] to me the profit? If the dead are not to be raised, 'Let us eat and drink, for to-morrow we die.'"—1 Cor. 15: 29-32, Rotherham.

Some, who consider the performance of the Baptismal ceremony essential to salvation, have extracted from the above words of the Apostle the thought that a believer may be baptized as a proxy for one who has died unbaptized, and that thus the salvation of the unbaptized dead may be assured.

But it is evident from verses 30, 31, that the Apostle referred to the Baptismal Reality, because he wrote of

"dying daily," and "jeopardy every hour," which expressions are far too strong to refer to the Baptismal ceremony.

Two reasons for submitting to the Baptismal Reality are mentioned in this passage—(1) "in their behalf," and (2) "to me the profit." By the second, the Apostle refers to the hope of resurrection with Christ, to share His glory and His throne.

By the first reason—"in their behalf"—the Apostle refers to (a) his labours on behalf of the Church (Col. 1: 24-29), which would be fruitless if they were not to be raised from the dead; and (b) to the prospect of himself and others, submitted to the Baptismal Reality, being members of the Bride of Christ, which, in the age to come, will, with the Spirit, extend to all the dead, small and great, the invitation to take the "water of life" freely. This expectation would also be fruitless, and suffering to gain the honour worse than useless, if the dead were not to be raised.—Rev. 20: 12; 22: 1, 2, 17.

Thus during his lifetime did the Apostle fulfil his ministry of the New Covenant, while looking forward to a more extended service of the same covenant in the Kingdom age.

Is the Ceremony Necessary?

While it would be obviously wrong to attach to a ceremony the same weight as to the reality which it represents, the observance of the Baptismal ceremony is not to be slighted, because our Master commanded it, Who said—

"Ye are my friends, if ye do whatsoever I command you."—John 15: 14.

The Jewish religion was ceremonial to the last degree; by contrast, the Christian religion is simplicity itself, for our Lord instituted but two ceremonial observances for His followers—the Memorial Supper and Baptism—both representing aspects of His death.

The Memorial Supper represents the Propitiatory aspect of His death, and all believers as beneficiaries thereof, sharing the blessings among ourselves.

"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "And He took the cup, and gave thanks, and said, Take this and divide it among yourselves." "This cup is the New Covenant in My blood which is shed for you."—John 6: 53; Luke 22: 17, 20.

The Baptismal ceremony represents the martyr aspect of our Lord's death, in devotion to the will of His Father. It also represents the privilege extended to Gospel age believers in Him of following in His footsteps and of being baptized into His death in the hope of sharing His resurrection glory—

"Buried with Him in Baptism, wherein also ye are risen with Him, through the faith of the operation of God, who hath raised Him from the dead."—Col. 2: 12.

Both these ceremonies are to be observed by all the faithful in Christ Jesus, as soon as they discern the requirements of our Master in respect thereto.*

Doubtless the New Covenant provisions of mercy to our shortcomings operates towards God's people in these matters, so that if a believer in Jesus really does not discern his privilege and duty in regard

*The Memorial Supper should, we believe, be observed annually, on the anniversary of its institution as the successor of the Jewish Passover Supper. Further comments on this subject will D.V. appear in a future issue of this paper.

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to the Memorial Supper and Baptism in water, the Lord will not require of Him more than he sees. But as soon as the believer is enlightened on these subjects, his responsibility is begun, and disrespect to the Master's commands may bring disaster. Certainly—

"That servant, which knew his lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more."—Luke 12: 47, 48.

It is conceivable that some Christians who have experienced the blessed Realities illustrated by the Memorial Supper and Immersion in water, have never discerned their privilege and duty of remembering Him in the one and following Him in the other. Should that have been the case (and the Lord alone can tell), it is not to be supposed that the Lord would require of them more than they saw; it is not to be supposed that ignorance of the ceremonies would deprive such believers of the blessings of the Realities, if they remained faithful unto death.

On the other hand, it is conceivable that some who have been very attentive to the ceremonies have fallen away from the Realities; it cannot be supposed that the ceremonies will insure their entrance into heavenly glory.

The believer, enlightened on the subject of Baptism, and endeavoring to faithfully follow in the footsteps of Jesus, should lose no time, but should take the first opportunity of submitting himself to this ordinance of the Lord—not by way of joining some sect, but by way of obeying the Master. He should not invite the Lord's displeasure by neglecting the opportunity to do this.

Importance of Right Ideas in Observing the Baptismal Ceremony

An action has significance and value as a ceremony in proportion as the ideas behind it are correct. One might dive beneath the water and emerge from it again as a swimmer, but the immersion would be totally without significance or value as a Christian ceremony. A believer in Jesus might be immersed in water with incorrect ideas as to the meaning of the ceremony, and so fail to properly represent to himself and to others that which Baptism in water is intended to represent, namely, devotion to God in following His Son's footsteps. Such an instance occurred in Ephesus. When Paul found these brethren, he said to them—

"Unto what then were ye baptized? And they said, 'Unto John's Baptism.' Then, said Paul, 'John verily baptised with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.' When they heard this, they were baptized in the name of the Lord Jesus."—Acts 19: 1-5.

Doubtless this incident is narrated for the considera-

tion and benefit of those whom it may concern, and to any such we commend it.

"These Signs Shall Follow"

In the foregoing, we have taken no notice of Mark 16: 16-18. The last chapter of Mark, verses 9-20, is wanting from the Sinaitic and Vatican MSS., the oldest copies of the New Testament now available in the Greek language; therefore the authenticity of the passage is exceedingly doubtful, and nearly all modern commentators and versions omit it from consideration.—See Revised Version note on this passage.

"Baptised With the Holy Spirit"

Here is exhibited the other method of Baptism, viz., that of completely covering the individual by pouring upon him that in which he is to be baptized.

"And on My servants and on My handmaidens I will pour out in those days of my Spirit."—Acts 2: 18.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear."—Acts 2: 33.

"While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit."—Acts 10: 44, 45.

"And as I began to speak, the Holy Spirit fell on them, as on us at the beginning. Then remembered I the word of the Lord how that He said, . . . ye shall be baptized with the Holy Spirit."—Acts 11: 15, 16.

"According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit: which He shed on us abundantly through Jesus Christ our Saviour."—Titus 3: 5, 6.

The sending of the Holy Spirit, the Comforter, is thus described by the figure of pouring out; and as those who received the Spirit were completely covered by it, they were described as "baptized" with or in the Holy Spirit.

The permanent presence of the Comforter is in the Believer, regenerating him, renewing his mind, and bringing forth the "fruit"—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self control." (Gal. 5: 22, 23.) May that gracious, comforting Presence be with all who read these pages, preparing them for the inheritance of the Kingdom!

Conclusion

We have considered the several Baptisms mentioned in Scripture, and have endeavored—we hope with some success—to place before the Student the doctrine or teaching of Scripture concerning these Baptisms. May the Word of Truth be a power in the heart and mind of each reader, enabling him to willingly submit himself to the experiences of the "one Baptism," into Christ, and thus to put on Christ, not only as Lord, and not only in character, but also eventually in the likeness of His glorious Person.—Eph. 4: 5; Gal. 3: 27.

If all our friends would adopt the foregoing suggestions, we should have a good circulation. WHY NOT?

The Scapegoat

WE COME to the culmination of the high-priestly work—the day of Atonement. A question has been brought before the English-speaking public by the Revised Version, which must be dealt with first of all. In Lev. 16: 7-10, we read:—

“And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.”

In verse 8, instead of “the scapegoat,” the Revised Version renders “Azazel.” The correction is followed also in verse 10; and so, instead of the spared goat being let go “for a scapegoat into the wilderness,” it is sent “for Azazel into the wilderness.” The intention is plain. Azazel is represented as the name of a demon; and an inference—utterly abhorrent to everything besides in the Old Testament and in the New—is thus handed on to the English reader that, in the most solemn act of the whole ritual of Israel, there was a recognition of another than Jehovah whose wrath had to be averted by sacrifice. This we are assured by certain commentators [e.g., Driver and White—Ed.] is the only possible translation of the words in the original Hebrew; and the higher critics prize the passage as revealing traces of an ancient demon-worship—a demon-worship which would thus be perpetuated in the sacred ritual of Israel.

This representation, which carries its own condemnation on the face of it, is repudiated by the context. The second goat is not offered to “Azazel,” for it is distinctly affirmed that it is “presented alive before Jehovah to make an atonement with it” (verse 10). This is its only sacrificial destination. There is a change in the customary ritual, for the evident purpose of manifesting a further fruit of the Atonement. This second sacrifice is not slain at the altar; it is sent away alive to the wilderness. But that destination is determined at the altar of Jehovah: the second goat, as was the first, is presented to Him and to Him only. Can any man, with that statement under his eyes, believe that the second goat, after being offered up to Jehovah, is afterwards offered up to another? Or could any interpretation exceed that in absurdity?

But, it will be asked, does not the Scripture affirm that the goat is sent away “for Azazel into the wilder-

ness?” The reply is that the man who so translates, pays no regard to the Hebrew original of which he professes to give a literal rendering. (1) There is not the slightest ground given elsewhere in Scripture for the belief that “Azazel” is the name of any individual man, or demon. It is simply a Hebrew word, and ought in any professed translation to be rendered into English just as the other Hebrew words in the sentence are rendered into English. And (2) the rendering of the Revised Version is a grievous misrepresentation of the Hebrew original. It is not “Azazel” but “the Azazel” that is found there. Why was that definite article omitted in the translation? The goat is devoted to a special destination; it is “the Azazel” for the wilderness. What, then, let us now ask, does this mysterious term, “Azazel,” mean? Has it any Hebrew signification? The reply supplies all that remains to be added for the utter explosion of the demon-theory. “Az” is the Hebrew word for goat which is applied in this chapter to these very victims. [In Lev. 16: 5—Ed.] “Azal” is a Hebrew verb meaning “to go away,” “to depart.” Here, then, is the solution of the mystery: “Azazel” is simply the Hebrew for “the goat of departing,” “the scapegoat” of the Authorised Version.

* * *

Aaron was then to take from “the congregation of the Children of Israel two kids of the goats [“Az”—Ed.] for a sin offering, and one ram for a burnt offering. One of these kids was chosen by lot for the scapegoat; and only after priest, Holy Place, Tabernacle and altar had been cleansed, was its purpose and destination revealed.

“And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”—Lev. 16: 20-22.

Here, as has been already said, we have the one supreme act of the ceremonial law by which sinful men were cleansed from every spot and stain. . . . Here alone was every sin borne away by one that lived into “a land not inhabited,” a place where no man dwelt or passed through. It was the emblem of the perfect and final cleansing which called forth the

song from Israel's heart, and calls it forth from ours. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities; for, as the heaven is high above the earth, so great is His mercy to them

that fear Him. *As far as the east is from the west, so far hath He removed our transgressions from us.*"—Psalm 103: 10-12.

—REV. J. URQUHART, in "Bible Investigator."



"Koinos" and "Koinonia"

Question.—It is alleged by a brother here, who had expressed his thought to many more than myself, that your application of "Koinos" (Heb. 10: 29) in the May "Advocate," pp. 26, 30, 32, is unwarranted; because, he says, (1) Strong's Concordance Dictionary defines "Koinos" as meaning "common, defiled, unclean," thus connecting with that word the unclean thought, and because (2) the word "Koinonia" would have suited your purpose better than "Koinos." Strangely enough, this brother points out that "Koinonia" occurs in 1 Cor. 10: 15-17, and alleges that it means that the Church has a "partnership" or "participation" with her Lord in *shedding* the blood of the New Covenant. Are his contentions correct?

Answer.—The two allegations above mentioned are undoubtedly incorrect.

(1) The brother has not followed the directions given in the explanation of the plan of the Dictionary in Strong's Concordance. Had he done so, he would have observed that the definition of "Koinos" is "*common, i.e., (literally) shared by all or several; or (ceremonially), profane.*" This is the definition of the word. Following the definition are the English words which have been used in the Authorised Version to translate "Koinos"; viz., "common, defiled, unclean, unholy." That "Koinos" implies an unclean thought is not correct, except when used ceremonially, and this usage is, according to Grimm's Standard Lexicon, foreign to classical Greek, though it occurs several times in the New Testament. These occurrences are Acts 10: 14, 28; 11: 8, 9, where "Koinos" is translated "common" and another word—"akathartos"—is translated "unclean"; Mark 7: 2, where "Koinos" is rendered "defiled," but evidently in a Pharisaic, ceremonial sense; Rom. 14: 14, where "Koinos" is translated "unclean." In these places, the word is used with a manifest ceremonial application, and the thought of ceremonial, but not intrinsic, uncleanness, or commonness, opposed to the thought of ceremonial, but not intrinsic, sanctity, or exclusiveness, is undoubtedly intended, so that even here the thought of "sharing" is in evidence.

The other New Testament occurrences of "Koinos" are (besides Heb. 10: 29)—

"And all that believed were together, and had all things *common*."—Acts 2: 44.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things *common*."—Acts 4: 32.

"To Titus, mine own son after the *common* faith."—Titus 1: 4.

"Beloved, when I gave all diligence to write unto you of the *common* salvation."—Jude 3.

In these texts, the thought of partnership is undoubtedly present, and it is manifestly impossible in these instances to attach to the word "Koinos" an unclean or impure significance.

There can be no doubt that the ideas criticised in the May "Advocate" come under the ban of Heb. 10: 29, because they teach that Jesus and the Church together (in common) constitute the New Covenant sacrifice, and that it is not the blood of Jesus alone which sanctifies. The friends of the teaching we criticised contend that it is not the blood of Jesus which sanctifies them, but they say it is the fact of their consecration with Jesus which sanctifies them, and that the "blood of the Church" will ultimately be counted as part of the sacrifice to make valid the New Covenant.

This is the way they express it, saying, contrary to the Apostle, that the blood of Jesus is not the blood of the New Covenant which sanctifies—

"Note also that in Heb. 10: 29 it is the blood of the Covenant that *sanctified* and not the blood that *justified* that, sinned against, merits the Second Death. We were justified by the blood of Jesus. We were sanctified by our consecration to drink of His cup—the blood of the New Covenant."

Strange to say, these friends, when they use the word "drink," do not mean by it that they receive or imbibe. Contrary to all usage, they intimate that for them to "drink" the blood of Jesus, shed for them, means that they pour out their own blood, which He

"Counts as part of His own." "*Participating in the shedding of the blood of the Everlasting Covenant*, which as the New Covenant will bring blessings to Israel and then to the world."

By so saying they count the blood of the covenant a thing "common, i.e. (literally), shared by all or several." By thus taking from the Blood of the Covenant its exclusiveness, they also render it "profane"

or "unholy"—not holy—in the sense in which that word would apply to Levitical usage; that is to say, not exclusive, but common. (Ex. 30: 22-38.) The Apostle twice, in Heb. 10: 10, 14, declares that the one offering of the human body of Jesus is that which sanctifies and perfects for ever them that are sanctified. Then in verse 29 he refers again to this same sanctifying blood. If the Apostle said that the blood of Jesus was the sanctifying blood, let us say the same: we have no warrant to say otherwise.

So far as the words "koinos" and "koinonia" are concerned, it is not a question as to which word would have suited us better, but rather it is a question of observing the exact words used by the inspired Apostle. Undoubtedly he not only used the correct word to express the desired thought, but used it in its appropriate grammatical form.

"Koinonia" is defined in Strong's Dictionary as meaning "partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction." A "partnership" or "participation" is a compact or state of sharing in which two or more persons may be united. Koinonia is derived from

"Koinonos," which is defined in Strong's Dictionary as meaning "a sharer, i.e., associate." A "sharer" is one of two or more persons united in the state or compact of sharing, "partnership," or "participation." Koinonos is derived from

"Koinos," which is defined in Strong's Dictionary as meaning "common, i.e. (literally) shared by all or several; or (ceremonially) profane." "Common" (koinos) is the state or condition of being held in common which describes the object thus held by the "sharers" or "associates" (Koinonoi) who are united together in the state or compact of sharing or participating (Koinonia). The ceremonial application of "Koinos" has already been defined.

The three words are the same in their general idea. There is no thought of uncleanness necessarily attaching to any of these words in itself, except as the context in which they occur may so indicate. "Koinonia" occurs in 2 Cor. 6: 14, in which is represented the incongruity of light associating with darkness. There can be no fellowship between opposites. "What communion hath light with darkness? Wherefore, come out from among them." (Verse 17.) Our understanding of the communion—"Koinonia"—which God's people enjoy at His table was explained in July "Advocate," page 62. It is not a communion in the sense of considering ourselves part of the sacrifice, but it is a communion of fellowship with God, and with each other, and with all who call upon the Lord in sincerity, because we all partake of the same table.

A Professor's Comment

Proofs of the above question and answer were submitted to one of the Professors in the University of Melbourne, with request for any further information available concerning the original words. Besides recommending some slight changes, which we adopted, the Professor kindly penned the following instructive comment—

"Koinos" (from root meaning "together with") has three distinct meanings in the New Testament Greek, and its force in each case is determined by the context.

(1) Its original meaning, as in classical Greek writers, is "common" (Latin "communis"), i.e., belonging to several.—Acts 2: 44; 4: 32; so in Tit. 1: 4, "the common faith," and Jude 3, "the common salvation."

(2) By a usage of the later Greek, and not found in the Classical, it means "common" in the sense of "ordinary"—the Latin "vulgaris," and so equivalent to "despised."

(3.) By the Greek-speaking Jews it was thus used as the opposite of "hagios" (holy, or sacred) or of "Katharos" (pure). So it came to mean "Levittically unclean," ceremonially impure. (Mk. 7: 2, 5; Rom. 14: 14; Heb. 10: 29, etc. See Grimm's Lexicon of N.T. Greek, by Thayer, the highest authority.) As to all those passages, the original shade of meaning, can, of course, still be traced, and the particular variant force of the term must be judged, in each case, from the context.

As to Heb. 10: 29, the meaning is obvious. It is the later shade of meaning as seen in (2) and (3) above. But it gives no support to the strained contention of "a brother," as set forth in the "Question." The meaning is expressed thus by Professor A. B. Davidson—(Heb. 10: 28-30)—"The doom decreed against those who set at naught the Law of Moses was inexorable—without mercy; how much severer must the punishment be of those who despise the new Covenant. (Ver. 29.) The sin of apostasy from that new Covenant is drawn in all its aggravation. It is—(1) to tread underfoot, that is, reject with public contumely, the Son of God, who revealed the Covenant and is its High Priest; (2) it is to count the blood of the Covenant (which belongs to the things "most holy," Lev. 6: 29) unholy, that is, either "common," ordinary blood, or even "unclean" blood, the blood of a malefactor, one crucified."

Re Heb. 10: 29: Koinos is an adjective in the neuter gender, the noun "thing," or perhaps *haima* (blood) being understood. Cf. Revised Version (margin), "hath counted the blood of the covenant an unholy (thing) [or a common (thing), or unholy (blood)]."

As to the word "Koinonia," and such passages as 1 Cor. 10: 15-17, the meaning is obvious. The passage is translated forcibly in Dr. James Moffatt's Historical New Testament:—

Ver. 16: "The cup of blessing which we bless,
Is that not participating in the blood of Christ?
The bread we break,
Is that not participating in the body of Christ?"

The word "Koinonia" has the same meaning in Classical and in New Testament Greek. It means "fellowship," "association," "joint participation." (See Grimm's Lexicon, etc.) So the "Koinonia" of the blood of Christ means participation in the benefits of Christ's death. (1 Cor. 10: 16. See Grimm, Meyer, etc.) And so, in common with the greatest New Testament scholars, Professor Findlay, of Headingley, says, on 1 Cor. 10: 16:—

"Koinonia is the key word of this passage: the Lord's Supper constitutes a 'communion' centering in Christ, as the Jewish festal rites centred in the altar. Such 'fellowship' involves (1) the ground of communion, the sacred object celebrated in common; (2) the association established amongst the celebrants, separating them from all others. It is a communion of (or in) the blood, the body, of Christ, not 'a communion with the blood of Christ.' Through the cup and loaf, believers participate together in Christ in the sacrifice of His blood offered to God (Rom. 3: 25; Eph. 1: 7; Heb. 9: 11, 24) and in the whole redemption wrought through His bodily life, and death and resurrection. The cup and bread are here styled 'a communion in Christ's blood and body';

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in His own words (1 Cor. 11: 25) 'the new covenant in My blood,'—a communion on the basis of the Covenant established by the sacrifice of the Cross." (Findlay, on *First Corinthians*, in *The Expositor's Greek New Testament*, edited by Dr. Robertson Nicoll.)

