

# The New Covenant Advocate — and — Kingdom Herald

Vol. 1—No. 12.

MELBOURNE, LONDON, AND BROOKLYN, N.Y., MARCH, 1910

3d. per copy

## JACOB'S LADDER

—Genesis 28.—

**A**FTER obtaining possession of the birthright in the manner related in Gen. 25: 29-34, and of the birthright blessing as related in Gen. 27: 1-35, Jacob, in fear of his brother Esau's wrath, fled from home, and went out to seek his fortune.

We may not endorse all that Rebekah and Jacob did to obtain the birthright blessing for Jacob; yet it may be noted, as a possible and partial reason for their procedure, that Esau had apparently never acknowledged to Isaac, his aged father, that he had parted with the birthright; but when Isaac requested him to prepare the meal, after which he would bestow the birthright blessing, Esau went on just as though having sold his birthright made no difference. Thus Rebekah and Jacob may have thought themselves compelled by the circumstances to act as they did.

It is not necessary, either, to suppose that the Lord approved of all that Jacob had done; if so, Jacob must have been a perfect man, and that we know he was not. Nevertheless, God did not cast off Jacob for this, but was merciful to him, even as He has been, and daily is, merciful to some of us, when our unrighteousness manifests itself. The action of Rebekah and Jacob may therefore be viewed as their endeavour—not altogether wise or righteous—to assist the Lord to accomplish the divine prediction recorded in Gen. 25: 23—

"The elder shall serve the younger."

The tendency to tell a half-truth, in order to give a different complexion to affairs, is one of the most frequently recurring manifestations of the effects of the

fall. Perhaps few (if any) individuals can claim to be entirely free from it, and the telling of half-truths with an air of entire candour and sincerity is said to be the chief point in the diplomatic games of the nations.

This unfortunate tendency was manifest to some extent even in that grand and good man, Abraham, and that after he had manifested his faith in the promises of God. This is mentioned, not by way of discrediting Abraham, much less by way of excusing the same in ourselves when the temptation comes; it is mentioned by way of showing the weakness and frailty, and proneness to wander, of even the best members of our fallen race; for few, if any, have given more illustrious exhibitions of faith, and of the true courage which springs therefrom, than Abraham gave.

Abraham had faith in the promises of God, who called him to leave his country for a land unknown, and he had the courage to act on his faith in the unseen; he had faith to believe that the famine which he found in Palestine when he arrived there was only a temporary condition, and did not represent the true and usual state of the land of promise; he had faith and courage in many other trying experiences. But in one instance, in the fragments of his history that have come down to us, we are told that his faith failed, his courage ran out like water, and he became—a diplomat.—Gen. 20.

Doubtless, there is good reason for the narration of the sometimes lapses of the patriarchs in the very characteristics wherein their virtues have been the most con-

Whoever receives this paper, not having ordered it, is requested to consider it an invitation to become  
a regular reader      Subscribe now.

spicuous, as the temporary failure of Abraham's faith, the momentary downfall of the meekness of Moses, the temporary eclipse of virtue in David, etc., etc. These incidents serve to impress the lesson that one who thinks he stands should take heed lest he fall, the lesson of faith in God, and also the loving kindness of God, in that He did not summarily and forever cast off the transgressors, but was long suffering toward them, and received them back again into his favour when they repented.

The trait manifested by Abraham was also manifested by Isaac (Gen. 26: 6, 7), and the opening of our lesson finds Jacob in flight after the same disposition had been exhibited by his mother and himself.

### The Journey and the Dream

Jacob's journey from Beer-sheba to Haran, in Padan-aram, was long, and would probably require ten days to a fortnight to accomplish. The end of the first day's travelling found him at the city anciently called Luz, where he camped, taking the stones of the place for his pillows.

"And he dreamed." In ancient times the Lord occasionally visited His people in dreams, and so gave them messages, encouragements, and sometimes visions of the future. But since the Scriptures have been completed, He has not communicated with His people by dreams and visions, because His will is fully expressed in His Word. The Scriptures, given by inspiration, are able to make us wise unto salvation, and are so profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that by their means, as the sanctifying power of God, the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3: 14-17; John 17: 17.

But in Jacob's day there were no Scriptures, hence this dream; and we shall find that this experience was not for his comfort only, but also for ours, because it forms part of the inspired Record.

In his dream Jacob saw a ladder, whose base was on the earth, and which reached to heaven. On this ladder the angels of God ascended and descended. Above the ladder stood Jehovah, who now repeated to Jacob the promise originally covenanted with Abraham, and repeated to Isaac—

"I am Jehovah, the God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."—Gen. 28: 13, 14, Am. R.V.

This was the Abrahamic covenant. The fact that it was not made over a sacrifice with Isaac and Jacob

shows that these patriarchs were not parties to the covenant, as Abraham, their ancestor, had been. This is further shown in the manner of stating the promise to Isaac—

"Unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham and thy father; and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed; BECAUSE THAT ABRAHAM OBEYED MY VOICE, AND KEPT MY CHARGE, MY COMMANDMENTS, MY STATUTES, AND MY LAWS."—Gen. 26: 3-5, Am. R.V.

This is clear. God made a covenant with Abraham; Abraham fulfilled the conditions by obeying God's voice, keeping His charge, His commandments, His statutes, and His laws, and BECAUSE ABRAHAM DID SO, the Abrahamic covenant descended to Isaac, Jacob and others, as heirs of Abraham.

Besides reiterating to Jacob the promise covenanted with Abraham, it pleased God to add an assurance for Jacob individually—

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Gen. 28: 15.

Jacob was much affected by the dream. He realised that the Divine Majesty had drawn near to favour him, and he was over-awed by the experience. Moved with a sense of gratitude, he made a pillar of his pillow, poured oil upon it, and called the place Beth-el, meaning "the house of God." Moreover, in grateful reciprocation for the promise of divine care and protection, Jacob vowed a vow, that if God would keep him, as promised, he would recognise Jehovah as his God, the pillar just erected should be God's house,

"And of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28: 22.

Jacob's acknowledgments of God's blessings would thus be something more than mere formalities, and in this he sets an example of systematic giving worthy the consideration of all of God's people, from then until now. How Jacob fulfilled his vow is not stated, but it is fair to assume that he was faithful to it, and that all through his life he appropriated the promised tenth to the service of God, and the holding up of the true worship of God among the people with whom he sojourned.

### Significance of Jacob's Ladder

The well-known hymn, "Nearer, My God, to Thee," contains an allusion to Jacob's dream, and to the angels, but it does not explain the significance of these.

At the beginning of our Lord's ministry, He called several to become His disciples. Among these was Philip. Endued with the true missionary spirit, Philip



seeks out Nathanael, and brings him to Jesus. Jesus recognises him as a man of superior attainments, an Israelite indeed, in whom is no guile, and so speaks of him. In answer to Nathanael's question, Jesus explains that before Philip called Nathanael, and while the latter was "under the fig tree," Jesus saw him. "Under the fig tree" is taken to mean that Nathanael had a place in his garden for private meditation and prayer, and that he had been in this secluded place before Philip called him. Possibly he had been praying for a clean heart, and that he might be led aright in the momentous times that were then come upon Israel; for John the Baptist, the greatest of the prophets, was exhorting the people to repentance, and was saying that Another, mightier than he, was shortly to come.

When Jesus showed, in His salutation of Nathanael, and His subsequent allusion to the fig tree, His knowledge of Nathanael's inmost thoughts, the "Israelite indeed" was at once convinced, and he immediately confessed—

"Rabbi, thou art the Son of God: Thou art the King of Israel."—John 1: 49.

That which convinced Nathanael was the fact that Jesus had supernatural knowledge. It was to Nathanael a proof of Jesus' claims. But Jesus was not alone in being favoured with miraculous powers. Some of the ancient prophets had been so favoured. He transmitted some of His own authority to His disciples, when sending them on a mission (Matt. 10: 1); and for a time after Pentecost, all believers in Him were similarly favoured, through laying on of Apostolic hands (Acts 8: 14-17); so that, while Jesus was the pre-eminent miracle worker, He was not the only one. In fact, but few of His mighty works were singular to Himself; most of them—even raising the dead—had been done before by some of the ancient prophets, and were done afterwards by the power of God working through the Apostles and disciples after Pentecost.

Miracles are not the greatest things, although they be very marvellous. When the disciples returned from their mission, rejoicing in the great works they had been permitted to do, Jesus said to them—

"In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."—Luke 10: 20.

And so, when Nathanael confessed, after the manifestation of supernatural perception by Jesus—

"Jesus answered and saith unto him, 'Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.' And He saith unto him, 'Verily, verily, I say unto you, Hereafter YE SHALL SEE HEAVEN OPEN, AND THE ANGELS OF GOD ASCENDING AND DESCENDING UPON THE SON OF MAN.'"—John 1: 50, 51.

#### Jesus the "Ladder"

This is the lesson of Jacob's dream to us. The ladder which he saw was a representation of JESUS, THE

MEDIATOR, the one and only channel of communication between heaven and earth, between God and men. He is the "Way," and there is no other, for—

"I am the way, the truth, and the life: no man cometh unto the Father, but by Me."—John 14: 6.

This position is more wonderful than that of wonderworker. As a wonderworker, our Lord was not alone; some of the saints have been such, and will be again, in the Kingdom age. But as Mediator between God and men, our Lord is unique. No saint has been, is, or ever shall be, a mediator between God and men—Roman Catholics and others to the contrary notwithstanding—for

"There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all."—1 Tim. 2: 4, 5.

But if the saints cannot be mediators, they can be—even now, and in the future age still more so—ambassadors to beseech men to be reconciled to God by the only possible way, through Jesus, the Mediator.—2 Cor. 5: 18-20; Rev. 22: 17.

The "greater things" which Nathanael and others were to see were not greater exhibitions of the mighty power of God in working miracles through Jesus. Although Jesus did many mighty works, and cited these as evidences of His credibility, yet these were not the "greater things." The greatest thing of all is the fact that Jesus occupies so honourable a position in God's purposes that no man can come to God except through Him.—John 14: 6.

On account of the entrance of sin into the world by the original transgression, the whole race has been constituted sinners, and they are actually sinful, and out of harmony with God. The race is at enmity with God. The constitutional tendency toward sin affects both the bodies and the minds of men, women, and children, so that the race is not only enemies "by wicked works," but "enemies in your mind," fulfilling, in their course of evil, "the desires of the flesh and of the mind." (Col. 1: 21; Eph. 2: 3.) This, which is true of the whole race, is true of every member of it. Therefore, if the whole race needs the friendly offices of Jesus, to act as Mediator between God and them, the same need, precisely, is part of the heritage of each and every individual member of the race. This thought is peculiarly emphasised in 1 Tim. 2: 4, inasmuch as the text does not say that Jesus is Mediator between God and Man (the race as a whole), but between God and men, each individual being dealt with as though he were the only one.

There are those who, contrary to all Scripture, claim that they need no Mediator between God and them—

selves, and that they never needed Jesus in the capacity of Mediator or Reconciler, because they think they were always in harmony with God in their minds. Will such say—in view of Eph. 2: 1-3; Col. 1: 21, and their knowledge of their own inward selves—that they never needed a Mediator to effect a reconciliation between God and themselves? Will such get down on their knees, and thank God that they never needed a Mediator—that they are not as other men? Will they say that to God, and rise from their knees justified?

The fact that reconciliation between God and all men is possible only through Jesus—and this by God's own arrangement (2 Cor. 5: 19; Acts 4: 12)—is the greatest thing; it is the grand fact for time and for eternity; for whoever, of all our race, knows this, knows the way to life everlasting. Whoever is ignorant of this knows nothing at all as he ought to know. Jesus, as the "Ladder," is the connection between God and men.

### "Angels" Ascending and Descending

As the heavens were open at the top of the dream ladder, Jacob being at the foot, so is heaven indeed opened to him who humbly waits at the feet of Jesus, recognising Him as the sole means of communication with God. The angels (messengers) of God are continually on the journey, "sent forth to minister for them, who shall be heirs of salvation." (Heb. 1: 14.) But the favours of God come down, and the prayers of saints go up, only on Jesus, the "Ladder."

"Of Him are ye in Christ Jesus. Who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. 1: 30, 31.

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."—2 Cor. 1: 20.

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the son hath life; and he that hath not the Son of God hath not life."—1 John 5: 11, 12.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—John 1: 12.

"Ye are all the children of God by faith in Christ Jesus."—Gal. 3: 26.

"For the Father Himself loveth you, BECAUSE YE HAVE LOVED ME, AND HAVE BELIEVED THAT I CAME OUT FROM GOD."—John 16: 27.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto ye have asked nothing in My Name; ask and ye shall receive, that your joy may be full."—John 16: 23, 24.

"And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him."—Col. 3: 17.

"And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son."—John 14: 13.

In view of the necessity of acknowledging the position of Jesus, let us seek that commendation—

"Thou holdest fast My Name."—Rev. 2: 13.

### The Blessing

While Jacob lay at the foot of the ladder, Jehovah stood above it, and gave His blessing. As already noted, this consisted of a repetition of the blessing covenanted with Abraham. The fact that this came down the ladder—so to say—is an intimation that Jesus, the Seed of blessing, is also Jesus, the Mediator between God and men, and that the good things promised in the Abrahamic covenant need Jesus the Mediator for their proper and permanent fulfilment. Jesus, the Wonder Worker, blessed many, but He blessed them only temporarily by His miracles. Jesus, the Mediator, is blessing, and will bless many more, and the blessings thus imparted are permanent in their nature—

"For by one offering He has permanently perfected those being sanctified."—Heb. 10: 14. Diaglott.

"I will not leave thee until I have done that which I have spoken to thee of."—Gen. 28: 15.

What a realisation this should give us of the vital importance of Jesus' position as Mediator between God and men! All the promises of God, especially that covenanted with Abraham, require the Ransom and the Mediation of Jesus, so that the blessings might be something more than transitory.

### The "Ladder" in the Kingdom Age

The promise in both its parts was sent down the dream ladder—both to the Seed and through the Seed to all the families of the earth. The whole of the promise will require until the end of the Kingdom age to finish, and therefore our Lord Jesus is now, and will be, the reconciler between God and men, until the great work shall be completed on behalf of "whosoever will" of all the families of the earth, living and dead. By His death He has obtained lordship of both the living and the dead, and the keys of death and hades, from whence He will call forth all that are in the graves, in order that those not previously blessed may receive the opportunities provided for them.—Rom. 14: 9; Rev. 1: 18; John 5: 25-30.

The grand work of the Kingdom age will be to reform the characters of the obedient believers of that time, extending to them the New Covenant blessings of forgiveness of sins, mercy to their unrighteousness, reformation of character, and adoption into the household of God.—Rom. 8: 21.

Those who become believers in the Kingdom age (2 Thes. 1: 10), will approach God through Christ, and God will bless them in Him.

"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.

His law having been written on their hearts, and the original likeness to Himself having thus been restored, the Almighty will again have pleasure in the work of

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.

His hands—men made in the likeness of God—and there will be no intervention between Him and them.

Having accomplished the work, and all enemies having been subdued under Him, our Lord will cease to act as Mediator between God and men. He will deliver up the Kingdom to God, even the Father, that God may be all in all. (1 Cor. 15: 24-28.) This will be the fitting conclusion of the never-to-be-forgotten work of Jesus as the "Ladder," the Mediator or Reconciler

between God and men, according to the loving kindness and good pleasure of God, Who has —

"Made known unto us the mystery of His will, according to His good pleasure, which he hath purposed in Himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him."—Eph. 1: 9, 10.

"For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens."—Col. 1: 19, 20, Am. R.V.

"HALLELUJAH! WHAT A SAVIOUR!"



## JACOB'S VOW

IN THE "Advocate" for December, 1909, page 138, the impropriety of the New Covenant people of God making vows was shown. The lesson to be learned from Jacob's vow is not, therefore, that we should make the same vow, or a similar one. On the other hand, we, who receive, through our Mediator, blessings ever so much more precious than those enjoyed by Jacob, should not be less grateful than he, neither should we be less ready than he to show our gratitude to God for His blessings and favours.

Our consecration covers everything, present and prospective possessions included. All that we have, therefore, is the Lord's; none of it is ours. We are His stewards, managing His property, not our own. This is the lesson impressed in many of our Lord's parables, and it should be thoroughly realised by us all. It should also be recognised that it is required of a steward that he be found faithful.

Suppose, then, a consecrated Christian, in receipt of £20 (\$100.00) monthly. This may come to him as salary from an earthly master for services rendered. Nevertheless, it is the Lord's money, all of it, because the Christian has sold for this money a month of time and ability which he recognises as the Lord's, which exchange he made as part of his stewardship for the Lord. As the Lord's servant, he is now fairly entitled to some of this £20 for his wages, as from the Lord. Is it asked, how much? Ah! here is another matter of stewardship, which the Lord entrusts to the Christian. The Lord does not stipulate how much of the £20 shall be taken by His steward for his own expenses; He leaves that as just another test of His steward's loving devotion and zeal. He watches His people to see what spirit they are of, and how they develop in this matter, and this consideration will have due weight in the final reckonings with His stewards.

A steward, careful of His Lord's interests, will be systematic in his dealings with his Lord's goods, and will thus be able to make the most for his Lord of all that passes through his hands. So from week to week, or month to month, he will make his arrangements, as the Lord has prospered him. If he take the worldly view, he will consider himself entitled to the full £20,

and will be sorry it is no more. If he take another view, he may consider himself entitled to nine-tenths. But the most devoted view would seek the minimum for the steward, and the maximum for the Lord, and the steward might be able so to arrange that half of the £20 would cover all his reasonable and proper expenses, and so the remainder would be devoted directly to the Lord's service, in such ways as seemed good.

But it is not only money that the steward of the Lord has to deal with. He has also to consider time, ability and energy, that all may be used to the best advantage in God's service.

### The Gospel a Sacred Trust

The Truth and Its Dissemination has been committed, as a sacred trust, to the people of God, for use in their Master's behalf. (Matt. 25: 14-30.) The word of reconciliation thus committed to them is not to lie idle (2 Cor. 5: 20; 6: 1-10; 2 Tim. 2: 2; 4: 1-5), buried in the social "earth," but is to be actively traded with by each steward who would hear, "Well done," from the Master. The light with which God's people have been enlightened is not to be concealed under a bushel, but it is to be allowed to shine out for the benefit of all in the house.—Matt. 5: 14-16.

To attend to this stewardship requires all of one's best efforts in every possible way. Having always in mind the temporary character of present conditions and position, that here we have no continuing city, and having the affections fixed on the eternal, things above, as yet unseen, the steward will gladly spend and be spent in the exercise of his sacred responsibility. Time and ability, health and wealth, will all take their proper places, not as ends to be attained, but as means to attain the end of the faithful discharge of that trust devolving upon him as the depository of the Word of truth concerning the reconciliation. And the idea of stewardship may be expressed in that one word which describes the whole of the Christian life—SACRIFICE.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies A LIVING SACRIFICE, holy, acceptable to God, which is your reasonable service."—Rom. 12: 1.

Here is another way in which you can help. Send the addresses of four friends, with 2/6, and we will send them the ADVOCATE, three months each, on trial; 3/- (75 cents.) outside Australia



## GREATER WORKS

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."—John 14: 12.

**W**HILE on earth, the Saviour did many wonderful works. None of the prophets, His predecessors, had done as many as He, or, rather, as the Father dwelling in Him, had done. (John 14: 10.) The great number of these, and the special character of some of them, were often referred to by the Lord Himself, and also by the people, as strong arguments in His favour, as His credentials from the Almighty, and as a testimony against the sinful unbelief of the Jews.

"We know that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with him."—John 3: 2.

"Many of the people believed on Him, and said, 'When Christ cometh, will He do more miracles than these which this man hath done?'"—John 7: 30.

"Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing."—John 9: 32, 33.

"Believe Me for the very works' sake."—John 14: 11.

"If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both Me and My Father."—John 15: 24.

It was a wonderful promise that our Lord made, in saying that believers in Him should do the works He was doing. Some of them did these mighty works when He sent them on missions. After Pentecost, all the believers were granted the favour of God's power, so that a miraculous gift of some sort was bestowed on every believer upon whom the Apostolic hands were laid. Thus did the favours granted the early church distinguish it from the synagogue of Moses, and thus was the teaching of Jesus and His Apostles sent into the world backed by divine power and authority, which could not longer remain with the institutes of Moses.—Heb. 2: 1-4.

Being conferred only through the laying on of hands of an apostle, and not being designed to remain permanently with the church, these gifts passed away after the decease of the beloved John, the last of the Apostles of the Lamb. (Acts 8: 14-19; 1 Cor. 13: 8-11.) The miraculous powers were not taken from the church because of unfaithfulness; they merely ceased because God had arranged that after a certain period they should be discontinued. No amount of faithfulness on the part of the church could bring back the gifts, because they were granted only as an introductory testimony from above to the authenticity of the Christian religion, the teaching then newly entered into the world.—Heb. 2: 4.

The ability to work miracles was only part of the promise, for the Lord said—

"Greater works than these shall he do, because I go unto My Father."—John 14: 12.

The intimation here is that works greater than miracles are arranged for in the divine programme. Had Jesus remained on earth, He, of course, would have done these; but because He was going unto His Father, the privilege of doing these "greater works" would be granted to believers on Him.

Comparing the works done by our Lord during His first advent with those done since Pentecost by the believers on Him, one sees that during our Lord's ministry among the professed and acknowledged people of God of the time, only about a thousand believed on Him, and even these were not at once inducted into the privileges of the High Calling. Not until after the Spirit had come, did they understand their position and privileges. But on and after Pentecost, the preachers of the Gospel have been able, by the grace of God, and the power of the Spirit, to open the eyes of understanding of the hearers in a way not possible before the Spirit came. They have been able to introduce them that believed into a relation of sonship with God not possible to be realised in the days of our Lord's ministry, because the time was not fully come.

Believers have been permitted also to bring their hearers into touch with the Holy Spirit as an indwelling power, subduing the inclinations of the flesh, and taking the thoughts into captivity to Christ, which could not have been done in the same way or to the same extent before the Spirit came at Pentecost. All these are the "greater works."

Comparing the "greater works" with miracles, it is noted that by miracles the Lord opened the eyes of flesh; by the preaching of the Truth the believer on Jesus may open the eyes of someone's understanding. By miracles the Lord raised the physically dead; by the power of God, operating through belief of the Truth given out by a humble believer on Jesus, one may be raised from the death state of trespasses and sins. By miracles the Lord healed lepers; by the power of the Truth declared by a believer on Jesus, one may be delivered from the dominion of Sin and Satan. By miracles, the Lord fed multitudes with the meat that perisheth; by presenting the Truth as it is in Jesus, the believer sets forth the Bread that came down from heaven. By a miracle, our Saviour turned water into wine; possessing the

At the end of three months, you can send the same names again, on the same terms, or send another four. It is a good way to use 3d. per week; less than 3d. per day.

Truth and its Spirit since Jesus has been glorified, the humblest believer on Jesus becomes a spring of "living water."—Acts 26: 16-18; Eph. 2: 1-8; Col. 1: 4, 13, 14; John 6: 35; 7: 38, 39.

The words of our Saviour—"because I go unto My Father"—limit these comparisons of miracles with "greater works" to the Gospel age, while He is with the Father. During the Kingdom age, both sorts of operation will be carried on together, and the miracles of physical healing then done will possess that element of possible permanence which could not attach to the miracles of our Lord's first advent, nor to those of the prophets, nor to those of the early church, because the time for permanency in these things had not come. But the spiritual blessings that now accompany the reception of the truth, preached by believers in Jesus since Pentecost, do possess the element of possible permanence; and this is one of the reasons for their present superiority, as our Lord said—

"Your fathers did eat manna in the wilderness, and are dead. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die."—John 6: 27, 48-58.

The miracles were good, and they served their purpose well; yet they were not the greatest things. There were "greater works."

After Pentecost the Apostles not only performed miracles of healing, but they also had power, by the laying on of their hands, to bestow miraculous gifts of tongues, healing, etc., upon the believers. But none of this was as great a work as that of bringing unbelievers to Christ and to the High Calling, because the physical healing was only temporary, and because the gifts bestowed were only in use for a time, until the Church was fairly established. But the spiritual blessings bestowed on others by their ministry were of a permanent kind in the case of all the "overcomers;" likewise, their spiritual service to the Church continues down to our own day.

Even those who received gifts of tongues, healing, etc., were instructed not to appraise them too highly, but to realize the more excellent way of faith, hope and love, and that the real work was that of ambassadorship for the Lord Jesus Christ.—1 Cor. 13: 8-11; 2 Cor. 5: 18.



## What Was Accomplished by the Death of Christ?

**I**T IS INCORRECT to say that because Jesus died every man has a *right* to life. The Bible teaching is that Jesus *bought* all with His precious blood, and that all the *rights* in the case are *His*. We have none.

The death of Christ of itself gave nothing, and will give nothing, to any man. But it did give to Him the race as a purchased possession, to do as He will with His own. What He is doing and will do is set forth in the Scriptures, and is according to a clearly defined scheme whereby God may be just, and ~~yet~~ the justifier of him who believes in Jesus.—Rom. 3: 22-26; 4: 24, 25.

"Know ye not that . . . ye are not your own? for YE ARE BOUGHT WITH A PRICE: therefore glorify God in your body."—S.V.A. omit, "and in your spirit which are God's."—1 Cor. 6: 19, 20. Cf. 1 Pet. 1: 18, 19.

"They which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."—1 Cor. 5: 15.

"To this end Christ both died, and rose, and revived, THAT HE MIGHT BE LORD both of the dead and living."—Rom. 14: 9.

For a purchased slave to speak of "rights" is to fail to apprehend the situation. The benefits granted him are only what his Master chooses voluntarily and freely

to bestow, and should be accepted, not as "rights," but as gifts.

"By grace are ye saved through faith, and that not of yourselves; it [that is, the salvation] is the GIFT of God.—Eph. 2: 8.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also FREELY GIVE US all things?"—Rom. 8: 32.

As members of the fallen race, we may consider ourselves nothing more than servants of sin (as also the Jews, who are described as being "sold under sin"—Rom. 7: 11, 14), receiving the WAGES of Sin—even death. And when, after believing in Christ, we yield ourselves as instruments of righteousness to God, and become the *servants* of God and righteousness (Rom. 6: 11-23), we must still accept whatever comes to us from God as a GIFT.

"The WAGES OF SIN is death; but the GIFT OF GOD is eternal life, through Jesus Christ our Lord."—Rom. 6: 23.

And even as sons and heirs of God, joint-heirs with Jesus Christ, whatever we receive is a FREE GIFT, for God does not die to leave His fortune to His "heirs." Whatever we receive is bestowed by God out of the abundance of His love and generosity. It is by no means ours by right, since it is His grace alone that

enables us to pursue the narrow way, as well as finally to attain the glorious prize.

### God's Attitude Toward Mankind

Viewed from the standpoint of the sin-offering type, and the New Testament explanations of that type, the death of Jesus made possible the forgiveness of sins and the cleansing of the conscience. "The blood of bulls and goats" could not take away sin, but the blood of Jesus can do so. (Rom. 3: 3, 4; Heb. 10: 1-18.) But as the blood of bulls and goats in the typical offerings availed only for those of the people who by faith entered into the significance of the offerings (Heb. 3: 7-19; 4: 2; Lev. 23: 27-29; 9: 22-24; 16: 29-34), so the blood of Jesus is efficacious only for those who, when brought to a knowledge of His death, accept it as having been offered on their behalf. (John 3: 14-16.) And such "look for Him," that they may receive the blessing of assured forgiveness, which He gives to those who sincerely accept his sacrifice as for their sins.—Heb. 9: 28; Acts 2: 37-39; 3: 26; and 10: 43-45.

"He hath made Him to be sin [i.e., a sin offering] for us, who knew no sin, that we might be made the righteousness of God in Him."—2 Cor. 5: 21.

The death of Christ accomplished, therefore, the redemption of the race, and formed a basis upon which the righteousness of God might be imputed to, and subsequently worked out in, the believers. This is true of believers in the Kingdom age, as well as in the Gospel age. (Rev. 22: 14, R.V.; 7: 14.) And the ultimate purpose of all is that the name of God may be glorified.—Rev. 4: 11; 1 Pet. 2: 9, 24; Phil 2: 9-11.

### Forgiveness and Reconciliation

In this connection it is well to notice that 2 Cor. 5: 19, sometimes quoted to support the idea that God is already reconciled to all the world, irrespective of faith, *does not so say.*

"GOD WAS IN CHRIST, reconciling the world unto Himself, not imputing their trespasses unto them."

In other words, God set forth Jesus *to be the reconciler.* The shedding of His blood laid the foundation whereby reconciliation might be effected; but God is *not reconciled to any sinner until* that sinner is reconciled to Him. Neither can it be said that God is reconciled to the world "as a whole"; for we read in John 3: 36, that the wrath of God abides on the unbelievers; we read also that God is a "consuming fire."—Heb. 12: 29.

The Death of Christ did not alter God's attitude toward mankind as a whole, because He foreknew and arranged for the death of His own Son, on behalf of the race he had condemned; and while maintaining his wrath against sin and sinners, He has been merciful to

those who called upon him in the appointed way, from Abel onward. (Heb. 11.) Jesus was the Lamb slain from the foundation of the world. But His love for the race was *not fully manifested*, or made plain, until He sent His Son to be the Redeemer, Mediator and Advocate.

"In this was MANIFESTED the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.—1 John 4: 9.

When the Apostle says—

"We pray you, in Christ's stead, Be ye reconciled to God"

he does not mean—Cease feeling hard toward God, as though you have a grievance against Him, and in some way need to be pacified; but rather, accept the reconciliation which is provided in Christ, and which is offered to you (by Christ and His ambassadors) on certain terms and conditions.

### Acknowledgment of Sin

For a sinner to be reconciled to God requires acknowledgment of himself as a justly condemned sinner, and of his need of a Saviour. It requires also a recognition of Jesus as the Reconciler, and as the only way of access to God. Then, and not till then, will God be reconciled to the sinner, and the sinner to God. The reconciliation involves a mutual understanding, and there can be no such understanding until God's method of reconciliation is accepted and complied with.

The same thought is expressed in Rom. 5: 6-11. The Apostle is speaking of the experience of believers who had been "ungodly," "without strength," etc. "While we were yet sinners Christ died for us," was specially true of that generation, but as those sinners who had already passed into the grave, and those who have since been born, were under the same condemnation, every sinner may appropriate these words to himself—While I was yet a sinner, Christ died for me.

### Reconciled by His Death

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."—Rom. 5: 10.

Just as 2 Cor. 5: 19 is sometimes used to support the theory that God is reconciled to men, irrespective of their attitude toward Him, Rom. 5: 10 is sometimes used as though the death of Christ on the cross had reconciled every member of the race to God, even before individual belief in Jesus. But a reading of the whole chapter shows that this is not the Apostle's thought. In Rom. 4: 24, 25; 5: 1, he states emphatically that reconciliation and justification came when they exercised faith. Up to the moment of acceptance of Christ they were enemies: God was not reconciled to them, nor were they reconciled to God. But the moment they

If all our friends would adopt the foregoing suggestions we should have a grand circulation. WHY NOT?



accepted Christ, the reconciliation between God and themselves was an accomplished fact.—Rom. 5: 10.

### "Then Were All Dead"

That the whole race was condemned to death in Adam, and that the death of Christ was required as a corresponding price, whereby they might be purchased, and thus become the property of Him who died for them, is also shown in 2 Cor. 5: 14, 15—

"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."

The R.V. rendering of a portion of this passage\*—

"We thus judge, that one died for all, therefore all died."

does not alter the sense of the whole, nor does it imply that all died when Jesus died. They could not die when He died, even in a reckoned sense, because they were already dead. The beauty of this passage is that *Jesus died for them*; on their behalf; to redeem them. Other Scriptures declare when and how "all died."

"For since by man came death, by man came also the resurrection of the dead. For AS IN ADAM ALL DIE, . . . —1 Cor. 15: 20, 21.

"Wherefore, AS BY ONE MAN SIN ENTERED into the world, and DEATH BY SIN."—Rom. 5: 12.

As the corresponding price for the pair who sinned, Jesus alone needed to die in order to secure for Himself all the legal rights in the case. The Apostle's argument, in 2 Cor. 5: 14, 15, is that the fact that Jesus died to redeem men is evidence that they were already dead. Had the race not been dead, He need not have died. For instance, angels have sinned, and yet it is nowhere recorded that He died for them, because they were not condemned to death. The reason the death of Christ was required for the redemption of the human race was that all were under the condemnation of death. The fact that He "died for our sins according to the Scriptures," is proof that the penalty pronounced in Eden was not eternal torment but death, for whatever the penalty was, that is what Jesus endured for us.

"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: 9.

\*Tischendorf gives as the reading of the Sinaitic and Vatican MSS.—"Consequently all were dead." It is not likely that he would have retained the form, "were dead," did he not consider that it expressed the meaning of the original.

The Scriptures declare that the human race is a dead race. Our Lord said, referring to those of the "dead" who are not yet in their graves—

"Let the dead bury their dead."—Matt. 8: 22.

And the Apostle Peter admonishes to a holy life those who had been among the "dead"—

"For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Pet. 4: 6.

### Life In Christ Only

Notwithstanding that Jesus had died, the inspired Apostle still speaks of all the race as dead, and shows that the object of preaching the gospel to them is that they may be awakened and brought to life by faith in the only Name. Thus in outward appearance the believers who have "passed from death unto life" (John 5: 24; 1 John 5: 11, 12) may differ but little from their fellows, and men may continue to judge them by worldly standards, but God recognises them in their new standing in Christ. They live unto God; they live unto Him who died for them; and, quickened by the power of the Holy Spirit, they—

"Offer the sacrifice of praise unto God continually; that is, the fruit of our lips, giving thanks to His name."—Heb. 13: 15.

"They which live" are, by Scripture limitation, only those who believe and obey the Gospel. And while rejoicing in the wonderful redemption accomplished by the death of our blessed Lord Jesus, and in the fact that now or in the Kingdom age all men are to be brought to a knowledge of the truth, and to an opportunity to believe on Him, let us hold up also that other essential truth; namely, that deliverance from sin and death is, and always will be, in this or any future age (Rev. 21: 7, 8), conditioned on faith and obedience. As death fastens upon every individual of Adam's race, because he belongs to that race, and is under the condemnation, so life attaches to those who, by believing, COME INTO CHRIST, and to no others, because the Life is in Him—not elsewhere—and there is no way to get into Him, but by believing.—John 3: 16.

"And this is the Record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5: 11, 12; Cf. John 3: 36.

"And being made perfect, He became the author of eternal salvation unto all them that obey Him."—Heb. 5: 9.

"They which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."—2 Cor. 5: 15.

R. B. H.



## The Common Atonement

Because to you it hath been granted in the behalf of Christ not only to believe on him, but also to suffer in his behalf.—Phil. 1: 29.

["The Common Atonement" is the title of a sermon preached by the Rev. Prof. George D. Herron, well known in the United States as a "social reformer." It was published in 1893, with others by the same author, in a volume entitled, "The New Redemption." It is reproduced here as an instructive—we also devoutly hope, a deterrent—exhibition of the lengths of the folly to which those can attain, who believe that they are helping to atone for the sins of the world. The Scriptures, to the contrary, teach that JESUS CHRIST by the grace of God tasted death for every man, that HE gave Himself a ransom for all, that HE is the propitiation for the sins of the whole world, that HE is the Lamb of God that bears away the sin of the world, and that HE, according to the Apostle's express declaration, fulfilled, in His own Person, by His one sacrifice of Himself on Calvary, all that was required and implied by and in the typical sin offerings. (Heb. 2: 9; 7: 27; 9: 12-14; 1 Tim. 2: 4-7; 1 John 2: 2; John 1: 29.). Further comment is not required.—Editor "Advocate."]

**T**HESE words were written by Paul during his first imprisonment at Rome, to encourage and enlighten the Philippian Christians, in great days of persecution and peril. They were not to be terrified by the opposition of the enemies of the gospel. Their dangers and tribulations were an evidence that God was with them, working out the salvation he had given them in Christ. The fiery trials of their faith were the tokens of God's presence and approval. Unto them it had been given as a favour, not only to believe in Christ, but to suffer in his behalf.

Paul did not teach, nor did any of the apostles teach, that suffering is a virtue in itself. Suffering for its own sake is virtueless and profane. Even suffering for righteousness' sake may be stoically borne without helping one to a larger life. There are those who worship their pains and crosses more than the Father who gives them. It is only God who does anything for a man, however he works, through whatever messenger he speaks. Neither suffering nor joy brings more life to a man except they bind him closer to God. Suffering is a Christian virtue only when it unites the human will with the divine, or is an actual expression of the sacrifice of self in loving service. It was this quality of suffering that was granted unto the Philippians as a favour.

The first Christian disciples understood, at the beginning of their discipleship, that they were called to share the sufferings of Christ for the redemption of the world. Early Christian suffering was a theme of apostolic rejoicing; and the translated martyrs were a wonder and glory of heaven. In the great days when the new faith lighted the world by the moral purity of the heroic lives it inspired and consumed in the service of love and truth, to suffer for the name of Christ was the richest privilege and highest honour that could come to his followers. The call to follow Christ in a Christless world could be none other than the call of the cross. To obey Christ meant to disobey public opinion, and win the jealousy and hatred of existing

moralties and religions. The state of society was such that it was impossible for men to have a living faith in Christ without being mistaken for the enemies of social order and political institutions. Christianity was more than a development, coming in the fulness of its time. It came into the world as a revolution, reversing the world's habits of thought, destroying its old ideals of character, disturbing the peace of families and nations, and changing all the currents of human life. The gospel invaded society as a foreign intruder, turning the world upside down by the new purity and exalted enthusiasm of its apostles. No man could be true to Christ without suffering in his behalf through conflict with old faiths and institutional authority. And the divine promises of a regenerated society could be fulfilled alone through the unresisting submission of the Christian faith to its persecutors, wearing out persecution by patient endurance. The new earth wherein dwelleth righteousness could be finished only through the devotion and labours of the disciples who loved their Lord and his enemies more than their own lives. It was because the believers in the gospel looked for the triumph of Christ through their own undying love for man, that they rejoiced in their sufferings as divine opportunities to show forth their faith in Christ. Martyrdom was the opportunity of the faithful to witness for the gospel. The more they suffered in Christ's behalf, the swifter and surer the coming of His kingdom. Every blow aimed at them but weakened the power of their adversaries. Suffering for the gospel's sake meant the final reign of love on earth, and the reunion of the disciples about the throne of the slain Lamb in heaven. In bearing the persecutions of their enemies, in sharing the tribulations of the saving Christ, the early Christians rejoiced in the belief that they were given a part in the atoning work of Christ, helping him to bear away the sins of the world, and make it the abode of God.

Fellowship with the sufferings of Christ for the salvation of the world is the common atonement which all who believe on him may make for human sin. The atonement is ours as well as Christ's. It is granted unto us as a favour, not only to believe on Christ, but suffer in his behalf as faithful witnesses to the gospel of his love. It is given unto us to be saviours of men through the sacrifice of self. We have the privilege and joy of filling up the deficiencies of the tribulations of Christ in behalf of His church. To those who draw near to Christ with true hearts of faith He gives power to become sons of God, who through fellowship with His sufferings shall bear away the sins of the world: this was the apostolic conception of Christian sacrifice and suffering. To the measure that we love others more than ourselves, as Christ loved us and commanded us to love one another, are we hastening the time when men shall love their neighbours as themselves, and dwell

**THE CHURCH AND ITS CEREMONIES**

BOOKLET NOW READY. Price, 6d. (10 cents.); 3/- (75 cents.) per dozen, postpaid

in unity with God. Every man who suffers temporal loss for the sake of obeying the gospel of Christ, who bears the burdens of his weaker brothers, who suffers out the salvation of others in the agony of intercessory prayer, atones for the sin of all human life, and arrests the march of evil; he defeats the powers of darkness, and makes it harder for every man in the world to do wrong. He who willingly suffers for sins not his own, that he may do the things Christ tells him to do, and save others from the pain and shame of sin, tastes of death for every man, and makes it easier for the world to do right; he helps to establish the dominion of love, which is the kingdom of God. He who swallows up in his own heart the pain and bitterness or human ingratitude, of wrongs that have been done him, and burns up the remembrance of wrong in the sufferings of his heart, does what God is doing for the race,—he expiates the sin of the world. All we lose for the sake of doing the right that was in Christ is the eternal gain of the world, and gives God an advantage in the spiritual progress of man. This is the common atonement which those are called to make who have in themselves the mind that was in Christ Jesus, and count all things as loss that they may have the fellowship of his sufferings for the redemption of man. And except the church suffer with Christ it cannot conquer and reign with him. The church is Christian no more than it is the organ of the continuous passion of Christ for humanity.

The truth of the common atonement is the imperative divine message to the church of the present. It is given unto us, as truly as to the Philippians, not only to believe on Christ, but to suffer in his behalf. Though we live not in the times of Roman persecution, when dungeon and martyr-fire await the profession of the Christian faith, we are in the midst of days none the less great with opportunities for moral heroism. We live in a day pregnant with larger and diviner destinies than have ever issued in the processes of history. The forces of right and wrong, of truth and justice, of brotherhood and righteousness, are slowly marshalling upon one side of an eternal choice, while upon the other are gathering the defenders and aggressors of the selfish individualism which has served its day, and would now ally church and state to avert its doom. Never were the hosts of injustice and oppression, of falsehood and persecution, more bitter in hatred and destructive in intent than now. A blind conservatism has converted the old spirit of independence, that suffered for religious freedom and fought for political progress in the days of our fathers, into an industrial despotism more unrighteous and exasperating than any political tyranny of the past. The sacred right of property may become a menace to humanity as great as the menace of the divine right of kings to political liberty. The truths that stood for radicalism a century ago now squarely oppose the freedom of the sons of God. The tyranny of to-day was the liberty of yesterday. The old passion for independence is the new passion for gain; for the authority which money gives in state, church, and society. The orthodoxy of yesterday is the moral infidelity of to-day. The prevailing forms of conservative Christianity are a gigantic moral heresy. There are self-denying, noble, and saintly men

and women in the church. But as an institution the church is not Christian; it misrepresents Jesus Christ. And a great inspiration, springing from the touch of the life-giving Christ, is enlarging the thoughts of listening souls, speaking in the warnings and pleadings of modern prophets, and creating a passion for social unity that shall swallow up the old passion for political independence and religious individualism. A purer understanding of the gospel is teaching us that duty is greater than liberty, and the love that submits and serves is a surer way to justice than the independence of which our fathers dreamed. A larger vision of Christ as the head of humanity is revealing universal brotherhood as the purpose of the gospel, the destiny of man, and the social fact of the future which political economy must apprehend or cease to be a science. The law of love is spreading its sovereign authority over the secular world, and making it sacred; and the cross is rising above our warring creeds and narrow nationalisms as the principle of all moral growth and religious rest; of social peace and national glory.

But the cross draws human life under its dominion only by ascending new Calvaries. It has never been enough that men simply believe that Christ is their Saviour. Every new revelation and larger conception of the gospel has needed the witness of some form of martyrdom. Every new truth that has come into the world has been a flame of God, burning to ashes its prophets. Every new victory of Christ has cost the suffering of a faithful few who love righteousness more than self. And to-day the cross calls for those who are great enough to receive it as a favour that they may suffer on Christ's behalf for the salvation of society from the law of selfishness. For, I frankly acknowledge and declare, no man can practice this gospel without suffering loss and persecution through conflict with the opinions and customs of the world. No man can preach the pure gospel of Christ, in its reality and simplicity, applying it with fearless love to modern problems, without sooner or later suffering a martyrdom as real and painful, though differing in form, as the martyrdom of the first Christian centuries; and suffering it at the hands of that pleasant godliness which finds itself so profitable for the life that now is, while cherishing polite hopes for the life that is to come. Unto us is granted the favour, if we will receive it, in our great day of heroic opportunity and deadly peril, not only to believe on Christ, but also to suffer in his behalf. Without some fellowship with his sufferings for the redemption of the world we cannot be loyal disciples of the living Christ.

The faithful Christian who attempts to regulate his activities in obedience to the gospel will suffer through conflict with the adversaries of the rule of the love of Christ. The Christless world is willing to support countless churches of people who bear Christ's name and worship in Christian fashions, if the gospel is not taken seriously as the basis of life. But the cross of Christ is God's eternal condemnation of the law of selfishness which rules the world and subjects the church to moral blindness. Nothing so angers the man of the world as the judgment which the presence of the actual Christ-life passes upon his own character. The life of Christ is a horrible revelation of the wickedness

## ZION'S GLAD SONGS.

A Book of 248 Hymns, with music—nearly all new, but including some of the old favorites. Cloth binding, 1/6 per copy; 1/10 by post.



and cruelty of the selfish heart. The gospel can be nothing but a torment to covetousness. The presence of Christ in a human life is hell to the cunning greed that estimates men by their market value. And the Christ-life is as hateful to religious bigotry as to social injustice and industrial oppression. The rule of Christ means not only the sure destruction of worldliness, but the deliverance of the children of God from theological despotism. So that it is not strange that world-wise men should scoff at the divine passion to realise the life of Christ in society, and encourage a theology that holds to the form of Christ's godliness, while denying its vital power. Whoever takes the gospel as the sincere word of God, and honestly determines to obey that word, will not only disobey the opinions and customs of the world, but will find his foes in his own household of faith. The closer he stands by the cross of self-renunciation, living there at any cost, the more will he find himself overwhelmed with the enmity of the sin which he must bear away in fellowship with the sufferings of the crucified Christ. So long as the world is not under the dominion of Jesus it is impossible for the true Christian to be other than a disturber of the world's peace. The gospel is no message of peace to the world, but a sword of judgment and conquest. The peace of Christ is for those who are not of the world, even as he was not of the world. The disciple is sent into the world as the enemy and conqueror of its worldliness. He cannot please both the world and Christ. It is impossible that he happily adjust himself to the world's unbeliefs and habits without being false to his mission. To revolutionise these habits and convert these unbeliefs is the errand upon which the Christian is sent into the world, even as the Father sent his only begotten Son. Revolution is the Christian's business. And it is the treason of the church that cries peace where there is no peace, and perverts the call of the cross from a summons to self-denial and conflict into an invitation to ease and pleasantness. How can we expect to follow the conquering Christ in the war of righteousness against the world's pride and wrong, its indolence and injustice, its selfishness and moral unfaith, and at the same time be at peace with the world? It is only through conflict with the world that we can win it for Christ. By nothing less than fellowship with his sufferings, and bearing his cross of self-denial, will the church of Christ ever bring the world under the dominion of his throne.

The social discontent of our day, the universal unrest, is a preparation of the way of the Lord into a more comprehensive rule of human life. The brotherhood of man, for which the world ignorantly cries, is the reign of Christ. The social revolution is a new coming of the kingdom of God. It is the matchless opportunity of the church. A brotherhood of righteousness, a kingdom of social justice, is bound to come; and whether it come quietly or tumultuously, through the evolution of love, or through the wrath of blind and Christless vengeance, depends upon the attitude of the Christian church toward the social question. There is no infidelity so terrible in its consequences as the want of effort on the part of one who calls himself a Christian to regenerate our social conditions. There is no

atheism so frightful as the opinion and consent that society must remain as it is. The worst charge that can be made against a Christian is that he attempts to justify the existing social order. That the old order of things cannot remain is evident to all but blind eyes. No man with moral sense, nothing but hopeless selfishness and stupidity, can fail to see that world-wide changes are at hand, with a social reconstruction and a new civilisation.

But if the way of the Lord is made ready into the new life which modern questions are awakening, it must be hewed out with stalwart blows. The axe must be laid at the roots of the trees of false life by strong arms of love. The new works of God must be done by those who are divine enough to be wounded in the house of their friends. Against the colossal structures of organised selfishness, against the mammoth ecclesiastical institutions that have betrayed Christ into the hands of mammon, none can prevail save those who wash their robes white in the blood of the Lamb, and work out a new redemption of the world through great tribulation.

There is also a suffering in behalf of Christ as the Saviour of our own souls. Our hunger for righteousness so often seems but a divine tantalism. We beg for the bread of life, and the church feeds us with unvital respectabilities—the leaven of the Pharisees and Sadducees. The sad panorama of history moves before us as an endless procession of failure. The customs of society seem as unalterable as they are proud and cruel; and why should we beat and bruise ourselves against the ancient and honoured structures of social selfishness? The poisoned blood of sinning generations flows in our veins; and how can we contend against this inheritance of evil? We seem to ourselves the victims of all the past, hedged in by circumstances and opinions which cannot be overleaped, save by a faith that fears no peril and fails not even in the midst of failure. When we most long to be like Christ, he seems farthest beyond the reach of our fallen lives; and the gulf between what we are and what we would be seems too wide for the most daring faith to bridge. A delusive sorrow at the wickedness of our own hearts soothes our holiest energies to sleep through long nights of animal content. When we wake and start afresh to reach the hills of light, where Jesus bids us come and walk with Him, a thousand evil voices call us back, while friends call us foolish to take the Christian life so seriously, and the church is impatient at having its ease disturbed by religious reality. One is never so confronted with the devices of sin, never so shamed by past failure, never so conscious of moral poverty, as when he comes down from some mount of high resolve, his soul girded for new achievements, his life hid with Christ in God. It is true that "we must all bear and expiate a past which was not ours." The more fully Christ comes into our souls with the power of His peace and the grace of His glory, the more surely must we suffer with Him for our own redemption, working out our salvation with fear and trembling, learning obedience, as he learned it, by the things we bear and endure.

But if we suffer with Christ we shall also reign with Him in His glory—not the glory of a distant world,

#### A RANSOM FOR ALL—SHADOWS OF CALVARY—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 enquirers.

but the glory of a redeemed and inspired life. If sin be our inheritance, we are much more the heirs of all Christ is and has. Our lives are incorporate with His, and He is able to save unto the uttermost all who abide in Him. With hidden manna He feeds our souls, in the strength of which we walk the fields of truth and heights of faith, rejoicing in our fellowship with His sufferings, bearing His reproach as our eternal honour, receiving the end of our chastened faith in righteousness. Our fellowship with the sufferings of Christ for the deliverance of our souls from the power of sin makes us the partakers of his atonement.

Nor can we be the saviours of other souls than our own without suffering with Christ in their behalf. Our own struggles against sin, our sorrow at our own failure, our felt need of a strong saviour, awaken our sympathy to the need that speaks to us in every face, and meets us in every walk. By His own sufferings Christ learned to heal the wounds and sanctify the sufferings of man. He could not have been the friend and Saviour of others had He not Himself felt that great yearning for human sympathy and moral companionship which is so large a part of every divinely aspiring life. We none of us could give help if we ceased to need help ourselves. We do not give ourselves to the work of saving our fellow-men, except we have had fellowship with the sufferings of the saving Christ. Only out of deep experience in conflict with sin do we come forth as saviours. And the more we seek to save and help, the more we suffer for our brother-men in Christ's behalf. No one can pray the prayer of faith, which lifts the soul of another out of sin to the saving Christ, without in some measure feeling the shame and bearing the sin of that soul in his own heart. We best save others by suffering out their salvation in fellowship with Christ. Only by taking Christ's cross of agony into our own hearts, weighted with the guilt and moral woe of those we would save, can we bear away the sins of the world. None save such as feel deeply the sin of the world and suffer because of its presence; such as are impassioned with an enthusiasm for righteousness, and are glorious with the constraining love of Christ, will pray in faith for labourers to reap God's wide and waiting harvests. To pray for the coming of Christ's kingdom is a hypocrisy that deceives both ourselves and the world, if we do not offer ourselves upon the altar of that prayer as living sacrifices for the world's salvation. It is morally impossible—and the church of to-day must be made to know the impossibility—for the world to be saved for Christ, except we, who are His disciples, suffer with Christ in behalf of our fellow-men. The atonement is ours as well as Christ's. There is no salvation, no remission of sins, no moral redemption, save at the cost of the sons of God. He sends us, as truly as the Father sent Him, to bear away the sins of men by the power of intercessory prayer and the sacrifice of love; in the suffering which must, out of moral necessity, be ours if we are divine helpers and saving friends to the sad and sinning lives that wait for Christ's reapers to gather them into the Father's house. And if we are not saviours of men we are not saved ourselves; for he who could be content to be saved without giving his

life as the power of God unto the salvation of his fellow-men would be the most eternally lost of all human creatures. Religious selfishness is the only sin that Christ seemed to denounce as incurable.

Not only do we betray Christ, but we deceive and wrong the world itself, by presenting the Christian life as other than a life of cross-bearing and self crucifixion in the service of Christ. In seeking to save its life the church is losing that which it would save. Many of the noblest souls are drifting from the church because it dares not appeal to their moral heroism by the power of the cross. It is not the cross that is turning men from Christ, but the church which bears and offers no cross. It is the uncrucified Christianity that speaks from the modern pulpit and sits in the church's pews that is driving the passion for humanity into other channels of service than the church. There is a great mass of moral nobility pent up in the souls of multitudes of young men who long to be led into a larger life and diviner work than the church affords. But where are the inspired leaders who shall give to this nobility its opportunity? A divine quality of glorious womanhood, hungering in the souls of a thousand thousand girls of the new world, that is stealing upon the church like a thief at night, yearns to express itself in some crusade against the refined paganism and monstrous selfishness of society. But who will lead them under the power of divine affections, into the freedom of the self-crucified life? It is not suffering and self-denial, but the want of opportunity for these, that is the cause of the church's failure to enlist so much of the best life and bravest thought of our times in the service of Christ. Where one would be turned away by the call to self-denial, two would respond with joy, if the conditions of Christian discipleship were clearly stated according to the gospel, and the cross of Christ uplifted. For the call of the cross alone has power to summon the moral heroism of the world to action in the service of truth and right. If suffering on behalf of Christ were presented as a favour and opportunity, with the insistence that belief on his name is proclaimed as salvation, a white-robed army, greater than any man can number, would arise to march through great tribulations to the victory of faith that overcometh the world.

Unto us, my brothers, is given a part in the creation of that higher type of Christianity which must be raised up to glorify the cross as the law of society, ere Christ be able to draw all men under the dominion of His love. Unto us is given a work in that complete atonement which is a sinless and perfected world of ransomed and Christ-imaged souls. Unto us comes the call to wash our robes white in the blood of the slain Lamb, that we may sit with Him on thrones of righteousness, and reign with Him in the glory of the kingdom of love which is reaching out to gather all peoples into its peace. Unto us is given the favour, not only to believe on Christ, but to suffer in His behalf, that the tyranny and death of self-will may pass away, and the justice of the love of Christ come in, when men shall be free to learn and love in the eternal vision of God.

## **"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.)



## 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; 22: 32.

**T**HE 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.

### Drawn by the Father

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, except indirectly, through the proselyting influence of Judaism. God had no direct covenant dealings with them. The Gentiles were without God, and having no hope in the world. 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.

### Drawn by the Son

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.

**BRITISH FRIENDS, ATTENTION!** Ten copies "BIBLE TALKS" in one parcel, carriage paid, any where in United Kingdom, for 16/-. Order from London.



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."

## ITEMS OF INTEREST

### THE "ADVOCATE" NEXT YEAR

**A** NEW YEAR for the "Advocate" will begin with the next issue. We thank God for having brought us thus far by His grace, through the cordial co-operation of the dear friends, and we look to Him for all the aid we shall require for the ensuing year. Our friends will still keep working and praying for the cause of Truth, through evil and through good report, and others will come to realise, during the next twelve months, that we have taken the right stand.

A great many do not know why the "Advocate" is being published; many more do not even know of the existence of the "Advocate," who would welcome it if they knew.

Who should tell them if not the friends of Jesus? It is for the friends to lovingly present the truth to others, many of whom we know are in real perplexity, and ready to be helped.

Andrew found Peter; Philip found Nathanael. Whom have you found?

It being judged that such will be timely, we now announce that a special feature of the "Advocate," beginning with the next issue, will (D.V.) be a series of articles on—

#### The Parables of Our Lord

in which it is hoped to take up, in due course, all the parables which fell from our Saviour's lips. Pray for the Lord's blessing upon this effort to expound the Truth.

You may send four names and the price of a year's subscription, and we will send the "Advocate" three months, on trial, to each name, in the hope that they will desire it longer.

Renewals, New Subscriptions, and Trial Subscriptions may be sent to—

Melbourne London or Brooklyn

### THE EASTER CONFERENCE March 25th to 28th, 1910

The usual Conference, from Good Friday to Easter Monday, both inclusive, will be held in Melbourne this year. A programme, containing subjects of general interest to the public, and of special interest to the friends of the Truth, is being prepared.

Various brethren are expected to take part, and friends of Jesus, our Redeemer, Mediator and Advocate, from the country and from other States are cordially invited to "come with us" for these few days of spiritual refreshment. Whether you can come or not, pray that the Lord's blessing may be with the meetings.

There will be an opportunity for water baptism.

Friends requiring entertainment during the Conference, will kindly address us as early as possible.

Further particulars will appear in the next "Advocate," and in the Melbourne daily papers at the time.

### MEMORIAL SUPPER, 1910

As announced in our last issue, the date for the observance of the Memorial Supper, "In Remembrance of Me," will this year be Saturday, April 23, after sunset, being the 15th Nisan according to the Jewish style, the anniversary of "the same night in which He was betrayed," and in which He instituted the memorial of Himself. Let us not fail in our privilege and duty on this occasion, even if solitary in the observance.

### 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

### COLPORTEURS

For "Bible Talks" are wanted everywhere. Substantial discounts allowed. Is not this your "Day of Opportunity?"

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.

Previously reported—		£199 12 0		£1 = \$4.86	\$970.04
No.					
143 ...	£ 0 3 2				
144 ...	0 9 8				
145 ...	0 10 0				
146 ...	0 5 0				
147 ...	0 2 6				
148 ...	1 0 0				
149 ...	0 4 8				
150 ...	0 5 0				
151 ...	1 0 0				
152 ...	1 0 0				
153 ...	0 10 0				
154 ...	0 2 6				
155 ...	4 0 0				
156 ...	0 5 0				
157 ...	6 0 0				
158 ...	1 14 0				
159 ...	0 4 3				
160 ...	3 0 0				
161 ...	1 0 0				
162 ...	0 8 6				
163 ...	2 1 0				
164 ...	0 7 6				
165 ...	0 6 3				
166 ...	4 0 0				
167 ...	0 14 6				
168 ...	1 0 0				
169 ...	0 7 6				
At London—					
4 ...	0 7 0				
5 ...	0 5 3				
6 ...	0 2 0				
		31 15 3	154.36		
Total ...		£231 7 3	\$1124.40		

## Bible Talks For Heart and Mind.

354 pages, cloth bound ... 2/6  
Price to Subscribers to THE NEW COVENANT ADVOCATE 1/6  
Postage extra, 5d. per copy.

In the U.S.A. and Canada, 60 cents; price to subscribers to NEW COVENANT ADVOCATE, 35 cents; Postage extra, 10 cents.

THE COVENANT PUBLISHING CO.  
8 Fink's Building, Melbourne, Aust.  
or 25 Fairland Rd., Stratford, London. or 1365 58th St., Brooklyn, N.Y.

Tracts for Distribution — Free.

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. Shall it be attained within twelve months? Distance yet to go, £1268:12:9 - \$6165.00

## "Advocate" Renewals

FRIENDS are hereby notified that nearly all subscriptions to the *Advocate* are now expired, this being the close of the first year of publication. For the good of the cause we all love, it is most desirable that renewals of subscriptions be sent as promptly as possible. Renewals and New Subscriptions may be sent to—

Melbourne, London, or Brooklyn  
whichever is nearest to you. The same applies to the three-months names.

## Prices for this Issue

THIS issue of the "Advocate" is good for circulation among friends who are in contact with unscriptural teaching on the subjects herein discussed. To facilitate circulation, we offer this issue at 1/6 per dozen in Australasia; 2/- (50 cents) per dozen elsewhere.

Order from—

Melbourne, London, or Brooklyn.

## The New Covenant Advocate — and — Kingdom Herald

A Monthly Paper for the Exposition of Bible Truths.

E. C. HENNINGES, Editor.

Yearly Subscription Price, including Postage:

In Australia and New Zealand ... 2/6  
In other Countries 3/-; 75 cents; 3 marks; Fr. 3.75  
Free to the interested, who are not able to pay.

These and other Free Copies sent as specimens are paid for by a Fund of Voluntary Donations sustained by those who have been blessed by the Truth, and who desire to use this means of sharing the blessing with others. The co-operation of interested friends will be welcomed.

Address all communications to—

THE COVENANT PUBLISHING CO.  
8 Fink's Building, Elizabeth St., Melbourne  
British Depot: 25 Fairland Road, Stratford, London.  
American Depot: 1365 58th Street, Brooklyn, N.Y.

# The New Covenant Advocate

— and —

## Kingdom Herald

Vol. 2—No. 1.

MELBOURNE, LONDON, AND BROOKLYN, N.Y., APRIL, 1910

3d. per copy

### The Purpose of Parables

"Because it is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given."—Matt. 13: 11.

THE GOSPELS contain about forty principal Parables spoken by our Lord. The meaning of some of the Parables He explained at once to His disciples, in reply to their inquiries, but others were left to be interpreted by His people according to the rules of interpretation which were illustrated in His explanations.

Many of our Lord's parables were narratives, but the term was equally applicable to a terse maxim or any striking comparison. Says Smith's Bible Dictionary—

"The word Parable, in Greek *Parabole*, does not of itself imply a narrative. In Hellenistic Greek it acquired a meaning co-extensive with that of the Hebrew *meshal*. That word (meaning "similitude") had a large range of application, and was applied sometimes to the shortest proverbs (1 Sam. 10: 12; 24: 13; 2 Chron. 7: 20), sometimes to dark prophetic utterances (Num. 23: 7, 18; 24: 3; Ezek. 20: 49), sometimes to enigmatic maxims (Psa. 78: 2; Prov. 1: 6), or metaphors expanded into a narrative. (Ezek. 12: 22.) In the New Testament itself the word is used with a like latitude."

Strong's Exhaustive Concordance defines as follows—

"Parabole, a *similitude* (*parable*), i.e. (symbolically), *fictitious narrative* (of common life conveying a moral), *apothegm*\* or *adage*\*\*."

The word *parabole* is translated in the Authorized Version "comparison," "figure," "parable," and "proverb." It is translated "comparison" in Mark 4: 30—

"With what comparison shall we compare it?"

In Heb. 9: 9; 11: 19, it is rendered "figure." (Cf. R.V.) And it is rendered "proverb" in Luke 4: 23:

\*An *apothegm* is a "terse, instructive saying, especially regarding practical matters; a sententious maxim."

\*\*An *adage* is a "saying that has obtained credit or force by long use; a proverb."—"Standard Dictionary."

#### Parables Teaching Moral Lessons

The Sermon on the Mount is full of parabolic sayings, or apt comparisons, each of which imparts its lesson with unmistakable clearness; and it concludes with a narrative-parable concerning the building of a house upon the rock or upon the sand, the explanation being incorporated with the narrative. The remarkable effect of the Sermon on the Mount is shown in the concluding verses of Matt. 7.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for He taught them as one having authority, and not as the scribes."—Matt. 7: 28, 29.

The Scribes and Pharisees had cumbered the Law with the traditions of men (Mark 7: 13); but Jesus brushed all that aside, laid bare the real meaning of the Law, and showed plainly wherein the people fell short of their privileges. He said, "Be not like this, but like that; do not do this, but do that—

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven."—Matt. 5: 20.

Further samples of teaching by "parables" in the form of terse symbolism and comparison, selected at random, are the following, to which the Reader may add many more at leisure—

"They that are whole need not a physician, but they that are sick."—Matt. 9: 12.

"No man putteth a piece of new cloth unto an old garment. . . . Neither do men put new wine into old bottles."—Matt. 9: 16, 17.

"No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man; and then he will spoil his house."—Mark 3: 27.

"For Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."—Luke 9: 24.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."—John 12: 35.

Whoever receives this paper, not having ordered it, is requested to consider it an invitation to become a regular reader. Subscribe now.



### Without a Parable Spake He Not.

To explain all of our Lord's parables and dark sayings, therefore, would mean to write a commentary on the Gospels; for every exhortation, warning, and prophecy is enriched with parabolic similitudes of the deepest import. Thus was fulfilled the prediction of the prophet, as stated in Matt. 13: 34, 35—

"All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world."—R.V.

### Prophetic Parables

A change is noticeable, however, in the nature of the Parables uttered. At first, as in the Sermon on the Mount, their use in brief and pointed form was to awaken the people to a sense of their real condition and needs, and to draw attention to Himself (but principally to His Words), as the power of God to deliver them from bondage to sin and death, and from the unscrupulous tyranny of the Pharisees and Scribes. In many cases the reason for the parable was obvious, to point a moral to the people then present (Mark 7: 14, 15); yet he was obliged carefully to expound it before his hearers understood it. (Mark 7: 17-23). But as his exhortations to godliness and righteousness, and his kindness to the penitent poor, brought down upon him the venom of the religious teachers of the day, and the hardness of heart of the people generally became more manifest (Matt. 13: 15), His parables took a prophetic turn. He began to predict the overturn of the Jewish arrangement, and to declare the nature of the Kingdom, and the way by which the humble-minded believer might enter into the Kingdom, as well as the duties of His servants, and His methods of dealing with them.

In this Series we shall confine ourselves to Parables of the narrative sort, whether the application be a personal one, teaching a moral lesson, or a general one, embodying a prophecy.

Not all the parables are labeled as such. In Matt. 13, the Parables of the Sower, the Wheat and the Tares, the Mustard Seed, and the Leaven, are described as parables. (Matt. 13: 3, 18, 24, 31, 33.) But the three other parables, the Treasure in the Field, the Goodly Pearl, and the Net, are not described as parables, but are introduced thus—"The Kingdom of Heaven is like unto." The introduction is identical with that of the other parables in the chapter, and confirms the definition of "parable" given at the head of this article, namely, that a parable is a "similitude."

Thus also in Luke 15 and 16, a series of five parables is given, but only the first is definitely described as a parable. (Luke 15: 3.) Yet the other four narratives, following the same general style, are no less to be regarded as parables, for they also are "similitudes," illustrating in the form of a story certain great truths.

Each Parable should be studied by itself, with due regard to the time and circumstances in which it is uttered, and the class of persons addressed. (Luke 12: 41.) For example, the Parable of Mark 7: 14-23, was addressed to "all the people" who gathered around

when the Pharisees complained that the disciples ate with unwashed hands. To them He made plain the hypocrisy of the Pharisees, and that purity of heart and life are the essentials in God's eyes, rather than ceremonial cleansings. Again, the parables of Luke 15 were the Lord's direct answer to the murmuring of the Pharisees and Scribes, who said:—

"This man receiveth sinners, and eateth with them."—Luke 15: 2.

But the continuation of these parables, as recorded in chapter 16, was particularly addressed to His disciples, though in the hearing of the Pharisees, that the latter might the more keenly realise that the parables were against them.—Luke 16: 1, 14; Cf. Mark 12: 12.

### Parables in the Old Testament

The telling of stories, and the propounding of riddles, seem to have been favourite pastimes among the Jews, and a usual method of teaching by the Rabbis, as it still is among eastern peoples. This fact made them particularly susceptible to teaching through means of Parables. No doubt many modern students have wondered at the patience of David, on discovering that the woman of Tekoah had been relating a parable rather than her own case. But it is perfectly understandable when the national habit is considered. In this case, David's interest was aroused to discover the object of the parable (2 Sam. 14: 18), and he was not slow to act on the lesson which had been brought home to him, as also on a previous occasion, when Nathan the Prophet, by means of a parable, reproved the King for his wrongdoing.—2 Sam. 12: 1-7.

Other Parables in the Old Testament are found in 1 Kings 20: 35-40; Isa. 5: 1-7; Ezek. 17: 3-10; 19: 2-9; 24: 3-5. Parabolic Fables are found in Judges 9: 7-15; 1 Kings 22: 19-23; 2 Kings 14: 9.

When the Psalmist was about to recount the experiences of the children of Israel, he referred to them as a parable and dark saying—

"I will open my mouth in a parable; I will utter dark sayings of old: which we have heard and known, and our fathers have told us."—Psalm 78: 2, 3.

The use which the prophets made of parable and metaphor, and the frequency with which calamities were foretold in symbols (e.g., Jer. 46: 7, 8), prepared the Israelites as a people for the instruction in parables and symbols which our Lord came to give; and the point of the parable being in many cases quite obvious, they were without excuse in not understanding it. The Lord did not expect more from them than their centuries of experience under the Law and the Prophets should have prepared them to render. Even John the Baptist should have been understood, when he declared that the axe was laid to the root of the tree, and that the chaff would shortly be burned up with unquenchable fire.—Matt. 3: 10, 12.

### The Purpose of Parables

The Purpose of Parables is twofold, to give instruction, and to conceal it. The parable may be so simple and obvious that the most casual hearer can understand it; on the other hand, as in the case of many of our Lord's parables, it may be obscure or prophetic, and require further exposition.

A parable is one of the most effective means for declaring a truth, because the mind even of the most unlearned easily follows an interesting story; because the emotions are quickened in sympathy, or in zeal, or hatred of wrong, according to the trend of the story; because a story is more easily remembered by most people than an abstract argument, and hence may do its work long after an argument would have been forgotten; and because it ensures a wider hearing than any other form of teaching.

In narrating parables our Lord gave the assembled multitudes (as in Matt. 13) a form of entertainment common to the country, and in a manner pursued by the Holy Prophets before Him. His words, like theirs, became a test to the hearers. If they sought merely the entertainment, the loaves and fishes, and other personal advantages, their true state of heart would be revealed by lack of interest in the meaning of the parable. If, on the other hand, they were touched by the parable, and constrained to inquire its meaning, they would be separated from the multitude, and added to the number of disciples or "pupils" to whom explanations would be made.

### Why Speak in Parables?

The disciples who on several occasions asked the Lord privately for an explanation of various parables seem to have been surprised that the Lord addressed the multitudes in that form; and they asked—

"Why speakest thou unto them in parables?"

Realising their own inability to understand the Parables without private instruction, they saw their futility as a mode of instructing the multitudes. No doubt they also realised that the multitudes were more concerned about loaves and fishes than about the great truths which Jesus came to proclaim. As a deliverer from the Roman yoke, and the harbinger of national prosperity, they would have laid down their lives in His service. But as a deliverer from sin and death, and a teacher of humility and self-denial, they saw no beauty in Him that they should desire Him.

### "It Is Given Unto You to Know"

To the disciples it was given to know the mysteries of the Kingdom, not because they had been individually picked out from before the creation of the world, and therefore could not do otherwise than be attracted by the Lord's teaching, but because they had already publicly acknowledged Jesus as the Son of God and the Promised Messiah. (Matt. 4: 18-22; John 6: 68, 69; 16: 27). Thus they had demonstrated themselves to be "Israelites indeed;" and it became their privilege, not only to assist Jesus in His ministry, but also to become the repositories of the truth, in order that they might not only understand it, but expound it in later times to others.

"Blessed are your eyes, for they see; and your ears, for they hear."—Matt. 13: 16.

The same opportunity to believe on the Messiah, and to have His special private-instruction, was open to all other Jews among whom He preached. Their hardness of heart was not miraculously imposed by God, in order to prevent them from receiving Jesus, but it was the natural consequence of continued disobedience to the Commandments of God with which they had previously been familiar. This persistent carnality, and indifference to Jesus' teaching, demonstrated their unreadiness to give heed to the simplest instruction on life and morals. How, then, could they receive spiritual teaching? Thus the prophet's prediction was fulfilled—

"In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for this people's heart is waxed gross, and their ears dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."—Matt. 13: 14, 15.

"To Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."—Rom. 10: 21.

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."—Matt. 15: 8, 9.