Thus the fanciful interpretation of a "brother" (as stated above) is seen to be contrary to the obvious meaning as set forth by the greatest ancient and modern Commentators. And it is ruled out as foreign to New Testament teaching by Dr.

Findlay, who not only stands in the foremost rank of New Testament scholars, but is also probably the most lucid and eminent New Testament expositor the Wesleyan Church now possesses.

The other shadings of meaning attached to the term "koinonia" in a few passages of the New Testament, such as fellowship in the sense of a "collection" or "contribution," arise out of its primary meaning, and must be decided, in each instance, by the context.



Did Our Lord Drink of the Memorial Cup?

Question.—The same friend says that "the records in the four Gospels leave the matter of our Lord's drinking of the cup indefinite, though they clearly intimate that He first drank and then gave to His disciples." To me it seems strange that a thing can be said to be left "indefinite," and at the same time "clearly intimated." But this friend thinks that 1 Cor. 11: 23-25 clearly shows that our Lord first drank the cup and then gave to His disciples, the words relied on being, "After the same manner also he took the cup, when He had supped." How would you answer this?

Answer.—Your friend is using the word "supped" as though the Greek word behind it means "sipped," which it does not. Again referring to Strong's Concordance, we find that the Greek word in question is "deipneo," meaning "to dine, i.e. take the principal (or evening) meal." Our Lord and the disciples had just partaken of the Passover Supper, in which both He and they had eaten and drunk. "When He had supped" means after the Passover Supper. After the Passover Supper, which included the use of bread and wine, was ended, He instituted a new Supper, the Memorial Supper. In the Passover Supper the Jews memorialised their deliverance from Egypt; but the typical lamb neither ate nor drank at that Supper. Does it not seem very appropriate that at the Memorial Supper, our Lord, the antitypical Passover Lamb, should neither eat nor drink? Moreover, our Saviour said that the Memorial Cup represented His blood shed "for you," and for many, "for the remission of sins." Inasmuch as our Lord had no sins, there would be no reason for Him to drink of that cup. This is doubtless the reason why the Gospels say they (the disciples) all drank of it, but are very particular to avoid saying that our Lord drank of it, thus agreeing with 1 Cor. 11: 25, which in the Revised Version reads, "In like manner also the cup after supper, saying, 'This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of Me.'"

The Master used the word "cup" on two other occasions in a totally different sense from that represented in the Memorial Supper. One of these was when the mother of James and John requested for her sons places at our Lord's right and left hand in the Kingdom.

"But Jesus answered and said, Ye know not what ye

ask. Are ye able to drink of the cup that I shall drink of?"—Matt. 20: 22.

And again—

"O My Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."—Matt. 26: 39, 42.

This was the cup of bitterness and woe, the false accusations, the being numbered with the transgressors, the mocking and humiliation which He was about to experience. This is what He suffered, and what all His footstep followers have to suffer—bearing His reproach. But this was not emblemised by the cup at the Memorial Supper, and the student must "rightly divide" the Word of Truth on this point if He would avoid confusion.

The Memorial Cup represents blood shed "for the remission of sins." (Matt. 26: 28.) One who says that Jesus drank it with the disciples is thereby preparing himself to occupy one of the following two positions; either—(1) That Jesus drinking with the disciples meant that He had sins that required to be remitted; or (2) That the disciples drinking with Jesus meant that they are part of the propitiation for sin.

But since the disciples, in common with all Adam's race, were constituted sinners by Adam's sin, so that there is only that one sin which at the last requires to be atoned for, all others arising out of it (Rom. 5: 12, 18, 19), the effect of this second position would be to say that the disciples were to be part of the propitiatory sacrifice for themselves.

Both these positions are unscriptural, for Jesus is the propitiation for the sins of the whole world. By His one offering, He sanctified the people with His own blood.—1 John 2: 2; Heb. 10: 10, 12, 14; 13: 12.

These positions are worse than unscriptural; they are anti-scriptural and anti-ransom, for it was the Man, Christ Jesus, Who gave HIMSELF A RANSOM FOR ALL.—1 Tim. 2: 5, 6.

Whether Jesus did or did not drink a swallow of wine on a certain occasion, may seem a small matter; but in view of the large issues depending on it, it is important for all the Lord's people to be rightly informed as to the facts of the case.

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But at least one inquiry remains: What is to be the future of the vast regions of snow and ice at the Poles? That green herbage once existed where now is none has been proven by the finding some years ago in Siberia, buried in the ice, of a mammoth with undigested grass still in its stomach. It had apparently been overwhelmed in the great flood or some other catastrophe, and had been preserved for centuries in the natural refrigerator thus formed. Is it possible that the Polar ice will gradually disappear and vegetation and animal life be restored?

If we understand aright that the earth is intended to be the everlasting abode of resurrected and perfected man, it is not unreasonable to suppose that many at present desolate and uninhabited areas will be made suitable for residence—not only the arid deserts of Sahara and Central Asia, but also the frozen north and south. Perfect man will inherit the earth, which will become as the garden of Eden. According to liberal estimates of the number of persons who have lived for a brief span on the earth and passed away, there is even now room on the earth for all. What will it be when the whole earth blossoms as the rose, and the earth brings forth her increase?

The Douma for Religious Liberty

"The most important law for the cultural progress of Russia ever passed by the Douma," is the verdict of the liberal press upon one of the last pieces of legislation enacted by the Douma before adjourning for the summer. This was the bill guaranteeing religious liberty. Despite the Czar's October manifesto granting religious liberty, Greek orthodoxy practically remained as before the state religion, and the persecution of all other creeds continued unabated. Not only were the non-Christian religions discriminated against, so the Russian press informs us, but even the Old Believers, the adherents of the ancient form of the Established Church in Russia, were systematically hounded, and conversion to their faith was prohibited. The Douma in passing the religious-toleration act aims to put an end to all religious persecutions. It provides:

"1. That all citizens of age should have the right to choose their own religion, and be free to change it according to the dictates of their conscience.

"2. That children from the age of fourteen to twenty-one should have the right to choose their religion with the consent of their parents.

"3. That only parents should have the right to determine the religion of children up to the age of fourteen."

"By taking no count of those who profess no religion at all, these provisions fall short of granting full liberty of conscience. But the liberal deputies in the Douma were forced to yield this point in order to secure the support of the Octoberists without whom the law could not have been brought to a successful issue. As it stands the law is held to have almost the same significance for Russia as the separation act had for France, and the liberal press is jubilant."—*Literary Digest*.

The struggles of Britain and America for freedom of conscience are not so far in the past as to permit any spirit of self gratulation or superiority as we view the difficult and halting progress of our great Russian neighbour toward religious liberty. If we are in advance of Russia in these matters, Holland and other Continental countries were centuries in advance of us, and the lessons learned from them are even yet not fully acknowledged.*

As in times of national peril all minor differences are sunk, and every man stands ready to serve loyally with every other man, so in the great worldwide movements for liberty, honour and happiness, all sectional and petty personal differences may well be ignored, while we rejoice with one another in the triumphs of virtue and truth. In God's time, and not before, the Anglo-Saxon race achieved its liberties. In God's time, also, light and liberty dawn on the stricken Slav and Mongol. But as with us many do not appreciate or use their liberty, but continue in bondage to one system or another, to superstition, ignorance and fear, so will it be in Russia. The masses will continue swayed by designing persons in authority. Only here and there will a bold spirit break loose and enjoy for himself the blessing proposed by law for all. But God will continue to work out His own glorious purposes in the Czar's dominions, and will bless the labours of all who embrace the present favourable opportunity to declare the glad tidings of a Saviour. Jesus Christ is the true Light of the world, and where His gospel shines, there alone are true liberty and peace to be found. God grant His blessing upon Russia, and gather out from her, as from other nations, "a people for His Name."

* See "The Puritans in Holland, England and America," by Douglas Campbell.

"THE DEAD—WHERE ARE THEY?"

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Hell Made to Order

A Russian missionary to Alaska recently published a book describing the religion, mythology, and superstition of its little known aboriginals. Says the "Literary Digest":—

"The Alaskans, dwellers in the realm of cold, always cremate their dead, so that they may not suffer from cold in passing from one world to the other. Those who have not passed through the fire, as Dante did, have not the right, in their final abode, to draw near to the common hearth, at which the cremated souls warm themselves, but their teeth ever chatter with the cold as they cast envious looks of longing at those who warm themselves at the fire. On this point the Archimandrite Anatoli says:

'A missionary was constantly threatening his impenitent converts with the flames of hell. But he noticed that this threat, instead of filling them with terror, was exceedingly agreeable to them, for the thought of being warm in the next world filled them with joy. The missionary made a complaint on this point to the bishop, who understood at once that a Northern hell must be represented differently. He therefore told the missionary to teach his people to expect a hell of frost, where the cold is ten times as intense as upon earth. This freezing Gehenna terrorised them, and the refractory ones were soon reduced to obedience.'

What a delightful occupation for the Almighty—to devise temperatures as well as torments best able to terrorise sensitive mind and quivering flesh!

This reminds us of the readiness with which many Christian teachers in more civilised lands adapt their descriptions to the exigencies of our more enlightened era. In the temperate zones, in which three-fifths of the inhabitants of the world reside, a "hell of frost" would now be as powerless to frighten (much less to convert) the intelligent, independent mind, as the old-time "fire and brimstone." Our Inventors of Effective Hells must be more expert than their Alaskan contemporaries if they wish to exercise a potent influence; yet the best they can do, after a century of experiment, is to repudiate physical torment, whether hot or cold, boiling or freezing, and substitute *mental suffering*, carefully omitting all reference to the physical body—as though minds could exist and be tortured without brains.

As the Alaskan Missionary modifies the physical Gehenna to suit the supposed needs of his stubborn hearers, so the European and American Opportunist provides mental sufferings to order; the drunkard craves drink which he can never obtain, the murderer broods over and re-enacts his crimes till a raving maniac is sane in

comparison. And if such-like descriptions are not to the taste of his audience, who see no moral or other benefit to be derived by the transgressors from such scenes and experiences, presto! here is another variety—less awful in some respects than the other, but still sufficiently realistic for the purpose. This time it is the "gnawings of conscience." Those whose consciences never troubled them in the present life suddenly become wonderfully sensitive. But, the Opportunist gravely tells us, it is not true repentance, such as brings the sinner to Christ for forgiveness: it is remorse, Remorse! How many poor sinners have been driven insane by the apparent hopelessness of their condition, when confronted with this proposition, that their regrets for past misdeeds are not repentance, but only unavailing remorse, we will not attempt to say. Let each reader inquire at the nearest insane asylum as to how many patients are in charge whose delusion consists in the dread certainty that he has committed the unpardonable sin, and that there is for him absolutely nothing but eternal despair.

But the Inventors of Hells are still more accommodating. Even the "gnawings of conscience" in a future world hold no terrors for some men. It is necessary to picture the torments as already begun in this life. "Every man makes his own hell," is one way of expressing it. But here they are treading on dangerous ground; for while no one has returned from the dead to testify to the nature of the supposed torments inflicted there, many observers can give evidence as to the truthfulness or untruthfulness of the above statement. Is it true that every man "makes his own hell" by his manner of life between the cradle and the grave? What does the Bible say about it, and what does practical experience tell us?—"The wicked flourish as the green bay tree." On the other hand, they who would live godly suffer persecution. It might be more true to facts were we to say that the wicked make distress and trouble for the righteous, and that the innocent suffer for the guilty. But to use the word "hell" in this connection is altogether misleading.

The old Jesuitical doctrine, that "The end justifies the means," which the Apostle Paul was slanderously reported to have anticipated (Rom. 3: 8), still has many adherents among those who should know better. God's truth does not abound, His holy Name is not glorified, by reckless handling of facts, or by the spinning of fine theories for the educated, and realistic tales for the unlearned. If the truth of God, simply and honestly told, does not move men to repentance, let us not deceive ourselves into believing that the vain imaginings and misrepresentations of men will accomplish it. And let us remember that the injury done

* For an exposition of the scriptures which seem to teach physical torment, but which upon closer examination are found not to do so, see "Bible Talks."

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to ourselves by the deliberate use of doubtful methods will be tenfold that which is experienced by the un-awakened "sinner." Better let the world go unsaved, than endeavour to save it by a lie.

But, thank God, it is unnecessary either to prevaricate or to abandon hope of the salvation of Adam's race; for God himself, who gives his people the truth to declare, and expects them to declare it faithfully, has also, in his glorious purpose, arranged for the blessing and enlightenment of all mankind.—John 1: 9; 1 Tim. 2: 4; Ezek. 16: 44-63.

R. B. H.

THE CHEERFUL GIVERS

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last issue, for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant. As the expense of producing and posting the "Advocate" is not met by the subscriptions received, we are obliged to use these donations for its assistance. It is hoped that this necessity will not long continue.

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In the July issue, a mark was set up for the "Cheerful Givers." This was £1500, being one-tenth the salary of the Anglican Primate of England. Will it be attained within twelve months? Distance yet to go, £1379 5s. 6d. = \$6703.28

"Do not pray for Tasks
Equal to your Powers;
Pray for Powers
Equal to your Tasks."

FROM NEAR AND FAR

Dear Brother,—About a month ago, I received your first issue of the N.C.A. I have enjoyed its perusal very much, and am forced to the conclusion that I must revise my ideas respecting the Sin Offering. The Apostle's words in Heb. 7: 27 are sufficient to show that Jesus, our glorious Head, was the antitype of both "bullock" and "goat." I have not, however, straightened out every phase of the subject as yet, so I do not speak of it much. I understand your interpretation of Heb. 13: 12, 13, but should like to know how you understand 1 Cor. 10: 16. Also, why was it necessary to sacrifice two animals to typify the one sacrifice of Jesus? [These questions are answered in N.C.A. for July, pages 58 and 62.—Ed.]

I am eagerly awaiting the arrival of "Bible Talks." May the Lord bless your endeavours to search the Scriptures, and enable you to take warning from the experience of others. For sympathising with those brethren who have made a courageous stand for truth, I have been denounced as having gone into outer darkness—second death. Such petty threats and denunciations are, to my mind, unchristian. May God speedily bring those who have been so helpful in the past to a realisation of the wrong course they are pursuing, is my fervent prayer. Enclosed find order for N.C.A. and "Bible Talks," and shall appreciate a few copies of the paper for use as samples.

Yours in the one Hope,
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Types, Symbols and Illustrations Rest and Restitution

Which are a shadow of things to come: but the body is of Christ.—Col. 2: 17.

A TYPE, in the sense in which that word is used in such discussions as the present, is a representation of spiritual truth by means of actions or objects placed before the senses, and calculated to convey through them to the mind a lively conception of the truth which they are designed to represent.* A type is not, as is too often imagined, *anything* in the Old Testament, between which and certain doctrines of the New a lively imagination may succeed in tracing some analogy or resemblance; it is something which the Divine Author of Scripture announces to us as having been specifically contrived and appointed for the one purpose of adumbrating certain religious truths, and foreshadowing certain future transactions with which these truths were connected. Viewed simply in itself it is a hieroglyph or symbolical representation of divine truth; viewed in its relation to Christianity, it served the purpose of a pre-intimation or memorial, to those who lived before the advent of Christ, of the great facts connected with him on which Christianity, as a religious system, rests. Its parallel is prophecy. Like it, it teaches a present truth, and announces a future fulfilment of it; like it also, it has in its capacity of a type one definite meaning and one definite fulfilment, to

both of which it was intended and designed to point. The difference between a prophecy and a type lies only in this, that the former teaches by words, the latter by things: the former, that is, by an artificial combination of signs; the latter, by a scenical representation of the whole truth at once. A word is the symbol of an idea; a type is the symbol of some principle, or law, and the prediction of some great general fact in the economy of redemption.

Resemblance Between a Type and and Acted Parable

This mode of instruction bears a considerable resemblance to what we may conceive an *acted parable* would be. Let us suppose, for instance, that our Lord, instead of describing in words the conduct and circumstances of the prodigal son, had, by the help of suitable actors and scenes, made the whole to pass before the eyes and ears of his auditors, the lesson would have been conveyed to them much in the same way as the truth concerning himself was conveyed to the ancient Jews by the typical rites of the Mosaic economy. In neither case is the lesson *new*, nor fully to be understood without an elucidatory comment; the object of both being to impress vividly a truth, otherwise reasonable or familiar, upon the minds of those to whom it is presented. There is this difference, however, between such a representation and a type—that the former being merely doctrinal would be exhausted in inculcating a present truth, whilst the latter would, with the doctrine, incorporate a prophetic reference to some great event yet to happen, on which the doctrine was based.

*The word *Type* (*typos*) signifies a *model*. Now, a model may be used for two purposes, according as it presents to us a copy to be followed by us, or as it simply enables us to conceive of the character and qualities of that of which it is a transcript. In the former sense, the word occurs in the New Testament frequently (cf. Acts 7: 44; Phil. 3: 17, etc.); in the latter, it is used in such inquiries as the present. The New Testament terms for the ancient types are, *skia*, *hypodeigma*, and *parabole*.

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Adaptation to the Human Mind of this Mode of Instruction

The peculiar adaptation of this mode of conveying truth to the mind, rendered it at once a fitting vehicle for the instruction of those who lived under a preparatory economy like that of the Jews, and a favourite instrument of tuition with them and most ancient nations. We are so constituted, that ideas suggested by impressions upon the senses are generally much more vivid and permanent than those which come in consequence of previous trains of thought; and among the senses themselves, that of sight is the one whose suggestions are the most impressive, a fact of which Horace reminds us in the well-known lines:—

"Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator."—*Ep. ad Pisones*, 180—182.

Hence, nothing suggests an idea so forcibly to the mind as the appearance of some object with which that idea has been wont to be associated. It matters not what the principle of association may have been—whether resemblance, contrast, or contiguity; provided only the sensible object has been strictly associated with the absent idea, the perception of the one immediately recalls the conception of the other, and that with immensely greater vividness than any process of reasoning or reflection could have done. We may sit down and think, for instance, of some dear departed friend; we may recall his gait, his look, his smile; we may muse over scenes of ever-memorable delight which we have witnessed in his society; and the time may glide away in a sweet dream of days that have passed for ever, and joys that, but for memory, would have long since perished. But how vague after all and evanescent are the conceptions which such a process excites, compared with those which rush into the bosom, when our eye gazes upon a faithful portraiture of our friend, or even upon some trifling relic which we have seen him use, and with which his person and conduct may be associated in our minds! The eye then most powerfully affects the heart. Our friend seems, once more, to stand before us, in form, and lineament, and look, exactly as he used to be when we enjoyed his society in days that are past; and we almost fear to move lest we should break the spell which has so vividly restored to us the much loved form.

It is upon this principle, I apprehend, that the Lord's Supper, as an institute of Christianity, receives its rationale, and is shown to be, like all the other provisions of that system, based upon a profound acquaintance with, and adapted to the peculiar necessities of, our mental and moral constitution. That ordinance teaches us no doctrine or fact with which the written records of our religion do not make us acquainted; it only aims at making use of that law of our nature

above referred to for the purpose of impressively commemorating to us the grand fundamental fact of the Christian system. It is true we could have remembered Christ and his propitiatory death, without such an ordinance, just as we must believe is done by many excellent persons who either entirely neglect this ordinance, or observe it at such distant periods of time, that the disciplinary effect of it must be very much lost upon them; but had no such ordinance existed—had no similar provision been made for bringing the grand truths concerning our Saviour sensibly before our minds, who can tell to how low and lifeless a state the average piety of the Christian Church might have sunk under the depreciating and degrading influences to which in this world it is continually exposed?

Instances in the Scriptures of Symbolical Usages and Actions

Upon the same principle, we may account for the frequent use of symbolical actions amongst all nations, even in regard to matters not at all, or only indirectly, connected with religious ideas. Thus, in the time of Abraham, the binding nature of an oath was symbolized by the putting of the hand of the person sworn under the thigh of him by whom the oath was administered. So also, in later times, the practice of boring the ear of those slaves who refused to avail themselves of the liberty which the year of Jubilee brought—the striking of hands and the dividing of an animal into halves in making of covenants—the exchanging of garments as a token of amity, and the rending of garments as a sign of grief; and many other customs among the Jews partook of this symbolical character, and are referable to the same source. Nor was this confined to the Jews. Among the Egyptians, the Greeks, the Romans, and even in many cases in our own country at our own day, we find important transactions solemnized by certain symbolical acts, which but for their symbolical character would often appear ludicrous or childish.

In the Scriptures, we find many instances in which symbolical actions were performed for purposes of instruction and impression, even in regard to matters not immediately relating to the Christian revelation. This was especially the case when the matter in question was something future, in which case the symbolical action became a type or predictive sign of what was to come. Thus Abijah, when commissioned to announce to Jeroboam the secession of the ten tribes from the house of Solomon, and their adherence to him, met him in the way and caught the new garment that was on him and rent it into twelve pieces, of which he gave ten to Jeroboam, thereby signifying to him what was to happen. A still more remarkable instance is that recorded in 2 Kings 13: 14-19, where we are informed of the means which Elisha took, upon his death-bed, to

indicate to the King of Israel the victories which he should obtain over the Syrians. "Now Elisha," we are told, "was fallen sick of his sickness whereof he died. And Josiah the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow; and he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, Open the window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice." Here the apparently unmeaning action became, when accompanied with the prophet's explanation, a highly impressive and memorable type of the events which were to happen, as well as of the agency by which they were to be brought about—the hand of Elisha upon the king's hand evidently betokening the union of divine and human agency in the matter.

Symbolical Actions of the Prophets

In the writings of the prophets, we have numerous instances recorded, in which they were enjoined to perform certain transactions for the purpose of thereby becoming signs or types of what was to come to pass. Thus, Jeremiah was directed to break a potter's earthen bottle in the valley of Hinnom, for the purpose of indicating to the Jews that, even so, would God break the people and their city. (Jer. 19: 1-11.) So also, on several occasions, Ezekiel was a sign unto the people, as in one instance he was especially instructed to tell them, when, having prepared his stuff for removing, and dug through the wall of his house and carried it out thereby, he, in answer to the question, "What doest thou?" replied, "I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity." (Ezek. 12: 3-16.) An instance of the same kind is furnished in the New Testament, when Agabus took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle."—Acts 21: 11.

Without unnecessarily multiplying instances, the above are surely sufficient to show that the mode of instructing by types was one with which the patriarchs

and Jews were familiar, and of which they made frequent use. This being the case, can it surprise us that this mode should have been adopted, and employed upon a large scale and in a systematic form, for the purpose of keeping before the minds of the people of God those grand truths, upon which their hopes for eternity could alone be founded? On the contrary, is it not natural to suppose that an instrument, which both philosophy and experience show to be remarkably adapted to the purposes of religious instruction, should be adopted by Him, who, in condescending to be the Teacher of our race, has in all the means employed for that purpose displayed at once his unerring wisdom and unbounded grace?

Recognition and Interpretation of Types

Before proceeding to the examination of the different Messianic types of the Old Testament, it will be necessary to offer a few preliminary remarks, for the purpose of placing before you certain principles, by the application of which we shall be enabled to proceed with greater security, both to the determination of what is a type of Christ, and to the explanation of the truths which each type sets forth.

These principles appear to me to be involved in the definition and description already given of a type; and will therefore be best exhibited in the form of deductions or inferences from our previous remarks.

I. It follows, from the above description of a type, that its essence does not lie in mere resemblance between it and its fulfilment, or antitype. The end which it serves in relation to the antitype is that of vividly suggesting it to the mind. Now it is obvious that for this mere resemblance will be of no use; for whatever may be the accuracy with which that resemblance is framed, it will never suggest to us, *of itself*, any thing beyond itself. A picture may be minutely accurate in all its delineations, but if we have nothing beyond the picture to instruct us, it will, of course, suggest nothing but what has a reference to itself as an object of art. The most accurate likeness of an individual will never, of itself, suggest that individual to the mind, unless we have known him by some other means.

The Use of a Type is to Suggest the Antitype

The fact is, as it appears to me, that resemblance does not enter *necessarily* into the idea of a type at all. The essential element of a type is, *associative or suggestive capacity*, i.e., the power of calling vividly before the mind something which is itself absent. Now this may exist either with or without resemblance, just as in the case of *words*, where a particular sound, or combination of sounds may become the invariable symbol of certain ideas, between which and the sound the liveliest fancy

can trace no vestige of a resemblance. The main point in all such cases is, that the mind have acquired a *habit* of connecting the two together, so that on the perception of the one may invariably follow the conception of the other. Of course, where resemblance exists, so much the better, both as regards the certainty, and the vividness of the consequent conception; and the general presence of this in a type, conspires to give that mode of teaching one great advantage over mere verbal instructions; still, it seems essential to a right view of this matter, and to its deliverance from the mass of absurdities under which it has been crushed, that we should bear in mind that it is as possible for a type to exist without any natural resemblance to its antitype, as it is for a word to be the sign of an idea to which it bears no analogy real or supposed.

The Power of Suggesting Derived from Divine Appointment

But it may be asked, if the essence of a type consists in its power of calling before the mind a vivid conception of its antitype, by what is this power itself determined? In other words, how comes the type to possess this faculty? I answer, by the *express appointment* of Him by whom the type was ordained. According to the definition, it is an institution, created for the express purpose of foreshadowing the great truths of the Christian revelation. Its adaptation for this purpose, then, is derived primarily from the fact of its appointment. There may be, and in general there is, besides this, a natural adaptation for this purpose, arising from the intended similarity between the type and the antitype; but this seems rather to serve the purpose of *keeping up* the habit of connecting the two together, than to have originally created that habit. In the course of time, perhaps, the habit becomes so confirmed, that, as is the case with words, people yield to it without any thought or inquiry as to its origin; but, in the first instance, it could only have been by their being expressly told that such and such acts and objects were designed by God to picture to them such and such truths of Christianity, that any associative connection came to be established between the one and the other.

The truth upon this head has been briefly, but very clearly and forcibly expressed by the late Bishop Marsh, in the following terms:—"To constitute one thing the type of another, as the term is generally understood in reference to Scripture, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been *designed* to resemble the latter. It must have been so designed in its *original institution*. It must have been designed as something *preparatory* to the latter. The type as well as the antitype must have been pre-ordained; and they must have

been pre-ordained as constituent parts of the same general scheme of Divine Providence. It is this *previous design*, and this pre-ordained connection, which constitute the relation of type and antitype."

Evils to which the Neglect of this Principle Has Led

The importance of the principle here announced must be allowed by all who have paid any attention to the history of typical theology. To the neglect of it, are in a great manner to be traced those exegetical monstrosities which have brought a stigma, not only upon the doctrine of the types, but upon all spiritual interpretation of Scripture together. Proceeding upon the assumption, that every thing in the Old Testament was typical of something in the New, and that the only criterion of a type was resemblance between it and its antitype, men of lively imaginations have revelled in the exercise afforded to their ingenuity by the multiplication of such resemblances, until they have left nothing that can be regarded as simply historical in the whole of the Old Testament. Error has thus found a cheap method of defence; for, what more easy than to find some person, or action, or ordinance, which might be shown to bear a resemblance to the opinion in question, and, consequently, to confer upon that opinion a Divine sanction? Truth has, by the same means, received many an injury; for what can be more detrimental to a good cause, than to rest its defence upon baseless analogies and fanciful comparisons? And worst, perhaps, of all, the friends of Christianity, by treating the histories of Scripture as if they were mere contrivances for the adumbration of spiritual truths, in other words, mere fables, have taught its enemies first to doubt, and then boldly to deny the truth of those histories, and thereby to sap the very foundation upon which our religion rests.

Nothing Is to be Viewed as Typical Which Is Not Also Symbolical

The safeguard against such extravagance is, to keep fast hold of the principle, that nothing is to be viewed as a type which cannot be shown to have been expressly appointed to be such by God.

II. A second principle involved in the view above given of the Scripture types is, that nothing can be regarded as *typical* which is not also *symbolical*. This follows immediately from the position, that a type is a sensible emblem, or prefigurative token of some spiritual truth, which itself rests upon certain events yet future, but of which events a certain degree of knowledge is possessed by those to whom the type is exhibited. In all such cases, a twofold impression is conveyed to the mind: in the first place, that a particular truth already known is symbolically indicated; and in the second place, that those events on which that truth depends shall certainly take place.

It may aid my hearers in the apprehension of the principle I am now enforcing, if I remind them, that in the testimony of God concerning His Son there are two points; one of fact, and one of doctrine, on both of which we must be instructed before we can really believe that testimony in all its fulness. What God calls us in the Bible to believe, is, first, "the truth;" and, secondly, that "truth, as it is in Christ Jesus." With regard, for instance, to the doctrine of salvation by the atonement, there is, first, the general principle, that such a mode of salvation is reasonable, practicable, and intended by God; and, secondly, the matter of fact, that such an atonement has really been presented by our Lord Jesus Christ, and accepted by the Sovereign and Judge of all. Now it was, of course, the same under the Old Testament dispensation: there was both the *doctrine* to be announced, and the *fact* to be predicted, before a *complete* statement of saving faith could be laid before the mind; and it was only as *both* of these were apprehended, that the belief of a Jew in the truth became full and intelligent.

How, then, was this exigency met by the typical system of instruction? In this way—that every type contained at once a symbol of the truth, and a prediction of the fact. It presented to the senses of the beholder, an outward sign of a great general truth, and a memorial, that in due season the event on which that truth rested would take place. Thus, for instance, in the case of *sacrifice*, there was both a symbol and a type. The slaying of the animal, and the burning of its flesh, were emblems of the great truth, that the sinner whose substitute that animal had become, deserved death . . . as well as of the general truth, that God's plan of saving men from that desert, was by the substitutionary sufferings of another. All this, however, would have been of no avail to the sin-burdened Israelite, who knew well that no mere animal could make atonement for the sins of man, had not that act prefigured and predicted the great sacrifice for sin on the part of the Lamb of God. But, pointed forward to this, his faith obtained an object on which to rest, and he was enabled to rejoice in the salvation of God. So also with regard to the immediate consequences of sacrifice. When a Jew had committed a trespass against the Mosaic law, he had to offer certain sacrifices before he could enjoy his civil and political rights. Immediately, however, on presenting these, he stood *rectus in curia*; he was acquitted of the sin he had committed, and restored to his civil privileges. With this, a mere carnal and worldly Jew was content. But to the pious believer, all this was only the symbol and type of something spiritual. It reminded him that his sins against God had made him guilty, and excluded him from the Divine favour; it directed him to the need of a sacri-

fice for sin ere God would forgive his transgression; and it assured him, that just as by sacrifice he had been restored to his place in the Jewish state, so by the great sacrifice might he be restored to the Divine favour, and to a place in that kingdom, of which the Jewish nation was the type.

The principle here laid down has been little attended to by typologists. Hence, they have created a multitude of types which have no existence, and could have none, in reality. They have forgotten in their interpretations to ask, What did this *figure*? and have confined themselves to the question, What did this *prefigure*? The consequence has been, not only that their explanations have been arbitrary and fanciful; but that they have made types of what could not, in the nature of things, have possessed any such character. How many *persons*, for instance, have been made types of Christ! as if an individual in his *personal* character could be a type or model of any thing but himself! And how greatly have the minds of many been perplexed at the idea of *wicked* men, as many of the Jewish kings and priests were, being types of the pure and sinless Saviour. For my own part, I could as soon conceive of God making an individual lamb or goat simply as such a type of Christ, as his making an individual man a type of Christ; nay, the latter supposition is more monstrous than the former, for it is easier to conceive of an innocent animal being the type of the holy Jesus, than of a wicked and depraved man being so. The truth is, that neither the one nor the other, as an individual, was the type; and if typologists had but kept fast hold of the principle, that nothing is typical which is not also symbolical, such errors would not have been propagated. A person, as such, can never be a symbol. He may do a symbolical act, or sustain a symbolical office, or be the subject of a symbolical transaction; but, in all these instances, it is the act, or office, that is symbolical, and not the man. Thus, under the Mosaic economy, it was not the priest, whether good or bad, that was the type of Christ; it was the symbolical office with which that priest was invested. It was not the animal, whether lamb, or bull, or goat, that was the type; but the symbolical act of sacrifice of which that animal was the object. And so of other things. It was not David, or Manasseh, or Ahab, that was the type of Christ, as King of Zion; it was the royal office with which these were invested, symbolical as that was of the theocracy, which was typical of the kingly dignity of the Redeemer. It was not the mingled mass of Israelites, good and bad, pure and vile, which was the type of the Christian Church; it was the national institution—the symbol of the chosen and special community of which God, the Father of spirits, is head and ruler. In interpreting types, we must lay mere persons out of view en-

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tirely, and confine our attention to such things as can possess, and can be shown to possess, a symbolical character. Such must be things divinely *instituted*, and invested with the peculiar character they bear; not mere individuals entering the world in the ordinary course of nature, and carrying throughout their whole life a personal, individual responsibility, as moral agents acting for themselves, and accountable to God for all that they purpose or perform. Hence, it is only to *offices*, *placés*, *times*, and *actions*, that a typical character can be really imputed. All these admit of receiving a symbolical character, and of being the subject of Divine institution; and it is to such, therefore, as they are presented to us in the Old Testament, that we ought to confine our attention in attempting to ascertain what and how much of instruction was conveyed by means of typical adumbrations to those who lived under the ancient economies.

Recent Inquiries Into Ancient Symbolology

The way for the scientific and successful interpretation of the Mosaic symbols has been greatly facilitated by the inquiries which many eminent scholars have of late pursued into the ancient symbolology generally. It had long been a favourite opinion that the mythological tales with which the ancient heathen religions are replete, were, in their origin, only so many parables in which certain fundamental truths were taught, and certain great facts commemorated in a popular and memorable style; and that the secret mysteries which belonged more or less to all these religious systems, were only more recondite adumbrations of still higher truths than the vulgar mythology embraced. Proceeding upon this assumption, recent inquirers have succeeded in unfolding a profound system of symbolical nature-worship which pervades all the ancient mythologies, and the exposition of which has cast no small light upon the spiritual history of antiquity, and explained much that seemed strange and capricious in the religious systems both of the east and of the west. In making use, however, of such inquiries for the explanation of the Mosaic symbols, it is necessary continually to bear in mind the radical distinction between the object for which these were used, and that which the symbols of heathen mythology were designed to serve. The object of the latter was to represent the fundamental principles of a philosophical nature-worship; the object of the former was to keep up the remembrance of the truths of a purely spiritual religion conveyed by Divine revelation to mankind. To this belong, therefore, the symbols, not of powers, influences, and tendencies, but of spiritual truths—of grand facts, or laws in the administration of the Divine government, and especially in relation to the plan of redemption through Christ. To forthshadow these was the specific object of the ancient Jewish

ritual; and it is for these we are to look amidst "the mysterious meanings," as Milton terms them, of its splendid ceremonial.

Principles for the Interpretation of the Mosaic Symbols

For the safe interpretation of the Mosaic symbols, the following principles, taken, with a few alterations, from the work of Professor Baehr, may be found of advantage:—

(1.) The symbolical ritual, as a whole and in its individual parts, can set forth only such ideas and truths as accord with the known, and elsewhere clearly announced, principles of Old Testament theology.

(2.) An accurate knowledge of the outward constitution of each symbol is an indispensable condition of its interpretation; for, as the sole object of the symbol is to convey spiritual truth by sensible representations, to attempt to discover the former before we understand the latter, is to endeavour to reach an end without using the means.

(3.) The first step in the interpretation of a symbol is the explanation of its *name*; for, as this is generally given with a direct reference to the idea symbolised, it forms of itself a sort of exponent of the symbol to which it is affixed.

(4.) Each symbol expresses, in general, only *one* grand idea; at the same time, of course, including all subordinate ideas that may be involved in it. Thus, in the case of sacrifices, a variety of truths are presented to the mind, but all going to make up the one grand truth which that rite symbolised.

(5.) Each symbol has always the same fundamental meaning, however different may be the objects with which it is combined. Thus, for instance, the act of purification has the same symbolical meaning, whether it is performed upon a person or an animal, or upon a material object.

(6.) In interpreting a symbol, we must throw out of view all that is merely necessitated by the laws of its physical condition, and that does not serve to help out the symbolical representation.

Symbols have often accessories of two kinds: the one consisting of such as are in themselves symbolical, and which go to make up the sum total of the representation; the other, of such as are, from the nature of things, required by the material objects composing the symbol for their continued existence. Thus, in the case of the candlestick in the sanctuary, it was provided that it should have branches, and knops, and flowers, and also that it should be supplied with snuffers and snuff dishes. Now, of those accessories, the former were not indispensable to its serving the purpose for which it was designed—that of giving light; but they, having each a symbolical meaning, added to the symbolical effect of the whole; whereas, the latter were merely required in order to prevent the lights from dying out for want of cleansing. Keeping this distinction in view, we need not be afraid of going too minutely into the explanation of the Mosaic ritual. Every thing, in fact, of which it was composed was a symbol, with the single exception of such things as the earthly, physical condition of the substance or persons employed rendered indispensable.

Types to be Distinguished from Comparisons

III. These observations will enable us to distinguish *Types* from two things with which they have often been confounded, viz., *Comparisons* and *Allegories*.

The New Testament teachers, occasionally, for the sake of illustrating their meaning, introduce a *comparison*, drawn from some well-known fact in the history of the Jewish people, between which and the point they are discussing there exists some obvious analogy.

In this way, our Lord makes use of the fact of Moses's erecting the brazen serpent in the wilderness for the purpose of illustrating his own character as a deliverer, who was to be "lifted up, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 14, 15.) On another occasion, he instituted a comparison between his own case, as about to be consigned for a season to the tomb, and that of Jonah, who had been "three days and three nights in the belly of the fish." (Matt. xii. 40.) From this, it has been hastily concluded, that these events, and others alluded to in the New Testament in a similar manner, were real types and prefigurations of the facts they are brought to illustrate. It is obvious, however, that there is a great difference between an historical event—whether occurring in the natural course of things or by the special interposition of the Divine power, and which a subsequent writer or speaker may make use of to illustrate, by comparison, some fact or doctrine of which he is treating—and a symbolical institute expressly appointed by God to prefigure, to those among whom it was set up, certain great transactions in connection with that plan of redemption, which, in the fulness of time, he was to unfold to mankind. In the two cases above referred to, there is the total absence of any evidence that the events recorded possess any other than a simple historical character. In the case of the brazen serpent, indeed, we have Divine appointment; but along with the appointment, we have the specific mention of the *purpose* for which it was set up, which was not to teach any religious truths at all, or form any part of religious worship, but simply that it might act as an instrument of cure to the Israelites who were bitten by the fiery flying serpents. It is also possible that such a thing as the brazen serpent *might* possess a symbolical character; but if any will, from this, argue that it really had such a character, and that it was a symbol of Christ, it will be incumbent upon him, in the first place, to show some evidence in favour of his inference, and, in the next, to explain how it should come to pass that the express symbolical antithesis of the Messiah, the *serpent*, could form part of an institute intended to prefigure his work as the Saviour of Men. As to the case of Jonah, we do not find in it so much as the appearance of anything typical; and, indeed, it would have been very strange, had God caused the prophet to perform an action, typical of the burial and resurrection of Christ, under circumstances in which there was no human being to receive any instruction by it except

himself. A type is an acted lesson—a visible representation of invisible truths. To its utility, therefore, spectators are as indispensable as actors; and where the former are not present, to say that God appoints the latter to go through their performance is to charge Him with doing something in vain.