Dearly Beloved, we to whom the glad tidings are given, to whom the parables spoken by our blessed Lord have come down as "meat in due season," more to be desired than any temporal advantage, and who have in many instances the additional benefit of some of His own interpretations, as well as the light thrown on them by the Apostolic epistles, and the further assistance rendered by seeing many of the prophetic parables fulfilled in history past and present—how are we "hearing" the parables? Indifferently, as a bit of amusement? As a gratification of idle curiosity? Do we listen to them as did the multitudes, desiring only present, temporal advantage, and wanting to go on as usual in self-gratification, blind and deaf to their true meaning? Do they touch us in a sore place, as was the case with the Scribes and Pharisees? Or, like the disciples, do we come eagerly, humbly and contritely to the Master, willing to acknowledge it when the parable is "against" us, and glad to learn whatever He may have to teach us, however painful the lesson? Are we willing also to study with care, that we may not mistake a parable with a moral lesson in it for a prophetic parable, and vice versa? and that we may distinguish clearly the time to which the various parables apply, in the day when spoken, throughout the age, or at the end of the age? To the sincere disciple the great Teacher says—

"For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad."—Mark 4: 22; Matt. 10: 26.

"If any man have ears to hear, let him hear."—Mark 4: 23.

"What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops."—Matt. 10: 27.



## The Times We Live In

**O**UR LORD instructed His disciples to "watch," in order that the events which He predicted might not take them by surprise, and in order that they might be "ready" when He should come to receive His Church to Himself, that where He was, there they might be also.—John 14: 1-3; Matt. 24: 32-51; 25: 13; Mark 13: 24-37.

Over eighteen hundred years have passed, and His people are still watching, and still waiting for the final events with which the age is to close. Many "signs" of His "presence" are discernible, in the preparations going on all over the world (or social "earth"), and in the gathering together of His elect from the four quarters of the nominal spiritual "heavens" (Matt. 24: 31), but the grand climax of trouble is still in the future.

As we near the end, what shall be our state of mind? Shall it be nervously apprehensive, when we think of the troubles coming, and that our dear ones may be obliged to pass through severe suffering? Shall it be sceptical, saying, all things continue as they were, and therefore I shall not allow myself to be disturbed from slumber by the shouts of warning? Shall it be boastfully certain that certain dates set for the close are beyond dispute, and shall it assert that if the events predicted do not transpire on the dates named, all faith in God's Word will be thrown to the winds, as well as all interest in the "times and seasons" which God has appointed?

The last was the position taken by many Adventists in the early 40's, when the dates set by William Miller passed without fulfilling expectations. Men swing easily from one extreme to another, and are inclined to blame the Lord for their own mistakes. A better way is to thank Him for the correction of errors, and hopefully to make a fresh start in Bible study, with fresh devotion to God's service. It is far better for us to readjust our point of view to God's, than to lose His favour through any manifestation of wilfulness, in order that our way may seem to have a temporary triumph. We might as well admit first as last that His way is right, and that all His purposes shall be accomplished in due season. Do sailors throw compass, care and caution overboard when a storm arises, and they are uncertain of their course? Certainly not. That is the very time to "keep cool," to watch more closely, and to be ready for any emergency—certain that if the ship be sound, and the crew true-hearted and diligent, fair weather and calm are only a matter of time. We believe that all believers in the Second Advent, who in the past set wrong dates, but still kept humble and trusting, were preserved from unbelief and despair by reason of their maintenance of the proper attitude of mind toward God and His Word, and their willingness to be guided into clearer light and knowledge. They took comfort in the realisation that the consummation of their hope was at least nearer than when they first believed.

The nervously apprehensive state of mind is also to be avoided; for a mind filled with dread and foreboding is unfitted for usual duties, and is unable to view in their true perspective the ordinary happenings of the world. For instance (not to go too far back), at the time of the Spanish-American war, a large number of Bible students considered the closing spasm of trouble to have begun. The South African war raised similar fears. The Japanese-Russian war, being farther away, was not as potent as the others, as a fear producer. Since then, revolutions, peaceful or otherwise, have been numerous. In some instances, as in Turkey and Persia, there has been bloodshed, as well as much humiliation of stiff-necked autocrats, who no doubt considered themselves as passing through a very serious time of trouble.

One thing very apparent to the Quiet Observer is the lack of perspective in the study of world conditions on the part of many Bible students. A strike in one's own town, throwing a few hundred men out of work, becomes to him a sure augury of the world-wide anarchy he is looking for; while a month or two earlier or later, a whole nation in some other part of the earth might be convulsed in revolution, and he hardly gives it a passing thought. Is it partly because local trouble fills a dozen columns of his favourite morning paper, while the greater difficulties in a foreign land are accorded only a short paragraph or two? Is it because local troubles interfere with his employment or his pleasure, while those which occur further away do not affect him personally?

Again, a series of strikes, great fires, or other calamities, gives the alarmist good material with which to induce hysteria in his followers, and thus make them more susceptible to fear and misguidance. The alarmist fails to point out that a strike in one section often makes good times in another, and eventually results in improved conditions generally. This is illustrated in the coal strike in New South Wales, just concluded, which has caused hardship. Many factories have been closed down, throwing thousands out of employment. But the demand for coal quickened the output of New Zealand mines, and forced the opening up of the Powlett River Coal fields of Victoria. Another month should see business going on as usual in Australia, notwithstanding severe labour troubles in some parts of England and America. The mischief is that the alarmist publishes only those items of news which serve his purpose, and fails altogether to show the other side of the picture.

Some trade depressions are felt more or less the world over; but often a depression in one country, as in Great Britain to-day, is caused by local conditions, while at the same time another country (such as Germany), is in the height of commercial prosperity. Shall the child of God in England imagine that because poverty and distress surround him, and the country is passing through a political crisis, the great

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.



time of trouble is just upon him, while the Christian believer in Germany may conclude that it is a long way off—just because he and his nation are prosperous?

The alarmist often refers to the growth of socialism and the outbursts of anarchy, as though all men in all nations were nearly ready to rise up and overturn the entire social order. He fails altogether to distinguish between political reforms, such as that contemplated in a perfectly legal and legitimate way in Britain to-day, and rioting or other excesses which have from time immemorial been incidental to great movements, because the criminal element of society is always ready to take advantage of any demonstration which will give it an opportunity for loot. And he does not call attention to those items of news, and those observations by great public men, which tend to show the conservatism of the great bulk of the hard working middle class people in every nation. One taking the alarmist view would point to a riot in Paris, but would pass over such an article as we publish in this issue, showing the good sense and the stability of the French people as a whole. As a Frenchman recently remarked—

"You know not France. You know not the French. Paris is full of life. Yes! But who made it? You English, you Americans. But Paris is not France. We are a hardworking people."

Nearly twenty years ago a tourist unacquainted with any but the English language, spent a few days each in the Netherlands, France and Germany. He held no conversations with political or labour leaders, visited no factories but that of the Krupps, at Essen, read no books, periodicals or newspapers in the tongue of the people. And what report did he bring back? Just this: That the people were downtrodden, and appeared just about ready to rise up and overthrow the Governments. Of the splendid legislation for the benefit of the farmer, the artisan, and the labourer, he knew nothing. The fact that the farmers of Holland own their own farms, and are exceedingly thrifty and prosperous, was either unrecognised or not considered a factor worth considering in connection with prophecies of the future. Apparently he saw and heard nothing but what was in his own mind. Yet thousands have been on the *qui vive* since for the great universal upheaval which, according to his original report, should have begun to transpire not later than ten years ago.

Those who forecast the future take upon themselves a great responsibility. The morals and principles of thousands may be shattered or strengthened at the will of such prophets. The history of the early advent movements repeats itself—improper provision for families; neglect of the schooling of children; failure to put boys and girls at specific trades that they may earn their livings to best advantage; shirking responsibility in the care of parents; the habit of saying and thinking that nothing is "worth while," because the time is short.

Not only in these practical ways is injury done, but mentally, in that biased habits of thinking and observing are cultivated. A strike, a fire, a riot, is seized on with avidity as a bit of evidence in the favourite direction, while a news item in the next column, an-

nouncing the opening of new factories, the colonisation of new lands, or other happenings conducive to the general welfare, is passed by unnoticed.

When the Lord told his people to *watch*, did he mean that they should see only what they expect to find; or did he mean, keep eye and mind clear and unprejudiced, note all sides of a question, and observe all details in their true perspective and their real bearing on one another?

Brethren, the time is short. The Bible says so, and the progress of events confirms the Bible. As to details, all will transpire according to our Heavenly Father's purpose, and for any failures of man's predictions and expectations He is not responsible. The next five years will doubtless witness greater advances than ever in science and invention; an increase of legislation in favour of the masses (such as industrial insurance, wages boards, municipal and perhaps national action against contagious diseases, etc.); larger combinations of capital; greater power to labour unions; increased armament of the nations, with still louder protestations of peace and good will. And a greater number of people the world over will have homes of their own which they will be interested in maintaining for the protection and well being of their families. The question then remains, Will these things eventuate in anarchy within the next few years, or will they not? A single man or woman without responsibilities may readily answer, It matters not. I am prepared for whatever comes; and as I am trusting in the Lord, I know He will carry me through. But to parents with families, and to others having the care of the aged and the sick, the prospects of the next few years are of considerable importance. They, too, may trust in the Lord, and be prepared to accept patiently whatever He permits to come upon them. But in addition they must consider the provision necessary to be made for their loved ones. In the days of the Apostles the time was short, but they always exhorted the disciples to diligence in business and faithfulness in daily duties. And while now we are much nearer the close of the age, their advice is still good. We know some who have been at considerable financial loss (besides a trial of faith and patience), because, depending upon certain predictions of universal anarchy, they sold their property—only to find that they are still on the earth, and obliged to pursue some business, while their property has doubled or trebled in value for the benefit of the worldlings who bought it. May it not be to the advantage of all friends of the truth to avoid as much as possible the nervously apprehensive or hysterical state of mind, and to go on day by day in their usual methodical manner—giving the children every advantage, moral, mental and practical teaching them what we endeavor to exemplify in our own lives; viz., to seek first the Kingdom of God and His righteousness? If we understand the matter right, the setting up of the Kingdom will relieve no one of the necessity of labour for personal and general well being; and those who pass through the trouble will be best fitted for usefulness in the new order of things if they have, in addition to faith and trust in God, the knowledge of some useful trade or business.

Here is another way in which you can help. Send the addresses of four friends, with 2/6, and we will send them the ADVOCATE, three months each, on trial; :- (75 cents.) outside Australia

This need not hinder present usefulness in the spread of the truth, but should rather increase it. For those who are faithful in the discharge of those duties which lie nearest them are cultivating a reliable and trustworthy disposition, and their characters shine as a light to help others to similar habits of fidelity. And

those who are faithful in the things which are least, doing all as unto the Lord, may depend upon it that He recognises them as true believers, and will enlarge their opportunities for service, both now and hereafter.

"What I say unto you I say unto all, Watch."

Q. O.



## The Atonement a Covering Price

THE ATONEMENT as a covering price ("Kopher") is a most interesting and important feature of Old Testament symbolism, and therefore deserves the careful consideration of every student.

Philologically, the English "cover" and the Hebrew "Kopher" are the same word, being built upon the same consonant skeleton—

English—c (k)—v (ph)—r.  
Hebrew—k (c)—ph (v)—r.

The meanings of these two words in their respective languages are also the same, with like shades and similar variations of usage and application.

Thus, the Hebrew noun, "Kopher," according to Strong's Concordance, means—"a cover, that is (literally) a village (as covered in); specially bitumen (as used for coating), and the hennaplant (as used for dyeing); figuratively, a *redemption-price*." It is translated "bribe, camphire, pitch, ransom, satisfaction, sum of money, village," in the Authorised Version.

The Hebrew verb from which "Kopher" is derived is "Kaphar," a primitive root, meaning, according to Strong's Concordance, "to cover (specially with bitumen); figuratively to expiate or condone, to placate or cancel." In the Authorised Version, "Kaphar" is translated—"appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, reconcile, make reconciliation."

It is thus seen that the Scriptural use of this word is seldom in its primitive or literal sense, as covering with pitch, but mostly in its figurative sense, as a price or satisfaction.

The English verb "cover" has, among others, the following definitions in the Standard Dictionary—"To overspread or overlay with something so as to protect or hide; to meet the extent or requirements of, compensate for." In the sense of the last definition, the word cover is often used in such an expression as the following:—

"A price to cover all."

This agrees precisely with the most frequent use of "Kopher" in the Bible.

### Illustrations of "Kopher" as a Covering Price

In the following texts, all of which have to do with atonement between God and men—the typical, of course, foreshadowing the real—"Kopher" is translated "ransom," it being a covering price.

"When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom [Kopher] for his soul unto the Lord, . . . to make an atonement for your souls."—Ex. 30: 12-16.

The ransom (Kopher) here mentioned was the giving of something by each one for the deliverance of his soul from death. It is a strong way of teaching substitution, the price being given in exchange for the thing purchased.

As shown in February "Advocate," page 180, the "covering price" referred to in Ex. 30: 12-16 is a grand type of the man Christ Jesus, the real "ransom"—corresponding or covering price—for all. The fact that each individual must for himself accept and acknowledge the fact that the real Ransom was offered for him personally, if he would be freed from death, was indicated in the type by each man having to pay the same money—the rich no more, the poor no less—"that there be no plague among them."—1 Tim. 2: 4-7.

"Deliver him from going down to the pit; I have found a ransom [Kopher]."—Job 33: 24.

"None of them can by any means redeem his brother, nor give to God a ransom [Kopher] for him."—Psalm 49: 7.

No member of Adam's race could offer himself as a ransom or covering price for his brother. All were alike condemned; therefore in these texts, our Lord Jesus is foreshadowed as the "Kopher"—covering price—to come in the fulness of time.

"Kopher" is rendered "ransom" in Job 36: 18; Prov. 6: 35; 13: 8; 21: 18; Isa. 43: 3, having reference to other subjects than atonement between God and men.

### Kopher—Satisfaction.

The impossibility of providing a ransom, or covering price, in certain cases, was noted in the Law—

"Moreover, ye shall take no *satisfaction* [Kopher] for the life of a murderer, which is guilty of death; but he shall be surely put to death. And ye shall take no *satisfaction* [Kopher] for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest."—Num. 35: 31, 32.

### Kopher—Sum of Money

"If there be laid on him a *sum of money* [Kopher], then shall he give for the ransom of his life whatsoever is laid upon him."—Ex. 21: 30.

In the above quotations every occurrence of "Kopher" in which it has reference to atonement has been cited. Other occurrences of this word, in which it is translated

At the end of three months, you can send the same names again, on the same terms, or send another four.  
it is a good way to use 3d. per week; less than 1d. per day.

"bribe, camphire, pitch, village," have not been cited, because not germane to the present study. The conclusion is that "Kopher," when referring to atonement, signifies the covering price paid to God by Jesus on behalf of sinners. Because of the "Kopher" He paid when He gave Himself a ransom for all, our Saviour owns the race. Whenever any individual member of the race (now or in future) believes that Jesus paid the "Kopher," and acknowledges that as having been done on his behalf, he is freely justified from all the past sins. Provision is also made for the forgiveness—on account of the same "Kopher" or covering price—of such of the believer's future sins as arise out of his descent from Adam. All are covered by the one price or offering made "once for all" on Calvary.

#### "Kaphar."

The verb "Kaphar," from which "Kopher" is derived, occurs many times in the Old Testament. It is nearly always translated "make (an) atonement." It stands for the *action*, while "Kopher" is the noun. One of the most significant of the texts in which "Kaphar" occurs is a prophecy of Messiah's first advent, where it describes His sacrifice for sin, the covering, by payment of the price, of Adam's iniquity, the consequences of which descended to all of his race.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation [Kaphar] for iniquity, and to bring in everlasting righteousness."—Dan. 9: 24.

This shows that the purpose of the sacrifice was not to make a covering for sin, the sin meanwhile remaining; it was to make a complete satisfaction, by paying the required price, so that sin and death may be forever removed from each one who accepts that sacrifice as offered for himself.

When David said:—

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."—Psa. 32: 1, 2

he places "sin is covered" in apposition to "transgression is forgiven," and explains that by reason of his confession the sin was forgiven.

The application of this passage in the New Testament (Rom. 4: 6, 7), following on the description of Jesus as the One—

"Whom God hath set forth to be a propitiation through faith in his blood, . . . that He might be just, and the justifier of him which believeth in Jesus."—Rom. 3: 24, 26—corroborates the thought that the "covering" is the covering price by the payment of which forgiveness of sins is made possible.

"Kaphar" occurs many times in Lev. 16, and is always translated "make (an) atonement." As this chapter describes the typical sin-offerings of the great day of atonement, the use of "Kaphar" shows that these sacrifices were to be regarded as expiatory, by payment of the price. The blood of the victim was sprinkled in the divine presence, and this was accepted by Jehovah as satisfaction for the sins of the people. This thought is strengthened by the use of the word

#### "Kippur"

in the Old Testament. "Kippur" is derived from "Kaphar," and it means *expiation*, according to Strong's Concordance. It occurs but eight times in the Bible, as follows, being always rendered "atonement"—

"A sin offering for atonement."—Ex. 29: 36.

"The sin offering for atonements."—Ex. 30: 10.

"Atonement money."—Ex. 30: 16.

"A day of atonement."—Lev. 23: 27, 28.

"The day of atonement."—Lev. 25: 9.

"The ram of atonement."—Num. 5: 8.

"The sin offering of atonement."—Num. 29: 11.

"Yom Kippur"—Day of Expiation—is the Scriptural phrase (Lev. 23: 27, 28; 25: 9) in use among Jews to this day describing the annual day of atonement, when the sin offerings were made in expiation of the sins of the nation of Israel.

The student should read all of the above texts, substituting "expiation" for "atonement," in order to get the thought well in mind that *satisfaction by payment of a price* is God's plan for atoning for sin.

In harmony with what we have found about "Kopher" and "Kaphar," the New Testament declares that Jesus is "the PROPITIATION for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2: 2). And as showing that the expiation is not made in instalments, one being the sacrifice of Himself personally, and the other the sacrifice of Himself by proxy, the New Testament is most explicit in declaring that the complete sacrifice, for us and for the whole world, was given "once for all, when He offered up Himself"—Heb. 7: 27; 10: 10, 12, 14, 18; 13: 12, R.V.

Thanks be unto God for His wonderful plan, and to "our Lord Jesus Christ, by Whom we have now received the reconciliation" (R.V.), through acceptance of the fact that He, by the grace of God, tasted death for every man, thus being the Ransom ("Kopher") for all.—Rom. 5: 11 (R.V.); 2 Cor. 5: 20; Heb. 2: 9; 1 Tim. 2: 4-7; Ex. 30: 12-16; Job. 33: 24.

## Questions and Answers.

**Question.**—Did the members of the Church, while they were still unbelievers, need to be reconciled to God?

**Answer.**—Yes; our Lord Jesus Christ, who gave Himself a ransom for all, is the Mediator between God and men, and one of the prerogatives of his mediatorial

office is that of *Reconciler*. Every member of the human family, being under condemnation to sin and death, requires Jesus' services before he can be reconciled to God. This is true of those who are afterward received into membership in the Church, as well as of those believers who endure only temporarily, and then

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.



fall back into the world from which they for a time were separated.

The Apostles were explicit in describing the one-time sinful state of believers, and warned them not to go back again into that from which they were once cleansed.—2 Pet. 2: 20-22.

We have repeatedly cited Eph. 2: 3 and Col. 1: 21 as showing their state of alienation in respect of both *body and mind*—

"Among whom also WE ALL had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh AND OF THE MIND; and were by nature the children of wrath, even as others."—Eph. 2: 3.

"And you, 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."—Col. 1: 21.

We are not reconciled to God by means of our experiences, but by means of Christ's death and our personal acceptance of that death as on our behalf. It is a shocking thing to say that any are justified "on the basis of their sacrifice of earthly nature." If we are justified, it is on the basis of *faith in Christ's death*. This is the Gospel, which is the power of God unto salvation. Anything else is the imagination of man.—Rom. 1: 16, 17; 1 Cor. 15: 1-3; Gal. 1: 6-9.

To the above references may be added another:—

"This I say, therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, *IN THE VANITY OF THEIR MIND*, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart. . . . Be renewed in the spirit of your MIND. . . . Wherefore, putting away falsehood, speak ye truth each one with his neighbour."—Eph. 4: 17-25. R.V.

What does "no longer" mean, if not that the Ephesian Church had once walked as the Gentiles, in alienation from God? If they were in that state of alienation in their vain minds, they needed a Mediator to reconcile them to God. Thanks be unto God, Jesus is the One!

A Mediator *does not use force* in bringing together two parties who are at variance. This is shown by the use of the word in connection with modern industrial disputes, as well as in the use of the Greek equivalent in the Bible. But a Mediator does make representations to and carry messages between the parties, in order to bring about a reconciliation. The two parties must, moreover, be *willing* to be reconciled, before the Mediator's services can be fully availed of. This was shown during the strike at the Broken Hill, N.S.W., mines, in 1909, reported in the daily press, January 14, 1909, as follows:—

"The Premier, Mr. Wade, was asked to-day if he had given any consideration to the suggestion made by the Broken Hill City Council, that he should be cordially invited to pay a visit to Broken Hill, with the object of effecting a settlement of the trouble. 'I will not *hesitate* about going to Broken Hill,' said Mr. Wade, 'if I am convinced that any good purpose can be served, and the parties are willing to receive my mediation.'"

Our Lord Jesus Christ, by virtue of the fact that He gave Himself a Ransom for all, holds the official position of Mediator (1 Tim. 2: 4-6), and to Him every member of the race must voluntarily come, in order to be reconciled; for God will not recognise anyone coming in any other way.

"No man cometh unto the Father but by Me."—John 14: 6.

**Question.**—When was the New Covenant instituted with the house of Israel?

**Answer.**—The auditors of the apostles and believers in Jesus on the day of Pentecost were Israelites from all parts, and so for some years after Pentecost. The gospel message of the New Covenant was also sent to the Israelites scattered throughout the nations. When Gentiles became believers, they were considered as belonging to the tribes of Israel, in harmony with Rev. 7 and Rom. 11. And in Gal. 6 the Church is called "the Israel of God." For detailed explanation see February "Advocate," pp. 176-178.

**Question.**—What time is meant by "after those days?"—Jer. 31: 33; Heb. 8: 7, 8.

**Answer.**—"After those days" means, according to Jer. 31: 32, Heb. 8: 7, 8, after God had demonstrated the Law Covenant to be faulty, on account of its weakness through the flesh. It had not the efficacious sacrifice and the better promises which are associated with the New Covenant. If we ask, When was this demonstration of weakness and unprofitableness completed? we get the answer in Rom. 8: 3, 4—

"For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The sending of His Son, as the sacrifice for sin, and the opening up of the New Covenant, have made possible the forgiveness of sin, and the writing of His Law in the minds and hearts of His people.—2 Cor. 5: 21; Heb. 10: 14-18.

**Question.**—In what way do we "drink" the Lord's "blood"?

**Answer.**—In Luke 22: 20 it is stated that the New Covenant is founded in the blood of Jesus—"my blood which is shed for you" (disciples), and which was represented in the cup. Of this cup they (disciples) were to *drink*, or imbibe. For one to drink a cup does not mean for him to pour it out. The pouring out comes first, the drinking afterward; and for one to drink it means for him to receive it into his own body. So the blood of Jesus was poured out on Calvary; since then it has been *drunk* or imbibed—not shed again—*by all believers*. It was shed "once for all" by the sacrifice of Himself. And "except ye *eat* the flesh of the Son of man and *drink* His blood, ye have not life in yourselves." (John 6: 53, R.V.). Our Lord did the shedding of His blood, we are to drink it—which does not mean that we are to shed it. He is not to be sacrificed afresh, either personally, or by proxy.

**Question.**—When we read, "Consider the Apostle and High Priest of our profession, Christ Jesus," does it mean the Chief Priest of our kind or order of priests? Is not the true thought in the word "profession" the same as that expressed in Rom. 10: 10—"With the mouth *confession* is made unto salvation"?

**Answer.**—Your thought is correct. The word translated "profession" does not mean "order," as though the Apostle were speaking of some order of priesthood of which we are members; it means, according to Strong's Concordance Lexicon, *confession* or "acknowledgment."

If all our friends would adopt the foregoing suggestions we should have a grand circulation. WHY NOT?

**Question.**—Do you agree to the following proposition, namely, that Scripturally speaking none but our Lord Jesus Christ has been down into death? Can it be said that, since He tasted death for every man, He relieved the race of that necessity, and by virtue of His death, the race of Adam remains in a condition of sleep, from whence they are awakened in the resurrection? I use the illustration of Lazarus to support the thought.

**Answer.**—No, we should not say that none but our

Lord Jesus has been down into death. Death has passed upon all, and even if it be called "sleep," the character of death is not thereby altered. It is not a description of some alteration that was made on account of Jesus' death. The word "sleep" comes in as a descriptive term of what happened to the race on account of Adam's sin. It is used to describe the death of both good and evil, both before and after our Lord tasted death for every man.—Job 14: 10-12; 1 Kings 2: 10; 22: 40. See "Bible Talks," pages 261-263.



## Faith in the Promises

### Definition of Faith.

**F**AITH is not superstition; it is not credulity; it is not bigotry. Faith is Assurance and Conviction concerning things as yet unseen and intangible.

1. Assurance and Conviction.—Heb. 11: 1, R.V.
2. Importance of Faith.—Heb. 11: 6.
3. The Basis of Faith is Knowledge.—Rom. 10: 14.
4. Knowledge of God's Oath.—Heb. 6: 17.
5. Knowledge of God's Signs and Miracles.—John 20: 31.
6. Knowledge of God's Signs and Miracles.—Heb. 2: 3, 4.

### Great Faith.

Great Faith means much Assurance, much Conviction, much Confidence, and it produces activity in loving service for God and His people.

7. Assurance.—Luke 7: 7-9.
8. Activity.—Luke 5: 18-20.
9. Great Faith is Profitable.—Gal. 5: 6.
10. Great Faith is Restful.—Heb. 4: 3.
11. Great Faith Fills With Joy and Peace.—Rom. 15: 13.

### Little Faith.

Little Faith means Lack of Assurance, Lack of Conviction, Lack of Confidence, Lack of Activity in loving service for God and His people. Little Faith means much doubt, Timidity and Fearfulness—a generally miserable feeling. Little Faith is likely to end in Disaster.

12. Fearfulness.—Matt. 8: 26.
13. Doubt.—Matt. 14: 31.
14. No Rest.—Heb. 3: 18, 19.
15. No Rest.—Heb. 4: 1, 2, 6, 11.
16. Disaster.—Heb. 10: 38, 39, R.V.; Rev. 21: 8.

### Faith in Promises.

It is manifest, according to the definition in Heb. 11: 1, that Faith is Confidence and Conviction in respect of things not yet seen; whence we say, Faith in

Promises. The greater our Faith, the more real will the Promises seem to us. Some of the blessings promised to Faith are received even now, such as Justification or imputed Righteousness, and Sonship; but these being intangible, one must still believe without having seen.

17. Justification.—Rom. 3: 22, 26.
18. Righteousness.—Rom. 9: 30.
19. Righteousness.—Rom. 10: 10.
20. Salvation.—Rom. 10: 9, 13.
21. Eternal Life.—John 3: 16.
22. Eternal Life.—John 3: 36.
23. Eternal Life.—1 John 5: 13.
24. Eternal Life.—John 5: 24; Rom. 8: 24, 25.
25. Evidence and Promise.—John 20: 29, 31.
26. Sonship.—John 5: 1.
27. Sonship.—John 1: 12, 13.
28. Children of God.—Gal. 3: 26.
29. If Children, then Heirs, if we Suffer with Jesus.—Rom. 8: 16, 18.

### The Life of Faith.

Faith is not merely a momentary assent. It must be a continuous life, if the reward would be attained.

30. Endure to the end.—Matt. 24: 13.
31. Inherit through Faith and Patience.—Heb. 6: 11, 12.
32. Hold fast the Confidence.—Heb. 3: 12-14.

### Dead Faith.

If Faith be not manifest by working in the life through love, that Faith is dead.

33. Faith without works.—James 2: 17, 26.

### Faith the Channel of Grace.

Faith in the Promises is the channel through which the grace of God operates, as stated in Eph. 2: 8.

34. To beget us as His Sons.—1 Peter 1: 23.
35. To beget us as His First Fruits.—James 1: 18.

36. To sanctify us through the Truth.—John 17: 17.

37. To keep us unto Salvation.—1 Peter 1: 5.

The Salvation here promised is participation in the glorious heavenly inheritance to which Jesus was raised from the dead.

38. 1 Peter 1: 3-5.

This Salvation was not for the holy prophets of old. It is for those who, during the Gospel age, follow in the footsteps of Jesus, believing in Him for justification, and holding the beginning of their Confidence steadfast unto the end, as stated in No. 32.

39. 1 Peter 1: 8-12.

40. Heb. 11: 39, 40.

#### **Trials of Faith.**

41. Do not proceed from God.—James 1: 13.

42. If patiently endured, bring blessings.—James 1: 12.

43. May produce heaviness for a season.—1 Peter 1: 6.

44. Must not make us waver.—James 1: 6-8.

45. More precious than gold.—1 Peter 1: 7-9.

#### **Victories of Faith.**

46. In proportion to Faith.—Matt. 9: 29.

47. Over Despair.—Mark 9: 23, 24.

48. Over Worldliness in oneself.—1 John 5: 4, 5.

49. Thanks be unto God.—1 Cor. 15: 57, 58.

Although this Bible Reading contains 7 x 7 Scripture references, it does not profess to have brought out all the good and profitable lessons on the subject of Faith in the Promises. The Student will know how to add to the above. If used in a Bible class, the references may be written on numbered slips of paper, distributed among the class, and read as required by the leader, who will intersperse the readings with very brief comments. When so used the above Bible Reading takes more than an hour. Bible Readings on other subjects can readily be arranged, with great pleasure and profit to the compiler and others.



## **The Easter Conference**

**A**S ANNOUNCED in our last issue, the third annual Conference of Believers in Jesus our Redeemer, Mediator, and Intercessor, was held in Melbourne, in the large Temperance Hall. There was a goodly attendance of friends and visitors, the latter being particularly in evidence on Good Friday and Easter Sunday.

With one exception, the items of the programme were given as arranged. After the opening service of song and address of welcome, there was a Bible Reading, subject "Faith in the Promises." On Friday afternoon, there were two addresses; subjects, "The Inspired Word and Words of God," and "The Great Salvation and How to Obtain it." Friday evening's topic was "Christ and Him Crucified; Why Did He Die?"

No formal session was arranged for Saturday; instead, there were informal gatherings at the homes of various friends in which the interests of the harvest work were discussed, John 4: 35, 36, and Matt. 9: 37, 38, being the Scriptures on which the discussions were particularly based.

The subject on Sunday morning was, "If ye then be risen with Christ." (Col. 3: 1, 4.) Four discourses on Sunday afternoon and evening dealt with subjects likely to interest the general public, viz. (1) "Enoch's Translation, Elijah Taken to Heaven, and the Pro-

mise to the Thief on the Cross," considered in connection with John 3: 13; (2) "The Heathen Unreached by Missionary Effort—What say the Scriptures about their Prospects?" (3) "The Rich Man in Torment, and 'Neither shall there be any more Pain,'" (4) "The 144,000 and the white-robed unnumbered multitude; the difference between their positions."

The Baptism service was held on Easter Monday morning, following a discourse on the subject. In the afternoon, there was a discourse on "The Spirits in Prison," after which came the question meeting, which was not long enough to deal with all the written questions left at the Bookstall. After tea, which, as on the preceding days of the Conference, was served by our sisters in the hall, came the closing service of the Conference—the symposium on "Putting off and Putting on." (Col. 3: 8-17). A number of brethren and sisters gave five minute talks on the subjects mentioned in the passage. A number in the audience afterwards voluntarily expressed themselves as having been specially profited by these short talks.

The Conference closed with the singing of "God be with you till we meet again," and with a prayer of thanksgiving to God that we had been permitted to spend these days together in worship and praise and in the study of His Word, praying also on behalf of His dear people everywhere, and especially that He will send more labourers into His vineyard.

Lack of space prohibits a detailed report, but as the minds of those who attended the Conference were enriched by the thoughts there presented, so will future issues of the "Advocate" be the better, we trust, for the same.

## **THE CHURCH AND ITS CEREMONIES**

BOOKLET NOW READY. Price, 6d. (10 cents.); 3/- (75 cents.) per dozen, postpaid



## "The Field is the World"

### A Safeguard Against Socialism in France

"To say that Socialism is impossible in a country that at this moment has a Socialist Premier seems like a pretty risky statement, yet that is what we read in a serious French review. Socialism will be impossible in France, says this writer, because the small farmers of the rural districts will never permit it. The Socialists have always been very loud and demonstrative in Paris. There are twenty brilliant politicians and journalists of the Jaures type who are ever egging them on and inspiring them. It is sometimes said that the French Government is merely a journalistic and literary institution, quite apart from the real life of the people. In some respects this must be acknowledged as true, if we are to believe the words of Joseph Bois, writing in the "Correspondant" (Paris). He sets out to prove in a lucid article that the soil of France belongs to the peasantry, and the peasantry will not relinquish their property rights to any mere labour or Socialistic organisation. The peasant is an individualist, who believes in the personal possession of property. The peasant of La Bruyere, says Mr. Bois, is a thing of the past. The great French essayist and philosopher of the seventeenth century described the rustic Frenchman as 'a strange animal, dark yet pallid in skin, half-clothed and sunburnt, bound to the soil, which he dug and turned over with invincible obstinacy.'

"The peasant of the present time is a very different creature, declares this writer:

"It would be difficult to recognise in La Bruyere's portrait the peasant of to-day. We may not call his lot idyllic, but at least he has some advantages over his ancestors. He is a citizen, he has a vote, he can elect his representative in the Assembly, and can overturn a ministry. At the polls his vote is as good as that of a townsman, a public official, or an artisan. This is the reason why there exists an agrarian question, and why the political world of France is face to face with a fact—the conquest of the peasantry. It is in vain that wildcat political parties try to corrupt or win the peasant population to follow the flag of their own ambitions, or their triumph. The French peasant defies the elements and laughs at the tempest. Calm and contented he smokes his pipe, sows and tills his field, rakes and harrows his patch, reaps and stores his harvest, and is content.'

"The French Revolution, most popular and democratic of movements, was successful in killing all the

ideas of Socialism in France, in that it established the principle of individual possession of property in land. There is no proletariat in the rural districts of France. The disturbances of labour and capital, declares Mr. Bois, are confined to the cities. To quote his words:

"To this people of the country who are infatuated with the possession of land, wild over their property, the idea of being dispossessed under a Socialistic regime is absurd. The honeyed words of the Socialist agitator have no influence with a peasant who has tangible property. All he desires would be something to increase the profits of his agricultural industry. He certainly would welcome any programme of improvement which omitted the Socialistic element, no matter what demagogue proposed it, and especially the liberty to fish and shoot where and when he chose. Beyond that he is satisfied as he is.'

"In his famous work 'Socialiste,' in which he deals exhaustively with the economic and political condition of France at this present moment, Mr. Compere-Morel, the well-known authority, observes:

"I defy any militant propagandist of Socialism to make any headway in the country. Of course he may offer to meet and remedy the immediate grievances of the peasant, but he must not pretend to interfere with their personal possession of the land. The only thing that Socialism could promise the peasant would be an income equal to that he derives from the land he cultivates. This Utopian dream is far beyond the range of possibility. Meantime the peasant sticks to his territorial portion, and kicks the Socialist preacher out of his hut.'"—*Literary Digest*.

### Despotism on the Wane

"The Monarchists of Russia are regarding the victory of the revolutionists in Persia with some disquiet. Coming so rapidly on the heels of the Young-Turk victory at Constantinople and other popular triumphs, it seems to bode ill for royalty. So far has this feeling spread that we actually find in the Monarchist *Novoye Vremya*, of St. Petersburg, from the pen of Menshikov, its political oracle, the following pessimistic reflections:

"The demolition of monarchism, it seems, goes on apace all over the world. We have lived scarcely a decade in the twentieth century, yet the pages of its history already record the most brilliant triumphs of revolution. During the last six years, for instance, revolutionists of various types have killed two emperors, one in Persia, one in China, two kings, one queen, one

### ZION'S GLAD SONGS.

A Book of 248 Hymns, with music—nearly all new, but including some of the old favorites. Cloth binding, 1/6 per copy; 1/10 by post.

prince, and an emperor's uncle. Three or four sovereigns, autocrats from of old, were compelled to surrender their unlimited power. Two of them were dethroned. I am not speaking of the monarchic catastrophes in remote regions like Korea and Morocco, although there, too, the cause of the downfall of the kings proved to be extreme weakness. The remarkable thing is, that from little Montenegro to huge China the entire Orient is in the throes of the constitutional movement. The Chinese people, like the Russians, Turks, and Persians, are divided into parties which quarrel bitterly on various points, but which, nevertheless, are all united by the tie of democracy. After many centuries of inequality, which had become like a law of nature, the numberless masses suddenly become possessed with a desire for equality. Subjection, under which generation after generation in China lived and died, and which the Chinese considered perfectly natural, suddenly becomes intolerable to the last generation. For centuries the Chinese Emperor was worshipped as something infinite. The Chinese people could not think of him differently. It was this quality in him which compelled them not only to cast themselves rapturously on the ground before him, but even to sacrifice their lives for him. Suddenly all this disappeared, or is rapidly disappearing. The adorable becomes hateful."—*Literary Digest*.

### Reform in China

The Reform Movement in China continues to progress. According to the American Vice-Consul at Shanghai, when the elaborate scheme of education (modelled on that of Japan), recently adopted, has been carried out in its entirety, China will have a system on modern lines, and with a Western curriculum which will compare favourably with that of any other country. The Chinese education of the future is to be material instead of literary. If that nation gets as much good from the newly adopted "western learning" as the European nations have received from it, there will still be much—very much—left to be desired. Thank God His Kingdom will supply the needs, and bring to realisation the "earnest expectation" of the "groaning creation."—Rom. 8: 19-21.

The Melbourne branch of the Chinese Empire Reform Association held its annual picnic in February at Mentone. Among others in attendance was the representative of the Chinese "Times," who was born in Australia, though both his parents came from the Flowery Land. He spoke enthusiastically of the growth of newspapers in China during the past few years, representing, as it does, a check upon corruption, and the encouragement of reform.

The President of the Association (Mr. Hoong Nam), speaking at the luncheon, said:—

"We are holding our annual picnic to celebrate the progress of reforms in our Fatherland, towards which we are proud that our efforts have been to some extent contributing, especially in what is the greatest of all reforms in China, the suppression of the opium evil. It was in our rooms that the reorganised Anti-Opium Society held its meetings five years ago, and led within a year to State and Federal enactments against the importation, except for medicinal purposes. What is all the more gratifying, our success here has helped very materially towards securing a unanimous vote in the British House of Commons, thus clearing the ground for Chinese action in the form of a series of Imperial edicts suppressing the opium trade throughout the length and breadth of the Chinese empire."

The Consul-General for China, in reply to the toast of his health, said—

"As you know, this is the annual celebration of the Chinese Empire Reform Association, and I am glad to say something about Chinese reform. I am trying to sum it up as briefly as possible. First of all, I say that the word reform means progress. That China is awakening and progressing in the way of education, agriculture, mining, railways, etc., is admitted by the world. We might ask if this is true. Certainly the reply is 'Yes.' You, my countrymen, are undoubtedly very pleased to hear of this; but we must keep on working very hard if we wish to keep on saying this word 'Yes.' There is still much room for China to reform, and such reform can only be filled up by continuous labour in the right direction. That is, to go on, and never stop. To stop is to go backward, as one of our Chinese proverbs says. It is very good of the association to celebrate the progress of its Fatherland, and I trust that it will always do its part towards the progress of its Fatherland, as well as of its countrymen residing in the Commonwealth."

### Does God Tempt Man?

The Anglican Bishop of Tasmania delivered one of three Lenten sermons in St. Paul's Cathedral, Melbourne, on the 2nd of March. The daily press reports—

"Dealing with the theory of evolution from the standpoint of the Christian, he declared that all the atoms of the cosmos were continually tested by God. Out of the infinite number of possibilities God had already tested many, and thus built up His physical world. The chemist had found that in this rhythmic progress a directing power was at work, and that in its evolution matter was assuming those shapes that must survive. From the foundation of the universe God had been testing all things in this way. Referring to Darwin's earliest experiments with plants and flowers, and to more recent discoveries, Dr. Mercer showed that the vegetable world had been especially liberal in yielding corroboration of the evolution theory. In that world only certain varieties of flowers could live. Those that were least fit were ordered to perish. The preacher proceeded to apply the theory to human life, and stated that God tempted and tested men in order that the best might be produced. It was only in this way that progress was maintained in the moral, physical and spiritual world. God felt Himself compelled to tempt mankind. He was called Almighty, but those who did so must be careful of the meaning of the term. Two things God could not do—He could not bring into existence a being without moral choice, nor could He compel His beings to choose the good. Through the testing He produced the social element in man, while the unsocial was destroyed."

We should not care to take the space necessary to set down the array of figures representing the estimated number of the atoms contained in a single human body. And if the more recently propounded elektron theory is accepted, instead of the atomic

### A RANSOM FOR ALL—SHADOWS OF CALVARY—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 enquirers.

theory, still more space would be required to represent the number of elektrons into which the incomprehensible number of atoms is supposed to resolve itself.

According to the Bishop, every one of these atoms in your body, every atom in every one else's body, and all the atoms in no body, "from the foundation of the universe," are continually tested by God. Why this testing? In order that God might determine which, "out of the infinite number of possibilities," should be adjudged fit to survive. "God has already tested many" of these "possibilities," we are told, but one feels disposed to wonder whether the "testing" will ever be finished, and the universe established, seeing the number to be tested is "infinite." Every test must determine the tested "possibility" fit or unfit; and if this testing process is to go on to all eternity, the universe must be in a perpetual state of turmoil and uncertainty, never coming to the state of perfection and—Rest.

The reference to the processes of floriculture, and the application of those processes in an endeavour to illustrate God's dealings with the human race, was particularly unscriptural. It seems that the great preachers of Christendom have gone science mad. Everything—even the Word of God and the plan of God—must be subordinate to the theories of unbelieving scientists. The lords spiritual can be exclusive enough on some occasions; why should not a little wholesome sense of their supposed position as messengers of God cause them to exclude the scientist's conclusions, when not in harmony with God's Word?

The Bishop has even contradicted himself in endeavouring to apply the theory of the "survival of the fittest" to the human race, for the Bishop is a Universalist in belief, and therefore holds that all are "fit," or will be made so, and that all will "survive." The Bishop acknowledged his universalistic belief a day or two after the sermon above referred to.

The Scripture teaching is that God created the man "very good," fit to survive. The man was fully endowed with the logical faculties, so that the proper sequence of thought essential to good order and management was possible. Because the man was "very good," God gave him the rulership over the earth and its creatures. The man was also fully possessed of a sense of responsibility to the Highest, and so he was himself under a law, the infraction of which would mean that he would, *by his own action*, bring himself into a condition of unfitness to survive, and therefore the penalty of death would be pronounced and duly executed. As he came from God's hand, the man was "very good," and was fit to survive. Until he sinned, he remained "fit." Having sinned, he became "unfit" to live, and in the course of time he died.

As for the posterity of the first man, who, by sinning,

made himself unfit to live, it is not at all a question of the "survival of the fittest" among them. From God's standpoint every one of us is unfit to live, for—

"By one man sin entered into the world, and death by sin; and so death passed upon all men."—Rom. 5: 12.

It is not, therefore, a question of God tempting us or the atoms in us, to determine which of the "possibilities" is fit to survive.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."—James 1: 13.

Having been constituted sinners by the transgression of our ancestor, we are all unfit to survive, and any dealings which God has had with our race from the time that sin entered, have been on the basis of the demonstrated unfitness of the race to live. Only from this standpoint can the mission of Jesus be understood—

"I am come that they might have Life, and that they might have it more abundantly."—John 10: 10.

"Whosoever believeth in Him should not perish, but have Everlasting Life."—John 3: 16.

"Ye will not come to Me, that ye might have Life."—John 5: 40.

The Love of God for the world sent His Son to be the ransom for all, and the Mediator between God and all the ransomed ones, so that we might draw near to Him. Temptations, though permitted by God, are not instigated by Him; but He disciplines every one whom He receives.—1 Tim. 2: 4-7; James 1: 13; Heb. 12: 5-13.

The disciplines in the present age are very severe, because the incitements to sin are very great, and we need continual reminders from the Lord. In the next age, the stumbling blocks, now so numerous, being out of the way, it will be much easier for men to reform, and no doubt they will do so in great numbers. Let us persevere in the "narrow way" in which we are invited to run with patience our race, so that we may in the Kingdom age have the opportunity of helping others to travel up the "highway."

#### Is Man Better than God?

Quite exemplary penalties have recently been inflicted in New South Wales courts upon persons convicted of cruelty to animals. In one case a man stood before a bear's cage in the Sydney Zoo. He made a feint, which was understood by the bear to mean food; but when the bear opened his mouth to catch the morsel, the man threw into it a lighted cigarette. The bear, unable to eject this, eventually swallowed it, roaring with pain. The man, on account of previous good character, was let off with a fine of £5 (25dol.), instead of imprisonment.

### **"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.)



Man rightly provides for the punishment of his fellow who tortures the brutes. The Christian community applauds, as it should do, the action of the secular court. At the same time many of these Christians insist that the God of Heaven has everything in readiness for the eternal torture of unnumbered millions of souls of men, many of whom have been, by birth and environment, but little better than the dumb animals, which man protects. When will the Christian community realise the terrible blasphemy it thus perpetuates? Is man better than God?

### 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.

Previously reported—		£1 = \$4.86		
No.		£231	7	3 \$1124.40
170 ...	£ 0	7	3	
171 ...	0	10	0	
172 ...	0	10	0	
173 ...	1	0	0	
174 ...	1	0	7	
175 ...	1	3	5	
176 ...	1	15	1	
177 ...	3	0	0	
178 ...	1	0	0	
179 ...	2	11	6	
180 ...	1	0	0	
181 ...	0	2	6	
182 ...	0	2	6	
183 ...	0	2	6	
184 ...	5	0	0	
185 ...	0	17	11	
186 ...	1	5	0	
187 ...	1	0	2	
188 ...	0	1	0	
189 ...	0	4	3	
190 ...	0	1	0	
191 ...	0	1	6	
192 ...	0	9	6	
193 ...	150	0	0	
194 ...	0	17	6	
195 ...	0	2	6	
196 ...	0	12	0	

197 ...	1	15	0
198 ...	9	0	0
199 ...	0	11	6
200 ...	2	1	3
			188 5 5 914.95
Total			£419 12 8 \$2039.35

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. Shall it be attained within twelve months? Distance yet to go, £1080: 7:4 = \$5250.65

The Cheerful Givers and other friends will be pleased to hear that the Lord's blessing, for which they are so earnestly praying, is experienced in increasing measure by the faithful few who took a firm stand for the faith once delivered to the saints. From all parts of the world letters continue to come in, unfolding the history of the different little gatherings springing up everywhere. The alarm has been sounded, and the friends are waking up. In Great Britain, Germany, Switzerland, and Scandinavia, as well as in America and Australia, cheerful workers are being raised up to lift high the standard of the cross, and to proclaim the New Covenant with its provisions of mercy and forgiveness.

The past year has been one of testing and trial to us all, but the Lord who is gracious has been with us—praise His Holy Name! If ever there were a work of faith, the publication of the "Bible Talks" and the "Advocate" has been that, for, as you know, it was started on practically nothing. From week to week, and month to month, the pressing needs have been supplied, and as the work enlarges the necessity arises for still more faith, and still more confidence in the Lord of the Harvest.

Just as an instance of how remarkably the Lord works, we may say that the months of December and January were particularly trying. The needs were great, and the wherewithal was not coming in very rapidly, even the two Australian Colporteurs being temporarily withdrawn from the field. We examined ourselves, and gave ourselves to more earnest prayer, and still the conviction remained that we had God's approval, and that He would manifest that approval in His own time and way. And, sure enough, it was only the darkest hour before dawn, for with February the two colporteurs re-entered the field, and have been enjoying fair success. Another started this month, while several others are contemplating it. In the meantime some of the friends are devoting spare time to circulating both the "Bible Talks" and the free literature. In addition to this, the opening of the Brooklyn Branch gave fresh impetus to the work, and we have been favoured with a specially large donation to be used in helping forward whatever part of the work is most in want of assistance. As it is necessary to make preparations for a new edition of "Bible Talks" in advance of the actual demand, we purpose using the most of the donations reported in this issue as first payment on the required paper and printing. The amount will be returned to the Cheer-

**BRITISH FRIENDS, ATTENTION!** Ten copies "BIBLE TALKS" in one parcel, carriage paid, any where in United Kingdom, for 16/- Order from London.

ful Givers' Fund as soon as feasible. It is hoped that the convenience of ordering direct from Brooklyn will enable the interested in America to use the books more freely. While the American edition is preparing there is a good supply of "Bible Talks," booklets, and extra copies of the "Advocate" available at Brooklyn, so that friends and colporteurs need not delay, but

"To the work, to the work,  
Let the hungry be fed!"

#### A Special Opportunity for the Cheerful Givers.

We have just received the first instalment of a large list of addresses of friends who are in GREAT DANGER of being confirmed in wrong teachings concerning the Covenants, Mediator, and the Sin offering. It is anticipated that the total number of addresses will be quite five thousand. The condition of these dear ones, the great danger to which they are exposed, AND THE FACT THAT WE HAVE THEIR ADDRESSES, constitute at once an appeal on their behalf, and a command from the Lord, who has entrusted us with the word of the reconciliation in and through Jesus Christ, the one Mediator.

The time to offer aid, according to our ability, is NOW. Before the errors get crystallised in the minds of the five thousand friends, there is hope that the truth will appeal to them; and it will be far easier for them to discern the truth NOW, than a year hence. But in order that they may see the truth on these subjects, it must be presented to them. Were we financially able to send the "Advocate" to all these friends for a year, we should gladly do so, and say nothing about it. Not having the requisite financial ability, we have to lay the matter before our readers for their prayerful consideration of the circumstances, with a view to assisting these dear brethren and sisters, whose names have providentially been entrusted to us. Our thought is to send the "Advocate" for a time to each of these friends, with the compliments of all the "Advocate" readers, in the hope and with the prayer that its monthly message of Scripture Truth will be a real benefit to them, by God's grace.

#### Do You Agree?

If so, will you regard it as part of your stewardship of the "word of reconciliation" to co-operate with the plan of sending the "Advocate" to these dear ones, many of whom will receive it as a benefaction, and will return thanks to God for deliverance from the vain philosophy to which they are being pressed to declare their allegiance? But whether they hear or forbear, our duty to them is clear. If we love our brethren—more especially these five thousand—we

must all lay down some of our life for them, to serve them with the truth.

Our confidence is that the Lord, who overrules all the affairs of His harvest work, sent these addresses to us in order that we should use them. And how could we use them better than in the manner above described? We further believe that the matter need only be brought under the notice of our friends to enlist at once their enthusiastic co-operation—"For Christ and His Covenant," and in token of love of the brethren.

#### The "Advocate" 5000 Fund.

In order to keep you all informed as to the progress of this part of the work, we shall open another fund, to be called "THE ADVOCATE 5000 FUND." This will be kept separate from the "CHEERFUL GIVERS' FUND" which is for the general purposes of the spread of the truth, and friends are requested to state clearly how they wish their appreciated remittances applied. Donations to "THE ADVOCATE 5000 FUND" will be acknowledged in these columns by numbers, corresponding to the numbers on receipts sent the donors. Remittances may be sent to Melbourne, London, or Brooklyn. Receipts will be sent from the respective offices, and the numbers will duly appear in these columns.

Many of the 5000 addresses above referred to are British (Home and Colonial), but the most of them United States. We mention this not to emphasise national distinctions, but to show the world-wide extent of the work of the "Advocate."

Letters like the following, from a leading brother in one of the large cities of U.S.A., should encourage us in the "Advocate 5000" work. After sending him the "Advocate" for a whole year, we get this word from him—

"Enclosed is my subscription to the "Advocate." I wish to thank you for sending it to me. I was inclined to look askance at the first copies; but I now realize that 'while men slept' the enemy was sowing error."

Above is a sample of a goodly number we are now getting as a result of last year's "Advocate," "after many days." Shall we not "WAKE UP?"

So strongly are we impressed with the thought that the Lord wishes us to "go forward," that we are proceeding at once with "The Advocate 5000" work, nothing doubting but that His approval will be graciously manifest in the sending of the necessary financial aid.

#### MEMORIAL SUPPER, 1910

As announced in our last issue, the date for the observance of the Memorial Supper, "In remembrance of Me," will this year be Saturday, April 23, after sunset, being the 15th Nisan according to the Jewish style, the anniversary of "the same night in which He was betrayed," and in which He instituted the memorial of Himself. Let us not fail in our privilege and duty on this occasion, even if solitary in the observance.

#### COLPORTEURS

For "Bible Talks" are wanted everywhere. Substantial discounts allowed. Is not this your "Day of Opportunity?"

## "Advocate" Renewals

**F**RRIENDS are hereby notified that nearly all subscriptions to the *Advocate* are now expired, this being the first issue of the second year of publication. For the good of the cause we all love, it is most desirable that renewals of subscriptions be sent as promptly as possible. Renewals and New Subscriptions may be sent to—

**Melbourne, London, or Brooklyn**

whichever is nearest to you. The same applies to the three-months names.

## Prices for this Issue

**T**HIS issue of the "Advocate" is good for circulation among friends who are in contact with unscriptural teaching on the subjects herein discussed. To facilitate circulation, we offer this issue at 1/6 per dozen in Australasia; 2/- (50 cents) per dozen elsewhere.

Order from—

**Melbourne, London, or Brooklyn.**

## An Interesting Question

**Question.**—If, in your opinion, the New Covenant is now in operation, why do we not see the fulfilment of Heb. 8: 11, in the universal knowledge of the Lord?

**Answer.**—That the New Covenant is now in operation has been repeatedly shown by citations of Scriptures referring to its benefits received in detail by God's people since Pentecost. The student is referred to "Advocate," September, 1909, page 90, for Scripture reference on this point, also Feb. 1910, page 174.

The question above shows a faulty conception of the Scripture teaching in a very important point, because Heb. 8: 11 *does not refer to universal knowledge about God*. In order that you may thoroughly apprehend this fact, read Heb. 8: 11 carefully, asking yourself to whom the word "they" refers. Read the same in Jer. 31: 34, still asking to whom the word "they"—in this text twice repeated—alludes. Having done this, you will apprehend that in Jer. 31: 34 and Heb. 8: 11 the word "they" refers to the New Covenant people, who have "their" sins forgiven, and not at all to unforgiven unbelievers. This is not, therefore, a reference to the knowledge *about* God and the one Mediator—Jesus—which the Apostles began to preach on Pentecost, and which must, before the end of the Kingdom age, become universal knowledge among unbelievers to the end that they may, if they will, become believers (1 Tim. 2: 4-7; Heb. 2: 14; Isa. 11: 9); rather, the text in the question refers to that privilege of *knowing God* which will not be granted to unbelievers, but only to believers unto everlasting life.

"This is life eternal, that they should know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—John 17: 3.

## Bible Talks FOR HEART AND MIND

Have you a devout interest in the Divine Purpose, and a desire to understand it better? Do you believe in your own heart that God is good, yet find it difficult to get the fact clear before your mind, in view of evil conditions at present obtaining? Are there any difficult texts you would like to see explained, so that you might better appreciate the goodness of God?

This volume has been prepared with the hope of meeting such needs. We believe you would enjoy it and be helped by it. **Order Now.**  
Good Paper Large Print Handsome Cloth Binding  
Price per copy—2/6; 60 cents; Marks 2.50;  
Fr. 3. To subscribers to "The New Covenant Advocate" 1/6; 35 cents; Marks 1.50; Fr. 1.80  
in any quantity.

Postage extra—In Australia, New Zealand and Fiji, 5d. per copy; elsewhere, 10d;  
20 cents; Marks 0.75; Fr. 1

Address all Orders to—

**The Covenant Publishing Co.**  
8 Fink's Buildings, Elizabeth St., Melbourne

British Depot: 25 Fairland Road, Stratford, London  
American Depot: 1365 58th Street, Brooklyn, N.Y.

## — The — New Covenant Advocate — and — Kingdom Herald

A Monthly Paper for the Exposition of Bible Truths.

E. C. HENNINGES, Editor.

Yearly Subscription Price, including Postage:

In Australia and New Zealand ... 2/6  
In other Countries 3/-; 75 cents; 3 marks; Fr. 3.75  
Free to the interested, who are not able to pay.

These and other Free Copies sent as specimens are paid for by a Fund of Voluntary Donations sustained by those who have been blessed by the Truth, and who desire to use this means of sharing the blessing with others. The co-operation of interested friends will be welcomed.

Address all communications to—

**THE COVENANT PUBLISHING CO.**  
8 Fink's Building, Elizabeth St., Melbourne

British Depot: 25 Fairland Road, Stratford, London.  
American Depot: 1365 58th Street, Brooklyn, N.Y.



# The New Covenant Advocate — and — Kingdom Herald

Vol. 2—No. 2.

MELBOURNE, LONDON, AND BROOKLYN, N.Y., MAY, 1910

3d. per copy

## Seven Parables of the Kingdom.

THE KINGDOM OF HEAVEN, in one or another of its phases, is the grand subject of our Lord's parables. Sometimes a political question is elucidated, sometimes a question of personal conduct, sometimes the conditions of membership in the Kingdom, sometimes the joys and blessings of the Kingdom; but always the Kingdom. The various aspects of the Kingdom need to be kept well in mind; none should be ignored, lest a one-sided view lead to undue emphasis on some part of the Kingdom and its work at the expense of overlooking some other portion, equally important.

In the Scriptures, the Kingdom of God is sometimes spoken of as a Cause, having adherents, whose interests and experiences are those of the Kingdom. If these suffer,

"The Kingdom of heaven suffereth violence."—Matt. 11: 12.

The Kingdom is sometimes spoken of as the condition in which the citizens thereof are to live in this their probationary term; not insisting on all their rights and liberties, but foregoing these in behalf of others, their fellow citizens in the Kingdom.

"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Holy Spirit."—Rom. 14: 17.

The Kingdom of God is sometimes described—as to its present state—as containing offensive and iniquitous members, wicked and slothful servants of a Master, treacherous and ungrateful guests of a King; hence the necessity for discrimination, and for separation of the evil from the good, ere the latter may enter the inheritance incorruptible and undefiled, and that fadeth not away.—Matt. 13: 41; 25: 26-30; 22: 11-14; 1 Peter 1: 3-5.

### Principles of Interpretation

Principle 1. *A proposed interpretation of a parable must not be accepted if it override plain teachings of the inspired Word.* Careful attention to this principle will—under the guidance of the Holy Spirit—keep the Student from many grievous errors.

Principle 2. *A parable must never be used as the basis of a doctrine.* A parable may be used in confirmation of teaching elsewhere plainly expressed in the Bible; but if a teaching be not plainly expressed in the Scripture, so that it must needs depend upon an uninspired interpretation of a parable to give it a foundation, such teaching should be viewed with the greatest reserve, and must not, without further conclusive authentication, be accepted as final, even though it appear reasonable, and not out of harmony with the general tenor of Scripture.

Principle 3. *Consider the context!* This principle, while it applies to all Bible study, and is therefore not more appropriate in the study of parables than of other portions, cannot be too often enunciated, or too much emphasised.

Principle 4. *The spiritual interpretation of a natural object is not necessarily the same throughout the parables.* To illustrate—in the parable of the sower, the shining of the sun is interpreted by our Lord as persecution for the sake of the word of the Kingdom (Matt. 13: 5, 6, 20, 21); but in the parable of the tares of the field, the brightness of the sun stands for the glory of the faithful in the Kingdom.—Matt. 13: 43.

Principle 5. *Some details of some parables are not intended to be interpreted.* Illustrations will appear from time to time, as in the parable of the tares of the field.

Whoever receives this paper, not having ordered it, is requested to consider it an invitation to become a regular reader. Subscribe now.

How may one determine the lesson intended to be taught by a parable?

Some of the parables were definitely interpreted by the Lord Himself, and His interpretations furnish hints in regard to the interpretations of some of the others. Sometimes the context, before or following a parable, shows the reason for giving it, or enunciates a truth which the parable is intended to illustrate. In such cases it is obvious that the interpretation must conform to the reason thus given, or the truth enunciated.

In any case, where no clue appears in the context of a parable, and, particularly, if no explanation be supplied by the Lord, must not give imagination free rein. Rather, one should seek to draw from the parable, as nearly as possible, the meaning the Lord intended—whether moral, doctrinal or prophetic.

With these thoughts in mind, attention is invited to —

### The Parable of the Sower

THE PARABLE.  
—TO THE MULTITUDE—

Matthew 13: 3-9.

3 And He spake many things unto them in parables, saying, Behold a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up;

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears, let him hear.

This parable and interpretation are also recorded in Mark 4: 1-20; Luke 8: 5-15.

The audience was Jewish, consisting of the disciples of Jesus and the multitude. All of them, and their ancestors before them for centuries, had been under the influence of the Law, which was intended to draw them to Christ. Or, to use the figure of this parable, the Law was intended to prepare their hearts for the reception of the word of the Kingdom, which was the burden of our Lord's message. The Law had gone through all the operations intended to break them up, as a plough would do the soil; to crush them as the heavy roller; to pulverise them as the harrow; nevertheless, the hearts of the most of those people were still hard, as the Lord said, and as the prophets had foretold—

"They seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross; and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."—Matt. 13: 13-15.

This was the condition of most of the Jews; but the disciples had profited by their experience under the Law, so that their hearts were not gross. To them the Master said—

"Blessed are your eyes, for they see; and your ears, for they hear."—Matt. 13: 16.

Applying these thoughts to Gentiles, who have since heard the Word, one realises that while the Gentiles were not under the Law, they have, nevertheless, had severe experiences, calculated to break them up, and prepare them for the word of the Kingdom. All have had such experiences; but, like the Jews under the Law, the most of the Gentiles have not thus far profited thereby, and many are still in the unfavourable condition, as demonstrated by their attitude toward the "word of the Kingdom," when it falls upon them. Some Gentiles have profited by their experiences, and have received the Truth, just as some of the Jews received it, and have become followers of Jesus.

### The Word of the Kingdom

In this parable the effect of the "word of the Kingdom" on different hearts is graphically described. It is not truth on all subjects that is here spoken of, but the truth on the one subject—the Kingdom. Viewed in the light of our Lord's explanation in verse 19, it is very clear that much of the religious teaching of to-day is not seed sowing within the meaning of this parable, because the "word of the Kingdom" is not given out. Philosophy, other gospels, knowledge falsely so-called, sociology, and many other questions, attract the interest of the up-to-date preacher and his congregation, to the exclusion of the great topic, which was given the apostles to preach about.

The reign of our Lord Jesus, now over a suffering Kingdom (Col. 1: 13; Matt. 11: 12), and in the future in the glorious Kingdom, was the grand theme of the Apostles, and of the writings of the prophets. The faithful are to be exalted to joint heirship with Him (Rom. 8: 17), and participation in His throne (Luke 22: 28-30), in order that as kings and priests they might reign with Him for the thousand years for the blessing of others, even all the families of the earth (Rev. 20: 4; 22: 17). This, with the call to repentance, and the promise of forgiveness of sins, is the "word of the Kingdom" referred to in this parable as the "seed" sown by preachers of the truth. All of us who have heard the truth may be—should be—preachers or seed sowers.

### The Wayside Ground

Some Jews and Gentiles who have heard the truth are like the wayside ground—not having profited by the plough, the roller and the harrow, of breaking up experience, to which all human beings are more or less subject. As all soil needs this work to be done to it so that it may be ready for the natural seed, so all persons, if they would profit by the daily experiences of life, would thereby be prepared for the reception of the seed of "the word of the Kingdom."

The seed which falls upon the wayside ground has no chance even to germinate, because it is only *on* the ground, never *in* it. The fowls of the air presently come and devour it. So the Truth of the Kingdom falling upon a hard heart has no opportunity to take effect, because it is always *on* the exterior, and is not received *within* such a heart. He "understandeth" it not. Some agency of the evil one comes along, takes away the word, and presently it is forgotten.

### The Stony Places

The stony (literally "rocky") places, having but little earth, represent those hearts into which the truth cannot go deeply. The very shallowness of the ground causes the seed to spring up quickly, but when the heat of the sun causes the root to strike down in search of moisture, the root encounters the rock, which to it is impenetrable, and presently the plant that sprang up so quickly withers away.

So there are persons who joyfully receive the good tidings of the Kingdom, and quickly make a profession of interest. But when the hot sun of tribulation or persecution for the sake of "the word of the Kingdom" beats down upon them, and the truth would seek refuge as it were in the deepest recesses of the heart, the rock, "Pride," "Self-will" and "Don't-want-to-suffer" forms an obstacle impenetrable, and the interest in the Kingdom perishes in that heart.

### The Thorny Ground

The thorny ground illustrates the proneness of the human heart to allow other interests, with which the heart was previously occupied, to have pre-eminence over the interests of the Kingdom; it also shows how these other interests, if tolerated, invariably choke "the word of the Kingdom," so that no fruit results.

The choking "thorns," greedy robbers of the Kingdom plant of the nutriment it should gather from soil and air, are symbols of "the care of this world, and the deceitfulness of riches."

"*The Care of this World.*" The word here translated "care" occurs only three times in the New Testament. It means "solicitude," and is translated "anxiety" in 2 Cor. 11: 28, and 1 Peter 5: 7, R.V. What is this world or age anxious about? About the transitory things of sense.

"Let us eat and drink; for to-morrow we die."—1 Cor. 15: 32.

The Kingdom people are not to be so. Our Lord said unto His disciples—

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the KINGDOM of God and His righteousness; and all these things shall be added unto you."—Matt. 6: 25-33.

"*The Deceitfulness of Riches.*" This is recognised by the people of the world, and has passed into a saying—"Riches take to themselves wings, and fly away." But for all that, men seek to equip themselves with more powerful wings for the pursuit of Riches, or stronger cages in which to confine them for themselves and pos-

terity. And still they manage to get away, so that another worldly saying has it—"There are only three generations from shirt sleeves to shirt sleeves."

The particular phase of deceitfulness with which the thorn of riches chokes "the word of the Kingdom" is in that the pursuit of riches distracts one, and takes his attention and affection from the Kingdom of God to the kingdom of this world. It draws his affection from things above, and fixes it on the things below. The will to be rich, says the Apostle, leads into temptation and a snare, and into many foolish and harmful desires; it causes one to err from the faith, and to pierce himself through with many sorrows. The love of money is indeed a root of all evil, leading one so to pervert the truth as to suppose that gain is godliness.—1 Tim. 6: 5-12, 17-19.

Since it is impossible for thorns and wheat to flourish in the same ground, it behoves the husbandman to do away with the thorns. Since it is impossible for the "word of the Kingdom" to flourish in the same heart with "the care of this world and the deceitfulness of riches," it behoves us all to cast these things out from our hearts in order that the Kingdom plant may have our whole heart, and may not be choked into unfruitfulness. Much of our Lord's teaching was directed to this very point, and it may be summed up in this word—

"No man can serve two masters. . . . Ye cannot serve God and mammon."—Matt. 6: 24.

### The Good Ground

The good ground is a representation of a heart which receives the Kingdom truth, and which brings forth fruit. This is not a heart hardened notwithstanding breaking up experiences, and devoid of understanding; neither is it a heart having the rocks, "Pride," "Self-will," and "Don't-want-to-suffer," at its base, to prevent the growth of the Kingdom plant when the hot sun of persecution or tribulation, that should help the growth, shines; neither is it a heart whose affections are divided, which can only mean, in the end, that the affections all go in the wrong direction. The good ground heart is free from all these disadvantages, and the Kingdom truth has full opportunity to grow to maturity, and to bring forth its increase to the glory of God.

### The Fruit

As the natural seed serves the purpose of the sower by reproducing itself, so the "word of the Kingdom" in the good ground heart serves the intended purpose by producing much fruit of the Spirit to the glory of God, thirty, sixty or an hundred fold.

What are the results of the growth of "the word of the Kingdom" in the heart?

In the first place, it delivers us from the Kingdom of darkness into the Kingdom of God's dear Son.

In the second place, it deepens the devotion to God and His dear Son, begun by our recognition of the fact that God has made Him both Lord and Christ, and that He is the Reconciler between God and all men, because He has given the ransom for all.—Col. 1: 5, 6, 13; 1 Tim. 2: 4-7.



In the third place, the indwelling Truth is the power of God to sanctify His people—to make them holy according to the perfect pattern of His own holiness and righteousness. (John 17: 17; Matt. 6: 43-48.) Therefore, let no one be discouraged by the presence of "thorns" or "rocks" in his heart; but let him rather submit himself all the more to the sweet influences of the Kingdom Truth.

And the end—EVERLASTING LIFE.—Rom. 6: 22.

### The Parable of the Tares of the Field

THE PARABLE.  
—TO THE MULTITUDE.—  
Matt. 13: 24-30.

24 Another parable put He forth unto them, saying, The Kingdom of heaven is likened unto a man which sowed good seed in his field.

25 But while men slept, His enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them into bundles to burn them; but gather the wheat into my barn.

THE INTERPRETATION.  
—TO THE DISCIPLES.—

Matthew 13: 36-43.

36 Then Jesus sent the multitude away, and went into the house; and his disciples came unto Him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man.

38 The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one.

39 The enemy that sowed them is the devil; the harvest is the end of the age, and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of the age.

41 The Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that cause stumbling, and them which do iniquity.

42 And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears, let him hear.

In this parable are depicted certain processes and conditions in the Kingdom of heaven, as an institution, during the age in which its members are in the probationary state. The teaching is that the Kingdom of heaven (in this case meaning the church) was started right, was subsequently corrupted by the introduction of improper members, and is to be purified by the elimination of the offensive and iniquitous ones. Two portions of the parable are not mentioned in the interpretation; viz., "while men slept" (v. 25), and the colloquy between master and servants regarding the gathering up of the tares before the harvest. (vss. 27-29.) It may therefore be understood that these portions, while they round out the parable as a story, and well illustrate the perplexity of God's people over the enormous growth of tares, and their desire to do something in the interest of the "wheat," are not essential to the spiritual truth which the parable as a whole is intended to illustrate.

### The Sowing of the Good Seed

In the parable of the Sower, the "seed" represented the word of the Kingdom. In the parable now being considered, the "good seed" represents not the word but the "children of the Kingdom."

The "good seed," the children of the Kingdom, were "sown" in the "field," that is, sent out into the world, by the Son of Man Himself, at the beginning of the age. Their numbers were small, but they were distinguished by the power of the Holy Spirit, and by an

inward peace, which their former Jewish co-religionists and the outside Gentiles did not have, could not give, and could not take away. And so throughout the age, the Lord has had His people in the world; here and there He has "sown" them.

How does one become a member of the Church, a child of the Kingdom? By acknowledgment of the Lord Jesus as the Christ, the Son of God.

"Thou art the Christ, the Son of the living God." "Upon this rock I will build my church."—Matt. 16: 16, 18.

"Whosoever believeth that Jesus is the Christ is born of God."—1 John 5: 1.\*

### The Sowing of the Tares

The adversary, ever watchful for opportunities to work contrary to God, endeavoured at once to choke the children of the Kingdom. His effort, as depicted in this parable, was to introduce into the Society of the Christians those who would make profession of citizenship in the Kingdom, but who would be aliens in reality. The tare or "darnel" of the parable is said to bear such a close resemblance to wheat, that it is not possible, at a distance, to distinguish them, while growing in the field. The "field" or world has had hosts of these imitation Christians growing in it side by side with genuine Christians, and they have been the means of bringing the Church into great disrepute by their worldly practices, inconsistent with their profession.

Many causes contributed to the mixture of the Church's membership. In the earliest times—even in the days of the apostles—these influences were at work. What appears to us to have been the most potent influence for the introduction of the tare element into the Church was the early misrepresentation of the position of the Church and her relationship to the Kingdoms of this world. Our Lord had intimated that the life of the Church was to be one of self-denial and suffering, and of subjection to the kingdoms of the world, and that at His second advent the sufferings of the faithful would be rewarded by exaltation to His throne. (Matt. 16: 24, 25; 19: 27-29; Rev. 2: 26, 27; 3: 21.) In harmony with this, the Apostle commended the brethren in Thessalonica because they—

"Turned to God from idols to serve the living and true God, and to WAIT FOR HIS SON FROM HEAVEN."—1 Thes. 1: 9, 10.

Contrary to all this, the devil succeeded in inducing the Church to believe that her mission was to rule the world here and now; that instead of praying "Thy Kingdom come," and waiting for it, as did the Thessalonians, the Church should pray, "Thy Kingdom come," and should do what she could to make it come. As the early church thus apostatised from the faith and patience of the saints, she did acquire more influence in the present evil age, but not for good, either to herself or others. The "tares," realising that it would be to their advantage to be associated with such an influential body of people, were converted by the hundreds

\*These are some of the simplest statements of Scripture on this momentous question. For elucidation of further Scriptural details, the Student is referred to a book—"The Church and its Ceremonies"—which we can supply post paid for 6d. or 10 cents.

"It is impossible to mentally or socially enslave a Bible-reading people."—Horace Greeley.

and thousands; but their conversion was not of the heart, and they did not become followers of the meek, lowly, suffering Jesus. They did not allow themselves to become converted for any such reason; they were converted for present advantage, supposing that gain was godliness.

Such has been the condition of the Christian Church during the Gospel age, wheat and tares growing together; and the enemy that sowed the tares has as monuments of his ingenuity and perseverance the great religious systems of Russia, Rome and Protestantism.

### Binding the Tares

At the end of the age, the Lord would send forth His messengers to do the work of the harvest time; i.e., to "gather out of His Kingdom all things that cause stumbling, and them which do iniquity."

The word "angel" (literally "messenger") is very widely applied in Scripture. There are the heavenly angels, spirit beings, who always behold the face of God, and who are sent forth to minister to them who shall be heirs of salvation. (Matt. 18: 10; Heb. 1: 14.) The winds and the flames are sometimes God's angels or messengers. (Heb. 1: 7.) Men are his messengers or angels. (Matt. 11: 10.) In the case in question we see no reason to limit the Lord to the exclusive use of one or another kind of messenger, though it seems reasonable to think that human messengers would be the sort most used, as has been His wont in the past, and that the Truth would be the implement of those gathering the "wheat," while "strong delusion" in abundance will be the serviceable tool of those gathering the "tares."

Bearing in mind that this parable views the Church during the Gospel age as an institution which early had undesirables introduced into it, and that this condition has been allowed to go on during the entire age, one is prepared to realise that there must be a distinction made at the end of the age. Acceptable and unacceptable have lived and died throughout the age, and they will doubtless be distinguished from each other in the resurrection, if they have not been before. In any case, whatever distinctions may be made here and in this life by the powerful influence of the Truth, will be confirmed in the future; for whoever is by present tests found fit or unfit for membership in the glorious Kingdom will be placed accordingly.

The "tares" are being bound in bundles of sectarianism, and are to be "destroyed" in the fierce flames of the "furnace of fire," which will shortly destroy the ecclesiastical "heavens" and the social "earth." The "furnace of fire" is not a symbol of everlasting torment, but of a time of trouble. Egypt was an "iron furnace," from which the Lord delivered Israel. (Jer. 11: 4.) The destruction of sectarian systems and their offensive and iniquitous influences (Matt. 13: 41) will be to the "tares," who love them, and many of whom exist by them, a fearful time, in which they shall wail for grief and gnash their teeth in rage, vexation and disappointment. The effect of this time of trouble upon the "tares" will be to reduce them to the earthly elements

from which they sprang, and so they will exist no more as "tares" or imitation "wheat," but will be recognised in their true characters as worldlings, who were never "wheat" at all, but only pretended to be.

### The Gathering of the Wheat

In this parable the "wheat" is represented as having the rights of the "field" wherein the "tares" are interlopers. On other occasions (Rev. 18: 4), God's people are represented as being in wrong conditions, from which they should "come out." In both cases, the separation between the children of the Kingdom and the children of the evil one is mentioned as a necessity. The entire field is the Husbandman's, and is intended for wheat. The world belongs to the Lord, though the Enemy is allowed for a time to work evil in it.

The gathering of the "wheat" is not into "bundles" for the "burning," but into safety from the storm.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "For as a snare shall it come on all them that dwell on the face of the whole earth."—Luke 21: 35, 36.

Only those who manifest that humility and love that were in Christ Jesus (Phil. 2: 5; John 13: 34), and who are trusting in His finished work as the ground of their acceptance with God, will be gathered as "wheat." Therefore—

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke 21: 34.

Having been gathered unto the Lord in the spirit of their minds, and having been made like Him in character (Rom. 8: 29), the "wheat" or "children of the Kingdom" will be made like Him in person. (1 John 3: 1-3.) They shall be united with Him in the glories of the incorruptible, undefiled, heavenly inheritance. (1 Peter 1: 3-5.) Having suffered with Him here, by association with "tares," enduring a great fight of affliction, and great contradiction of sinners (Heb. 10: 32-34; 12: 3), the "children of the Kingdom" shall be His joint heirs there. (Rom. 8: 17.) In the glory of that Kingdom, they shall "shine forth as the sun." They shall be a Kingdom of priests ("a royal priesthood"—1 Peter 2: 9) unto God and Christ, and shall reign with Him a thousand years. (Rev. 1: 5; 20: 4, 6.) And from that throne shall proceed blessings for all nations; even the dead shall be brought back from the grave to enjoy the blessings, and whosoever will may come and take of the water of life freely.—Rev. 22: 1, 17; 20: 12; Isa. 25: 6-9.

### The Parable of the Mustard Seed

—To the Multitude—  
Matt. 13: 31, 32.

31. Another parable put He forth unto them, saying, The Kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field;

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Here is another way in which you can help. Send the addresses of four friends, with 2/6, and we will send them the ADVOCATE, three months each, on trial; /- 75 cents.) outside Australia

This parable is also recorded in Mark 4: 30-32; Luke 13: 18-20.

Having enjoyed the inestimable privilege of the authoritative interpretation by the Great Teacher of the preceding parables, we have now to consider a parable no explanation of which is vouchsafed, and in the interpretation of which one must be guided by the examples given by the Lord, in His interpretations, and by what one may understand of the subjects from other plain statements of Scripture.

Two views are taken of this parable; and as we recognise that when the Lord gave no interpretation, or indicated no lesson to be taught by a parable, there may be room for some difference of opinion respecting the interpretation, we shall state both views.

The first view, based to a considerable extent on the thought that "birds of the air" in the parable should be interpreted the same as "fowls" in the parable of the sower (Matt. 13: 4, 19), is that the growth of the mustard seed represents the growth of Christendom, and the lodgment of evil in the system. Doubtless it is true that Christendom has grown, and much that is evil has found lodgment there, as depicted in the parable of the tares of the field.

The other possible view, which also appeals to us, regards the "fowls" in the manner of an ancient prophecy of Nebuchadnezzar's kingdom, also represented by a tree, which sheltered the beasts of the field and the fowls of the heaven, in this case representing the peoples of the earth.

"The tree that thou sawest, which grew and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation; it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth."—Dan. 4: 20-22.

So the Kingdom of heaven will ultimately afford shelter to all who, when made acquainted with the facts, turn from sin unto righteousness, from Satan unto God. In the Gospel age, but a "little flock" of "firstfruits" is gathered; in the Kingdom age, there will be an innumerable multitude availing themselves of the shelter of that Kingdom which grew from the most insignificant of beginnings.—Rev. 7: 1-8; 14: 4; 7: 9-17.

The latter view seems to be rather favored by Luke's record of this parable.

### The Parable of the Leaven

—To the Multitude—  
Matt. 13: 33.

33. Another parable spake He unto them; The Kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

This parable is also recorded in Luke 13: 20-21.

This parable is also unaccompanied by authoritative interpretation, and two interpretations are possible.

The one pays special attention to the significance of leaven frequently mentioned in the Scriptures; viz., hypocrisy and sin, and wrong teaching. (Matt. 16: 6, 11, 12; 1 Cor. 5: 6-8.) The interpretation based on this is that the apostate church (woman) hid the leaven (wrong teaching) in the three measures of meal (the spiritual food for the household of faith) until the whole was leavened (corrupted). This has all occurred during the Gospel age, and it cannot be gainsaid; neither can it be questioned that such an interpretation of the parable contains valuable lessons for God's people.

The other interpretation pays less attention to the intrinsic qualities of leaven, and recalls that some of the offerings of the divinely instituted Mosaic economy were baked with leaven. (Lev. 23: 17.) In this interpretation the permeating power of leaven is the point particularly noticed—"The Kingdom of heaven is like unto leaven"—the thought being that by the end of the Kingdom age the Kingdom will have filled the whole earth. (Dan. 2: 35.) In the present age, as already stated, the power of the Kingdom has manifested itself but slightly. In the age to follow this, the power of the Kingdom will be fully manifested; every knee in heaven, and in earth, and under the earth, shall bow at the name of Jesus, the King of Kings, and Lord of Lords; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. 2: 9-11; Heb. 10: 12, 13; 1 Cor. 15: 25-28.

### The Treasure Hid in a Field

—To the disciples—  
Matt. 13: 44.

44. Again, the Kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

The good things of God do not lie on the surface, to gratify the curiosity of every passer by, or to give special benefits to the indolent. The precious promise in Eden of a Deliverer from sin was covered up by the mysterious prediction that the Deliverer Himself should be bruised. The promise to Abraham of a seed of blessing was wrapt up in the trials and tribulations of a lifetime, all of which, though not fully understood, he was called upon to endure with faith and patience. The great promise to the people of Israel—

"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine. And ye shall be unto Me a kingdom of priests, and an holy nation."—Exod. 19: 5, 6—

was buried in a mass of legal requirements and ceremonies, which it was impossible for the people to keep. As the Apostle later explains, the law was weak through the flesh, and therefore while the promises were great the people could attain none of them. The law, instead of giving them life, brought a fresh curse of death. (Rom. 8: 3; 7: 10; Gal. 3: 10-12.) The law was holy, and just and good; the promises were worth striving for, but the outer wrapping was most unattractive and discouraging.

"Take your needle, my child, and work a. your pattern; it will come out a rose by and by. Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery."—*Oliver Wendell Holmes*



So when our Lord came, preaching the Kingdom of Heaven; The message was good, He was offering a Kingdom and a throne, everlasting life, the joys of His love for evermore; but who would have them? There was no outward splendour to recommend Him, no glittering treasure to dazzle the eyes of the transient passer-by.

"There is no beauty in Him that we should desire Him."  
"We hid as it were our faces from Him" Isa. 53: 2, 3.

Not only was there an absence of pomp and circumstance in the preaching of the Kingdom of Heaven, and in the Great Teacher, but there were features positively repulsive to a proud, rebellious people. Their pride of race ("we have Abraham to our Father") forbade them to accept freedom at the hands of the humble Nazarene (John 8: 21-48), or to learn from his humbler followers (John 9: 28-34). Their love of ease and pleasure found no sympathy for the "man of sorrows." Their desire for the chief places in the synagogue and the market place found no gratification in association with despised publicans and repentant sinners. Their ambition for present wealth and power could not be satisfied with a Messiah without a throne and a Kingdom without rich perquisites. They daily passed the field where the treasure lay, but they did not know it was there; they did not look below the surface to find it; they did not so much as consider the possibility of a treasure. They were hard-hearted, gross, deaf and blind.—Matt. 13: 13-15.

But ah! here comes another sort. He hears the Master's voice, his heart smites him by reason of his sinful life, he accepts with joy the message of forgiveness and peace with God, he eagerly desires the promised place in the Kingdom. It is a treasure for which he willingly surrenders all he has. Well he knows that he cannot buy the treasure without the field; the Owner would not part with it on such terms. He must take it all, or none. He must sell all that he has, and consider the treasure cheap at the price. He must accept with the treasure of the Kingdom all those outward circumstances which hide it—the desolation, the persecution, the poverty, the suffering. And he does so gladly.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—Matt. 16: 24.

"And 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 an hundredfold, and shall inherit everlasting life."—Matt. 19: 29.

"Yea, I count all things but loss and dross for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and count them but dung, that I may win Christ, . . . that I may know Him, and the fellowship of His sufferings, . . . if by any means I might attain unto the resurrection of the dead. . . I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3: 8-14.

The action of the man in the parable in concealing the treasure so that none should hear of it and secure it before him, does not represent secrecy on the part of those who hear the Truth of the Kingdom, and desire the great prize, for the Lord's disciples are to preach the Kingdom to all nations. Rather it is one of those details intended to emphasise the great value placed upon the treasure by the man who found it, and his great care to secure it for himself. So each of the

Lord's disciples must make the gaining of the Kingdom for himself his chief concern—

"Seek ye first the Kingdom of God, and His righteousness."—Matt. 6: 33.

One can fancy the gibes of his friends when they hear of it—a man purchasing an apparently worthless field. Surely, they say, Jones is a fool to give up his position in life, and sink all his savings in a property which everybody in the district knows is absolutely worthless. But does the average person ever understand the value of the Treasure, and all it means to the man of faith in things as yet unseen?

### The Parable of a Merchant Seeking Goodly Pearls

—To the Disciples—

Matt. 13: 45, 46.

45. "Again, the Kingdom of Heaven is like unto a merchant man, seeking goodly pearls:

46. "Who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matt. 13: 45, 46.

The Parable of the Treasure in a field indicates how anyone, in traversing and examining the gospel message, may penetrate the outward appearance of undesirability, and discover the true riches concealed from the casual view. Unexpectedly, perhaps, he stumbles across the great treasure, and then it becomes his heart's desire to possess it. The Parable of a Merchant seeking goodly Pearls represents the Kingdom in comparison with all other good and beautiful things with which the seeker after truth might be familiar.

There were those in our Lord's day whose business it was to deal in truth, instructing the people in the ways of the Lord as expressed in the Law and the Prophets and in the experiences of the nation. But not satisfied that he had found the best; realising, indeed, that his best efforts to keep the Law left him far short of its requirements—one seeks here, there and everywhere until he finds that which is beyond compare, and for which he is willing to part with all other possessions. It was only one pearl; yet it was worth more to him than all the other pearls put together.

So is the Kingdom to every one who really appreciates its value. It is worth a lifetime to search for, and all earthly wealth, honour and happiness to obtain. Other pearls of truth on social, moral and political questions have their value. But the truth of the Kingdom is worth more than all the others combined.

### Parable of the Net Gathering Every Kind

THE PARABLE  
—TO THE DISCIPLES—  
Matthew 13: 47-48.

47 Again the Kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

THE INTERPRETATION  
—TO THE DISCIPLES—  
Matthew 12: 49-50.

49 So shall it be at the end of the age: the angels shall come forth, and sever the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

The Parable now to be considered differs from the others in that it describes the Kingdom from another point of view. In the preceding Parables the Kingdom is described as the result of seed scattered here and there to germinate and bring forth fruit; or as a plant

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."—Psalm 125: 2.

of exceedingly small beginning, but rapid and large development; or as a hidden influence permeating a large mass; or as a harvest field of wheat overgrown with tares—the results of two kinds of seed sowing and development side by side. In each of these the Kingdom is a small thing, of gradual growth and influence. In the present Parable the illustration is drawn from the practice of the fishermen of Galilee. A large drag net, with floats and weights, was carefully cast overboard at night, and allowed to remain until it was full. Then it was hauled into the boat and taken ashore, and the fish sorted out.—Luke 5: 5-7; John 21: 3-6.

THE SEA represents humanity, comprising all sorts and conditions of men.

THE NET represents the requirements of the Gospel of the Kingdom, marking a division between men in general and professed believers.

THE FISHERS are the disciples, who were told that they should be "fishers of men."

THE SCRUTINY of the contents of the net takes place, not as each fish enters the net, but after the net is full and taken ashore. Not all sorts that enter a fishing net are wanted—some are of uneatable varieties, and others are undersized. The suitable fish only are kept, while the unsuitable are "cast away."

This Parable well represents the Kingdom of Heaven as a visible institution into which all manner of men have had ingress. Some are sincere, but some conform outwardly to the Gospel requirements, merely in order to give themselves a better standing, and consequently greater opportunities for self aggrandisement.

These details of the Parable the Lord allows His children to work out for themselves. His explanation relates to the sorting-out and final disposition of the contents of the net. This Parable indicates more than any other that precious Gospel truth—

"Whosoever shall call upon the name of the Lord shall be saved."—Joel 2: 32; Rom. 10: 12, 13.

"God is no respecter of persons."—Acts 10: 34; Rom. 2: 11.

No guard is kept to exclude the lowliest sinner, and no special effort is made to attract either the worldly-wise and rich or the Pharisaical "holier than thou," who think they need no repentance, and therefore have a right to the Kingdom.—Isa. 65: 5; Luke 15: 7; 1 Cor. 1: 26-29; Matt. 9: 13; Matt. 23: 13.

Another point to notice is that all the fish in the sea do not come into the Net. All do not have an opportunity to come in. For it is only those who hear of it who have the entry. (Rom. 10: 14.) Only those who hear the gospel can respond to it heartily; and only those living in contact with believers can prey upon their credulity.—Acts 20: 29, 30; Titus 1: 10, 11.

#### When the Net is Full

In the Parable of the Tares of the Field, separation took place between the children of the Kingdom and the children of the Evil One after both had associated together and reached a certain stage of development.

"In the time of harvest I will say to the reapers." "The harvest is the end of the age."—Matt. 13: 30, 39.

So when the Net was full, the sorting took place. And this our Lord explained would be "at the end of the age." (Vs. 49.) Thus is given another picture of the work of separation which must take place before the

mere professors of the Church and the genuine saints can be allotted their respective positions either in or out of the glorified Kingdom. Thus is also indicated that the division is clear and sharp into two classes only—those fit, and those not fit. The just are "the children of the Kingdom." All others are styled "wicked."

Every parable or picture is limited in its application, and supplies information on only one or two features of the Kingdom. Neither this parable nor the preceding six enter into the necessity of conversion and of those transformations of character which must take place in every Christian who would ultimately be demonstrated as an overcomer, and receive the glorious inheritance.

#### Who are the Just?

The fact that in the Interpretation our Lord dwells exclusively upon the separation between the Just and the Wicked, indicates that this is the real point of the parable. Not every kind of fish is wanted. Not any sort of individual will do for the Kingdom. A particular kind is wanted for a particular purpose. Other Scriptures show who are the Just—

"The just shall live by faith."—Rom. 1: 17.

"Being justified by faith, we have peace with God through our Lord Jesus Christ, by Whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5: 1, 2.

The Just therefore are those who have accepted Christ, and been justified in God's sight, and who maintain that standing before the Lord by consistent living and continued reliance upon Him in whose name they were reconciled to God. They shall inherit the Kingdom. They shall be with Him and see Him as He is.

"To him that overcometh will I grant to sit with Me in My throne."—Rev. 3: 21.

THE ANGELS or messengers of this parable are the same as in the parable of the Tares of the Field; namely, all agencies, animate and inanimate, which assist the work of separation. Messengers of the Lord circulating the truth assist the Just to retain their position as true heirs of the Kingdom. Messengers with strong delusions and various false teachings gather out the wicked, and manifest their true character before the eyes of the Just. They may be gathered out singly or in groups; they may continue to espouse some false form of Christianity, or they may break out into open infidelity. But the same fate awaits all. They lose their place in the Kingdom, and experience a period of trouble which reveals in their wailings and gnashings the true inwardness of their hearts and lives. They are like—

"Raging waves of the sea, foaming out their own shame."—Jude 13.

"The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13: 49, 50.

It may be asked, Were there any demonstrations throughout the age, as to who were and who were not suitable for the Kingdom? We reply, the distinction between the just and the mere professor, between the good and the bad, was observable throughout the age, but God made no public demonstration on behalf of the Just as He purposes doing at the end of the age. When

the work of separation is complete, and *all* the saints are gathered into the Heavenly Inheritance—

"THEN shall the righteous shine forth as the sun in the Kingdom of their Father."—Matt. 13: 43.

### "Have Ye Understood?"

Do we grasp the import of the lessons taught in the Seven Parables of the Kingdom? If so, we have yet another point to consider, viz., that these precious truths

are not for ourselves alone; they are to be imparted to others. The Gospel of the Kingdom must be preached; and who shall preach it if not those who, having been instructed therein, have something to tell to others?

"Therefore every scribe which is instructed unto the Kingdom of heaven is like unto a man that is an householder, which BRINGETH FORTH out of his treasure things new and old."—Matt. 13: 52.

Freely ye have received; freely give.



## Our Point of View

A PREVIOUS paper called attention to the necessity of considering the times we live in, and the "signs" of the Son of man in their *true perspective*; also the necessity of an open and unprejudiced mind in observing present conditions and passing events. It might also have called attention to the necessity of observing from the *correct vantage-point*; that is, from the standpoint of the Lord and the holy Scriptures. But even here there is need for caution, lest we restrict the Lord to a limited standpoint of our own choosing, forgetting that, as the Supreme Master of the situation, He may have many instrumentalities at work carrying out His designs, some of which may have escaped our notice. If it is necessary for men to "look on all sides of a question," as the saying is, before coming to a conclusion, lest their judgment be one-sided, or otherwise faulty, such thorough knowledge of all sides of the questions which claim our attention, may safely be credited to the Lord. It is therefore unwise, to say the least, for any man to claim to see a matter from God's standpoint, if he have not carefully examined the subject from all sides, and become thoroughly familiar with all the issues involved.

### Unto all Nations

Our Lord said—

"This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24: 14.

Before we can say we understand this prophecy, we must examine it carefully. Several inquiries at once arise.

1. What is the Gospel of the Kingdom?
2. How, and by whom, was it to be preached?
3. What is meant by "all the world"? and "all nations"?
4. What constitutes a "witness" to a nation?
5. What is "the end"?—a point of time only, or a period?

It is not the purpose of the Quiet Observer to propose answers to these questions at this time. It is desired merely to point out how comprehensive must be our understanding of Scripture before we can claim to have the Lord's point of view in connection with the events predicted.

The Jews thought they knew God's standpoint very

well, when they said, "We have Abraham to our father." (Matt. 3: 9; John 8: 33, 39.) Their minds had been so long centred upon themselves, that they fancied God could care for none others. True, some of their experiences under the Law gave them some slight excuse for this mistake, for to them had been committed the oracles of God, the Law, the promises, and other favours. Nevertheless, their prophecies contained many references to God's intention to enlighten and bless the Gentiles. Therefore they might have reasoned that there was no virtue inherent in themselves to account for God's action in limiting His favours to them for a time, and they should have restrained their natural tendency to self-righteousness and pride, and have altered their point of view. They should, moreover, have enlarged their horizon, in order to take in the Gentile nations in their true perspective, and thus better understand their own position in relation to that of the Gentiles in God's scheme of things. It was out of the very Law and the Prophets which they had in their hands that the Lord and the Apostles convinced the humble minded concerning the Messiah and His Kingdom, and concerning the sending of that same Gospel to the Gentiles.—Acts 13: 40-48.

Even the Apostles, after visions and special orders, found difficulty in receiving the Gentiles into the fellowship, and into the inheritance of the promises in Christ.

### How Wide is our Horizon?

We look back three hundred years to the Reformation, and to the struggles in Europe and America, for civil and religious liberty, and we thank God that He took so much interest in our ancestors, and that the measure of light and liberty they suffered and fought for has come down as a heritage to us. Particularly do we appreciate the privileges of our own day, and rejoice in the light and truth He has given to us. But do we find difficulty in realising that the "Gentiles" to whom the Lord is pleased to send the light, may include the Turk, the Persian, the Indian, the Chinese, and the Kaffir, as well as the Teuton, the Anglo-Saxon, and the Gaul? Do we find difficulty in believing that the Italian, the Russian, or the Spanish believer in Jesus may be as acceptable a member of the "little flock" as is the German, the French or the Scandinavian, not to mention the British and the American?



If so, let us enlarge our hearts as well as our horizon. Let us be interested in the great struggle for liberty which took place in Italy forty years ago, as well as in that which transpired in Scotland three hundred years ago, or in America a hundred odd years ago. And let us view with sympathy the revolutions in Russia and Turkey and Persia, which mean the opening up of these countries to the Gospel, and may place within reach of some of their down-trodden subjects, the possibilities of the "high calling" in which we rejoice. Jesus died for all. We are all of one blood, and equally needy of the loving Saviour's forgiveness and love and care. If their tongue and habits and customs seem strange, and even contemptible, to us, let us remember that ours may be equally so to them. Not one of us can say he is better than another, be he black, red or yellow; nor can we say that we are intrinsically better, or more acceptable in ourselves to God, than our white neighbour, however sinful and ignorant he may be. It was sinners whom Christ called, because they needed Him, and those who are ready to acknowledge their need out of every nation, people and tongue, do receive His blessing.

The Gospel was "good news" to the Corinthians, the Ephesians, and other Greeks, as well as to the Romans, because they were sinners, and the gospel brought tidings of a Saviour, a Deliverer from sin and death. It was "good news" to the barbarian hordes of northern Europe for the same reason. It was "good news," later on, to the more civilised nations of Europe during the Reformation, for the same reason. It was "good news" to you and me for the same reason. And it was the Gospel of the Saviour of sinners that brought also the hope of the high calling, and the promise of His return in the glory of His Kingdom, and that we also shall appear with him in the glory.

Why then should we suppose that in the closing years of the Gospel age our blessed Lord has less interest in the needy sinners of India, Japan, China, and other so-called "heathen" lands, than in those of Europe and America? If the progress of invention, science, and learning in the West were due to His interest in those peoples, why not the awakening and reform movements of Japan, Turkey, Persia, China? If reform movements of various kinds in Europe and America were useful in the past three hundred years in spreading general knowledge, and love of order and peace, which have been conducive to the spread of the Gospel in those countries, why not the present reform movements in Asia? And, to come closer home, If the shackles of Rome were by the Lord's power cast off Germany, Scandinavia, and Great Britain three hundred years ago, why not admit that it is the Lord's power that caused the cords of Italy to be cut in 1870, of France in 1907, and that He may yet free restless Spain and sleeping Austria from Papal domination? Certainly the power of Rome is great to-day in those countries in which her political authority is repudiated; for it was foretold that the "deadly wound" of the Reformation would be healed. But while her "spiritual" power in those countries increases, her supremacy in those countries which did not yield readily to the early reform movements, is now being questioned.

### "Preached for a Witness"

Our Lord's prophecy, that the Gospel of the Kingdom must be preached in all the world for a witness before the "end" should come, justifies every sincere student of present-day events in live interest in missionary endeavour. Not all may devote themselves wholly to the spread of Gospel truth, either at home or in foreign lands, and many are in circumstances so circumscribed that they can do little outside work of any sort; but all may pray earnestly for the labourers in the field, and all may "watch" the fulfilment of prophecy in connection with the various world-wide political, social and religious movements of the times, and all may be doing with their might whatever their hands find to do.

When it was announced some years ago that the Bible, whole or in parts, had been translated into every known tongue, and into many dialects, it was thought by many Bible students that the necessary "witness" had been given. One might ask whether their conception of what a "witness" implied was God's conception and determination? We in Europe and America have been content to accept three hundred years of "witness" by thousands of paid and voluntary ministers, evangelists, colporteurs, slum workers, etc., and we ourselves are busy giving testimony to those truths of the Kingdom which we hold dear, and wish to share with others. It is not of course necessary to suppose from this that every nation in Asia, Africa, and South America must have three hundred years' testimony, but it should at least give us pause before we state positively that the mere translation of a portion of the Gospels into the language of a nation or tribe, and the preaching of a few missionaries to a handful of the inhabitants of the coast, constitute all the "witness" the Lord intends such nation or tribe to receive. Should the Lord demonstrate that this is the extent of the witness these people are to receive, we must acquiesce and believe He knows best. But until this demonstration of His will is made, it behoves us to keep eyes and ears open, and to "watch" to see what He will do for them out of the abundance of His love and mercy.

Take China. There are 400,000,000 people of our common flesh and blood. Let us say this nation received some "witness" in early Apostolic days, since it is known that a tribe or portion of a tribe of Israelites migrated there, and if so a testimony concerning Jesus Christ was probably carried to them, in harmony with the directions "to the Jew first." It is known that Peter visited Babylon to declare the glad tidings to Jew and Gentile residing there; and there is an apparently well founded tradition that India was visited by one of the other Apostles from Jerusalem.\* It is not, therefore, an extraordinary assumption to suppose that the Israelitish settlers in West China were also visited. But the fact that another witness is being given both India and China during the last century would seem to indicate that the limited testimony concerning the Gospel given to a small section of these vast empires at the beginning of the Gospel age did not constitute the complete witness which God designed for those people.

\*See Murdoch's Syriac New Testament—Introduction.

## THE CHURCH AND ITS CEREMONIES

BOOKLET NOW READY. Price, 6d. (10 cents.); 3/- (75 cents) per dozen, postpaid

Up to the close of the eighteenth century, the Protestants of Europe and America had been fully employed fighting the errors, religious, political, and practical, of the Church of Rome, and establishing themselves as State Churches or otherwise, for propagating in their own names many of the same errors of doctrine and practice. Several grand truths, however, were upheld; among them, (1) the Finished Sacrifice of Christ on the Cross, (2) Justification by Faith, and (3) Liberty of Conscience. The Separation of Church and State had also long been desired by small bodies of non-conformists, which secular form of government was given expression to by the Fathers of the American Republic. In those times of clearer light and greater security at home, the minds of some earnest Christians, recalling that the Gospel was to be witnessed to all nations, turned to the benighted "heathen" of the South Seas. This proved the beginning of a century of missionary work still in progress.

It must not be forgotten, however, that the carrying of the Reformation truths into the various countries of Europe, and planting them by the settlers in far off

America, was as much "missionary" work as has been the later preaching of the same Gospel among so-called "heathen"\* nations. It is because our ancestors were zealous in contending for the faith once delivered to the saints, and faithful in proclaiming it, that we to-day enjoy as many blessings as we do. And for us to assume a superior air in thinking or talking of the still unenlightened nations is unbecoming, to say the least. They have no doubt in them as great possibilities as were latent in the Saxon and other hordes of Europe, and may prove to be as amenable to Christianity when once the opportunity to believe the Gospel is placed before them.

Q.O.

\*The word "heathen" as used in Scripture refers to all nations outside Israel, the chosen people of God. In most modern versions the term is rendered "Gentiles" or "nations." What are now considered the most civilised nations of the earth are therefore "heathen." Many of them were as great idolators, and as much sunk in corruption, as are the dark races of to-day.



## Scriptural Meaning of Justification

**B**EFORE a correct belief can be formed with regard to the nature of Justification, it is necessary that the meaning of "justify" and kindred words be accurately determined. Inasmuch as these words were not the ones actually used by the sacred writers, we have no sure foundation to build upon, if we accept, as the Roman Catholics appear to do, that meaning which is afforded by the construction of the English words. Catholics maintain that just as "sanctify" means "to make holy," and "mortify" means, literally, "to make dead," so "justify" means "to make just." Protestants, however, decline to admit this meaning as final, maintaining in this case, as always, that the Bible itself must be the final court of appeal. They say that "justification," "justify," and the like, are forensic or legal terms intimately connected with the idea of a judicial trial, followed by a sentence. "To justify" is to declare just: to pronounce that there is no ground of condemnation in the accused.\* It is

proposed to examine the Scriptural usage of the terms, and thus determine their precise significance.

### Definition of Terms

"Justify" in the Old Testament is translated from *tsadaq*, which, according to Strong's Concordance, means—"to be (causatively, to make) right (in a moral or forensic sense)." "Forensic" is defined by the Standard Dictionary as—"Pertaining to courts of justice or to public disputation."

"Justify" in the New Testament is translated from *dikaioo*, which, according to Strong's Concordance, means—"to render (i.e., show or regard as) just or innocent."

The first passage calling for attention is Deut. 25: 1, which clearly exhibits the meaning. "If there be a controversy between men, and they come unto judgment, that the judge may judge them, then they shall justify the righteous, and condemn the wicked." The scene is a court of justice. The judge is trying a controversy between two men. He is directed to "justify the righteous and condemn the wicked." "Justify" here cannot mean "to make righteous," any more than "condemn" can mean "to make wicked." The judge's decision does not make the good man righteous, or the bad man wicked. They are already such before ever the case is tried. It is not the judge's business to alter the moral character of the litigants. He must not tamper with them in any way. All he has to do is to find out what are the facts—which one is right, and which one wrong—and give sentence accordingly. He simply declared one righteous, and the other wicked.

Neither can justify mean "to pardon." What should the judge pardon the *righteous* for?

Here, as frequently elsewhere, "justify" is used in a

\*This meaning is set forth in the "Standard Dictionary" as the primary significance of the English word, as follows:—

"Justify. I. 1. To show to be just; vindicate; defend; also, to make just or right. 2. To declare guiltless or blameless; show or declare to have done justly or rightly; exonerate.

II. i. To form an even surface or true line with something else; said especially of lines of type in printing.

In the sense of "declare guiltless or blameless," the word "justify" is in constant use both in conversation and print. Thus a recent editorial in a Melbourne daily, after reminding the new Commonwealth Government of its responsibilities, concludes—"By so acting it will *justify* its supporters and assure itself of the continued support of the people."

"Justify," with the meaning of "make right," is used only in an accommodated sense, as when a line of type is spaced in order to fill out the measure. This use of the word is, of course, modern, since Printing was invented only about four hundred years ago.

In the English Bible the word is used in the primary sense, which is equivalent to the meaning of the original Hebrew and Greek words, as this article so well shows.—Editor.

## ZION'S GLAD SONGS.

A Book of 248 Hymns, with music—nearly all new, but including some of the old favorites. Cloth binding. 1/6 per copy; 1/10 by post.



sense antithetical to "condemn." And as contraries are often useful in throwing light upon one another, so the contrast of "justify" with "condemn" helps us to see more clearly the meanings which attach to the words. When God condemned Adam He did not *make* him wicked: for such he was already. God *declared* him wicked, and meted out punishment accordingly. "By the offence of one judgment came upon all men to condemnation." "In Adam all die." (Rom. 5: 18; 1 Cor. 15: 22.) Similarly, when God justifies a sinner He does not make him righteous (though this follows after, the process being called sanctification). He simply acquits him of guilt, i.e., of liability to punishment. See Rom. 3: 19, margin. God declares him righteous on account of his faith, and on the ground of the substitutionary punishment of Another.

It should be borne in mind that sentence or judgment is not of itself a bad thing to the subject thereof. It all depends on the nature of the sentence: whether one of condemnation, or one of justification. Thus the sentence passed on the whole race in Adam was bad for them, because it was one of condemnation. But the sentence passed on all in Christ is good, because it is one of justification. (Rom. 5: 18.)

The forensic or legal meaning which attaches to the word "justify" can be seen in Job's discussions with his comforters. "Behold now, I have ordered my cause: I know that I shall be justified." (Job 13: 17-19.) He prepares his case, his "declaration," and rests confident that he will be vindicated or justified, while his friends will be condemned. "God forbid," he cries, "that I should justify you" (27: 5). They were trying to convince Job that it was on account of his excessive wickedness that God was afflicting him. But he would not admit the truth of their statements. He would not "justify" them, declare them right. To have done so would have been to condemn himself.

At the dedication of the Temple, Solomon prayed, "If any man trespass against his neighbour, . . . then hear Thou in heaven . . . and judge Thy servants, condemning the wicked, to bring his way upon his head: and justifying the righteous, to give him according to his righteousness." (1 Kings 8: 31, 32; same words also occur in 2 Chron. 6: 22, 23.) Here again are seen the meanings of "justify" as to "declare righteous," its connection with a judicial trial, and its antithesis to "condemn."

If "justify" meant "to make righteous," how should we understand the words, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord?" (Prov. 17: 15.) Surely the making a bad man good deserves praise rather than censure?

God is a just judge. Shall not the Judge of all the earth do right? (Gen. 18: 25.) So He declares, "I will not justify the wicked." (Ex. 23: 7.) To justify the wicked is to say unto him—"Thou art righteous." (Prov. 24: 24.) This is what God will not do so long as the sinner appears before Him with his own righteousness as his only recommendation. Hence, realising this truth, the Psalmist prays, "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified." (Psa. 143: 2.) "How then can a man be justified with God?" (Job 25: 4) is a

problem which could not be understood till it was solved in the death of Christ, and revealed in the Good News about Him: although numbers were justified before the Lamb of God was manifested (Cf. Rom. 4: 6-8; Heb. 4: 2, 11, etc.). Through S. Paul is this great question answered, and the manner made plain, how God can justify the sinner who believes in Jesus, and still be just. (Rom. 3: 20, Cf. Ex. 23: 7.)

There arose bad judges in Israel, who, instead of rigidly adhering to the instructions of Deut. 25: 1, perverted judgment for filthy lucre's sake. Isaiah (5: 23) pronounces woe on those "which justify the wicked for reward, and take away the righteousness of the righteous from him." Accepting a bribe from the guilty man, the judge gave a wrong sentence, declaring that the wrongdoer was righteous, and charging his guilt upon the innocent one, thus taking away his righteousness from him in the eyes of the public. The declarative character of "justify" is also clearly observable in Isa. 50: 8, 9. "He is near that justifieth me: who will contend with me? Let us stand together: who is mine adversary? Let him come near to me. Behold the Lord God will help me: who is he that shall condemn me?" These words might very well be placed in the mouth of Joshua the High Priest, as he appeared before the angel of Jehovah, with Satan at his right hand to be his adversary. (Zech. 3: 1ff, and see margin.) Not, however, when clothed with his own filthy garments, but when these have been taken from him, and replaced by a change of raiment. S. Paul speaks in a similar strain for the elect: for those that have been justified. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?" (Rom. 8: 33, 34.) They do not talk thus exultingly when they have only their own righteousness (Phil. 3: 9) with which to recommend themselves to God: which righteousness is comparable to Joshua's filthy garments. (Isa. 64: 6.) It is when they accept Christ (Rom. 4: 6-8, 11) that their faith is accepted as instead of actual righteousness, and that they can thus challenge "the accuser of the brethren." (Rev. 12: 10.) By Him all that believe are justified from all things; from which ye could not be justified by the law of Moses." (Acts 13: 39.) Thus cleared of guilt, they are "unblamable" in God's sight (Col. 1: 22), "without blame before him." (Eph. 1: 4.)

This same judicial meaning attaches to "justify" throughout the New Testament. For instance, it is affirmed, "Every word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Mat. 12: 36, 37.) Here is the idea of a trial culminating in a sentence, and here is the antithetical nature of "justify" and "condemn" to be seen. Again, when we read that the lawyer was desirous of justifying himself (Luke 10: 29), there is no thought of his making himself righteous, but of vindicating himself before Jesus. Like Judah (Gen. 44: 16), his thought was, "How shall I clear myself?" In the same way Wisdom is said to be justified of her children (Mat. 11: 19; Luke 7: 39): that is, wise people show wisdom to be good. The thought is the same as when it is said (Luke 7: 29), "the publicans

## A RANSOM FOR ALL—SHADOWS OF CALVARY—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 enquirers.



justified God." The sense that they *made* God righteous is inadmissible. They *declared* His ways to be just and righteous. (Rev. 15:2, 3.)

The first time that S. Paul uses the word is in Rom. 2:13, where he declares that "not the hearers of the law are just before God, but the doers of the law shall be justified." Here the word cannot bear the meaning "to pardon." What is there in a doer of the law to pardon? Neither is it "to make righteous" for his being a doer of the law presupposes that he is already righteous. It must mean to *declare* just, or righteous. So also in I Cor. 4:3, 4. "With me it is a very small thing that I should be judged (tried or examined) of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself (i.e., I am conscious of no fault): yet am I not hereby justified: but he that trieth me is the Lord." From whence it appears that when the Lord would try S. Paul and justify him: this would be to find no fault in him. "Justify" means to clear or absolve from guilt. Psa. 51:4 is quoted at Rom. 3:4, "that thou mightest be justified in thy sayings and mightest overcome when thou art judged." This being said of God, it is obvious that "justify" cannot possibly mean "to make righteous." It is a similar statement to that found in Luke 7:29.

Practically all the occurrences of the word in the Old Testament, and also a representative selection from the New Testament, have now been brought forward. It is submitted that an impartial examination of these passages cannot but lead to the conclusion that "justify" as used in Scripture is a legal word, having close reference to the office of a judge. "Justify" does not mean to pardon, nor to make righteous: it means to *declare* right; and it is used in a sense antithetical to that of "condemn."

It will have been observed that physical perfection never comes into sight in connection with the word "justify." Justification has to do with the conscience, and not with the flesh (Heb. 9:14). Justification does not make a man physically perfect. Consequently, "justification by faith" does not mean, "made perfect reckonedly." And so the whole philosophy constructed upon this unscriptural meaning attached to "justification by faith" is erroneous. Accept the meaning subversive of Scripture—that it means to reckon physically perfect—and we build upon the sand. Take the word in its true sense of "declaring righteous," and we can build upon it as upon a rock.

—G. P. B.



## "That Night of the Lord to be Observed"

**W**HEN the Lord was about to deliver the children of Israel from the hand of Pharaoh, he gave specific directions whereby his own people might be preserved from the plague about to be sent upon the Egyptians, and might subsequently go out under the leadership of Moses and Aaron to begin the journey to the promised land. In Exodus 12:1-20, these directions are carefully rehearsed; in vss. 21-27 are the words spoken by Moses to the elders of Israel; vss. 26-39 contain an account of the passing over of the destroying angel, and the deliverance of the people, while vss. 40-42 connect the historical dates.

Three points stand out prominently in this chapter. (1) The Lord's commands were explicit. Moses repeated them, laying special emphasis on the sprinkling of the blood upon their houses, and their remaining under the blood. The children of Israel did exactly as commanded (vs. 28), and the Lord performed exactly what He had promised.

(2) The title "Passover" is derived from the fact that the Lord "passed over" the houses of "the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."—Vs. 27.

(3) The lambs were to be slain in the afternoon of the fourteenth of the month, but the *night following* was the critical time. It was "a night to be much observed unto the Lord for bringing them out from the land of Egypt."—Vs. 42.

In our issue of Feb., page 167, it was shown that the expression, "in the evening" (vs. 6), or "between

the two evenings," did not give the Israelites an unrestricted choice of the hour at which to kill the lamb, as though they might kill it at any time during the twenty-four hours of the fourteenth day of Nisan. They were limited to the hours between noon, when the sun began to decline from the meridian, and sunset, when the sun dipped below the horizon.

The account given in 2 Chron. 35, of the great feast kept under Josiah, confirms the order of events for the 14th and 15th. Verse 1 states that the Passover was killed on the 14th. Vss. 7-9 show the large number of burnt offerings also offered on that day, so that the priests were kept busy until night. In the meantime the Levites assisted in the preparation of the lambs for the Passover, and prepared the Supper for the priests, so that at nightfall, when the priests finished the offerings, the Supper was ready for them to partake of at the proper hour.—Vss. 11-14.

Remembering that the first twelve hours of the 14th were night, and that the animals were not killed until the afternoon of the 14th, it is clear that the partaking of the lamb and herbs, and the actual passing over of the children of Israel, could not have taken place until the following night, which was the beginning of the 15th Nisan. To this there is direct Scripture testimony—

"And they shall eat the flesh in that night."—Exod. 12:8.

"For I will pass through the land of Egypt this night."—Vs. 12.

"And it came to pass that at midnight the Lord

### COLPORTEURS

For "Bible Talks" are wanted everywhere. Substantial discounts allowed. Is not this your "Day of Opportunity?"

smote all the firstborn in the land of Egypt," etc.—Vs. 29.

"And Pharaoh rose up in the night."—Vs. 30.

"And he called for Moses and Aaron by night."—Vs. 31.

"It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that NIGHT OF THE LORD to be observed of all the children of Israel in their generations."—Vs. 42.

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, that were men, beside children. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.—Exod. 12: 37, 39.

It will be observed from these references that the night on which they ate the lamb was the same night in which the angel passed over their houses, and they were delivered from Egypt. Numbers 33: 3 corroborates the date—

"And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians." (See Exod. 12: 37.) The "Passover," strictly speaking, was the passing over of the destroying angel, during the night of the 15th, and the "morrow after the passover" referred to the daylight hours of the fifteenth of the month.

Those who remained under the blood showed their faith in God's promises; they were strengthened for their journey by the roast lamb and unleavened bread, they had their shoes on their feet, and their staff in hand, so that at the word of the Leader they might be ready to go out. It was indeed a busy night, a holy night, a night long to be remembered by those who experienced it, and long to be celebrated by their descendants who entered into the land which their ancestors conquered in the name of the Lord.

#### Our Passover Night

Another night stands out as a night of the Lord long to be observed—the same night, yet not the same; the anniversary of the deliverance from Egypt, but observed now for a different reason—the night of which the Apostle speaks—

"The Lord Jesus the same night in which He was betrayed took bread."—1 Cor. 11: 23.

On the fourteenth Nisan the lambs were killed as usual "between the evenings," and the disciples prepared the Supper, to which our Lord came at "even." (Matt. 26: 17-20; Mark 14: 12-17; Luke 22: 7-14.) According to the divine directions, the Passover Supper was partaken of on the night of the 15th; and after Supper was instituted the Memorial of His death, which His disciples should observe yearly "in remembrance of Me," and of the great deliverance from Sin and Death which is in Him. This night far surpasses in import the great night of the Lord, in which the Hebrews were delivered from Egypt. It is the night which all repentant and believing children of Adam, sheltered under Christ's precious blood, will yet celebrate with gladness and thanksgiving, saying—

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."—Rev. 5: 12.

#### The Observance in Melbourne

Complying with the above requirements of Scripture, the congregation at Melbourne met Saturday, April 23, at 8.15 p.m., to memorialise, with the simple emblems of bread and wine, the death of Jesus on behalf of us and of all.

After singing hymns appropriate to the special occasion, and the offering of prayer, a discourse was given in which the relation of the Memorial Supper to its predecessor, the Passover, was explained, the significance of the emblems and the time of observance being discussed in the manner set forth in the "Advocate" of February and in this issue.

It was also pointed out that in instituting the memorial of His death, our Saviour did not confine Himself to the Paschal significance of His body and blood, but alluded to other two types of His sacrifice on Calvary; viz., the Covenant sacrifice, and the Sin Offering. By the sprinkling of the typical blood of the typical covenant, the bond of union between God and His typical people was formally consummated. By the "sprinkling" of the blood of Jesus—"My blood of the New Covenant"—the bond of real, enduring union, unto everlasting life, is formally ratified, and the real forgiveness of sins, impossible under the shadow regime, is obtained by the believer; for His blood of the New Covenant is at the same time that shed for the many—not merely for the few—for the remission of sins.—Matt. 26: 28; 1 Cor. 11: 25.

From these statements of our Lord, it was set forth that those who recognise the body and blood of Jesus in the significances mentioned by Him at the institution of the Supper, and who accept His sacrifice, as offered for them ("for you"—Luke 22: 19, 20) personally, and are endeavouring to live unto Him that bought them, are competent to observe this Supper; and all such should do so. All present were exhorted to examine themselves in the light of these Scriptures, as the Apostle commands, lest by eating and drinking "unworthily," not discerning the real significance of the Supper, and of our Lord's body and blood symbolised by the unleavened bread and the wine, they eat and drink condemnation to themselves, and become spiritually weak and sleepy.

The kindness of the Master was also noted in His manner of dealing with the Apostles on that last night. At the Supper, that last time they were to eat with Him before He suffered, the Apostles strove among themselves as to which of them should be the greatest. Instead of turning them all out, on account of their intrusion of selfish considerations in that solemn time, He gently reminded them that the way to become great was by becoming least, and that He, their Master, was among them as one that served. He even reminded them that as the Father had appointed Him a Kingdom, so He appointed them a Kingdom. While marvelling at our Lord's patience and gentleness, we took hope for ourselves, realising that our Mediator is also our Advocate with the Father, if we sin. At the same time, we desired to profit by this example of the Apostles as to what we should not do—neither at the Supper, nor at any other time or place.

After a special prayer of thanksgiving and blessing of the bread had been offered, we ate in remembrance of Him Who gave Himself for the life of the world, of

which we once were, and in which we still dwell, though we are no longer of it.—John 6: 47-58.

Likewise, after a special prayer of thanksgiving and blessing of the wine had been offered, we all drank of it in remembrance of Him, and in full realisation of the fact stated by Himself that His blood, shed on Calvary—His Death—ratified the New Covenant of mercy and everlasting life, that it was at the same time the one and only sacrifice for the sins of the many, and that, as the Apostle says, associating the New Covenant and forgiveness of sins, "Where remission of these is, there is NO MORE OFFERING FOR SIN."—Heb. 10: 18; Matt. 26: 28.

Then, while still in the attitude of prayer, thanks were offered to God for the remembrance of those who, in all parts of the world, were on that night observing the Memorial Supper. We thought of you all, whether in New Zealand, two hours ahead of us, in Tasmania, New South Wales and Queensland, observing at the same time with us, South Australia, a half-hour later

than we, Western Australia, two hours later, and so on to Europe, ten hours later than Melbourne, New York, fourteen hours later, and California, eighteen hours later. We asked for all of you the special blessings appropriate to the season, having in mind the possibility of special trials coming to all as they came to Peter and others at and after the Supper, and praying that we might neither deny our Lord nor, while hailing Him as Master, betray Him up to the spirit of Pharisaism.

After singing the hymn—"Jesus Keep me near the Cross,"—we "went out," abstaining for this occasion from the usual greetings and enquiries, in order that our meditations might be as little as possible drawn from the great themes with which we had been engaged during the solemn, heart-searching two hours of our meeting. Truly this was a night to be remembered when we were able to meet together and thus testify as to our convictions concerning Christ and His Covenant.



## "The Field is the World"

### The Death of His Majesty King Edward VII.

Within two hours of its occurrence, the fact of the King's death was known in Melbourne. This is not the time or place to attempt an appraisal of his qualities or of his reign. But the death of the most notable of all earthly potentates reminds us of the fact that there is one Potentate who only, of all earth's potentates, hath immortality—Jesus, the King of Kings and Lord of Lords. And while we pray that the change of monarchs on the British throne may be so overruled that God's people in this realm may still be allowed to "lead a quiet and peaceable life in all Godliness and honesty," we also pray—"Thy Kingdom Come," and long for the day when God's will shall be done in earth as in Heaven.

### The Australian Elections

AUSTRALIA has led the world in a number of movements, some of which have been adopted by other countries, while others are under consideration. The Secret Ballot, the Eight Hours Day, the Children's Courts, the Torrens Land Act, and the Wages Board system, all of them designed to make straight paths for the erring feet of selfish humanity, originated in Australia. It cannot be gainsaid that these arrangements have helped to make smoother the running of the political and commercial machinery. But strikes, though less frequent than formerly, still occur in the very trades for which wages boards are provided, which shows that the system is not perfect, or else that it is weak through the selfishness that animates masters and men; as, indeed, every system must be, as long as the present rule of evil in the world is permitted to continue.

The Eight Hour movement, whose anniversary has just been celebrated, has its admirable features. But the waking hours of respite from toil are not invariably spent in pursuit of culture and self-improvement by the worker, although the desires for culture and education

are invariably advanced as weighty reasons for the reduction of the hours of labour. Many of the Australian working men and working girls spend the most of the leisure hours, gained for them by the Eight Hours movement, in pursuit of pleasure, and so Australia is one of the most sport-loving communities in the world, and—in respect of at least its feminine portion—one of the most dressy. What would ensue if success were to attend the movement to reduce the eight hours per day to six, is not difficult to surmise; under present conditions there would be more horse racing, more cricket, more football, and more dress.

If there are many careless, pleasure-loving folk here, as in other countries, it is good to know and to place on record the fact that there are also many devout, truth-seeking Christians in Australia, and it gives us the greatest pleasure to bear witness to this.

And now, Australia has led the way again. Other countries have returned a few Labour members to their Parliaments; but to Australia belongs the distinction of being the first Commonwealth to return to both Houses of Parliament a majority of Labour members. So complete is the power attained by the Labour party in the Australian Parliament, that the Opposition has practically nothing to do for the next three years—in the ordinary course of events.

It being well known that the Labour party has certain ideas concerning reform legislation, there is much speculation as to the future. But the post election utterances of the Labour party's leader, who will be the Prime Minister of the Commonwealth, are serious and dignified; and if his influence prevails, the next three years are not likely to witness revolutionary changes in Australia, though it is quite possible that many things will be said and done to increase the discontent of the Conservatives. The proposed Federal Land Tax is likely to be viewed with much disfavour in some quarters, because it will tend to break up the large estates, and make the land available for the people. (In Queensland, acres are too insignificant; estates are described





# The New Covenant Advocate — and — Kingdom Herald

Vol. 2—No. 3.

MELBOURNE, LONDON, AND BROOKLYN, N.Y., JUNE, 1910

3d. per copy

## The Parables of our Lord

(Continued from last issue.)

### The Parable of the Unmerciful Servant

—To the Disciples.—  
Matt. 18: 23-35.

23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down, and besought him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30. And he would not; but went and cast him into prison, till he should pay the debt.

31. So when his fellow-servants saw what was done they were very sorry, and came and told their lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses.

This notable illustration of some of the conditions obtaining in the Kingdom of Heaven was given to enforce upon the minds of the disciples in our Lord's day, and since then, the necessity of having the forgiving spirit. Peter had asked the Master—

"Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

And the Master had replied—

"I say not unto thee, until seven times: but, Until seventy times seven."—Matt. 18: 21, 22.

The number "seven" is often used as a symbol of perfection or completeness. It is quite conceivable that Peter used it in this manner in his question, and that he did not mean to intimate that he would be unwilling to forgive his brother eight or nine times, should that be necessary. Our Lord's reply to him would not seem to intimate that a record of forgiven offences should be kept, the list to be closed when 490 had been reached, the 491st offence to remain unforgiven to all eternity. Rather should we understand the "seventy times seven" to intimate that forgiveness should be extended with the greatest liberality and heartiness, free and unstinted, as often as required.

The parable seems to be constructed on the same lines. The king's servant is represented as owing his lord ten thousand talents, which, if reckoned in silver, would amount to £1,875,000. This, again, if expressed according to the relative purchasing power of money in those days and our times, would mean to us about £10,000,000 (50,000,000 dollars), a sum almost inconceivable for a servant to owe even to a king. This was the "seventy times seven," and the king freely forgave his servant the huge debt, without binding him to his promise eventually to pay it all.

The servant then finds one of his fellow-servants indebted to him for a sum not worth mentioning when compared with the other—a paltry hundred pence (£3 2/6, or a present-day value of less than £20 or 100 dollars). The small debtor begged an extension of time, as the large one had done. But his fellow-servant, instead of following the king's magnanimous example, had the small debtor cast into prison.

This coming to the king's knowledge, caused him to revoke his decision of clemency to the large debtor; he rebuked that wicked servant and had him delivered unto the tormentors, till he should pay all that huge

Whoever receives this paper, not having ordered it, is requested to consider it an invitation to become a regular reader. Subscribe now.

debt. "So, likewise," said the Lord, would God do to them, if they did not from the heart forgive the trespasses of their brethren.

Our offences against God are numerous and constant, and His "free gift is of many offences unto justification." The trespasses of any one brother or sister against another are comparatively few; they are only occasional, and they are nearly always trivial and insignificant. As a rule, the offences of brother against brother, if compared with the trespasses against God, would be as the hundred pence to the ten thousand talents; they would not be worth taking our brethren by the throat for, and we would not do that if we had a proper conception of the true position. Your brother's offence against you is £3; your offence against God is £2,000,000. Why do you take your brother by the throat; why do you ruthlessly disregard his pleadings for clemency—you who have just had £2,000,000 wiped off the slate? Do you not realise that the £2,000,000 will now be re-written against you, on account of your hardheartedness? And is not £2,000,000 a long price to pay for £3 worth of satisfaction?

### God's Forgiveness

We were all born offenders against God, and the debt was more than we could pay. But Jesus, sent by God, came into the world to arrange the means for a reconciliation between God and us; and so it is written—

"And you, 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."—Col. 1: 21, 22.

This, which was addressed "to the saints and faithful brethren in Christ which are at Colosse," has been true of all the "saints and faithful brethren" elsewhere and since. If any "brother" thinks he *never* was an "enemy in his mind," he deceives himself just as much as does the one who says he has no sin since he became a believer in Jesus. So is the Apostle's faithful word.—1 John 1: 8; Eph. 2: 1-3; 4: 17, 22, 23.

Jesus, Who laid the basis for the reconciliation between God and men, is thereby become the Mediator or Reconciler between the estranged ones, and God forgives, for Christ's sake, those who believe. (Eph. 4: 32.)

But even after we are thus reconciled to God, sin manifests itself in us sometimes. Upon our confession, which includes, of course, contrition, and reformation and reparation to the extent of the transgressor's ability, He Who in the first instance was our Mediator to reconcile us to God, now acts as our Advocate. His sacrifice being still the ground of His plea on our behalf, and so "the blood of Jesus Christ cleanseth us from all sin," because "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John 1: 7; 2: 2.

As the magnanimity of God is extended toward us for Christ's sake, so are we to be magnanimous toward each other, and for the same reason.

"Be ye kind one to another, tenderhearted, forgiving one another, **EVEN AS** God for Christ's sake hath forgiven you."—Eph. 4: 32.

If we are indisposed to forgive our brethren, we have

no right to expect God to forgive us; for so our Lord taught His disciples to pray—

"Forgive us our debts, as we forgive our debtors."—Matt. 5: 12, 14, 15.

### "Delivered to the Tormentors"

The use of this expression does not imply that endless pain awaits anyone. The teaching that some are to experience endless pain is not found in the Scripture, but the contrary of it is; viz.—

"Neither shall there be any more pain."—Rev. 21: 4.

The duration of the "torment" mentioned in the parable is limited by the word "till," and the expression signifies that the one who is hardhearted must be put through experiences of severe tribulation, in the hope that he will ultimately learn the lesson of mercy and forgiveness.

### The Parable of the Labourers in the Vineyard

—To the Disciples.—  
Matt. 20: 1-16.

1. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing idle in the market-place,

4. And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh hour, they received every man a penny.

10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11. And when they had received it, they murmured against the good man of the house,

12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16. So the last shall be first, and the first last. (The remainder of this verse is not found in the oldest MSS.)

The clearly-expressed intention of this parable is to elucidate the saying which introduces it—

"But many that are first shall be last; and the last shall be first."—Matt. 19: 30.

This intention is stated at the end of the parable thus—

"SO the last shall be first, and the first last."

The occasion of making this remark was after the



wealthy young man had come to our Lord inquiring the way to eternal life. The Lord commanded him, if he would be perfect, to sell what he had, and give to the poor, and so lay up treasure in Heaven. Then the young man should come and follow Jesus. This made the young man sorrowful, "for he had great possessions," and as we are told no more about him, it would seem that he esteemed his earthly goods more highly than the proposed heavenly treasure, brought to light in the high calling introduced by our Lord's preaching.—Matt. 19: 16-22.

Then the Master gave the disciples a lesson on the difficulty with which a rich man should enter the Kingdom of Heaven, which greatly astonished the disciples, in view of the fact that the rich young man was also a good man. Quite naturally they asked—

"Who then can be saved?"—Matt. 19: 25.

And Peter asked—

"Behold, we have forsaken all, and followed thee; what shall we have therefore?"—Matt. 19: 27.

In reply, the Lord assured them that—

"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."—Matt. 19: 28.

Our Saviour has been sitting with the Father in His throne ever since He became an overcomer, and was raised by the Father from death. (Rev. 3: 21; Heb. 10: 12, 13; 1: 3.) He is even now our King. (Col. 1: 13.) So also the twelve apostles have been judging and ruling by their inspired words "the twelve tribes of Israel"—the remnant of fleshly Israel that received Jesus, and the "wild" Gentile branches who were added to the "olive tree" to take the places of the unfaithful natural branches that were cut off the tree.—Rom. 11: 17-24; Rev. 7: 1-8; Eph. 2: 11-19; James 1: 1, 2; 2: 1-5.

But those who are now being ruled over by the twelve apostles, in this manner, are also invited to sit in the throne, and they shall do so, if overcomers. (Rev. 3: 21; 1 Cor. 6: 2, 3.) And so our Lord supplemented His promise to the apostles, saying—

"And 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 an hundred-fold, and shall inherit everlasting life. [This was what the rich young man desired.] But many that are first shall be last; and the last shall be first."—Matt. 19: 29, 30.

In the age to come after this, the promise of verse 29 shall be fulfilled. That of verse 28 shall then be realised by the apostles in person, whereas now it is only partly fulfilled by the subjection of the Church to their words of authority.

The hiring of labourers into the vineyard may therefore be understood as the invitation of the Jews by our Lord Jesus to enter the Kingdom of Heaven, as represented by the high calling. As explained to the young man, this meant renunciation of self and of one's possessions, and, if necessary, of one's relatives and friends. In short, the high calling to suffer for the privilege of entering the glorious Kingdom must take precedence over every other consideration, or else one is not worthy of it.

The "first" in the Jewish nation were, of course, the Scribes, Pharisees, doctors of the Law, and people of position and wealth, many of whom made profession of great piety. Many of them listened to our Lord's words, and some professed to see in Him a great Teacher. They also thought of themselves as superior to the other Jews, and they confidently expected that if rewards were to be distributed, they would be entitled to something above the ordinary. When, therefore, the Lord showed His willingness to receive publicans and sinners on equal terms with themselves, who had "borne the burden and heat of the day," in attending to the Law and its ceremonies, and more especially to the traditions of the elders, while the publicans and sinners had stood "idle" in the marketplace, these "first" ones in position and influence murmured against Jesus.

But the Lord showed them that the agreement was the privilege of entrance into the high calling, as had been promised long before (Ex. 19: 5, 6), and beyond this he could not go. Instead of feeling vexed with Him for receiving others on the same terms, they should have been glad that God's grace could be extended to them.

The parable, by representing the first labourers as being last paid, shows, it is thought, how some of the Jews who trusted in their riches or in their ceremonial piety, would be disappointed in the great expectations that they cherished.

"SO the last shall be first, and the first last."

#### Another View

An esteemed Brother sends us another explanation of this parable, which we have pleasure in presenting for consideration, as it expresses a valuable lesson, which is quite in agreement with the spirit of the parable.

Among many of the fallen race, there is a strong tendency for those who are *classed together* to watch each other with unkind jealous eyes, which inevitably leads to murmuring against those in authority. If one child in a family obtains a penny, all the others demand one likewise. If *John* is sent on an errand, he wants to know what *James* is going to do. All employers and foremen find this spirit to be so prevalent and persistent as to tax much of their time and strength in combatting it. Very few employees are so reasonable and manly as to say, "I accepted this position on such and such terms, and it is none of my business whether the man next to me is doing either more or less than I am."

As in making the Gospel call, God has not invariably selected the *best* samples of fallen humanity, but in some instances, the "base," it is likely that this tendency (to watch others jealously) may be in *some*, and if not fought against, would lead to murmuring against the Lord's dealings, and charging Him (in their thoughts at least) with injustice and partiality. The consecrated soon feel that they are *all* God's children: *all* one family; and entitled to as much care and favour as the others; which, to their minds, often means "more." The effect would be to hinder the development of Christian character; to put such back in the race; and some who were following closely in the Master's steps, well up to the front, would, as a result,

find themselves further down the line; and in *extreme* cases, shut out of the Kingdom entirely.

### Work and Wages

The illustration may be understood to be that of a race: some in the lead and others farther in the rear: and the parable explains *how* these positions might be reversed. Matthew did not divide his book into chapters. The parable is *introduced* in chap. 19-30: "But many first shall be last; and the last, first," and *closed* in verse 16 by, "So (in this manner) the last shall be first, and the first, last."

The necessity for the parable was suggested by the rich young man who came to the Lord (19th chap.), and then went away sorrowful, and by Peter's question—"We have left all; what shall we have?" The householder's object was to find a number of men of an exceptional character, for a great future work; and he devised this method of seeking out such, and if necessary developing them. The denarius was the regular daily wages of a labourer at *that time*, as a dollar and a half in the United States, or three shillings a day in England, *is now*: just what they can exist upon—figuratively, their bread and water.

Wages *then* were paid invariably each evening for such work, as they are *now* paid weekly or monthly, and the day of the parable merely was a *sample* day among many others. The results of *one* day would demonstrate nothing of the dispositions of these men, or of *any* men, but a *number* of them *would*. If the conditions of the *first* day had been accidentally reversed, the men who murmured would have gone away well satisfied with a full day's wages for one hour's work, and vice versa. But there are about three hundred working days in a year, and if the householder kept this up for a whole year or more, or until he had found as many men of the right kind as he wanted, the result would be to show up *all* in their true colours; to bring out whatever meanness or nobility was in them; and, in some instances, to produce and develop character.

Some would conclude that he was weak; others that he was foolish; others that he was unfair. And yet in less than a year all these opinions might be modified or reversed. In the parable the murmuring is confined to the *matter* of wages, but we may readily see that the same general principle would apply to the quantity and quality of their *work*, and many other things. Paying the last first on the evening of the *first* day was merely to condense the parable; to challenge complaint, if there were to be any; to give all to understand at once that he would do as he liked with his own; to bring things to a focus.

### "Do the Will of My Father"

To make the application. We have learned that God intends to use a number of persons in an age to come in blessing all others; and, additionally, to grant to them a great exaltation; that he intends that all of this class shall demonstrate their appreciation and fitness for this exaltation by compliance with certain reasonable but searching terms—"He that doeth the will of My Father which is in heaven," and that this "will" includes everything that God desires and designs to have

done during the Gospel age; and that "doing this will" is the vineyard work of the parable.

The "penny" is whatever God has promised to give this class *while in the flesh*; their bread and water (the necessities of life); his peace; his sympathy; his care; his spirit; and the "day" would be such a period of time as will enable them to note whether he is keeping his promises to them and others—and which would only be a *portion* of their lives after consecrating.

We hear this gospel of the kingdom; we are offered labourer's wages; we profess to be satisfied with such terms; we are filled with enthusiasm at first; we work hard and joyfully; but if *any* of this tendency (to watch others jealously) is in us, when we have been some time in the vineyard, a "day," we see (?) that some others are not doing as much as we are—some only about one-tenth as much, in *our* opinion—and yet they get their "penny" regularly all the same. If the root of this vice is in any of our hearts, we will soon begin to feel that the Lord's dealings are unequal—that we are being treated unfairly—we don't want *them* to be deprived of their bread and water, but we really feel that we ought to have cake. Such might also feel that they are getting more than their proportion of trials, persecutions, etc., or that they are of a more disagreeable character than those which some others are experiencing, and that the Lord ought to be a little more generous to them.

### "What is That to Thee?"

Apparently, a little of this failing was in Peter—at one time. Read John 21: 18-22, where Peter was told that, if faithful, he would die a violent death. We may imagine that his spirits were dashed a little; but perhaps he reflected, "Well, I am willing to go through it, provided the others don't fare any better." And pointing to John, he asked, "And what shall this man do?" "What is that to thee?" or to quote from our parable, "Is it not lawful for me to do what I will with mine own?"

To sum up, the consecrated life is often compared to a race; Hab. 2: 2; 1 Cor. 9: 24-26; Gal. 2: 2; Phil. 3: 13, 14; 2 Tim. 4: 7; *not* that these followers of the Lord are running or contending against *each other*, as in a literal race; but they are running or contending against *their own fallen natures*; against the evil influences of this present dispensation; against the great adversary of souls, Satan.

Some are making better progress in this race than others; and the parable is intended to show *how* and *why* a reversal of position in this race may be brought about—by *heeding* or *ignoring* the lesson brought to our attention therein. The object of the parable seems to be altogether on practical lines; on character building; to warn and guard all the consecrated against watching each other unkindly and jealously, and sitting in judgment on the Lord's dealings with others; and, consequently, would be profitable and necessary all through the Gospel age.

S. W.

"The Bible, thoroughly understood, is a literature of itself—the rarest and richest in all departments of thought or imagination.—J. A. Froude.

## The Parable of the Two Sons

To the Chief Priests and Elders.

—Matt. 21: 28-32.—

28. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29. He answered, and said, I will not; but afterward he repented and went.

30. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31. Whether of them twain did the will of his Father? They say unto him, The first, Jesus saith unto them, Verily I say unto you, That the publicans and harlots go into the kingdom of God before you.

32. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him.

The chief priests and elders had come to Jesus in the temple as he was teaching, questioning His authority, and requiring to know who gave Him this authority. In return, Jesus proposed to ask them a question, and if they would answer it, He would answer theirs. His question was—

"The baptism of John, whence was it? from heaven, or of men?"—Matt. 21: 25.

After some reasoning among themselves, the chief priests and elders returned a non-committal answer—

"We cannot tell."—Matt. 21: 27.

This answer, while it was intended to relieve them of responsibility and help them out of an awkward position, became the means of fixing their great responsibility more definitely than before, by means of the parable.

In this parable, the Lord divides the Jewish nation into two classes, represented by the two sons. The first son represented those Jews who had the original invitation and promise of the Kingdom, and who, to all intents, were putting it from them by their course of life—"the publicans and harlots." Many of this class were among our Lord's most respectful hearers, and a number of them sincerely repented, and did enter the Kingdom of God, in the high calling stage in which it then began to be announced—"The Kingdom of Heaven is at hand." So they went to work in the "vineyard," even though they had said they would not.

The second son represented those Jews who belonged to the class then questioning the Master. These were the "holy" people. They made sure that the promises pertained to them, and they despised the others as outcasts. But the "holy" ones, who had said, "I go, sir," did not really go to do God's will, even though they had professed their willingness to do so.

When John the Baptist, a heaven-sent messenger, came with the advance announcement of the Kingdom, the "holy" ones did not believe him, and did not obey his call to reformation, but the publicans and others did believe John, and many of them did sincerely reform their lives under his teaching.

When, later, the Kingdom, as represented in the person of Jesus, born King of the Jews (Matt. 2: 2), actually came among them (Luke 10: 9, 11), and they, "when they had seen it," reformed not, that they might believe John's message and heed his call, they stood con-

victed, as the second son, of not doing the will of God, and so the despised outcasts were entering the Kingdom before them. As for the chief priests and elders, they had no manner of excuse for their sin, by their own profession.—John 9: 40, 41.

This parable contains a tremendous lesson for those who occupy positions in spiritual Israel analogous to those occupied by the "chief priests and elders" in fleshly Israel.

## The Parable of the Wicked Husbandmen

To the Chief Priests, Elders and People.

—Matt. 21: 33-45.—

33. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country;

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them likewise.

37. But last of all he sent unto them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39. And they caught him, and cast him out of the vineyard, and slew him.

40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. (Compare Luke 20: 15, 16.)

42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43. Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. (Mark 12: 12 and Luke 20: 19 say "against them.")

The above parable is also recorded in Mark 12: 1-12; Luke 20: 9-19.

The Saviour continues his arraignment of the Pharisees, Elders and Chief Priests, by this parabolic representation of their sinful misuse of the position of honour, influence and authority which they occupied.

The vineyard and its appurtenances represent the Jewish nation, hedged about with the Law Covenant, and "let out" to the "elders," as husbandmen to care for the property, and to make returns in due season to Jehovah, the Lord of the vineyard.—Isa. 5: 1-7.

From time to time the Lord sent His faithful servants, the prophets, to Israel, but on every occasion they were made light of, and the most of them were violently ill-treated, the instigators of these persecutions being the chief priests and elders, who had often to be rebuked for their leading astray of the people, so that the fruits



of holiness could not be gathered from them, the Lord's vineyard and pleasant plant.

As His final messenger, God sent His Son to the "vineyard," to receive the "fruits." Instead of respecting the Heir, and rendering the "judgment, mercy and faith" that were due, as well as making amends for the past, the chief priests and elders conspired to kill Him, thinking thus to preserve their place and nation.—John 11: 48.

"He came unto His own, and His own received Him not."—John 1: 11.

Their project was as futile as its conception was short-sighted; for though they were momentarily successful, in that they accomplished the death of Jesus, even this was made to further the divine purpose. The One whom they rejected has become the "head of the corner;" God has exalted Him to be a Prince and a Saviour, and has given to Him all authority in heaven and in earth, on account of His faithfulness unto death.—Acts 5: 30, 31; Matt. 28: 18; Phil. 2: 9-11; Rev. 5: 11-13.