Types to be Distinguished from Allegories

Besides *comparisons* borrowed from the Old Testament histories, the New Testament writers occasionally *allegorise* events recorded in these histories, *i.e.*, put a spiritual interpretation upon the historical occurrences. Thus, Paul, in order to explain the doctrine of the covenants, allegorises the anecdote of Sarai and Hagar recorded by Moses, making Sarai represent the Abrahamic or new or everlasting covenant, and Hagar the Sinaitic or old covenant. (Gal. 4: 24, 25.) In the same way, he allegorises the fact of the water from the rock following the Israelites through the wilderness, speaking of it as representing Christ in the blessings he confers upon his Church. (1 Cor. 10: 4.) These allegorisings are only comparisons without the form; and their use is obviously merely to explain one thing by another. To regard the objects thus allegorised as designed types of the things they are brought to illustrate, is to confound things which essentially differ. Between a type and such objects there are, at least, two very palpable distinctions. The *one* is, that the latter are historical events, whilst the former is a divine institution; and the *other* is, that the allegorical sense is a *fictional* meaning put upon a narrative for the sake of illustrating something else; whereas, the explanation of a type is its *true* and *only* meaning, and is adduced solely for the sake of unfolding that meaning. The radical difference between the exposition of a type and an allegorical interpretation of history, is apparent from the use which the Apostle makes of them respectively. His allegorisings are mere illustrations on which, by themselves, nothing is built; whereas, his typical explanations are all brought forward as forming the basis of arguments addressed to those who, admitting the type, were thereby pledged to the admission of the truths it embodied.

IV. It follows, from the principles above laid down, that we should always expect in the antitype something more glorious and excellent than we find in the type. This is so obvious as hardly to require illustration. If the design of a type be, by outward symbols, to foreshadow spiritual truths, it follows that, in proportion as the thing signified is more valuable than the mere sign, and as things spiritual and eternal are more glorious than things material and transitory, the type must be inferior in value and in majesty to that which it is designed to prefigure. A remark so obvious as this it would hardly have been worth while to make, had not

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a disposition been shown by many to find the anti-types of some of the ancient types in objects even less glorious and imposing than were the shadows of which they are adduced as the substance.

Typical Character of the Mosaic Enactment

Having made these preliminary observations on the Nature, Criteria, and Interpretation of Types, we shall be the better prepared to enter upon the consideration of those symbolical Institutes by which God illustrated the truth concerning the way of redemption which He had provided through the propitiatory sufferings of His Son. Of these, we have a full account in the Old Testament, and especially of those of them which were organised by Moses, under the Divine direction, among the Israelites.

That the entire system, not only of rites and ceremonies, but also of social and political relations, which this great legislator established, was designed to bear a typical character, can hardly admit of a question with any who receive as authoritative the declarations of our Lord and His Apostles. If the Law was only one great prophecy of Christ, as our Lord Himself seems repeatedly to teach (Matt. 5: 17; Luke 24: 44); if it was a mere shadow of good things to come, of which the body was Christ; if it only served to the example and shadow of those heavenly things which are realised under the Christian dispensation; if it contained only the patterns of things in the heavens; if its most solemn rites were only figures for the time then present, by which the Holy Spirit signified that the way to heaven, which Christ opened, was not yet made fully manifest; if, in short, the dispensation which Christ introduced was not only one of grace as opposed to the rigid severity of the law, but one also of *truth* or reality as opposed to the shadows of the law (Col. 2: 17; Heb. 10: 1; 8: 5; 9: 9; John 1: 17); what room can there be for any reasonable doubt as to the fact, that the Institutes of the Mosaic economy were designed and adapted adumbrations of that better economy under which Christians are privileged to live? Nor, upon any other hypothesis, does there appear a satisfactory mode of accounting for the minute directions given by Jehovah to Moses in regard to every part of the complicated system which he was appointed to establish. "Doth God take care for oxen?" is the question of the Apostle in relation to one of the Mosaic enactments concerning the treatment of animals (1 Cor. 9: 9); and the *principle* of this inquiry may be extended to all the other provisions of that code. If these provisions served no other purpose than the outward one which they immediately respected, we cannot refrain from the question, Was the end really worthy of the means employed, and of the anxious care manifested by Jehovah for its attainment?

Each Type, as Such, Pointed to Only One Fact in the Christian Economy

Each separate part of the Mosaic ritual typified only one fact in the Christian dispensation. This follows, necessarily, from the peculiar character of the rites of which that system was composed. They were not only symbolical of certain spiritual truths, but prophetic of certain great events with which these truths stood connected; and their value as indices depended entirely upon the steadiness with which they pointed each to its own peculiar object. As a dial would be worthless if the gnomon cast more than one shadow, so a type, as a type, would have been worthless had it pointed to more than one given fulfilment. It is the more necessary to insist upon attention to this in interpreting types, because nothing is more common in this department than for writers to assign different references to the same type. Thus, the tabernacle in the Jewish ritual has, by very able writers, been made to typify at once the human body of Christ, the Christian Church, and the heavenly world. This appears to me much the same as if one were to affirm, that three separate bodies subtending different angles from the eye of the observer could cast towards him a common shadow, which is physically impossible.

Sacred Seasons in the Mosaic Ritual

In the Mosaic ritual, provision was made for the observance of certain SACRED SEASONS, which were to be devoted exclusively to the performance of certain appointed religious observances. These were the weekly, monthly, and yearly Sabbaths; the year of jubilee; the three annual festivals, viz. the Passover, the Pentecost, and the Feast of Tabernacles; and the great day of Atonement. On these I have to submit to you two general remarks.

In All of These is Embodied the Idea of a Sabbath

1. Of all these sacred seasons, the fundamental idea is substantially the same—that of a *Sabbath*. This term is used in Scripture, to denote the solemn festivals of the Jews generally (Lam. 1: 7; Ezek. 22: 8, 26); and in that part of the law which refers to them, we find prescribed concerning them all, that the same abstinence from labour which marked the Sabbaths, strictly so called, was also to mark them (Lev. 23 and 25). Now, the idea of a Sabbath is generally supposed to be solely that of rest, or cessation from toil, anxiety and sorrow. In this, however, we have only, strictly speaking, the negative of an idea; mere abstinence from labour carrying with it the conception of nothing positive, and moreover, possessing no character, religious or moral. Hence, it is plain that something more must be involved in the idea of a Sabbath than mere rest; and this, some have supposed, must lie

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in the dedication of the appointed time to the Divine service.

That such a mode of employing the hours of their sacred seasons was followed by the pious Jews, there can be little doubt; but that this entered essentially into the *idea* of a Sabbath, neither that word itself, nor any part of the law regarding the Sabbath, supplies the slightest evidence. We must, therefore, endeavour to find some other idea than that of religious service, as that which formed the positive side of this conception.

Here our first step is to have recourse to the meaning and usages of the word itself and its cognates; for, as has been already observed, there is no more faithful mirror of such ideas as that of which we are in search, than the words which by especial appointment were used to designate them.

Rest and Restitution

Now the word comes from a root which signifies *to return*, and, in some of its parts, *to be restored to a state of former excellence*. With this the idea of rest is closely connected; for, as we invariably conceive of a state of repose as preceding one of motion, we naturally think of rest from activity as a returning to the antecedent condition of repose. Carrying this meaning of the root, then, into the derivative, we get as the complete idea of a Sabbath, a return from the toil and confusion of our present state, into one resembling that condition of rest and excellence, in which man's primordial felicity consisted. If this be correct, we shall be justified in concluding that the Jewish Sabbaths were the symbols, not merely of *rest*, but of *restitution*, and became, consequently, the appropriate types of that state of blessedness which is to form the consummation and perfection of the Messiah's reign, and which is described in the New Testament by terms answering to both of these. This state is also called a Sabbatism (Heb. 4: 9), which supplies us with another evidence of the relation to it of the Jewish Sabbaths.*

Predominance of the Number Seven In Relation to These Festivals

2. All these festivals were appointed to be observed at and for definite periods of time, each of which is determined, in one way or another, by the number *seven*. Thus, the seventh day of the week, the seventh month, the seventh year, and the year after seven times seven years, were the sabbaths; in the seventh month, were the day of Atonement, and the Feast of Tabernacles; and with this month the Sabbatic year and the

*The opinion, that the idea of the Sabbath embraced the notion of restitution as well as of rest, is greatly confirmed by the terms of the law concerning the Sabbatic year of jubilee. "And ye shall return every man unto his possession, and every man shall return unto his family." (Lev. 25: 10.) "In the year of the jubilee, the field shall return to him of whom it was bought, even to him to whom the possession of the land did belong."—Lev. 27: 24.

year of Jubilee commenced; the Passover and the Feast of Tabernacles lasted seven days; the Feast of Pentecost was determined by counting seven times seven days from the first day of the Passover; and the Holy Convocations of the people, in each year, were seven. For this marked predominance of the number *seven* in relation to these festivals, there must have been some special reason; and this is suggested at once by the consideration, that among the Hebrews, as among the Egyptians and others, that number was the symbol of perfection and holiness. Of this readers of the Scriptures are so well aware that I need not adduce examples. It may be worth while, however, to mention, as illustrative of the complete hold which this idea, as involved in the number seven, had acquired over the minds of the Hebrews, that according to an idiom of their language, *to swear an oath* was designated by the word for seven used as a verb. Thus, Ezek. 21: 28 (23), the words rendered in the common version by "to them that have sworn oaths," literally mean "to them that have sevened sevens." Compare also Gen. 21: 28; Deut. 4: 31, etc. In the minds of the Jews, consequently, the idea of sacredness—of solemnity of consecration, was always associated with the number seven; and it was doubtless on this account that that number was made to predominate so much in the arrangement of the festivals of the Jews. These were not only seasons of rest and renovation, but of holy consecration, when the whole people were refreshed, and appeared in their character as holy unto the Lord. There can be little doubt, I think, but that in this there was a type of the future time of glory and rest.

Diatheke

The appellation usually given in the New Testament to the sacred writings is *he graphe* or *ai graphai*; sometimes *ta hiera grammata*. In the writings of Paul, however, frequent reference is made to the difference between what he calls *he palaia diatheke* and *he kaine diatheke* (2 Cor. 3; Heb. 9, etc.); and though in these passages the reference is obviously not so much to any written documents as to the covenant, the promise, the engagement of God with his people under the old and the new dispensation, yet as that was the object of a *written* revelation, the term designating it may very legitimately be extended to designate the documents in which it is announced. The Apostle himself appears to have had this in his eye when, in writing to the Corinthians (2 Cor. 3: 14), he speaks of the *reading* of the old covenant, an expression which necessarily conveys the conception of a written document; so that if we have not direct inspired authority for this usage of the word, we have the nearest possible approximation to such authority.

The word *diatheke* having two meanings, that of a *testament* and that of a *covenant*, it has been a controversy of long standing, in which of these senses it must be taken when applied to designate the collected body of the Jewish or Christian Scriptures. The only proper mode of determining this controversy appears to be to inquire in what sense the word is used by the sacred writers themselves, and especially by Paul, from whose use of it the appropriation of it to the purpose in question is derived. Now in regard to this point, it is admitted on all hands, that the almost unvarying sense attached to it in the Scriptures is that of *covenant*.

In the writings of the Evangelists and Apostles there is only one instance, respecting which the mass of interpreters are not agreed in attaching to the word the same meaning. That occurs Heb. 9: 15—17, where the Apostle is speaking of the necessity of the death of the *diathemenos*, in order to the validity of the *diatheke*. In the common version, the former of these words is translated "Testator," and the latter "Testament;" but as they may also be translated "the appointed victim" and "covenant," the question is, which of these is to be preferred? Dr. Macknight has followed the latter rendering, and the reasons which he has assigned for this appear perfectly satisfactory.

1. In what sense could the law of Moses be called a testament, which is a disposition of benefits to a person, which he may either accept or refuse as he pleases, seeing its obligations were *imperative* upon all who lived under it?

2. How was the Mosaic law, if a testament, established by the death of the testator?

3. If the gospel dispensation, as Christ's testament, was confirmed by his death, was it not as a testament or will rendered null and void by his resurrection? If a testator after being dead revive again, does his will continue of force?

4. What connection have the office of a mediator and the sprinkling of blood here mentioned, with the making of a will? or what is meant by transgressions of the former will, to atone for which the maker of the new will died? Do not all these things relate to a covenant, and not to a testament?

And, in fine, if Christ died merely that His will might have effect, his death cannot be regarded as having been the *procuring cause* of the blessings thus offered to His people; whereas, if we regard the Apostle as speaking here of *covenants*, we are taught to view our Lord as the great sacrifice by which the covenant was confirmed. On these grounds, Macknight appears to me to argue conclusively in favour of the rendering which he gives to this passage.

The Romish Church has all along strenuously defended the rendering by "Testament," as tending to favour her doctrine concerning the cup in the Eucharist being the pledge of Christ's legacy to his priests.

The conclusion to which these considerations lead is, that the proper meaning of *diatheke*, as applied to the collected books of Scripture, is *Covenant*.—Rev. Lindsay Alexander, M.A., in lectures on "The Connection and Harmony of the Old and the New Testaments," Edinburgh, 1841.



Chronological Order of Types and Antitypes

DOES the chronological order of types imply a similar chronological order of antitypes?

Before considering this question it may be well for the reader to have well-defined ideas as to what constitutes a "type," and wherein it differs from an allegory, a symbol, an example, an illustration, a "shadow." We commend the article appearing in this issue, "Types, Symbols and Illustrations."

Cruden says, a Shadow is "the representation which anything makes of itself," etc. "The law is called a shadow of good things to come (Heb. 10: 1); that is, the Mosaic economy was only a dark obscure representation of Christ, who was the substance of the legal shadows. Some are of opinion that the Apostle here alludes to the custom of painters, who first make a rude draught, and from it draw a perfect picture."

It is not correct, therefore, to consider every occurrence and incident of the Old Testament a type of something in the New, nor to construe every antitype

fulfilled as in itself a type of some thing or event to follow, and so on. The antitype must in every case be the *substance* of which the type was the "shadow," and a "shadow" is not of the same essence as the substance, nor an exact image of the substance, as a seal is an exact impression of a signet, but a general outline with the details more or less obscure. The type must be of God's purposeful design, and it, as well as the antitype, must be definitely indicated in God's Word. Where these principles are not adhered to, Scripture interpretation becomes a jumble of human fancy and ingenuity.

On the authority of the Lord and the Apostles the following may be regarded as types and antitypes. It will be observed that all except the Melchisedec type are based on Heb. 10: 1, and that the Melchisedec type shows the Aaronic type to have been "not the very image" of the office of Jesus Christ as High Priest.

TYPE.

The Passover lamb or kid, sacrificed for the deliverance of the people of Israel, including the first borns.

Moses in his office as Mediator and Administrator of the Law Covenant.—Exod. 18: 15-19.

The blood ratifying the Law Covenant.—Heb. 9: 18-20.

The "blood of bulls and goats."—Lev. 16.

The "scapegoat," bearing away the sins of Israel.—Lev. 16: 5, 22.

The "ashes of an heifer."—Num. 19.

The Tabernacle in the wilderness.—Heb. 8: 2.

The patterns of things in the heavens.—Heb. 9: 23; 8: 5.

The Melchisedec office—a king who is also priest.—Gen. 14: 18.

ANTITYPE.

"Christ our Passover, sacrificed for us" (1 Cor. 5: 7), for all men.—John 3: 51.

Jesus in His office as Mediator and Administrator of the New Covenant.—1 Tim. 2: 5; Heb. 8: 6; 9: 15.

The blood of Jesus—ratifying the New Covenant.—Heb. 12: 24.

The blood of Jesus.—Heb. 9: 12-14.

Jesus, the lamb of God which beareth away the sin of the world.—John 1: 29.

The blood of Jesus.—Heb. 9: 13, 14.

Heaven itself, and heavenly arrangements.—Heb. 9: 24; 8: 4; Eph. 1: 3.

The heavenly things themselves.—Heb. 9: 23.

Jesus, High Priest after the order of Melchisedec.—Psa. 110: 4; Heb. 7: 1-17, 21.

Melchisedec, in his office a type of Jesus Christ, executed that office hundreds of years *before* the Law and its typical ordinances were instituted; but in the antitype the occupation of the Melchisedec office by our great High Priest occurs *after* his fulfilment of the sacrifice typified in the Mosaic offerings.

Other comparisons we will leave with our readers, merely calling attention afresh (See "Bible Talks," p.p. 203-206) to the fact that the Apostles grouped *all* the blood shed under the Mosaic economy—the Passover lamb slain before the Israelites left Egypt, the blood ratifying the Covenant between God and Israel, the blood of bulls and of goats and of a heifer (slain to provide the ashes of purification) which sanctified to the purifying of the flesh, the united blood of the bullock and of the Lord's goat sprinkled on the furniture of the Tabernacle, and the daily offering of a lamb, morning and evening, together with all the blood shed in the individual offerings throughout the year—in one, to typify the Precious Blood of Jesus Christ "as of a lamb without blemish and without spot."—Heb. 9: 11-14, 18-22, 26-28; 10: 12; Eph. 2: 13; 5: 2; Rev. 5: 6; 1 Pet. 1: 18, 19.

Let us not then seek to divide the blood of Christ into parts, as the blood of various animals shed under the Law was spread at intervals over an entire year, but let us take it as a whole—as of one lamb without blemish and without spot. His one offering of Himself—the body of His flesh—is all comprehensive. It is efficacious to the cleansing of the conscience of each and every individual sinner who comes repentant, just as it was efficacious to satisfy Justice on behalf of the race of mankind and to seal the New Covenant under which the blessing of forgiveness of sins comes to the redeemed.

R.B.H.

Was the Abrahamic Covenant Unconditional?

THE ABRAHAMIC COVENANT was an agreement or contract between God and Abraham, in which Abraham promised obedience to God's commands, and in which God promised Abraham certain favours. The conditions upon which God was willing to enter upon this arrangement were named before Abraham left Ur of the Chaldees. They were that he should leave his kindred, and come to a land which God would show him, and there, by continued obedience and faithfulness, form a character worthy of the honours contemplated. This is shown by Gen. 12: 1-3.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, 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 make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

This language implies clearly that had Abram not fulfilled the conditions of leaving his kindred and following the Lord, "not knowing whither he went" (Heb. 11: 8), the Covenant would not have been made with

him. Abraham would not have been blessed, he would not have been made a blessing, and the promised "Seed" would not have been born in his line.

That the Covenant was recognised by God and by Abraham as a mutual agreement or contract (and not as an unconditional promise on God's part alone), is shown by the reference to it in Gen. 15. Abraham had wandered some years up and down the country which God had promised him, he had received none of it, and he had as yet no heir. His inquiry (vss. 2, 3) as to why God delayed to fulfil His part of the Covenant was most natural. God acknowledges (vs. 7) that Abraham had left Ur of the Chaldees in harmony with the mutual understanding, and while reiterating the promise of the land, admonishes Abraham to patience, indicating that the actual possession of the land by his seed was still far in the future. (Vs. 13-16). At this time the Covenant was confirmed over a sacrifice, in compliance with the usual custom of ratifying covenants.

That the Covenant was a conditional one is shown still more clearly in Gen. 22: 16-18, after Abraham's

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implicit obedience had been tested by the command to offer up his only son and heir.

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; BECAUSE THOU HAST OBEYED MY VOICE."

The New Testament recognises that conditions were imposed upon Abraham, and that he fulfilled the conditions; e.g., Heb. 11: 8.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

Gal. 3: 17, 18 does not state that the Covenant made with Abraham was a promise only, and not an agreement, but that the promise of a blessing was God's part of the agreement, and that the introduction of the Mosaic law, 430 years after, could no more disannul God's part of the agreement, not yet executed, than it could undo Abraham's part, already fulfilled before his death. The Mosaic Law, the Apostle points out, was an entirely separate and distinct institution, ordained by messengers in the hand of a mediator at Sinai. It was not to be confounded with the covenants and promises previously entered into.

Question.—If it be conceded that the Abrahamic Covenant was a conditional one as far as the contracting parties—God and Abraham—were concerned, can it be said that God's blessing, therein promised, has come or is to come upon others irrespective of faith, or obedience, or other conditions?

Answer.—Our Lord Jesus Christ was the Seed of Abraham to Whom was given the office of blessing all the families of the earth. He attained that office only upon faithfully fulfilling the conditions imposed, (1) to give Himself a ransom for all, and (2) to learn obedience by the things He suffered. (Matt. 20: 28; Heb. 5: 7-9.) This same passage indicates the condition upon which the blessing of "eternal salvation" is to come to others; namely, "unto all them that obey Him."