And what would the Lord do to those wicked chief priests and elders, and to the people that joined in with them? Verse 41 represents the elders themselves as giving the answer; but the account in Luke 20: 15, 16, represents the Lord as furnishing the prophetic answer, and the chief priests—as though filled with dread premonitions—as exclaiming, "God forbid!" Either account is very striking, and suggestive, and the final result is the same in both cases; namely, the chief priests and elders and the most of the people fell over that stone of stumbling and rock of offence, and it afterwards fell on them and scattered them as dust.—Verse 44, R.V.

The Kingdom of God was taken from them, and has been given to a nation that is bringing forth the fruits thereof. This other "nation" is not such in a political or geographical sense, or in any earthly sense. It is the Gospel age Church, who are led of the Spirit, and are bringing forth in their lives the fruit of righteousness, thus showing forth His praises and glorifying His Name. (Matt. 23: 23; Gal. 5: 22; John 15: 8.) The Apostle Peter, who heard this parable, must have had it brought to his remembrance by the Holy Spirit, as promised by the Master (John 14: 26), for he wrote, about thirty years later, to the believers—

"The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed [on account of their disobedience]. But YE are a chosen generation, a royal priesthood, AN HOLY NATION, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—1 Peter 2: 7-9.

Having perceived that this parable was spoken "against them," were the chief priests and elders moved thereby to depart from their course of evil? No; with a hardness of heart that would be past belief did we not see the same sometimes manifest in our own day, these men, who would have taken no part in the sins of their fathers in killing the prophets (Matt. 23: 29-32), "the same hour sought to lay hands on Him."

The dreadful position in which these people placed themselves was graphically described by the Apostle Paul some twenty years later, when the Romans were about to come—after a few more years—to take away their place and nation.

"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have chased us out; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost."—1 Thess. 2: 14-16, margin.

We cannot leave this subject without suggesting that many of the great ones in spiritual Israel—Christendom—might do well to examine their positions in the light of this parable.

## The Parable of the Marriage of the King's Son

To the Pharisees, etc.

—Matt. 22: 1-14.—

1. And Jesus answered and spake unto them again by parables, and said,
2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,
3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.
4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.
5. But they made light of it, and went their ways, one to his farm, another to his merchandise:
6. And the remnant took his servants, and entreated them spitefully, and slew them.
7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.
14. For many are called, but few are chosen.

In this parable, the Saviour reviews that portion of the previous parable that referred to what would happen to the Jewish nation on account of their rejection of Himself, and then carries on the thought into the Gospel age, to illustrate the carrying out in this age of the thought expressed in verse 14.

The marriage for the king's son represents the privilege of entry into the race for the prize of the high calling, which was offered—at first exclusively—to the Jewish nation, according to the promise.—Ex. 19: 5, 6; Rom. 9: 4.

The Jews were the ones originally "bidden to the wedding;" but when the word came by Jesus, and

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."—Matt. 7: 24.

those whom He sent out (Matt. 10), they made light of the message, and went about their affairs, indifferent to the Word; or else, moved with envy and hatred, they persecuted the messengers of truth, and slew them. So inconsiderable was the number of the Jews who entered into the high calling race, that it is stated in the parable, "they which were bidden were not worthy," thus ignoring for the time the fact that a few did give heed to the message.

Inasmuch as the high calling is "of God in Christ Jesus" (Phil. 3: 14), it is to be understood that in this parable the king represents Jehovah, while the king's son stands for our Lord Jesus. The "bride" is not even mentioned in this parable, therefore need not be considered. The "guests" are the ones, viz., the Gospel age Church, who are seeking to make their calling and election sure to a place in the Kingdom. These might have been Jews; and had there been a suitable response by that nation, there would have been no occasion to seek elsewhere for guests. But the parable shows the necessity that arose, and the New Testament history records how the Jews fared under that necessity. The favour of the high calling was continued to them exclusively for 3½ years after they killed the Prince of Life, until Peter was sent to Cornelius, the first Gentile convert. Even after that event, the Jews were the first ones approached with the message of the Gospel whenever it was carried by the Apostles into new territory (Acts 13: 45-47); and this method was continued until

"he sent forth his armies, and destroyed those murderers, and burned up their city,"

the armies of Rome, being God's servants for this purpose. Since then the Jews have had little opportunity to hear and receive the Gospel, their prejudice being a great hindrance.

#### Gathering Both Bad and Good

After the destruction of Jerusalem, and to this day, the opportunity to enter into the high calling has been restricted practically to Gentiles. (Verses 7-10.) As already noticed, in the parables of Matt. 13, so it is here stated that the message attracted all kinds—"bad and good"—as many as the servants could find. In the parable of the Dragnet, the necessity for discrimination between "bad and good" was mentioned, but the principle on which that discrimination would be based was not specifically illustrated. In the parable now under consideration both are illustrated by means of

#### The Wedding Garment

It was customary at Jewish weddings for the host to supply each guest with a wedding garment, which he put on over his own garments. These garments being all alike, the effect of wearing them would be to place all of the guests on the same footing, so that none would appear better than another. Every guest—"bad and good"—was supplied by the host with such a garment, not to have which would debar one from entrance into the feast, and to discard which would be a gross insult to the host. No guest at a Jewish wedding was acceptably robed as he came in his own garments to the wedding; he must receive the special garment and must wear it. No matter how gorgeous his own robes,

no odds how mean his own apparel, the wedding garment was necessary to each guest.

Similarly, no one who essays to enter the "high calling" can do so in his own garments. There is one thing that is necessary for all—"bad and good." No matter what wealth of goodness of heart one may naturally be endowed with, he is by nature out of harmony with God, in flesh and mind, and needs to be made acceptable in God's sight. No matter how ill-found one may be in respect of natural goodness, he can be made acceptable in God's sight. All guests at the high calling "wedding feast" must acknowledge this alike, and must accept the mediation of Christ Jesus, in order that they may be permitted to enter the race for the prize, and feast on the blessings of truth and grace which have been laid before God's people of the Gospel age.

If the acceptance of this "garment" is necessary to our admittance in the first place to the "feast," the retention and constant wearing of the "garment" are also necessary to insure our being allowed to remain at the "feast."

"When the King came in to see the guests." This is not an allusion to the second advent of our Lord Jesus Christ. In this parable, our Saviour is represented as the King's Son; but verse 11 speaks of the King Himself, and alludes to the active interest which the heavenly Father takes in the work of the Gospel age. (Both the Father and the Son abide with those who love Jesus.—John 14: 23.) But if the Father find one who despises the "wedding garment," He will deal summarily with such an one. "The Lord shall judge His people."—Heb. 10: 29-31.

The fact that none can enter the high calling blessings, except by the mediation of Jesus under the New Covenant, which all—"bad and good"—must have alike, is shown in the parable by the speechlessness of the offender (verse 12), as well as by the plain statement of Scripture—

"And for this cause He [Jesus] 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.

#### The Fate of the Offender

The binding "hand and foot" would indicate that those who offend, in the manner described in this parable, will be deprived of such liberty and influence as they may have enjoyed among those who are really at the high calling wedding feast, whether their offence occurred in the days of the apostles or at any time since then. The casting into "outer darkness" would indicate a beclouding of the mind, so that in time the light of truth enjoyed at the high calling wedding feast would no longer be appreciated. The binding and casting out might be very quickly done, or the process might seem slow to the beholders. In any case, it would be a lesson to all not to despise the arrangements of the heavenly Father, our Host.

The "weeping and gnashing of teeth" would indicate the vexation and disappointment of those who have presumed upon God in the manner of this offender, when it becomes clear to them that they have forfeited the place they sought in the Kingdom. This parable

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever."—Psalm 125: 1.

does not predicate utter destruction of the offender, though it is just possible that the "weeping and gnashing of teeth" may be a precursor to that utter destruction mentioned in such passages as Heb. 10: 29-31; 12: 24-29. But as the parable does not carry it as far as that, one must needs leave it, without being dogmatic on the subject.

#### Many are Called, but Few are Chosen

This is the lesson of the parable. The offender in the parable is but a specimen of many. It behoves us, then, dearly Beloved, to be very careful, lest we put ourselves in the same wretched position. Many have done this in the past; many are doing it to-day. Let

us, by the grace of God, resist all the blandishments of the examples of the "good" guests, who are taking off the robe. Let us ever remember the inherent badness of the tendencies of our fallen flesh and mind; and, remembering this, let us ever be grateful to God, who has provided the "wedding garment," the RECONCILIATION with Himself, effected through the MEDIATION of our Lord Jesus Christ, who hath RECONCILED us—

"In the body of His flesh through death, to present you holy and unblameable and unproveable in His sight; IF YE CONTINUE IN THE FAITH GROUNDED AND SETTLED, AND BE NOT MOVED AWAY FROM THE HOPE OF THE GOSPEL."—Col. 1: 21-23.

(To be Continued.)



## "Set Down in His Throne"

WHEN the saints read the precious promise of Rev. 3: 21, they combine with it Rev. 20: 6, which states that they shall reign with Christ a thousand years. They also contemplate with joy the work which is to be entrusted to them as kings and priests, ruling over mankind, and instructing them in the knowledge and worship of God. They conceive that to sit with Christ in His throne means a life of activity, and not one of idleness. Do they have this conception of what it means to the Lord, to be set down with the Father in His throne?

Strange to say, many consider that our blessed Lord, who upon His resurrection was given "all power in heaven and in earth," has been for 1800 years practically *doing nothing*, because they fancy that to "sit down" means to be idle. Exactly the reverse is the case: as will be seen by considering a few passages of Scripture. To sit down in a position is to be established there with authority to exercise certain prerogatives attached to the office. To sit in a throne does not mean to sit idle in a particular chair, but to exercise the functions of the kingly office.

In Jewish times justice was administered in the open spaces near the gates of the city; and the judges and elders who presided were said to "sit in the gate." But the beggars who sat in the same locality, asking alms, were never so described. (Deut. 16: 18; 21: 19; 25: 7; Psa. 69: 12; Amos 5: 15.) The more honourable position of Daniel, as compared with his fellows, is described in Dan. 2: 48, 49, concluding—"but Daniel sat in the gate of the King."

The Kings of Israel were said to "sit on the throne of the Lord;" yet they were not idlers. On the contrary, to sit on the throne indicated that they were the rightful rulers, and exercising the authority of the throne.—1 Kings 8: 25; 2: 24; 1 Chron. 29: 23.

In Dan. 7: 9 (cf. vs. 22), we are told that "the

Ancient of days did sit" upon a throne like a fiery flame, and that judgment was given against the beast because of the great swelling words spoken against the Most High. The judgment was to "sit" until the dominion of the fourth beast was completely taken away, and given to the "saints" and to the "people of the saints." (Vss. 22, 27.) So far from this "sitting" representing rest or leisure, it indicated strenuous activity.

"The Scribes and the Pharisees sit in Moses' seat"—indicated their honourable position as interpreters and administrators of the law to the people.—Matt. 23: 2, 3.

When the dragon gave to the beast "his power, and seat, and great authority," not idleness nor indolence was represented, but his permanent establishment in the supreme position previously occupied by the dragon, which ruled over the whole earth.—Rev. 13: 2; 2: 13.

When, therefore, the Heavenly Father seated His glorious Son in His throne (Heb. 1: 3, 4; Heb. 10: 12, 13; Rev. 3: 21), upon the "holy hill of Zion" (Psa. 2: 6; Acts 4: 24-30), when He declared Him both "Lord and Christ" (Acts 2: 36; 5: 31), and gave Him "all authority in heaven and in earth" (Matt. 28: 18), these titles and prerogatives were not to be considered as empty names, having no relation to His present office, but as it were reserved for a future day. On the contrary, He is *now exercising Himself in the prerogatives of His offices*, witnessing to the nations, and taking out from them a people for God's name. (Matt. 24: 14; Acts 15: 13-18.) Wherefore all to whom the proclamation comes should recognise Him, and yield patriotic obedience. (Acts 17: 30.) For eighteen centuries He has been King of kings, and Lord of lords, and his authority over the great ones of earth will soon be still more manifest as their dominion and glory are taken away, to consume and destroy it unto the end.—Dan. 7: 26.

R. B. H.

"FOR CHRIST AND HIS COVENANT."



## "Destroy this Temple"

"Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When, therefore, he was risen from the dead his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had spoken."—John 2: 18-22.

**D**ARK SAYINGS and enigmatic utterances in great numbers fell from our blessed Saviour's lips in the years of His earthly ministry, and the passage above quoted records one of the most notable of these.

So great was the impression made by this saying of our Lord, that it was remembered and was made the basis of a false accusation against Him before the High Priest, just before His crucifixion.—Mark 14: 57-59; 15: 29.

### Did Jesus Raise Himself from the Dead?

Those who believe that Jesus raised Himself from the dead regard this portion as a veritable Gibraltar of their faith. But this opinion—that Jesus raised Himself from death—is not tenable, because the Scriptural description of physical death, as well as all that Science has been able to learn about it, makes it clear that a dead person is incapable of raising himself.

"For the living know that they shall die; but the dead know not anything." "There is NO WORK, nor device, nor knowledge, NOR WISDOM, in the grave, whither thou goest."—Eccles. 9: 5, 10.

In harmony with this is the testimony of the apostles, that GOD raised Jesus from the dead. They never say that He raised Himself, but always attribute His resurrection to the power of a Being who was not dead, namely, the Father; as the following Scriptures show—

"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.

"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.

The Scripture testimony on this subject is clear and beyond controversy. It shows that Jesus did not raise Himself from the dead; that He could not have done so; and that His Father, whom He also acknowledges

(John 20: 17), and will to all eternity acknowledge (1 Cor. 15: 28), as His GOD, did raise Him from death. There is only one text in the New Testament that would at all seem to conflict with the testimony of the other portions of the New Testament.

"Therefore doth my Father love me, because I lay down my life that I may TAKE it again. 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."—John 10: 17, 18.

In this passage, the capitalized words "take" and "received" are all translations of the same original. The word "taketh" in verse 18 is from a different original. "Power," in verse 18, is from a word meaning authority, liberty, or privilege, but not physical power. This word occurs in John 1: 12. It thus becomes evident that the Authorized Version rendering of John 10: 17, 18, is seriously in error. J. B. Rotherham's translation reads—

"For this reason my 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."

We conclude, then, that Jesus did not raise Himself from death, and that John 2: 19 should not be held to teach what is manifestly contrary to all Scripture.

### Was Jesus Raised from the Dead a Human Being?

Those who believe that Jesus was raised from the dead a human being take John 2: 21 as authority for their belief, because it says—

"He spake of the temple of His body;"

by which they understand that the Lord meant His body of flesh, as the man Christ Jesus. But this view, like the preceding one, is by no means required by the text itself; and it does violence to the general testimony of the Scripture, which is clearly given in the following selected passages.

"Who in THE DAYS OF HIS FLESH, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared."—Heb. 5: 7.

Why should the Apostle speak of a time before our Saviour's death, and limit that time as "THE DAYS OF HIS FLESH," if Jesus were still flesh, after being saved from death? He is not flesh; He is now the exact impress of the Father's substance.—Heb. 1: 3, literally rendered.

"It DOTHT 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."—1 John 3: 2.

To be like Jesus, and to become His joint heir, is the grand hope set before those who, in the present age, follow in His footsteps of suffering. (Rom. 8: 16-18.) The particulars of this glory are not yet made known to us; with our present limited brain capacity we should not be able to appreciate them, and with our exceedingly limited organs of touch, sight, etc., we could not apprehend them. Therefore it is written that the great inheritance is "reserved in heaven" (1 Peter 1: 3-5); the saints are exhorted to set their affections on the as yet unseen things above, which are eternal (Col. 3: 1, 2); and we are told of Jesus, the glorious King of kings and Lord of lords, that He dwells in light unapproachable, and that no man (human being) hath seen or can see Him. (1 Tim. 6: 14-16.) Therefore the Apostle John says—

"It DOTH NOT YET APPEAR what we shall be."

*But if Jesus were still a human being, it would have appeared what we shall be, and John could not have written such words.* Our Lord was made flesh—"a little lower than the angels" (Heb. 2: 9)—for a definite purpose, that He might by the grace of God taste death for every man. Having accomplished this, He has been exalted by the Father to a position far above angels, principalities, powers, and every name that is named, in heaven or on earth—excepting always the Father's Name—and He is as much superior to them in nature as He is in name.

It is also written that—

"Flesh and blood cannot inherit the kingdom of God."—1 Cor. 15: 50.

But our Lord Jesus is the Heir of the Kingdom, and is seated with the Father in His throne. This is then another evidence that He is not now a human being, but a "quickening spirit," "the Lord from heaven." (1 Cor. 15: 45, 47.) This evidence is further substantiated in that it is written of those who are to become His joint heirs—

"As we have borne the image of the earthly, we shall also bear the image of the heavenly." "We shall all be changed."—1 Cor. 15: 49-51.

We conclude, then, that our blessed Lord was not raised from death a human being, but a spirit being. This conclusion is fortified by the Scriptural teaching that He was "put to death, indeed, in flesh, but made alive in spirit." (1 Peter 3: 18, Rotherham.) The diverse appearances of our Lord, in the several manifestations of Himself after His resurrection, also lead to the conclusion that He is different now from what He was before His death, and that the bodies in which He manifested Himself after His resurrection, were assumed for the purpose. Inferior spirit beings have had the power to appear as men; would not our glorious Lord be similarly able to assume a body of flesh, when

desiring to appear to the disciples? The apostles, even before Pentecost, understood, as afterward stated by Peter in the above quoted reference, that our Lord had been raised a spirit being; for on one of the occasions on which He manifested Himself they "supposed that they had seen a spirit." (Luke 24: 37.) The Master speedily convinced them that what they saw was not spirit; it was flesh and bone. Therefore, though they realized that Jesus was raised from the dead a spirit being, they were not to suppose that they were beholding a spirit body—his own proper body—but were to remember that a spirit hath not flesh and bones as they saw and felt Him having, and by which tangible and visible evidence they were to be convinced that He had really been raised from death.—Luke 24: 39, 40.

### Another View

Some who can travel thus far with us have suggested that the passage in John 2 should be understood as referring to Christ's "body," the Church, which is to be raised early in the morning of the Millennial day. But the record plainly says that the resurrection of Jesus Himself brought this saying to the minds of the disciples, and that they believed. This being so, one must not seek to locate the fulfilment of this word of our Lord some two thousand years subsequent to the time of His resurrection, which was the fulfilment, and which brought conviction to the minds of the disciples.

### The Temple Destroyed

It is evident that our Lord was referring to the temple symbolically, for the literal temple was not destroyed for nearly forty years after His resurrection. What, then, did the temple symbolize? According to New Testament interpretation, the Temple typified the presence of the Divine Majesty among His people, the privilege of worshipping Him, and His requirements of those who would be reconciled to Him, and would draw near to worship.\*—1 Kings 8: 12-61; Psa. 5: 7; Ex. 40: 34-38; John 4: 21-24; Heb. 9: 21-24; and especially Heb. 9: 1-10, compared with 10: 12-25.

Our Lord's words in John 2: 19 should be understood as a prediction that the worship of God, as symbolized by the temple at Jerusalem, would be destroyed. The fulfilment of this prediction occurred on the day of the Lord's crucifixion, at the moment of His death, when the veil of the typical temple was miraculously rent, the Holy of holies exposed to view, and the typical sanctity of the temple and its furniture destroyed. As God

\*By analogy, the individual believer and the believers collectively are also spoken of as temples of God, or the temple of God, because the Spirit of God dwells in them.—1 Cor. 6: 18-20; 3: 16, 17; 2 Cor. 6: 16; Eph. 2: 21; 2 Thess. 2: 4; 1 Peter 2: 4, 5.

## THE CHURCH AND ITS CEREMONIES

BOOKLET NOW READY. Price, 6d. (10 cents.); 3/- (75 cents) per dozen, post paid

had commanded that the temple in Jerusalem should be the place where He should be worshipped, and had given no other instruction, it is clear that at the time of our Saviour's death, when the veil of the temple was rent, the facilities for the worship of God were destroyed.—Matt. 27: 50, 51; Deut. 16: 5, 6; John 4: 20.

#### The Temple Raised Up Again

Was the worship of God to remain forever destroyed? No; it was not to remain so, but the true worship of God would never again be conducted according to the requirements of the typical temple, with its typical high priest and its typical sacrifices. Our Lord had not only predicted the restoration of divine worship; He had also predicted that Jerusalem would cease to be the chosen place, and that another method of worship would be commanded.

"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."—John 4: 21-24.

Divine worship was restored on the third day after our Lord's death, after His resurrection from the dead; and the Saviour Himself, as the High Priest of a new confession, restored it, or raised it up. But how different is the New from the Old! Instead of God being present in a temple of stone, to meet the worshippers and to give His favour, He is in Christ, "reconciling the world unto Himself," through the death of Christ's body of flesh; hence no one is reconciled or acceptable to God, except he have come unto Him through Jesus, the only Mediator. Even a devout Cornelius was not "saved" until he had believed the words of the Gospel.—3 Cor. 5: 19; Col. 1: 21, 22; Acts 11: 14; 10: 36, 43.

And so the Apostle's explanation of the worship of God, as raised up by Jesus, is that Jesus offered one sacrifice for sins forever, and that by this one offering He perfects forever them that are sanctified; that is, those who set themselves apart by contrite faith in Jesus, the one and only offering for sin, thus accepting His sacrifice as offered on their behalf (Lev. 23: 27-32; Acts 26: 17, 18). Thus the Holy Spirit witnesses to us that the New Covenant blessings come to us, the divine law being put into our hearts and written on our minds, and our sins and iniquities being remembered no more.

The fact that sins can be forgiven is the evidence that the offering for sin is finished and complete. Then he shows how we worship God according to the new method, raised up by our Lord since His resurrection, saying—

"Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God: LET US DRAW NEAR with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water [Eph. v. 26]. Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."—Heb. 10: 11-25.

The "temple," or worship of God, was destroyed when Jesus offered Himself as the efficacious sacrifice, thus doing away with the worship of God which the ancient temple stood for. The "temple," or worship of God, was raised up again by our risen Lord, as the High Priest of a new confession, He being at once the ever-efficacious Sacrifice, the Priest who sprinkles the blood on behalf of the true worshipper, and the "new Way," dedicated for us through the veil, His pierced and riven flesh being the veil which excludes unbelievers, while it admits believers into the Presence. "No man cometh unto the Father but by Me."—John 14: 6.

#### The Disciples Convinced

The fact of Jesus' resurrection convinced the disciples that a new covenant between God and believers was being arranged; it brought to their minds the words of Jesus; it was a "sign" to them, if not to the Pharisees. The disciples were convinced, and their hopes revived. (1 Peter 1: 3.) They believed the word that Jesus had spoken. (John 2: 22.) They believed the Scripture, that remission of sins in HIS name should now be preached, not only in Jerusalem, but everywhere. (Luke 24: 44-48.) Even a Thomas worshipped the risen Lord, and through Him worshipped the Father. (John 20: 28.) So strong was the conviction of all of them, that they went forth, announcing the new worship of God, preaching Jesus and the Resurrection.

Can we do better?

### THE BLEST.

DEEM not that they are blest alone  
Whose days a peaceful tenor keep;  
The anointed Son of God makes known  
A blessing for the eyes that weep.

The light of smiles shall fill again  
The lids that overflow with tears;  
And weary hours of woe and pain  
Are promises of happier years.

There is a day of sunny rest  
For every dark and troubled night;

And grief may bide an evening guest,  
But joy shall come with early light.

Nor let the good man's trust depart,  
Though life its common gifts deny,  
Though with a pierced and broken heart,  
And spurned of men, he goes to die.

For God has marked each sorrowing day,  
And numbered every secret tear;  
And heaven's long age of bliss must pay  
For all his children suffer here.

—William Cullen Bryant.

### ZION'S GLAD SONGS.

A Book of 248 Hymns, with music—nearly all new, but including some of the old favorites. Cloth binding, 1/6 per copy; 1/10 by post.



## "The Faith once Delivered"

**I**N THE GOSPELS and the Epistles of the New Testament are found those teachings which may be briefly described as The Faith, which it is necessary for the true Christian to believe and to practice. It was "once for all delivered to the saints" by the Lord and His inspired apostles, and it is for us who live after them to accept their interpretations of truth as final. While in the days of the apostles complete understanding of the (now historical) events to follow their time was not possessed, or the nature of the errors and superstitions which would afterward arise to draw away the weak and unwary, the early Christians did have THE FAITH (whatever it may include); they could not have been admonished to "contend earnestly" for what they did not possess.—Jude 3.

The Book of Revelation pictured events from the beginning of the Gospel age to the end of the Kingdom age, during which all things are brought into subjection to the King of kings and Lord of lords. It also gave warnings of great evils, and encouragements to faithfulness, which have proven valuable to the saints all the way down, and will prove valuable to others who come after us. But nothing in this book has altered THE FAITH which in the first instance the Lord and the Apostles taught, and which the believers were admonished to cling to and earnestly contend for. The Word of God has been the divine message to His people, and the Holy Spirit has interpreted it for each succeeding generation from Pentecost onward. Grievous error and great systems of corruption have arisen, but through it all God has had His own "little ones" whom He has kept as the apple of His eye.

Since the days of the Apostles there have been no inspired interpreters; consequently after their death (even as in their very presence) it was an easy matter for false teachers to introduce "damnable heresies," and thus mislead the people. It became difficult, therefore, for the ordinary inquirer to learn the whole truth, and the necessity was laid upon him of discriminating between the various theories presented to him, and comparing them with the inspired writings, to decide for himself what was true and what false teaching. Owing to human imperfection, the possibility of unwittingly accepting an error on some point or other was great; yet the *fundamentals* of THE FAITH, concerning redemption and salvation, were always there in the Word for the simple-hearted to believe and cling

to—Faith in God, acceptance of Jesus as Lord and Christ, a holy life.

"Christ died for our sins according to the Scriptures."—1 Cor. 15: 3.

"Other Foundation can no man lay."—1 Cor. 3: 11.

"There is one God, and one Mediator between God and Men."—1 Tim. 2: 5.

"Let him deny himself, and take up his cross, and follow me."—Matt. 16: 24.

"Be filled with the Spirit."—Eph. 5: 18.

"That, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world."—Titus 2: 12.

### The Testimony of the Faithful

throughout the age has been maintained (Rev. 2: 7, 11, 17, 26; 3: 5, 12, 21); and it is our purpose to show by extracts from their writings how nobly they have contended for THE FAITH once delivered to the saints. If each testifier has not had a clear conception of the whole truth on every matter, however minute, we believe that we shall find that their combined testimony is clear, logical and Scriptural. Some Christians of the past who had the Scripture truth on one important subject were in error on other subjects; while some other Christians living in the same period were giving a good testimony to counteract the errors still held by the former. Thus, all through the age some have clung tenaciously to immersion of believers as the only proper mode of administering baptism, while still in error on various other points of Scripture truth upheld by non-Baptists.

It may be helpful to us all to trace God's providential leadings of His people throughout the age, and to note their fervent faith, their fidelity to the Scriptures, as the only rule of faith and life, and their clear and straightforward presentations of Scripture truth.

We shall not follow any chronological order, but present the testimonies as they may from time to time be brought to our attention by the brethren.

It is not generally known that John Milton,\* whose

\*John Milton was born in Cheapside, London, Dec. 9, 1608. He was educated for the Church, but abandoned that career because "Tyranny had invaded the Church." During the religious controversy which raged in 1640-42, he wrote several pamphlets, in one of which he "appealed to his countrymen to resume that course of reformation which he considered to have been prematurely stopped in the preceding century, and to sweep away the last relics of papacy and prelacy." Though preferring the quiet life best suited to his ambitions and genius as a poet, yet he devoted the best years of his life to political and religious agitation, in aid of the Protestant cause, for which he narrowly escaped martyrdom. His complete system of divinity was written in 1647.

### A RANSOM FOR ALL—SHADOWS OF CALVARY—SALVATION AND THE COVENANTS—

The three subjects in one booklet; 80 pp., paper covers. 6d. (10 cents.) per copy; 3/- (75 cents) per doz., post paid. Excellent to start enquirers.

name is associated with the wonderful "Paradist Lost," was the author of several prose works, including "A Posthumous Treatise on the Christian Doctrine,

**Compiled from the Holy Scriptures Alone"**

The two volumes are dedicated, "To all the Churches of Christ, and to all who profess the Christian faith throughout the world, peace, and the recognition of the truth, and eternal salvation, in God the Father, and in our Lord Jesus Christ."

We give an extract from the "Dedication," showing that in the midst of an age of political and religious strife, his desire was to uphold the Word of God as the only standard of faith and practice:—

"If therefore I mention what has proved beneficial in my own practice, it is in the hope that others, who have a similar wish of improving themselves, may be thereby invited to pursue the same method. I entered upon an assiduous course of study in my youth, beginning with the books of the Old and New Testaments in their original languages, and going diligently through a few of the shorter systems of divines . . . and to the examination of the arguments advanced by the conflicting parties respecting certain disputed points of faith. But, to speak the truth with freedom, as well as candor, I was concerned to discover in many instances adverse reasonings either evaded by wretched shifts, or attempted to be refuted, rather speciously than with solidity, by an affected display of formal sophisms, or by a constant resource to the quibbles of the grammarians; while what was most pertinaciously espoused as the true doctrine seemed often defended, with more vehemence than strength of argument, by misconstruction of Scripture, or by the hasty deduction of erroneous inferences. Owing to these causes, the truth was sometimes as strenuously opposed as if it had been an error or a heresy—while errors and heresies were substituted for the truth, and valued rather

from deference to custom and the spirit of party than from the authority of Scripture. . . .

"It was also evident to me, that in religion, as in other things, the offers of God were all directed, not to an indolent credulity, but to constant diligence, and to an unwearied search after truth; and that more than I was aware of still remained, which required to be more rigidly examined by the rule of Scripture, and reformed after a more accurate model. . . .

"Nor do I see how the Church can be more disturbed by the investigation of truth, than were the Gentiles by the first promulgation of the gospel; since so far from recommending or imposing anything on my own authority, it is my particular advice that everyone should suspend his opinion on whatever points he may not feel himself fully satisfied, till the evidence of Scripture prevail. . . .

"For my own part I adhere to the Holy Scriptures alone—I follow no other heresy or sect. . . . I confess with St. Paul (Acts 24: 14), 'that after the way in which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets'—to which I add, whatever is written in the New Testament. Any other judges or paramount interpreters of the Christian belief, . . . I, in common with the whole Protestant Church, refuse to recognize.

"For the rest, brethren, cultivate truth with brotherly love. Judge of my present undertaking according to the admonishing of the Spirit of God—and neither adopt my sentiments nor reject them, unless every doubt has been removed from your belief by the clear testimony of revelation. Finally, live in the faith of our Lord and Saviour Jesus Christ. Farewell."

His two volumes consist largely of Scripture quotations and references, in order that the bringing together of the various passages may reveal the true teaching of Scripture—a practice still in vogue among genuine seekers after truth. The study of God's Word has been, and always will be, dear, to those who have found the traditions of men as shifting sand, and who desire to rest their faith on a solid foundation.



**"Eternal Torment not in the Bible"**

The following from "The Theology of the Bible," a work published in 1866 by Oliver Spencer Halsted, ex-Chancellor of the State of New Jersey, U.S.A., is of interest as showing how the minds of some Bible students were being enlightened a half century ago, and also how some who saw the light then—as also now, sad to say—hid the light under the bushel of "orthodoxy":

"The Rev. Dr. Theodore Clapp, in his autobiography, says he had preached, at New Orleans, a zealous sermon for endless punishment: that after the sermon, Judge W., who, says he, was an eminent scholar, and had studied for the ministry, but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The Doctor then gives a detailed account of his studies in search of texts to give to the Judge. That he began with the Old Testament, in the Hebrew, and prosecuted his study during that and the succeeding year; and yet that he was unable to find therein so much as an allusion

to any suffering after death. That in the dictionary of the Hebrew language he could not discern a word signifying hell, or a place of punishment in a future state. That he could not find a single text in any form of phraseology which holds out threats of retribution beyond the grave. That to his utter astonishment it turned out that orthodox critics of the greatest celebrity were perfectly familiar with these facts. That he was compelled to confess to the Judge that he could not produce any Hebrew text. But that still he was sanguine that the New Testament would furnish what he had sought for without success in Moses and the prophets. That he prosecuted his study of the Greek of the New Testament eight years. That the result was, that he could not name a portion of it, from the first verse in Matthew to the last of Revelation which, fairly interpreted, affirms that a part of mankind will be eternally miserable. The Doctor concludes by saying: It is an important, most instructive fact, that he was brought into his present state of mind (the repudiation of the dogma) by the Bible only—a state of mind running counter to all the prejudices of his early life, of parental precept, of school, college, Theological Seminary, and professional caste."

**COLPORTEURS**

For "Bible Talks" are wanted everywhere. Substantial discounts allowed. Is not this your "Day of Opportunity?"

## "The Field is the World."

### A Papal Sophistry

A correspondent writes:—A Catholic priest years ago said to me, "Papacy is in your estimation Babylon the great?" I answered, "Yes." "But," said he, "where do you find authority for calling papacy 'Babylon'; if, as you claim, and correctly too, it means 'Confusion'? Do you find any confusion in the Catholic Church? Then why not look to the system called *Protestantism* for the cause of all this confusion? May it not transpire that Protestantism, as a system, is the cause—the Mother—of all the confusion? You allow every fellow to assume the role of teacher and expounder of the Scriptures, and the natural, *inevitable* result is confusion, and sect on sects."

The priest evidently thought that the various opinions existent among Protestants are the confusion; but we should not agree with him there, except in so far as these opinions are out of harmony with God's Word. Lack of harmony with the divine Word produces confusion. (Isa. 41: 29.) The *apostacy* of the Papacy is the "confusion" that exists in her, and it would be "confusion" just as much if every Papist were saying precisely the same thing, which, however, they are not doing. For from time to time there arise in the Papacy teachers who have different views, which they hold privately, and express publicly when they think the occasion opportune. The late Father Tyrrell, of London, was one such in very recent times.

A difference of view on some subjects is not a proof of the existence of confusion, because the Scripture makes provision for difference of view and practice, on some points, as stated in Romans 14. It is necessary for the Lord's people to agree upon the fundamentals of the Gospel, and in these there need be no difference of opinion, as the Scriptures are plain and simple. But the *introduction of error* among God's people has caused, and does cause, confusion. Such a Babylonish or anti-Christian spirit was manifest in the Papacy from its very beginning, as described by the prophet Daniel—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws."—Dan. 7: 25.

Not only so, but the spirit of Antichrist and confu-

sion was at work in the very days of the Apostles, intruding itself into the Church, and subverting in some cases "whole houses."—Titus 1: 9-11.

"This is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John 4: 3.

### The Doctrine of Laissez Faire

"Perhaps the severest indictment that has yet been preferred against Adam Smith's 'Wealth of Nations' is that which is laid by Mr. W. S. Lilly in an article entitled *Eyes and No Eyes* in the 'Fortnightly Review,' where he shows that, under favour of the famous economist's doctrines, wealth has acquired that enormous power of concentration, and poverty those awful dimensions, which they have attained in no other times.

"In illustration of the magnitude of both these evils, he quotes the following appalling facts:—In America there are from 15,000,000 to 20,000,000 people who are always underfed and poorly housed, and of these 4,000,000 are public paupers. Little children to the number of 1,700,000, who should be at school, and about 5,000,000 women, are wage earners. One person in every ten who dies in New York has a pauper's funeral, and at the present ratio of deaths from tuberculosis, 10,000,000 persons will succumb to that disease, which is largely due to insufficiency of food and light and air.' In Great Britain 95 per cent. of its total wealth, namely, £11,500,000,000, is owned by one-ninth of the population, 43 per cent. of whom, however hard they may work, however thrifty they may be, are unable to command an income sufficient to provide for a standard of workhouse existence. There are always over 1,000,000 unemployed and 1,000,000 paupers. Not only so, but 'while the capital wealth of the country is increasing yearly by £200,000,000, wages are going down, and the cost of living is going up.'

"And there can be no doubt, adds Mr. Lilly, 'that this state of things is the outcome of the economical doctrines unquestionably received and believed in by the civilised world for well nigh a century from Adam Smith's time.' But his system of free competition, working by demand and supply, while it has enabled colossal fortunes to be amassed, and has favoured the creation of a class of millionaires and multi-millionaires who, by combination in trusts and unions, can control the food and fuel of entire nations, and can establish an artificial scarcity of each, to the impoverishment of millions, has likewise instituted what Mr. Lilly calls 'a most atrocious tyranny of capital,' which is rapidly becoming so intolerable as to threaten modern society with convulsions, of which no one can calculate the magnitude or foresee the consequences."—*Selected.*

Melbourne, Australia  
London, England  
Brooklyn, N.Y.

The H

"The 'Daily  
a retiring mas  
man, in acknow  
passing from  
so barbed wire

"Apparently  
twentieth 'cent  
savage."—Sele

E

Our Am

"I have  
report from

but it repr

array of a

earnest wo

country ar

word from

being mad

the pure c

ing the co

exclusiver

doctrines

attacks ar

to the Ra

"We a

in which

ance to

Lord's w

ent—Ec

America

response

an ann

hand, a

ment ne

"Our

your la

to all t

through

"Yo

and A



## The Hunting Man's Heaven

"The 'Daily Mail' reports the presentation of a portrait to a retiring master of hounds in Monmouthshire. The gentleman, in acknowledging it, said: 'He could only wish that after passing from this earth there would be plenty of foxes and no barbed wire, and a run of 40 miles without a check.'

"Apparently the 'heaven' of some Englishmen in the twentieth century is still the 'happy hunting ground' of the savage."—Selected.

## Encouragement from Co-Workers

Our American representative writes—

"I have pleasure in submitting the first financial report from the American Branch. It is not extensive, but it represents a beginning, and it covers in its brief array of apparently cold figures, many prayers and earnest words of encouragement from all over this country and Canada. It has been very cheering to get word from so many, of their deep interest in the efforts being made to defend the Lord's Word, and to uphold the pure doctrines upon which our faith rests, respecting the completeness of the sacrifice of Jesus, and the exclusiveness of the work He performed at Calvary—doctrines so insidiously attacked at this time, while the attacks are accompanied by loud protestations of loyalty to the Ransom.

"We are doing the best we can, in the limited sphere in which we are placed, and we look for divine guidance to broaden our opportunities according to the Lord's wisdom. We are looking daily for word [already sent—Ed.] which will justify the publication in America of 'Bible Talks.' We are hoping for greater response in the Colporteur department, as soon as we can announce that we have a good stock of books on hand, and we are eagerly awaiting receipt of the shipment now on the seas.

"Our prayers and love go out to you both, in all your labours of love for the Cause of the Truth, and to all the dear friends who are co-operating with you throughout the world.

"Yours faithfully, in Jesus, our Redeemer, Mediator and Advocate,

"A. E. Williamson and Wife."

## The Church at Melbourne

Having received a number of enquiries concerning the state of the Melbourne church, we wish to thank the friends who have thus kindly manifested interest in us, and will reply to all by referring to the attendance at the Memorial Supper, the observance of which was reported elsewhere in our May issue.

At the meeting there were 130 who took part, this number including five Christian friends who do not agree with us on all points, but who like to meet with us on this special occasion, and whom we, of course, welcome. Besides the 130, there were eighteen of our own friends, who could not attend on account of illness, work, or being called away, including two at sea, and who partook in fellowship with us, at home, or wherever they were at the time.

Then there were other six, in full sympathy with us, who were prevented at the last moment from coming, and to whom we could not supply the emblems on account of not knowing. By putting these figures together, and deducting the five mentioned at the beginning of above paragraph, friends abroad will obtain a true idea of the number of friends in Melbourne and suburbs who are in sympathy with the Truth, standing fast "for Christ and His Covenant."

The Lord has graciously added to our numbers during the past year, in the city and suburbs and in the country, besides preserving old friends and helpers. And new enquirers are coming along, both in city and country, not to mention those in other parts of the earth. For all these manifestations of His grace we thank Him, and we know that our friends everywhere join us in this. Doubtless there will be trials in future as there have been in the past; but He Whose grace has been sufficient in the past is rich toward us at the present, and will be so in the future. Praise be to His Name!

## "Advocate Renewals."

**F**RRIENDS are hereby notified that nearly all subscriptions to the *Advocate* are now overdue, this being the third issue of the second year of publication. For the good of the cause we all love, it is most desirable that renewals of subscriptions be sent as promptly as possible. Renewals and New Subscriptions may be sent to—

Melbourne, London, or Brooklyn

whichever is nearest to you. The same applies to the three-months names.

## The Cheerful Givers

£1 = \$4.86

No.	Previously reported—	£	s	d	\$
219 ...	£0 6 6	440	17	6	\$2142.58
220 ...	0 5 0				
221 ...	0 10 6				
222 ...	0 5 0				
223 ...	0 16 9				
224 ...	0 15 6				
225 ...	0 6 0				
226 ...	0 5 0				

## At Brooklyn—

1 ...	\$5.00
2 ...	2.45
3 ...	1.55
4 ...	1.25
5 ...	100.00
6 ...	3.00
7 ...	2.00
8 ...	.90

116.15 = 23 18 3

27 8 6 133.28  
Total ... £468 6 0 \$2275.86

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. Shall it be attained within twelve months? Distance yet to go, £1031: 14: 0 = \$5014.14.

## The "Advocate" 5000 Fund.

Voluntary donations to the "Advocate" 5000 Fund have been received as under:—

No.	Previously reported ...	£	s	d	\$
13 ...	£1 0 0				
14 ...	0 7 6				
15 ...	0 5 0				
16 ...	1 1 0				
17 ...	1 0 0				
18 ...	0 7 6				
19 ...	0 5 0				
20 ...	0 1 0				
		4	7	0	21.44
Total ...		£18	3	0	\$88.51

## Bible Talks

FOR HEART AND MIND

Have you a devout interest in the Divine Purpose, and a desire to understand it better? Do you believe in your own heart that God is good, yet find it difficult to get the fact clear before your mind, in view of evil conditions at present obtaining? Are there any difficult texts you would like to see explained, so that you might better appreciate the goodness of God?

This volume has been prepared with the hope of meeting such needs. We believe you would enjoy it and be helped by it. Order Now.

Good Paper Large Print Handsome Cloth Binding  
Price per copy—2/6; 50 cents; Marks 2.50;  
Fr 3. To subscribers to "The New Covenant Advocate" 1/6; 35 cents; Marks 1.50; Fr. 1.80  
in any quantity.

Postage extra—In Australia, New Zealand and Fiji, 5d. per copy; elsewhere, 10d.  
— 20 cents; Marks 0.75; Fr. 1 —

Address all Orders to—

**The Covenant Publishing Co.**  
8 Fink's Buildings, Elizabeth St., Melbourne

British Depot: 25 Fairland Road, Stratford, London.  
American Depot: 1365 58th Street, Brooklyn, N.Y.

— The —  
**New Covenant Advocate**  
— and —  
**Kingdom Herald**

A Monthly Paper for the Exposition of Bible Truths.

E. C. HENNINGES, Editor.

Yearly Subscription Price, including Postage:

In Australia and New Zealand ... 2/6  
In other Countries 3/-; 75 cents; 3 marks; Fr. 3.75  
Free to the interested, who are not able to pay.

These and other Free Copies sent as specimens are paid for by a Fund of Voluntary Donations sustained by those who have been blessed by the Truth, and who desire to use this means of sharing the blessing with others. The co-operation of interested friends will be welcomed.

Address all communications to—

**THE COVENANT PUBLISHING**  
8 Fink's Building, Elizabeth St., M

British Depot: 25 Fairland Road, Stratford, London.  
American Depot: 1365 58th Street, Brooklyn, N.Y.

# The New Covenant Advocate

— and —

## Kingdom Herald

Vol. 2—No. 4.

MELBOURNE, LONDON, AND BROOKLYN, N.Y., JULY, 1910

3d. per copy

### The Offerings of the Day of Atonement

(Lev. 16; 23:26-32; Num. 29:7-11)

**A**MONG the various feasts of the Lord which are enumerated in Lev. 23 there is none, perhaps, which the Jews regarded as of more importance, or with more veneration, than the Day of Atonement. Taking place in the first month of the civil year, on the 10th day of the 7th month, ecclesiastical reckoning (23: 27; 16: 29), and having as its object the cleansing of the whole nation from their sins (16: 30), this festival was really the source of the great joy which characterised the feast of Tabernacles following hard upon it. Not only was it designed to cleanse the priests and the people from all their sins, but it was also to purge the tabernacle itself from the defilement incidental to its dwelling in the midst of an unclean people. (16: 33, 16.) It was to be observed as a most solemn Sabbath, on which the people were to afflict their souls as they meditated upon their many sins needing expiation (23: 27-32; 16: 31). Its sacrifices were the most important of the whole year, embracing the whole of the expiable sins of the nation.

#### Sins Capable of Expiation

As a general rule those sins only permitted of expiation, i.e., of being atoned for by the blood of an innocent victim, which were committed unintentionally, "through ignorance." (Lev. 4: 2, 13, etc.; Num. 15: 27.) Open, flagrant violations of the law, "presumptuous sins" (Num. 15: 30; see also margin), were punishable with death. The Psalmist discriminates between these two classes of sin, when he says—

"Who can understand his errors?

Cleanse Thou me from secret faults,

Keep back Thy servant also from presumptuous sins:

Let them not have dominion over me:

Then shall I be upright,

And I shall be innocent from the great transgression."

—Psa. 19: 12, 13.

The New Testament says the High Priest had compassion on "the ignorant and erring" (Heb. 5: 2, R.V.), and tells us that on the Day of Atonement he

offered sacrifices "for himself," and for "the errors (literally, 'ignorance,' R.V., margin) of the people" (Heb. 9: 7)—no mention of presumptuous sins. But the Psalmist's words remind us that there is a "great transgression" to be feared by all Christians, against which the Master himself warned us. It is the sin against the holy spirit (Matt. 12: 31), which "hath never forgiveness" (Luke 12: 10), which is an eternal sin. (Mark 3: 29, R.V.). There is a sin unto death for which it is useless to pray (1 John 5: 16), because it is impossible to renew them again unto repentance (the only condition of forgiveness), who have tasted of the good word of God, and have fallen away. (Heb. 6: 4-6.) If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. (Heb. 10: 26-31.)

There were, however, exceptions to the general rule. Not every wilful sin was punishable with death. For instance, there is the case of a man robbing his neighbour, or of finding something belonging to his neighbour and denying possession of it, even with oaths—clear cases of wilful transgression—in which the offender could obtain expiation by sacrifice, after restoring the article with interest, or in some way making amends for the wrong done. (Lev. 6: 1-7.) It was only those sins committed in open defiance of God that did not admit of expiation.

In the same way, not every sin which the Christian commits with a measure of wilfulness in it is the sin unto death. There is one safe indication to the unpardonable sin. It cannot be repented of. The offender glories in his offence. The futility of praying for such an one is obvious.

#### Purpose of the Atonement Day Sacrifices

When these sins of ignorance were discovered, the penitent had to bring the suitable offering (see Lev. 4), and to receive forgiveness. Here comes a question. Since all discovered sins had thus to be expiated by

Whoever receives this paper, not having ordered it, is requested to consider it an invitation to become a regular reader. Subscribe now.



sacrifice, and the periodical festivals (Num. 28, 29) furnished abundant sacrifices for the general undiscovered iniquity, what was the special purpose of the Day of Atonement offerings? And notice the universality of the expressions which indicate the scope of those offerings—for all their sins (Lev. 16: 34), to cleanse them from all their sins (30), to rid them of "all their iniquities, and all their transgressions in all their sins" (21). The offerings were clearly for all the sins of the nation during the past year. The inspired explanation is given in Heb. 10: 1-4. The sacrifices offered year after year continually could not make the comers thereunto perfect (:1). Proof of this is adduced from the fact that a remembrance *again* was made of sins every year (:3). The Day of Atonement sacrifices simply served to remind the people of their sinful state. These sacrifices, yielding as they did but the blood of bulls and goats, were powerless to take away sin. All the sacrifices pointed forward to the one great sacrifice of the Lamb of God, who alone could effectually remove the world's guilt. Christ, by His own blood, "found" (Heb. 9: 12) what the Jewish priests vainly sought for on the successive altars of the Court, Holy Place, and Most Holy—"eternal redemption." His blood "achieved" (Heb. 1: 3—Roth.) what the blood of bulls and goats was powerless to achieve—purification of sins.

This is not the place, perhaps, in which to discuss the question whether it were possible for some Jews, mighty in faith, in that dim age of shadows, to leave the court of the Lord with a sense of sins forgiven, despite the fact that the animal sacrifice could not of itself give the comer this blessing. But, with reference to Lev. 17: 11—a most important verse on the connection between blood and atonement—we may at least see in the phrase, "I have given it you on the altar to make an atonement for your souls," an indication that, associated with the sacrifice in some manner, was the blood of the Lamb foreordained from before the foundation of the world. (1 Pet. 1: 20.)

#### Names of the Tabernacle Compartments

It is a little confusing that the Scripture does not use an unvarying nomenclature in referring to the two compartments of the tabernacle. Usually, in the Old Testament, the first compartment is called "the holy place" ("place" in italics), while the second is named "the most holy." In Heb. 9 they are respectively termed "the first tabernacle, which is called the sanctuary" (margin, "holy"), and "the tabernacle which is called the holiest of all" (literally, "holy of holies," R.V.). In verses 2, 3, 16, 17, 20, 27, of Lev. 16, "the most holy" is called "the holy place," while in verses 7, 16, 17, 20, 23, 33, the "holy" is called "the tabernacle of the congregation." In verse 33, "the most holy" is called "the holy sanctuary." If, instead of supplying the word "place" in italics, the A.V. translators had given us "sanctuary," a good deal of the ambiguity which at present beclouds the meaning of the chapter would have been obviated.

That in Lev. 16 the term "the holy place" really denominates the compartment wherein was the ark is readily apparent from the connection in which the

appellation is used. Thus Aaron is warned "that he come not at all times into the holy place" (2). But we are elsewhere (Heb. 9: 6) informed that "the priests went always into the first [foremost] tabernacle, accomplishing the service of God." Since Aaron was a priest, he "went always into the first tabernacle," whence it follows that "the holy place" of Lev. 16 is not identical with "the first tabernacle" of Heb. 9.

Further, we are told, "into the second went the high priest alone, once every year." (Heb. 9: 7.) But it was into "the holy place" that Aaron, the high priest, could go but once a year. "The holy place," therefore, of Lev. 16, is the same compartment that in Heb. 9 is styled, "the second" tabernacle, "which is called the holiest of all." (Heb. 9: 3.)

#### The "Vail"

Again, it is further described as "the holy place within the vail." (Lev. 16: 2.) This description fits only the place where the ark was. "Vail," in the Hebrew, is "poreketh," and means, according to Strong, "separatrix," signifying division. In fact, this meaning is fixed upon it by God Himself (Ex. 26: 33), "The vail (poreketh) shall divide unto you between the holy place\* and the most holy." There could be, therefore, but one "vail." And in the Old Testament the Hebrew "poreketh," and even the English "vail," are consistently used to designate the curtain which divided the holy from the most holy.

#### The "Door" and the "Gate"

The entrance to the tabernacle is uniformly called "the door of the tabernacle," and the curtain which closed it, "an hanging for the door." (Ex. 26: 36.) The entrance to the court was called the "gate," and the curtain which closed it, "an hanging for the gate." (Ex. 27: 16.) It is quite correct to call the "poreketh" "the second curtain," in which case a reference is implied to the "hanging for the door of the tabernacle" as the "first curtain." This is all that the Greek of Heb. 9: 3 does. But it is altogether incorrect to speak of a "second vail," if vail mean "poreketh." No expression involving the idea that there were two "porekeths" can be found in either the Hebrew or Greek Scriptures. "Within the vail" was the ark. (Ex. 26: 33.) "Without the vail" was the tabernacle of the congregation (Ex. 27: 21), with its furniture. (Ex. 26: 35; 40: 22.)

#### The Presence

The reason assigned for Aaron's not being allowed to go always into "the holy place" is that there God was wont to appear in the cloud (the shekinah) upon the mercy seat. "There," said God, "I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims." (Ex. 25: 22; cf. 40: 34.) Hence in the Psalms God is praised as "Thou that dwellest between the cherubims." (Psa. 80: 1.)

\*In this instance, the word "place" should have been omitted from the A.V., as it is obvious that the first apartment is referred to.

### By the Blood of Goats and Calves

Although Aaron was allowed to enter "the holy place" on one day in the year to do service, he could not enter without blood. (Heb. 9: 7.) "Thus shall Aaron come into the holy place with a bullock for a sin-offering, and a ram for a burnt-offering." (Lev. 16: 3.) The word, "with," here evidently cannot be intended to show that the things following it actually entered "the holy place." And observe that the ram is no less mentioned than the bullock as the means of Aaron's admission. The statement cannot even mean that Aaron could only enter the holy place carrying the blood of bullock and ram, for the ram was a burnt offering, and the blood of burnt offerings never entered the tabernacle, much less was sprinkled on the mercy seat. "With" here must have the same force as "by" in Heb. 9: 12, where priests are alluded to as having entered the holy place "BY" the blood of bulls and goats. The Greek has "*dia*," signifying, "by means of." Its contextual force is seen in the succeeding phrase. "Neither *by* the blood of goats and calves, but *By* His own blood, He (Christ) entered once for all into the holy place." It is not that our Lord carried His blood "*with*" Him, and approached the gates of heaven as a suppliant for admission, but that He entered heaven **IN VIRTUE OF** His blood shed on the cross. He did not enter in order to obtain redemption, but "*having obtained eternal redemption* He entered once for all." (Heb. 9: 12.) He was "received up in glory" (1 Tim. 3: 16, R.V.), not in humility, as would have been the case had he not already made purification of sins. Not "*with*," but "*by*"—in virtue of—His own blood shed on the Cross, He entered heaven. In the same way, Aaron was to enter "the holy place," **IN VIRTUE OF** the sacrifices of a bullock for a sin offering, and a ram for a burnt offering (verse 3).

In conformity with the character of the day as one of humiliation for the whole nation, the high priest did not wear his customary garments of glory and beauty, but was dressed in much humbler linen attire, very like that usually worn by the ordinary priests. Ex. 26: 40-42.) And since he, as well as the people, was a sinner, standing in need of expiation (Heb. 5: 2, 3; 7: 27, 28), he required to wash his flesh ere donning the robes, for they were holy.—Verse 4.

### Ritual of the Offerings

The whole ritual connected with the offerings of the Law, whether (a) sin, (b) burnt, or (c) peace offerings is comprised in the six acts of (1) presentation, (2) laying on of hands, (3) slaughter, (4) sprinkling of the blood, (5) burning on the altar, (6) disposal of the flesh.

In all animal sacrifices, after the victim had been approved as fit for the Lord (Lev. 22: 19-24), the offerer presented it "at the door of the tabernacle," and then leaned his hand upon it (Lev. 1: 3; 4: 4, etc.), after which he led it to the north side of the altar, and there slew it. (Lev. 1: 11; cf 4: 24, 29, 33; 6: 25; 7: 2.) (Note, in passing, that these scriptures affectually dispose of the idea that only Levites could enter the court. See also Psa. 100; 4: 116: 17-19; etc.) This

ended the offerer's duty in the matter of his sacrifice. The rest of the ceremony was performed by the priest. It was at this stage that the variations in the ritual began which served to distinguish the animal as a sin-, burnt-, or peace-offering.

The sprinkling of the blood was the characteristic action of the sin-offering. It was "put" (smeared) on the horns of the altar, whereas in the burnt and peace offerings it was simply sprinkled (this Hebrew word indicates a freer use of the blood than does the one translated "put") against the side of the altar. If the offering were for the whole congregation, or for the High Priest alone, the blood was taken into the tabernacle. Here some of it was sprinkled on the vail; some was smeared on the horns of the golden altar; while the rest not thus used—the major portion—was poured out at the base of the altar in the court. (Lev. 4: 3-12, 13-21.) If the offering were for a ruler (22-26), or for one of the common people (27-35), the blood was not taken into the tabernacle. Some of it was smeared on the horns of the altar in the court, the remainder being poured out at the base thereof.

In the burnt offering the burning on the altar was the culminating point. It was only the fat of sin and peace offerings that had to be burnt here. This was because the fat was regarded as belonging peculiarly to the Lord. (Lev. 3: 16, 17; 7: 23-25.) But the burnt offering, with the exception of the skin, which fell to the priest (Lev. 7: 8), was wholly burnt. (Lev. 1: 8, 9.) It is worth remembering that the Hebrew word used when burning on the altar is spoken of signifies "*to burn as incense*." A totally different word is used when the idea is burning for destruction e.g., when the flesh of the sin offerings was burned without the camp.

The peculiar feature about the peace offering was that the offerer was allowed to eat the flesh of it. He could not eat the flesh of his burnt offering, for it was all burnt on the altar for the Lord. Neither could he eat of his sin offering. If it were one whose blood went into the tabernacle (i.e., if for a priest, or for the whole nation), the flesh was burned without the camp. (Lev. 6: 30.) If it were for a ruler or for one of the common people, its blood did not go into the tabernacle, and then its flesh was eaten by the priests. (Lev. 6: 24-29.) But the priests were not in this case the offerers; i.e., those who sought forgiveness of sins. Never did any offerer eat any of his sacrifice except that sacrifice were a peace offering.

### Events of Lev. XVI

This ritual appears to have been adhered to by Aaron on the Day of Atonement. (1) The presentation of the bullock is given in verse 6—for the word "offer," here and in verse 9, has the sense of "present" of the goats, in verse 7. After the lots had been cast the Lord's goat was presented alone, verse 9. (2) Following the presentation was the laying on of hands; at least, we may perhaps so infer from the scriptures above cited. (Lev. 4: 4, etc.) (3) The slaughter of the bullock takes place in verse 11, of the goat in verse 15. (4) Verse 14 tells us of the sprinkling of the bullock's blood; verse 15 of the goat's. (5) The burning of the fat on the altar is given in verse 25. (6)



The burning without the camp of the two sin offerings occurs in verse 27. After the sprinkling of the blood, and just before the burning on the altar, the scape-goat was sent away (20-22), and the burnt offerings sacrificed (23, 24).

The victims mentioned in Lev. 16 were five in number, and consisted of a bullock, two he-goats, and two rams. The bullock was offered by Aaron as a sin-offering to "make an atonement for himself and his house" (6, 11). The two he-goats together formed one sin offering for all the congregation of the children of Israel (5). That these two animals are regarded as but one is only in accordance with the invariable rule that no offerer, on any single occasion, was instructed to bring more than one victim as a sin offering. Otherwise, that idea of substitution would be entirely destroyed which was, perhaps, the main thought which the offering was intended to inculcate. It is true that the death of one goat, and the sprinkling of its blood, would have sufficed to expiate the sins of the people. But on this most solemn day it was desirable that some striking illustration should be given the people of the utter removal of their guilt which the blood of the first goat had effected. Had such a thing been physically possible, this illustration would have best been afforded by the same goat whose blood had made atonement carrying away the people's sins into the wilderness. Instead, however, of the victim being raised to life for the achievement of this object, its place was taken by another goat, so like the first as to be indistinguishable from it except by lot. As to the two rams, they were sacrificed as burnt offerings for Aaron and his house, and for the people respectively.

#### Aaron's "House"

The bullock was intended to effect atonement not only for Aaron, but also for his "house." It is a little difficult to determine whether "house" simply means Aaron's family, as when Joshua cried, "As for me and my house, we will serve the Lord" (Josh. 24: 15), or whether it refers to the whole tribe of Levi. In favour of the first view may be urged the testimony of the chapter itself. The bullock was intended for (1) Aaron (3: 6, 11), and (2) his house (6, 11); while the goat was for (3) the congregation of the children of Israel (5, 15). Verse 17 informs us that with the blood of these animals Aaron made atonement for (1) himself, (2) his household, and (3) all the congregation of Israel. Verse 33 shows it made atonement for (1) Aaron, (2) the priests, and (3) the people. From these statements it is clear that Aaron's "house" was his "household," that is, the priests, who were his sons. (Num. 3: 2-4.) This seems decisive. In Num. 18: 11, God gives the heave offering to Aaron and his sons and daughters to eat. But it is also said, "Every one that is clean in thy house shall eat of it." Whence, again, Aaron's house was his family. This is supported by Josh. 24: 15, above quoted. There is also Psa. 135: 19, 20:—

"Bless the Lord, O house of Israel.  
Bless the Lord, O house of Aaron,  
Bless the Lord, O house of Levi."

where, most clearly, Aaron's house is as distinct from

the house of Israel as it is from the house of Levi. The force of this passage can scarcely be said to be lessened by Psa. 115: 12—

"He will bless the house of Israel,  
He will bless the house of Aaron;"

for the assumption that the house of Aaron includes the house of Levi is probably no more authoritative than the assumption that the Levites are included in the house of Israel. The fact may also be adduced that Aaron was descended not from the eldest but from Kohath, the second son of Levi (Ex. 6: 16-20), and that, therefore, he was not naturally the head of the tribe. Against this, however, it can probably be shown from Num. 17: 1-8, that he was directly chosen as the head of the tribe by God Himself; his name being specially written on the rod, which otherwise would have borne the name of him who was in the more direct line of descent from Levi. On the whole, however, we are warranted by the evidence in limiting the expression, "Aaron's house," to his sons and daughters.\*

#### Incense Burned on a Censer in the Holiest

After the presentations of the various victims, as mentioned above, Aaron slew the bullock. Before proceeding to sprinkle its blood, he took a censer full of burning coals from the altar, and, with his two hands full of sweet incense, passed "within the veil." Arrived in the presence of the mercy seat, he put the incense on the coals in the censer, thus causing the mercy seat to be enveloped in a cloud of incense, which

\*Further on this point, it might be mentioned that the special choice of Aaron as the head of the house of Levi was particularly confirmed in Numbers 18: 1-6; see also 3: 9; 8: 9-19, 22. From this it would appear that the house of Aaron was to include all of his "brethren also of the tribe of Levi, the tribe of thy father." (18: 2.) Otherwise, if the house of Levi were to be regarded as separate from both the house of Aaron and the house of Israel, on the Day of Atonement, it would be difficult to know when the offering was made for the Levites, as they are not specially mentioned in Lev. 16. It seems necessary to regard the house or household of Aaron as including all his "brethren also of the tribe of Levi."

Again, in the description of the sin offerings to be brought by individuals, we see them classified as for priest, ruler, and common people (Lev. 4: 3, 22, 27), and for the congregation of Israel as a whole (v. 13); but no separate mention is made of the Levite, thus reinforcing the thought that the Levites were to be regarded as of the priestly class, or house of Aaron.

This is further intimated in Deut. 18: 1-8, where it is commanded that the priests, the Levites, *even all the tribe of Levi,* shall eat the offerings of Jehovah made by fire." (R.V.) This command applied directly to such of the priests and Levites as were at any given time taking part in the service (vss. 6-8); the other priests and Levites, for the time being resident in their several cities, were supported by the tithes of the produce of the other tribes, of which tithes they had to offer a tithe, or tenth, which was appropriated to the High Priest. (Num. 18: 25-28.) At first, the service of the priestly tribe was voluntary, out of a heart full of devotion (Deut. 18: 6), but in David's time, after the Lord had given rest to the people, and the Levites had no more need to act as porters, carrying the tabernacle and its furniture from place to place, the services of priests and Levites were systematized in courses, and so continued to our Lord's time, the Levites having their regular task in connection with the offering of the sacrifices, etc. (1 Chron. 23: 27-31; 24: 3-31; 2 Chron. 29: 34; Luke 1: 5.)—EDITOR.

"First be true. Second, get possessions in things that are true. Third, make the things which are true in you and to you true to other men."—Wm. Jewett Tucker.



shielded him from the glory of the Lord. (Lev. 16: 12, 13.) There is mention made elsewhere of the burning of incense in censers. Thus of Nadab and Abihu it is written (Lev. 10: 1), that they "took each of them his censer, and put fire therein, and laid incense thereon." (R.V.) On the occasion of Korah's rebellion, Moses instructed him and his company, "Take you censers, and put fire therein, and put incense in them." (Num. 16: 6, 7.) "And they took every man his censer, and put fire in them, and laid incense thereon" (verse 18). On a later occasion, when God sought to destroy the people because of their incessant murmurings, Moses directed Aaron, "Take a censer, and put fire therein from off the altar, and put on incense, . . . and make an atonement" (46).

The fact that Aaron burned incense on the censer in the Holiest confirms the statement in the A.V., at Heb. 9: 4. The word "thumiasterion," rendered "censer," can be applied to anything used for burning incense in, and so can be translated either "censer" or "altar." Some commentators prefer to render it "altar." In doing so, however, they involve the writer to the Hebrews in a very serious mistake; for, as everybody knows, the golden altar was not in the "Holiest of All," but in the "Holy." Attempts are made to minimise the gravity of the error, but quite ineffectually. The A.V., on the other hand, translates the word, "censer," and in this is supported by a great number of authorities. This rendering best agrees with all the facts, for it is clear that, after describing the tabernacle, he proceeds to speak of its use on the Day of Atonement (verse 7 seq.). This accounts for his inclusion of the golden censer in the furniture of the Holiest, and for his omission of the Golden Altar from the furniture of the Holy. On the Day of Atonement, as Lev. 16 shows, the altar was not used for burning incense upon, while the censer was. The Diaglott's statement, that its prepared translation, which cuts the Gordian knot, simply follows the Vatican MS., is incomprehensible, for neither the Variorum, Tischendorf, nor Alford, etc., indicate such a reading.

#### Sprinkling the Blood

The mercy seat being enveloped in a cloud of incense, Aaron proceeded to the next act of the sin offerings. Taking with him the blood of the bullock, he went once more into "the holy place," where he sprinkled the blood on the mercy seat (Lev. 16: 14.) After this he killed the goat—the people's sin offering—and brought its blood into "the holy place." He sprinkled this blood just as he had done that of the bullock (15). In each case the high priest sprinkled the blood once upon the mercy seat eastward, and seven times on the floor in front of it (14, f.). It is easy to see from the analogy of the sin offering enumerated in Lev. 4, etc., that the sprinkling on the mercy seat of the blood of the bullock and goat expiated the sins of the priests and the people respectively. If it be enquired why it was also sprinkled on the floor of "the holy place," the answer is that the blood did something more than cleanse the children of Israel from their sins: it purified also the tabernacle. The tabernacle dwelt among them in the midst of their uncleanness (16), and thus became defiled. "It was therefore necessary that the

patterns of things in the heavens (i.e., the tabernacle, see Heb. 8: 5) should be purified with the blood of these animals. (Heb. 9: 22, 23, 19.) This cleansing of the tabernacle was done in three stages, which are summarised in Lev. 16: 20, 33, and described in detail in verses 15-19. He reconciled or made atonement for (1) "the Holy place" or Holy Sanctuary, (2) "the tabernacle of the congregation," (3) the altar in the court.

#### The Cleansing

The cleansing of "the holy place" from the defilement caused by the priests was effected by the sprinkling of the blood of the bullock on the floor in front of the mercy seat. It was cleansed from the contamination caused by the people's sins through the blood of the goat being sprinkled on the floor. The mercy seat, as the immediate dwelling place of God, was always holy. The other two altars required cleansing with the blood of the sin offerings before they were fit for service.

He did the same thing with the tabernacle of the congregation, as verse 16 says, "and so shall he do for," etc. That is, with the blood of bullock and goat successively he sprinkled the horns of the golden altar once, and the floor in front of it seven times. In doing this he fulfilled the command of Ex. 30: 10, "Aaron shall make an atonement upon the horns of it once a year with the blood of the sin offering of atonements." This gives us the reason why Aaron did not burn incense on the Golden Altar while engaged in offering the Day of Atonement sin offerings. Being defiled, it required cleansing, just as did the altar in the court. As a rule, priests were allowed into the tabernacle; but, until atonement had been made, not only for the priests, but also for the people, as well as for the tabernacle, they were not admitted. (Verse 17.)

The tabernacle being cleansed, Aaron went out to "the altar that is before the Lord," i.e., to the altar in the court, whence the fire had been taken. (Verse 12.) This also required cleansing. The atonement for it was made by putting the blood of bullock and goat upon the horns of it, and also by sprinkling the same upon the altar seven times. (Verses 18, 19.) The ground of the court was not specially God's meeting place, as was the whole of the space covered in by the tent. Hence only the altar required sprinkling from defilement. (Ex. 20: 24.)

#### The Scapegoat

When Aaron had thus "made an end of reconciling (1) the holy place and (2) the tabernacle of the congregation, and (3) the altar," he took the live goat, and, laying his two hands on its head, confessed over it "all the iniquities of the children of Israel, and all their transgressions in all their sins." (Lev. 16: 21.) Bearing upon him all their iniquities, the goat was led away into the wilderness by a handy man, and there let loose. After washing his clothes and bathing himself, this person was at liberty to re-enter the camp. (Verses 20-22, 26.) Thus emphatically was it demonstrated to the Israelites how far from them their sins had been removed through the blood of the first goat. In this striking way was God exhibited as "He

that blotteth out thy transgressions for mine own sake," and as the one who remembers no more expiated sins. (Isa. 43: 25; 44: 22.) It was a beautiful illustration of the Psalmist's statement—

"As far as the east is from the west,  
"So far hath he removed our transgressions from us."  
—Psa. 103: 12; cf Isa. 38: 17; Mic. 7: 18f.

#### Burning on the Altar

The sins of the nation being thus utterly removed, the priest now changed his linen garments for his usual glorious dress, bathing his flesh before donning them. (Verse 24.) Thus attired, he proceeded to sacrifice the burnt offerings in accordance with the law given by God. (See Lev. 1: 1-13.) Together with the rams for burnt offerings, there was also burnt on the altar the fat of both the bullock and the goat.—Lev. 16: 24, 25.

#### Disposal of the Bodies

There now remained but one stage to complete the ritual of the sin offerings. The presentation, laying on of hands, slaughter, sprinkling of the blood, and burning on the altar, had all been done. The flesh of the bullock and goat had yet to be disposed of. Since the sin offerings belonged to the class whose blood was taken into the tabernacle by the high priest for sin, their bodies were burned without the camp. (Lev. 16: 27; 6: 30; cf Heb. 13: 11.) This completes the account of the offerings mentioned in Lev. 16.

#### Other Sacrifices of the Day of Atonement

But besides these sacrifices which Lev. 16 particularly enumerates, there were others offered on the Day of Atonement. A comparison of the two chapters, Lev. 16 and Num. 29: 7-11, shows that in all there were fifteen animals sacrificed. There was, first of all, the continual burnt offering. This consisted of two lambs, one of which was offered in the morning, and the other at even. Meat and drink offerings accompanied these

sacrifices. (Num. 28: 3-8.) (If the Day of Atonement fell on the Sabbath, the usual Sabbath burnt offering, consisting of two lambs, with their attendant meat and drink offerings, were sacrificed, "besides the continual burnt offering." (Num. 28: 9, 10.) This would bring the total number of victims to seventeen.) Then there were the burnt offerings, belonging to the feast. These consisted of a ram for the High Priest and his house (Lev. 16: 3), and a bullock, a ram (Lev. 16: 5), and seven lambs of the first year for the people, with their respective meat and drink offerings. (Num. 29: 8-10.) There was also a goat for a sin offering, besides the Lord's goat. (Num. 29: 11.) And there were, of course, the special sin offerings of the day, the bullock for the priests, and the two goats for the people.\* As to the order in which they were carried, it would seem that the morning sacrifice came first, then the sin offerings of Lev. 16, then the festive offerings with the additional sin offering of Num. 29: 11, and finally the evening sacrifice. The continual burnt-offering thus closed, as it had opened, the Day of Atonement.—Lev. 9.

G. P. B.

\*The enumeration of the Day of Atonement victims seems to be as under—

1 Bullock and 2 Goats for Sin Offering (Lev. 16: 3, 5)	=	3
2 Rams for Burnt Offerings (Lev. 16: 3, 5)	=	2
1 Bullock, 1 Ram, 7 Lambs for Burnt Offerings (Num. 29: 8)	=	9
1 Kid of the Goats for a Sin Offering (Num. 29: 11)	=	1
2 Lambs for the Continual Burnt Offering (Num. 28: 3, 4)	=	2
<b>Total</b>		<b>17</b>
2 Lambs extra, for Continual Burnt Offerings, if the Day of Atonement fell on the Sabbath (Num. 28: 9, 10)	=	2
<b>Total for the special occasion</b>		<b>19</b>

EDITOR.



## The Cheerful Workers

WITH gratitude to God, the Giver of all blessings, and the Overruler in all the affairs of His people for their good, this report of the Service from the first publication of the "Advocate," April, 1909, to June 16, 1910, is now laid before the friends of the Truth that it has the privilege of standing for.

The early history of this movement need not be detailed here, as most of you are acquainted with it, and with the reason for starting the publication of the "Advocate." Let it suffice now to say that there was a need, and that the "Advocate" has sought to do something to supply that need, asking continually for divine guidance, so that all things might be done with an eye to the magnifying of God's glory, and the blessing of His people. Whether these objects have been in any degree attained in the experiences of "Advocate" readers, must be judged by themselves; letters received

by the editor, a few of which have been published from time to time, would incline one to the opinion that some have been blessed. As for the editor and his helpmate, they have certainly been blessed in the work, and they consider themselves highly favoured to be allowed by the Lord to take some part in His service—"for Christ and His Covenant."

When the "Advocate" began to be published, our determination was that there should be no charge against it for editorial work. Therefore, in the balance-sheet presented below, nothing in the nature of personal expense is charged to the "Advocate." The editorial work is our donation to the good of the Cause, and our only regret is that at present we are not able to make cash donations as well. Perhaps the Lord will yet grant us this privilege; we earnestly hope and trust that He will do so.

"What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye on the housetops." Matt. 10: 27.

The following report of the state of the "Advocate" covers fourteen issues—from April, 1909, to May 1910, both inclusive:—

		<i>Expenditure.</i>	
Paper and Printing	...	£211 18 8	\$1029.99
Postage	...	89 17 7	436.81
One-third nett Office Expense (15 months)	...	16 10 8	80.35
<b>Total</b>		<b>£318 6 11</b>	<b>\$1547.15</b>
		<i>Receipts.</i>	
Subscriptions and Sales of Extra Copies	...	£113 4 5	\$550.25
"Advocate 5000" Fund	...	19 18 5	96.81
		<b>£133 2 10</b>	<b>\$647.06</b>
Deficit, supplied from "Cheerful Giver's" Fund		<b>£185 4 1</b>	<b>\$900.09</b>

The above 14 issues totalled 42,000 copies, nearly all of which are in circulation.

The statistically inclined can figure out that the item of office expense is only about 5 per cent. of the total expenditure on behalf of the "Advocate." It will also be seen that the cost of the 42,000 copies, works out at just over 1½d. (3½ cents) per copy, postage and all expenses paid, or about 1.3d. (2.6 cents) per copy, exclusive of postage, making the postage (which is calculated at four different rates, depending on destinations, etc.) average just under ½d. (1 cent) per copy. Our editions have been small—from 2000 to 5000 per issue. Had the "Advocate" a circulation of 20,000 copies per issue, the cost per copy would be much less than the above.

Most of the copies thus far have been sent free to persons whom we hoped to interest; and, as our readers have heard, the "Advocate" has just started on a campaign of proposed helpfulness, which is, D.V., to be sustained by the "Advocate 5000" Fund.

A brother writes of this—

"We believe with you that we have much responsibility in relation to those brethren. If I were blessed with more of this world's goods, I should delight in assisting the work more than I do; I am but a factory worker, and for the past three years times have been anything but prosperous. However, I am not complaining, for the Lord does not despise even our small offerings.

"I have been gladly handing out or posting the extra copies you sent, and not without success. You have received several subscriptions as a result of these extra copies. At every opportunity, Bro. — and I recommend your publications."

In the first two weeks of June, the "Advocate 5000" Fund has received the following voluntary donations—No. 21, 2/-; 22, 5/-; 23, 10/-; 24, 10/2; 25, 8/3; previously reported, £18 3s.; total, £19 18s. 5d.

The deficit on the publication of the "Advocate" has been made good by the "Cheerful Givers" Fund, and the issues above reported on are all paid for. Nothing

is owing for them; but the June, 1910, and subsequent issues have to be paid for.

When the "Advocate" list of paying subscribers reaches 2000, it will just about pay its way, allowing for some non-paying readers, and a few copies for free specimens. When the list reaches 3000, the "Advocate" should show a small profit, which will be turned back into the work, as there is, D.V., to be no expense charged to the "Advocate" except a share of the office expense, and actual out-of-pocket expense, whatever that may be. In the meantime, the price of the "Advocate," small as it is, need deter none from becoming a reader. If interested in the paper, one need only state his inability to pay; it will gladly be sent without charge to all such, as long as the Lord provides the means to publish.

It is believed that there are a good many friends in sympathy with the "Advocate," whose names are not yet on its list of regular readers. The "Advocate" must needs look to its friends to secure these names and send them along. You are also reminded that trial subscriptions are accepted at all of our offices. Send four names and the price of a year's subscription, and the "Advocate" will be sent three months to each address. The same addresses can be repeated on the same terms at the end of three months, if you so desire, or you can send other four.

### The "Cheerful Givers" Fund

In the first fortnight of June, this Fund has received voluntary donations as follow:—No. 227, 1/-; 228, 6/-; 229, 2/6; 230, 10/-; previously reported, £468 6s.; total, £469 5s. 6d.; to which must be added £150 originally subscribed to give a start to "Bible Talks," making a grand total, as below—

<i>Receipts on A/c "Cheerful Givers" to June 16, 1910 ...</i>		£619 5 6	\$3009.68
Against this are charged the following:—			
<i>Expenditures on Account of "Cheerful Givers"</i>			
Deficit on "Advocate"	...	£185 4 1	\$900.09
To assist in publishing 10,000 "Bible Talks" in Australia and 10,000 Do. in U.S.A., (a loan)	...	273 12 8	1329 86
Paper and Printing 154,000 Tracts	...	70 1 1	309.63
Duty on "Bible Talks" sent to U.S.A.	...	34 5 9	166 64
Freight and Postage on Tracts, etc.	...	33 11 2	163.09
One-third nett Office Expense	...	16 10 9	80.37
		<b>£619 5 6</b>	<b>\$3009.68</b>
		<b>£619 5 6</b>	<b>\$3009.68</b>

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.



Of the tracts published in the past fifteen months, some were for general and some for special purposes. The sizes of the pages varied; if computed at a fixed size, using a page of "Bible Talks" as the standard, the total number of pages of tracts published for free distribution would be 1,256,000. Nearly all of these are in circulation, and all are paid for except the last, the bill for which had not come in. There will, D.V., be more tracts for general purposes in the near future, and these will be free for distribution. Samples will be sent to each "Advocate" reader, when the new tracts are ready.

Duty and freight on "Bible Talks" sent to U.S.A. were paid in order that the books might be sold there without increasing the price. The expedient of sending books there was resorted to for the purpose of saving valuable time, but that will not need to be done again, because an edition is now being printed there.

The sum advanced from the "Cheerful Givers'" Fund, to assist in the publication of the first Australian and the first American editions of "Bible Talks," is to be repaid as soon as possible; and we pray that the Lord may grant such prosperity to the sale of the book as will permit the amount to be returned soon.

As with the "Advocate," so with the "Cheerful Givers'" Fund, no charge is made for our personal expenses, our ambition being to administer this Fund—which we know represents cheerful self-denial on the part of many of our readers—with the minimum of expense. It is therefore charged only with one-third of the nett office expenses (rent, light, heat) for the past fifteen months, being about 22/- (\$5.35) per month.

As "Nett Office Expense" is an unusual expression, it is right to explain that the total office expense for the term under review was considerably more than the amount above charged. When this office was taken, several Melbourne friends voluntarily agreed among themselves to contribute a weekly amount each, to be applied in part payment of the office rent. The amounts so contributed in the past fifteen months aggregate £28 2s. (\$136.56), which sum has been deducted from the gross office expense. The nett office expense is divided into three equal parts, one of which is charged against the "Advocate," one against the "Cheerful Givers'" Fund, and one against the "Bible Talks." As the £28 2s. above mentioned was donated for the special purpose named, it does not appear in the "Cheerful Givers'" account.

### The Mark

Several friends have inquired our object in setting up the amount, £1500, as a "mark" to be attained by the "Cheerful Givers." Why did we set any mark at all, and why one-tenth the Anglican Primate's salary?

In reply would say that, it is in any undertaking an advantage to have an ideal or a goal to work up to. The youth who strives to attain certain high marks in his examinations will put forth strenuous effort on all lessons throughout the year. The man who endeavours to cover a certain distance in one-half the time allotted by the average person is more likely to arrive in good season than he who saunters along regardless of the passing time.

When the publication of the "Advocate" was undertaken, we saw possibilities not only for its wide distribution through the post (involving expense for postage), but also for the publication in million lots of tracts for free distribution. These possibilities still exist, and so far as able, we purpose supplying the need. The amount, £1500, would have made these possibilities actualities. We believed it to be God's will that the needs in his vineyard be supplied, and were ready to be used by Him so far as He saw fit, trusting in the co-operation of like-minded friends.

If the "mark" seems high, let us remember that we are servants of One Who owns the cattle upon a thousand hills and all the wealth in a thousand kingdoms. If it be only one-tenth the Archbishop's salary, what proportion is it of the Lord's possessions? It is His work, and He knows what is best. As will be seen from the Report, the financial "mark" was not attained. Evidently it went beyond the Lord's wish to supply. No "mark" will be set up for the coming year: we shall continue, however, to look to the Lord to increase the work as He sees fit.

### Correspondence

Letters and cards received . . . . .	1552
Letters and cards sent . . . . .	1369

Many of the letters received were of considerable length, asking questions, or opposing our position. The answers had to be lengthy, in many instances, and time had to be spent in looking up Scripture references to present to these friends. So much has this been the case, that it is believed that the above amount of correspondence required as much time to deal with as double the numbers, had the letters received and sent been of the ordinary sort.

### Bible Talks

This volume has met with a very kind reception from many friends. The first copies were received from the bookbinder, June 19, 1909, so that just a year has elapsed since publication. In this time, six thousand copies have been sent out, but not all circulated, as some are on hand in Great Britain and U.S.A. Four thousand of the first Australian edition have yet to be sent out, but in anticipation of the need, the paper has been ordered for a second Australian edition of 10,000, which, with the American edition now under way, will total 30,000 copies.

The Lord has been blessing the labours of the Colporteurs in Australia, so that new friends are being found. In other lands, a beginning has scarcely been made in this direction, but the prospects are good. The Lord has not enlightened so many of us with the great measure of truth that we enjoy, in order that we may hide our light under a "bushel." He expects us to *shine*. Our lives should *shine* in showing forth His virtues; our conversation should *shine* in explaining His Truth to others; and with a view to assist in this *shining*, and putting before others the printed message which can be read after the spoken word has passed from memory, the "Bible Talks," the "Advocate," and

the Tracts have been prepared. There is an immense opportunity for "Cheerful Workers" in every land, to imitate the disciples of our Lord Jesus, in undertaking house-to-house evangelisation. "Who will not help to garner in the grains of wheat from the tares of sin?"

On this point one of the "Cheerful Workers," who follows the sea, writes:—

"I will try to further the cause of Truth in this port. We are lying at the breakwater, which, unfortunately, is so far from town that it does not give me a good chance; but I shall do my best."

A Colporteur writes:—

"The Lord is graciously continuing to bless our efforts to circulate some of the truths from His Word. For about eight hours work each, we have together received orders for 22 'Bible Talks' and 20 'Ransom' booklets. It seems to me that the more I see of the people, and of the prevailing ignorance, the more need there is for us, who have been enlightened, to endeavour to place the truth in their hands. There our responsibility ends. I have met a number of people who seem to be ripe and ready for the truth, and I hope they will profit by it. We need to trust the Lord in all things and for all things, as well as for needed grace to carry out our mission; for He undoubtedly loves and cares for all who are His, and He will open the way to supply His people with the necessary truth."

A later letter reports—"Had a successful delivery here, only losing two out of eighty-three orders for 'Bible Talks.' At — I secured orders for 22 'Bible Talks' and 12 'Ransom' booklets in only 1½ days."

Whether we be able to devote all of our time, or only a portion of it, to this service; whether we be

constant or only occasional workers, let us do with our might what our hands find to do, seeking to glorify God by imparting to others some of the blessings He has bestowed upon us.

Besides "Bible Talks" there have been published three booklets—"The Dead—Where are They?" (5000), "The Ransom, the Sin Offering and the Covenants" (3000), "The Church and its Ceremonies" (4000), which are enjoying a fair circulation.

Beyond the acknowledgment above made, that "Bible Talks" is indebted to "The Cheerful Givers'" Fund to the extent of £273 12s. 8d. (\$1329.86), against which there was, on June 16, cash in hand to the amount of £6 2s. 8d. (\$29.80), a financial report of "Bible Talks" is not made, because it is our hope that by this means we may some day be permitted to be numbered among the "Cheerful Givers," and in this we desire to be permitted to follow the Scriptural injunction not to let our left hand know what our right hand doeth, in which desire we believe you will all sympathise with us. Whether or not the indebtedness will be discharged in the next twelve months, is more than we can predict; no one would be better pleased than ourselves should that be the case; but much depends, under God, on the co-labourers whom He will send, in answer to your united prayers, into the Harvest. The Harvest is great, and the fields thereof stand white and ready to be reaped.



## Motives for Service

MOTIVES are often as complex as the mind in which they are generated. If we stop to consider *why* we do certain things, and are honest with ourselves, we may find more reasons than we would at first have thought possible. Love, kindness, hate, jealousy, ambition, or sense of duty, may be the mainspring of action, or it may be a combination of several of these; or it may be merely that a person is naturally inclined in a certain direction, and, as a consequence, he almost unconsciously exercises himself in those abilities or peculiarities which were born in him, and which have been developed under the particular environment in which he is placed.

One man's motive for becoming a farmer may be that he has naturally a love of the soil, and enjoys the busy outdoor life; another man's motive for taking up that mode of life might be to secure the health of a delicate child in the family. The one gratifies the inclinations of his own nature, while the other may have a daily struggle with his inner cravings for a city life, yet from a strong sense of duty, and out of love to his family, he perseveres in uncongenial work, and makes as great a success of his farm as does the "natural born" farmer. In both cases the making of a living,

which to the casual observer might appear the only motive behind each man's hard work, is nevertheless only a secondary reason for taking up the rural occupation. In the case of a third and younger man, three or four or half-a-dozen good and worthy reasons might be found for pursuing the occupation of a farmer, rather than learning the trade of a blacksmith or a wheelwright; and of these the *controlling motive* might be to keep up the home for the "old folks."

The child of God who analyses his mind and heart in connection with the service of truth and righteousness finds himself actuated by a variety of reasons and motives. Some of these have to do with his entering God's service in the first place, while others regulate his activities, and urge him on to fresh efforts, and to more complete self-denial. One who recognises in Jesus the Lamb of God that beareth away the sin of the world, and realises the weight of his own sin, gratefully accepts the invitation to come to Him and find rest; and *gratitude* becomes one of the most compelling reasons for obedience to Him as Lord and Master. He is also moved by *sympathy* for Him who was despised and rejected of men, and by *love* as he realises more and more that those sufferings were incurred on his

behalf, and that God so loved the world (including me) that He sent His beloved Son to die for us, that whosoever believeth on Him should not perish, but should have everlasting life. And when it is fully borne in upon him that *his own highest interests* for both this life and the next are best served by devotion to the Cause of Christ, and by activity in good works, a fresh motive for faithfulness is found.

Another motive for service is that the Lord committed to His disciples a great trust: they were made stewards of the Word, to give out things new and old as required (Matt. 13: 52); they were commanded to be as *lights shining in a dark place* (Matt. 5: 14); and they were commissioned to carry the glad tidings of a Saviour and of forgiveness of sins to the ends of the earth. (Matt. 28: 11, 20.) Here comes in a *sense of Responsibility* as a powerful motive. Just as a business man realises the responsibility of making good investments, purchasing in the best markets, securing the best services from his employees, etc., so the steward of the grace of the Gospel is impelled to the exercise of all his abilities and energies to manage successfully the great trust committed to his care. He not only feels the *responsibility* of his position, but his *ambition* is aroused, that he may be worthy of the Master's commendation; and even his *pride*, that most deceitful of all human qualities, may be sanctified and utilised to this extent at least, that he would spurn to do aught that would bring reproach upon the Cause he loves or the Master he serves.

Looking on the negative side, his *hatred of evil* becomes a spur to greater activity in the service of good, for he sees that a great battle is on between holiness and goodness and God's service, and evil and selfishness, and the "god of this world," and he wants to cast the weight of his influence on the right side, which he knows will triumph in the end. *Dislike of sham and hypocrisy* constrains one not only to hold up a transparent life as an ideal, but becomes also a stimulus to making one's own individual life as pure and "above board" as possible.

Another reason for service is that each Christian has only so much *time* at his disposal. If he realises that he is not his own because he was bought with a price, he will reason further that his time as well as his strength, and all his powers of mind and body, belong to Him whose slave he is. (1 Cor. 6: 20.) The Lord's operations cover ages, but the operations of his children in the flesh occupy only the few years they have to live here (or, in many cases, the latter end of their years upon earth since a large proportion of Christians are made after they have passed their majority). A conscientious Christian would want to make up for as many of his earlier wasted years as possible. If he had spent twenty years in the service of self, or in propagating error, he will want to make most strenuous efforts to become unselfish, and to double or treble his activities in propagating truth.—Eph. 5: 14-16.

Another motive for service, which is perhaps all embracing, is to glorify God. It was for His glory we were created, and it is for His glory that we should live day by day. (Rev. 4: 11.) We do not want Him to

be disappointed in one of us, as He was in the Jewish people, and as He is in many of the lukewarm and indifferent professors around us.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

"That ye may with one mind and one mouth glorify God."—Rom. 15: 6.

Even as did our Lord Jesus Christ, in whose steps we are to walk—

"I have glorified Thee on the earth; I have finished the work which Thou gavest me to do."—John 17: 4.

### The Time is Short

And what about the shortness of the time till this age shall close, and the work of calling out the joint heirs of the Kingdom shall be completed? Is not that a good motive for service? It is a motive, certainly; but is it *the highest*? Our love and devotion belong to the Lord, whether the age be long or short, whether it end this year or a hundred years from now. The length of the age neither increases nor diminishes responsibility; it cannot lessen nor increase the gratitude welling up in our hearts for what He has done for us; it does not absolve us from our daily duties, nor make them lighter nor heavier; for the trials of life are fitted to our needs, and designed to develop in us a character after the divine pattern; and grace sufficient is always ours, whether the time be long or short. The faithful servants are to double their capital, whether they live in the beginning, the middle, or the end of the age. (Matt. 25: 14-30.) The one who hides his capital without so much as putting it to the bankers, is contemptible, whether he live in the second, the tenth or the twentieth century of the Christian era. What the Lord wants is the whole mind, soul, heart and strength every day and all day, from the day of our conversion to the day of our death.

Is it hard? Is He a stern Master, reaping where He has not sown, and gathering where he has not straved? Oh, the bitterness that fills the heart of the wicked and slothful servant! Oh, the sweetness of him who daily and patiently toils, doing with his might what his hands find to do!

### Two Phases of Stewardship

One's whole life is a stewardship, time, means, strength, all we have and are, to be used to the best advantage, to secure the most glory to God, and the highest welfare of ourselves as inheritors of the high calling, and to do the most good to others as we pass along—doing good to all men as we have opportunity, especially to the household of faith.

On the other hand, the Gospel itself is our stewardship. Everyone who has heard the glad tidings becomes a steward of it to pass it on to others, that they also may be blest. The gospel of the Kingdom was to be preached in all the world for a witness, and everyone who hears it has the duty laid upon him to take part in that world-wide witness. A people is to be gathered out from the Gentiles for His name, and everyone who knows this is obligated by that knowledge to take part in the great in-gathering. It is true that service of

**THE CHURCH AND ITS CEREMONIES** BOOKLET NOW READY. Price, 6d (10 cents); 3/- (75 cents) per dozen, post paid



the truth is often spoken of as a "privilege"; but that word does not occur in any of our Lord's commissions to His disciples. The Lord commands; His servants obey. Many of them serve willingly and gladly, and rightly esteem it a privilege and an honour to carry out His instructions; but it is duty, nevertheless. It is not something we may do or leave undone, as we please, and still receive the Master's approving smile. There is as much room to-day for self-denying evangelists like Paul and Timothy, and quiet workers like Aquilla and Priscilla, as ever there was. There is just this difference.

There is no glamour over the self-denying of the present as there is over those of the past. While the prophets of old have their tombs garnished, the servants of God are still persecuted. While those who sit in the seat of the scorner are arrayed in purple and fine linen, the faithful servants are still garbed in hair-cloth, and eat locusts and wild honey. The service of God requires now what it has always claimed—the complete surrender of as many as possible to the work of carrying about the glad tidings; and this without expectation of present reward (other than that of joy and peace and a livelihood, the latter being essential to carry on the work, and the former a priceless treasure well worth suffering for), without hope of praise from men, and oftentimes without gratitude from those who are served.

One thing that impresses the "Quiet Observer" is the ignorance which many Christians display concerning the inner workings of their own minds. This may be due partly to lack of instruction in their childhood, so that the habit of self-examination has never been formed, but rather the habit of thinking that every natural impulse should be gratified, so long as it transgresses no Moral law. Indeed, it is quite a common thing to instruct the new convert that the mere facts of having his sins forgiven, and of regularly attending a religious service, guarantee to him all the so-called legitimate enjoyments of life, including social and business prosperity. He is told that the gospel promises him the good things of this world, as well as those of the next. On this account thousands fancy that they are "sacrificing" themselves in God's service, when they are really indulging their social and business instincts in much the same way as thousands of other young people making no profession whatever.

What would we think of the Apostle Paul, had he settled down in Jerusalem after the Lord told him to preach the Gospel to the Gentiles? But the young men may say, humbly and truly, that they are not the Apostle Paul, and that the Lord has not appeared to them in a vision. True enough! And neither did He appear in a vision to Timothy, or to Titus, or to the many reformers and missionaries since Apostolic days. But the great commissions still stand in the Scriptures for whoever has a heart and a mind to step forward, and say to the Lord, "Here am I; use even me. I am willing to go to the end of the earth, to the highest hills or the isles of the sea, if Thou, O Lord, go with me, my shield and buckler and sure reward. I am willing to give up all hopes of human happiness, such as others

around me enjoy, if only I may be the means in Thy hands of holding up the cause of truth and righteousness in the earth."

When the Lord said, *Go into all the world*, did He mean, *Stay comfortably at home*? When He said, *Preach the gospel*, did He mean, *Go into business six days a week, and have a few hours on Sunday for religious services*? When He said, *Everyone that forsakes houses and lands, etc., for My sake*, did He mean, *Multiply your worldly possessions and increase your obligations so that you will soon have no time for active service*?

These observations are not intended for those who have responsibilities and obligations of an earthly kind, which duty, as well as the Lord's commands, obliges them to fulfil, but to those who are as yet masters of their own time, and may give it to the Lord or use it on themselves, as they prefer. In such cases the preference will be indicated by the conduct, and they may well fancy they hear the Lord's sorrowful query of Peter—"Lovest thou Me more than these?"

Instead of considering *how little* we may give up for Him, and still be considered eligible for the High Calling and a place in the Throne, let us rather see *how much* we can render unto Him as a sacrifice of love and praise, acceptable through Jesus Christ. Are we young? Let us give our powers undiminished by self-gratification, untrusted by ease, unshared with any idol of our own making. Are we middle-aged? Let us renew our youth by careful living, and by the quickening fires of zeal and love, that the last years may be redeemed, and that those younger than ourselves may be stimulated by our example. Are we aged? Let all see that the sons of an everlasting God do not grow weary in practising His virtues, and that like their Heavenly Father they are ready to encourage in every possible way their younger successors in the heavy work of the vineyard. And let us all give God our best—the best years of our lives, the dearest idols of our hearts, the fondest ambitions and desires of our imaginations.

Q. O.

## The Purpose of Education

"We are beginning to see," said Professor Sadler, in a recent address, "that education rightly understood is not merely a system of devices for dexterously imparting knowledge within the shortest possible time, but a touching of the hidden springs of imagination, of duty and of conviction, and the subjecting of wayward thoughts, of false aims, and of inaccurate observation to firm discipline and to searching correction."

## The Parables of Our Lord

The series of articles on the Parables will, D.V., be resumed in our next issue.

## ZION'S GLAD SONGS.

A Book of 248 Hymns, with music—nearly all new, but including some of the old favorites. Cloth binding, 1/6 per copy; 1/10 by post.

## The Faith Once Delivered—No. 2

Bunyan and Whitby

**T**HE EDITOR of a religious paper, whose ostensible aim is the explanation of the Scriptures, recently published the following sentiment, viz., that ourselves and our "forefathers for generations had Bible classes and Bible studies all to no purpose," until the said Editor's publications were "sent them." Be it noted that the "forefathers," being unfortunately dead, are deprived of this light through dying before said Editor was born. How then could his publications be "sent them"?

Now, while we consider that any professed Bible Student who could make such a statement has thereby demonstrated that he is not to be taken seriously in his interpretations of Scripture, for if studying the Scriptures was valueless to the believers for eighteen centuries, no one can be expected to believe that reading it will do said Editor more good than it did his predecessors, still a few timid souls might be overwhelmed by such bluster, and might fear that *for them* to study the Scriptures would be entirely useless—"to no purpose." It is on behalf of these that we speak: We wish to give them a word of encouragement. We desire to demonstrate that the persistent reading of the Scriptures by the faithful throughout the age not only revived and comforted them in their hours of trial, as promised Rom. 15: 4), but that from the Scriptures they received that knowledge which is unto salvation, and that they understood God's purposes in so far as He was pleased to reveal them. We exceedingly regret that anyone professing the name of Christ should so far speak evil of His method of instructing His people through the Word of truth.

In our last issue an extract from Milton was given, showing the estimation in which he held the Scriptures; which confidence enabled him to preach Christ and freedom of conscience in a priest-ridden and corrupt age. Let us now inquire, What did reading the Bible do for John Bunyan?

Born in 1628, "of honest, but very poor parents," John Bunyan was possessed of a very vivid imagination, which even in his childhood made him notorious in his village—not as afterward in the composing of that wonderful allegory that has come down to us, but in picturesque and piquant forms of "cursing, swearing, lying and blaspheming," of which he after his conversion ever spoke with grief of heart. But the mercy of Christ reached even unto him. He began to read the Bible, and coming more and more under its influence and that of Christian workers, he made an open confession, and was baptized in 1655. The rest of his life was spent in preaching the gospel, as he understood it, under many difficulties. Twelve years in all were spent in prison, because he did not conform to the Church of England, but he continued steadfastly to preach the glad tidings until his death in 1688. His book, "Pilgrims' Progress," was written in prison. Many Christians to this day

acknowledge the help received from this book, as the writer of these lines is also glad to do. If his interpretations of the parable of The Rich Man and Lazarus and of the symbol of the Lake of Fire and Brimstone were too literal, and reflected upon the goodness and justice of God, he was a firm believer in the Lord Jesus Christ as the Saviour of sinners, of which he realized himself to be one by nature, and he devoted his life to holding up the cross of Christ that others also might be turned from evil to serve the living and true God. May we say that many with more light on the subject of future punishment will probably have less of the approval of God, through their failure to honor Christ as Bunyan honored Him?

We have before us Five Discourses by Daniel Whitby, D.D., Chanter of the Cathedral Church of Sarum, published at London, in the year 1710, in which the Scriptures are cited as the authority. In the preface he relates that he was—

"bred up seven years in the University under men of the Calvinistic persuasion, and so could hear no other doctrine, or receive no other instructions from the men of those times, and therefore had once firmly entertained all their doctrines. Now that which first moved me to search into the foundation of these doctrines, viz., the imputation of Adam's sin to all his posterity, was the strange consequences of it."

He then relates how his attention was called by various books and persons, infidel and otherwise, to first one and then another of the Calvinistic Decrees, and their inconsistency with Scripture. He also compared the teachings of the ancient fathers. A few extracts follow:—

"When I say Christ died for all, I mean that he died equally for all. This will be evident if we consider, 1st, that he offered the same sacrifice, suffered one and the same death, shed the same blood for all for whom he died. This sacrifice must therefore be offered equally for all; . . . hence that Scripture which saith expressly, that Christ *died for all*, affords not the least intimation that he suffered more, or shed more of his blood for one than for another. Moreover, 2ndly, it is certain that the sufferings of Christ, and his blood shed, cannot be distributed into parts so that one should have one share of it, another a second, and another a third; but whosoever hath an interest in them, hath a title to the whole benefit procured by them, and he who hath no title to the whole, hath no share at all in the benefit of his sufferings. 3rdly, His blood was shed to establish the *New Covenant*; now that is equally established to all who perform the conditions of it, faith, repentance and sincere obedience, and belongs to none who never do perform them. . . .

"When we say Christ died for all, we do not mean that he hath purchased actual pardon, or reconciliation or life for all; this being in effect to say, that he procured an actual remission of sins to unbelievers, and actually reconciled God to the impenitent and disobedient, which is impossible; for what Christ

### A Ransom for all, Shadows of Calvary, Salvation and the Covenants

The three subjects in one booklet; 80 pp., paper covers. 6d. (10 cents) per copy; 3/- (75 cents) per doz., post paid. Excellent to start enquirers.

hath actually purchased for all, all may justly claim, and God cannot equitably deny them; whereas he both can and will deny pardon to the unbeliever, and never will or can be reconciled to the impenitent and disobedient, whilst they continue so to be. He only by his death hath put all men in a capacity of being justified and pardoned, and so of being reconciled to and having peace with God, upon their turning to God and having faith in our Lord Jesus Christ; the death of Christ having rendered it consistent with the justice and the wisdom of God, with the honor of his majesty, and with the ends of government, to pardon the penitent believer. Hence the Apostles were sent both to Jew and Gentile, to preach repentance toward God, and faith in our Lord Jesus Christ, that they might receive remission of sins and inheritance among those that are sanctified through faith in Him.

"To illustrate this by a plain similitude: Suppose a Prince whose subjects had rebelled against him, and so lay under the sentence of condemnation, should, through the intercession of his beloved Son, promise a pardon to as many of them as would profess a sorrow for their guilt, ask pardon in His Son's name, and promise to be obedient subjects for the future: Would this procure an actual pardon for any of them, till they had performed their conditions? Or would it ever do it for them who wilfully refused, or even neglected to perform

them? So here Christ, by his death, obtained of his Father a *New Covenant*, in which He promises to pardon and be reconciled to all upon their faith and repentance, and salvation upon their perseverance in well-doing. But He hath not by His death procured an actual pardon, reconciliation, or salvation to any who have not performed these conditions; nor can they lay any just claim unto them by virtue of Christ dying for them; and yet upon this gross mistake are founded many of the arguments produced by the Synod of Dort."

In these Five Discourses many passages of Scripture are brought forward, in evidence that, contrary to the Calvinistic Decrees, God is interested in the salvation of all men, that men cannot believe in Him of whom they have not heard, and that a God of love and mercy would not punish the heathen forever for not believing what they had no opportunity of hearing.

It would appear, then, that studying the Scriptures was of some account to the writer of this volume, notwithstanding that someone living two centuries later asserts to the contrary.

That a deep interest in the Scriptures existed at that time (the early part of the eighteenth century) is shown in the fact that more than a dozen other books on Scripture subjects are advertised in the flyleaf of the above book.



## "The Field is the World"

THE dissolution of the partnerships existing between Churches and States goes on apace. The power of the Papacy was to be gradually consumed, as that also of the Protestant systems built more or less on the same model. The cry for disestablishment in England and Wales still goes up, and in the case of the latter may be accomplished any day. Any change in the constitution of the House of Lords, limiting the power of the Anglican Bishops, and giving representation to non-conformist bodies, and to other interests, such as commerce and labour, would make disestablishment easy.

At present we have to notice the gradual but persistent effort of Spain to regulate its affairs independently of the Roman hierarchy. Not long since civil marriage was legalised. What a weight this removes from the common people who were heretofore not able to marry, except according to Papal rites, may be imagined. Now comes news (under date June 11th) of a further forward step.

### Concessions to Protestants

"A Royal decree has been issued in Spain authorising non-Catholic churches and missions to show external signs of their belief on the walls of their churches and mission buildings.

"Up till the present royal proclamation the practice of other religions than Roman Catholicism was practically forbidden in Spain, though, of course, the foreign representatives at Madrid had their official chapels. But since 1868 the Government has not prosecuted missionaries, and there is a small Spanish Pro-

testant community in the country (mostly in Madrid) in communion with the Church of England. These had permission to worship together, but not to build a church or place to be entirely for purposes of public worship. Not long before King Alfonso began to rule these Spanish Protestants complained of the beginning of oppression by the Roman Church, but representations made by England removed the trouble."—*Press Despatch*.

As was to be expected, the Vatican has protested against the Royal decree. No doubt an interesting time is ahead in Spain. God prosper the work of enlightenment and progress, and send earnest labourers into that field to labour for the cause of truth and holiness! What a blessing awaits the benighted Spaniard—to know that, instead of saints and martyrs and the Virgin Mary standing between him and God, there is but *one* Mediator, the man Christ Jesus, who gave Himself, and that by coming to Him he may receive forgiveness and salvation, *without the intervention of any priest!*

### The Vatican Makes Another Blunder

The diplomacy of the Vatican is another evidence that the wisdom of her wise men is perishing. It is hard to learn that this is the twentieth century, and not the thirteenth, and that an Encyclical to Europe must be couched in different terms to those which might pass for the South American Republics or the Philippines before American occupation. The Encyclical dealt chiefly with those "who in Borromeo's time were rebel-

## Cheerful Workers

For "Bible Talks" are wanted everywhere. Substantial discounts allowed. "Go ye into all the world." "Let your light so shine."



ling against the teaching and authority of the Holy See." On representations being made by the Protestant German Government against the villification of the Protestant Reformers, the Vatican gives an undertaking that the Roman Catholic bishops in Germany will not publish the text of it.

"The King of Saxony, who is a Roman Catholic, has expressed to the Protestant members of the Government regret that his efforts to promote religious peace should be thwarted by such sharp attacks on the Lutheran Church as are contained in the encyclical. He has expressed his intention of writing to the Pope on the subject."

The chief reason for the Protests from Germany is that the Encyclical is calculated to disturb the "religious peace" of Germany. The policy of suppression of information for peace' sake has been pursued in Germany for some years, because the Government relies on the Centre (Catholic) party for aid in the passing of its bills through the Reichstag. But it is not likely that the Social Democrats and the more active of the Protestant believers will allow this incident to close so easily. Publicity is essential, that the people may be brought to realise exactly what the Papacy stands for now, as she did in the days of her glory. It is the old question of "authority" and "submission" over again, but those days of glory are gone, never to return, and the Papacy finds it hard to realise it.—2 Thess. 2.

The Roosevelt-Vatican episode continues to draw comment from both Protestant and Catholic periodicals. Dr. Buckley's challenge, in the New York "Christian Advocate," will be sympathised with by all who understand Rome's real intolerance and bigotry, and her hatred of true religion and education—

"We do not believe that Archbishop Ireland can prove that the general plan and process of the Methodists in preaching to the Italians and forming societies throughout Italy is worthy of denunciation. If Roman Catholic priests denounce Protestantism in a fierce manner; if they issue tracts and papers which caricature the Methodists or the Baptists, they will provoke without doubt resentment and counter attacks. The Methodists have a right, under the laws of the Kingdom of Italy, to undertake to prove their position, a right as sacred as is possessed by the Roman Catholic Church. If the Roman Catholic Church, anywhere where Methodist missions are found, whether in the Republics of South America, or in Mexico, or in France where we have lately established a mission, wish to bring on a comparison between the morals and methods of the Roman Catholic Church and the Methodist Episcopal Church, they may do so, but they must be prepared for expositions of a kind and extent and a certainty which will make them wish they had never challenged the comparisons; in fact, in the end it will not be a comparison, but a contrast."

### The Greek Church

is also coming in for a shaking which will rattle the dry bones, as the following extract from "The Christian World" shows:—

"The 'Union of the Russian People' is making determined efforts to silence Pastor Fetler, of St. Petersburg, and to deprive the Baptists of the liberty of worship granted by the Tsar's Ukase of 1905. Several times it has petitioned the Holy Synod to stop the public preaching of the sectarians, and to exile Pastor Fetler and other preachers. . . . M. Lukianoff, the Chief Procurer, is a man of enlightened views. At a recent meeting of the Synod, he firmly opposed the reactionaries, contending that so long as the Baptists and other dissenters confined themselves within due limits as religious bodies, and did not enter upon the spheres of social, economic and governmental affairs, they were entitled to enjoy unmolested the liberty promised by the Tsar. The Minister of the Interior and the Attorney-General had, he said, no right to interfere with them. The Greek Church, he added, was also

placed in a different position by the Imperial Ukase of 1905, and must now rely upon its own efforts, instead of the power of the State, to overcome the sectarians. This advice has been partly followed, and a new missionary committee has been formed by the Synod with the special object of devising a plan of campaign against the Baptists. The Union of the Russian people, however, does not so easily accept the new order of things, and . . . it is intriguing to obtain the dismissal of M. Lukianoff."

Thus the Greek Church in Russia is theoretically, at least, brought down to a less autocratic level. With freedom to proselytize, the various Protestant denominations are taking advantage of their opportunities, and their influence will gradually increase, and the more as political liberty becomes more of a fact than a name, as it is at present.

It is reported that two hundred Baptists were arrested and imprisoned, for holding a religious meeting near Odessa without legal authority. From this it may be gathered either that the Tsar's Ukase is not being carried out, or else that these worshipers failed to observe the legal formalities which are required by law. If the latter, it is to be regretted that they did not comply, and avoid trouble for themselves as well as the sending out of such a despatch to other countries. Even in Germany, where religious freedom exists, it is necessary to notify the authorities of the intention to hold a public meeting. It is a mere formality, and involves neither expense nor loss of self-respect; yet infringement of the law does, of course, bring unpleasantness.

The Tsar's Ukase depends upon government officials for its execution, and it is not surprising that in a country of such vast dimensions and composed of many different races, many of whom are exceedingly illiterate, the religious liberty granted is not being fully realised by all classes. The prejudice against the Jews will prevent the extension to them of its privileges for some time, but doubtless they will eventually come in for their share of the general enlightenment and freedom. In the meantime it must be expected that the reactionaries will use their influence against both Jews and Protestants, and that we shall still hear of persecuted Jews, as in the cable of June 13th, wherein 6000 Jews are reported as having been expelled from Kieff, in Southern Russia. Religious toleration is a plant of slow growth.

Since the above was written, it is reported that the repressive measures advocated by the Union of the Russian people have been applied, and prominent Protestants expelled from the country. Further news will be awaited with interest; but it is not likely that religious freedom can long be withheld from the people, even by a powerful hierarchy. If they can obtain it no other way, the surging elements of popular liberty will again sweep over the country, and give the ship of state a rough time.

### Union of Churches

This movement is still being carried on spasmodically in different parts of the world. On June 7th the Presbyterian General Assembly of Canada, by a vote of 184 to 73, "passed a resolution approving of a basis of union with the Methodist and Congregational churches."

On the contrary, Church Union in Scotland has been put back many years by the difficulties which attended the recent union of the two branches of the Presbyterian

Church—is the opinion freely expressed by prominent Presbyterians of the North.

In Australia the proposed union of the Church of England and the Presbyterians still lacks a formal basis of agreement. Several prominent Anglican bishops are not in favour of it; and the Presbyterians do not relish any arrangement which will deprive them of the "glory" of their organisation which has endured for several centuries. The seeming concession on the part of the Church in allowing non-conformist clergymen to read the Scripture lesson in the service, is really no concession at all, since a like privilege is often granted to a layman. A real concession would be to allow a non-conformist minister to officiate at a celebration of the Sacrament—which would need to be preceded by an acknowledgment of the validity of other orders than the Anglican and the Roman. Since the Church will not as yet allow its own "missioners" to serve the Sacrament, the non-conformists can have little hope; in fact, most of them are not particularly anxious.

### A New Confession

"The Church of Scotland has at last decided upon a formula to express the mind of its ministers as they sign the Confession of Faith. Whether it will be much more satisfactory than its ancient forerunner may be questioned, and faith in it will not be strengthened by the knowledge that while a majority of forty-five Presbyteries have voted in its favour, as large a minority as thirty-eight have voted against it. The new formula runs:

"I hereby subscribe the Confession of Faith, declaring that I accept it as the Confession of this Church, and that I believe the fundamental doctrines of the Christian faith contained therein."—*The Christian World*.

Thus one may publicly confess that the creed of the Church is not one's personal creed; but that it contains (more or less ?) the fundamentals of the true faith.

### Missionary Notes

Our Lord's statement that the gospel of the Kingdom must be preached in all the world for a witness, is having its fulfilment; for all God's purposes shall be accomplished. The Bible itself, circulated by the million in the so-called uncivilized districts of the world, seems to be the means employed, and missionaries of the various societies, as well as numbers of laymen and women, are the honored instruments in that distribution. For the attached traditions and theories of men which more or less make void the Word, the Lord has no doubt in the Word itself a remedy able to counteract, in some measure at least, the erroneous teachings in the minds of sincere believers; and those who wish to inquire more deeply into its meaning than the particular missionary or denomination which was instrumental in awakening an interest in the Lord and in Bible study encourages them to do, have their wants catered to by literature and other means from various sources outside the recognised orthodox organisations.

At a recent Methodist Missionary meeting in Londoff, one of the missionaries eulogised the women of Burma. He described their "sunniness, beauty, cleverness, and taste. Their chief characteristic, however, was their strong religious sentiment, and they made splendid Christians when they came under the influence of the Gospel."

A further portion of the Old Testament for the Congo is now in the press, a fresh edition of the New Testa-

ment having already been sent out; also a specially valuable version of the New Testament in Italian.

A "well-informed newspaper correspondent" of a London weekly gives it as his opinion that such casual outbreaks as recently occurred in China are to be expected for twenty years to come, while China is adapting herself to the conditions of Western civilisation.

The rapid spread of Mohammedanism throughout northern Africa causes alarm among Christian workers in districts not yet subjugated; and the call is for more missionaries to evangelize the natives before Islam overtakes them, since it is almost impossible to reach them afterward. Islam, under the guise of a religion superior to the native idolatry, permits nearly as much selfish gratification as the natives were accustomed to in their original tribal religion; consequently converts are comparatively easy to make; while Christianity, holding up a life of faith and a high ethical standard as essential to salvation, has no attraction. Hence the necessity of reaching them first with Christianity and its message of deliverance from sin, before the sophistries and indulgence of Islam have destroyed their susceptibility to conversion.

Those who count the heathen converts to Islam as lost forever, and doomed to endless suffering in the next life, have little with which to comfort themselves as they view the triumphal march of a false religion. Thank God, his interest in those aboriginals is not effected by their temporary deception, but endures beyond the grave to give them under the Kingdom rule the enlightenment and help they now lack.

For ourselves, while not troubled with fears for their future, believing that God is good, and that these benighted ones who pass away will yet receive a blessing through Christ, the Saviour, we do agree that Christians should be doing all they can to reach others with the Gospel—in every land, in every tongue—not forgetting those close around us who need more light on the Word.

### Missions and Unity

The World's Missionary Conference, meeting in Edinburgh, on June 22, considered the report of the commission on Co-operation and Unity, as announced in the following extract from a Melbourne daily paper.

"Mr. H. E. Wootton, of Melbourne, said that almost all the difficulties attending world organisation were due to the dis-united state of the home church. The co-operation now desired had already been reached in Australia.

"Dr. Pain, Bishop of Gippsland, detailed the circumstances making for Australian unity, and the present position of negotiations.

"Mr. John R. Mott, of New York, the chairman of the conference, yesterday said there was something impressive in the fact of representatives of a young continent summoning the older nations to unite in order to fulfil the purposes of the conference. Australia's message, he added, would not fall on deaf ears.

"Mr. H. E. Wootton is a well known Melbourne business man, and is the originator of a movement to establish an advisory board, consisting of representatives of the various denominations to further the missionary movement. Mr. Wootton is representing a united committee of missionary societies in Victoria, which met on several occasions during the past twelve months in Melbourne to discuss the scheme. The proposed board, if appointed, will act in conjunction with similar advisory bodies connected with missionary effort in other parts of the world. Yesterday the Rev. Joseph King, organising sec-



retary of the London Missionary Society, received from Mr. Wootton, at Edinburgh, a cablegram with the words, "Door opened; message delivered," which indicates that Mr. Wootton was successful in bringing his scheme prominently before the conference, with satisfactory results. The statements of the Bishop of Gippsland, a well known Anglican clergyman remarked last night, were probably made in reference to the question of the union of the Church of England and the Presbyterian, Methodist, Congregational and other Protestant churches. At a meeting held recently in London in connection with the Colonial and Continental Church Society, Dr. Pain said that during the conference which he attended in Melbourne he had been filled with the spirit which actuated both the Presbyterian and Anglican churches in the endeavour to bring about the proposed union. There were certain difficulties to overcome, and there appeared a general desire to surmount them. On inquiry it had been found that there was a great deal of Episcopacy in the Presbyterian church, and a large amount of Presbyterianism in the Church of England, and he viewed the future with considerable hope, notwithstanding all the difficulties with which they were confronted."

While reading this sanguine news, the radical difference between "unity" and "co-operation" must be borne in mind. As yet, there is but co-operation between different Missionary Societies, with a view to economy, and the avoidance of over-lapping in the missionary fields. There is also a certain amount of co-operation among the evangelical denominations in the holding of "revivals." This latter has been the case for some years. But this is a long way from *organic union*, involving the complete swallowing up of one organisation by another, and it is far removed from the idea of a central board "running" several affiliated denominations and handling their finances.

### Indian Characteristics

Francis E. Leupp, ex-Commissioner for Indian affairs in the U.S.A., who has lived many years among the red Indians, and is therefore qualified to express an opinion, states that he admires the aborigines, with their capacity for the attainment of lofty character, their aristocratic pride of race, their courage and fortitude. Many (full-blooded) are becoming civilised, and show themselves capable of receiving a white man's education, and following a white man's mode of life. When converted, they make sincere Christians.

### Capital and Labour

The action of several large corporations in America, in voluntarily raising the salaries of its employees, because of the increasingly high cost of living, was a move in the game between capital and labour, which for the time-being gives capital the advantage. The subsequent action of the steel corporation in largely doing away with Sunday work also puts capital in a more favour-

able position. If the trusts demonstrated that they had souls, and really had the interests of the workers at heart, the attitude of many millions of people toward them would be altered. It is too much to hope, however, that any radical changes for the better will supplant their present methods of exploiting the workers and the resources of nature. In the meantime, their concessions serve to postpone united and determined effort on the part of the workers to obtain what they consider their full share of the wealth they produce.

### An Astonishing Confession

Professor Haeckel's recent astounding admission, says the "Christian," that he had "filled in and reconstructed by hypothesis and comparative synthesis," a number of his diagrams, so as to show missing links of vertebrae which do not exist, ought to cause the followers who have so blindly accepted their leader's theorisings to think a little. The comparative diagrams of the embryo of man and of the ape, which the Jena Professor of Zoology issued, were hailed by unbelievers in the generally accepted record of Divine Creation as being utterly destructive of the inspired narrative. That they were, to a large, or in fact to any extent, built upon theories, instead of being the solid foundation upon which the theories were superimposed, comes as a startling fact; and the religious and the real, and therefore reverent, scientists owe a debt of gratitude to Dr. Arnold Brass, whose masterly examination of the diagrams resulted in the discovery of their inaccuracy and unreliability. With them a large portion of Haeckel's proud building topples to the ground."—*Selected*.

## The New Covenant Advocate and Kingdom Herald

A Monthly Paper for the Exposition of Bible Truths  
E. C. HENNINGES, Editor

Yearly Subscription Price (including Postage)

In Australia and New Zealand - - - 2/6  
In other Countries, 3/-; 75 cents; 3 marks; Fr. 3.75  
Free to the interested, who are not able to pay.

These and other Free Copies sent as specimens are paid for by a Fund of Voluntary Donations sustained by those who have been blessed by the Truth, and who desire to use this means of sharing the blessing with others. The co-operation of interested friends will be welcomed.

ADDRESS ALL COMMUNICATIONS TO

**The Covenant Publishing Co.**

8 FINK'S BUILDING, ELIZABETH ST., MELBOURNE

British Depot: 25 Fairland Road, Stratford, London  
American Depot: 1365 58th Street, Brooklyn N.Y.

## Bible Talks For Heart and Mind.

354 pages, cloth bound " " " " 2/6  
Price to Subscribers to THE NEW COVENANT ADVOCATE 1/6  
Postage extra. 5d per copy

In the U.S.A. and Canada, 60 cents; price to subscribers to  
NEW COVENANT ADVOCATE, 35 cents; Postage extra, 10 cents.

THE COVENANT PUBLISHING CO.  
8 Fink's Building, Melbourne, Aust.  
or 25 Fairland Rd., Stratford, London. or 1365 58th St., Brooklyn, N.Y.

Tracts for Distribution - Free.



# The New Covenant Advocate

— and —

## Kingdom Herald

Vol. 2—No. 5.

MELBOURNE, LONDON, AND BROOKLYN, N.Y., AUGUST, 1910

3d. per copy

### The Inspired Word and Words of God

**I**N DISCUSSING the great questions of Life and Death, Sin and Holiness, Redemption and Salvation, as well as in speaking of the ordinary affairs of life, we are dependent upon the use of words. It is *through the words they hear* that enquirers receive some understanding of our position and convictions on Bible subjects. (1 Cor. 14: 24, 25.) If we speak in French, German or Latin, they will receive no benefit, not because we may not be speaking the truth in those languages, but because they are unacquainted with the meanings of the words. If we want to give a message, we must speak it in a language with which the hearers are familiar, and in words whose meanings are well defined, and which everyone is able to understand. We must speak English, and use words in their right meanings, so that those who hear may gather the correct sense. We must say what we mean, and mean what we say.

The great truths which are discussed in these columns are not our invention; neither are they the invention of any man, or set of men. What we teach we claim to be found in the Holy Scriptures or Holy Writings, and these Holy Scriptures we claim to be the Word of God. Our message, then, is a message from God, and we must speak it in the words of God.

#### Ancient Manuscripts

What is the evidence that the Bible is properly called the Word of God?

In the first place we remind ourselves that the English Versions of the Bible were not inspired, they being translated out of the original tongues by learned men who used their judgment, but who were not promised special inspiration for their work, neither did they claim it. In considering the subject of Inspiration, therefore, we confine ourselves to the original manuscripts, all of which, both Hebrew and Greek, are lost; the copies now in the great Libraries of Europe being only copies, but for many reasons considered faithfully made and authentic.\*

\*It would be interesting to enter into a detailed description of these manuscripts, but it would occupy too much space. Instead, we will mention a little book, entitled, "How We Got our Bible," which we recommend to anyone desirous of looking further into the history of the various manuscripts and versions of the Bible. It describes and illustrates the Old

#### Words in General and Particular

Before taking up the subject of the Inspired Word and Words of God, a few remarks on *words* in general may not be amiss. Do we realise the importance of words? Do we realise the power of a word for good or ill? A single, little word may mean either life or death.

A paper is laid before the Czar, concerning certain noblemen involved in the Revolutionist Propaganda, with a list of their names. Opposite one name the Czar writes "Shot"; opposite another, "Siberia"; opposite another, "Release." Only a word, but that one word makes all the difference between life and death, between home and the horrors of exile.

During the Civil War in U.S.A. a prisoner was about to be shot, when a messenger on horseback suddenly appeared, and uttered one word—"Reprieved." As a last resort the lad's mother had appealed to President Lincoln, and he sent the magic word which saved her son's life.

A single word may also prove a very expensive matter. An American draper advertised 100 ladies' coats at \$9 each—a great bargain. The newspaper came out next morning with the price \$5. What did the firm do? Explain to every customer that there had been a mistake, that the coats were not Five Dollars, but Nine Dollars? To do that would have injured their reputation. What they did was to sell every coat at a loss of \$4, and put in a claim at the newspaper office for the amount. The newspaper paid, and glad to be cleared so easily. Rather an expensive word, was it not? And when we look at the two words closely we see that they consist of only four letters each, and that the difference between them consists in only two letters—"n-i-n-e," "f-i-v-e."

We have all heard of the man who needed a sum of money, and applied to a firm that advertised to lend any amount at only five per cent. He signed a paper, promising to pay; but he did not notice until after he had signed and the firm began collecting the interest that he had promised to pay five per cent. *per month*, instead of five per cent. *per annum*. Just a difference of one

Manuscripts, and helps us to realise how wonderfully the Lord has preserved this Book, in order that we, living thousands of years after its first pages were written, may receive a blessing. Price, in cloth, postpaid, 1s. 5d.; in paper cover, postpaid, 10d.

Whoever receives this paper, not having ordered it, is requested to consider it an invitation to become a regular reader. Subscribe now.

word, but it kept his nose to the grindstone many years to meet the interest alone.

Words are the only vehicle with which we can

#### Make Ourselves Comprehensible

to others; and unless we use our words according to some standard of definition generally accepted we shall be making false statements. For example, here is a book. We all agree that it is a book, and not a box or a piece of marble, or any other article—just a book, and when we open it we say it is a Song Book with music. We understand each other perfectly, because we all have in our minds the same ideas as to what constitutes a Book, and Song, and Music. But suppose someone comes in, and says—"You are all mistaken. That is not a book, but a basket." We should all then wonder if he were a foreigner, and should explain to him that a basket is a different sort of article altogether. Now if that person persisted for a hundred years in calling a book a basket, shrugging his shoulders, and saying, "It's only a matter of terms," it would not become a basket. It would still be a book. The word "book" would never mean "basket," and "basket" would never mean "book."

We send children to school that they may learn the meanings of words, and how to arrange them properly in sentences. If one study a foreign language, he must learn exactly what words in that language correspond to certain words in his own. Many are the laughable blunders made by the foreigner attempting to speak English; and ours are just as amusing when we attempt to speak in his language.

#### Missionaries and Heathen Dialects

One of the first undertakings of the missionary is to learn the language of the people among whom he will live. The task of the pioneer missionaries was often to collect the various sounds made by the aborigines, to construct an alphabet with which to frame them into words, and to keep a list of these words. On learning the meanings of all the words used by the native race, he was in a position to translate the Gospel into that native language. In one instance, a translator was delayed a whole year in the publication of a gospel, while he was continually on the alert to hear one particular word, which was required to complete his translation.

#### Words in Thinking

Not only are we dependent on words to communicate with one another, but we are even dependent on them in our *thinking*. Try the experiment—Try to think of some subject without thinking in words. The more words one is acquainted with, the more subjects and phases of subjects can be thought about. And in our thinking we often picture the object. If we think of a *table*, we picture the *various kinds* of tables we have seen, and we use a word to describe these various sizes and forms—it may be "round," or "square," or a "finishing"-table or a "kitchen"-table. But in every case we *think* of the word which we have learned to associate with a particular form and style of table.

#### Words in Divine Things

All these things help us to realise the importance of words, and the necessity for understanding their exact meanings if we would understand one another. And if great care is needed in connection with the daily hap-

penings of our lives and in secular studies, how much more particular must we be when we come to the study and the teaching of *divine* things. No higher compliment can be paid to a man than to say he is a "man of his word"; or that "his word is as good as his bond." The same should be said of us in connection with our spiritual life. If we say the book is a box, we deceive no one, for everyone can see for himself that it is a book. But when we come to discuss spiritual things, there is far more room for misrepresentation and deception.

#### The Inspired Words of God

The question may be asked, What does it mean to be inspired by God? We may illustrate it (though imperfectly) this way. If we say to a child, Tell Mr. Blank that the carrier will call at two o'clock, we have inspired that child with a message, and we have also (in a way) made a prophecy of what should occur several hours later. If we so impress the child that it repeats the message word for word as given to it, we may say the message was *verbally inspired*. Now what would we say if, after the child had delivered the message for us, Mr. Blank should say—"That is only the child's imagination, or only an expression of the consciousness of the times," and thereupon should close his shop, and not be ready for the carrier at two o'clock?

In very much this way some of the ancient prophets were inspired, and in just this way the people to whom they delivered their messages disregarded them, and suffered in consequence. Even when the word or message of God was given to the prophet in a dream or vision, it was necessary for him to be guided by the Spirit in his descriptions, in order to convey to others the exact images which he saw and the exact words which he heard. We read in 2 Pet. 1:20, 21—

"The prophecy came not in old time by the will of man; but holy men of God spoke and wrote as they were moved by the holy spirit."

So intimately associated is a message with the words in which that message is expressed, that the message itself is frequently spoken of as "the word." (1 Sam. 4:1; Jer. 44:1; Ezek. 38:1; etc.) Thus a prophecy is frequently referred to as "the word of the Lord," and the gospel is referred to as "the word of the Kingdom."—Matt. 13:19.

Let us take one example of how the Lord sent messages through the Prophets.—Jer. 34:1, 2, 6—

"The word which came unto Jeremiah from the Lord, when Nebuchadnezzar, King of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

"Thus saith the Lord, the God of Israel: Go and speak to Zedekiah, King of Judah, and tell him, Thus saith the Lord, etc., etc."

"Then Jeremiah the prophet spake all these words unto Zedekiah, King of Judah in Jerusalem."—Vs. 6.

It is clear from this, and from many other similar passages, that the Holy Spirit inspired the Prophets, and that the importance of *accuracy* in the use of words was fully recognised. They were obliged to deliver their message in the *exact words* in which they received it. They were not at liberty to tamper with the message as a whole, nor with so much as a single word in it. So we read in Jer. 25:30 and 26:2—

"Therefore prophesy against them *all these words*, and say unto them," etc.

"Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to

worship in the Lord's house, *all the words that I command thee to speak unto them; diminish not a word.*"

For the prophet to have altered the value or meaning of the words of the Lord would not only have been presumptuous on his part, but would have altered the message, and would have made him a false prophet.

### Truthful and Lying Words

The people of Israel were sometimes perplexed to tell the difference between the false prophets and the true; for while there were only a few prophets of the Lord, there were hundreds of false prophets, who imitated the dress (Matt. 3: 4; Zech. 13: 4; 2 Kings 1: 8), the manner, and as closely as possible the words of the true prophets, while they claimed to speak for the Lord, and were often in high favour at the Court. But there was one infallible test by which it might be demonstrated which was the true prophet, speaking the truth, and which the false, speaking lies. That test was given them by Moses, so that they might be fully warned and fore-armed—

"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: THOU SHALT NOT BE AFRAID OF HIM."—Deut. 18: 22.

The difference between the message of a false prophet and a true often consisted in the difference of only a word or two. Of this we have an example in Jer. 14: 13-16. In verse 15 the Lord Himself puts it in a nutshell.

"Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall NOT be in this land; By sword and famine shall those prophets be consumed."

Only the little word "*not*" was required to completely contradict the Lord; the Lord said He would punish them by the very calamities they prophesied should not come to pass. Compare Jer. 27: 9-11.

In Jer. 28 is related a contest between Jeremiah, who spoke the words of the Lord, and Hananiah, who claimed to speak in the Lord's name, but really spoke *his own* words. He put a yoke upon Jeremiah, which he afterward broke, saying that in two years the children of Israel would return from captivity, whereas the prophet Jeremiah had foretold a long captivity. Hananiah said two years; Jeremiah said seventy years. History has proven that Jeremiah was the true prophet. He has stood the test prescribed in Deut. 18, already referred to.

If we wish to send a long and important message to a friend, we generally write it out, carefully weighing each word, in order that the exact idea we intend to express shall be conveyed. So the prophets of Israel, in order that all the people might understand the messages of the Lord, not only *spoke* them, but also *wrote* them, and had copies made and sent about among the people, so that all might consider their import. Under the Law it was the duty of the Priests and Levites not only to read to the people out of the Law, but also out of the Prophets, so that they might ever bear them in memory.

These messages were written under divine inspiration as great as that under which the words were spoken in the ears of the people; for example, the Psalms are spoken of as God's words through David—"Who by the mouth of thy servant David hast said" (Acts 4: 25),

and "David in spirit" called Him Lord (Matt. 22: 43); "God spake unto the fathers by the prophets" (Heb. 1: 1) includes all the prophets, as does Acts 3: 21.

Moses, the great prophet and ruler, spoke the words of the Lord when he gave Israel the Law, every item having been dictated to him, even the smallest details concerning the furnishing of the tabernacle and the ceremonies to be observed. How particularly the Law was written is shown by our Lord's words in Matt. 5: 18—  
"Till heaven and earth pass, one jot or one tittle shall not pass from the Law, till all be fulfilled."

The "*jot*" or *iota* was the smallest letter of the Hebrew alphabet, and a "*tittle*" was one of the small horn-like projections of a Hebrew letter. Thus our Lord endorsed the Law to its smallest detail, and all these details were necessarily known by the words which described them.

### The Words of God by Jesus

Passing on to the New Testament, we find that the Lord Jesus Christ and His Apostles were inspired by God to deliver His message and speak His words. Our Lord is called the Logos or Word (John 1: 1), because through Him God expressed Himself not only in creation, but in all His communications to men. We also read in Heb. 1: 1, 2—

"God, who at sundry times and in divers manners spoke unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

Now, how could God speak to us through His Son, if the Son used words we could not understand, or if he used words different to those with which His Father purposed to express His will? The beauty and simplicity of our Lord's teaching is the admiration of the age, even among those who find His ideals too high for their liking. He used the common language of the people, in order that they might get the full benefit of His teaching, and the Father put into his mouth the very words which he should utter.

When God foretold that He would raise up unto the people of Israel a great prophet like unto Moses, He said—

"I will put *my words* in his mouth; and he shall speak unto them all that I shall command him."—Deut. 18: 8.

Our Lord did not claim honour for Himself, but always spoke of Himself as the mouthpiece of God. He said—

"My doctrine is not mine, but his that sent me."—John 7: 16.

"I am not come of myself, but he that sent me is true, whom ye know not. But I know Him, for I am from Him, and He hath sent me."—John 7: 28, 29.

"He that sent me is true; and I speak to the world those things which I have heard of Him."—John 8: 26.

"As my Father hath taught me I speak these things."—John 8: 28.

It was because Jesus had a genuine message from God, and because He gave out that message in words which properly conveyed its meaning, that He could say—

"The words that I speak unto you: they are spirit and they are life."—John 6: 63.

"He that heareth my words, and believeth Him that sent me, hath everlasting life."—John 5: 24.

And it was because the Scribes and Pharisees understood His words, which showed up their sin and hypocrisy, and yet were unrepentant, that He said (John 12: 48)—

He that rejecteth me, and receiveth not my words, hath one



that judgeth him; *the word that I have spoken*, the same shall judge him in the last day."

It is therefore necessary, in considering the inspired words of God, to remember that our Lord Himself, as well as the Apostles and Prophets, used *words* to convey God's messages, that the required words were put into their mouths by the Holy Spirit (Luke 21: 14, 15; Acts 3: 21; 4: 25; etc.), and that therefore their statements and explanations are to be understood exactly as written.

When our Lord ascended He sent the Holy Spirit to guide the disciples into all truth. The gifts of the Spirit given at Pentecost insured that the truth would be spoken; and that there might be no mistake, the very words were put into their mouths. When Peter stood up and said that God had made this same Jesus both Lord and Christ, we may have full confidence in His statement; and by analysing it, and comparing other passages where the same words are used, we may understand his meaning.

#### True and False Teachers Now

Granting that the utterances of the Prophets and of our Lord and His Apostles were divinely inspired, we may ask the question—Have any men since the Apostles been inspired in the same way, by having every word supervised by the Holy Spirit, so that there can be no error in their teachings? To this we reply—There is no evidence of such inspiration. The writings called the Holy Scriptures occupy a very different position, indeed, to that of writings by the "fathers" and others since. The Prophets, the Lord and the Apostles warned believers to examine carefully what they heard from others, and to compare it with the *inspired* writings before accepting it.

Says the prophet—Isa. 8: 20—

"To the Law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Our Lord said (Matt. 7: 15)—"Beware of false prophets." Peter said (2 Pet. 2: 1)—

"There shall be false teachers among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them."

In Rom. 16: 10 we are warned against those who—

"By good words and fair speeches deceive the hearts of the simple."

Thus is laid upon every seeker after truth the necessity of *discriminating* between true and false teachers, no matter how pleasant the false teachers may be, or how fluent they are in presenting their theories. What we want is not men's theories, but the teachings which are of God. Therefore we must go to the Scriptures themselves in order to decide every matter of doctrine or of practice which is laid before us. And although the Lord's people are not now inspired as were the Apostles, we are *given the custody* of these inspired writings, and it is our duty, as well as our privilege, not only to *preserve these words*, but also to prevent them being tampered with. To the Jews were committed the "lively oracles" as a great and honoured trust, and they preserved them as they were in truth the very Word of God. (Acts 7: 38; Rom. 3: 2.) By these oracles was understood the whole of the Old Testament, including the Law, the prophets and the Psalms, the three divisions in which the Jews were accustomed to speak of the Old Testament. These are also com-

mitted to us as Christians, together with the New Testament, the inspired message of God in explanation and confirmation of the Old Testament, and in setting forth the glorious purposes of the Kingdom of Christ to which the Old Testament pointed forward.

Not only must we preserve these writings, but we must handle them with care. Says the Apostle (1 Pet. 4: 11)—"If any man speak, let him speak as the oracles of God." That is, even though not inspired, we should be so familiar with the Word of God that whatever we say may be strictly true—as true as though the voice of God Himself were speaking.

And, again (2 Pet. 1: 20)—"No prophecy of the Scripture is of any *private* interpretation." We must not put *our own* construction on a prophecy or any other portion of Scripture, but seek to draw from it only what the Lord Himself put into it.

We must examine closely what the Bible says, and we must be accurate in our quotations, so that we may not unintentionally deceive ourselves and others. It does not do to quote off-hand, as though it makes no difference whether we use the very words of Scripture or our own words. Not long ago we were talking with a gentleman who holds what we consider very erroneous theories, and a question arose as to the meaning of Heb. 8: 6—

"But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better Covenant which *was established* upon better promises."

This gentleman maintained in a light and airy fashion that the passage meant He *will be* the Mediator and the covenant *will be* established. And when his attention was recalled to the text itself, that it says, He *is* the Mediator, and the Covenant *was established*, he insisted that it was all the same "whichever way it was put." Thus he demonstrated himself one of the false teachers, because he discarded the words of God and substituted his own. He also was found declaring a lie, for if the Covenant *was established* in the *past*, it is a falsehood to say it is to be established in the future. And if Jesus is acting in the capacity of Mediator *now*, it is a falsehood to say that he is not.

To illustrate: It is very usual to see over a shop or warehouse such words as "Established 1869," meaning that the business was established or founded in the year mentioned. No one misunderstands the meaning: The shop or warehouse was established when it was first opened for business in 1869, and has been doing business ever since.

So the New Covenant was established as soon as our Lord Jesus ratified it with His own blood. It became operative at that very moment, and has been in operation ever since, as shown by the fact that forgiveness of sins has been granted to repentant sinners, and they have been received by God as His people.—Heb. 8: 10-12; 10: 14-22.

#### The Inspired Word of God

Thus far we have found that when God gave messages through the Prophets of both the Old and New Testaments, He expressed the messages in words whose meanings were commonly understood, and which conveyed the exact ideas He wished His people to draw from them. Do we then confine the term, "the Word of God," to these special messages, and exclude the rest of the Bible? No, we do not. There is a growing ten-

"God knows the difference between the idle waiting of the desire to escape His will, and the honest waiting of a willing heart to have His will made plain, in order to do it." "Rest in the Lord and wait patiently for Him."—Psa. 37: 7.

gency among Christian men to say that "the Bible contains the Word of God." By this they mean that God did not directly inspire any of the prophets, but that they gave out what *they thought* was the truth, and that they unconsciously succeeded in expressing some things which we in our more enlightened day recognise to have been correct. As one Higher Critic remarked—"They voiced the human consciousness of their day, and being far-seeing men they were able to predict the future to a limited extent."

But if we take that view of the Bible, we simply put it on a par with all other writings of men; for the great writers of every nation and age have voiced the consciousness of the people of their time, and have expressed more or less truth of an ethical kind, and have even predicted economical and political changes.

We consider the whole of this Book the Word of God because every part of it is a direct message from God, by which His people are to learn His character and purposes. Even those historical portions, which to some may seem unnecessary, are as important as any other, because they vividly portray the progress of sin in the world, as a warning to those who should live after, and as evidence that the way of man when left to himself is evil, and that continually. These historical portions were written under inspiration by Moses and other prophets, of whom there were always one or more prominent among the children of Israel, such as Samuel, Elijah, Jeremiah, etc. Every high-priest was also, while in office, used as a mouth-piece of God.—Exod. 28: 30; Num. 27: 21; 1 Sam. 28: 6.

Every part of the Old Testament is endorsed by the Lord and the Apostles. (John 5: 29; Luke 4: 27; 2 Tim. 3: 15, 17.) And the experiences of the children of Israel are repeatedly referred to as historical facts beyond question, as well as typical pictures for our benefit.—Acts 7: 2-50; 1 Cor. 10: 1-11.

Attention is sometimes called to discrepancies in the Books of Kings and Chronicles; but these do not invalidate them, because the most ancient Hebrew MSS. now available date only from the 10th Century, A.D., and any errors may appropriately be attributed to copyists. When it is borne in mind that these manuscripts had been copied and re-copied for over twenty centuries before that date, we may well marvel, and say that it was the hand of the Lord that preserved the records of Israel when those of all other nations were buried in ruins.

One may readily conceive how unintentional errors crept in; in fact, the experiment has been tried of asking a person to make a copy of a document, from which another person makes a copy, and so on. The tenth copy was found to vary considerably from the original. Even marginal comments might thus by mistake become transferred to the body of the text.

The internal evidence of the genuineness of the Bible is one of its greatest recommendations. Although its various authors lived in different ages and wrote in various languages, the one theme runs through them all; and that is, the necessity for the shedding of blood in order to the forgiveness of sins, and that Jesus Christ is the one foretold by all the holy prophets, and pointed forward to in many of the genealogies, through whose blood the sins of the entire race might be atoned

for. The more we compare the New Testament with the Old, and both with the facts of history and the lessons of life, the more convinced are we that the Bible is indeed the Word of God.

The New Testament contains over 400 quotations from the Old Testament. Peter says that holy men of old spoke and wrote as they were moved by the Holy Spirit. The Apostle Paul wrote to Timothy commending his study of the law and the prophets, saying—

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith that is in Christ Jesus. All Scripture given by inspiration of God is profitable for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The answer to every question, the foil for every temptation, the necessary guidance in every affair of life, is found when we can say, as did our Lord in the wilderness and the Apostles in their teaching—"It is written."—Matt. 4: 4, 7, 10; Acts 15: 15.

Even the miracles, which give some critics so much trouble, are endorsed and were practised by the Lord. Consequently if we discard one portion of the Bible, we are obliged to discard all.

#### Taking From and Adding To

In Rev. 21: 19 a curse is pronounced against those who take from or add to that Book. There are two ways of taking from and adding to the inspired Word of God. One way is to bodily cut out various words or passages, or to boldly write in what does not belong there. Very few false teachers have had the temerity to do this; as, for example, inserting the closing phrases into the Lord's prayer. There is a more subtle way: The Scribes and Pharisees made void the Law by piling up a mass of tradition and so-called interpretation. The modern Scribes make void the Word in the same way, teaching for doctrine the commandments of men. They do not cut out God's words and throw them away, but they put a *false interpretation* upon them. That is one of the most subtle features of the Higher Criticisms. It does not throw away the account of The Fall; it simply calls it a "story," or a "myth," and thus they call Moses a liar, because he gave it as a fact.