When after His resurrection, and after having appeared in heaven to make atonement (Heb. 9: 12; 1: 3), He began the work of blessing, the conditions upon which any might receive the blessing were clearly

enunciated, as well as the nature of the blessing. To hear about a prospective blessing is a different thing to receiving a blessing. The Jews had heard all through their age of a blessing to come through the Messiah, but when He brought it to them, they would not have it because it proved to be different from what they expected.

The Apostle Peter was specially chosen and empowered that he might be the first to declare the nature of the blessing and the conditions attached; and this he did on the Day of Pentecost in the presence of thousands of his fellow countrymen, whom he called the "children of the covenant which God made with our fathers."—Acts 2: 37-40; 3: 19-26.

"Repent, and be baptised, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

"Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ, who hath been appointed for you, even Jesus. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from his iniquities."—R.V.

These two passages help to explain each other—the blotting out of sin being equivalent to the remission of sins; and the "seasons of refreshing" corresponding to the joy and peace attending the assurance of sins forgiven and the reception of the Holy Spirit. The *fulness* of the blessing which is to be brought within reach of all the families of the earth consists therefore in the forgiveness of sins, the reception of the Holy Spirit and everlasting life, upon the conditions of repentance, faith and obedience. The *beginning* of the blessing of each individual consists in his enlightenment, in order that he may understand his condition and the terms of salvation; and the *foundation* of the blessing is that "Christ died for our sins according to the Scriptures." (1 Cor. 15: 3.) Every member of the human family has received or will receive the enlightenment necessary to the exercise of faith ("For how shall they believe in Him of Whom they have not heard"—Rom. 10: 14), because Jesus is "the true Light, which lighteth every man that cometh into the world." (John 1: 9.) And upon enlightenment, each individual has it in his own power as to whether he will accept and rejoice in that true Light, and receive the fulness of the blessing which the gracious Saviour stands ready to give.

R.B.H.



We Do Not Deny Suffering With Christ

Question.—It is asserted by the editor of a religious paper published in America that "The New Covenant Advocate" denies consecration and suffering with Christ. The American editor says that you deny that the Church suffers with Jesus, "that they may also reign with Him, becoming dead with Him that they may also live with Him on the spiritual or heavenly plane." "That we are to reign with Him because we suffer with Him," he says you now consider error. Since the editor referred to has made similar statements about the "Advocate" in two of his recent issues,

may I ask you to kindly define, clearly and explicitly, your position on the above subject?

Answer.—An editor is supposed to read with care, but it is most evident that the one above referred to has not done so. If an editor can make so colossal a blunder as our American friend has made, it is possible that other readers could make the same mistake. This possibility we must admit, though it is difficult to conceive how any Christian, with even the most limited

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literary education, could have read any issue of the "Advocate," and afterwards have asserted that the "Advocate" denies suffering with Christ in the hope of reigning with Him. We are sure that the American editor did not refer to anything in the "Advocate" to support his assertion, for there has been nothing in the issues of this paper that could possibly be so used.

Although the mistake made by the American editor is altogether absurd, the fact that he has pronounced against us on these lines in two issues of his paper may be taken as evidence that he has not discerned his error. And, as the publication of such mistakes may serve to discredit the "Advocate" and its teachings (we should be sorry to know that such result had followed the publication of the misstatements of our position), we take pleasure in appending a quotation from the first issue of the "Advocate," and references to other issues, in the hope that they will clearly demonstrate to the American editor that he has made a serious misrepresentation of the "Advocate," so that he may do what in him lies to remove the stigma with which his utterances have branded the "Advocate." For, in the minds of spiritual Christians, it is not possible to bring a greater reproach upon a Christian publication than to cause others to believe that it denies consecration, and suffering with Christ.

Our Position Defined

In "The New Covenant Advocate" for April, 1909, page 13, we said:—

"In Heb. 13: 13-16, the Apostle speaks of us going forth to Jesus without the camp, to bear His reproach. Does this mean that we are to consider ourselves and our sacrifices (Rom. 12: 1) as sin offerings, as it were the goat following the bullock? It cannot mean this, for the goat sacrifice has already been referred to in verse 12 as having been fulfilled by Jesus. We are therefore effectually excluded from considering ourselves in such a light.

"That we are invited to follow in the footsteps of the Redeemer, suffering for righteousness' sake, is most plainly set forth in the Word of God. (1 Peter 2: 21-23; 4: 13-16.) And just here is the point of distinction that needs to be observed, if confusion is to be avoided, and we are not to be made ashamed.

"Our Lord's sufferings and death were—

(1) As a ransom for the sins of the whole world, the sin offering for His own house, and for all the people, as represented in the bullock and goat— Heb. 7: 27; 13: 12; 1 John 2: 2.

(2) For righteousness' sake, enduring much contradiction of sinners against Himself, ostracism, being cast out, etc. And it is written (Heb. 5: 8), 'Though He were a son, yet learned He obedience by the things which He suffered.'

"This second aspect of His sufferings is left us for an example, that we should follow His steps, and let this mind be in us, which was also in Christ Jesus. To this aspect of His sufferings did our blessed Saviour refer when on several occasions He emphasised the necessity of taking up the cross to follow Him, and the further fact that if His name had been cast out as evil, His followers should expect their names to be similarly cast out. The reproaches heaped upon Jesus by a time-serving priesthood and people have been heaped upon His followers; as he suffered 'outside,' so have His followers been ostracised and persecuted for His Name's sake, and to this the Apostle refers in Heb. 13: 13. If Jesus learned obedience by the things He suffered, let us also learn obedience by what we are graciously allowed to suffer with Him. 'If ye be re-

proached for the name of Christ, happy are ye.' To the extent that you are made partakers of Christ's sufferings, rejoice; and glorify God on this behalf. As we bear His reproach, '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.'—Heb. 13: 13-16.

"Let us then, with all our hearts, appreciate the exalted privilege of bearing the reproach of Jesus, in the hope that we shall in the end be made partakers of His glory. 'If we suffer, we shall also reign with Him.' (2 Tim. 2: 12.) 'If we be faithful, even unto death, we shall receive a crown of life.'—2 Tim. 2: 11; Rev. 3: 21; 2: 10; Rom. 6: 5."

We also submit, as evidence on our own behalf, to show that we do believe in suffering with Christ, in the hope of becoming joint heirs of His glory, the article, "The Afflictions of Christ," in July "Advocate," page 54, that on Rev. 7 in August issue, that on John 10 in September issue, and the article "The Doctrine of Baptism," in October "Advocate." Besides these, many expressions occur here and there, in the "Advocate," which can be taken as evidence in our favour. See also "Bible Talks," chapters 6 and 13.

Here we rest our case. If the editor who has thus misunderstood the "Advocate" shall see his way to make honourable amends for the wrong he has done us, well and good; if not, it must also be well and good, for we shall consider ourselves justified in believing that in this we are permitted to endure with our Lord some such suffering as He experienced, Who endured great contradiction against Himself.

The following letter, which came unsolicited from a brother in Melbourne, is a specimen of a number of expressions which have come to us orally and by post from all directions. We thank the Lord, as well as the dear ones, and we feel sure that these cups of "cold water," given in His name to His little ones, will not be overlooked in the day when rewards are bestowed.

Dear Bro. Hennings,—

I have had it on my mind that I ought to write you a few lines, and try to convey in a measure my sympathy with both you and Sister Hennings, in regard to recent utterances concerning you. It may be helpful to let you know that in conversation with the Brethren I have never heard such thoughts expressed as those you are accused of; namely, that Suffering with Christ, that we may also reign with Him, is now being taught by you to be an error, though you once believed it.

Suffering with Christ that we may reign with Him is understood and believed by the Brethren here with whom I have had the pleasure of conversing. Also you have kept before us the need of consecration, of surrendering ourselves to Jesus, of laying our all on the altar of consecration. But you have also taught that we are no part of the sin offering.

I have thought, for instance, of my own experience in coming out of the — Church, and leaving all my friends and relations behind, as a sacrifice, a suffering for Christ's sake, and with Christ, but in no sense as a sin offering for myself or any other.

The misrepresentations are altogether unkind, and betray a spirit unworthy of one who seeks to be a teacher of the meek and lowly Jesus.

That such a spirit may never mar any of your writings or utterances is the prayer of one who is grateful for the help the Lord has enabled you to give.

In Christian love,

I am yours, ———.

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Church and State

The Church is to be subject to "the powers that be" during the Gospel age, paying tax and tribute, and sometimes suffering violence, while looking forward to the time, not now far distant, when the "overcomers" shall have the privilege of ruling over the world to bless the people. But the Church is not to be united to "the powers that be."

The evils of such an unholy alliance are brought to mind as one considers the position of the Church of England, which, being a State church, is not permitted to alter the rubrics and services of the Book of Common Prayer without the authority of Parliament. Parliament consists of Church of England members, Nonconformists, some Roman Catholics, a few Jews, and a goodly proportion who are irreligious, some of them atheists. This is the body of men without whose authority no alteration may be made in the Anglican services.

The above thoughts come to mind in connection with the following Press dispatch concerning the recommendation by the Convocation of Canterbury that the use of the Athanasian creed be optional, instead of compulsory, as now prescribed by the Prayer Book.

"The lower house of the Convocation of Canterbury, after debating the question of the optional, instead of the compulsory recital of the Athanasian creed, has resolved to recommend the retention of the creed without the existing rubric, and also the making of provision for the liturgical use of the creed without the 'warning' clauses. A committee has been appointed to consider how the latter recommendation can best be carried out."

The Labour Movement World-Wide

As showing the world-wide character of the Labour movement, and that those concerned in that movement have international ideas, looking even beyond the bounds of the Empire, the following from London is of interest and significance.

"Referring to the interest taken in the proposed visit of Mr. Will Crooks, Labour M.P. for Poplar, to Canada and Australasia, his Parliamentary colleagues are evidently anxious that he should take every opportunity to promote the establishment of co-operation between Labour in different parts of the Empire. 'Such visits,' says Mr. Keir Hardie, 'tend to do much to bind up the Labour movement of the world into

closer relationship, and thereby hasten the advent of Socialism and universal brotherhood.' The Poplar people have passed a resolution embodying a similar view—'the workers of the world should unite to promote peace and brotherhood and the end of war.' Mr. J. R. Macdonald says, 'It is the special duty of Labour men to see the working Labour parties outside their own country, and to come in contact with the general life of people in other parts of the world.'"

When our Lord told His disciples to watch for His coming, in order that they might at the due season recognise His presence, He gave them various signs to make such recognition possible. These signs were to be in the "heavens," ecclesiastical and governmental, and in the "earth," social. "Wars and rumours of wars" were to be expected, but these were not to be the "signs." The "signs" to be looked for are described in Matt. 24: 27-31; 13: 39, 40; Dan. 2: 45, etc.*

The prophet Zephaniah also testified concerning the great day of reckoning which is to come upon all nations, and gave a "sign" by which that day might be recognised.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3: 8.

The gathering of the nations and kingdoms is here referred to as the indication that Jehovah had risen, and was setting in motion the influences by which the "gathering" and "assembling" were to be effected. All are familiar with the methods by which during the last hundred years the nations and kingdoms have been drawn closer together. The telegraph, increased facilities for rapid transit, and particularly the recognition by the heads of government everywhere that their interests are identical, in conciliating capital and opposing their mutual foe, socialism and anarchy, have had an almost magical effect. Though armed to the teeth, and carefully watching one another, their greatest fear is of internal uprisings which shall overturn not only monarchical but all government.

In the meantime, another army is being "gathered": the dreaded forces of Labour are mobilising. The working man is beginning to recognise that in the past he has often fought the battles of the aristocrats and capitalists, and himself reaped little or no benefit. Increase of communication has shown that international lines are only imaginary, and that the working man and his needs are the same in Germany as they are in England, in Australia as they are in America.

For some years the "gathering together" was confined to the people of one country or of one language; but now, as the associations and the trusts, the Peace Societies, the Arbitration Societies and other institutions have become international, and as capitalists now

* For explanation see "BIBLE TALKS," page 295.

BRITISH FRIENDS, ATTENTION! Ten copies "BIBLE TALKS" in one parcel, carriage paid, any where in United Kingdom, for 16/- Order from London.

think in countries, as they formerly did in counties, Labour rises to the spirit of the times, and also becomes international.

No drama of human authorship is more entrancing than that of the great Master of human destiny, now being played before our very eyes. A greater game is in progress than the keenest European diplomat has ever attempted. Even Napoleon's dreams are childish in comparison. When Labour is fully organised, when downtrodden humanity is ready to rise in its might, and to overthrow the existing order of things, then indeed will "all the earth be devoured by the fire of my jealousy." Then will the image be carried away as the chaff of the summer threshing floor (Dan. 2), that the Kingdom of God may be established, and fill the whole earth. In that "new Heavens and earth" both capitalist and laborite, both emperor and peasant, shall be blest, for it is God's purpose that His will be done on earth as in heaven.—Matt. 6: 10; Rev. 20: 4; Dan. 7: 13, 14, 26, 27.

How They Love the Czar!

Extraordinary precautions were taken for the safety of the Russian monarch on his journey from Odessa to Raccenigi, in Italy. Three trains, made up exactly alike, were prepared, and were run a few miles apart, the Czar travelling sometimes in one and sometimes in the other. Every railway crossing was strongly guarded, and the Italian railway route was guarded by 11,000 troops. All this for the protection of a monarch who is said to be an amiable individual, but who has the misfortune to be at the head of a much hated religio-political system. "Uneasy lies the head that wears a crown."

THE CHEERFUL GIVERS

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his

heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last issue, for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant. As the expense of producing and posting the "Advocate" is not met by the subscriptions received, we are obliged to use these donations for its assistance. It is hoped that this necessity will not long continue.

| | | | | | | |
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| 110 | ... | 1 | 7 | 6 | | |
| | | | 25 | 2 | 5 | 122.08 |
| Total | | ... | £145 | 16 | 11 | \$708.80 |

In the July issue, a mark was set up for the "Cheerful Givers." This was £1500, (\$7290.00,) being one tenth the salary of the Anglican Primate of England. Will it be attained within twelve months? Distance yet to go, £1354:3:1 = \$6581.20

Besides the above, there was received during the past month an order for 200 "Bible Talks," to be posted by us to Public Libraries in the British Empire. We have attended to this, giving preference for the present to remote parts. There are yet many Libraries to be supplied. Pray God's blessing upon this and every other feature of the work.

"Do not pray for Tasks
Equal to your Powers;
Pray for Powers
Equal to your Tasks."

From Far and Near

"He to whom the Eternal Word speaks is freed from many opinions."—Kempis.

Your letter of Aug. 6th read, also the "Advocates," for which I thank you.

I think I may say without prejudice that the article on "Atonement in Type and Antitype" in the April number and that on "Salvation and the Covenants" in the May issue (particularly about the New Covenant and its Mediator) are two of the most explicit Scriptural expositions it has been my good fortune to come across.

May the Lord richly bless us, and continue to guide us all in the truth "as it is written," till we receive the "Well done," is our prayer, and our only regret is that

we are not able to help the cause financially just for the present.

Yours, for the honour and glory of God, and of our only "Sin offering" and Mediator,
California.

I have been intending for a long time to write and tell you how much I appreciate the "Advocate" and the self-sacrifice you have shown in calling to our attention truths which are so unpopular. I had to give in to your argument on the "sin offering" question, and I hope that many things which have heretofore been obscure about the "sin offering" will now be cleared up.

I remember you and the work daily at the throne of grace, and shall rejoice when all the evil systems are

COLPORTEURS

For "Bible Talks" are wanted everywhere. Substantial discounts allowed. Is not this your "Day of Opportunity?"

overthrown which are now opposing the truth and those who present it.

With much Christian love, I remain, your brother in Christ,
_____, New York.

We are more than glad to receive the blessed tidings our kind Heavenly Father is sending His little ones. May the light shine brighter and brighter unto the perfect day.

We wish to continue the "Advocate," and will send remittance for it shortly, also for "Bible Talks." May the dear Lord continue to bless the good work so well begun.

Yours in the love and service of our dear Redeemer,
_____, Washington.

I beg to acknowledge receipt of copy of the "Advocate," and have read it with much pleasure, and wish it every success. As for "Bible Talks" (lately purchased from a colporteur), I think it is the best publication that I have ever read; and it has given me a great deal of comfort. Please send the little work "How We Got our Bible." Yours faithfully,
_____, Victoria.

I do not see that we are doing anything more than we ought to do in serving God. We inhabit His world, and He sustains our existence. Moreover, God has done much more, in sending His Son to redeem us from death, and to give us life, joy and perfection. Not only that, but to those who surrender themselves to His direction are given great and precious promises of unheard-of value, which could be given only by a loving and bountiful God, which we believe our Heavenly Father is. Not only so, but abundant help and grace are bestowed to enable us to attain these glorious things.

So for any of us to serve God at all times is the least duty and honour we may pay to Him Who so loves us.

Considering all the examples we especially have had, it will be our own fault if we ever fail to keep humble

enough to let our Lord lead us in the right way. Because God has blessed us with much truth, may it always be our object to try to keep the open mind and the "firm confidence" in Jesus, our Redeemer and Mediator, for in no other way shall we be safe.

I have been blessed with orders for 25 "Bible Talks," though I canvassed barely three days, and I hope the Lord will bless me here, as it may encourage others a little if we in His strength "do valiantly."

Yours in our Mediator's service,
_____, Victoria.

I am glad to be able to express to you my appreciation of the stand you have made for the truth, in the publication of the "Advocate," etc. Perhaps you will not be sorry to learn how your writings appeal to one who has given considerable attention to the question of Mediation, Covenants, and Sin-offering, since September of last year.

The subtle distinction which some seek to make between the Ransom and the Sin-offering is the fallacy out of which arises the false after-reasoning in the matter of the sin offerings. In this sophistical argument, the Ransom is said to be fully defined as a corresponding price, while the Sin-offering is said to be the payment to Justice of the ransom.

According to both Lexicon and Dictionary, the meaning of "Ransom" is not a corresponding price merely, but one PAID to redeem anything. An equal value is not a Ransom till it is paid. That which constitutes it a Ransom, as distinct from any other equal amount, is the fact of its having been PAID for the redemption of the article. To talk of Jesus as having the Ransom after His death (to apply as He pleased) is thus utterly wrong. The very fact of His having died is proof that He had paid the Ransom; as it says, "He gave Himself a Ransom for all." Who is going to be so bold as to declare that He has not so given Himself?
_____, England.

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Vol. 1—No. 9.

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3d. per copy

"The Church Which Is His Body"

IN ANCIENT DAYS, God had a people; to them He communicated His will through the prophets; but more especially through Moses, the mediator and leader divinely appointed for them. Finally He sent to them His Son, saying, "This is my beloved Son, hear ye Him." (Matt. 17: 5; 21: 33-43). In these last days, since the first advent, God has a people; to them He hath spoken by His Son, the divinely appointed leader of them, and Mediator for them and for all men.—Heb. 1: 1, 2; 2: 1-4; 9: 14, 15; 1 Tim. 2: 5-7.

The substance of what God communicated to His ancient people, the Jews, is contained in the Writings known as the Old Covenant or Testament, comprising the Law, the Prophets and the Psalms. The instruction for His people of "the last time" (1 John 2: 18)—from the First to the Second Advent—is found in part in the writings of the Old Covenant; the Law having a shadow of good things to come, the Prophets foretelling many things of the greatest interest to God's people of "the last time," besides enforcing much practical instruction, and the Psalms—besides being prophetic—inspiring the people of God to devotion, comforting them in their sorrows, and giving instruction in doctrine. The authoritative instruction for God's people of "the last time" is completed in the Writings of the New Covenant*, or Testament, comprising the Gospels and the Acts of the Apostles, the Epistles and Revelation. In these writings frequent reference and quotation are made to and from the Old Covenant Writings, which are called "The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. 3: 15); so that the New Covenant Writings are given as a commentary on and

explanation of those of the Old Covenant, for the benefit of, and application to, the New Covenant People of God.