So, in regard to our Lord Jesus Christ, and what it is necessary to believe about Him. Some hold the Bible to be a valuable book, but they do not really believe God's words concerning Jesus. For instance, we read that Jesus who knew no sin was made a sin offering for us. (2 Cor. 5: 21.) These words they allow to stand in their Bibles, but they explain them away by saying that He was really a sinful man like ourselves, but that He did not actually commit sin. Thus the plain Words of God are made void by a human theory. Again, we read that Jesus was made the only sin offering for all mankind. Others quote the very same passages, and tell us that the sin offering is not Jesus alone. And recently "some one went so far as to say that when Jesus said, "My flesh I give for the life of the world," it was just as though he had said, "My Church I give for the life of the world." How sad to see those who profess to love and to teach the truth thus substituting their own words and thoughts for God's Words—departing from the faith, and becoming false prophets to mislead the trusting and unwary!

A few quotations will be appropriate, as showing how the Apostles themselves regarded the message of truth,

"The present circumstance, which presses so hard against you (if surrendered to Christ), is the best-shaped tool in the Father's hand to chisel you for eternity. TRUST HIM then. Do not push away the instrument, lest you lose also its work."



the Word and words of God, which were entrusted to them, and which show us how careful we must be to imitate their good example in sacredly guarding the Word of Life.

"For this cause thank ye God, without ceasing, because when ye received the word of God which ye heard of us, ye received it *not as the words of men*, but as it is in truth, the *word of God*, which effectually worketh in you that believe."—1 Thes. 2: 13.

"Finally, brethren, pray for us, that the *word of the Lord* may have free course, and be glorified, even as it is with you."—2 Thes. 3: 1.

"Take heed to thyself, and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. 4: 16.

"These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing."—1 Tim. 6: 2, 3.

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—2 Tim. 1: 13.

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus 1: 9.

"But the word of the Lord endureth forever. And *this is the word which by the gospel is preached unto you*."—1 Peter 1: 25.

"Sanctify them through thy truth. *Thy Word is the Truth*."—John 17: 17.

Much more might be said concerning the Bible as the Word of God—the authors of the various books, the proofs of their inspiration, the different ages in which they testified, and the

work accomplished by each. Many more Scriptures might also be cited in support of the direct and verbal inspiration of the Holy Scriptures. But these must be left to the discretion of the Reader, who may spend many profitable hours upon this inexhaustible subject.

Not long since a lady said to us that she was searching for the truth. Her minister was very learned, and a fine speaker, but, she said, he says much of the Bible is mythical, not written by its stated authors, and consequently unreliable. But, she proceeded, what I want is to have the Bible *explained*.

And that is, no doubt, the desire of all who read these lines. We are content to believe the Bible is a message from God for the blessing of His people, and what we want now is to *understand* it. We want to understand the prophecies, and our Lord's parables, and the Book of Revelation, and the Epistles. We want to know what we must do to be saved, and what is the future of our dear ones, and what are God's purposes for our race.

If the articles published in the "Advocate" can help us on any of these vital subjects, we shall praise God, because He has verified His promise to bless all those who wait upon Him in faith and sincerity. And let us share our blessings with others by taking to as many as possible who are truth hungry the "sincere milk of the Word," and the "meat in due season" from His storehouse. R.B.H.



## The Gainsaying of Korah

(Numbers 16; Jude 11.)

**F**AULTFINDING was a chronic disease of the children of Israel, as they journeyed under the leadership of Moses. They began early, and continued often. When they came to the shore of the Red Sea, they complained that they had been led into a *cul-de-sac*. Having been led across the sea, and having witnessed the destruction of the Egyptian army, Miriam's song of praise had scarcely echoed away before the people were complaining that they had been led into the wilderness to starve. Subsequently they complained about the water; at all times they were ready to find fault with anything and everything, or with nothing. Sometimes the grievances were of the whole nation; sometimes they were of a portion of the nation; and sometimes they were the outbreak of one or two individuals, as when Aaron and Miriam complained about Moses' marriage. The continual murmuring of the children of Israel must have been one of the greatest troubles that Moses had to endure during his forty years of leadership, for which only his great privileges of communion with God could compensate and strengthen him. Being a very meek man (Num. 12: 3), Moses must have broken down under the stress of the continual worry occasioned by the carping of the children of Israel, had not the Angel of the Lord's Presence been with him, to give him repose of soul.—Ex. 32: 34; 33: 14; Isa. 63: 9.

After the children of Israel had murmured on the banks of Jordan, and had been sentenced to forty years

of wandering in the wilderness, until all those should have died who were above the age of twenty when this murmuring occurred, there came an occasion of murmuring against Moses and Aaron on account of the position they occupied. The history of it is related in Numbers 16.

Korah, Dathan, Abiram, and On, sons of Levi and Reuben, together with two hundred and fifty princes of the assembly, men of renown, gathered themselves against Moses and Aaron, and complained that these two were taking too much upon themselves, inasmuch as all the congregation were holy, every one of them. Why, then, did Moses and Aaron lift themselves up above the congregation of the Lord?

When Moses heard this, he fell upon his face. He must have felt greatly humiliated and ashamed, that people whom he had been leading under divine direction for a number of years, and for whom the Lord had done marvellous things, using him as the instrument, should now rise up against the Lord in this manner; for in murmuring against Moses, whom God appointed, they murmured against God Himself. Moreover, Moses had stood between the people and God's consuming wrath, and had saved them from destruction on more than one occasion (Ex. 32: 30-32; Num. 14: 11-20); wherefore they added ingratitude to the list of their presumptions, already too large.

Moses rightly reproved the sons of Levi for their impertinent presumption. Did they think it but a

"It often takes more backbone not to do a thing than it does to do it." "Waitin' quiet-like always takes more grit than thrashin' round and makin' things come your way."—Grandpa Peables.



small thing, that the Lord had separated them from the congregation of Israel, and brought them near to Himself, to do the service of the tabernacle of the Lord, and to minister unto God's congregation? Were they seeking the priesthood as well? Did they presume that God should have appointed them to a higher position in Israel, so that they should be in the high priestly office? Why were they murmuring against Aaron?

Moses proposed a test. On the following day, the murmurers should come with censers, with fire in them, and incense on them, and then the Lord would reveal His choice. He would then demonstrate whether He desired Korah and his men of renown to undertake the priestly work of offering incense, and would demonstrate who was holy and who was not. Dathan and Abiram were invited to take part in this test, but they insultingly refused to attend. (Verses 12-15.)

When the next day came, and the two hundred and fifty princes gathered at the door of the tabernacle of the congregation, it became known that not only they, but the whole congregation were murmuring in sympathy with Korah, who had gathered them all against Moses and Aaron. This indicates that the movement led by Korah had been secretly agitated for some time before it was made known to Moses and Aaron. No doubt the specious plea that one is as good as another, "seeing all the congregation are holy, every one of them, and Jehovah is among them," had been industriously circulated among princes and people, and had so worked upon their imaginations that they had easily been moved to sympathy with Korah's ambitious complaint against the exclusiveness of the position occupied by Moses and Aaron. Their ambition soon led them to forget that if Jehovah was among the people, He was there as Ruler, and that He could and did appoint Moses and Aaron to their exclusive positions, even as He was also pleased to appoint the entire tribe of Levi to a position which could not be lawfully coveted by the other tribes. Had Korah gratefully considered how highly he had been favoured, he would not have become a mutineer. Gratitude is the antidote for discontent.

When the congregation was thus gathered together against Moses and Aaron, in sympathy with Korah—possibly without having fully considered the idea, and what was implied of rebellion against God in their mutiny against His appointed representatives—the Lord called upon Moses and Aaron to separate themselves from among the congregation, that He might consume them in a moment. Unitedly Moses and Aaron fell upon their faces to plead with Jehovah for the people, alleging that the people had been misled into their wrong position. "Shall one man sin, and wilt Thou be wroth with all the congregation?" Their loving Advocacy on behalf of the people who had acknowledged Moses as their Mediator, was acceptable to the Almighty, who spared the congregation, but told Moses to warn the people away from the tents of Korah, Dathan, and Abiram, which Moses did.

Moses then asserted that the great things done by him did not originate with himself, but with Jehovah. Hereby should they know that the Lord had sent him to do all these works. If these wicked men died in the ordinary manner, then the Lord had not sent him; but if the Lord made a new thing, so that the earth

would open her mouth and swallow up these sinners, and all that pertained to them, then should the people understand that these men were not righteous objectors to the tyranny of self-exalted despots, but were sinful murmurers against the divine appointment of Moses and Aaron to the positions they occupied.

The demonstration came promptly. Directly Moses had finished speaking, the earth opened her mouth, and swallowed up Dathan and Abiram and their houses, and all the men that appertained unto Korah (except his children—Num. 26: 11), and all their goods. They went alive down into the pit; the earth closed upon them, and so they perished from among the congregation. As for the two hundred and fifty would-be priests, Korah, their ring-leader, included, with their presumptuous offerings of unauthorised incense, a fire came out from the Lord and consumed them.

Korah was a son of Kohath, and the charge of the Kohathites in the service of the Tabernacle was the most distinguished and honourable of all; it was their duty and privilege to carry the most holy things of the Tabernacle when the Israelites were on the march. Aaron and his sons were to cover up these most holy things—the ark; the table of shewbread with its dishes, implements, and the bread upon it; the lamp-stand with its appurtenances; and the golden altar—preparatory to the march, so that the Kohathites should not see or touch them. (Numbers 4: 1-20). On the march the Kohathites had the most honourable position—the centre. (Numbers 10: 14-28). Korah, the Kohathite, should have been humble under his honours, whereas he sought instead, and persuaded others to seek, the privileges of offering incense, and other high-priestly duties, which were distinctly not theirs, but were specifically separated from their duties when the latter were defined.—Numbers 4: 16-20.

The lesson had a salutary effect upon the people for a while, "for they said, Lest the earth swallow us up also." But on the next day the congregation again murmured against Moses and Aaron, saying, "Ye have killed the people of the Lord." Would the congregation never understand? One would think that this last exhibition would have driven Moses to despair, and to a renewal of his request to be killed out of hand. (Num. 11: 10-15.) Again the Lord would have destroyed the congregation in a moment; again Moses and Aaron effectually interceded for them. Aaron ran with his censer into the midst of the people, and standing between the dead and the living, the plague was stayed, after 14,700 had been destroyed, besides them that had died on the previous day about the matter of Korah.

The censers of the two hundred and fifty "sinners against their own souls" were gathered up out of the burning, and with the metal of them Eleazar made broad plates for a covering of the altar. This was intended for a memorial unto the children of Israel, which each worshipper would see as he led his sacrifice to the altar there to be slain (Lev. 1: 10-11), that no stranger, not of the seed of Aaron, presume to offer incense before the Lord, and perish as Korah and his company had done. "And they became a sign."—Num. 26: 10.

The "signs" mentioned in the Bible are among the most interesting and appealing portions of the won-

Between the "devil" of unelastic, creed-bound ecclesiasticism (be its form episcopal, synodical, or congregational) and the "deep sea" of unordered individualism, which is anarchy, lies the narrow way of true liberty, in loving fellowship and mutual forbearance, in which the Church must walk.

derful Book. Not every person and incident in the Old Testament was symbolic, but a great many were. The sinners in Noah's day, the angels which kept not their first estate, the sinners in Sodom and Gomorrah, the rebels under Korah—all these are specially mentioned as "signs" of the certainty that God will deal with those who despise His arrangements, coveting places and positions which He has appointed for others.—Jude 5; 2 Peter 2: 1-10.

Of the mutiny under Korah, the apostle writes plainly that it was a "sign" of conditions that would arise in the Gospel age among the people of God. During the age Korah's gainsaying has been often referred to by persons of position and influence in the Church who have had to meet objections raised by others, and have found it very convenient to liken themselves and their position to Moses and Aaron, and the objectors to Korah and his company. Doubtless those in leading positions have had much to contend with in the undeserved reproaches and censures brought against them by envious critics; but it is also true that there have been false prophets amongst the people in this age, who have fearfully misused the history of Korah's rebellion to sustain themselves in their positions of authority and influence contrary to the well-founded objections of others who were accused of "speaking evil of dignities," because they dared to raise questions. And even in cases where the objections in the Church have been based on jealousy and bad temper, and not at all on Scripture, the incident of Korah's rebellion would not exhibit more than some analogies or resemblances; and if used at all, by way of pointing out the wrong position of the gainsayers, it should be used with much moderation, and not as though Korah and his misguided followers were types of all the senseless exhibitions of ambition and jealousy that have occurred in the past eighteen centuries in the Christian Church, and as though Moses and Aaron were types of every Christian leader who has been so unfortunate as to have to endure manifestations of jealousy and evil ambition.

A type or "sign" is always inferior to its antitype; the antitype is always on a higher scale of excellence and dignity than was its type, just as the substance is superior to the shadow. Therefore it would be incorrect to suppose that every leader of some eminence among Christians is an antitype of Moses and Aaron, whose great dignity as leaders of the whole people of God would thereby be made to foreshadow something very much less dignified than their own position.

Moses was a type, undoubtedly, of JESUS CHRIST, for himself had foretold the advent of Jesus, and the fact that He would supersede Moses. Moses recognised that his great position was only a temporary one, in that he said:—

"A prophet shall the Lord your God raise up unto you of your brethren like unto me; HIM shall ye hear in all things whatsoever He shall say unto you."—Acts 3: 22, 26.

This new Prophet, Jesus, was to be, like Moses, the Mediator between God and His people, but, of course, on a grander scale than was Moses.—Deut. 18: 16-18.

The new Prophet, Jesus, was to be, like Moses, the Lawgiver, and the people were to heed everything He would say; nor were they to question, if He gave a new commandment, such as Moses had never given, or abro-

gated some which Moses had given. "Him shall ye hear in ALL things."—Matt. 5: 38, 39, 43-45; John 13: 34; 4: 19-21.

Jesus was also to be, and He was, the antitype of Aaron, the High Priest; but whereas Aaron was imperfect, Jesus was perfect, yet sympathetic with our infirmities.—Heb. 4: 14-16; 5: 1-5; 7: 28.

If, then, we seek an interpretation of the matter of Korah, which became a "sign," a proper sense of proportion would require us to recognise that Moses and Aaron signified our Lord Jesus Christ, who unites in Himself the antitypes of their dignities as Mediator, Lawgiver, and High Priest. Similarly a proper sense of proportion would require that we recognise in Korah and the men of renown those occupying like stations in the Gospel age Church, and especially, perhaps, those who have had high privileges in regard to carrying forward the most holy and sacred spiritual treasures of the Truth, while the Church is on the march through the Wilderness of the present evil world. Bearing in mind these essential considerations, the Student will be prepared to reach conclusions in harmony with the requirements of the type, or "sign," and the allusion to the same in Jude 11.

#### Gainsayers in Apostolic Days

Already in the Apostles' Day, some had arisen in the Church to begin the age-long fulfilment of the prophetic "sign" of "the gainsaying of Korah"; on account of whom it was needful for Jude to write to the Christians and exhort them that they contend earnestly "for the faith which was once delivered unto the saints."

These "ungodly sinners" are vigorously described in Jude's Epistle and in 2 Peter 2, much of the language being almost identical. The ungodly ones, "crept in unawares," "with feigned words." They denied "our only Master and Lord, Jesus Christ." (Jude 4, R.V.) "These dreamers . . . speak evil of dignities." (Jude 8.) And to show that not subordinate "dignities" are here meant, but that the Highest over the Church—even our Lord Jesus Christ—is here particularly designated, we are told that these "murmurers, complainers," "ungodly sinners," shall be convicted of all their hard speeches, which they, with "great swelling words," "have spoken AGAINST HIM."—Jude 15.

Primitive Christians had been forewarned of this Antichrist disposition that was to manifest itself among them.

"Little children, it is the last time; and as ye have heard that antichrist shall come, EVEN NOW are there many antichrists; whereby we know that it is the last time."—1 John 2: 18.

The spiritual cancer was already eating its way (2 Timothy 2: 17), and it made the greater progress because some were weak and sickly, through neglect of their spiritual health.—1 Cor. 11: 30-32.

In post-apostolic times, the disease made great strides, and after some centuries it shaped up as the Papacy, whose "great swelling words" were matters of prophetic prediction and have become matters of historic fulfilment. All of these have spoken "hard speeches" against "our only Master and Lord, Jesus Christ," and in various ways they have spoken evil of His dignity. Some of them have not hesitated to go in the evil way of Cain; many of them have run greedily after the error of Balaam for reward, seducing God's people into



spiritual "fornication" (mixing of Church and world), as the ancient Balaam literally led astray fleshly Israel; some have particularly imitated the ways of Korah. But all of "these dreamers" have been "raging waves of the sea, foaming out their own shame," yet they have been so lacking in spiritual perception that they have one and all gloried in their shame.

#### The "Multitudinous Mediator" Doctrine

When Korah and his two hundred and fifty came to Moses and Aaron, they did not at all speak of deposing them; what they desired was a recognition of themselves as capable of occupying the high-priestly office along with Aaron, and the prerogatives of Moses along with him. "Ye take too much upon you," was their word to Moses and Aaron; the Lord is with us all, and there are other holy ones besides yourselves, was their idea.

(Now no one has ever, as far as we know, spoken thus bluntly to our Lord Jesus; even those who have used the greatest and most swollen words, have said, "Lord, Lord," with their lips. But the Lord knows how to distinguish between those who worship Him with lips only, and those whose devotion wells up from the springs of the heart).

In these last days there have arisen some who dispute the exclusiveness of the position of our Lord Jesus as Mediator and High Priest of the New Covenant, thus in effect, though not in words, saying that our Lord takes too much upon Himself. These claim that they were always in harmony with God as far as their minds were concerned, though they do not claim that their flesh was in harmony with God. In thus claiming to have been always in heart harmony with God, they make indisputably good their title to be considered "dreamers"; for the Apostle states in the plainest kind of terms that the Gospel age saints were out of harmony with God in respect of both *flesh and mind*. (Eph. 2: 1-3; Col. 1: 21.) Following their claim to have been always in harmony with God in their minds, comes the claim that the Mediator of the New Covenant is not Jesus alone, but is composed of Jesus and the Gospel age Church together; and they have actually coined the phrase "Multitudinous Mediator," to express their presumptuous claim. It is as though they said to the Lord Jesus, We did not need you as mediator, therefore you and we together will constitute the "Great Mediator," the "New Mediator," the "Multitudinous Mediator" of the New Covenant. Surely these people are "dreamers," and they need to "wake up!" How true is the word of the inspired prophet:—

"The heart is deceitful above all things, and desperately wicked: who can know it?"—Jer. 17: 9.

How carefully do God's people need to observe the exhortation of our blessed Lord, that we continually watch and pray, lest our naturally evil and deceitful hearts lead us to say such hard speeches against our Lord Jesus in His capacity of Mediator and High Priest! They say, in effect, Dear Lord, you are all right where you are, but we desire to impress upon you that you are not the only one. How watchful we should be lest by any untoward word or act we give the impression that we concur with such a sentiment or have even the least bit of sympathy with it!

There is, of course, not a single text of Scripture that can be cited in favour of this strange "gainsaying"; nevertheless a Scripture teaching has been distorted so as to afford some sort of foundation for the error.

The Student doubtless recognises in the doctrine of the joint heirship with Jesus of the Gospel age Church, the grandest expression of the divine favour that has ever been made—"the High Calling of God in Christ Jesus." (Rom. 8: 17; Phil. 3: 14). This is the Scriptural doctrine that has been made the basis of the fair speeches with which the hardness of the presumption is sought to be disguised. The assumption is that if we are invited to become joint heirs with Christ, and members of His body and bride, we must therefore be entitled to view ourselves as participants in every one of the glories, honours, and titles which it has pleased God to bestow upon His dear Son. And so an old brother once said to the writer that he thought he was doing right to espouse the monstrous "Multitudinous Mediator" teaching, because of the oneness subsisting between Christ and the Church.

But nothing is easier than to show from the Scripture the fallacy of this outrageous presumption upon the exclusiveness of our blessed Lord's position as Mediator and High Priest. The Father and the Son are one (John 10: 30); do we therefore suppose that the Son shares all the glories and prerogatives of His Father? By no means! We recognise that the oneness of the Father and the Son is that oneness of disposition and purpose, as defined in John 17: 11, 21-23, in which the faithful Gospel age believers are to be perfected. And we further recognise that the Scripture teaching of the eternal subjection of the Son to the Father forbids all trinitarian notions of "oneness" (1 Cor. 15: 28). If the oneness subsisting between the Father and His blessed Son does not justify the supposition that the Father and the Son are one in all the glories and prerogatives of the Father, no more does the oneness subsisting between the Son and the Church justify the presumption that Jesus and the Church together constitute a supposed "multitudinous mediator" and high priest.

The Son has been appointed heir of all things, and has sat down with the Father in His Throne. (Heb. 1: 2; Rev. 3: 21). Does this imply a "multitudinous" almighty Jehovah, or can it be said to sanction the thought that the Father has no prerogative or distinction exclusively His own? Of course not. Then neither does the fact of the Church's joint heirship with Jesus and sitting with Him in His Throne (Rom. 8: 17; Rev. 3: 21) imply a "multitudinous mediator" or a "multitudinous" high priest. Let us appreciate to the full all the privileges we may have in association with the most holy things of the divine purpose, and let us thank God daily and hourly for the wonders of His grace, as revealed in the High Calling, to suffer with Jesus, and to bear His reproach, in the hope of eventually becoming His joint heirs in glory; but let us also beware of intruding where we are not invited; lest our presumption bring severe punishment upon us, as came upon Korah and his company, when they sought to share the typical mediatorial and high priestly offices of Moses and Aaron, the foreshadowers of Jesus Christ.



### The Punishment.

The earth swallowed up some of the gainsayers. When used symbolically in the Bible, the "earth" stands for the present social order, or for worldliness as contrasted with heavenliness. To be swallowed up by the earth might fairly be considered to represent that worldliness would overwhelm heavenliness in the character and conduct of such as were in any way taking part in the "gainsaying of Korah." Is there in this connection any significance in the fact that the chief exponent of the "multitudinous mediator" gainsaying now permits his friends to advertise him as "The World's (!) Greatest Preacher?" One may at least say that it sounds very "worldly." It is a sign of the times for those who are awake. Even if the extreme of the Lord's displeasure were not reached (Rom. 8: 6, 13; Num. 16: 35), to be swallowed up by the "earth" now would make obedience more difficult in the next age.

### Doing Despite unto the Spirit of Grace

It is curious that the faculty of logic and of orderly succession of reasonable thoughts does not cause these "gainsayers" to realise the exceedingly awkward position in which they place themselves. The most of them cannot have reasoned it out, or they would not, we feel sure, permit themselves to despise the Holy Spirit, as their denial of the need of a Mediator obliges them to do.

As before mentioned, these friends deny their need of Jesus as Mediator, because they say they were never out of harmony with God in their minds. If this be so, they are right-minded to begin with; they do not require to "be renewed in the spirit of their mind" (Eph. 4: 23); they do not need to be "transformed by the renewing of their mind;" they need not be "transformed," but merely "informed" as to what the will of God is. (Rom. 12: 2.) So they practically say to the Holy Spirit, as they actually do to Jesus, the Mediator, we do not need you, and thus they do "despite unto the spirit of grace." (Heb. 10: 29.) The logic of this cannot be disputed, and this is a good reason for believing that the friends who are professing adherence to this latter day "gainsaying of Korah" cannot have stopped to think it all over. Had they done so, they would long ago have separated themselves from that which is certain to feel the heavy weight of the Lord's displeasure. For, if the Lord spared not the angels that kept not their first estate; if He condemned Sodom and Gomorrah to an overthrow; if He destroyed some in the gainsaying against the typical Mediator and high priest; He will not overlook those who have made and are making hard and presumptuous speeches against Jesus Christ, our Mediator and High Priest.



## The Parables of Our Lord

(Continued from June issue.)

### The Parable of the Two Debtors

— To Simon the Pharisee. —

(Luke 7: 40-50.)

40. And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss [literally, "to kiss much"] my feet.

46. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much; but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee; go in peace.

The Saviour had accepted the invitation of one of the Pharisees to dine with him. As they reclined at meat, a sinful woman came in with an alabaster box of ointment. Standing at Jesus' feet, and behind Him, she washed His feet with tears, wiped them with the hairs of her head, and continually kissed His feet, and anointed them with the ointment. The Pharisee,

observing this, considered that if Jesus had been a prophet, He would have known what manner of woman it was that was touching him. The Pharisee's reasoning would probably proceed further, and he would say to himself, If this man does not know what manner of woman this is, he is no prophet; if he does know, and yet permits her to touch him, he is no—Pharisee. Had Simon been in Jesus' place, he would have spurned the woman because she was a sinner, and would not have permitted himself to be defiled by contact with a sinner, for he considered himself holy.

Thus was presented the opportunity for the parable, the purpose of which is clearly indicated in the Lord's application of it to the circumstances. Simon had neglected the courtesies due from a host to an invited guest, thus showing that he was merely tolerating Jesus in his house. He invited Jesus not out of true hospitality, but for some other reason; and from verse 39 it would appear that his object in inviting the Master was that he might see or hear something over which to exercise his critical faculties. But what Simon had neglected the woman performed superlatively, and the Lord appreciated it.

The proportions of the two debts need not be viewed as indicating that the woman was ten times as sinful as the Pharisee in God's sight. Before Him, an offence against one point makes the transgressor guilty of all. (James 2: 10). The proportions of the two debts should rather be understood as indicating the views which Simon and the woman took of their

respective sinfulness, she freely and contritely acknowledging the greatness of her guilt, while he, in his position of supposed moral superiority was prepared to criticise everything and everybody—poor man! Because the woman realised her frailties she loved much the One whom she recognised as the Friend of publicans and sinners. Simon, because he thought so highly of himself and was so ready to criticise others, the Master included, loved not at all; he was a cold, critical, calculating iceberg. It was the woman's faith in Jesus as the Messiah that led her to express in this way her appreciation of his goodness and mercy. And it was because of her faith that Jesus spoke the words of forgiveness. (Verse 50.) She had, perhaps, heard Him say, "Come unto me, all ye that labour and are heavy laden," and felt herself too great a sinner to do ought but to weep silently and in some way do a kindness to the great Teacher.

The forgiveness of sins extended to the weeping woman was considered, by those who sat at meat, a piece of presumption on our Lord's part. They did not know that the Master was come to fulfil the prophecy of Daniel 9: 24:—

"To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness."

Had they recognised this, they would have realised that the Lord was anticipating by only a very short time that authority which He was to procure by His death and resurrection:—

"Delivered for our offences, and raised again for our justification."—Rom. 4: 25; 14: 9.

Thus they would not have been surprised, but would have rejoiced in the presence of the Saviour, and would have come, humble and repentant, to Him for that forgiveness which He can and does grant to all that obey Him.—Heb. 5: 9.

The lesson of this parable is not that all women should hold themselves in readiness to wash and anoint the feet of all men; nor even that all believing women should weep at the feet of all believing men, and pour over them their choicest ointments. Nor yet that men may sit at meat enjoying the honour of the Master's presence and teaching, while the women are not allowed at the table, but may perform menial tasks for those who are. Neither does the parable teach that the highest privileges of the sisters of the faith are to wait on the physical comforts of prominent teachers in the faith, so that if a sister prepares a few good meals for a brother she should be flattered by being told that she is figuratively breaking an alabaster box of ointment over his feet. Strange as it may seem, this parable has been misused to teach something of the kind. On the contrary, the weeping and penitent woman represents

**The Correct Attitude toward the Master of all penitents, male and female.** This is indicated by the Lord's reproof of Simon. (Verses 44, 45.) If each sinner would properly realise the heinousness of his sins, even though they be not of exactly the same kind as the woman's in the parable, there would be more gratitude for what the Lord has done and more appreciation of the forgiveness which He alone can bestow.

Humility and tears and regret for a mis-spent life are the proper symptoms of true repentance, regardless of sex.

## The Parable of the Good Samaritan

— To the Lawyer. —  
(Luke 10: 25-37.)

25. And, behold, a certain lawyer stood up and tempted [literally, "made trial of"] him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he said unto him, Thou hast answered right; this do, and thou shalt live.

29. But he, willing [i.e., wishing] to justify himself, said unto Jesus, And who is my neighbour?

30. And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way: and when he saw him he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him he had compassion on him.

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn; and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37. And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The clever men of the Jewish nation often asked questions of the Master in order to try him, thus showing that the practice of "heckling" is by no means modern or western in its origin. Questions from earnest inquirers were always welcomed by the Lord, and many times did he carefully explain details of His teaching to the disciples. Other questions were met, and always conclusively answered; so much so that the time came when none of them dared to ask Him any more questions.

The question at the beginning of this parable was the most momentous of all. "What shall I do to inherit eternal life?" Nothing of greater importance could have been asked, for the issues of eternity were bound up in it. The Lord's reply was to the point—You are a doctor of the law; "how readest thou?" The lawyer's answer was equally to the point, and perfectly correct; so the Lord said—"This do, and thou shalt live."

Ah! there was the rub. "This Do!" Where was the Jewish lawyer, scribe, or Pharisee that was doing this? There was none, for they were all dying. Where had there been in the previous centuries a Jew who had done this? There had been none, evidently, for all were dead. Had any of them done this, they would have kept on living; the fact that they did not keep on living was the demonstration that they had not done what the law required of them.

The lawyer, being a well instructed man, knew all this; but wishing to justify himself, he propounded the further question—"And who is my neighbour?"

## ZION'S GLAD SONGS.

A Book of 248 Hymns, with music—nearly all new, but including some of the old favorites. Cloth binding, 1/6 per copy: 1/10 by post.

And what an answer this heckling, self-justifying lawyer got! In the parable, after the Lord described the dreadful plight of the poor man who had fallen among thieves, he scored the hypocritical, ease-loving heartlessness of the priest who saw the man, and passed by on the other side, and of the Levite who came and looked, and then also passed by on the other side. Then, to crown it all, He introduces the Samaritan, and describes his benevolence and generosity toward the helpless one, thus obliging the lawyer to admit that the Samaritan had exhibited practical neighbourliness towards a stranger, when kindness was sorely needed, and had been withheld by two of his own nation. A point that needs to be remembered here is that the Jews had no dealings with the Samaritans (John 4: 9), and that the lawyer did not admit, in so many words, that the Samaritan was the neighbour; he merely said:—"He that showed mercy on Him."

If the Samaritan was neighbour to the victim of the thieves, so was the victim neighbour to the Samaritan; because one cannot be a neighbour all by himself. So our Lord was teaching the lawyer not only a broader view than he had previously entertained as to *who* was his neighbour; He was also showing him how to be a *true neighbour*. "Go, and do thou likewise"—like the Samaritan whom you despise.

The dear Lord, who told the lawyer what he ought to do, has not been slack in practising the same. In our helpless condition, while we were without strength, Jesus, the "Good Samaritan," related to our race yet not of it—as the Samaritans were related to the Jews yet were not of them—comes to our relief. Having supplies of grace, purchased by His own precious blood, He ministers to our needs. He binds up our wounds, and they are many—wounds and bruises and putrefying sores—pouring in the "oil" of the Holy Spirit and the "wine" of the Truth to mollify and refresh. He has shown the true neighbourly spirit toward whoever will let Him do so, and He will exhibit the same love still more widely in the next age. Truly wonderful is His love! Shall not we while gratefully acknowledging His mercies, also imitate His example?

The lawyer who wished to entrap the Master in his words, and who was answered out of his own mouth, has long been forgotten, but the good Samaritan, though only a character in a parable, has been memorialised ever since in hospitals and other benevolent institutions for doing good to neighbours in distress. The dispensational character of the parable, in showing that the despised Samaritans were capable of good actions, and were in some respects better than the Jews who had the Law and were the chosen people of God, is often overlooked; but the ethical lesson has been discerned and practised by many, both Christians who do good for Christ's sake, and others who do good because of an inherited benevolent disposition. But all may learn this lesson, not to pick and choose whom they will serve, passing by on the other side if the person in distress is not in one's own station in life, or too poor to return any immediate reward. The Apostle says—

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6: 10.

It is not possible for Christians to do all the good they would to all men, means, time and strength being

limited. But when an extreme case of need comes under their notice, as in the case of the traveller and the Samaritan, it is a hard heart indeed that will turn away and leave the distressed to perish.

With us, however, the Apostle's words, "especially to the household of faith," must be heeded. And the greatest need of the household of faith everywhere at the present day is *spiritual enlightenment*, that the Word of God may be to them a living, vital force, sanctifying them and enabling them to understand God's purposes and teach them to others. There are many institutions and societies to look after the physical welfare of the needy; but their spiritual needs are not well supplied. There is indeed a famine in the land, not of bread, but of the Word of the Lord; and by thus being faithful to our present duties to carry spiritual blessings to the household of faith, we shall be qualifying for opportunities to join in the work of blessing to be carried on in the next age.—Rev. 22: 1, 17.

### The Parable of the Pharisee and the Publican

—To certain ones.—

(Luke 18: 9-14.)

9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner.

14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The declared purpose of this parable was to illustrate the principle enunciated in verse 14. The Pharisee had a good opinion of himself, and he was very willing to express it, and to compare himself with the publican, to the great disadvantage of the latter. The publican, on the contrary, overwhelmed by the realisation of his sinful condition, could do nothing but smite upon his breast and call upon God for mercy. Which of these two would be justified—declared right? The publican, to be sure, for he was following the proper course; and so far as personal conduct under the Law could justify, it would declare him righteous; though it could not do so to the extent possible for believers in Jesus to realise.

In his cry for "mercy" the publican made use of a word having in it the idea of propitiation for sin. (Compare Heb. 2: 17, "to make propitiation for the sins of the people.") His words are translated in the Revised Version (margin),—

"God, be propitiated to me, the sinner."

Evidently the publican felt that he was not merely a sinner but the greatest of sinners, and his desire was that reconciliation might be effected between God and himself.

How the Heavenly Father views the so-called prayers of the self-righteous may be indicated by the way in which the Lord describes the Pharisee's words—

"The Pharisee stood, and prayed thus with himself."

Evidently his self-congratulatory speech rose no

**A Ransom for all, Shadows of Calvary, Salvation and the Covenants**

The three subjects in one booklet; 80 pp., paper covers. 6d (10 cents) per copy; 3/- (75 cents) per doz., post paid. Excellent to start enquirers.



higher than his own head. In this connection we are reminded of the words of the Psalmist (Psa. 50: 16-21), and of the description of the Scribes and Pharisees who love to stand praying in the market-places, to be seen of men. (Matt. 6: 1-5.) "Verily I say unto you, they have their reward"—in the approbation of men.

The principle illustrated by this parable is of the greatest importance to Christians. The apostles repeatedly exhort God's people to humility of mind and conduct.

Let this mind be in you, which was also in Christ Jesus; Who . . . humbled Himself. Wherefore God also hath highly exalted Him.—Phil. 2: 5-11.

"In lowliness of mind, let each esteem other better than themselves."—Phil. 2: 3.

"In honour preferring one another."—Rom. 12: 10.

"Submitting yourselves one to another in the fear of God."—Eph. 5: 21.

"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God: that He may exalt you in due time."—1 Peter 5: 5, 6.

With these and many other words is the lesson faithfully given to us in the Bible. Do we heed it? Are we seeking to practice the hard lesson of self-abasement, fully realising that unless we now show forth the virtue of submission we cannot hope to be exalted to that regal station in which we may require it of others, even as our blessed Lord Himself was humbly obedient before being rewarded with the great exaltation?—Heb. 5: 7-9.

Well will it be for us if we realise that the ornament of a meek and quiet spirit is of great price in God's sight (1 Peter 3: 4), and so ornament ourselves in the "hidden man of the heart."

The Pharisee and publican characteristics have manifested themselves continually during the Gospel age among Christians, and they are to-day as much in evidence as ever. Some claim to have no need of an atoning sacrifice for sin; others claim to be able to dispense with the mediatorial work of Jesus Christ on their behalf. In both cases the tendency is to exalt their own virtues, so that they may say how little they need of Jesus. One would think that on general principles alone—to say nothing of the plentiful Scripture teaching on this subject—it were well to adopt the publican's self-abasing position rather than that of the self-exalting Pharisee. The Apostle Paul showed the right spirit, and each individual Christian who understands his own heart will adopt as his own those humiliating words of inspiration—

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; OF WHOM I AM CHIEF."—1 Tim. 1: 15.

Other of our Lord's parables were given to illustrate the principle stated in v. 14 of the parable, the most striking being perhaps the series of six running through the 15th, 16th and 17th chapters of Luke.

## The Parable of "The Blade, the Ear, and the Corn"

(To the Disciples.)

—Mark 4: 26-29.—

This Parable seems to be a condensation of the Parable of the Tares of the Field (Matt. 13: 24-30, 37-43), for it appears, as in Matt. 13, immediately following the Parable of the Sower, and pre-

ceding the Parable of the Mustard Seed. Mark, however, gives in addition several other similitudes (verses 21-24) which are not given in Matt. 13, but appear elsewhere (as in the Sermon on the Mount and Luke 8: 16, 17), while verse 25 is similar to Matt. 13: 12, Luke 8: 18; 19: 26.

As our Lord and the disciples were continually traveling from place to place, and speaking to different groups of people, it is likely that both His larger parables and the briefer similitudes were often repeated during the course of His three-and-a-half-years' ministry. One evangelist (under the guidance of the Holy Spirit) may have reported the parable in one setting, and another in a different one, and yet both accounts would be accurate.

In the explanation of the Parable of the Tares of the Field, our Lord seems to dwell particularly on the "harvest" as it relates to the work of the age as a whole, as though all the seed, both good and bad, required the whole age for development, and that only at the end of the age would the distinction between the two kinds be sufficiently manifest for harvesting. But in Mark's account the phrases, "he knoweth not how" (vs. 27) and "for the earth bringeth forth fruit of herself" (vs. 27), seem to direct special attention to the manner in which the seed develops from a tiny germ to a full grown ear of corn; namely, at first *secretly*, but always *quietly*, without fuss or boasting, and with *certainly*. When the candle is lit (vs. 21), it *shines*; when the seed is planted, it *grows*; when the message is whispered in the ear, it *does not stop there—it spreads abroad*. Of Himself it was written—

"He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isa. 42: 1-4; Matt. 12: 17-21), yet the message has spread throughout the world. He came as a light to them that sat in darkness in Galilee, and the whole world has been illuminated, and will be still more so.

The plant developed from the seed well illustrates the large results often following small beginnings; hence the need, as explained in Gal. 6: 7, 8, that each one be careful of his life, of his every action, and even of his every word; for *as a man soweth, so shall he reap*. He does not reap the original small grain, but the immense consequences of sowing it. (Isa. 17: 9-11.) Neither does he reap a different sort of grain to that to which the seed belonged. Many are ignorant of this law, and are intensely surprised when the reaping time comes and they realise that they have brought all the trouble on themselves. Even then good may come out of the pain and disappointment, if they humble themselves under the God whose mighty hand has made these unchangeable laws, and if they glorify Him for being able to deliver them (through Christ) from the involved circumstances in which they find themselves.

However, in the Parable the growth of the seed is not used to illustrate ethical matters, but "the Kingdom of God." As already explained,\* the Kingdom of God, or the Kingdom of Heaven (for both phrases are used in the various parables)—

"is sometimes spoken of as a Cause, having adherents, whose interests and experiences are those of the Kingdom."

\*See "Advocate," May, '10, pages 17, 20.

## Cheerful Workers

For "Bible Talks" are wanted everywhere. Substantial discounts allowed. "Go ye into all the world." "Let your light so shine."

Again, the expression, the Kingdom of God, is used in an institutional sense, the Lord Himself being the King, and believers being the subjects of the Kingdom. The Lord came to the Jewish people as their King, ready to receive them as His subjects, and to confer on them innumerable benefits; but they would not acknowledge Him. He said of the Scribes and Pharisees—

"Ye shut up the Kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. 23: 13; 8: 12.

The Kingdom of God was represented in its small beginning by our Lord and the Apostles and disciples. In their persons the kingdom was said to be "among" the people—

"And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you."—Luke 10: 9.

In this respect it was like the seed buried in the ground: Unseen, or at least unrecognised, it came among the Jews, and quietly lay buried in the social "earth"; yet it was not dead; it was only germinating. Even when the King was crucified and the disciples were scattered, it was not extinct. After Pentecost the tiny blade appeared; the work of the Kingdom was going on. So, too, when the gospel was preached among the Gentiles, the Kingdom of God could properly be said to be "among" them. (Col. 1: 27.) A people was to be gathered during a long period from among the nations. Like the "stone" in Daniel's vision, the Kingdom plant was to develop gradually. (Dan. 2: 34, 44, 45.) It is still growing to-day. In this we do not refer to the growth of the great Babylonish systems, which is all too apparent, but to the growth of the true Kingdom as it progresses according to the laws of growth—without "outward show" in the shape of flaring banners, brass bands and triumphal arches, but nevertheless persistently, and finally to attain its full growth, when the Lord will gather to Himself the ripe corn of the Kingdom—the "people for His name."

What is true of the Kingdom as a whole, is true of each believer of the Kingdom, as in the parable of the Tares of the Field—

"The good seed are the children of the Kingdom."—Matt. 13: 38.

Each believer is at first as a tiny seed, unseen and unknown; but gradually, as the good work goes on, the timorous blade appears above the ground. Then comes the stalk, fresh and vigorous, then the ear, and finally the full corn in the ear. We must not expect full ears of corn on the tiny blade as it first appears. Each plant must have time, as well as cultivation, till it reaches perfection. So let us be patient with the "babes," with those "weak in the faith," and with those who develop slowly, who are only "babes" when they should be "men." (1 Pet. 2: 2; Rom. 14: 1; 15: 1-3; Heb. 5: 12-14.)

Let us also note the *certainty* of the growth. If the seed is planted, the ripe corn will in due time appear.

As the farmer does not concern himself as to the scientific laws which govern the growth of the grain from the seed, but is satisfied to let nature do the work, while he goes on with his labour in other fields, so the Christian must leave the responsibility for the growth of the Kingdom and for the development of the individual believers in the hands of God. Sufficient is it for him to sow the seed, and if necessary to water, and

finally to reap the harvest, giving thanks to the Giver of all good for His mercies. Undue interference with natural growth often results disastrously, as the amateur gardener finds to his cost. One of the first lessons he learns when he has planted his seed in the properly-prepared soil is to *let it alone*. If the soil is good, and the seed has a living germ in it, the subsequent sprouting is a certainty. What the sower needs principally is *patience to wait* the due time. Even so, his patience is not shown by continual worrying over the prospects, but by going on with other work, or similar sowing in other fields (Mark 4: 27), in full assurance that the crop will be forthcoming at the proper season.

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain."—James 5: 7.

The husbandman also knows that while he cannot tell *how* the plant grows, sunshine and regular rains are needed, and that these, as well as the miracle of growth, come from God. He sends his rain on the good and on the evil, and even those who know him not have their fruitful seasons as a result of his bounty. (Matt. 5: 45; Acts 14: 17.) Even so God provides the necessary "sun" and "rain" for the development of the seed of the Kingdom. The seed may sometimes be scattered by those who know Him not, as when an unbeliever places a Bible in the hands of another, or, as the Apostle says, Christ may be preached on account of envy or strife or vain glory (Phil. 1: 15, 16); nevertheless, it is cause for rejoicing if in any degree the good news of the Kingdom is circulated. And the Lord Himself will provide the radiant warmth, the strengthening winds, the persecution and other adverse influences, and the showers of blessing for the benefit of the germinating seed or sprouting plant. Instead of "showers" of blessing, it may be that in times of drought the "rain" will be that of a sprinkling vessel in the hands of another disciple.

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."—1 Cor. 3: 6, 7.

The silent and secret, yet certain, development of the truth in the social "earth" is also shown in Eccl. 11: 1-6, together with an exhortation to perseverance in scattering the seed. In the Nile Valley, the spring freshets bring down alluvial soil which spreads itself over the inundated country. While the waters still covered the earth, it was the custom in ancient times to scatter the seed, in full confidence that the seed would take root where it had fallen, and that when the flood waters subsided the crop would develop in the identical district where sown, and thus be "found after many days." If he did not sow in faith when the waters prevailed, he would not reap when the waters declined. If one has a good thing, as seed-corn, and wishes to increase it, he must first scatter it. (Prov. 11: 24.) Having scattered the seed, the harvest is only a matter of time.

So if one have a portion which he can give to seven or eight, let him be generous; for the time may come when he shall be in want himself, and then what he gave away will return to him again.—Verse 2.

When the clouds are full of rain they do not selfishly keep it to themselves. Wherever they happen to be

they empty themselves for the benefit of whoever or whatever may be beneath. Can the child of God be less generous when he himself is full of good things from the Lord's hand? There are no ifs, ands or buts. The clouds are full, the rain is a certainty.

If the woodman cuts down a tree, there is no question as to where it will lie. It lies always, and without fail, in the place where it fell. Just so certain are the sequences of the scattered seed of truth among men.—Verse 3.

[Here we may digress a moment to ask special attention to the above application of the words concerning the tree. They are often mis-quoted off-hand, "As the tree falleth, so shall it be," and applied to the soul at death. The teaching based on this mis-quotation is that in whatever state of moral uprightness or delinquency a person dies, in that state will he continue throughout endless ages; in the one case in endless happiness, and in the other case in helpless misery without hope of release or prospect of reform or the mitigation of the severity of the punishment. But the Student is asked to observe that there is no reference in the passage itself to the soul, to the state of the dead, or to future rewards and punishments. If quoted at all, it should be accurately quoted; and it should be applied in harmony with what precedes and what follows.]

But if there be no faith that the operations of nature will go on; if one be always making excuses that the wind is not in the right direction, or that the clouds are too heavy or too light or not visible at all, no seed will be planted; and if no seed be sown, no crop will be reaped. Let the child of God go forward diligently in his service, not looking for excuses; not waiting for "more favourable opportunities" (which often never come), but go right on whether conditions seem favourable or otherwise, and he will get in the seed. That is his part. The rest he may leave to God.—Verse 4.

The inevitable growth of good seed sown in good ground is not the only mysterious development in nature, which we may marvel at but cannot explain. All we know is that certain processes succeed certain

beginnings, and that without the beginnings there are no processes; and we do know that the laws, physical or spiritual, by which they are governed are of God. The spiritual seed reproduces itself as naturally and as unfailingly as the natural seed. This is one of the most wonderful of the "works of God." They are all wonderful, and all stimulating to faith.—Verse 5.

Now here is the encouragement. In view of all this, do not hesitate, but go boldly and cheerfully forward with whatever good work the Lord has put it in your way to do. Don't worry about the consequences; don't fear for the results. *Be busy*, morning, noon, night—all day long. You cannot tell in advance, which will prosper, this or that, or whether they will be alike good. No matter; *the Lord will give the increase* in His own time and way. If the sky be over-clouded and the fields be composed of only second or third class soil, and if there be no better within reach, scatter the seed anyhow. Some of it here and there will take root, and years after you may be surprised to see the good grains of wheat which have been reaped by another hand from the seed you sowed in weakness or despair. If some one else waters, and yet another reaps—very well: The work is all the Lord's, and He will not only prosper it, but will in due time reward the faithful labourers.—Verse 6.

### Reaping

When the harvest is gathered in, he that sows and he that reaps rejoice together. (John 4: 35, 36.) These words of our Lord were spoken of the Jewish harvest, but the same principle seems applicable to that of the Gospel age—both to harvest of the Gospel age as a whole, and to the harvest of individual members of the Kingdom who are said to be reaped as ripe corn. All through the age, the true Christian has been developed and has ripened by the same process. And it is only when fully matured, and in the full glory of abundant fruitage, that any can be said to be really "fit" for the Kingdom.

"Be ye therefore perfect, even as your Father which is in Heaven is perfect."—Matt. 5: 48.



## Mrs. Wicks on "Selfish Saints"

It seems a queer subject to have in your mind, but I've come across 'em once or twice lately, an' it's set me thinkin'.

They're difficult to reckonise, are selfish saints, because the saint part of 'em's the one that's most in the gen'ral eye, as you might say, an' their selfishness is so wrapped up in an unselfish coverin' that many folks never discover it at all.

I'm thinkin' pertickler, at the moment, of the women—they're gen'rally women, for most men's selfishness is too above-board to require much seekin' out—who's given to good works, an' takes a reg'lar pride with it in never seein' that she keeps her health.

She'll walk to a soup kitchen an' back, or stand about seein' off country holiday children in pourin' rain, but ef anyone sergests, when she gets home, that she should change her boots an' stockin's an' petticoat, she'll say,

"Oh, I don't never bother about myself," an' keep on the wet ones. She'll be in bed from time to time with a chill, an' her fam'ly 'll have to stop their or'nary work an' pleasure to look after her, but even they'll be so took up with the idea that it's a noble thing for her to have got ill in livin' fer others that she'll not get the shakin' she deserves fer givin' unnecessary trouble.

An' the woman who goes further, an' don't do nothin' to get quit of her own ailments, is another selfish saint.

I remember meetin' our pastor's wife just before Christmas, an' inquiren' after the fam'ly, an' hearin' that her middle daughter was out of her usual with a shockin' cold an' cough.

"What's she doin' fer it?" I asked.

"Oh, she's not doin' nothin'," said her mother; "an' we can't persuade her to see the doctor, neether. The



dear girl's so unselfish that she doesn't like us even to hint she wants lookin' after!"

Well, the result of the dear girl's unselfishness was that we had to sit under a stranger on Christmas mornin', her father bein' down with the influenza, which he'd caught from her, an' might have avoided it ef precautions had been took from the first, an' the son from school follered suit with pewmonia on the top. Of course, the whole thing came in her case from thinkin' too much, an' not too little, about herself, as I could have told her mother ef I'd chose—fer she's the sort of girl that enjoys nothin' more'n a barkin' cough that gets her sympathy from outsiders, an' wouldn't really relish havin' it nipped in the bud, as you might say.

Another selfish saint is the one who won't never go away from her home, an' tells you she can't be spared.

It isn't often that's true. However vallyble a woman may be in a household, it's exceedin'ly rare that she

can't be done without fer at least a day or two ef she makes up her mind to it. But she doesn't never think of the good it would do the folks at home to have her comin' back with fresh ideas fer bits of chat, nor how weary they're bound to get of anyone who never goes no further'n her own town.

Of course, the longer she stays there, the bigger the effort of goin' away gets, but because she won't rouse herself to make it, or maybe doesn't cotton to the idea of anybry takin' her place in her absence, she gets credit fer touchin' unselfishness outside, though p'r'aps some of her fam'ly could tell a diff'rent tale.

But I needn't go on multiplyin' instances, fer we've all met them, ef we come to think, an' I serpose always will. On'y the annoyin' part about selfish saints, as I said at startin', is that their selfishness is that coated with saintness that it's gen'rally mistook for it, an' escapes the c'rection it should rightly get.—*Selected.*



### The Cheerful Givers

Voluntary donations have been received since June 17 as under:—

No.		£	s	d	=	\$
1	...	0	9	9		
2	...	0	6	0		
3	...	0	10	0		
4	...	0	10	0		
5	...	2	0	0		
6	...	1	9	3		
7	...	0	8	9		
8	...	1	0	0		
9	...	1	9	1		
10	...	0	2	6		
11	...	0	4	6		
12	...	0	10	0		
13	...	0	14	3		
14	...	0	5	0		
15	...	0	1	3		
16	...	0	5	0		
17	...	0	5	0		
18	...	1	0	0		
19	...	0	10	0		
20	...	1	0	0		
21	...	5	0	0		
22	...	1	6	10		
At London—						
20	...	0	2	6		
21	...	0	3	0		
22	...	0	2	6		
23	...	1	0	0		
24	...	0	7	0		
25	...	0	2	0		
26	...	1	0	0		
27	...	0	5	0		
28	...	1	7	10		

£23 17 0 = \$115.91

### The "Advocate" 5000 Fund

Voluntary donations to this fund have been received since June 17 as under:—

No.		£	s	d	=	\$
1	...	0	10	0		
2	...	0	1	0		
3	...	5	0	0		
4	...	0	10	0		
5	...	5	3	0		
6	...	0	15	0		
7	...	0	2	6		
8	...	0	10	0		
9	...	1	0	0		
10	...	0	1	0		
£13 12 6 =						\$66.22

## The New Covenant Advocate and Kingdom Herald

A Monthly Paper for the Exposition of Bible Truths  
E. C. HENNINGES, Editor

Yearly Subscription Price (including Postage)

In Australia and New Zealand - - - - 2/6  
In other Countries, 3/-; 75 cents; 3 marks; Fr. 3.75  
Free to the interested, who are not able to pay.

*These and other Free Copies sent as specimens are paid for by a Fund of Voluntary Donations sustained by those who have been blessed by the Truth, and who desire to use this means of sharing the blessing with others. The co-operation of interested friends will be welcomed.*

ADDRESS ALL COMMUNICATIONS TO

### The Covenant Publishing Co.

8 FINK'S BUILDING, ELIZABETH ST., MELBOURNE  
British Depot: 25 Fairland Road, Stratford, London  
American Depot: 1365 58th Street, Brooklyn N.Y.

## Bible Talks For Heart and Mind.

354 pages, cloth bound

Price to Subscribers to THE NEW COVENANT ADVOCATE 1/6  
Postage extra, 5d. per copy.

In the U.S.A. and Canada, 60 cents; price to subscribers to NEW COVENANT ADVOCATE, 35 cents; Postage extra, 10 cents.

**THE COVENANT PUBLISHING CO.**  
8 Fink's Building, Melbourne, Aust.  
or 25 Fairland Rd., Stratford, London. or 1365 58th St., Brooklyn, N.Y.

**Tracts for Distribution — Free.**

# The New Covenant Advocate

— and —

## Kingdom Herald

Vol. 2—No. 6. MELBOURNE, LONDON, AND BROOKLYN, N.Y., SEPTEMBER, 1910 3d. per copy

### An Altar and a Pillar in Egypt

"In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness unto Jehovah of hosts in the land of Egypt; for they shall cry unto Jehovah because of oppressors, and he will send them a saviour, and a defender, and he will deliver them."—Isa. 19: 19, 20.\*

**T**HE distinguished investigator, Piazzzi Smyth, author of "Our Inheritance in the Great Pyramid,"† and other works, considered the Great Pyramid of Gizeh the fulfilment of the above prediction, of an altar and a pillar to Jehovah in the land of Egypt. He did not, however, explain how that structure, remarkable as it is, could be called an "altar," much less an "altar to Jehovah," seeing that there is no record, either historical or Scriptural, of its having been ever used, or even designed, for that purpose. Prof. Smyth's explanations have therefore been, unfortunately, lacking in this essential particular.

Before considering the Scriptures which might throw light on the "altar" and "pillar" referred to by the prophet, let us gather what information we can from secular history, as to the builder of the Great Pyramid, and the purpose for which it was built. This necessitates a general investigation of the religion, habits, customs and buildings, of the ancient Egyptians, to see if the Great Pyramid is unique, or if it is only one of a number of monuments whose purposes were well known. The monuments of ancient Egypt consisted of at least forty pyramids, huge temples, enormous statues, innumerable tombs carved out of solid rock, and obelisks cut out of a single block of stone. The same skill in handling immense blocks of stone is seen in all the monuments and temples, and is not peculiar to the Great Pyramid, as many suppose, who have not looked closely into the architecture of the time. "The Encyclopedia Britannica" says:—

"The oldest works of the Egyptians, according to Herodotus, were the embankment of the Nile by Menes, the foundation of the city of Memphis, and the commencement of a temple to Vulcan. Next we learn from Manetho, as cited by Eusebius,

that Venephes, the fourth king of the first dynasty, built some pyramids at a place called Cochemen, but this is all we know of them. Eusebius further records that Tosorthus, or Sosorthus, the second king of the third dynasty, found out how to build with polished or smooth stone.

"A second pyramid, close to the first, was built by the successor of Cheops, . . . The side of the base is less than half that of the Great Pyramid. It was, however, entirely faced with polished granite, while the others were of limestone.

"The following seems to have been the manner in which the pyramids were constructed . . . [After preparing the site] a deep chamber was sunk in the rock, with a passage leading from it always on the south side, and usually at an angle of 26 deg. or 28 deg., to the surface of the ground. It is curious that these passages were almost always of one dimension; viz., 3ft. 5in. wide and 3ft. 11in. high."—Art. "Architecture."

"The Popular Encyclopedia" contains the following:—

"Those [Pyramids] now standing, all in middle Egypt, are divided into five groups, which contain about forty pyramids. Some maintain that they were consecrated to the sun; others that they served as a kind of gnomon, for astronomical observations; according to Diderot for the preservation and transmission of historical information, according to others, they were built to gratify the vanity and tyranny of kings, or, finally—and this is the most common opinion of the ancients—for sepulchers . . . or as chambers for mummies."—Art. "Pyramids."

"It is probable that these monuments [Obelisks] were first built before the time of Moses, at least two centuries before the Trojan war. . . . Perhaps the first images of the gods, which, at an early period, were nothing but stones of a pyramidal form, gave occasion to them. Thus the ancient image of Venus, at Paphos, was a pyramid of white marble. . . . According to Herodotus, they were first used in honour of the sun, and meant to represent its rays. . . . Some [obelisks] are adorned, . . . and others are entirely plain. . . . They might also have been raised to perpetuate the memory of certain events, since the hieroglyphics contain the praises of their gods and their kings, or inscriptions relating to their religious notions."—Art. "Obelisk."

That the pyramids formed part of the system of worship of the Egyptians is shown by the following, also from "The Encyclopedia Britannica":—

"Around many of the Pyramids peribolus walls may be seen, and it is probable that some enclosure originally existed around each of them.

"At the Pyramids of Gizeh the temples attached to these mausolea may be still seen. As, in the private tombs, the false door which represented the exit of the deceased person

\*Most of the quotations in this article are from the American Revised Version. Compare with the A.V.

†Now out of print, but to be seen in most public libraries.

from this world, towards which the offerings were made, was always on the west wall of the chambers, so the pyramid was placed on the left of the temple in which the deceased king was worshipped. The temple being entered from the east, . . . the worshippers faced the west, looking toward the pyramid in which the king was buried. Priests of the various pyramids are continually mentioned during the old kingdom. . . .

"The passages which led into the central chambers have usually some lesser chamber in their course, and are blocked once or oftener by stone portcullises. . . . In all cases some part, and in most cases the greater part, of the passages slopes downward, usually at an angle of 26deg, or 1 on 2. These passages appear to have been closed externally with stone doors turning on a horizontal pivot, as may be seen at South Dahshur, and as is described by Strabo and others (Petrie).

"The pyramids of nearly all the kings of the IVth, Vth and VIth Dynasties, are mentioned in inscriptions, and also a few of later times. The first which can be definitely attributed is that of Khufu (Cheops), called "the glorious," the great pyramid of Gizeh. . . . Menkaura's pyramid was called "the upper," being at the highest level on the hill of Gizeh, near the great and third pyramids, belonging respectively to the families of Khufu and Khafra (Howard Vyse).—Art. "The Pyramids."

"The age of the pyramid builders is the most brilliant before the Empire. We can judge from the royal tombs of the magnificence of the kings, and from the sepulchers around of the wealth of the subjects. The construction of the pyramids has been perhaps unduly marvelled at.

"The reign of Khufu is principally marked by the building of the Great Pyramid. We learn from a curious inscription of a later date that he rebuilt the temple of Isis, near the Sphinx, carved out of the rock by some earlier king, and that he made a pyramid for the Princess Hent-sen in the same neighbourhood. It should be noted that Khufu, as well as Khafra and Ratalf, were still objects of worship under Dynasty XXVI.

"The reign of Khafra is commemorated, like that of Khufu, by the royal sepulchre and the tombs of subjects.—Art. "Egypt."

"The sarcophagus of the Great Pyramid still rests in its chamber. . . . Many theories have been stated as to the purpose for which these gigantic monuments were erected, but the opinion of M. Mariette, the latest, as well as one of the most learned writers, may be taken as correct; viz., that every pyramid was a tomb and the gigantic enclosure of a mummy. It is certain that every pyramid is on the western bank of the Nile, the region of the setting sun, and thus associated by the Egyptians with the regions of death, and that each group of pyramids is the centre of a necropolis."—Art. "Architecture."

"The Great Pyramid, 'the Splendid,' was the mausoleum of Khufu or Cheops,† of Dynasty IV. . . . Like all other pyramids it faces the cardinal points. . . . Above this [King's Chamber] are five small ones, . . . evidently designed to lessen the pressure of the superincumbent masonry. . . . Four of these were discovered by the late General Howard Vyse, who found in them quarry marks, BEARING, IN TWO VARIETIES, THE NAME OF KHUFU, THE ROYAL BUILDER OF THE PYRAMID."—Art. "Egypt."

"The obelisks of Egypt are generally huge monoliths of red granite or syenite. Their use originated, no doubt, in the custom of setting up stones to commemorate peculiar events. The Egyptians embellished these stones, first by working them to a fine face, and afterwards by covering them with carving.

\*"Necropolis—a city of the dead; especially a cemetery of the ancient world."—Standard Dictionary.

†Even if as claimed by some the body of Cheops or Khufu never reposed in the Great Pyramid, the fact that the "King's Chamber" contains a sarcophagus shows that the original intention was that a king should be buried there. During the pyramid epoch, each king began the construction of a pyramid as a tomb for himself at the beginning of his reign. The building of Cheop's tomb is said to have occupied twenty years. Khufu, called also Suphis I., or Cneops, was, according to Flinders Petrie, the second king of Dynasty IV., and Khafra was his successor.

They stand frequently in pairs before the propylon of the temple, as at Karnak and at Philae."—Art. "Obelisks."

Another authority states:—

"The pyramid and the obelisk have something analogous in their form—the four sides and the pointed summit—indeed, the apex of an obelisk, in nearly every case, is a diminutive pyramid, or pyramidion. Both had mystical attributes assigned to them in relation to the worship of the Sun, the 'organiser of the world.'—"Cleopatra's Needle," p. 72.\*

Flinders Petrie, in his *History of Egypt*,† Vol. I., says that the oldest pyramid is the "step" pyramid of Sakhara, which was the burial place of the Apis bulls. This pyramid had no outer casing stones. The oldest true pyramid with casing stones he gives as that of Sneferu at Medum (B.C. 3998). Both the pyramid of Medum and the Great Pyramid are built at the same angle—14 on 11. An illustration is given of the nine pyramids at Gizeh, with a description of their forms, and contents, and the materials of which they were constructed. Concerning Khufu, as the builder of the Great Pyramid, and other details, he says, pages 41, 42:—

"THE NAME OF THE KING IS FOUND REPEATEDLY WRITTEN IN RED PAINT, AMONG THE QUARRY MARKS, ON THE BLOCKS OF MASONRY ABOVE THE KING'S CHAMBER; THIS ESTABLISHES THE TRADITIONAL ATTRIBUTION OF THE PYRAMID. . . .

"The second high level chamber, called the Queen's chamber, is said by Edrisi (1236 A.D.) to have contained then a second coffin; but no trace has since been seen of it."

"Outside of the Great Pyramid extended a wide pavement of limestone, which on the east side stretched out to a temple which stood there."

"The worship of Khufu was maintained till a late period." Then follows a list of the priests and keepers of the Great Pyramid.

P. 53.—"The real period of the Sphinx may be between the old and middle Kingdom, to which age it now seems that we must assign all those sphinxes formerly attributed to the Hyksos."

P. 65.—"He [Shepses-ka-i, the sixth king of Dynasty IV.] fulfilled many great offices, both priestly and civil; and among these charges we find for the first time priesthoods attached to three obelisks of Ra. These obelisks continued to be worshipped throughout the Vth Dynasty."

As showing that the pyramids were not the only buildings of large dimensions, the following description of the temple at Karnak is of interest:—

It "covers about 420,000 feet, or five times as much as St. Paul's, London; and more than twice as much as St. Peter's at Rome. The propylon is 370 feet long, or twice as much as that of St. Paul's. The . . . hall, a parallelogram of about 342 feet long, and 170 feet wide, is the most wonderful apartment in the world. It has fourteen rows of columns, nine in each row, and 43 feet high; and two rows, six in each, of the enormous height of 62 feet, 11 feet 6 inches in diameter, and carrying capitals measuring 22 feet across."—*Eucy. Brit.*, Art. "Architecture."

\*"Cleopatra's Needle," by Erasmus Wilson, F.R.S., London, 1877. This work contains translations of many of the hieroglyphics appearing on the best known obelisks, of which the following is a short specimen—

"The King, sure creator of the world (Ra-men-khefer), lord of Upper and Lower Egypt, the son of the sun, Thothmes, offers libations of wine to him who gives eternal life."

"Pyramid Facts and Fancies," by James Bonwick, F.R.G.S., London, 1877, is an interesting collection of opinions, scientific and otherwise, on the obelisks and pyramids.

†"A History of Egypt—from the earliest times to the XVth Dynasty," by W. M. Flinders Petrie, D.C.L., LL.D., Edwards' Professor of Egyptology in University College, London; third edition, 1897.



### The Shepherd Kings

The invasion of the Shepherd Kings, who are by some credited with having built the "Great Pyramid" (Why not the others also?), did not occur, according to historians, until some time after the beginning of Dynasty XIII., whereas the evidence that the pyramids were constructed mainly in Dynasties IV., V., and VI., seems indisputable. The invaders were called "shepherd kings," not because they were emissaries of peace and righteousness of a high order, but as indicating their inferior origin, being wanderers of the deserts of Asia. Far from introducing peaceful arts, they were cruel oppressors. Concerning these, Flinders Petrie says (Vol. II., p. 16):—

"From Manetho we have concluded (in Vol. I.) that the Hyksos period consisted of three parts: 100 years of destructive invasion, 2098-1998 B.C., then 260 years of the reign of six great kings, who allowed their Egyptian vassals a lifelong rule, as they were thoroughly subdued, 1998-1738 B.C.; lastly, 151 years of weakening of the Hyksos power and continual conflict and rebellion, until Aahmes begins the XVIIIth dynasty. This last period is that of the XVIIth dynasty, 1738-1587 B.C."

P. 287.—"As to the origin of the Hyksos race, much has been written, though but little is certain. We cannot improve on the origin of the name given by Manetho; *hyk* or *heq*, a prince, and *sos* or *shasu*, the generic name of the shepherds or pastoral races of the eastern deserts. On later monuments the Shasu are represented as typical Arabs. This usage of *heq* for the chief is like that of the *heq setu* or "chief of the deserts," the title of the Semitic Absha in the XII. dynasty, and of Khyan before him."

P. 235.—"The country [Egypt] was disorganised, and incapable of resisting any active foe, when from the East there poured in a barbaric people, who settled, and seized on the government of the country, harrying and plundering, while the native rulers were at their mercy. After a century of this confusion they became more civilised, probably by the culture inherited from the Egyptian mothers of the second and third generation."

P. 236.—"The whole duration of the foreign dominion of this people and their descendants was 511 years."

The invasion and rule of the Hyksos is placed (p. 233) in Dynasties XV. to XVII., B.C. 2098—B.C. 1587. The chronological dates of the dynasties are set forth by the historian with considerable reserve. Whether they are correct or not does not alter the fact that more than ten dynasties (supposed to cover 1900 years) intervened between the era of Khufu, the builder of the great pyramid, and the Hyksos invasion. This chronology is more in line with that of the Septuagint version of the Old Testament than with that of the present Hebrew text of the same.

### Egyptian Obelisks in Rome.

Several Egyptian obelisks were transported to Rome by the Roman conquerors. One of these now stands in front of the Lateran Church at Rome. Five Egyptian obelisks were set up by Pope Sixtus V., in front of the Church of St. Maria at the Posta del Papolo. There is also an Egyptian obelisk in the court of St. Peter's.

A certain appropriateness may be seen in this, since it is well known that the Apostasy incorporated into primitive Christianity much of the ritual of the pagan temples, as well as much of the Grecian philosophy. A man-made pillar with inscriptions to heathen gods rightly memorialises the introduction of such "confusion" into Christianity.

But what have true Christians who study the Word of God to do with the obelisks, pyramids, sphinx, tombs, temples, and other relics of an overturned system of

idolatry? How unreasonable to think that God, who overturned the temple at Jerusalem, the place where He had set His name for sixteen centuries (Deut. 13: 5; 1 Kings 14: 21) should honour as His "witness" to men an Egyptian mausoleum, of the same general construction as two score others, all ruins of the ancient sun worship and deification of the dead! How unreasonable to suppose that He would use as His "witness" one of the many idolatrous monuments which he specially commissioned Nebuchadnezzar and other great conquerors to destroy!

### The Great Pyramid and the Pleiades

If Prof. Smyth's calculation that at the autumnal equinox B.C. 2170 the Entrance Passage of the Great Pyramid pointed to a certain star, *a Draconis*, be correct, is this a proof of the Divine origin of the Great Pyramid? Is the assumption of Rev. Joseph Seiss that at midnight on the date of the Pyramid's completion the Pleiades were "distributed over the meridian of this Pyramid, with *Alcyone* precisely on the line," a proof of divine construction? If so, then every other building with an angle which at a given date points to one or another of the great constellations; and any other building the meridian of whose apex or steeple is crossed by an important constellation, is of divine origin.

When it is remembered that the ancients were sun-worshippers, that they gave the names of their sacred animals to the heavenly constellations, and that "astrology" was a favourite superstition, it is not surprising if the angles of the pyramids were used by them for observations of the heavenly bodies. Having no telescopes, they made use of such aids to sight as objects of nature or art afforded. But what fellowship has God with the worship of the creation, which various nations in alienation from Him have chosen to substitute for the worship of the Creator?—Rom. 1: 20-32.

Astronomy as a science is an entirely different thing to the "astrology" of the ancients. There is not now, as then, an admixture of religion, or a pacifying of the gods supposed to be connected in some way with the sun, moon and stars. ("Astrology," as now practised by "fortune-tellers," is mostly an attempt to forecast the future from the positions of the heavenly bodies, and is probably largely guess-work.)

In trying to discover the Lord's intention concerning an altar and a pillar to Himself in the land of Egypt, is not more success likely to be obtained by studying HIS WORD, rather than a heathen tomb? We compare Scripture with Scripture on other subjects, and we are amazed at the harmony and beauty of our findings. Shall we not use the same method now? We first look at

### The Customs of the Patriarchs

Very early in the history of our race animal sacrifices were offered to God Almighty, in acknowledgment of sin and of the necessity of a sin offering to atone for sin. The difficulty between Cain and Abel was caused by Cain's envy because Abel's offering was accepted and his rejected. It would appear that Abel sacrificed according to instructions given by the Lord, while Cain considered that his own choice of an offering should have been acceptable—

"By faith Abel offered unto God a more acceptable sacri-

less than Cain, through which he had witness borne to him that he was righteous."—Heb. 11: 4.

Offerings of praise and thanksgiving were also made upon altars of the Lord. When the waters of the flood had subsided, Noah "builded an altar unto Jehovah," and offered burnt offerings, which were a sweet savor to the Lord. (Gen. 8: 20.) And it was at this time that Jehovah expressed his intention of not again cursing the earth.

Later, when the Patriarchs moved up and down in the land of Canaan, seeking pasturage for their immense flocks and herds, it was the custom for the Head of the tribe to erect an altar, serving as priest for his entire household and retainers.—Gen. 12: 7, 8; 13: 18; 35: 1, 3, 7.

But when the Children of Israel left Egypt the altar of sacrifice and worship of God was no longer built by the individual in any convenient place; for Moses was directed to include an altar in the furnishings of the tabernacle, that thereon, and there only, the acceptable sacrifices might be made unto God on behalf of the worshippers.—Deut. 12: 6-16.

#### Memorial Pillars

In patriarchal days a pillar, or stone, was often raised as a memorial of an experience. Thus Jacob made the stone upon which his head rested during his memorable dream a monument of his gratitude, and a witness of his vow to serve the Lord. (Gen. 28: 18-22.) He also erected a pillar on the return journey from Egypt, beside the altar of sacrifice at Bethel, when God again renewed the promise of the land upon which Abraham and Isaac had been sojourners. (Gen. 35: 14, 15.) A pillar of a single stone was also erected beside the heap of stones, upon which Jacob and his brethren ate, in token of a covenant of peace between them, called "The heap of witness." An altar was also erected upon which Jacob offered a sacrifice. (Gen. 31: 44-54.) When the Israelites crossed Jordan, the Lord commanded that a monument of twelve stones be erected. The object of this memorial was stated to be—

"That this may be a sign among you, that when your children ask in time to come, saying, What mean ye by these stones? then ye shall say unto them, Because the waters of the Jordan were cut off before the ark of the covenant of Jehovah; when it passed over the Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel forever."—Joshua 4: 6, 7.

#### An Altar and Pillars at Sinai

When Moses gathered the Children of Israel to the foot of the mount to enter into the Law Covenant, he erected an altar for the offering of the covenant victims, and twelve pillars (one for each tribe) as a memorial of the event. (Exod. 24: 4-7.) In this way the early patriarchal custom of erecting pillars was incorporated into the Jewish system, and the close relation between an altar for worship and a pillar for a memorial of God's goodness and their covenant relation with Him is clearly indicated. And thus was symbolically represented the fact that the children of Israel themselves were to be a pillar or memorial unto God, a living testimony of the value of the blood of the covenant, and of their acceptance as worshippers through the altar of sacrifice erected at the command of Jehovah.—Deut. 7: 7, 8; Exod. 34: 10; Deut. 9: 26-29.

"Where is He that brought them up out of the sea with the shepherds of His flock? . . . that caused His glorious

arm to go at the right hand of Moses? that divided the waters before them, TO MAKE HIMSELF AN EVER-LASTING NAME? . . . So didst thou lead thy people, to make thyself a glorious name."—Isa. 63: 11-14; see also Deut. 4: 4-20; 2 Chron. 32: 23.

"Wherefore thou art great, O Jehovah God: for THERE IS NONE LIKE THEE, neither is there any God besides thee, according to all that we have heard with our ears.

"And WHAT ONE NATION in the earth is LIKE THY PEOPLE, even like Israel, whom God went to redeem unto Himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, and thou didst establish to thyself thy people Israel TO BE A PEOPLE UNTO THEE FOREVER."—2 Sam. 7: 22-24.

These passages and many others show how the name of Jehovah was magnified in Israel, and how they formed a memorial of His greatness and power. Yet how miserably they failed to live up to their privileges as a "pillar" or monument of His goodness is shown in Ezek. 36: 16-21; Rom. 2: 17-25; Isa. 63: 2-7.

If at any time an altar were to be erected, no tool was to be used upon it; "for if thou lift up thy tool upon it, thou hast polluted it." (Exod. 20: 24-26; Deut. 27: 1-8; Josh. 8: 30-35. In the last instance the law was inscribed on the stones.) So also the pillars erected at various places were always of unhewn stones. Thus God on his part provided (through nature) the Altar upon which man might approach Him, and the Memorials of His providence toward His people. And thus He taught the people of Israel, and all who read their experience, that the conditions upon which any may approach Him, and enjoy His favour, and the methods by which they may glorify Him, are laid down by Himself, and must be carefully observed.

#### Altars and Pillars Forbidden

The children of Israel were to have "no other gods" but Jehovah. Him only should they worship and serve. In order that their worship might be kept pure, free from heathen idolatries and superstitions, the people were forbidden to associate with the surrounding nations or with the Canaanites and other inhabitants of the "land of promise." They were not to make any "graven images," after the manner of these nations, nor to plant a "grove," nor to build an "altar," nor to erect a "pillar" (or "obelisk"—margin). (Deut. 5: 7, 8; Lev. 26: 1; Deut. 16: 21, 22.) The pillars of the pagans, if we may take the later obelisks of Egypt as examples, unlike the pillars raised by Jacob and by Moses, were products of human skill; they bore records of human achievements and ascriptions to man-made gods. Moreover, the obelisks which were found in Canaan were emblems of the Phallic worship, each obelisk being originally the centre of a grove dedicated to the Baal. The terms "grove" and "groves" are more accurately rendered "Asherah." (Compare "Ashteroth.") Baal was generally represented in his "high places" by obelisks or pillars, sometimes called *chammarin* or sun pillars, a name somewhat similar to that of "Baal-chamman," found on Phoenician inscriptions. The Israelites were instructed to "dash in pieces" these pillars or obelisks, to "break down their altars," to "hew down" their groves or asherim, and to "burn their images with fire." (Deut. 7: 5; 12: 2-4.) They were not even to erect such things, or anything like them, to the true God, but were to follow strictly the mode of worship He would give them.—Deut. 12: 4.

"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.



Whatever of the sort they might in ignorance or with good intentions erect to the true God, would eventually prove a snare to them, besides obliterating the strong line of demarcation which God intended should be apparent between the true worship and the false. Yet, notwithstanding all these precautions, the people early and continually ran after strange gods and idolatrous practices; while their offerings to God, when made, were often half-heartedly and imperfectly given, so that they became a stench instead of a sweet savor to God.—Mal. 1: 13, 14; 2: 13; Isa. 1: 11-14.

The depth of Absalom's rebellion against the Lord, as well as against his father David, is shown by the fact that he erected a pillar in the king's dale, and (after the manner of heathen kings) called it "after his own name."—2 Sam. 18: 18.

The persistent worship of Baal was primarily the cause of the ten tribes being cut off from their inheritance among the twelve tribes, and later on of the sending of Judah into captivity. (Jer. 32: 30; Ezek. 23: 1-49; etc.) Elijah's single-handed conflict on Mount Carmel with the four hundred and fifty prophets of Baal and the four hundred prophets of the groves shows the odds among Israel in favour of wickedness. (1 Kings 18.) Asa's reformation was incomplete, for he failed to take away all the "high places" (1 Kings 22: 43), as also that of Jehoash. (2 Kings 12: 2, 3.) Josiah's renovation was more thorough.—2 Chron. 34: 3-7.

Not until after the Babylonian captivity did the open practice of heathen idolatry cease in Palestine; but the secret sins, the rebellion against God, and the Pharisaical worship, continued down to our Lord's day, as His frequent rebukes show. They drew near to worship the true God, but in reality their hearts were far from Him.—Matt. 13: 14, 15.

When the children of Israel were brought to Canaan, they were admonished not to participate in the worship of the heavenly bodies common among the nations—

"Lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away, and worship them, and serve them."—Deut. 4: 19.

Other Scriptures showing the connection between the worship of the "host of heaven" and the rearing of obelisks and "asherim" are as follow:—Deut. 17: 3; 2 Kings 17: 10, 11, 15-17; 21: 3, 5; 2 Chron. 33: 3-5; Isa. 34: 4; 47: 12, 13; Jer. 19: 13; Zeph. 1: 4, 5; Jer. 44: 17-25; Dan. 1: 20; 2: 27; 4: 7; 5: 7; 1 Ki. 11: 5, 7, 33; 2 Ki. 23: 13-15; especially 2 Kings 23: 5-7 margin.

But are not those of modern times who "go down to Egypt" for arguments, as well as the ancients, sufficiently rebuked by—

"Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein."—Neh. 9: 6. See also Job 9: 9; 38: 31.

"SEEK HIM THAT MAKETH the Pleiades and Orion, and turneth the shadow of death into morning, and maketh the day dark with night."—Amos 5: 8.

"THE HOLY SCRIPTURES are able to make thee wise unto salvation, through FAITH which is IN CHRIST JESUS."—2 Tim. 3: 15.

#### Several Conclusions

May be reached from the consideration of the above and other references in the Scriptures concerning the wor-

ship of God, which will help us to understand the nature of the altar and the pillar which "in that day" shall be found in "Egypt," namely—

1. An altar and a pillar were two different objects, used for two distinct purposes: an altar was used for the offering up to Jehovah of the sacrifices which he enjoined; a pillar was a memorial of stone—either one large stone, or several stones piled high—to commemorate an important event, and to give honour to Jehovah.

2. During the time the people of Israel were in covenant relation to God, they were forbidden to erect either altars or pillars—all the requirements being met in the God-arranged services of the tabernacle and the temple.

3. The children of Israel themselves were, in the midst of their idolatrous neighbours, God's pillar or monument to his own glory, testifying to His greatness as demonstrated in the deliverance from Egypt, to the giving of the Law and to the marvellous dealings of Jehovah for nearly twenty centuries.

4. Any "altar" or "pillar" to be recognised by God must be erected in harmony with his instructions, and to glorify His name, not man's.

5. Egypt was a nation without the worship of the true God, and without proper memorials of His providence and covenants; as the Apostle confirms—"having no hope and without God in the world."—Eph. 2: 11, 12.

6. The promise of an altar and a pillar unto Jehovah in the land of Egypt suggests that the true worship of God was to be established there.

7. Possibly the New Testament, which records and explains the sending of the knowledge of God into the nations outside of Israel, may also show what the altar and the pillar of Isa. 19 signify for "Egypt."

#### The Judgment Upon Egypt

The Egyptian civilisation was one of the oldest. In the days of Abraham it was a flourishing community; in time of famine it provided grain for the world; in Joseph's day it was the pride of the earth; and Moses was prepared for his great work as deliverer of his people by becoming skilled in all the wisdom of Egypt.—Gen. 12: 10; Acts 7: 22.

In later times Egypt was used to chastise Israel for their wickedness (1 Kings 14: 21-26; 2 Chron. 12: 2-9), and on other occasions Israel was tempted to seek aid from Egypt against the Assyrians. (2 Ki. 17: 14; Isa. 30: 31.) To send down to Egypt for horses became the figurative way of referring to the seeking of help from Egypt by Israel in time of war, instead of seeking to the Lord their God. (Deut. 17: 16; Jer. 30: 1-3; 37: 5; Isa. 30: 1-7; 31: 1-3; Ezek. 17: 15.) So great was the Lord's displeasure with Egypt that when some of Judah fled there for refuge at the time of Nebuchednezzar's advance against their land, He would not allow these refugees to remain there, but threatened to drive them out. They were to be captives in Babylon (Jer. 38: 17, 18), not sojourners in Egypt. (Jer. 42: 18, 19; 44: 1-30.) Their sojourn in Egypt would be only a fresh temptation to offer incense to the "queen of heaven," and otherwise to participate in the Egyptian nature worship, similar in many respects to that of the Canaanites. (Jer. 44: 17.) Finally Egypt itself was conquered by Nebuchednezzar, at the same time that Judah was taken into captivity.—2 Kings 24: 7; Ezek., chaps. 30, 31, 32.

"There is no readier way for a man to bring his own worth into question than by endeavoring to detract from the worth of others.—Alliance Record.



In connection with the commission to Nebuchadnezzar against "Egypt," it may be well to notice the Lord's strong denunciations of it as a religious institution, as well as a political power. (Jer. 43: 8-13; 46: 25.) The obelisks of the house of the sun (Jer. 43: 13, margin) were to be broken, the houses or temples of the gods burnt with fire. The pyramids, closely associated with the temples and the worship of the dead kings, would be included in the buildings marked out for the Lord's displeasure. No exception was made in favour of the Great Pyramid at Gizeh. Had it been "God's stone witness," it would no doubt have been singled out for special mention and preservation. As a matter of fact, the other principal pyramids are in about the same state of preservation at the present day as the Great Pyramid.

But although the pyramids and other tombs are not separately mentioned as objects for destruction, the district in which they are found is mentioned as included in the overthrow, "Noph" or Memphis being the city on the west bank of the Nile near which the pyramids and tombs were situated. The hill of Gizeh is riddled with shafts sunk in the solid rock to serve as tombs. This association of Memphis with the tombs is testified to in Hosea 9: 6, where it is stated that many of the Israelites who fled to Egypt and served other gods should perish there—"Memphis shall bury them." Memphis is also referred to by name in Isa. 19: 13; Jer. 2: 16; 46: 14; Ezek. 30: 13.

Egypt was subject successively to the universal empires of Daniel's image, with intervals of semi-independence during which internal dissensions were rife. Its fall was complete—

"Neither shall it exalt itself any more above the nations."—Ezek. 29: 13-16.

Forty years after Nebuchadnezzar's conquest many of the Egyptian captives were allowed to return, but with this proviso—

"They shall be there a base kingdom."

Egypt became a Roman province B.C. 30. At that time the pyramids were ruins, as they are to-day; for though the great masses of stone are still standing, the outer casing is gone, the stone portcullises are broken, and (most important of all) the religious ceremonies which were associated with them have not for centuries been performed. They are as much in ruin as are the sphinx, the obelisks, the temples and the ancient cities. Verily the foolishness of its religion and of its great rulers has been demonstrated, as foretold by the prophet—

"The princes of Zoan are become fools, the princes of Memphis are deceived: they have caused Egypt to go astray . . . in every work thereof, as a drunken man staggereth in his vomit."—Isa. 19: 13, 14.

The "Encyclopedia Britannica" thus summarizes the history of Egypt:—

"The causes of the downfall of Egypt are sufficiently evident in the previous history. The weakness of the later Thebans fostered divisions. The Bubastites aided the natural tendency of the country to break up into small principalities. The Ethiopians, while they brought a new force to resist the Assyrians, increased the divisions of Egypt, which had to choose to which of two foreign empires it would submit. The Saïtes restored nationality, but they maintained it at the cost of alienating the native troops, and thus could not effectually resist Persia. . . . The barbarian Ochus used his success mercilessly, rivalling the worst act of Cambyses. Under him and his successors Egypt made no movement, and when Alexander entered the country as the conqueror of

Persia he was welcomed as a deliverer. . . . With Alexander the Macedonian dominion began. It lasted for 302 years. . . . From this time the Egyptian local princes who for five centuries, except only during the rule of Psametik and his house, had caused all the divisions\* of Egypt, disappear from the scene. . . .

"Worn out by the cruelty and avarice of a succession of bad rulers, the country must have welcomed the Romans almost as it had welcomed Alexander, and so soon as it was known that the native religion would be protected, all discontent must have vanished."

### God's Ways Vindicated

The complete overturning of Egypt was a part of that destruction which had been determined by the Lord Jehovah against all the heathen nations round about Israel, which had been instrumental in leading her astray or used to indict punishment upon her. God's purpose was to punish His own people severely for their iniquities (Amos 5: 26-29), but he would have no foreign nation to gloat over her downfall, as Edom had gloried in her troubles. (Obad. 10-13.) Not only did God overturn by the hand of Nebuchadnezzar the temple at Jerusalem wherein His Presence was manifested, but the subsequent temples erected to His Name were also destroyed; so that as our Lord said, There should no stone be left upon another. (Matt. 24: 2.) And should He allow to stand the gods and the temples of the contemporary nations to glory in the downfall of His people? Thus Judah became a "terror" to Egypt, because of God's purpose to punish both his people and their Gentile neighbours.—Isa. 19: 16, 17.

The smiting of Egypt, as well as of Edom, Assyria, Babylon, and other nations, was essential to the maintenance of the Name of Jehovah as the Supreme Ruler, triumphing over all foes. (Ezek. 30: 8, 19, 25, 26.) It was for this reason, as well as to have a people ready to receive the Messiah, that after the seventy years' captivity (Jer. 25: 12) the children of Israel, His people, were returned to their own land (Jer. 30: 10-17; 33: 9; 51: 5, 19; Dan. 9: 2, 16-19; Jer. 31: 4), and that the worship of Jehovah was maintained until the Messiah came and established the new worship "in his name," the "only name." (Acts 2: 9-11; 4: 12.) The nations were promised to Messiah as His inheritance, but His manifestation was to be first to the Jews.—Psa. 2: 8; Zech. 9: 10; Rom. 15: 12; 1: 16.

That witness to Israel was given in the years of special favour allotted to the Jews, and in the sending of the Gospel to the "dispersed," of which many dwelt in Egypt, as well as in Babylon, Greece and other provinces of the Roman empire. The message was to the Jew first, and then to the Gentile. The "healing" which God proposed for Egypt was the same as that which the Great Physician brought to the Jews and offers to all nations by the Gospel—"the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 13: 38, 39; 26: 18-20.) It was only through Jesus that the Egyptians could come to "know Jehovah," as promised in this prophecy (Isa. 19: 21); for to Him alone was given the privilege of revealing the Father to the penitent of all nations—both in this age to a few and in the Kingdom age to all the resurrected dead.—John 8: 19; 14: 6-10; 17: 3; Matt. 11: 27; Rev. 21.

\*Compare Isa. 19: 2.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."—Rom. 15: 5, 6.

### "A Saviour and a Great One"

was needed to deliver Egypt, as well as other Gentiles, from the bondage of sin and death, and to make known to them the true God. Our Lord Jesus was sent into the world to accomplish these very purposes. He is the "great one" whom Jehovah sent into the world to reveal the Father and to deliver the captives of sin and death. (Gen. 49: 20; Isa. 49: 5-12; Luke 4: 18, 19; Matt. 11: 27-30.) Through Him was manifested the love of God, and through Him all who believe receive eternal life.

### Preparing Egypt to know the Lord

Two preliminaries to the making known of Jehovah to the Egyptians are given in Isa. 19: first, the bringing down of the pride of Egypt as a world power, and the further humbling of the people by internal dissension and hardship; and second, the introduction into the country of large numbers of non-idolatrous Jews, whose worship of the one true God and whose moral lives should have a beneficial influence upon the natives sunk in heathen abominations. The Apostolic Council at Jerusalem referred to this in a general way. (Acts 15: 21.) The number of Jews and Jewish proselytes in Egypt is stated in Isa. 19: 18 to have been as five to one, compared with the worshippers of Heres or the sun. (See margin.) Thus all over the Roman Empire the "dispersed" of Israel, cured of their idolatry, became living arteries through which the influence of Christianity might in due time flow naturally and quickly to all nations.

When Joseph was told to take Mary and the infant Jesus to Egypt, the matter seems to have given him small concern, for he knew that his countrymen were numerous there, and that a safe asylum was assured.

### Significance of the Altar

We have seen in previous Studies\* that the Tabernacle and Temple were typical of God's requirements, whereby men might approach him and be acceptable as worshippers. The altar upon which the sacrifices were offered therefore typified the necessity of appeasement of divine wrath against sin; and the sacrifice for sin offered upon that altar represented our Lord Jesus Christ, who gave Himself a perfect and unblemished sin offering. (Rom. 8: 3; 2 Cor. 5: 21.) The divine wrath and the necessity of a sacrifice for sin affected not Israel only, but all men. (Rom. 5: 12; 3: 9-19.) It was therefore necessary to provide a sacrifice for sin capable of meeting the requirements—a sacrifice beyond the ability of man to provide—for there is none righteous, no not one, and no man can redeem his brother or give to God a ransom for him. God Himself provided the needed sin-offering—

"For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of the flesh of sin, and AS AN OFFERING FOR SIN, condemned sin in the flesh."—Rom. 8: 3.

"He, when he had offered ONE SACRIFICE FOR SINS FOREVER, sat down on the right hand of God."—Heb. 10: 12.

"He is the propitiation for our sins, and not for ours only, but also for the whole world."—1 John 2: 2.

### The Altar to Jehovah In Egypt

The worship of the true God by the Egyptians is here indicated. As formerly the people worshipped in their

\*"The Advocate," Nov., '09, p. 125; Tract, "The Few and the Many," p. 16.

temples and offered sacrifice to their gods, so they (as well as the Israelites) should worship in the true temple, which God pitched and not man, and by means of the one sacrifice for sin, Jesus Christ, and should offer sacrifices of praise and thanksgiving, acceptable in His Name. And what applies to the Egyptians applies to all other Gentile nations to whom the Gospel has been or will be sent; for since the ransom for all was given the command has gone out to preach the Gospel to ALL nations beginning with Jerusalem. (Luke 24: 46-48.) As the Lord said to the Samaritan woman—

"The hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father."

"The hour cometh, AND NOW IS, when the true worshippers shall worship the Father in spirit and truth."—John 4: 23.

"THROUGH HIM, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13: 15, 16.

"But ye are an elect race . . . who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy." "Ye also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God THROUGH JESUS CHRIST."—1 Pet. 2: 5, 9, 10.

### Jesus Christ Our Altar

Our Lord, who offered Himself upon the altar of God's arrangement for an atonement-sacrifice, becomes in turn THE ALTAR upon which our sacrifices of praise and thanksgiving and prayer are acceptable. (Rev. 8: 3-5.) In view of this, His words to the Pharisees have added significance—

"Ye blind! Which is greater, the gift, or the altar that sanctifieth the gift?"—Matt. 23: 19.

We have an altar as far superior to the altars of the Jewish worship, as our Covenant, our sin offering, and our Mediator, are better. Of this altar those who serve according to the Jewish ritual or according to the pagan superstition have no right to eat. They occupied themselves with the meats offered, which did not profit them; but we partake of the grace extended to us through the perfect sacrifice of Jesus Christ, and upon Him we offer our thankofferings, and do receive profit. We have fellowship with God, through Jesus Christ our Lord.—Heb. 13: 9-12; 1 Cor. 10: 18-22.

### "In the Midst of the Land"

Can it be said that this altar was, or is, "in the midst of the land of Egypt," literally, and that it is now "in the midst" of the Gentile world, of which Egypt was only a part, and may in a measure be said to represent?

Yes! By the preaching of the Gospel the "Kingdom of heaven" was said to be in the midst of or "among" the Jews—not that the Jew were all in the Kingdom, but that the opportunity to enter into it was laid before them by the King and his faithful disciples. So by the preaching of the Gospel, the Kingdom and the altar, and all it implies, have been "among" the Gentiles—not converting all, not up to now enlightening all, but none the less establishing the true worship of God for those who would receive it.

"To whom God was pleased to make known what is the riches of the glory of this mystery AMONG THE GENTILES; which is CHRIST AMONG YOU [A.V. margin, same word as in Luke 17: 21], the hope of glory."—Col. 1: 27.

All men everywhere are called upon to forsake their sins, their false gods and their man-made altars, and

Between the "devil" of unelastic, creed-bound ecclesiasticism (be its form episcopal, synodical, or congregational) and the "deep sea" of unordered individualism, which is anarchy, lies the narrow way of true liberty, in loving fellowship and mutual forbearance, in which the Church must walk.



to worship the Lord in the beauty of holiness. (Acts 17: 22-31; Rom. 15: 16-21.) And it is God's will that all men shall yet come to an exact knowledge of this truth, that—

"There is one God, one Mediator also between God and men, himself man, Christ Jesus, who gave Himself a ransom for all."

#### The Testimony to Egypt

The fact that the missionary journeys of Paul, the great Apostle to the Gentiles, did not take him to Egypt may account in some measure for the lack of information given in the New Testament concerning the work of evangelisation in Africa, particularly among the Jews resident in Egypt and Libya. The same is true of the nations east of Palestine, to whom Peter and other apostles were sent, Peter having written one of his general epistles from Babylon, where there was an elect church. (2 Pet. 5: 1.) It may not be amiss therefore to glean what information we can from the New Testament and from Church History concerning the progress of the Gospel in Egypt in the early part of the Gospel age.

First we notice that on the day of Pentecost Peter's wonderful message was heard by Israelites of various nationalities. Among these were "dwellers in . . . Egypt, and in the parts of Libya about Cyrene, . . . Jews and proselytes." Libya was a large country west of Egypt, bordering on the Mediterranean, and one of the provinces of the Roman empire, of which Cyrene was the principal city. Simon who bore our Lord's cross was a Cyrenian.—Matt. 27: 32.

The eunuch who came to Jerusalem to worship, and whom Philip found earnestly pondering Isaiah's prophecy of the Messiah as the lamb slain, was an Ethiopian—either a Jew holding a position of authority, or a native proselyte.

No exception was made of Egyptians in such passages as Acts 10: 34, 35.

Cyrenians and Alexandrians were among those who disputed with Stephen. (Acts 6: 9.) Apollos, the mighty orator, was born at Alexandria. (Acts 18: 24.) It would not be surprising if Apollos later returned to his native country to spread the glad tidings. It is indeed more than likely that some of the Apostles, of whom there were a number whose missionary tours are unrecorded, visited Egypt personally.

Among the earliest preachers of the glad tidings were men of Cyrene, who came to Antioch. They—

" . . . spake unto the Grecians, preaching the Lord Jesus, and the hand of the Lord was with them; and a great number believed, and turned to the Lord."—Acts 11: 20.

From this it may be gathered that the Gospel was already being preached in Cyrene, possibly by some who heard Peter on the day of Pentecost, as well as by Apostles, and that the work there had prospered sufficiently to send out these missionaries to Antioch.

Lucius of Cyrene was a prominent teacher at Antioch at the time Paul and Barnabas were sent on their first missionary journey. "Simeon that was called Niger" may have been a black from Africa.—Acts 13: 1.

The greatest controversy of the age has raged around two men of Alexandria—Arius and Athanasius. Arius was a Libyan, educated at Antioch, and presbyter at Alexandria. Athanasius was a Greek, and was bishop of Alexandria. Although opposed to his teachings, Cardinal Newman pays this tribute to Arius—

Arianism "owed its successes to the dexterity with which it argued from certain texts of the Old and New Testaments.

I will not enlarge on what is notorious. Arianism certainly professed in its day to be a Scriptural religion."\*

Mosheim† mentions Egypt among the provinces which in the second century were "dyed with the blood of martyrs, as appears from the testimonies of Tertullian, Clemens of Alexandria, and other writers."

It is apparent, therefore, that, though as in other parts of the empire it became soon burdened with the philosophies and traditions of men, the Gospel spread rapidly in Africa, and that, as foretold, the Lord knew the Egyptians and was known by them "in that day," as fully as He was made known by the Apostle Paul to the Greeks and Romans.

"I have not shunned to declare unto you the whole counsel of God."—Acts 20: 27, 18-21; Rom. 15: 16-19; 1 Tim. 2: 7; 1 Cor. 2: 2-5.

#### "A Pillar at the Border Thereof"

When the Law Covenant was entered into between God and all the people of Israel, and the covenant was ratified by the sprinkling of the blood of the sacrifice, a Pillar of Twelve Stones was raised, representing the twelve tribes, as a public testimony or memorial of the event. What do we see at the border of Egypt, or of the nations, which serves as a Memorial of the New Covenant, which God willingly enters into with each penitent believer—to be his God and to forgive his sins and iniquities? (Heb. 8: 8-12; 10: 16, 17.) Is there any passage of the New Testament which gives a clue?

" . . . That thou mayest know how men ought to behave themselves in the house of God, which is THE CHURCH of the living God, THE PILLAR, and ground, OF THE TRUTH."—1 Tim. 3: 14.

The Church of God, a called out body of those who accept the sacrifice offered on the altar and the New Covenant in His blood, is said to be IN the world, but not OF it. It is as it were on the border of it, as the Israelites were in Goshen on the border of Egypt before their complete deliverance. It is an everlasting Memorial of the goodness of God, and of the Altar beside which it stands. It holds up before men the true worship of the true God. It stands as a living Protest against the idolatry and wickedness around. It invites all and sundry to forsake their altars of paganism and mammon worship, and (so to speak) to come out of Egypt into the promised land.

The Apostles were called witnesses or testifiers to the truths of the Gospel; and Paul described himself as "a preacher and an Apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth." He said further that God had set him forth as a witness to his mercy, "that in me as chief might Jesus Christ show forth all his long suffering, for an example of them that should thereafter believe on him unto eternal life."—1 Tim. 2: 5-7; 1: 12-16.

Thus in the persons of believers has the Pillar been raised to Jehovah on the border of "Egypt." Oh, that all men, seeing it, and divining its meaning, might renounce the hidden things of darkness, and might come to the true Altar, to worship the true God in sincerity and simplicity!

#### "In That Day"

It has become a custom among some Bible Students to consider every reference in the Old Testament to

\*"Prophetical office of the Church," p. 206.

†History, page 37.



"in that day" as meaning in the Millennium, after the Second Advent of the Lord. There is a marked tendency to ignore those fulfilments of prophecy which have taken place in the past, and to place them in the future. Thus the Jews deny the fulfilment of the prophecies concerning the Messiah, which Christians place at the first advent; and some Christians deny that the New Covenant promised by Jeremiah was inaugurated by our Lord at his first advent. Likewise this promise of Isaiah's concerning God's purpose to enlighten Egypt is applied, without regard to Egypt's history, to a date still future from our own day.

Is it not, however, more consistent with the facts to apply the expression, "in that day," of Isa. 19: 19, to the entire period of Christ's manifestation and reign, covering both the first and the second advents—from the time God raised him from the dead and made him "both Lord and Christ" to the time He delivers up the Kingdom at the end of the Kingdom age? Verses 20, 21 show that the presence of the "altar" and "pillar" is a token of God's mercy toward Egypt, when they cry unto Him. The man of Macedonia was represented as calling to Paul, "Come over, and help us." The same fitly represents the need of Egypt as well as other Gentile nations. The great Deliverer from sin and death is Jesus, and He is calling out from the nations a people for His name, who will worship at the "altar," and acknowledge the "pillar" which is erected beside it. Through the Lord Jesus Christ, verse 21 has been, and shall yet be more widely fulfilled—

"And Jehovah shall make himself known to Egypt, and the Egyptians shall know Jehovah in that day."—Isa. 19: 21, margin.

This knowledge is identical with that described in the New Covenant, which has been in operation since Pentecost—

"... I will be to them a God, and they shall be to me a people; and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest of them: for I will be merciful to their iniquities, and their sins will I remember no more."—Heb. 8: 10, 11.

This "knowledge" is not that general information concerning the ransom which is to be given to every individual in this life or in the next (1 Tim. 2: 4-6); the New Covenant knowledge of God is granted to those whose sins are forgiven, and was referred to by the Lord when He said:—

"This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

The operations of the New Covenant are not limited to the Gospel age, for they will be extended to all nations who died in ignorance of the only name and the only way of salvation, when the Kingdom is more fully and universally manifested, and when all that are in their graves shall bear the voice of the Son of man and come forth. But our knowledge of God's purposes for a future age should not cause us to ignore the fulfilments of prophecy in this age, nor the great work which Jesus is accomplishing as Lord and Christ, and as Mediator of the New Covenant, seated in His Father's throne with all authority in heaven and on earth.

The dealings of God with nations exhibiting his character and power on a large scale, and his special dealings with the comparatively few individuals en-

lightened during this age, must not be confounded with his purposes toward the mass of the nations when the time comes to enlighten them, even those who have gone into their graves ignorant and sinful worshippers of the "host of heaven." Of Nineveh it was said,

"Should not I have regard for Nineveh, that great city, wherein are more than six score thousand persons, that cannot discern between their right hand and their left hand, and also much cattle?"

And that mercy we believe will be exhibited through Christ to those very Ninevites, who, though their lives were temporarily spared, ultimately died without knowledge of the Only Name. The "altar" and "pillar" shall be seen by them also, that they with the Egyptians and many other dead nations may come to Jehovah with the sacrifices of praise and thanksgiving, giving thanks also for Him Who so loved them as to come into the world to die for them.—Matt. 12: 41; Isa. 19: 21-25.

### "Signs and Wonders"

The altar and the pillar, standing side by side, give their united testimony—

"For a sign and for a witness unto Jehovah of hosts in the land of Egypt."—Isa. 19: 20.

"Who didst set signs and wonders in the land of Egypt, even unto this day, both in Israel and among other men; and madest thee a name, as at this day; and didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with an outstretched arm, and with great terror," etc.—Jer. 32: 21, 22.

Setting aside the Great Pyramid and other heathen monuments as untenable as a fulfilment of these passages, it is necessary again to search the Scriptures to learn their meaning. Help is at once obtained by scrutinising the exact language of Jer. 32: 20, and comparing Leeser's translation—

"Who HAST DISPLAYED signs and wonders in the land of Egypt, up to this day, AND IN ISRAEL, AND AMONG OTHER MEN; and thou HAST MADE THYSELF A NAME, as it is AT THIS DAY."

The "signs and wonders" which Jehovah displayed were not something in the shape of a building which men must crawl into and measure by the light of a smoking torch, and which was to give Jehovah a name 4000 years after it was built, and several hundred years after being broken into by a band of robbers, but "signs and wonders" openly shown among the people of Israel and the surrounding nations, and which made him a name enduring from the deliverance of the children of Israel from Egypt up till the day Jeremiah prayed the Lord might once again intercede to preserve His people from their enemies. And while God did not in answer agree to avert the calamity then impending, He did promise to "display" a fresh "wonder" in their behalf at a later period, by delivering them from the Chaldeans and returning them to their own land.—Jer. 32: 27, 28, 37-44.

The "signs and wonders" which the Lord displayed in Egypt at the deliverance of His people and through the wilderness journey are described in the Pentateuch, and sung of in the Psalms. (Psa. 105, 26-45; 106: 2-33; etc.) The "signs and wonders" in the land of Israel were innumerable. (Psa. 106: 34-48; 111: 1-10; 136: 99; etc.) His "signs and wonders" among the nations were terrible. (Psa. 83: 1-18.) His glory and majesty are proclaimed to this day by reason of these mighty works which He wrought, and shall be throughout all ages.

But Isa. 19:20 intimated that "in that day" the signs and wonders were to be of a different sort—associated with an "altar" and a "pillar" to His Name. What might these be? The following Scriptures are suggestive, showing the manifestations of divine grace and power in connection with our Lord Jesus Christ and those called out to be His witnesses before men.

"Behold, this child is set for the falling and the rising of many in Israel; and for A SIGN which is spoken against."—Luke 2:34.

"Behold, I and the children whom Jehovah hath given me are for SIGNS and for WONDERS in Israel from Jehovah of hosts" (Isa. 8:18)—applied to Christ and the Church.—Heb. 2:13. Compare 1 Pet. 2:6-8.

"Many other signs therefore did Jesus in the presence of the disciples which are not written in this book; but 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 20:30, 31.

"Jesus of Nazareth, a man approved of God unto you by MIGHTY WORKS and WONDERS and SIGNS which God did by him in the midst of you."—Acts 2:22.

"This is that which hath been spoken by the prophet Joel, . . . WONDERS . . . and SIGNS: . . . and it shall be that whosoever shall call on the name of the Lord shall be saved."—Acts 2:14, 21.

"God also bearing witness with them, both by SIGNS and WONDERS, and by MANIFOLD POWERS, and by GIFTS of the Holy Spirit, according to His own will."—Heb. 2:4.

"Ye are an elect race, a royal priesthood, a people for God's own possession, that ye may show forth the excellen-

cies of Him who called you out of darkness into His marvelous light, who in time past were no people, but now are the people of God; who had not obtained mercy, but now have obtained mercy."—1 Pet. 2:9, 10.

Truly this also is a great "wonder," God's mercy, and His mighty power exhibited in the keeping, blessing and using of this Israel of God.

The resurrection of Christ was another "sign and wonder," as is also the quickening of believers by the same mighty power.

Other signs and wonders in connection with the history of the Church are foretold in symbolic form in the Apocalypse, as are also the wonders of the "new heavens" and "new earth," all of which shall bring glory to God and honour to His blessed Son in both the literal Egypt and in the whole world.

We conclude, then, that in the prophecy of Isa. 19:19, 20, the "altar" represents our Lord Jesus Christ, through whom alone the sincere worshipper may draw near to God (Heb. 10:19-23); that He is the "Saviour and Great One" through whom complete deliverance from Sin and Death may be obtained; and that the "pillar" represents the Church, those who since Pentecost have accepted Him, who are a living Memorial of His love and grace (1 Tim. 3:15)—a testimony to all men of the glory and goodness of God.

R. B. H.

## ✠   ✠   ✠ The Parables of Our Lord

(Continued from last issue.)

### The Parable of the Lost Sheep

To Pharisees and Scribes, in the presence of Publicans, Sinners and Disciples.

(Luke 15:3-7.)

3. And he spake this parable unto them, saying,
4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5. And when he hath found it, he layeth it on his shoulders, rejoicing.
6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

This parable is also recorded in Matt. 18:11-14.

Some rather fanciful interpretations of the "Lost Sheep" have been proposed. It has been thought that the sheep that was lost represents any sinner who comes to God through our Lord Jesus Christ, and that the ninety and nine represent the saved. But the acceptance of this interpretation involves one in difficulties which are not lightly set aside. Would there really be more joy in heaven over one repenting sinner than over ninety and nine saved souls, who have stood the tests of time and the trials by which the adversary has beset them, and have remained faithful? Doubtless there is great rejoicing in heaven and on earth at the sight of sinners repenting; but it is expecting rather much to ask one to believe that our Lord meant to say that there is *more* joy in heaven over one sinner forsaking his sins and beginning the Christian life—which he may or may not finish as an overcomer—than there is over ninety

and nine tried and true overcomers, who have finished their course. Would such a supposition agree with Jude 24?

Again, it has been suggested that the lost sheep represents the entire human race, and that the ninety and nine represent the holy angels of heaven, who never sinned. But this interpretation, besides being without the sanction of the inspired narrative, is beset with difficulties similar to those already mentioned. Can it be thought that there is more joy in the salvation of a race of beings a "little lower than the angels," than there is in the fact that the holy angels never sinned, and hence never needed to repent?

And would not both the interpretations mentioned be effectually set aside by the fact that they place a premium upon sin, and make a sinner more "interesting" than a righteous being? Would not these two proposed interpretations rather encourage one to sin, in order that joy might be caused by his salvation? And if so, would the sinner not be encouraged to do more and greater sins, in order that a greater "miracle of grace" might be wrought in him, and a greater joy afforded the heavenly ones by his being rescued from the greater depths?

It is manifest that both these interpretations must be rejected. But when, bidding fancy cease its soaring flights, we come to earth again, and take a look at the context, as enjoined in Principle 3,\* an interpretation is found which is at once simple and satisfactory, being in harmony with the evident intention of the Master in giving this parable.

\*See "Advocate," May, '10, page 17.



Although our Lord came into the world to die for all men, and so manifest God's love for the whole world (John 3: 16), His preaching and teaching mission was restricted to "the lost sheep of the house of Israel." (Matt. 10: 5; 15: 24.) He had come to seek and to save that which was lost (Luke 19: 2, 7-10), but during the years of His ministry the seeking was done by Him in Palestine, in the "house of Israel," among the sons of Abraham.

On the occasion of giving the parable now under consideration, "all the publicans and sinners" had drawn near to hear His wonderful words, and the Pharisees and Scribes murmured against Him because He was willing to speak to the publicans and sinners, as well as to the self-righteous Pharisees and Scribes. The parable of the Lost Sheep was addressed to them to rebuke their murmuring. "What man of you," said the Lord to the Pharisees, would not seek the lost sheep until he had found it? And would you not call upon your friends and neighbours to rejoice with you in your success in finding the lost one?

The publicans and sinners in Israel were the "lost sheep" of the parable. They were "lost," and many of them knew it and acknowledged it. They had wandered away from the Law they were covenanted to keep, and were living in more or less open sin. The Pharisees and Scribes were represented by the ninety and nine that were left safe in the fold. Of a truth, the Pharisees and Scribes were just as much "lost" as the publicans and sinners—perhaps more so, but they refused to acknowledge themselves as "lost," claiming that they were not as others, and particularly not as the publicans. (Luke 18: 11.) There are none so "lost" as those who will not admit they are lost.

The parable merely speaks of these two classes from the standpoint of the Pharisees, and justifies our Lord's attitude toward the publicans and sinners by referring to the solicitude which any of the Pharisees would have felt for one lost sheep out of a flock of a hundred. And certainly there would be more joy in heaven over the recovery of one of these lost publican and sinner "sheep" than over ninety and nine "just" Pharisee "sheep," who needed—or thought they needed—no repentance, because they claimed they were not lost. Need anyone wonder that the Lord "left" them, while He went to seek the others? Is it a cause for surprise that, in the circumstances, the publicans and harlots were going into the Kingdom before the Pharisees and Scribes, forasmuch as they also were children of Abraham?—Luke 19: 9; Matt. 21: 31.

Thus mildly did the Master rebuke the murmurers; well had it been for them had they heeded the rebuke and reformed their ways.

### The Parable of the Lost Silver Piece

To Pharisees and Scribes, in the presence of Publicans, Sinners and Disciples.

(Luke 15: 8-10.)

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

This parable, introduced by the word "either," which joins it to the parable of the Lost Sheep, is obviously intended to teach the same lesson as that of the Lost Sheep, and in a very similar manner. The reason for giving these two parables in juxtaposition may be fairly supposed to have been not only that the second parable might reinforce the lesson of the first one, but also that the attention of the women in the audience might be specially attracted by the use of circumstances of particular interest to them, to illustrate the Master's justification of His attitude toward the publican and sinner classes, a considerable proportion of whom were women.

The attention of all of His audience having been thus drawn, and the sympathies of the most of them having been enlisted in behalf of the Saviour's search for the "lost" publicans and sinners, represented by the lost sheep and the lost silver piece, and the Pharisees themselves being obliged to admit—as they must have done, however reluctantly—that Jesus' course was the only correct one, the minds of all—Pharisees, Scribes, Publicans, Sinners and Disciples—were prepared to comprehend and appreciate the stinging rebuke of the Pharisees, administered in the next parable, as well as the greatness of divine love therein portrayed.

### The Parable of the Lost Son

To Pharisees and Scribes, in the presence of Publicans, Sinners and Disciples.

(Luke 15: 11-32.)

11. And he said, A certain man had two sons;  
12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him; Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son; make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry;

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the field; and as he came and drew nigh to the house, he heard musick and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in; therefore came his father out, and intreated him.

29. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends;

### Songs of Comfort

Sixty-six Songs, new and old, for COMFORT and ENCOURAGEMENT in the Journey of Life. Price, 6d., post paid.



30. But as soon as this thy son was come, which hath de-  
voured thy living with harlots, thou hast killed for him the  
fatted calf.

31. And he said unto him, Son, thou art ever with me, and  
all that I have is thine,

32. It was meet that we should make merry, and be glad;  
for this thy brother was dead, and is alive again; and was lost,  
and is found.

In this, "the prince of parables," the abjectly miser-  
able condition of the publicans and sinners in respect  
of spiritual things is graphically illustrated by the de-  
scription of the lost son. The Saviour had only lightly  
touched upon their condition when He represented them  
by the lost sheep and the lost silver piece. Now He  
pictures them plainly.

The younger son, who took his portion of the inheri-  
tance without waiting for it to come to him in the ordi-  
nary way, was a recalcitrant and a waster. Reaching the  
end of his resources, as riotous livers must eventually  
do, the young man takes a menial position with a citizen  
of that far country, and is sent into the fields to feed  
swine. He does not get even a living wage in a time  
of mighty famine, and would therefore fain satisfy his  
hunger with the carob-pods that the swine did eat; but  
no man gave unto him.

As long as he had plenty of money, and could "smile"  
and "shout," the young rioter would have plenty of  
"friends," even in a far country. But now, no man  
sympathises with him, and his occupation of swine  
herd allows him time to meditate upon the truth of the  
saying—

"Laugh, and the world laughs with you;  
Weep, and you weep alone"—

or its equivalent in his language. Oh, the bitterness  
of the experience!

The publicans and sinners had wasted their "sub-  
stance" of the promises made to the Jews under the  
Law Covenant, and some of them had indeed lived very  
riotously in every sense, in the "far country" of  
estrangement from God. Some of them had joined  
themselves to the hated Roman government, and had  
become tax gatherers—gathering "carob-pods" to feed  
the Roman "swine." They were outcasts, and had no  
sympathy from the patriotic Jews, and particularly  
none from the Pharisees, who esteemed themselves very  
highly. Still, the publicans and sinners had brought  
it all on themselves, and had only themselves to blame  
if the odour of the "swine" clung to them, and made  
them obnoxious. They had not been compelled to go  
away from God; they had gone of their own volition,  
just as did the young waster in the parable.

As the young man meditates, he realises the depth of  
his degradation. (To be servant to a "stranger" was  
bitter enough for a Jew, with his immense pride (John  
8: 33), but to have to feed the stranger's swine would  
be the utmost depth; he could fall no lower.) Having  
recovered his senses, he recalls that his father's hired  
servants had bread enough and to spare, while he  
perished with hunger in the midst of fattening swine.  
He would go home! He would confess that he had  
sinned against heaven, and in the sight of his father;  
he would acknowledge his unworthiness to be called  
a son, and would ask to be taken on as a servant, where  
he was once an heir.

While he is yet a long way off, his father sees him  
coming, and runs to meet him, falls on his neck, and

kisses him fondly. The returning son then makes the  
speech (according to the Sinaitic MS., he makes all of  
it) he had prepared; but the father commands the ser-  
vants to bring forth quickly the best robe, a ring, and  
shoes; they should also bring the fatted calf and kill it,  
and they would eat and be merry; for this his son that  
was as good as dead is alive again; he that was lost is  
found. And they make merry.

In the depth of their sin and degradation, some of  
the publicans and sinners came to their senses, and  
sought to return to God from whom they had wandered.  
The teaching of Jesus assisted them to a decision, and  
they drew near to hear His wonderful words, which  
assured them that the bread of life was in the Father's  
house in abundance. Humbly and contritely coming,  
they were met, while yet a great way off, with the wel-  
coming kiss of the Father. True humility being mani-  
fest and sins confessed, the Father did not receive them  
as servants, but commanded the best robe (righteous-  
ness under New Covenant provisions of forgiveness and  
mercy, superior to the righteousness attainable by im-  
perfect Jews under the Law Covenant), to be brought  
forth for them. The ring (the hope of immortality  
under the High Calling) was put on the hand of the  
repentant publican and sinner class, and their feet were  
shod with the preparation of the gospel of peace. There  
was joy in the Father's house, because of the home com-  
ing of the publicans and sinners; there was feasting on  
the spiritual meat with gladness and singleness of heart,  
making melody in their hearts unto the Lord, rejoicing  
with joy unspeakable, and full of glory, because of the  
resurrection of the son who was dead in trespasses and  
sins, the finding of him who as a sheep had gone astray.

Comes the elder son from his labours in the field.  
Drawing near the house, he hears the sounds of the  
merrymaking, and asks one of the servants what it  
means. The cause of it being explained, the elder son  
is much vexed, and refuses to enter the house. Where-  
upon his father comes out, and intreats him. But the  
elder son complains, mentioning his many years of  
faithful service without transgressing any command-  
ment of the father; yet his father never even gave him  
a kid with which to make a feast for his friends; but  
as soon as "this thy son" (Note—not "my brother")  
comes home from his riotous time abroad, the father  
kills for him the fatted calf. Again the father intreats  
him, saying that all the estate is the elder son's; never-  
theless, it was proper to be glad and to make merry,  
because the younger brother was raised from the dead  
he "was lost and is found."

When the Pharisees and Scribes saw the pleasure  
which the Lord had in associating with repentant pub-  
licans and sinners, they murmured, saying—

"This man receiveth sinners, and eateth with them."—Luke  
15: 2.

The Pharisees and Scribes would not "mourn" under  
the call of John the Baptist to repentance; nor would  
they "dance" when the merrier measures of the Gospel  
were "piped." (Matt. 11: 16-19.) Neither were they  
pleased that the publicans and sinners mourned and re-  
pent, and were received with joy. They adopted the  
attitude of the complaining elder son, boasting of their  
own righteousness, and would not be intreated to take  
part in the rejoicing at the return of the prodigal.

**A Ransom for all, Shadows of Calvary, Salvation and the Covenants**  
The three subjects in one booklet: 80 pp., paper covers. 6d. (10 cents) per copy; 3/- (75 cents) per doz.  
post paid. Excellent to start enquirers.

practically saying to God—you can have them for your son, but I shall not acknowledge them as my brother.

“Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.”—Matt. 23: 13.

“Verily I say unto you, That the publicans and harlots go into the Kingdom of God before you.”—Matt. 21: 31.

If the Pharisees and Scribes were rebuked but mildly in the parables of the Lost Sheep and the Lost Silver Piece, they were being thoroughly shown up, in all their hypocrisy and disagreeableness, in the parable of the Lost Son, while at the same time the truth was told concerning the sinfulness and the contrition of the publicans and sinners; and the marvellous love and condescension of the heavenly Father were fully displayed, and His Name was magnified.

### The Parable of the Unjust Steward

To the Disciples, in the presence of Pharisees, Scribes, Publicans and Sinners.

(Luke 16: 1-13.)

1. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he unto another. And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four score.

8. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10. 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.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The arraignment of the Pharisees and Scribes continues. The “unjust steward” of this parable represents well the position that the Pharisees and Scribes had occupied for a long time in regard to the favours of God. They sat in Moses' seat, and their words were to be respectfully heard and attended to. The people were to do as the Scribes said, but not as they did.—Matt. 23: 1-7.

Like the steward in the parable, the Scribes and Pharisees had abused their office, and were about to be cast out of their position, and they knew it. They could discern something of the ominous portent of the hand-writing on the wall of their proud edifice of tradition and superstition, as they witnessed the eagerness with which the common people heard the message from the lips of Jesus; and they were

made very uneasy, as they realised that their position was in danger. So convinced were the Pharisees and Scribes that the teaching of Jesus would result in ruin to their system if allowed to go on unchecked, and so blind were they to their own best interests, that they took counsel to put Jesus to death.—John 11: 47-53.

The Master, knowing the hardness of the hearts of the Pharisees, gives His own disciples a lesson by means of this parable.

The unjust steward of the parable, when he realised that a catastrophe was impending, took steps to secure for himself friends, who might give him a helping hand in time of need. This he did by reducing the bills owing by various debtors to his lord. The Pharisees, as stewards of the things of God, might similarly, and with perfect justice, have reduced many of the heavy accounts, which they were demanding of the people on God's behalf. To the real requirements of God's Law, as given through Moses, the Pharisees and Scribes had added a mountain of tradition, under which the people groaned, being burdened, and which hid and made void the real Law, which, without the tradition, would still have been more than the people's ability to carry.—Matt. 23: 4; Rom. 8: 3; Matt. 11: 28-30.

Had the Pharisees exhibited the proper wisdom, they would have entered the incoming Gospel age on terms as good as, but no better than, those on which the other Jews entered. There would have been a great levelling in Judaism; the valleys would have been exalted and the hills brought low; those on high would have been abased, and those below would have been lifted up. (Isa. 40: 4; Luke 1: 52.) But the Pharisees were not for being humiliated in even a small degree. In the first place, they were not disposed to admit that their demands from the people could be justly reduced by the amount of the tradition, which had accumulated like pawnbrokers' interest, so that the principal (the Law) was buried under it. To have admitted this would have meant a humiliating confession on the part of the Pharisees and Scribes, besides which the confidence of the people in them as guides would have been totally destroyed; which circumstances they were not prepared to face. In the second place, such a course would have meant, on the part of the Pharisees and Scribes, a great come-down in position; this they were not prepared to endure, because they loved honour of men. (Matt. 6: 2, 5; 23: 5-7.) Truly it was an embarrassing and trying position for the Pharisees and Scribes. Their building must come down, and there was a way by which the shock might have been much diminished; but they chose the contrary course, to their own greater discomfort and distress, as is shown in the parable following this one.

The disciples of Jesus were about to be given plenary powers in the new age shortly to be introduced. (John 20: 21-23.) The lesson in this parable to them to whom it was directly addressed was that they should imitate the action of the steward and not that of the Pharisees and Scribes. When the steward's wrongdoing in wasting his lord's goods was brought home to him, he used his “mammon of unrighteousness” (his position as steward) to ease his fall. When the Pharisees were accused of wasting God's goods (Note that in the parable of the Lost Son the publicans and sinners were the

Cheerful Workers

For “Bible Talks” are wanted everywhere. Substantial discounts allowed. “Go ye into all the world.” “Let your light so shine.”



wasters; but in the parable of the Unjust Steward the greater and more heinous wastefulness of the hypocritical Pharisees and Scribes is exposed), they did not use their position as stewards as they should have done, hence their calamity was the more grievous. They claimed to be children of light, but they did not have as much wisdom as the unjust steward, a child of this world, or age.

When the apostles entered upon their duties as stewards of the mysteries of God (2 Cor. 4: 1, 2), they were to use this office—represented by “mammon of unrighteousness”—faithfully, as a *means to an end*, in the service of God and His people. If they did so, they would be received into the “everlasting habitations.” (Luke 16: 9.) But if, instead of recognising their position as stewards as the *means* to the end, they so lost their sense of proportion as to consider it the *end* itself, it would become to them a real Mammon; they would be unfaithful to their trust in the least things, thus demonstrating their unfitness to be entrusted with the greater things in the Kingdom of glory; not being faithful in their handling of another’s possessions, they should not attain to any of their own in the next age. They would also find that it is impossible to serve two masters, and that if they made position and place the first desideratum, position and place would be their master and they its servants; but they would not then be God’s servants, for they would be despising Him. And, having preached the gospel to others, they would become (as the Pharisees and Scribes were about to be) castaways.—1 Cor. 9: 16-27; Luke 16: 9-13.

Upon the apostles, this parable made a deep and lasting impression, as their subsequent conduct and writings show. They not only faithfully gave up all things, but they also realised the gravity of their position, and its peculiar responsibilities.

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.” “That your faith should not stand in the wisdom of men, but in the power of God.”—1 Cor. 2: 1, 4.

“I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house.” “I have not shunned to declare unto you all the counsel of God.”—Acts 20: 20, 27.

“Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment.”—James 3: 1, Am. R.V.

#### Other Stewards

The apostles were not to be alone the stewards of God’s goods during the Gospel age, albeit the other stewards were not to be inspired and empowered as they were.

The bishops (overseers) of congregations were to be stewards—

“For a bishop must be blameless, as the steward of God.”—Titus 1: 7.

All Christians were to be stewards of the riches of God’s great favours—

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever. Amen.”—1 Peter 4: 10, 11.

Unfortunately, instead of always speaking “as the oracles of God,” some of the bishops (overseers), deacons and other believers have spoken more as the oracles of their own place and position. Instead of

ministering “that God in all things may be glorified,” some have ministered to their own glory. And so a class has been developed in Christendom which corresponds very well to the Pharisees and Scribes in Judaism, apparently governed by much the same motive in their rejection of truth, viz., the desire to preserve their “place and nation.” The clergy realise that acceptance of Truth would mean the humiliating confession that very much of what they now set forth as the requirements of God is nothing more than a vast mountain of tradition, such as the doctrines of eternal torture, every man’s destiny fixed at death, etc., which serve only to conceal the truth from the people. To confess this would mean that the people would lose confidence in them as spiritual guides, and that the little pride of place still remaining to them would be rudely overturned in the levelling process that would follow.

But the handwriting is already on the wall of mystic Babylon—Christendom, and the destroying army is already marching in the dried up watercourse of “Euphrates,” the people who have supported and upheld and hitherto have kept “Babylon” invincible, but whose support is now being withdrawn from Christendom, as is witnessed to by the universal complaints of failing attendances at church services.

Well would it have been for these “stewards” had they long ago heeded the signs of the times and the face of the sky, as here and there among them some few noble exceptions are doing. Then they might have looked confidently to God and Christ as their friends, to receive them into “everlasting habitations.” Now, we fear that it is too much to expect them, as a class, to do this; they must therefore experience an awful overthrow and degradation. And all this because instead of making the wise use of their place as stewards, as did the steward in the parable, they unwisely have followed the evil example of the Pharisees and Scribes, wherefore their place and privilege as stewards has become their *master*, and they are its servants, and not God’s.

#### The Derision of the Pharisees

14. And the Pharisees also, who were covetous, heard all these things; and they derided him.

15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.

16. The law and the prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.

Although the parable of the Unjust Steward was addressed to the disciples, the Pharisees heard it. They recognised the application of it to themselves, as ver. 14 shows. Their course in this respect has been followed by many since then, even to this day. But it is universally recognised that when nothing better than derision and the calling of names can be opposed to solid Scriptural argument, the cause which has to be upheld in that manner is tottering to its fall, and must soon collapse.

Our Lord’s reply to the derision of the Pharisees was very striking. By some it has been esteemed peculiar,



and it has even been said that vs. 16-18 are out of place in Luke 16, because they have found it difficult to establish a connection between these verses and what precedes.

After warning the covetous Pharisees, in v. 15, that God knew their hearts, and would judge accordingly, notwithstanding their attempts to justify themselves before men, the Saviour prophesied, in v. 16, the change of dispensation that should shortly occur—which was even then beginning. Moses was about to be superseded by Christ, and those who sought to uphold the Mosaic system, and the mountain of Pharisaic tradition which concealed the truths embodied in the Law, were about to be cast out of their stewardship. Even then, men were pressing into the Kingdom of God, although the Pharisees sought to prevent them. Nevertheless, the Law and the Prophets had prophesied that Jesus should supersede Moses; therefore it must so be fulfilled, for it would be easier for heaven and earth to pass than for one tittle of the Law to fail. A quotation from Moses, the first, and John the Baptist, the last and greatest (Matt. 11: 10, 11) of the Law and Prophet period, will suffice to illustrate this point.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; UNTO HIM SHALL YE HEARKEN."—Deut. 18: 15.

"And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. . . . He must increase, but I must decrease. HE THAT COMETH FROM ABOVE IS ABOVE ALL."—John 3: 26-34.

The Transfiguration illustrated the same thing. The voice of God designated Jesus Christ as the one to be heard thereafter.—Matt. 17: 5.

"God Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."—Heb. 1: 1, 2.

In Luke 16: 18, the Lord uses the illustration of the violated marriage relation to show the Pharisees and Scribes their true position. They had put away the Law and espoused the tradition, claiming that the tradition was in some senses even superior to the Law; wherefore they were adulterers—this as well as any literal application of v. 18 that might have been appropriate to their times and circumstances. Similarly during the Gospel age, the Word of the Lord has been rejected and the traditions of men have been espoused by many who occupied the "steward" position; therefore the reproof of v. 18 applies also to them.

But the Pharisees were covetous; they desired the power and influence of their position as occupants of

(To be continued.)

Moses' seat; they put this above every consideration, even above the testimony of Moses and the will of God. (John 5: 44-47.) Being covetous, that which they coveted became the object of their worship and devotion, and in this they became idolaters—even without the external symbols of idol-worship—for covetousness is idolatry. (Eph. 5: 5; Col. 3: 5.) Being idolaters, they were guilty of spiritual adultery. (Ezek. 23: 49.) Likewise during the Gospel age, the class corresponding to the Jewish Scribes and Pharisees have valued their pride of place, as claimed occupants of the seat of our Lord Jesus Christ, above all else, even above the testimony of the divine Word; and so they have demonstrated themselves idolaters and spiritual adulterers.

It is well that God's people should know and recognize the delinquencies of the "steward" classes of both Jewish and Gospel ages, and it is necessary sometimes to speak plainly about these things. But to each Christian who reads these lines must occur the thought that every one of us is a steward, for so the Apostle declares. (1 Peter 4: 10, 11.) Let each one, then, ask himself, Am I a covetous, idolatrous adulterer? Do the scathing words of James (4: 1-5) apply, in any sense, to me?

#### The Law Dead, and Dead to the Law.

Did not the Jewish Christians forsake Moses for Christ? Would not our Lord's words in Luke 16: 18 apply to them? As though to reply to this question, the Apostle takes up the case of Jewish believers in Jesus illustrating it by the marriage relation. (Rom. 7: 1-6.) He shows here (v. 4), as well as in Rom. 10: 4, and Col. 2: 14, that every Jew who had faith in the offering of the body of Jesus Christ on the cross could consider the Law ended, as far as he was concerned, and himself at liberty to be joined to Christ, just as a woman left a widow is at liberty to be married to another. So strongly does the Apostle impress this teaching of liberty from the Law, that he speaks of the Jewish believer in Jesus as being dead to the Law, as well as of the Law being dead. The Jewish believer in Jesus is therefore not guilty of spiritual adultery, having been "discharged from the Law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter."—Rom. 7: 6, Am. R. V.

Having brought the murmuring Pharisees and Scribes thus far, the great Teacher has prepared them to hear, in His next parable, the conclusion of the matter in His most graphic delineation of the woes to come upon the Pharisee and scribe class and the blessings to be bestowed upon the despised publican and sinner class.

#### From Far and Near.

The most important thing it seems to me is to convey the knowledge that Jesus IS the Christ (Matt. 16: 16; 1 John 2: 22), the only Way (John 14: 6), "slain from the foundation of the world." (Rev. 13: 8.) I think the Advocates for April and May, 1909, containing the articles on "The Ransom, the Sin Offering and the Covenants," should be the means of conveying that particular knowledge to all those who love the Word of

God in preference to that of finite man.

The Lord has graciously permitted me to send you Five Dollars, which I enclose, to be used for that purpose. [See our offer in "Wake Up" No. 6.] I have sent my subscription for this year's Advocate to the Brooklyn office.

With Christian love from us both, I am, yours,  
For Christ and His Covenant. — California.

I have received some of the "Advocates," but did not trouble about them. Like many others, I thought they were not worth troubling about, and put them to one side. But hearing others claim that the Church did not need a Mediator, I was anxious to find Scripture proof if that were the case; but I failed to find any to that effect.

Some of us are agreed that, as far as we can find in Scripture, the Church *does* need a Mediator. It seems to me a great pity for anyone to say that the Church is part of the sin offering or sacrifice for sin; for a sin offering has the sinner's guilt imputed to it. Gal. 3: 13 clears that to my mind, also 1 John 2: 2. I am sure that I needed a Mediator, that Jesus is the *one*, only and complete sin offering, both for the Church and for the world; also that He is the Mediator of the New Covenant both during the Gospel age and the future age. — *South Australia.*

## Bible Talks For Heart and Mind.

354 pages, cloth bound ... 2/6  
Price to Subscribers to THE NEW COVENANT ADVOCATE 1/6  
Postage extra, 5d. per copy.  
In the U.S.A. and Canada, 60 cents; price to subscribers to NEW COVENANT ADVOCATE 35 cents; Postage extra, 10 cents.  
**THE COVENANT PUBLISHING CO.**  
8 Fink's Building, Melbourne, Aust.  
or 25 Fairland Rd., Stratford, London. or 1365 58th St., Brooklyn, N.Y.

Tracts for Distribution — Free.

## The New Covenant Advocate and Kingdom Herald

A Monthly Paper for the Exposition of Bible Truths  
E. C. HENNINGES, Editor

Yearly Subscription Price (including Postage)

In Australia and New Zealand ... 2/6  
In other Countries, 3/-; 75 cents; 3 marks; Fr. 3.75  
Free to the interested, who are not able to pay.

*These and other Free Copies sent as specimens are paid for by a Fund of Voluntary Donations sustained by those who have been blessed by the Truth, and who desire to use this means of sharing the blessing with others. The co-operation of interested friends will be welcomed.*

ADDRESS ALL COMMUNICATIONS TO

**The Covenant Publishing Co.**

8 FINK'S BUILDING, ELIZABETH ST., MELBOURNE  
British Depot: 25 Fairland Road, Stratford, London  
American Depot: 1365 58th Street, Brooklyn N.Y.

## The Cheerful Givers

Voluntary donations have been received since last report as under:—

No. Previously reported ... £23 17 0 = \$4.86  
£115 91

23	...	1	9	6
24	...	1	10	0
25	...	0	13	0
26	...	1	15	0
27	...	0	10	0

At Brooklyn—

7	...	\$0.25
8	...	0.20
9	...	0.25
10	...	0.50
11	...	0.25
12	...	1.25
13	...	5.00
14	...	1.05
15	...	1.00
16	...	2.25
17	...	6.00
18	...	0.30
19	...	49.25
20	...	2.30
21	...	5.25
22	...	0.27

\$75.37 = 15 10 2  
20 17 8 = 101.49

Total ... £44 14 8 = \$217.40

## The "Advocate" 7000 Fund

Special Notice

FRIENDS will be glad to know that our list of addresses has been so augmented that we shall have to publish 7000 copies of the *Advocate*, beginning with the present issue at a cost, including postage, of approximately, £40 (\$200) per month. We rejoice in this opportunity to extend the testimony of the Truth concerning the Covenants, the Mediator, the Advocate, and the Sin Offering finished and completed by Jesus "once for all"—still more widely among those who by all means ought to have it, *whether they hear or forbear*. And our confident hope is that the dear Lord, who sends us the addresses, will also provide the means to enable us to use them. In view of this increase in the list of addresses of friends to whom we are sending the *Advocate*, with the compliments of all our readers, the designation of this Fund is altered from "The Advocate 5000 Fund" to—

## The "Advocate" 7000 Fund

Voluntary donations to this fund have been received since last report as under:—

Previously reported ... £13 12 6 = \$66.22  
11 ... £0 5 0

At Brooklyn—

1	...	\$5.00
2	...	1.25
3	...	4.25
4	...	23.90
5	...	0.80
6	...	2.50
7	...	6.50
8	...	1.05
9	...	8.35
10	...	0.28

\$53.88 = 11 1 9  
11 6 9 = 55.09

Total ... £24 19 3 = \$121.31

# The New Covenant Advocate — and — Kingdom Herald

Vol. 2—No. 7.

MELBOURNE, LONDON, AND BROOKLYN, N.Y., OCTOBER, 1910

3d. per copy

## Death Abolished

### Life and Incorruption brought to Light

"Our Saviour Christ Jesus, . . . abolished death, and brought life and incorruption to light through the gospel." 2 Tim. 1: 10, R.V.

**D**EATH, THE ENEMY! Death, the Blight! Death, the Curse upon all the families of the earth! Against the ravages of death, and the pains caused by his gnawings, physicians have striven for centuries, and have not succeeded in abolishing the Monster. It still remains as the universal fact, the unavoidable experience of the human race. Death snatches the babe, cuts down the bloom of youth, lays low the strength of prime, and spares not the hoary head. Everywhere his visitation brings tears and bitterness, anguish and woe, and has so done for thousands of years.

What a triumph it would have been for any physician or inventor, had he found the way to abolish death, and so relieve humanity from its ills. They have sought, but sought in vain, because the abolition of death is beyond the power of the physician and the discovery of the inventor. Death is the penalty for sin. (Gen. 2: 17; 3: 17-19, 22, 23.) Death is the inheritance of every one of us as a legacy from the original transgressor. (Rom. 5: 12, 18, 19.) It can therefore be abolished in but one way, the way proclaimed in the gospel; that is, by Jesus Christ, our Saviour, Who died for our sins according to the Scriptures.—1 Cor. 15: 1-4.

The abolition of death is manifestly not yet completed. At the time of the Apostle's writing, it had proceeded so far, that Jesus had become the Lord of the dead, as well as of the living, by virtue of the purchase price given on Calvary. (Rom. 14: 9.) Ultimately, the abolition of death is to be made complete and entire; those in the graves are to be called forth (Acts 24: 15); those among them who have done good will be rewarded, the others will be enlightened with the True Light that lighteth every man that comes into the world (John 1: 9; 1 Tim. 2: 4-7), and will then be judged according to their obedience or disobedience to the truth. (John 5: 29, 30, R.V.; Rev. 22: 1, 17.)

The obedient of that age will be granted everlasting life, and the disobedient will be destroyed in the second death. (Rev. 21: 6-8.) When all the great work of the Kingdom shall have been completed,\* death will have been abolished. But it should be remembered that "the last enemy that shall be abolished is death." (1 Cor. 15: 26, R.V.) Thenceforth, "Death shall be no more."—Rev. 21: 4, R.V.

Having died for our sins, Jesus has been exalted by the Father to be both Lord and Christ (Acts 2: 36), and since Pentecost He has been sending forth His people with the gospel—the good news—that He has triumphed over death, and now brings life and immortality to light in the same good news of the gospel. What this means is what we desire now to inquire.

Probably there has never lived a human being, that could put two thoughts together, who has not considered the problem of Past, Present and Future. Even those apparently least thoughtful must have said, I am here, this much I know; but how did I get here, and where and what shall I be, after leaving these scenes? Important questions these, and well worthy of the best effort one can make to secure the correct answer.

In the endeavour to state the satisfactory reply, much has been said that is undoubtedly very fanciful. For example, a considerable portion of the human race believe that all persons now living on the earth have previously lived here, on a lower or a higher plane than at present, and that after death—or what seems to be such—they will again be living on the earth, their future position being determined by the character of the life now lived. If a peasant has lived a good life, they think he may be advanced to a higher social position in his next life; if a prince has led a wicked life, they think he will be degraded, and his soul may pass into the body of some brute, as a tiger, or an elephant, or other creature. To substantiate this, there is not a

\*For further Scripture evidence concerning the grand work of God's Kingdom on earth in the next age, the reader is referred to "BIBLE TALKS," chapter 4, entitled "Hope Beyond."



shred of evidence, yet hundreds of millions of people are to-day held enslaved by the error, and under its influence they have committed some of the most horrible atrocities. But these need not be dwelt upon, nor will it be necessary to mention all the curious heathen theories on this subject. Let us consider, rather, the teaching of the Bible, permitting it to guide us, and accepting its teaching as final, as all will do who have implicit confidence in the Scriptures as the divinely inspired Word, able to make wise unto salvation, and profitable for doctrine, etc., that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3: 15-17.

### The Words Used

The English word "immortality" is associated with various ideas in the minds of the people. Some of these shades of meaning are sanctioned by the Dictionary and some are not. But, as the New Testament was not originally written in English, the Student is relieved of the necessity of fixing arbitrarily upon one of the various meanings given to the English word "immortality," and adopting it as his definition to the exclusion of all others. By means of an Analytical or Exhaustive Concordance, the original Greek words used in the New Testament can be searched out, and their definitions clearly understood, and then the English word "immortality" can with greater certainty be used in harmony with the New Testament requirements. As there are only four words to look up, and they occur but few times in the inspired writings, the examination of all of their occurrences will not occupy much time. The words follow, and the student is requested to consult Strong's Exhaustive Concordance in verification of the definitions given.

1. *Aphthartos*—from *a* = not or without; *phthartos* (from *phtheiro*) = decaying (in essence or continuance). In the Authorised Version, *aphthartos* is translated—

"not corruptible"—1 Peter 3: 4;

"incorruptible"—1 Cor. 9: 25; 15: 52; 1 Peter 1: 4, 23;

"uncorruptible"—Rom. 1: 23;

"immortal"—1 Tim. 1: 17;

but always "incorruptible" in the Revised Version.

2. *Aphtharsia* is derived from *aphthartos*, and means incorruptibility, or (figuratively) genuineness. In the Authorised Version, *aphtharsia* is translated—

"immortality"—Rom. 2: 7; 2 Tim. 1: 10;

"incorruption"—1 Cor. 15: 42, 50, 53, 54;

"sincerity"—Eph. 6: 24;

but always "incorruption" in the Revised Version, except at Eph. 6: 24, where *aphtharsia* is translated "uncorruptness" in the Revised Version.

3. *Athanasia*—from *a* = not or without; *thanatos* = death (literal or figurative). In the Authorised Version, *athanasia* is translated—

"immortality"—1 Cor. 15: 53, 54; 1 Tim. 6: 16;

and the Revised Version has retained this rendering.

4. *Adiaphthoria*—from *a* = not or without; *dia* = thoroughly; *phtheiro* = decaying. In the Authorised Version, *adiaphthoria* is translated—

"uncorruptness"—Titus 2: 7;

and the Revised Version has retained this rendering.

Above are all the words that specially bear on the present subject, and all the occurrences of the several words.

Following the uniformity of translation given in the Revised Version, we find that—

Of No. 1, Rom. 1: 23; 1 Tim. 1: 17; 1 Peter 1: 4, 23; 1 Cor. 9: 25; and of No. 2, 1 Cor. 15: 50, speak of God, the Word of God, the heavenly inheritance, and the overcomers' crown, as "incorruptible."

Of No. 3, 1 Tim. 6: 16 speaks of Jesus Christ as the only one of earth's potentates possessing "immortality," or being "without death," all other the potentates of earth being dead or dying.

Under No. 1, 1 Peter 3: 4, under No. 2, Eph. 6: 24, with possibly Rom. 2: 7, under No. 4, Titus 2: 7, speak of "incorruptibility" (this word or "incorruption" should be used in Rom. 2: 7), "uncorruptness," and "sincerity" as Christian virtues to be sought for, cultivated, and developed by patient continuance in well doing.

The other occurrences of these words are understood to apply to the being or existence, and it is worthy of note, and of careful consideration, that not once is it said that men have immortality or incorruption as a natural possession. On the other hand, the Bible says, according to the Revised Version—

"Our Saviour Christ Jesus, <sup>abolished death, and</sup> BROUGHT LIFE AND INCORRUPTION TO LIGHT through the Gospel."—2 Tim. 1: 10, R.V.