Descriptive Terms

Leaving out of consideration for the present the various symbolic descriptions of the New Covenant people of God, it is seen that the appellation most applied to them in the Sacred Writings is *ekklesia*, translated in the Authorized Version, "church." The original means, according to Strong's Concordance, "a calling out, i.e. (concretely), a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven, or both)." The word is used to denote both the church in general and the local congregations. In the latter case, it is sometimes used in the plural; in the former it is in the singular. Save for Acts 7: 38, where *ekklesia* is used to refer to "the church in the wilderness," and for three occurrences (Acts 19: 32, 39, 41), where *ekklesia* is translated "assembly," and refers to a popular gathering, not being a religious meeting, the word has no other New Testament application than to the church—at large or local.

The word "assembly" occurs in James 2: 2, as a translation of *sunagoge*, which means "an assemblage of persons; specially a Jewish synagogue (the meeting or the place); by analogy a Christian church." The word "congregation" occurs in Acts 13: 43, as a translation of *sunagoge*.

The phrase "robbers of churches" (Acts 19: 37) is a translation of *hiérosulos*, which means, "temple despoiler." The word *ekklesia* does not appear in this verse, nor does it ever refer to a building, as the English word "church" is sometimes made to do. This rather frequent usage of the English word "church"

*See article, "Diatheke," in Novr. "Advocate," page 123.

depreciates its value as a translation of *ekklesia*. In fact, the word "church," at its best, is not a very exact translation of *ekklesia*; wherefore some Christians have sought to transfer the word *ekklesia* to the English language. As for ourselves, we are not favourably disposed to this practice, because the word has already been adapted to our language for ecclesiastical purposes. We shall therefore retain the word "church," asking the student to bear in mind that it is used not with reference to edifices, but rather with reference to the whole company of Gospel Age Believers; and sometimes with reference to local congregations of such Believers.

The First Mention of the Church

The first occurrence of the word "church" is in Matthew's Gospel.

"Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, 'Who do men say that the Son of man is?' And they said, 'Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.' He saith unto them, 'But who say ye that I am?' And Simon Peter answered, and said, 'Thou art the Christ, the Son of the living God.' And Jesus answered, and said unto him, 'Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but My Father, who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it.'"—Matt. 16: 13-18, R.V.

This is a most instructive portion. It tells us—

(1) Who is building the Church—Jesus—"I will build My church."

(2) The time of building the church—future from the time of saying, "I will build"—thus stating the same truth as is found in Matt. 11: 11, and 1 Peter 1: 10-12, viz., that the Ancients, who obtained a good report through faith, were not to become members of the church of Jesus Christ, which He would build. This was not because of unworthiness in them, as compared with us, but because they were not living in the time when membership in the church is possible.*

(3) The foundation on which the church of Jesus is built—the confession of Himself as "the Christ, the Son of the living God." These eight words are very easily uttered, and sometimes thoughtlessly, we fear, by those who do not realise all that is implied in them concerning what is to be believed about Jesus, and what is to be done by those who acknowledge Him as their Lord. The whole of the New Testament is devoted to expounding the things that have to be believed about Jesus by those who would be acceptable.

Things To Be Believed

Some of the fundamentals that must be believed, explanatory of those mentioned in Matt. 16: 18, also the necessity of believing them, and of keeping them in memory, are thus stated by the Apostle—

*See "Bible Talks," chapter 6, "Some Better Thing for Us."

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and whereof ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."—1 Cor. 15: 1-4.

It must also be believed that He who gave Himself for our sins is the one and only Mediator between God and all the ransomed, and that He is now officiating as Mediator on behalf of those who accept His services, and in behalf of God toward the repentant sinner. No man cometh unto God but by Him, for He is the Way, the Truth and the Life. (1 Tim. 2: 4-7; John 14: 16.) The truth concerning Jesus as the Mediator between God and all men is of such importance that, after stating it, the Apostle solemnly affirmed that he was appointed to teach this very thing to the Gentiles.

Many more truths about Jesus, "the Christ, the Son of the living God," are revealed in the New Covenant Writings, and all of them have to be believed by him who would be a member of the church. None of us is authorised to say that any of these things is so unimportant that one may use his own pleasure as to whether he will believe it or not.

Things To Be Done

Some of the things necessary to be done, which are implied in the confession of Matt. 16: 18, are clearly stated elsewhere.

"Then said Jesus unto His disciples, 'If any man will come after Me, let him deny himself, and take up His cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.'"—Matt. 16: 24, 25.

"In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."—Gal. 5: 6.

"Rebuke them sharply, that they may be sound in the faith. They profess that they know God; but in works they deny Him."—Titus 1: 13, 16.

Moses, the leader of the Jewish people, had not only to be believed in; he was also to be obeyed, and severe penalties waited on disobedience to him. He said that Christ should be a prophet like to himself, who must needs be obeyed in all that he should say, and the disobedient soul should be cut off from among the people. (Acts 3: 22-26.) The Son of God is that Prophet, who, seated with the Father in His throne (Heb. 1: 3; Rev. 3: 21), now speaks from heaven, and it is for us who hear to give the more earnest heed, and to carefully obey.—Heb. 2: 1-3.

Thus is shown the necessity of works in harmony with the faith, as a demonstration that the faith is alive. All of this—both faith and works—is implied in the "good confession" that Jesus is "the Christ, the Son of the living God," which confession is the foundation upon which the church is built.

(4) Whose the church is, is also shown in Matt. 16: 18, for Jesus said—"I will build My church."

Thus are a number of important points made plain in the few words of our Lord that followed Peter's enthusiastic confession.

Beginning to Build the Church

The great work of building the church had its proper beginning on the day of Pentecost. On that day, after the descent of the Spirit, the Apostle Peter made the first use of the "keys" promised him by our Lord (Matt. 16: 19), in opening the "door" and pointing to the Jews the "way" to the Kingdom of heaven. He preached Jesus to them, and the conclusion to which he led them was the acknowledgment that Jesus, whom they had crucified was, by divine appointment, and by the manifestation of the divine power in raising Him from the dead, both Lord and Christ.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2: 36.

Three thousand souls gladly heard the word that day, and were added to the nucleus of believers who had been waiting in the upper room; and from then on—

"The Lord added to the church daily such as should be saved."—Acts 2: 47.

This shows that, whatever the instrumentalities, the Lord Himself is actively interested in carrying on the work of building His church on the good foundation.

The Promise

Faith and obedience are the conditions of membership in the church of Jesus—faith in Him as the Way (Heb. 10: 20) of approach to God, and obedience to Him as the raised-up Prophet (Acts 3: 26), the High Priest after the order of Melchisedec (Heb. 5: 9, 10), the King on God's holy hill (Psalm 2: 1-7; Acts 4: 25-27; 13: 33; Heb. 5: 5; Col. 1: 13), and the Captain of Salvation. (Heb. 2: 10.) These conditions were made known to the Jews on the day of Pentecost, and subsequently, and they were invited to become reconciled to God, and candidates for the most stupendous honour ever offered to any of God's creatures; viz., joint heirship with His Son. (Rom. 8: 17.) This is denominated "the High Calling of God in Christ Jesus," and it is limited to the Gospel age. It was not made known as a calling before the Gospel age (Heb. 11: 39, 40; 1 Peter 1: 4, 5, 10-12; Matt. 11: 11), and at the end of this age the door of entrance into this wonderful favour will be forever closed. (Matt. 7: 21-23; 25: 10-12.) The invitation was extended to the Jews when the time came, in harmony with the promise made at Mt. Sinai.—Ex. 19: 5, 6; Rom. 9: 4, 5.

Unfortunately for themselves, the Jews were by no means ready to avail themselves of the advantages put within their reach. They crucified Jesus, who first made them known (Heb. 2: 3); they despised the apostles who followed Him with the same message (Acts 5: 17, 18), and they persecuted their own flesh

and blood who believed the Truth. (Acts 8: 1-3.) For this reason, the apostles having fulfilled their obligation by going "to the Jew first" (Rom. 1: 16), and having been scornfully—often violently—rejected by them, turned to the Gentiles with their message concerning the High Calling, and the promise of becoming joint heirs with Jesus. (Acts 13: 45-47; 22: 20-22.) This admittance of the Gentiles into the grand privileges originally limited to Jews, is called

The Mystery

This "mystery" is not a piece of mysticism, which requires one to have a high-strung, nervous temperament in order to "feel" and appreciate it; neither is it a peculiar teaching which, though not capable of being stated in words of Scripture, must nevertheless be received, under penalty of "blindness," "outer darkness," "hell torments," or what not of punishment for those who reject the unscriptural and inexplicable. The "mystery" of which the Apostle wrote was simply this; that whereas the divine purpose, of permitting believing Gentiles to become fellow heirs with believing Jews of the grand promises, had been concealed from ages and generations it was now—since the sending of Peter with the "key," to the house of Cornelius, so that the "door" into the Kingdom might thus be "opened" to the Gentiles—*revealed* unto the apostles and prophets by the Spirit; hence it is no longer a mystery. Here are his words—

"For this cause, I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery, . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel."—Eph. 3: 1-9.

The Apostle's zeal to discharge his duty, no less than the necessity for the establishing of his character in holiness, brought him much persecution for Christ's sake and the gospel's. This suffering for God's people he took joyfully, realising it as an opportunity to "fill up that which is behind of the afflictions of Christ in my flesh." (Col. 1: 24.) The Apostle was not saying that Jesus had left behind unfulfilled some afflictions destined for Himself, and then passed on to Paul and others to accomplish for Him in their flesh. Neither was the Apostle intimating that He who "tasted death for every man" had not, after all, done so, but had left some of this "behind" for the apostles and others to do. Were the former true, our Lord Jesus must have come short of learning the valuable lessons which the Father desired to teach Him; were the latter a fact, then the "Ransom for all" was not given by the man Christ Jesus, but remains to be given by others. In writing of filling up "that which is behind of the afflictions

of Christ in my flesh for His body's sake, which is the church," the Apostle was not saying something mysterious; he was referring only to the fact that his endurance of the afflictions for Christ's sake that were "behind" in his flesh, and which therefore needed to be accomplished in him so that he might be perfected in holiness, were being made an occasion for the spiritual upbuilding of the church.

This is all plain and simple, and easy to be understood: it is not mysterious. Moreover, it is not the "mystery." The church, as a class, is not the "mystery;" the high calling, as such, is not the "mystery." As already seen, the opportunity to enter the kingdom had been promised to the Jews, and it was expected by them, though they did not realise how they were to enter in. The "mystery" as stated by Paul, was the fact that Gentiles were to be allowed to become fellow-heirs with Jews of the Kingdom honours. His words to the Colossians are in perfect agreement with those to the Ephesians before quoted. Addressing the church at Colosse, composed mostly of Gentiles, he said:—

"The Gospel which ye have heard, . . . whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfil the word of God: even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ among you [Marginal reading "among" instead of "in," being the same word as "among" the Gentiles], the hope of glory."—Col. 1: 23-27; 2: 2; 4: 3, 4.

Addressing another congregation, composed mostly of Gentiles, the Apostle showed, in harmony with the above cited statements to the Ephesians and Colossians, that the "mystery" was nothing more nor less than the fact that Gentiles were to be admitted to the privileges of the high calling.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."—Rom. 11: 25.

"Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."—Rom. 16: 25, 26; see also Eph. 6: 19.

The word "mystery" is once used to denote the grand work of the Kingdom age.—Eph. 1: 9, 10.

The gospel age church have the special blessing of Christ dwelling in their hearts by faith. (Eph. 3: 17.) This is the privilege of all the faithful, but it is not the "mystery." The "mystery" was the preaching of "Christ among you" Gentiles, instead of merely among the Jews, with the invitation to become His joint heirs.

The Messiah, The Christ, The Anointed

The word "Messiah" is an Anglicized form of a Hebrew word—*Mashiyach*. "Christ" is an Anglicized

form of a Greek word. "Anointed" is an Anglicized form of an old French word, which was derived from the Latin. These words are the same in their meanings, and the definition of *Mashiyach*, as given in Strong's Exhaustive Concordance, answers for all. It means, "Anointed; usually a consecrated person (as a king, priest, or saint); specially the Messiah."

In the Old Testament, the word *Mashiyach*, with its cognates, is of frequent occurrence. They are nearly always translated "anointed," or "anointing," and are by no means exclusive in their application. The verb is not only used prophetically of Jesus (Psalm 45: 7; Isa. 61: 1); it is also used to describe the anointing of the kings and priests of Israel (1 Sam. 15: 7; Lev. 6: 20), as well as of the tabernacle and its furniture, the altar and its vessels, and the wafers used in some of the sacrifices.—Ex. 29: 2; Lev. 8: 10.

The noun *Mashiyach*—Messiah—is an appellation of—

Jesus, the Son of God.—Psa. 2: 2; Dan. 9: 25, 26.

Cyrus, a heathen king.—Isa. 45: 1.

The kings of Israel.—1 Sam. 2: 10, 35; 12: 3, 5.

The priests of Israel.—Lev. 4: 3, 5, 16.

The people of Israel.—1 Chron. 15: 19-22; Psa. 105: 13-15.

In the New Testament, the word "Christ" is applied once to the people of Israel in Egypt (Heb. 11: 26); once to the Gospel age church (1 Cor. 12: 12); and a few times to false Christs. (Matt. 24: 5, etc.) Nearly all other occurrences of the word are in combination, to form such phrases as "Jesus Christ," or "our Lord Jesus Christ," or "Christ Jesus;" or, if the word "Christ" be used without the others, it is in such a connection as to leave no doubt that it refers to Jesus, personally.

The identity of "Christ" with "Messiah," and the special application of both to Jesus, are indicated in the words of Andrew to Peter —

"He first findeth his own brother, Simon, and saith unto him, 'We have found the Messiah,' which is, being interpreted, the Christ. And he brought him to Jesus."—John 1: 40-42.

On the day of Pentecost, and subsequently, the inspired eloquence of apostles and evangelists, and the writings of the Gospels, were directed toward one end—to convince hearers and readers that Jesus is THE CHRIST.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2: 36.

"And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ."—Acts 18: 5.

"For he [Apollos] mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."—Acts 18: 28.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."—John 20: 31.

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So full was the "Son of Thunder" of this theme, that he wrote —

"Who is a liar, but he that denieth that Jesus is the Christ?—1 John 2: 22.

But, on the other hand—

"Whosoever believeth that Jesus is the Christ is born of God."—1 John 5: 1.

The Anointed Body.

"For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—1 Cor. 12: 12.

In this chapter, the Apostle is telling of the diversities of gifts of the anointing Spirit, enjoyed by the church on earth. To illustrate his teaching, he symbolises the church on earth, in the enjoyment of these gifts, by a human body complete, having many members with varied functions; feet, hands, hearing, smelling, seeing, etc. As in the human body, the various members have duties to perform for the benefit of other members; so in the Spirit-anointed church on earth, the various members have gifts and abilities that are to be used for the benefit of the other members. Some of these privileges may be of a humble kind, nevertheless they have their place, and the humble, inconspicuous duties are necessary to be performed by some members for the good of others, and for the benefit of the whole body. These services are mutual and reciprocatory; for example, if the hand is to grasp something that is beyond reach, the feet carry the hand along until it can reach the object. On other occasions, the hands care for the feet, doing for them what they could not do for themselves. So the members of the church on earth labour on behalf of each other, and enter sympathetically into each other's joys and sorrows.

This likeness of the human body would represent the condition of the church on earth at any time during the gospel age. The Apostle is not likening the church on earth to a headless body, the Head being in heaven, for he specially mentions the seeing, hearing and smelling functions, which are located in the head, as being performed by the members on earth, with their various abilities and gifts.

Neither is the Apostle desiring to illustrate a relationship between Jesus and the Church, by supposing Him to be represented by the head of a human body, the apostles by the shoulders, and so on, until at the end of the age only the "feet" are in evidence.

That the Lord Jesus, the Christ, is not included in the illustration of 1 Cor. 12, of the Spirit-anointed body, should be evident from verse 21—

"And the eye cannot say unto the hand, 'I have no need of thee:' nor again, the head to the feet, 'I have no need of you.'"

It cannot for a moment be supposed that the relationship of our Lord Jesus to the church is illustrated by

the relationship of the head of a human body to the other members of the human body. Would any of us be so foolhardy as to suppose that our Lord Jesus could not get along without us, just as the human head cannot get along without the human feet? We do read (Col. 2: 10) that we are "complete in Him," but by nothing are we given leave to suppose that He is complete in us, and incomplete without us.

One Body in Christ.

The distinction between the church as a complete body, including head, hands, feet, etc., and our Lord Jesus Christ as a complete personality, is made plain in Rom. 12: 5—

"So we, being many, are *one body in Christ*, and every one members one of another."

That is, all the members of the body, singly and collectively, are *in Jesus Christ*, by reason of their faith in Him, and their acknowledgment of Him as their Lord. The same thought is expressed in Gal. 3: 28—

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are *all one in Christ Jesus*."

In the same way, we read—

"Your life is hid with Christ *in God*."—Col. 3: 3.

This does not mean that we are a part of God, and that He cannot fully exist without us, but that our life and safety are in God's hands, because we are believers in Jesus, and accepting His mediatorial work.

The conclusion is, therefore, that the fact that the church is a Spirit-anointed body (1 John 2: 20, 27; 2 Cor. 1: 21), dignified with the title, "Christ" (1 Cor. 12: 12, 27), does not put it on anything like a level with Jesus, as though He cannot say, "I have no need of you." The church is no more entitled thus to exalt itself than is the Jewish nation entitled to consider itself as being on a similar level with the Messiah, because the title "Messiah" is applied to them. (1 Chron. 16: 19-22; Psa. 105: 13-15.) The church is no more entitled thus to exalt itself than will be the believers of the future age, who will also have the anointing of the Spirit poured out upon them, but who will, nevertheless, be in a position lower even than that of the church.

"The Church which is His Body."

If the headship of Jesus over the church is not illustrated by the relation of the human head to the other members of the human body, in what sense is He the "Head" over the "body?"

This question is fully answered by the Apostle in Ephesians.

"For the husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no

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man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of His body. [The remainder of verse is omitted from the Sinaitic, Vatican 1209, and Alexandrine MSS.] For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.—Eph. 5: 23-32.

The headship of Christ over the church is thus seen to be illustrated by the marriage relation; for the church is the "body" of Christ in the same sense that the wife is the "body" of the husband, which certainly is not an impersonal one. The same view of the headship of Christ must be taken in Eph. 4: 11-16, and Col. 2: 19, where "the whole body," the church, "maketh increase of the body unto the edifying of itself in love."

"But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4: 15, 16.

"And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. 2: 11.

The church must here be regarded as a "whole body," with the Lord as Head in the sense of Leader, or Captain. (Heb. 2: 10.) The reason why Jesus cannot here be regarded as related to the church in the way that the human head is related to the human body, is because when a human body grows, all the members, including the head, grow proportionately. But Jesus, the "Head" of the church, is not growing in spiritual stature, though the "whole body" is thus growing. Therefore we see again that the relationship of human head to human body is not the Scriptural method of illustrating the relationship of Christ, the "Head," to the church, the "body." The headship of Jesus over the church is abundantly and beautifully illustrated, not only by the marriage relation, and by the Captain's position, already referred to, but also by the parables of Master and servants, Shepherd and sheep, etc., etc. Each of these illustrations teaches a lesson peculiar to itself, not as well illustrated by the other figures; the student should, therefore, be careful not to confuse them in his mind, or he might get the idea that a sheep is a soldier, or that a wife is a servant.

If some should still be inclined to think that our Lord's headship over the church, His "body," as mentioned in Eph. 1: 22, 23 and Col. 1: 18, is illustrated by the head of a physical body, such are requested to consider that Jesus is also "the head of all principality and power." (Col. 2: 10.) Is His headship over these illustrated by a head on a physical body, which could not exist without the body to sustain it? The same question applies to 1 Cor. 11: 3.

He who fills "all in all" is God (Eph. 1: 23; 4: 6; 1 Cor. 15: 28), and all His fulness dwells in Jesus. (Col. 2: 9.) The Apostle's words in Eph. 1: 23 "the fulness

of him that filleth all in all"—are therefore not to be understood as referring to the church as the completion of Jesus, but rather to Jesus as the one in whom the fulness of God dwells.

Sectarianism

Already in apostolic times, the carnal, worldly spirit of sectarianism began to invade the church, causing strife and divisions. Two kinds of division are mentioned in Scripture as occurring or likely to occur among the members of the Gospel age church: one for the truth's sake (Matt. 10: 32-39), the other gendered by sectarian feeling, but without a basis in truth. The first mentioned—for the truth's sake—is a necessity at times; and when the necessity arises, one should, without hesitation, step out on the important truth that may be involved, trusting in the Lord for grace meekly to maintain his stand. The other—gendered by sectarian feeling—is always blameworthy.

Sectarian divisions always centre round human personalities, the Lord being in the meantime left very much out of consideration. It was so in the Apostle's time, and it is the same to-day.

"Now, this I say, that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"—1 Cor. 1: 10-13; 3: 1-5.

There are two sorts of sectarians, the Reactionaries, and the Progressives.

The Reactionaries are those whose faith has crystallised round the teachings of some deceased leader and teacher, or some general councils. To their minds, the teaching of the leader, whose memory they thus desire to honour, is the sum total of all that can be learned of the divine will here below, and they have nothing to do except to follow the path which he or they have outlined for them. There is little or nothing for them to learn.

The Progressive sectarians are those who are by no means averse to learning. In fact, they expect to learn. But their affections are set upon some living leader—male or female—and they have no notion of learning anything except through the instrumentality of their recognised leader. These view with the greatest suspicion any teaching not emanating from their source of light and leading, or not coming through the one channel of blessing that they recognise. For these sectarians, the standard of proof is less the Word of the Lord than the word of their leader; and any text that an "outsider" may show them in God's Word avails nothing. But anything shown them by the leader to whom they are devoted may or may not be capable of substantiation by God's Word; it is, nevertheless, accepted with the greatest eagerness. Not to accept what flows to them through

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the "channel" would be disloyalty and lack of love. To their minds, the message is true because it comes from the leader they recognise. Sectarianism is a lazy sort of Christian existence, not worthy of the honoured name of Protestantism, because it shirks the idea of individual responsibility that lies at the basis of all true Protestantism, and substitutes for it the follow-my-leader idea of the Papacy. There are at this date several small bodies of Progressive sectarians.

Every sect had its start as a "Progressive." Such of the "Progressive" sects as have survived the decease of their leaders have eventually become "Reactionary" sects.

All sectarianism is idolatry. The Reactionaries are—in a manner of speaking—ancestor worshippers. The Progressives—whether they admit it or not—are, by their voluntary humility and worshipping of angels (messengers)—which seem to themselves most commendable on account of the self-abnegation implied in their not presuming to criticise—in danger of being deprived of the prize of their high calling, because they do not hold the Head, but have put another into that place in their affections and loyalty which our Lord desires reserved for Himself. (Col. 2: 18, 19.) No doubt, the Lord's people, the church, are to give due honour to those teachers who make full proof of their ministry, as loyal servants of God, and expounders of His Word (Heb. 13: 17); but this proper deference is not the sectarian idolatry reprobated by the Apostle in his letter to the Corinthians. If an inspired Apostle would not tolerate being set up as a sectarian idol, much less should an uninspired teacher in the present day tolerate, not to say encourage, the same disposition in his or her followers. "Be ye followers of me, *even as I also am of Christ*," was the Apostle's word; no Christian of to-day dare aspire to more than this in the way of leadership.—1 Cor. 11: 1.

If sects were to be avoided in apostolic days, the same course is appropriate to the church of the present day. God's people should stand aloof from sects and from everything sectarian. They should give no sympathy or support to any sect, whether of the "Reactionary" or of the "Progressive" sort. Membership in or association with a sect is by no means necessary to Christian fellowship; much less is it a guarantee that one belongs to the "Church of the First-born, which are written in heaven." (Heb. 12: 23.) The Church of Jesus, which he has been rearing on the good foundation, existed and flourished long before any of the sects and denominations of the present day came into being. From this it is evident that the sects were not necessary for the spiritual upbuilding of the saints in the early days. If not necessary for them, but rather

detrimental to their spiritual interests (1 Cor. 3: 1-3), neither are they necessary or beneficial to God's people of the present time; therefore the call, "Come out from among them." (2 Cor. 6: 16-18; Rev. 18: 4.) Regard for one's spiritual interests, as well as faithfulness to the Lord who calls, requires that this command be heeded, and obeyed, as soon as heard. All forms of sectarianism, great and small, ancient and modern, reactionary and progressive, are now being shaken to their very foundations, and shall presently "pass away with a great noise." (Heb. 12: 26-29; 2 Peter 3: 10-14.) The Christian who wishes to avoid the catastrophe that will shortly overwhelm sectarianism will be well advised to flee from this idolatry, and stand clear before the crash comes.

Present Privileges

The "espoused virgin" (2 Cor. 11: 2) that is to be the "bride" has the privilege now of "making herself ready." (Rev. 19: 7.) There is much "making ready" (Matt. 5: 48; Rom. 8: 29; 1 John 3: 3) to be done by and in each member of the church (Eph. 5: 26; Titus 3: 5; 2: 14; Heb. 10: 22); but at the last, we shall have to trust in the work of Jesus, finished at Calvary, for justification and acceptance. Nevertheless, the sincerity of our profession is demonstrated by our activity in the work of making ready ourselves, and assisting others to do the same, by example, by precept, by exhortation, by warning, by reproof, by rebuke, if by any means we might present every man perfect in Christ Jesus. He desires to see the work of the spirit, writing His law on our hearts (2 Cor. 3: 3; 8, 9, 18) and minds (Rom. 12: 2), the imperfect body of flesh being also quickened or energised as much as possible in God's service.—Rom. 8: 11.

The full use of all the above mentioned privileges entails suffering upon the faithful. It was so in the experience of the apostles, and it is so at the present time. The suffering is partly self-inflicted, by denying one's self, and taking up the cross daily; it is partly heaven-inflicted, by means of disciplines and corrections sent for the benefit of every son whom God receives, as an evidence of His love; it is partly earth-inflicted, by means of persecution on the part of those who oppose the church and the truth for which she stands as a pillar. (1 Tim. 3: 15.) The believer is to be neither surprised nor dismayed at the sometimes severe evidences of divine love and satanic hatred. In the former case, he is to remember that the experiences will work together for his good if he be rightly exercised thereby.

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."—Rom. 8: 28.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12: 11.

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In the latter case, he is to rely on the promise that—

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10: 13.

In every case, the Christian, however sorely pressed, is to remember the gracious promise—

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1: 12.

And as he willingly seeks opportunities for self-denial in the service of the Master, Who did so much for him, and having found such opportunities, as he gladly and cheerfully spends and is spent in the service of the Lord on behalf of the other members, to make them ready, the Christian is to be sustained by the glorious hope expressed by our Lord in reply to a question on this very point.

"Then answered Peter and said unto Him, 'Behold, we have forsaken all, and followed thee; what shall we have therefore?' And Jesus said unto them, 'Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.'—Matt. 19: 27-29.

A very curious misunderstanding has gained a place in the minds of many Christians, causing them to believe that it is their duty and privilege in the present age to make the world ready for the coming of God's Kingdom. Some even go as far as to think that the church should reign here and now in the political, social and commercial affairs of the present evil world. Their effort to accomplish this has brought upon Christendom the doom of rejection from God's favour, be-

cause instead of being willing to suffer with Christ, they have sought to reign without Him, and have forgotten the necessary work of "making ready" that must be done before the church can reign with the Lord.—Rev. 3: 14-22.

Future Prospects

The suffering of the church is not to endure forever—neither as individuals nor as a class. After the fires of discipline, self-denial, and persecution shall have purged out the unfit ones from the body, and also the dross of pride, etc., from the overcomers, the church shall be exalted to the promised position in the throne with her Lord, at His second advent. But how necessary the fires, in order that she may be prepared—collectively and individually, for the high position!

The Lord and the church will not reign with overbearing arrogance, to oppress and cast down the people; the absolute authority vested in Jesus (Matt. 28: 18; Rom. 14: 9) is to be used for the blessing of all the people, which will include the destruction of the wilfully wicked, who will persist in being so after they shall have been fully enlightened. This is the grand work of blessing in which the glorified church is to have part as the "Holy City," the "New Jerusalem."

"Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, prepared as a bride adorned for her husband. And the nations shall walk by the light thereof; and the kings of the earth do bring their glory into it. And they shall bring the glory and honour of the nations into it."—Rev. 21: 2, 9, 10, 24 (according to Sinaitic and Alexandrine MSS.), 26.

For these grand times, now so near at hand, we devoutly pray—"Thy Kingdom Come!"



Vows and Thanksgivings

ALTHOUGH Vows are mentioned ten times in the Psalms (22: 25; 50: 14; 56: 12; 61: 5, 8; 65: 1; 66: 13; 76: 11; 116: 14, 18; 132: 2), the idea proper seems to be contained only in 132: 2, and possibly 76: 11. In the others, the thought is that of praise and thanksgiving. This is better understood when it is recalled that the Hebrew poets aimed higher than do ours; for, not content with achieving a parallelism of sound, i.e. rhyme, they strove to attain a parallelism of thought. Thus the line,

"Offer unto thy God thanksgiving,"

is parallel in thought to the following line,

"Pay thy vows unto the Most High";

"offer" corresponding to "pay," "God" to "Most High," and "vows" to "thanksgiving."

Vows and thanksgivings were particular kinds of peace offerings (Lev. 7: 11-21), which fact accounts for the mention in several instances, notably Psa. 66: 13; 116: 14, 18, of the animals offered in the sight of the people, in the court.

There are only two references to vows in the New Testament, and in both cases the connection with the Law is unmistakable. In Acts 21: 23-27, the four men who had a vow on them were Jews (vss. 21, 25), and offered the usual sacrifices prescribed by the Law. (v. 26).

[Paul "purified" himself with these men, not as a Christian, but as a born Jew; not as setting an example to Christians, but with the object of lessening the

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prejudice of Jews against the Gospel. He also wished to nullify any prejudice which might have arisen in the minds of the converted Jews, who were still zealous of the Law, not recognising that if in Christ they were freed from the Law (vss. 20, 21). The after results, however, proved the effort of no avail.—Editor.]

In Acts 18: 18, granting it was Paul who had the vow, he himself explains his action at Cenehrea (the port of Corinth), when he writes to the Corinthians (1 Cor. 9: 20), "unto the Jews I became as a Jew that I might gain the Jews; to them that are under the Law as under the Law; that I might gain them that are under the Law." Yet he was the champion of the Gentiles for their liberty from the Law.—Gal. 2: 14.

There is thus no New Testament record of any Christian, as such, taking a vow, and in no case are special vows recommended as an aid either in avoiding sin or cultivating holiness. After the great vow of consecration has been taken, any other seems trivial and meaningless in comparison. It is as if a *born* Nazarite were to vow later on not to touch wine nor have his hair shorn.

Moreover, there appear to be New Testament injunctions against the taking of vows. If the Authorised Version reading of Acts 21: 25 be authentic, the matter is settled at once, for the Apostles wrote to the Gentiles "that they observe no such thing" (as vows). The oldest MSS. omit the words, but a reading of the entire connection shows that the apostles at Jerusalem acknowledged that the Gentiles were bound by none of the customs of the Jews, of which the taking of vows was one of the most usual.

The *principle* underlying the taking of vows seems to be denounced by Col. 2: 20-23, Weymouth's version of which is subjoined.

"If you have died with Christ, and have escaped from the world's rudimentary notions, why, as though your life still belonged to the world, do you submit to such precepts as 'Do not handle this'; 'Do not taste that'; 'Do not touch that other thing'—referring to things which are all intended to be used up and perish—in obedience to mere human injunctions and teachings? These rules have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity, but none of them are of any value in combatting the indulgence of our lower natures."

G.P.B.



"The Times of the Gentiles"

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21: 24.

A BROTHER writes:—"Excuse me for troubling you so soon again, but I was anxious while expressing thanks for literature to give you the requested evidence for B.C. 587 as the time of Zedekiah's overthrow, and the beginning of the period called 'the times of the Gentiles.' This is most important, if correct, and should be known by all heralds of the Kingdom. Many of us seem to have taken for granted that Zedekiah's overthrow took place B.C. 606. Many fail to realise the very slight foundation upon which this assumption rests, viz., the surmise that the 70 years of Israel's Desolation, began with Zedekiah's overthrow, and not with Jehoiakim's captivity. That this foundation is not certain is made evident by a careful study of the details of the captivity era, when it can be plainly seen that Nebuchadnezzar's campaign against Jehoiakim is given a very prominent part. (Dan. 1: 1; 2 Kings 20: 17; 24: 1, 2; 2 Chron. 36: 5-7.) There is then, at least, the possibility here that the captivity began with Jehoiakim's overthrow. This possibility becomes a certainty when the great calendar of Ptolemy is consulted. This, as is well known, is based on astronomical data, and is also confirmed by the more recently discovered Assyrian Canon. Here we have a list of

all the kings of Babylon, and the lengths of their reigns, from Nabonassar downwards, and Nebuchadnezzar's reign is by this calendar of Ptolemy placed as having begun B.C. 604, which would not permit him to have put Zedekiah on the throne of Israel eleven years prior to B.C. 606, the reputed time of the beginning of the 70 years. It seems that Ptolemy's Canon really finally settles the matter, as the king who reigned before Nebuchadnezzar is one of those whose time is fixed by direct astronomical data without possibility of doubt. I think, therefore, that we are forced to conclude that the final destruction of Jerusalem, and the beginning of the desolation, took place B.C. 587, which leads to A.D. 1934 as the final close of the 'Times of the Gentiles.'

"The above also seems more in harmony with the 'signs of the times' than the other expectation. For the Ecclesiastical, Social and Political realms all seem to need several years longer to be thoroughly prepared for their complete overthrow, while the Jews are not likely for some time to come to reach their appointed place in the new Kingdom.

"I am enjoying 'Bible Talks' exceedingly; it sets forth the 'Good Tidings' in so clear a manner. The 'Advocate' presentation of 'The Great Multitude' also appeals to me as Scriptural. I shall try to sell the books in quick time, and I hope also to be a 'Cheerful Giver' before your year is up. May God bless you in

your work, and enable you to continue without difficulty in the advocacy of the truth. Yours in His service,

“———, Tasmania.”

As the chronological subject referred to in the above letter is of general interest, and as a number have questioned us about it, we append our

REPLY

In regard to “The Times of the Gentiles,” would say that I have had some acquaintance with the data you mention, which appeal very strongly to you; but I thought if you had any fresh evidence I should like to have the benefit of it, therefore I requested you to send on what you had.

A difficulty I have found, and which hinders me from accepting those views, is in 2 Chron. 36: 21, which tells of the desolation of the land which began after Zedekiah's dethronement—

“To fulfil the word of the Lord by the mouth of Jeremiah until the land had enjoyed her sabbaths: for as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years.”

Leeser's translation of this verse reads—

“To fulfil the word of the Lord by the mouth of Jeremiah, until the land had satisfied its sabbaths: all the days of its desolation it rested, till seventy years were completed.”

This verse, taken in connection with Jer. 25: 1-11; 29: 1-10, shows that the Jews should serve the King of Babylon seventy years, and that the culmination, fulfilment, or completion of these seventy years of serving the King of Babylon were to be certain years of desolation, sabbaths of the land; that is, years in which no agricultural work was done, nor any gathering made even of that which grew of itself. (Lev. 25: 3-5.) It should be noted that while Jeremiah prophesied seventy years of servitude to the King of Babylon, he did not prophesy seventy years of desolation of the land, but only that the seventy years of servitude should be “completed” by desolation years, the number of which is not mentioned in his prophecy.

The seventy years of serving the King of Babylon ended when the desolation of the land ended, in October, B.C. 536, the first year of Cyrus, who proclaimed the privilege of returning to Palestine, accepted by some thousands of Jews. (Ezra 1: 1-4; 3: 1.) The seventy years of serving the King of Babylon began with what is known as the “first captivity” in the fourth year of Jehoiakim, King of Judah (Dan. 1: 1, 2; Jer. 25: 1-11), which was the first year of Nebuchadnezzar. At that point began the “Times of the Gentiles,” in which Jerusalem and her people have been trodden down of the Gentiles, and they have been a subject people from then until this day.

After Jehoiakim's death, Jehoiachin (also called Jeconiah and Coniah), his son, reigned for three

months and ten days, until Nebuchadnezzar took him away, with “all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths; none remained save the poorest sort of the people of the land.”—2 Kings 24: 14-16.

Nebuchadnezzar then appointed Zedekiah to be King. The fact that Zedekiah was the vassal of Nebuchadnezzar, as Jehoiachin and Jehoiakim had been, shows that the “Times of the Gentiles” had begun before the desolation of the land was brought about, after Zedekiah's rebellion in his eleventh year, which was the nineteenth year of Nebuchadnezzar.—2 Kings 25: 8, 22, 25, 26.

The fact that the “Times of the Gentiles” were recognised as having begun before the desolation of the land was completed is further shown by Daniel's inspired explanation of Nebuchadnezzar's dream of the great image. Nebuchadnezzar had this dream in the second year of his reign (Dan. 2: 1), and the interpretation was—

“Thou, O King, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.—Dan. 2: 37, 38.

Nineteen years of the service to the King of Babylon had been accomplished up to the time of the assassination of Gedaliah, and from then onward the seventy years of service to the King of Babylon were fulfilled or completed (Leeser) by fifty-one years of sabbath keeping of the land, to satisfy rest that was due to the land. Since these seventy years of service to the King of Babylon ended in October, B.C. 536, it is not difficult to see that they began in B.C. 606, the beginning of the “Times of the Gentiles.”

Having found the beginning of the “Times of the Gentiles,” one naturally inquires, is there anything in the Scripture to enable the student to determine the length, and locate the ending of these times of Gentile dominion?

“Seven Times”

Several students of Prophecy have given an affirmative answer to this question. They have not agreed among themselves as to where the beginning of the Gentile Times should be located, but they have all taken the “seven times” of Lev. 26: 18-28, as the basis for their teaching that the period of Gentile dominion is to be understood as 7 x 360 years, or 2520 years altogether.

But a careful examination of Lev. 26: 17-28, shows that this passage affords no ground for that teaching. The word “mowadah,” which would signify “times,” in a chronological sense, is wanting in Lev. 26: 18, 21, 24, 28, the word “seven,” which occurs alone in the

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Hebrew, signifying a fulness or completion of punishment. The word "iddan," a Chaldee word, meaning "time" (technically a year) in the chronological sense, appears in Dan. 4: 16, 23, 25, 32. It would not in any case appear in Leviticus, which is wholly in the Hebrew language; while Daniel is partly Hebrew and partly Chaldee.

"And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."

"And if ye walk contrary unto me, and will not hearken unto me: I will bring seven times more plagues upon you according to your sins."

"And if ye will not be reformed by me, by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins."

"And if ye will not for all this hearken unto me, but walk contrary unto me, then I will walk contrary unto you, also in fury; and I, even I, will chastise you seven times for your sins."—Lev. 26: 17-28.

Leeser's translation of this passage, showing the five threats of punishment against the Jews if they would not obey, reads—

"But if ye will not hearken unto Me, and will not do all these commandments; and if My statutes ye despise, and if My ordinances ye loath, so as not to do all My commandments, in that ye break my covenant: then will I also do this unto you, and I will inflict on you terror, consumption, and the burning ague, that consume the eyes, and cause sorrow to the heart; and ye shall sow in vain your seed; for your enemies shall eat it. And I will set my face against you, and ye shall be struck down before your enemies; and they that hate you shall bear rule over you; and ye shall flee while there is no one pursuing you."

"And if with these things even ye will not yet hearken unto Me; then will I chastise you yet more, sevenfold for your sins."

"And if ye walk yet contrary unto Me, and if you refuse to hearken unto Me; then will I bring more plagues upon you, sevenfold according to your sins."

"And if notwithstanding these things, ye will not be reformed by Me, and walk contrary unto Me; then will I also walk contrary unto you, and I also will punish you, sevenfold for your sins."

"And if notwithstanding this ye will not hearken unto Me, but walk contrary unto Me; then will I also walk contrary unto you in fury; and I, even I, will chastise you sevenfold for your sins."—Lev. 26: 14-28.

From the above, it is clear that the five threatened punishments were not to be concurrent, but consecutive and cumulative. Had the Jews been reformed by the first, they would not have experienced the second, and so on, because the first-mentioned "seven more" is threatened on account of the Jewish failure to be reformed by the punishments mentioned in Lev. 26: 14-17. The next—"seven more"—is added to the first seven for the same reason. This is signified by the word "yacaph," translated "more" in Lev. 26: 18, 21. "Yacaph" means, according to Strong's Concordance, "to add or augment (often adverbially to continue to do a thing)." It does not mean continuous or uninterrupted. Illustrations of the quantitative use of this word are found in Lev. 6: 5; Deut. 1: 11. Illustrations

of its adverbial use—as continuing an action or a process—are found in Ex. 9: 34; Ruth 1: 17; 1 Sam. 3: 17; Lev. 26: 18, 21.

The third—"yet seven"—is added to the other two "sevenfold" punishments, because the Jews would not be rightly exercised by them. The fourth is added to the first three because "ye will not for all this hearken unto me." The terrors of the fourth "seven," which could not come until the first three "sevens" had failed to reform the Jews, have been fulfilled in the desolation of the land—some think in the fifty-one years of desolation under Babylon, but we believe that the longer desolation of the Gospel age must also, as foretold by our Lord, be understood in this connection.—Luke 21: 20-24.

Since, then, these four "sevens" were to be consecutively accomplished, if each one were 2520 years, the total "Times of the Gentiles" would amount to 10,080 years, which may God forbid. So, even if the word "mowadah" were expressed in this passage, it would be against the thought that the "Times of the Gentiles" are to be 2520 years. And since the word "mowadah" is admittedly absent from Lev. 26, this, the passage solely relied on by those who attempt to determine the exact length of the Gentile times, is quite devoid of chronological significance, and one is able to discern that the four times reiterated threat of "sevenfold" punishment refers to the increasing severity, and not at all to the duration of the tribulations that the Jews were to experience.

That the period of Gentile dominion over Jerusalem and its people is to be seven "times"—that is, 2520 years—cannot therefore be sustained by reference to Lev. 26: 17-28, not even by supposing the word "mowadah" to be understood or implied. If that teaching cannot be sustained by reference to Lev. 26, then it cannot be upheld at all, because there is no other passage to refer to. There is really no Scriptural declaration concerning the length of duration of the "Times of the Gentiles" mentioned in Luke 21: 24; and since this is a fact, it may as well be recognised now as later.

Several authors have adopted the opinion that the "Times of the Gentiles" are appointed to be 2520 years from the overthrow of Zedekiah; but the foundation on which they build is not adequate to sustain their structure, which must therefore take its place among the interesting ideas, which may or may not be quite correct, but which, being only assumptions, are by no means conclusive, because they lack Scriptural substantiation. The tradition that the evil in this world was to be superseded, after 6000 years, by good, is another such assumption. The publication of such assumptions, and

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the failure of predictions based on them, does much to discredit the study of Bible Chronology, which should rather be encouraged.

I may also say that I have no sympathy with the use which some students make of the so-called "lunar year." There is no such thing as a "lunar year." The sun measures the year; and we have no more right to say that twelve lunations are a "lunar" year than we have to say that thirteen lunations constitute a "lunar" year. The "lunar year" is, to my mind, a fallacious invention. All calendars that observe lunations for months have months of 29 and 30 days alternately, and the years are of twelve or thirteen lunations, as may be required in order to keep as near as possible to the sun.

Parousia

As to whether we are now in the end of the age, and in the days of our Lord's "Parousia": that is another question, which can be definitely answered by reference to the "signs of the times," without chronology, just as the day of visitation of our Lord's first presence was discernible, and was demonstrated, by the signs of the times then transpiring, rather than by chronological demonstration:-

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, 'Art thou He that should come, or do we look for another?' Jesus

answered and said unto them, 'Go and show John again *those things which ye do hear and see*: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.'—Matt. 11: 2-6.

The absence of chronological demonstration from the records of our Lord's words, as preserved in the Gospels, and from the Apostles' teachings, as delivered to us in Acts and Epistles—and this notwithstanding the chronological prophecy in Daniel 9—is noticeable. Should this be a hint to us that some of these items are not to be too precisely figured out at present, lest the information interfere with the maintenance of zealous watching on the part of the Church, or with the course of events at the consummation of the Kingdom age?—Rev. 20: 7-9.

Concerning the "signs of the times" that are to be observed in connection with our Lord's "Parousia," and how some of these signs of the "Parousia" are now manifest, you are referred to "Bible Talks," Chapter XI.

With greetings, and hoping to hear from you further, if fresh evidence should come to light on these important questions, I remain, dear brother,

Yours in our Mediator's service,

E. C. HENNINGES.



"The Field is the World"

A recent Press despatch says:—

"A partial realisation of Zionism is in view. Hamada Pasha, the Turkish Minister of the Ekuf (Pious Foundations), has resolved to invite Jews of all countries who are seeking a new home in Palestine to colonise the stretch of land near the route of the Baghdad railway, now under course of construction, extending along the valley of the Euphrates from Aleppo to the Persian Gulf. The total area of this land is approximately 70,000,000 acres, and it has very fertile soil, with a fine climate and a great future, due to the coming railway. The western track of this country is within the limits of ancient Palestine, so that, for sentimental reasons, it should be acceptable to Zionists of the strictest principles. The extension eastwards could be regarded by them as an extension of Palestine. Hamada Pasha, who puts forward this plan, is the accredited representative of Mahometan religion in the Turkish Cabinet. The Young Turks are thus willing to grant the Jews what Abdul Hamid was reluctant to concede to them. The colonisation of Mesopotamia, which means the realisation of more than half the Zionist programme, is thus attainable if the Zionists care to grasp Turkey's proffered hand of friendship."

When the Children of Israel entered Canaan after the long march through the wilderness, and it was given them for their inheritance, it was necessary for them to drive out the native inhabitants, before they could fully possess the land. The territory actually occupied was of small area, comprising mainly the district lying between the Jordan and the Mediterranean. The future was provided for, however; for with the promise that Israel should be as the sand of the seashore, and as the stars of heaven for multitude, was made another promise in connection with the land. Increased population requires enlarged areas for cultivation, as well as for residence, as the experience of modern Europe shows. If the overflow of population is not to colonise foreign countries, and be subject to foreign powers, the home government must expand sufficiently to provide for all its subjects. And this expansion was anticipated, and provided for, by the Lord, for His subjects, the Jewish people, as stated in Exod. 34: 24; Deut. 11: 22-25; 12: 20; the condition

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being their fidelity in carrying out the terms of the Law Covenant.

"If ye shall diligently keep all these commandments which I command you, to do them; to love the Lord your God, to walk in all His ways, and to cleave unto Him; then will the Lord drive out all the nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be."—Deut. 11: 22-25.

This promise contemplated the growth of Israel as a progressive and self-governing nation, under God, their Ruler; and this eminence was attained to a large degree in the time of David and Solomon. But owing to persistent unfaithfulness, Israel ultimately lost their independence, and were condemned to subserviency to other nations, Babylon, Medo-Persia, Greece, and Rome.

At the time of our Lord, it was still the custom for Israelites living in various parts of the Empire to go up to Jerusalem, as required by the Law, to take part in the various Feasts; and to this day the conviction remains among the Jews that though no longer able to worship at Jerusalem, they shall yet return to the land of their fathers. The marvellous way in which the Jewish race has been kept separate from other peoples, and the literal application of many Old Testament promises, have convinced many Christians that such a return will take place in the near future. Moreover, the promises to the fathers require their resurrection to dwell again in the land originally promised to them, and under the "City" for which they looked.—Gen. 12: 1-3; Acts 7: 5; Heb. 11: 8-16.

The question of room in Palestine, considered in the above news-item, becomes a greater problem when the return of the dead as well as the living is taken into account. It is suggested that, "The extension eastwards could be regarded by them as an extension of Palestine." And why not? Is not this in agreement with the promise of Deut. 11: 22-25, above quoted? There will be abundant room, in the greater Palestine contemplated in the prophecies, for all the Jews that have ever lived.

Prophecy is specific concerning the return of the dead to their original inheritances. (Jer. 12: 14-17; chaps. 48 and 49; Ezek. 16: 44-63.) To Daniel it was said:—

"Go thou thy way until the end be; for thou shalt rest, and stand in thy lot at the end of the days."—Dan. 12: 13.

And of the return of Israel and other nations to their "former estate," it is written:—

"When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them."—Ezek. 16: 53.

"And I will bring them again, every man to his heritage, and every man to his land."—Jer. 12: 15.

R.B.H.

Socialism in England and France

The following, from the London correspondence of an Australian journal is worthy of note, as illustrating the helplessness of Christendom to stem the rising tide of irreligious Socialism. All the "powers that be" in this world are without power to call a halt upon Socialism, which is daily obtaining a stronger and yet stronger hold upon the imaginations of the people, the lessons of history—remote and recent—to the contrary notwithstanding. Only one thing can stop Socialism; only one thing can cure the distress of the body politic for which Socialism proposes to be the remedy. Only one thing can cure that disease—SIN—of which the distress of the body politic is only a symptom, and which is present in Socialism itself and which will disintegrate the proposed remedy, Socialism, into an anarchy that will be worse than the distress it would cure. That one thing is the divine answer to the prayer of the ages—"Thy Kingdom Come!"

"Gladness will come, hallelujah, it is coming.

Gladness is on the way;

God will unveil the fulness of His mercy.

Gladness will come to stay."

"The Church of England is still unable to make up its mind about Socialism. At every annual congress the subject is debated discursively, and always without yielding any conclusion. No advantage is gained either in ethics or corporate policy. Each speaker takes his own line. The discussion is merely a series of individual impressions, leading nowhere. The speakers agree only in hesitancy, and in their avoidance of facts, which form the common knowledge of politicians, economic students, journalists, and other worldly laymen, whose business is to reckon with the political aims of revolutionary Socialism. The general attitude of the bishops appears to be one of incurable indecision. Some of them speak as though they remembered the subject a few days before each annual congress, and dismissed it from their minds during the remainder of the year. The only church that keeps under close observation the aspiring form of Socialism which is now being promoted in England, and continues definitely and actively hostile to its declared aims, is the Roman Catholic Church.

"At this year's Anglican Congress, it was left to a non-clerical member, who has studied the subject on the Continent, as well as in Great Britain, with the eyes of an experienced economist, to bring the bishops down from the region of sentimental speculation to a consideration of some of the facts which they habitually ignore. This speaker, the brilliant Dr. Shadwell, said he was quite aware that in the jumble of ideas, sentiments, theories, fancies, hopes, and policies labelled Socialism, there was much that appealed to conscientious men. But the real leaders of Socialism dealt only with material or economic conditions—the distribution of wealth. In their case, the measure of all things was money. He was constantly astonished at the ready acceptance by clergymen of views which involved a purely materialistic criterion of life and happiness. The materialistic creed of militant Social-

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ism was absolutely opposed to Christian teaching, and false to life.

"In the whole range of Socialist literature, from beginning to end, there was nothing (Dr. Shadwell continued) about duty, moral law, and the penalties for its infraction, except denunciations of these conceptions. No commands are laid on the individual; the Christian virtues of self-sacrifice and humility are replaced by self-assertion and sordid demands. Dr. Shadwell then proceeded to draw attention to the method employed in propagating Socialism. It preached class warfare and greed. In fact, Socialism only made way with the mass of the people by fanning the very passions of cupidity, envy and hate, which it professed and promised to extinguish. The rich were held up to execration, and their 'nefarious' wealth, obtained by robbing the workers, was promised to the latter without exertion on their part under the beneficent rule of Socialism. Now, if they considered these three points—the materialistic basis, the repudiation of moral law, and the actual inculcation of hatred and greed—which distinguished the Socialistic gospel, they might indeed be surprised that Christian clergymen should be found to support it; but they could not be at all surprised that all the most convinced and clear-headed advocates of Socialism throughout its history should have found in Christianity the greatest obstacle to their path. Socialism was the mortal enemy of Christianity.

"I have recently," said Dr. Shadwell, "spent some months studying industrial conditions all over France. Do you know what is going on there? The country is saturated with the materialism and moral irresponsibility taught by Socialism, and one result of it is a veritable anti-Christian persecution. Do you know that in France to-day public officials with anything to lose dare not be seen going to church with their wives and children? Sometimes even their wives dare not go. They are spied upon and reported. That was one of the grievances complained of by the postmen in the recent strike. The jurors in the Department of the Yonne recently petitioned the Government to have the word 'God' removed from the oath, on the ground that it offended their conscience, because they did not believe in the existence of God. The worship of mammon is supreme. There is no respect for anything whatever but the appearance of wealth. I have made that observation to many Frenchmen and Englishmen long resident in France, and they all admit its truth. We in England have not gone so far, but we are on the road. Is this a time to coquet, in a haze of sentiment and confused thinking, with the spirit of evil masquerading in the disguise it has stolen from Christian ethics?"

THE MINIMUM HABITS

The Minimum Habit of Belief

"The fashion of the day is to believe little. The evil of this has nothing to do with the growing disposition of Christian men to unite in characteristic unities and refuse to be separated by incidental differences. That is all very good. Nor is there serious danger of reducing too low the sum of doctrines that make a man a Christian—the veriest fundamentals surely will do that.

"But the harm of believing by minimums is the slovenly carelessness about truth which it involves—the feeling that the everlasting fact of things is indifferent—that it makes slight difference whether truth is believed or let slip.

"If, however, the Church was living its life largely, it would want to take in all truth it could apprehend. It would be eager to lay hold on more and more of it. The more truth the more contact with reality, the more contact with reality the greater fulness of living, the greater fulness of living the more use in the world—this is the ladder of genuine Christian ambition.

"The least possible belief may tide one along. But it is the greatest possible belief, seized on and clung to while more faith is striven for, which gives life the swing of triumph. The Church needs that.

The Minimum Habit of Experience

"The Church takes the proposition of its own religion gingerly. It wants some Christian experience, but not too much.

"Christ offers to His disciples a divine companionship—a companionship that defeats temptation, pulls up sin by the roots, conquers evil trends in character, floods life with joy, kindles a light to make those who behold glorify the Father. But the Church with painful caution seeks only so much of that companionship as will not overdo the effect. It doesn't want the results too conspicuous. It consents to be good, but dreads being holy.

"Of course, something is the matter with a church trying to discover what is the least it can take of Christ without refusing Him altogether. Only to accept the fulness of Him and all consequences, will bring to the Church an equipment of spiritual power.

The Minimum Habit in Service

"Everybody knows a church not doing good is no good. So with the individual Christian. Therefore every Christian wants to be found doing some kind deed here or there. Each church is anxious to keep up some sort of a show of usefulness.

"But the trouble is that Church and man alike are practically always calculating on how little will suffice to do in order to be well thought of in earth and in heaven—very seldom on how much could be done if all resources were gathered in.

"The Church keeps up Sunday services, mid-week prayer-meetings, and a women's missionary society, and concludes that that much is a fair average. The man having subscribed to a benevolence or two decides he has done as well as his neighbours. Both stop there perfectly satisfied. Neither bothers about the greater 'might be.'—*The Interior*.

Report from Great Britain

In sending his first quarterly report (to Sept. 30th. 1909), our representative writes:—

"One feels grateful to our heavenly Father for making it possible to assist His people, and to witness for His truth with a conscience void of offence. This is not being accomplished without great difficulty, and a consciousness of the influence exerted by the twin evils of bigotry and prejudice. Nevertheless, the outlook is far from depressing, and there are unmistakable

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signs that the Truth will ultimately reach all those who love the Word of God more than the word of man.

"Your prayers are earnestly desired on behalf of the work in Great Britain, and that 'the good hand of the Lord' may be upon us, helping us in everything to do His will. With love to all the Lord's faithful ones, I am, Yours in the New Covenant Ministry,

"A. C. BULL."

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The above is certainly not large; but the work will

grow there in all departments. The stock of "Bible Talks," "The Dead—Where are They?" "Shadows of Calvary," and free tracts had not reached London up to Sept. 30th, but they have since been delivered, and all publications may now be secured in London without delay. Colporteurs for "Bible Talks" and the booklets are wanted, also volunteers to distribute the free tracts. The prayers of all who sympathise with the truths for which our publications stand, are desired, as well as their practical co-operation in every feature of the blessed service; and this not only in Great Britain, but everywhere.

Arrangements for an American depot are not yet completed, but we hope soon to be able to make an announcement.



Passover and Covenant Sacrifices Ransom and Sin Offering

Question.—Should not a distinction be recognised between the antitypes of the Ransom, Passover, Covenant Sacrifice and Sin Offering Types; as, for instance, that the Ransom was the man Christ Jesus, while the Sin Offering is Himself and the Church?

Answer.—No such distinction should be recognised, because it does not exist. There was but one Antitype of all the above mentioned types, viz., the one offering of the man Christ Jesus, completed at Calvary.

The Passover is to be regarded as a separate and complete type in itself, so is the Sin Offering; so is the inauguration and sealing of the Law Covenant. And the fact that these types occurred in a certain sequence, and that some of them were repeated annually, argues nothing, because all were fulfilled in their antitype at one moment of time by the man Christ Jesus, whose sacrifice was at once the antitype of—

The Ransom Money.—Ex. 30: 11-16; 1 Tim. 2: 4-7.

The Passover Sacrifice.—1 Cor. 5: 7.

The Covenant Sacrifice.—Luke 22: 20.

The Sin Offering.—Heb. 7: 27.

The Cleansing Sacrifice (Red Heifer).—Heb. 9: 13, 14; 1 John: 7-9; and, in short,

Every Law Covenant Sacrifice for Sin.—Heb. 10: 4-10.

The fact that all of these types and ceremonies pointed forward to and were fulfilled by the *one* sacrifice, consummated at one moment, shows that the sequence of the types and the repetition of some of them need not be considered in the antitype.

The Chronological order of the larger types was—

1. The Passover.—Ex. 12.
2. The Covenant Ratification.—Ex. 24.
3. The Ransom Money.—Ex. 30: 11-16; 38: 25.
4. The Sin Offering.—Lev. 16.
5. The Cleansing Sacrifice.—Num. 19.

But it could have made *no difference* in the antitype if the order of the types had been exactly reversed, or in any other way altered. See Nov. "Advocate," page 124.

Had these five types pointed forward to as many antitypes, there might be some significance in their chronological order; but since they all pointed forward to *but one*, there can be no significance in the chronological order of the types, for there is nothing to correspond in the antitype, since the antitype is only *one*, and there can be no sequence, unless there is more than one. Each of these types, then, has to be taken as in itself a picture of what our Lord did at Calvary, and that without regard to the other pictures.

The Ransom is for ALL.—1 Tim. 2: 6.

The Sin Offering is for ALL.—Heb. 7: 27.

The Covenant Sacrifice is for the MANY FOR REMISSION OF SINS.—Matt. 26: 28.

The Passover is for ALL.—Ex. 12: 47; 1 Cor. 5: 7.

The Cleansing Sacrifice is for ALL.—1 John 1: 7; 2: 2.

But since our Saviour's sacrifice at Calvary is the one and only antitype of all the above, it follows again that the chronological order of the types has no significance in this case. It also follows that the Ransom = the Sin Offering = the Covenant Sacrifice = the Passover = the Cleansing Sacrifice; because each of these was offered for ALL the people, and there was ONLY ONE ANTITYPICAL SACRIFICE FOR ALL.

In the Old Testament, the type called the Ransom consisted of money. But it was given as an atonement for the souls or life of the people.—Ex. 30: 11-16.

The valuation was the same for one as for another, illustrating, no doubt, how the man Christ Jesus was a corresponding price for all and for each, the occasion for His giving of the Ransom being the one sin of

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Father Adam. This again identifies the Ransom with the Sin Offering, as an atonement—the atonement for our lives.—Lev. 16: 34; Rom. 5: 8-11, 19.

The above Scriptures make it plain that the Ransom is identical with the Sin Offering. This is denied by some, who seek to make the specious distinction that the Ransom is the *price*, and the Sin Offering is the *payment* thereof. But, as our correspondent in November "Advocate," page 130, well pointed out, the thing that constitutes one equivalent value a ransom, whereas some other equivalent value is not a ransom, is the fact that it is PAID. Therefore, the man, Christ Jesus, was not the Ransom until He had offered Himself, and there is thus no distinction between Ransom and Sin Offering.

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"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

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