If life and incorruption were *brought to light* (literally, "brightened up," or "illuminated") through the Gospel, by our Saviour, Jesus Christ, they must have been in more or less obscurity before the time of Christ. This ought to be excellent evidence that neither life nor incorruption is an inherent and natural quality of our fallen and imperfect race.

Again, the Bible says, speaking of the resurrection of those who are to inherit the Kingdom of God—

"Flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." "So also is the resurrection of the dead. [Called in Phil. 3: 11, "the resurrection from—literally out from—the dead.] It is sown in corruption; it is RAISED IN INCORRUPTION."—1 Cor. 15: 50, 42.

Nothing could show more clearly than this, that incorruption is not a quality of the fallen human nature; and not only so, but it is not even possible for perfect flesh and blood to inherit the heavenly Kingdom. This is why the Apostle says—

"We shall all be changed."—1 Cor. 15: 52, 49.

This change is not a gradual one; it is sudden, "in a moment, in the twinkling of an eye." It does not occur in the present life, but at the resurrection.

"It is RAISED IN INCORRUPTION."—1 Cor. 15: 42.

Moreover, the Bible says—

"We shall not all sleep, but we shall all [sleepers and non-sleepers] be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be RAISED INCORRUPTIBLE, and we shall be changed. For this corruptible MUST PUT ON INCORRUPTION, and this mortal MUST PUT ON IMMORTALITY. But when this corruptible SHALL HAVE PUT ON INCORRUPTION, and this mortal SHALL HAVE PUT ON IMMORTALITY, then shall come to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15: 51-54.

If this mortal is to "put on" immortality, does that mean that he already has it on, and is naturally immortal? If this corruptible is to "put on" incorruption, does that mean that he already has it on him? If the dead saints are to be "RAISED INCORRUPTIBLE," does not this agree with the Apostle's previous statement that they were buried in corruption? It must be so, else the saints could not have corrupted and died.

This examination of the Bible testimony shows conclusively that in no sense of the word are men naturally possessed of immortality, and that to gain it certain conditions must be fulfilled. It also shows that the tradition of men, imported from heathen philosophy into Christianity, and generally accepted as true by nearly all Christians, which says that all human beings are naturally immortal, is in violent and irreconcilable conflict with the Scripture. This being so, one cannot hold both the tradition and the Scripture, any more than one can serve both God and Mammon. A choice must therefore be made. May each one who reads these words determine to hold fast the incorruptible "Word of God, which liveth and abideth for ever!"—1 Peter 1: 23.

#### Brought to Light through the Gospel

A point to be noticed is expressed in the text at the head of this article; viz., that life and incorruption were brought to light (or illumined) *by* our Saviour *through the Gospel*. This is a very definite statement, and its clear and explicit teaching assists greatly to the understanding of an oft-noticed peculiarity of the Old Testament; namely, the obscurity of the teaching of the Law, the Prophets and the Psalms, concerning these subjects. The Gospel (good tidings) is there, and the Old Testament has some teaching about the future life, but not as clear as that of the New Testament.

That good tidings were announced in Old Testament times, and by the Highest Authority, is easy to see; but the record of that preaching is most brief in its indication of the grand scope of the divine purpose.

"In thee shall all families of the earth be blessed."—Gen. 12: 1-3.

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3: 8.

Some of the Messianic prophecies and Psalms predicted the resurrection of Jesus—

"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life."—Psalm 16: 10, 11.

Daniel was promised a resurrection—

"Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Dan. 12: 4, 9, 13.

The general resurrection and blessing were predicted in the Old Testament—

"Many of them that sleep in the dust of the earth shall awake."—Dan. 12: 2.

"Death shall feed on them; and the upright shall have dominion over them in the morning."—Psalm 49: 14.

"All nations whom thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name."—Psalm 86: 9-13.

But in the Gospel, as recorded in the New Testament, these subjects are illuminated, that were obscurely stated in the Old Testament. Not only are life and incorruption stated as possibilities, but the way to attain to them is also made plain. It is declared that Christ Jesus came into the world to save sinners, and that His Name is the only one in which salvation is possible. (1 Tim. 1: 15; Acts 4: 12.) It is proclaimed that faith in Jesus and obedience to Him are necessary for salvation (John 3: 16; Heb. 5: 9), and that suffering with Him is necessary if one would become His joint heir in the "inheritance incorruptible and undefiled." (2 Tim. 2: 10-12; 1 Peter 1: 4, 5, 10-12; Rom. 8: 17.) Thus is it made clear in the Gospel that life and incorruption have become possibilities through the death, resurrection and Lordship of Christ, and that the way

to obtain them is through faith, with "patient continuance in well doing."

#### "A Living Soul"

Because of the influence of tradition on this subject, many—even Christians—have thought that God put an "immortal soul" into Adam at creation.

But the Scripture does not say so. In fact, although the word "soul" occurs nearly a thousand times in the Old and New Testaments together, the phrase "immortal soul" or its equivalent is *not once* to be found from Genesis to Revelation, although the contrary is said, as—"The soul that sinneth, it shall die." (Ezek. 18: 4.) Neither is the spirit of man called "immortal," or "never dying." This may be a surprising statement; but a few hours with Bible and concordance will demonstrate its truthfulness; and the importance of the point is so great that the few hours required will be well spent by the student. What the Bible says about the creation of man is simple and straightforward—

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life [literally "lives"—compare Gen. 7: 14, 15]; and man became a living soul."—Gen. 2: 7.

Observe that it is not said that God breathed a soul into the man. He had formed of the dust. It says that God "breathed into his nostrils the breath of life"; that is to say, He started the breathing process which, according to Gen. 7: 14, 15, is required by beasts, birds and creeping things, as well as by man, for the continuance of their lives. The result of starting the breathing process in the newly-formed man was that he "BECAME a living soul." He did not *receive* a living soul, he *became* or came to be one, when the breathing started.

The difference between "receive" and "become" is well apprehended in the ordinary affairs of life, though it seems to have been overlooked by many in reading Gen. 2: 7. For example, the customer "receives" a loaf of bread from the baker, but the customer does not "become" a loaf of bread. Or, the graduate "receives" his diploma and "becomes" a Bachelor of Arts; but the graduate does not "receive" a Bachelor of Arts and "become" a diploma. So the newly-formed man *received* the breath of life, and *became* a living soul.

The inspired record must be carefully, not carelessly, read. Neglect of the plain teaching of Gen. 2: 7 is the cause of much of the confusion that has existed in Christendom for many centuries, since the importations of vain, heathen philosophies into the church. Away with the vain philosophies! Let us have the pure Word of God! Let us no longer tolerate the traditions of men, which make void the divine Word!—Isa. 8: 20.

#### Brought to Light by our Saviour

As there is nothing in the record of Jesus' sayings to show that He used the Greek words above noticed as occurring in other portions of the New Testament, it may well be asked, How did He bring life and incorruption to light? The answer is found in the following words—

"They that are accounted worthy to attain to that age, and the resurrection from [literally, "out from," as in Phil. 3: 11, above explained] the dead, neither marry, nor are given in marriage: FOR NEITHER CAN THEY DIE ANY MORE: for they are equal unto the angels; and are sons of God, being sons of the resurrection."—Luke 20: 35, 36, R.V. margin.

The Saviour here speaks of a special class, to be raised "out from" the dead and made partakers of His

own glory (2 Thess. 2: 14), that they might know "the power of His resurrection," having been first joined with Him in fellowship with His sufferings and conformity to His death. (Phil. 3: 10; 2 Tim. 2: 11.) This class is elsewhere called the little flock, partakers of the first resurrection, to whom it is the Father's good pleasure to give the Kingdom. (Luke 12: 32; 2 Tim. 2: 12; Rev. 20: 4, 6.) Of these, the Saviour says that after they shall have attained to their glory, they will neither marry nor be given in marriage. Then He gives three reasons why this will be so—

1. "Neither can they die any more";
2. "They are equal unto the angels";
3. "And are sons of God, being sons of the resurrection."

In the first of these reasons, the Saviour "brings to light" the fact that the joint heirs with Himself are to be so highly favoured that it will not be possible for them to die any more. Adam, had he not sinned, would not have died; he would have kept on living; yet the possibility of death would have been present. But of the glorified joint heirs with Jesus, who are to partake of His glory, it is written—

"Neither can they die any more."

The force of the second reason is obscured by the word "equal," which should be displaced here by "similar," as indicated by the Exhaustive Concordance.

If the joint heirs with Jesus are to be "equal" to the angels, then the angels will be "equal" to the joint heirs. But the "little flock" are to be joint heirs of Him Who is far above angels, principalities and powers, which goes to confirm the dictum of the Concordance, that "equal" is not the correct English word in this place. The "little flock" will be *similar* to the angels, and the point of similarity will not be in that both will be dwellers in heaven, but rather in that they will neither marry nor be given in marriage.

In the third reason, and in Luke 20: 37, 38, the Saviour emphasises the point in which the Bible is unique, by showing that the future life depends upon the divinely promised resurrection. Heathen philosophies, many of which have been adopted by professed Christians, teach that the future existence depends upon the persistence of life, notwithstanding apparent death. The Bible teaches that death is a reality, that life actually ceases, and that the hope of a future existence depends entirely upon the resurrection. The resurrection, being divinely promised, was sometimes spoken of, according to the principle enunciated in Rom. 4: 17, as though actually accomplished; and it was in view of this that God could permit Himself to be called the God of Abraham, Isaac and Jacob, while these worthies were actually dead, and only prospectively alive.

## ✠   ✠   ✠ The Parables of Our Lord

(Continued from last issue.)

### The Parable of the Rich Man and Lazarus

To Pharisees and Scribes, in the presence of Publicans, Sinners and Disciples.

(Luke 16: 19-31.)

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame."

25. But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented."

26. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

27. Then he said, "I pray thee, therefore, father, that thou wouldest send him to my father's house:

28. "For I have five brethren: that he may testify unto them, lest they also come into this place of torment."

29. Abraham saith unto him, "They have Moses and the prophets: let them hear them."

30. And he said, "Nay, Father Abraham: but if one went unto them from the dead, they will repent."

31. And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

THE first three verses of this parable portray most graphically the positions of the two classes contrasted in the parables of Luke 15. The rich man represents the condition of the Pharisees and Scribes. They had (in their own estimation, at least) the fine linen of righteousness, the purple of ruling position, and the sumptuous fare of great privilege and influence. The beggar, Lazarus, well represents the despised, outcast condition of the publicans and sinners, their spiritual poverty and disease, and their desire for some of the favours cast away as crumbs from the table of the rich man's privilege. The Gentile "dogs" were the only ones who associated with these outcasts, to alleviate in any way their distress. Such were the conditions of these two classes in Israel at the time of our Lord's first advent, and such their attitudes toward each other.

### The Beggar Died

There came a change in the conditions of these classes, represented in verse 22, by the two men "dying." Death and life are often used figuratively in Scripture to represent alterations of conditions, circumstances or attitudes. Familiar illustrations of this usage are found in such expressions as—"dead to sin," "alive unto God," "dead to the law," and others that might be cited. (Rom. 6: 2, 11; 7: 4.) The alteration in the condition of the "beggar"—the publicans and sinners who believed in Jesus—was very much for the better. He "was carried by the angels [messengers] into Abraham's bosom." Instead of being outcasts from God's favour, the believing and repentant publicans and sinners were re-

"If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—John 14: 23.



ceived by God as His children, and were consoled for their previous hard experiences. The "angels" who "carried" the repentant publicans and sinners, now dead to sin, to "Abraham's bosom" (God's favour), were the apostles and disciples of Jesus, messengers of the truth. The word "angel" means messenger.

The parable is not describing the literal death of afflicted beggars, and the wafting away of their souls to Father Abraham in heaven. That would not be in agreement with the plain teaching of Scripture. Father Abraham had no promise that he should go to heaven when he died; his goodly portion is to be in the land that he saw. That land was promised to him for an everlasting possession, and he dwelt in it for many years, but never as possessor, always as a stranger. The promise which was not fulfilled during his life is to be fulfilled to him when he shall rise from death. (Gen. 13: 14-17; Acts 7: 5; Heb. 11: 8, 9, 39, 40.) In the meantime Abraham sleeps, awaiting the call of our Lord Jesus Christ, at whose command all that are in the graves—both good and evil—shall come forth. (John 5: 28.) That the dead will rise was shown by Our Saviour to have been taught by Moses in his description of the burning bush, when the Lord spoke of Himself as "the God of Abraham, the God of Isaac, and the God of Jacob." (Exod. 3: 6.) Jehovah is not a God of the dead, but of the living; and though Abraham, Isaac, and Jacob were all dead when Moses stood beside the burning bush, the certainty of the promised resurrection permitted him to speak of those not in being as though they were. They were not alive then; they have not been raised yet, but soon they shall hear Jesus' voice, and shall come forth.—Luke 20: 37; Rom. 4: 17.

Neither are poor beggars, full of sores, taken to heaven at death. Why should they be, if Abraham, the friend of God, was not? Even saints and martyrs for Jesus have not been immediately taken to heaven at death. Stephen, the first Christian martyr, "fell asleep." (Acts 7: 60.) Paul, the great Apostle, having finished his course, said a crown was "laid up" for him. He did not expect to receive it until the Lord's second advent. (2 Tim. 4: 8; John 14: 3.) It is also taught that those who "sleep in Jesus" will be with Him at His second advent. (1 Thess. 4: 14.) But it is to be carefully observed that whereas the Lord Jesus comes down from heaven, the sleeping saints rise up from the grave, which proves that the sleeping saints have not been with the Lord while they slept. This is the plain teaching of Scripture on this subject,\* and it is not to be supposed that the Saviour would contradict it by His parable. The manifest intention of the parable is to conclude the lesson He was giving on account of the murmuring of the Scribes and Pharisees against Him for receiving the publicans and sinners.—Luke 15: 2, 3.

Therefore, when He speaks of the beggar dying, and being carried into Abraham's bosom, He is to be understood as referring to that change in the spiritual circumstances of the publicans and sinners, which was even then transpiring. They were dying to Sin, by believing in Jesus, and reforming their lives;

as a consequence they were being received into divine favour, represented in the parable by "Abraham's bosom." The adoption of this reasonable interpretation is not only agreeable to the plain statements of the Scripture; it also relieves the student of the absurdities in which he would be involved by an attempt to force upon our Lord's words that literal construction that would require the expansion of Abraham's bosom, in order that millions of starving, putrefying beggars might be accommodated there—not because they were saints, but because they were beggars.

"In the bosom" means in favour, or intimacy, as the following reference shows:—

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father. He hath declared him."—John 1: 18.

"In the bosom" also meant, according to the custom of those times, the position of the most honoured guest at the table. The custom was to recline on couches, resting on one arm, and the guest next in front of the host was thus said, in this figurative manner, to be in the host's bosom, or on his breast. This is illustrated in the following reference:—

"Now there was leaning on [literally 'reclining in'] Jesus' bosom one of His disciples, whom Jesus loved."—John 13: 23, 25.

This manner of using the expression "in the bosom" shows that Lazarus "in Abraham's bosom," is a figure of speech meaning that the repentant publicans and sinners were received into the divine favour, Abraham representing God.

#### The Rich Man Died

The "death" of the believing publicans and sinners to their unfavourable spiritual circumstances was a good change for them. The "death" of the unbelieving Scribes and Pharisees to their hitherto favourable circumstances was about to bring them into very unfavourable conditions. The rich man's "death" was followed by his "burial," and finding himself in a condition of "torment." This does not mean that the disembodied spirits of all rich men, who wear fine clothing and fare sumptuously every day, will be tormented from the time of death. We have already seen that a dead person knows nothing, being susceptible neither to pleasure nor pain (Ecl. 9: 4-6, 10), having no knowledge, no wisdom, no thoughts, nor any ability to carry on conversation. Our Lord's description of the rich man's experience, as applied to the Pharisee and Scribe class, represented by the "rich man" in the parable, means that the Pharisees and Scribes were about to be deprived of their favourable position as a class, that they were to be "buried" (as a class) under the social "earth,"\* and that, being so "buried," they would be suffering grievous "torments."

How wonderfully this has been fulfilled is a matter of common knowledge. Shortly before His crucifixion Jesus left their house unto them desolate. (Matt. 23: 38.) In due course came the destruction of Jerusalem followed by the desolation of the land and the dispersion of the people, and the Pharisee and Scribe class has been dead, buried, and in torment, their plight being shared by those Jews that sympathised with their opposition to Jesus and Christianity. For eighteen cen-

\*For further explanations and copious references to Scripture, please see booklet—"The Dead," which we shall be pleased to supply, postpaid, for 3d. (6 cents).

\*"Earth," in the usage of symbolic Scripture, stands for the social order. For further explanation on this point, please see "BIBLE TALKS," chapter 2.

"Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord."—Phil. 4: 1.

turies the Jews have been dead to God's favours, inasmuch as divine blessing proceeds, since Pentecost, through Jesus and the New Covenant, not through Moses and the Law covenant. For eighteen centuries the Jews have been deprived of the social rights and privileges granted to the meanest classes of the peoples amongst whom they have been dispersed, being considered beneath the lowest stratum of the social "earth." Thus "buried" in "hell," the Jews have suffered most grievously, it being considered the privilege, pleasure, and duty of their Gentile neighbours to trample them down, and desecrate everything the Jews held sacred.

#### The Wrath to Come

This was "the wrath to come," from which John the Baptist sought to deliver the Jews. He came as the Elijah, endeavouring to turn the hearts of the fathers to the children, and the children to the fathers; that is, he tried to get the Jews to become childlike, instead of self-sufficient, and tried to direct them into the old paths. Had they heeded him, the threatened curse upon their land would have been averted. (Mal. 4: 5, 6; Matt. 3: 7; Luke 1: 13-17; Mark 9: 11-13; Matt. 11: 7-15.) The Scribes and Pharisees did not heed John the Baptist, the "Elijah," and therefore "wrath is come upon them to the uttermost" (1 Thess. 2: 15, 16), in the destruction of their city and temple, with the loss of a tremendous number of lives, the dispersion of the remainder of their people, and the predicted curse upon their land (Mal. 4: 6) on account of their obstinacy against the divine message. But it is said (Josephus, Bell. 2: 20; 3: 3: 3) that not a single believer in Jesus perished in the siege and destruction of Jerusalem; they availed themselves of an opportunity to flee from the doomed city, and so they were all "delivered from the wrath to come."—1 Thess. 1: 10.

The above interpretation of this parable, in which it appears that our Lord was bringing to a climax His lessons of comfort to the repentant and mourning publicans and sinners, and of warning to the proud and murmuring Scribes and Pharisees, is in full accord with what has been seen in other parables. For example, see the conclusion of the parable of the vineyard:—

"What therefore shall the lord of the vineyard do unto them? He shall come and destroy those husbandmen, and shall give the vineyard to others. And when they heard it, they said, 'God forbid.'"—Luke 20: 15, 16.

So thorough was the ruin of the Pharisee and Scribe class, that the genealogies of the Jewish priesthood are lost, and the Jews have, therefore, no one who could officiate in the office of high priest according to the Aaronic order, even if the temple were restored at Jerusalem. Their destruction as a class was complete.

#### "In Hell he lift up his eyes"

Those who insist on reading this parable as though it were a literal statement of facts, have a problem to solve. They think that when the "rich man" died, it was only his *body* that died, and was buried, while his supposed immortal, incorporeal, intangible, imponderable *soul*, which is supposed to have no parts, went away to hell, to be tormented. This "soul" has no "eyes," according to their ideas. They suppose that the "rich man's" eyes were dead and buried, while his eyeless "soul" was being tormented in "hell." How could the "rich man" in "hell" "lift up his eyes," which

he did not have with him at the time? This is the problem we would lay before our literalist friends.

#### The Great Gulf

In the "torment" endured by the Jews for the last eighteen centuries, they have cried aloud to God to relieve them, but in the parable, the Lord points out to the Pharisees and Scribes that such appeals would be useless. They were enjoying great favours, and were misusing them; consequently the time must come when they should see the other side of the picture, and be in great distress, while the poor despised beggar class of publicans and sinners would be comforted.

It would not be possible, either, for any of the hitherto afflicted but now repentant and favoured publican and sinner class to cross over to relieve the poor rich man's distress; because, hard-hearted and stiff-necked to the last, that state of mind in the Jews has caused a "great gulf" of pride and prejudice to be fixed between themselves and the divine favours, effectually preventing the passage of either party to the other. (Vss. 24-26.) So effective has been this "great gulf" of prejudice, that but few Jews have become truly converted to Christianity since the destruction of Jerusalem. The Jewish converts during the time indicated have been so few, that they may be regarded as the exceptions which prove the rule.

#### The Five Brethren

If the Pharisee and Scribe class living in Palestine at the time of our Lord's first advent be represented by the "rich man" in the parable, it may be understood that the Jews scattered abroad in various countries were represented by the "five brethren." Those dwelling in Palestine at that time were for the most part of the tribes of Judah and Benjamin, with some Levites, these all being descendants of the Jews who had returned from captivity. The others, "scattered abroad," would be largely descendants of the captives of the two-tribe and ten-tribe Kingdoms who never returned to Palestine; but who still had respect for God's service, and made occasional pilgrimages to Jerusalem to worship.

In the parable the Lord indicates that a special plea on behalf of these "five brethren" would be useless. They had Moses and the prophets; if they did not hear them, neither would they be persuaded if one rose from the dead. This statement, remarkable as it may seem, is fully justified by the conduct of the "rich man" himself. After Jesus had raised Lazarus (His personal friend, not the "Lazarus" of the parable) from the dead, who had been four days in the tomb, did the Pharisees and Scribes make haste to believe in Jesus on the strength of this wonderful testimony of divine power? By no means! The record says:—

"Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, 'What do we, for this man doeth many miracles? If we let Him thus alone, all men will believe on Him, and the Romans shall come and take away both our place and nation.' Then from that day forth they took counsel together for to put Him to death."—John 11: 45-48, 53.

"But the chief priests consulted that they might put Lazarus also to death; because by reason of him many of the Jews went away, and believed on Jesus."—John 12: 10, 11.

"The least that a man ought to be satisfied with, when he has done wrong, is to repair the wrong as soon as it is possible."—Rich.



The "rich man" class of that day (Pharisees and chief priests) were so zealous of their "place," that they were blinded thereby to the truth. Instead of being convinced by the evidence presented them, they sought to destroy the evidence by seeking to kill Jesus and the one whom He had raised from the dead.

Hard-hearted wretches they were, no doubt, but in this day of grace the same disposition is manifest in some who seek to destroy evidence of the truth that is against them, lest their "place" and "people" be taken away by the strength of the evidence. Did one not know this to be the fact, it would be slanderous to intimate that such unspeakable hardness of heart exists

among the present-day professed people of God, even as the Gospel records assure us that it existed among the professed people of God at the time of our Lord's first advent.

As the "rich man" class in Palestine did not believe when one rose from the literal dead, there was no reason to expect that his "five brethren" would believe if some of the publican and sinner class, risen from the death of trespasses and sins, were to testify to them. Let them hear Moses and the Prophets.

"There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?—John 5: 45-47.



## The Scriptures on Future Punishment

NOTWITHSTANDING that the parable of the Rich Man and Lazarus, taken in connection with the preceding parables together with which it forms a series, undoubtedly deals with the classes mentioned in the manner already described, using the two "men," "Abraham's bosom," "death," "hell," and "torment" as figures of speech, as is usual in parables, some have sought to lift this parable out of its connections, and treat it as though it were a non-parabolic statement of fact, teaching that "hell" is a place of torment, to which all those are sent who are not good enough to go to heaven when they die.

It has been shown in preceding pages that such misuse of this parable is in flagrant opposition to the plain teaching of Scripture. It is desired now to look at every text in the Bible where the word "hell" occurs. Thus giving a full consideration to the subject, it will be seen that a terrible nightmare has been foisted upon and has deceived many devout Christians, whereby they have been caused grievously to misrepresent the loving character and designs of our gracious heavenly Father. As this becomes clear to the reader, he will gladly shake off the fetters of a horrible superstition, and will rejoice in the vindication of the divine character of love and goodness.

### Definition of the Words

In the Old Testament the word "hell" is a translation of the Hebrew word *Sheol*. In the New Testament "hell" is used to translate the Greek words, *Hades*, *Gehenna*, and *Tartaroo*. *Hades* is the Greek equivalent of the Hebrew *Sheol*. This is shown by the fact that *Hades* is used in the New Testament to translate *Sheol* in a quotation from the Old Testament. (Psalm 16: 10; Acts 2: 27, 31.) *Sheol* and *Hades* both mean concealed, hidden, or covered, and there is nothing in either of the words to indicate either that pain is being suffered or pleasure enjoyed or sensation of any kind experienced. "The grave," meaning usually the state of death, but sometimes an individual tomb, is the English equivalent for *Sheol* and *Hades*.

Unfortunately the Authorised Version translators did not adopt a uniform translation for these important words. They translated *Sheol* in the Old Testament,

"grave" 31 times, "hell" 31 times, "pit" 3 times, and they translated *Hades*, in the New Testament, "grave" once, "hell" 10 times—these being the total number of occurrences of the words *Sheol* and *Hades* in the Bible. The English words "pit" and "grave" need no comment, except that when "grave" is used as a translation of *Sheol* or *Hades*, it is nearly always to be understood in the general sense above mentioned.

Concerning the word "hell," it is worthy of note that it did not always have the fearful meaning which now attaches to it. "Hell" is derived from the Anglo-Saxon *helan*, meaning to cover or conceal. Some centuries ago "hell" meant concealed, hidden, or covered, and it was then an excellent equivalent for *Sheol* and *Hades*. In those days the word "hell" was in common use in England in the following manner:—To "hell" a house meant to put a roof on it; that is, to cover it. The farmer "helled" his turnips, etc.; that is, he buried them in a pit, as was then the custom, in order to protect the vegetables from the winter frost. But the builder did not eternally torment the house, nor did the farmer subject the turnips to endless misery. They merely covered or concealed them. These remarks about the meaning of the word "hell" should be verified by consulting any unabridged dictionary of the English language. It will then be seen that this word has experienced a change of meaning, and that it did not always convey the idea which a false theology has succeeded in attaching to it.

It may be remarked, in passing, that the word "hell" is not the only English word which is now used with a different meaning from that which originally belonged to it. The unabridged dictionaries reveal obsolete meanings to many words; that is, meanings formerly in use, but now unused, and, in many instances, forgotten. The word "prevent" in 1 Thess. 4: 15 has, for this reason, been displaced by "precede" in the Revised Version, but in the days of King James "prevent" was used with the meaning of "go before" or "precede."

### "Sheol" translated "Grave"

In the following texts the English word "grave" is used to translate *Sheol*. Read them carefully, and the comments following, and see how evident it is that

"Self-respect will never allow a man to bear petty malice; 'to bear grudges,' to be spiteful, to be mean; they are at all times contemptible."—Bishop Temple.



*Sheol* means the state of the dead, and how wrong any other definition would be.

1. "He [Jacob] refused to be comforted; and he said, For I will go down into the grave unto my son [Joseph] mourning."—Gen. 37: 35.

2. "And he [Jacob] said, My son [Benjamin] shall not go down with you; for his brother [Joseph] is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."—Gen. 42: 38.

3. "Ye shall bring down my gray hairs with sorrow to the grave."—Gen. 44: 29.

4. "Thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave."—Gen. 44: 31.

No one believes that Jacob supposed his son Joseph to be in a condition of eternal torment, or that Jacob expected to go down to a similar condition. Yet it was recognised that Jacob would go down to *Sheol*, whither he supposed Joseph had preceded him. The above four texts, being the first occurrences of the word *Sheol* in the Bible, give excellent evidence that *Sheol* does not mean a place of torment; it means simply the death state.

5. "The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up."—1 Sam. 2: 6.

The latter part of No. 5 should provide food for thought and comfort; because those who believe that *Sheol* means a place of eternal torment see no prospect of "bringing up" any who go down there.

6. "Let not his [Joab's] hoar head go down to the grave in peace."—1 Kings 2: 6.

7. "His [Joab's] hoar head bring thou down to the grave with blood."—1 Kings 2: 9.

Supposing *Sheol*, here translated "grave," to mean a place of eternal torture, No. 6 would need to be read,—"Let not his [Joab's] hoar head go down to eternal torture in peace. How unscriptural, absurd, and positively ridiculous the theory of eternal torture is, can be realised by reading some of these texts in the manner that the theory would require; viz., substituting the words, "eternal torture," for each occurrence of the words, "the grave," "the pit" and "hell."

8. "As the cloud is consumed and vanisheth away: so he that goeth down to the grave, shall come up no more."—Job 7: 9.

Job was not contravening the hope of the resurrection, which is taught elsewhere in his book (Job 14: 10-15), he was merely saying that whoever goes into death has departed from present scenes and activities. A dead person does not travel backwards and forwards between earth and elsewhere. The spiritualists believe so, but the Bible does not teach it.

9. "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past."—Job 14: 13.

Evidently Job did not think of *Sheol* as a place of unspeakable torments, for he prayed that he might be hidden there from the wrath of God. Job was already tormented with boils. Would he pray to be taken to something worse?

10. "If I wait, the grave is mine house: I have made my bed in darkness."—Job 17: 13.

11. "They spend their days in wealth, and in a moment go down to the grave."—Job 21: 13.

12. "Drought and heat consume the snow waters; so doth the grave those which have sinned."—Job 24: 19.

Not only does *Sheol* consume the sinners, but as we

have seen, and shall see again, it consumes the righteous as well.

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

Observe how *Sheol* is associated with "death," in the manner usual in Hebrew poetry. The Psalmist desired that his life might be spared, because if he were dead, or in *Sheol*, he should not be able to give thanks to God.

14. "O Lord, Thou hast brought up my soul from the grave."—Psalm 30: 3.

See comment on No. 5.

15. "Let the wicked be ashamed, and let them be silent in the grave."—Psalm 31: 17.

16, 17, 18. "Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me."—Psalm 49: 14, 15.

In the resurrection morning the upright shall have dominion over the wicked, who will then be brought out of *Sheol*, in order that they may be instructed by the then ruling saints in the knowledge of the truth, and may, if obedient, be granted everlasting deliverance from *Sheol*.

19. "My life draweth nigh unto the grave."—Psalm 88: 3.

20. "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?"—Psalm 89: 48.

21. "Let us swallow them up alive as the grave."—Prov. 1: 12.

22. "Four things say not, It is enough: the grave; . . ."—Prov. 30: 15, 16.

23. "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 [SHEOL], WHITHER THOU GOEST."—Ecc. 9: 10.

Notwithstanding the plain testimony of the Bible, a good many think there is a great deal of work and knowledge in *Sheol*, and that *Sheol* is filled with devices, contrived by diabolical wisdom to perpetuate and increase the sufferings of the hopeless wretches therein confined. How horrible! Why cannot they let God be true?

24. "Jealousy is cruel as the grave."—Song 8: 6.

25. "Thy pomp is brought down to the grave."—Isa. 14: 11.

26. "I shall go to the gates of the grave."—Isa. 38: 10.

27. "The grave cannot praise thee, death cannot celebrate thee."—Isa. 38: 18.

See comment on No. 13.

28. "In the day when he went down to the grave I caused a mourning."—Ezek. 31: 15.

29, 30. "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: repentance shall be hid from mine eyes."—Hosea 13: 14.

If *Sheol* be a place of eternal torment, who will be tormented after they are ransomed from the power of *Sheol*? And where will the eternal torment be when this is fulfilled—"O *Sheol*, I will be thy DESTRUCTION?"

31. "Our bones are scattered at the grave's mouth."—Psalm 141: 7.

Above are all the places where *Sheol* is translated "grave" in the Old Testament. They show clearly that *Sheol* is not a place of flame made vocal with the shrieks of the damned. *Sheol* is the condition of death—dark and silent.

### "Sheol" Translated "Hell"

In reading the following texts the original significance of "hell" in the old English should be borne in mind, as well as the evident meaning of *Sheol*, as seen in the 31 texts already examined.

32. "For a fire is kindled in mine anger, and shall burn unto the lowest *hell*, and shall consume the earth with her increase, and set on fire the foundations of the mountains."—Deut. 32: 22.

Taking v. 21 in connection with this quotation, and noting the Apostle's application of it in Rom. 10: 19, it appears that in v. 22 the Lord's anger against the Jews is foretold. How this came upon them, and the completeness of the destruction it wrought, have been seen in considering the trouble that came upon the "Rich Man" of the Parable.

33, 34. "The sorrows of *hell* compassed me about; the snares of death prevented [preceded; literally, "came to meet"] me."—2 Sam. 22: 6; Psalm 18: 5.

See comment on No. 13.

35. "It is as high as heaven; what canst thou do? Deeper than *hell*; what canst thou know?"—Job 11: 8.

36. "*Hell* is naked before him, and destruction hath no covering."—Job 26: 6.

Observe how in No. 36 "hell" and "destruction" are shown to be identical. If "hell" be "destruction," it is not torment.

37. "The wicked shall be turned [literally re-turned] into *hell*."—Psalm 9: 17.

The wicked who have died are even now in *Sheol* (the grave). They shall be brought out from "hell," and shall have the truth made known to them, as promised in John 1: 9; 1 Tim. 2: 4-7. If they obey the truth, they shall remain out of *Sheol* (hell, the grave); if they persist in disobedience after enlightenment, they must, according to Psalm 9: 17, return to *Sheol*, the grave or state of death.

38. "Thou wilt not leave my soul in *hell*."—Psalm 16: 10.

A prophecy concerning Jesus. Does anyone suppose that He went to be tormented? No! The Bible teaches that He DIED, and that God raised Him from the DEAD.—Acts 2: 32; 3: 15; 1 Cor. 15: 3, 4.

39. "Let death seize upon them, and let them go down quick into *hell*."—Psalm 55: 15.

Besides referring again to the comment on No. 13, it should be noted that any Christian who loves his enemies could not pray for even the worst of them that they might "go down quick" into eternal torment. Thus it is shown again that "hell" is the grave, the condition of death.

40. "Thou hast delivered my soul from the lowest *hell*."—Psalm 86: 13.

See comment on No. 5.

41. "The sorrows of death compassed me, and the pains of *hell* gat hold upon me."—Psalm 116: 3.

See comment on No. 13, and observe also that the succeeding verses of the Psalm show that the Psalmist felt these "pains" while he was alive, and that the Lord heard his cry, and delivered him.

42. "If I make my bed in *hell*, behold thou art there."—Psalm 139: 8.

It is not to be supposed that the Psalmist contemplated removing his sleeping apartment to such a place as many think "hell" to be. He was using figurative language, as in the first part of the verse (see Acts 2: 34 in this connection), and also in the following verse,

in which he speaks of taking "the wings of the morning." The expression, "If I make my bed in *hell*," refers merely to falling asleep in death, and being laid away in the hidden, concealed, covered condition of *Sheol*, the grave. "Thou art there" refers to the fact that God's power is able to reach even to *Sheol*, whence the sleeping ones shall come forth in the resurrection day. See also No. 5.

43. "Her feet go down to death; her steps take hold on *hell*."—Prov. 5: 5.

44. "Her house is the way to *hell*, going down to the chambers of death."—Prov. 7: 27.

45. "The dead are there; . . . her guests are in the depths of *hell*."—Prov. 9: 18.

The first part of comment on No. 13 applies to Nos. 43, 44, 45.

46. "*Hell* and destruction are before the Lord: how much more then the hearts of the children of men?"—Prov. 15: 11.

47. "The way of life is above to the wise, that he may depart from *hell* beneath."—Prov. 15: 24.

48. "Thou shalt beat him with the rod, and shalt deliver his soul from *hell*."—Prov. 23: 14.

49. "*Hell* and destruction are never full."—Prov. 27: 20.

There is nothing in the above to suggest that hell is a place of torment, or anything except what has already been seen, viz., that *Sheol*, "hell," is the grave, the state of death. A moral and upright life postpones, while an immoral and corrupt life hastens, the hour of death and the entrance to *Sheol* or the grave. The erring who receive correction and profit by it, deliver their souls from an early death.

50. "Therefore *hell* hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."—Isa. 5: 14.

"*Hell* hath enlarged herself" is a figurative way of predicting the destruction of many people.

51. "*Hell* from beneath is moved for thee to meet thee at thy coming."—Isa. 14: 9.

52. "Yet thou shalt be brought down to *hell*."—Isa. 14: 15.

This passage (Isa. 14: 9-15) should be read entire, noting the fact that in v. 11 *Sheol* is translated "grave," as cited in No. 25.

53. Ye have said, "We have made a covenant with death, and with *hell* are we at agreement."—Isa. 28: 15.

54. "Your covenant with death shall be disannulled, and your agreement with *hell* shall not stand."—Isa. 28: 18.

The first part of comment on No. 13 applies here. See also No. 32, taking 1 Peter 2: 5-8 in connection with Isa. 28: 16.

55. "Thou . . . didst debase thyself even unto *hell*."—Isa. 57: 9.

This is a striking picture of the moral deadness of idolatrous Israel.

56. "I cast him down to *hell*."—Ezek. 31: 16.

57. "They also went down into *hell* with him."—Ezek. 31: 17.

Nos. 56 and 57 describe in symbolic language the destruction of the nation of Assyria, as does also No. 28, where *Sheol* is translated "the grave."

58. "The strong among the mighty shall speak to him out of the midst of *hell*."—Ezek. 32: 21.

59. "They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *hell* with their weapons of war; and they have laid their swords under their heads."—Ezek. 32: 27.

Nos. 58 and 59 are symbolic descriptions of the destruction of Egypt and other nations. No one ever heard of a dead soldier taking his weapons to a sup-

posed place of eternal torment, but the weapons of a dead soldier have often been buried with him in *Sheol*, the grave.

60. "Though they dig into *hell*, thence shall mine hand take them."—Amos 9: 2.

61. "Out of the belly of *hell* cried I."—Jonah 2: 2.

When Jonah prayed, he was not in a supposed place of eternal torment, though he was covered up, hidden and concealed.—Jonah 2: 1.

62. "He . . . enlargeth his desire as *hell*, and is as death, and cannot be satisfied."—Hab. 2: 5.

See first part of comment on No. 13.

All the texts in which *Sheol* is translated "hell" have now been examined, and they have been found to agree perfectly with those in which *Sheol* is translated "grave." Evidently, then, a terrible error has been made in defining "hell" as a place of eternal torment. Hell is the grave.

#### "*Sheol*" translated "*Pit*"

63. "If the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain to them, and they go down quick into the *pit*; then ye shall understand that these men have provoked the Lord."—Num. 16: 30.

64. "They, and all that appertained to them, went down alive into the *pit*, and the earth closed upon them: and they perished from among the congregation."—Num. 16: 33.

The transgressors went down quick into the *pit* (*Sheol*) formed by the earth opening beneath them, and so they were covered, hidden, or concealed, but they did not go to a place of eternal torture.

65. "They shall do down to the bars of the *pit*, when our rest together is in the dust."—Job 17: 16.

"Let then my limbs sink down to the nether world: truly in the dust alone there is rest for all."—Job 17: 16, Leeser.

⌘ (The New Testament teaching on Future Punishment will, D.V., be set forth in our next issue.)

## The Faith Once Delivered—No. 3

Rev. S. R. Maitland

THE following is one of thirty brief essays, by different writers, collected in one volume, and published at Glasgow in 1835, under the title, "Extracts on Prophecy."

It is good to see that the writer appreciated the difference between the High Calling to reign with Christ, and the blessings which are to be given under that reign to those of the nations who died unenlightened, and who (when resurrected) are to be the subjects of that Kingdom. 1835 was a long time before 1874.

#### "The Gospel an Invitation to Man to share the Glories of the Messiah's Reign"

"All power both in Heaven and earth is given to Him Who is the Redeemer of man. 'By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him.' But He has many crowns; and one of them I believe to be that which He receives as Messiah—the Redeemer of man. The Kingdom of Messiah, received from the Father is, I think, represented in the Scriptures as the reward of His sufferings in the redemption of man: For this 'joy which was set before Him, He endured the cross, despising the shame.' 'He humbled Himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted Him, and given Him a name which is above every name.' A Kingdom, then, belongs to Him in His character of Messiah.

"A share in that Kingdom is offered to the human race, to some of whom the Redeemer will appoint a Kingdom, even as His Kingdom has been appointed to Him by His Father.

Those who believe that *Sheol* means eternal torture should ponder well the statement here made that the "pit" (*Sheol*) or "nether world," means a state of "rest together in the dust." So the patriarch in his trouble said:—

"There the wicked cease from troubling;

And there the weary be at rest.

There the prisoners rest together;

They hear not the voice of the oppressor.

The small and great are there;

And the servant is free from his master."—Job 3: 17-19.

Every place in the Old Testament where the word *Sheol* is found has now been examined. Not one of them even hints at eternal torture. But the Old Testament comprises fully two-thirds of the inspired Word of God, and if eternal torture of sinners were part of the divine purpose, it would be incomprehensible that there should be no allusion to it in the Law, the Prophets and the Psalms. Especially peculiar would it be that there was no mention of such a purpose to Adam and Eve before they sinned. Neither was there anything said to them of such a punishment after they sinned, when sentence was being pronounced. In plain terms it was stated that they should die, they should not be allowed to eat the fruit of the trees of life in the garden, lest they live; and ultimately they should, after a life of toil, return to the ground out of which they had been taken.—Gen. 2: 17; 3: 19, 22, 23.

Thus does the Old Testament describe the penalty for sin; but not one word does it say about eternal torture. Praise God for this relief from one of the blackest of the traditions of the dark ages!

The high privilege of inheriting this Kingdom, as co-heirs with the Messiah, was originally granted to the descendants of Abraham, in the line of Isaac. They were, as our Lord declares, 'the children of the Kingdom.' To them alone and those received among them (until they had actually rejected it) was that Kingdom ever known; and to these alone was the doctrine of a redeeming Messiah revealed. Their law did not explicitly command them to make known the dispensation which was revealed to them; and the people of Israel while they were forbidden, under the heaviest penalties, to join in the idolatry of their neighbours, received no commission to make known the Kingdom of God to surrounding nations. Their law provided indeed for the reception of a 'stranger' who should offer to join himself to them; but it did not direct that means should be used for bringing strangers into the congregation of Jehovah.

"I came not," said our Lord, but unto the lost sheep of the house of Israel; and though (as in the cases of the Centurion and the Syrophenician woman) He did not reject the prayers of Gentiles, yet He did not go to seek them, and He at first forbade His disciples to do so, saying, *Go not* into the way of the Gentiles, and into any city of the Samaritans *enter ye not*; but go rather to the lost sheep of the house of Israel. They, though then as sheep without a shepherd, were the children of the Kingdom; and it was not until they had rejected that Kingdom, and it had been 'taken from them,' that it was even made known to the rest of the world.

"Our Lord, Who at other times had withdrawn from the populace, when they desired to make Him a King, on one occasion openly assumed that character. He came to them in the manner in which it had been predicted that their King should come, and He did so in fulfilment of the prophecy. That was, as He expressed it, 'the time of their visitation,' and as they



knew it not, the things which belonged to their peace were thenceforth hid from their eyes. Thus, when He came to those who were, in a peculiar sense, His own, and His own received Him not, the command was given to 'preach the Gospel to every creature,' and the fall of the seed of Abraham became the riches of the world.

"In the parable wherein our Lord compares the Kingdom of Heaven to the celebration of the marriage of a King's son, the entertainment is not represented as having been intended for all the King's subjects. The invitation was given to a certain part of them; and it was not until they had refused to come, that the servants were sent forth into the streets and lanes; and afterwards, with a more extended commission, into the highways and hedges. They were then commissioned to bring, *indiscriminately*, any whom they might find; so many as that the house might be filled. To apply this parable to that Kingdom of heaven, respecting which it was professedly delivered by our Lord, I would say, that it appears to me that the period during which our Lord offered Himself, and sent out His disciples to those to whom He exclusively came—and which He calls the time of their visitation—answers to that in which the servants are represented as going forth to inform the invited guests, that the supper was ready. The rejection of Christ by the Jews answers to the refusal of the guests. The sending forth the servants with more extended commission, was (at the time the parable was delivered) prophetic of that commission which he meant to give to His disciples, and under which the Gentile Church has been, and is being collected, and upon which she now acts.

"I cannot help imagining some reference to what has certainly been the case. The servants were first sent into the *streets and lanes of the city*. They executed their commission, and returned, saying, 'yet there is room.' They were then directed to *go out to the highways and hedges*, and compel those whom they should meet, to come in. Is it fanciful to suppose that, in this two-fold commission, some allusion is made to two periods—the first that long period when the preaching of the Gospel was almost entirely confined to Europe, or at least, to what was the Roman Empire; and the second, a period but recently begun, in which unprecedented exertions are being made to spread the knowledge of the Gospel of the Kingdom, over the whole world? But whether or not this is well founded, we see, in the sending forth of the servants to seek guests indiscriminately from all the King's subjects who had hitherto been uninvited, a clear reference to the bringing in of the Gentile Church.

"The table is gradually filling from the highways and hedges. Gentiles are taken to fill up the place of the Jews; and perhaps, those who are thus *brought in*, form that *filling up* or 'fulness of the Gentiles,' of which the apostle speaks.

"In the meantime a dispensation exists, in which there is no difference between the Jew and the Greek—whoever hears the Gospel of the Kingdom is invited to share the glory of the Redeemer, and to sit down with Abraham, Isaac, and Jacob, in the Kingdom of God. The servants of the King are sent forth to call, nay to compel, whomsoever they may meet. Their commission is to 'preach the Gospel to every creature'; and whosoever will, is invited to come. The wall of partition between Jew and Gentile by which the alien from the commonwealth of Israel was shut out, is broken down; and whatever *national* distinction may remain, in Christ Jesus—so far as relates to all the privileges of the sons of God—neither circumcision nor uncircumcision availeth any thing.

"Now I consider those persons to whom the Gospel of the Kingdom is made known, as *specially privileged*, . . . that they may be with Him, sharing His glory—heirs with Him of that Kingdom which is the reward of His work—being children of God, 'equal to the angels.' Those whom the messengers met with, were called to an especial dignity. Those whom the messengers did not meet, had no offer, no knowledge of this dignity. They had not *this* honour offered them by the King; and, on the other hand, they did not incur the responsibility laid on those to whom it was made. Thus, too, the Gospel of the Kingdom, wherever it goes, takes with it a responsibility, commensurate with the glory it offers. "It is a *savour of death*," as well as 'of life.'

"I apprehend, however, that neither of these alternatives applies to him who has never heard of the Kingdom of God. That the Gentiles who are without the Law and the Gospel, and

who never heard of either, can only be saved through the work of Christ, admits of no question; but I doubt not their saved ones will be restored to life, and delivered from the effects of the fall, by Him in Whom all the nations of the earth shall be blessed.

"I repeat my belief, then, that the everlasting fire, prepared for the devil and his angels, is the portion of those only to whom the Gospel of Christ has been made known, and by Whom it has been rejected.

"I am anxious to be clearly understood upon this point, because some who have maintained the salvability of the heathen, have been accused (and I will not say, unjustly) of lessening the responsibility of those to whom the Kingdom of God is made known. I believe as fully as any one, that no man can enter into the Kingdom of God unless he be born of the Spirit—unless, by repentance and faith in the sacrifice of Christ, he be justified in the sight of God—and receive from Him in *this life* the spirit of adoption, which alone can enable Him to call God, rather, and which is the earnest of His inheritance. But the reader will recollect that I do not expect any of the unevangelised heathen to be heirs of that Kingdom. All that I expect for them is deliverance from the effects of the fall; and though, as flesh and blood, they cannot *inherit* the Kingdom of God; yet when flesh and blood shall no longer imply sin and sorrow, they may be the *subjects* of that Kingdom.

"But the privilege of those who are the Sons of God, and equal with the angels, is much greater. So high that I feel safe only in stating it in the words of Scripture. It were tedious to quote all the passages in which it is said that they shall receive a Kingdom, and reign. 'Do ye not know,' saith the apostle, 'that the saints shall judge the world?' 'To Him that overcometh, power shall be given over the nations.' If they inherit a kingdom, and reign, they must have subjects; and these, I imagine, will consist of the 'nations of the saved,' of whom I have already spoken, or of the race of man delivered by the Saviour from all the consequences of the fall, and replaced in a world restored to its original goodness, by the restitution of all things."

#### "Paradise Lost"

In our issue of June, the attitude of John Milton toward the Scriptures was shown by quotations from his works, and we hope to publish at some future time his views on specific passages of Scripture, which show that he studied the Bible to good purpose. Just now we wish to call attention to a criticism of one passage in "Paradise Lost," by Mr. G. K. Chesterton, in *The Illustrated London News*, which seems well taken. It follows:—

"In one sense Milton spoiled Eden as much as the snake did. He made a magnificent poem, and yet he missed the poetical point. For, in 'Paradise Lost' (if I remember right), Milton substitutes for the primal appetite for a strange fruit an elaborate psychological and sentimental motive. He makes Adam eat the fruit deliberately, 'not deceived,' with the object of sharing Eve's misfortune. In other words, he makes all human wickedness originate in an act of essential goodness, or, at the worst, of very excusable romanticism. Now all our meannesses did not begin in magnanimity; if we are cads and blackguards (as we are) it is not because our first ancestor behaved like a husband and a gentleman. The story, as it stands in the Bible, is infinitely more sublime and delicate. There all evil is traced to that ultimate unreasoning insolence which will not accept even the kindest conditions; that profoundly inartistic anarchy that objects to a limit as such. It is not indicated that the fruit was of attractive hue or taste; its attraction was that it was forbidden. In Eden there was a maximum of liberty and a minimum of veto; but some veto is essential even to the enjoyment of liberty. The finest thing about a free meadow is the hedge at the end of it. The moment the hedge is abolished it is no longer a meadow, but a waste, as Eden was after its one limitation was lost. This Bible idea that all sins and sorrows spring from a certain fever of pride, which cannot enjoy unless it controls, is a much deeper and more piercing truth than Milton's mere suggestion that a gentleman got entangled by his chivalry to a lady. Genesis, with sounder common sense, makes Adam after the Fall lose his chivalry in a rather marked and startling manner."

\*Better rendering—"constrain."—Editor.

## Songs of Comfort

Sixty-six Songs, new and old, for COMFORT and ENCOURAGEMENT in the Journey of Life. Price, 6d., post-

## Losing the Sense of Sin

**B**EFORE one can correct a fault, he must realise it as such, and have before him an ideal trait of character to be substituted for it. The ideals of character set forth in the Scriptures and their plain pointing out of the weakness and follies of the human nature have been most helpful to Christians in the past, and especially to young people just entering on life. The Bible has saved many from wrong courses of action, and directed them into safe and honourable paths. Some educators blame the secularisation of the schools for what is contended is a loss of moral tone among all classes to-day.

A writer in *The Christian Work and Evangelist* (New York) says that "perhaps the pulpit is praising us where it ought to be condemning us." The doubt is inspired by the thought that we are losing the sense of sin. Not only does this writer see "signs of decay of moral sense" in "conspicuous revelations of corruption in State capitals and city councils and corporate bodies," but also "in the business houses, in the common commercial and social relationships, in the very relationship to the Church itself." Feeling that what is needed now is "a sweeping revival of just common, decent honour and honesty," and a "sweeping sense of sin and its horror," the writer proceeds with this social diagnosis:—

"Sometimes it seems as if this generation had lost all sense of obligation. Month after month thousands all over the land come up to the altar of God and join Christ's Church. In practically every instance every one of these, young and old, make solemn vows and promises in the name of Christ to attend the services of the Church, including its mid-week service, help support the church by regular contributions, work with the church in the saving of men and the building of the kingdom, and to watch over all its members who may need its love and care. These vows are solemnly made in the most solemn hour of the disciple's life. Yet are we not within bounds when we say that half of those who make these vows begin to break almost all of them? Perhaps many of them rent a sitting and come to church once a week to hear a sermon or music. But with many it ends there. They do not come to the evening service to help minister to the stranger. Only a beggarly handful of all who promised ever go near the mid-week service. And many never contribute anything at all to the support of the churches. Almost any pastor knows the truth of what we are saying. Only a few of all who solemnly promise give themselves unreservedly and enthusiastically to the service of the world through the Church. But where is the moral sense of these people? Have they no sense of the binding nature of a promise? Do they break all their promises in this way? Does a vow made before an altar in the name of Christ mean nothing to them? It is here that we fear a little for our generation, for this sense of the sacredness of a vow, this sense of obligation to that to which they have united themselves, sits so lightly on their shoulders. And not only vows to serve the Church are broken, but vows to moral and ethical laws; vows to live Christ's life as far as in them lies; vows to purely serve the country they have made their own; vows they have made to wives and husbands—these seem to be very loosely held in our day. But the sense of obligation to vows is the mark of all true, strong, worthy, and wonderful men. Let us get back this mark of true manhood."

The writer goes even further with the statement that "sometimes it seems as if the sense of common honesty was departing from our people." Such facts as these lend colour to the impression:

"We start a disclosure of one man's dishonesty in the Pitts-

burg City Council, and, lo and behold! almost every member is found practising dishonesty calmly and with a *sang froid* that makes one shudder. Then citizen after citizen is drawn in, until one, in his alarm, asks who is honest. This has been happening in Albany and San Francisco and Philadelphia. The disclosures at Harrisburg, in connection with the building of the State Capitol, were unmentionable. We are finding that there are crowds at all the legislatures, State and National, buying legislation all the time. And the horror of all this is that many of these men have not moral sense enough to realise that they are both dishonest and dishonourable! They are surprised that such a turmoil is aroused over the mere giving and receiving of bribes. Now, these men are our so-called respectable men. They are the men who wear high hats and frock coats, and go to church and have boxes at the opera or symphony concert. Have they lost all sense of honour and honesty? Has their moral nature become atrophied by the handling of bribes as are the hands of certain men paralysed who work in certain chemicals? And when we turn to our own neighbourhood, we find contractors cheating the builders by poor material, and labourers cheating the contractors by slovenly, deceitful work. The city employees are cheating the city in every way—by short hours, exorbitant and unearned salaries, illicit favours shown by one to another, bills entered for things never bought. When we turn to business we find graft being practised everywhere: merchants paying for markets, employees being bribed to get trade of their employers, newspapers being controlled by advertisers. Any employer of numbers of young men will tell how rare the sense of honour and honesty is among them; how they will shirk work, and feel no constraint to render full and interested service. Young men steal stamps, and even money to pay betting debts. Even college boys cheat in entrance examinations. Now, if this goes on much longer, where can we issue except in moral chaos? We need a new sense of honour; we need a new generation of men with such a sense of honour that they will despise and turn from anything that deprives them of pure hands and clean hearts, who will hate a lie in any form."

The "sense of sin" needs to go further, however, than the matter of business honesty and fidelity to business and social contracts. It needs to reach many "faults" indulged by nearly everyone everywhere. Many consider it their right to say and do as they please regardless of the rights or feelings of others. *The Literary Digest* comments as follows on a book recently published by an Italian writer of distinction, under the suggestive title, "Makers of Sorrow and Makers of Joy."

### "Little" Sins Worse than Crimes

May not the shrew, the family bully, be actually as culpable as one who kills in anger? If nagging, bad temper, jealousy, lack of charity and consideration, drive others to suicide or make life more bitter than death, may not those who indulge these "minor faults" be morally as guilty as those who commit crimes of violence? Discarding or subordinating old arbitrary standards, the writer would classify actions according to the degree in which they increase or decrease the sum of human happiness, or in which they benefit or injure others, as well as according to the degree in which they elevate or lower the spiritual nature of their author. Let us do away with hereditary, ready-made opinions, which we repeat mechanically and without conviction. Let us put away "the formulas of a dead psychology" which no longer satisfy us:

"This older psychology which divided men dogmatically into good and bad, wise and foolish, strong and weak, pure and impure, atheist and believer, contained too many, or too insufficient, shades of differences. Would it not be better and more

**A Ransom for all, Shadows of Calvary, Salvation and the Covenants**  
The three subjects in one booklet; 80 pp., paper covers. 6d (10 cents) per copy; 3/- (75 cents) per doz.  
post paid. Excellent to start enquirers



practical to divide men henceforth into two new classes, corresponding to the future tendencies toward which we are drifting. 'Makers of Sorrow and Makers of Joy,' since every day it becomes more evident that this classification will become the true measure of a man's worth?

"Christianity seems foremost in returning to simple formulas. Hence brotherly love tends to become, and a thousand symptoms indicate its acceptance as, the true touchstone of religious life."

Modern thought, we read, has rejected the mediæval teaching that the sufferings due to injustice, bad faith, intolerance, jealousy, and wickedness are "trials sent directly by God, to punish us for our unfaithfulness and disregard for his commandments"; for we now realise "that the wounds that bleed are inflicted by the heartlessness and evil intentions of our fellow men." This being admitted, says the author,

"Why should a human heart be filled with hostile sentiments and envious desires for his neighbours' undoing? If man could only realise the sorrow he causes, he would perhaps learn self-control, and would reflect upon the responsibility he assumes when he yields to unworthy sentiments."

It is not sufficient that one should refrain from crime and keep to the letter of the Ten Commandments:

"The day will come when every sincerely good human being will be as careful not to be a maker of sorrow as not to commit deeds that are dishonest and cruel."

"There are those who, on their path through life, quietly trample under foot the little flowers that grow by the wayside. Their brutal hands break and bruise all that comes in their way, and put aside with scornful indifference obstacles that annoy or impede their progress. The violent, the sullen, the unjust, and the jealous, torture the lives of others quite unconsciously, so freely is it admitted that detestable dispositions of this class do not debar possessors of them from being esteemed. This is exactly a point on which humanity needs to be reformed."

"Defects of character should be considered moral blemishes and treated as such. Public opinion alone can bring about a change in our manner of regarding these defects. The great essential is to change the current of thought, and, however feeble the beginning, it will with time grow and eventually will control men's minds. When once admitted that to torment one's neighbour is equivalent to stealing his purse, people will not so easily give way to their irritable, imperious, intolerant, and unjust tendencies."

Members of a family sometimes inflict upon each other slow, continuous tortures that are worse than

death, but the world reprehends only the more obvious acts. Yet,

"Neither the brutal and violent, nor the wicked, are always those who most embitter family life. Unjust and false characters—the one vice or blemish is seldom found without the other—cause the greatest suffering, and the wrong they do is more subtle and dangerous. This statement may seem a paradox, but in reality it is not. The former class are seldom loved, or they cease promptly to be so; their acts are only exterior in their effects; they strike with their fists, and they can be struck in return, and the bruise of both soon heals. But the latter class administers the slow poison that finally kills. Certain natures suffer little from injustice and insincerity in their surroundings; nothing affects them so long as their personal interests and pleasures are not interfered with; but for truthful and sensitive souls, all contact with those two destructive forces—injustice and insincerity—represents a torture that not only exasperates, but humiliates."

The author dwells upon the dreadful effects of such unregarded evils as injustice to children which embitters, hardens, and depraves the soul; deceit; ingratitude; the constant nagging which so often as surely murders the victim as would the administration of a slow poison; even the harsh word, violent gesture, false interpretation of an act or motive which is "like a knife in the heart of a sensitive nature." Truly, the "sorrows that men unnecessarily inflict upon those whom they love will undoubtedly be counted for crimes at the bar of Supreme Justice."

On the other hand, "the makers of joy," the men and women of the helpful hand, kindly word and deed, and cheering presence, even though their works be little ones, are among the world's truest benefactors. The author asks,

"Have you known any maker of joy? I have met several in my life, and am convinced that the continuation of the human race is due to them. Without the smiles they have called forth, the songs that rise in hearts they have cheered, and the radiance they diffuse into the lives of others, the sun would have long ceased to shine on a world sunk in sadness and gloom; the earth would have grown cold, and the last shivering man would have expired. They alone have saved us, and will continue to save us. Happily they are more numerous than the 'ten just men' whom the Almighty demanded of Sodom and Gomorrah, to save those two cities from destruction by fire and brimstone."

## "All Things are Lawful for Me"

"All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any."

"Meats for the belly, and the belly for meats; but God shall bring to nought both it and them."—1 Cor. 6: 12, 13.

"All things are lawful; but not all things are expedient. All things are lawful; but not all things edify. Let no man seek his own, but each his neighbour's good."—1 Cor. 10: 23, 24. R.V.

**I**N THE above quotation it is obvious that the statement, "Meats for the belly, and the belly for meats," is not an expression of the divine mind, for it is immediately followed by the reproof, "God shall bring to nought both it and them." Rather, it is thought that the words were a Corinthian proverb; for they well expressed the state of morality existing in Corinth before the advent of the Gospel, and even while the Gospel was being preached. It would be natural for persons brought

up with such sentiments to use them in connection with their new-found religion, until they should learn by apostolic precept and divine chastisement and discipline the corruption and evil which lurk in such phrases.

Similarly, when the Apostle said, "All things are lawful," he did not give it out as a divine precept to be closely followed by every Christian, for all his teaching was the exact opposite; namely, that the carnal mind was enmity against God, and that the practises of the flesh, freely indulged in by the Corinthians, were corrupting, and should be avoided by every one who named the name of Christ. (1 Cor. 6: 9-11; Rom. 8: 21; 2 Tim. 2: 19; Eph. 5: 3-5.) "All things are lawful" expressed the matter from the Corinthian point of view. In Corinth every man did that which was right in his own eyes, and the natural consequence was, as might be expected, a sink of corruption.

## Cheerful Workers

For "Bible Talks" are wanted everywhere. Substantial discounts allowed. "Go ye into all the world." "Let your light so shine."



The Apostle, on the contrary, warned the Christian believers against the seductiveness of such proverbs. If all things were lawful from the Corinthian standpoint, they were not so from the Christian. The things freely allowed by the pagan were not expedient for the Christian. The word "expedient" (according to Strong) means "profitable" or to one's advantage. The same word occurs in Matt. 5: 29; Acts 20: 20; and another form of the same word is rendered "profit" in 1 Cor. 7: 35; 10: 33; 12: 7.

The Apostle was not therefore teaching the pernicious doctrine of expediency as practised by Jesuits and seducers the world over, but assuring them that the end of self-indulgence is injurious.

Even in the matter of eating meat sacrificed to idols (1 Cor. 10: 14-33): it was "lawful" for a Christian or anyone else to attend at an idol's temple. No worshipper was turned away that brought gain to the pagan priests; but it was *not profitable* for a convert to continue the practice—neither for himself, nor for his influence on others, nor was it fair to God to divide his worship with an idol. God is a jealous God, and would surely punish such infidelity, as He punished the children of Israel in the wilderness.—1 Cor. 10: 6-11, 20-22; Num. 25: 1 ff.

"All things are lawful unto me" is the expression of self-will and a blunted moral sense. When openly professed and practised by unbelievers, its harmfulness is great. What must be its insidious corrupting power when used by professing Christians to justify doubtful practises? especially when those practises are secretly indulged under a cloak of religion, and when unsuspecting young people are drawn into deceit, lying and perfidy in the practise of what they are pleased to consider "lawful" indulgences, with the added excuse that secrecy is necessary because the ordinary observer might not "understand"?

Would that all might realise that the "lawful" things of corrupt nations and institutions are *not* profitable: they *do not edify*. Wherefore, my dearly beloved, *flee from idolatry*, in every form, and from all worldly and corrupting practises, which "war against the soul." (1 Cor. 10: 14; 1 Pet. 2: 11.) Indeed, it is from these that the Apostle Peter says the true believer has escaped, when soundly converted—"having escaped the corruption that is in the world through desire," and having been made a partaker of the divine disposition of holiness and love. (2 Pet. 1: 4.) And having escaped, it is all the more necessary to exercise care lest one be beguiled into them under a new form or in a religious guise.

The moral sense or conscience is one of a Christian's most priceless possessions. Let him take heed that he does not wound or sear that conscience or in any way tempt another to do so.—1 Tim. 1: 18-20; Matt. 18: 6; 2 Pet. 2: 18-22.

One of the best aids to a clear conscience and to the avoidance of unprofitable entanglements is

#### Never to do or say in Secret

what one would be ashamed to have told about him, or what would, if known, tempt one to lie about or excuse. If one be careful day by day to maintain clean hands and a pure heart, he can allow his private life to be laid

bare without flinching, for his conscience will be clear, and all the evil spoken of him he will know to be false. Nothing hurts so much as guilt found out.

Another contaminating phrase is described by Dr. Buckley in *The Christian Advocate* (New York), with a warning as appropriate to young Christians as to business people of the world; for while the temptations of the latter may be in some instances of a different character, yet taken on the whole the same temptations to dishonesty and deceit beset everyone in one form or another; moreover, most Christians must engage in worldly pursuits for a living, and are thus thrown into the same environment as their non-Christian neighbour, and are therefore subject to many like temptations.—1 Cor. 10: 13; James 1: 13-15.

#### Why Sane Men Err

"They all do it, is the most poisonous phrase that human lips can utter, that human ears can hear."

"Who can keep the young men of the nation from suspecting or believing or saying 'They all do it'?"

Referring to various legislators whose corruption has been exposed, he says:—

"It is probable that none of these men would have committed such acts as are alleged or proved if they had believed they would ever be exposed. The guilty ones seem to have cherished the fond delusion that though others had been detected, they never could be. Though all may not be found out, the presumption is in every case that sooner or later they will be exposed."

"In order to be able to hide it entirely, he who commits a crime secretly must first know just how it appears from the outside, and in addition must know precisely how his efforts to conceal his guilt appear to others."

"But from the nature of the case, he can only know this by imagination, for he is *within the cordon of circumstances and can not get out of it*."

"Why is it that so many scoundrels of great ability leave something projecting from their fortifications which will surely lead to detection? It is often because the fascination of sin, crime, and vice destroys or hampers caution. There is a peculiar bewitchment about unholy gratification of every kind which so absorbs the thoughts and feelings as to prevent the exercise of great caution."

"Other criminals, terrified with the sense of guilt and the knowledge that unless exceedingly wary they will be found out, frequently become so cautious as to attract the attention which they so much fear. Thus, many a man who has set a building on fire, though his house was adjacent to the burning building, has pretended to be asleep when the flames have been raging for more than an hour. Another rushes down to assist in putting out the fire, and is so extraordinarily active as to excite suspicion."

"So full of artless jealousy is guilt

It spills itself in fearing to be spilt."

"Death-bed confessions of fellow conspirators or friends are not uncommon, and more frequently in delirium or drunkenness criminals speak in such a way as to excite suspicion. All professions and religions furnish illustrations. It is not wonderful, for '*Suspicion always haunts the guilty mind*.'"

"Again, when he supposes himself not in danger of detection, the guilty man evinces a boldness which betrays him. In grosser crimes, burglaries, murders, counterfeiting, crimes of licentiousness, shop-lifting, lying, forging, etc., this boldness born of their escapes causes them to be suspected."

"The leading of a false life naturally leads to detection."

"Frequently the secret writhes in the soul to such an extent as to drive the guilty possessor either to reveal it in a confession to a friend, or by some terrible paroxysm to cast it forth."

"Of course these men pay no attention to divine Providence, and many Christian professors are as thoroughly backslidden as if there were no Divinity 'that shapes our ends.' Yet there are a thousand ways in which God, without working a miracle, can expose the guilty."

"Be sure your sin will find you out!"

W  
React  
been  
oath  
dulun  
Czar  
unpre  
the G  
on, he  
power  
pressi  
hard  
It  
Finla  
In ju  
(Jun  
Polis  
many  
police  
down  
them  
Th  
Gove  
unite  
Prer  
peria  
imits  
for A  
dom.  
Emp  
of th

W  
God  
"saly  
and  
"mis  
ners  
ter  
worl  
wha

## "The Field is the World"

**W**HILE liberty progresses in some countries, it retrogrades in others. Russia, for one, seems to be going backward in its relations with Finland, the Reactionaries being now in the ascendant. Finland has been deprived of its independence, despite the Czar's oath to uphold its autonomy. This swing of the pendulum, following the concessions wrenched from the Czar a few years ago, is to be expected in view of the unpreparedness of the Russian people as a whole to force the Government. The education of the masses still goes on, however, and ere long their voice will be heard more powerfully than the present Douma is capable of expressing it. The struggle for liberty is, as usual, a long, hard one.

It is possible, however, that all the points at issue in Finland are not clearly apprehended at this distance. In justice to Russia, it is to be recorded that recently (June, 1910) the Douma passed an act to give the Polish Provinces a certain amount of autonomy. Germany, less liberal here, has been pursuing a repressive policy in its Polish districts, with a view to breaking down the independent spirit of the Poles, and compelling them to use the German language instead of their own.

The generous treatment of the Boers by the British Government, and the granting of self-government to a united South Africa, of which an ex-Boer general is Premier, is an impressive example of enlightened imperialism, which the Continental powers might well imitate. But due credit must be given also to Austria, for Austrian Poland has long enjoyed considerable freedom, as have other provinces embraced in the Austrian Empire—the Emperor Francis Joseph having been one of the most liberal and enlightened of rulers.

### Missionary Notes

When it is recognised that the Gospel is "the power of God unto salvation" to *everyone* that believes, and that "salvation" means first faith in the Lord Jesus Christ and deliverance from the power of Sin, it is evident that "mission" work is needed wherever Sin exists and sinners languish helpless in its toils. What better description can be found of the whole world than "dead in trespasses and sins," and what object in life can be greater or more

noble than to give to these captives the light and knowledge which will secure their liberty? Yet this same world is the "field" in which the choice grain of the Harvest is to be found.

Even professed Christians are bound in the chains of sin, ignorance, idolatry, besides various forms of error in doctrine; so that, if on the one hand one feels an interest in the benighted unbelievers of other lands, as well as of our own, on the other hand one is compelled to recognise the darkness of professing Christianity itself, and to put forth every effort to enlighten and help any and every Christian whom it is possible to reach. If the Lord's instructions to His disciples were to begin at Jerusalem, their home, and the center of the religious system of the Jews, may not each Christian, and each group of Christians, profitably adopt the same formula, and, *beginning* with his own city, his own state and his own country, gradually extend his or their influence as far and wide as possible? The missionary spirit is the true spirit of Christianity, whether it manifest itself walking the fields of Galilee, the depths of the Indian or African jungle, the mazes of a Chinese city, or the hard pavements of an English, American or Australian town. The spirit of self-sacrifice in the interest of others is the missionary spirit, and it is the spirit of Him of whom it is written, that He "went about doing good."—Acts 10: 38.

The difficulties with which missionaries had to contend during the last century among the so-called "heathen," are as nothing, it is said, compared with the difficulties encountered by Protestant evangelists in Italy (not to mention Spain, to which reference was made in our July issue). In China—

"Pioneers had positive and sometimes fierce opposition; but this has been largely overcome so far as the community is concerned, and now missionaries have only the 'inertia' in the individual to deal with, just as we have at home, and everywhere. But in Italy you have a stout opposition, sometimes bitter, but always thorough, and with a full knowledge of the issues—that it is a life and death struggle. It is also systematic and orderly, and often unscrupulous."

Notwithstanding these difficulties, there are Protestant congregations of Italians in Rome, Florence, and other cities, though the term "evangelical" is used instead of "protestant," as being less offensive to native prejudice.



## The Cheerful Givers

JUDGING from the view which we are able to take of the general situation, it is believed that the six "Wake Ups" already issued have sufficiently covered that portion of the ground, and that it will probably not be necessary to issue another. It is therefore purposed that this Fund shall from henceforth be used more particularly in publishing tracts for free general circulation. The tract, "The Few and the Many," is already available at the Head Office and Branches, and it is desired, as soon as feasible, to publish in tract form the article in this issue, "Death Abolished—Life and Incorruption brought to Light." It is also in mind that as the Fund grows, some of it shall be used in sending out "Pilgrims" to various cities to comfort and encourage the brethren, as well as to give Talks calculated to interest new hearers. The editor of the "Advocate" would dearly love to respond in person to the many kind invitations that have been sent from friends in America and Europe to visit them. Should the Lord open the way, he will do so.

Voluntary donations have been received since last report as under:—

No.	Previously reported ...	£	s	d		£	s	d	
28	...	1	9	6					
29	...	0	10	0					
30	...	0	16	6					
31	...	0	7	6					
32	...	0	10	0					
33	...	0	8	0					
34	...	0	7	3					
35	...	0	5	0					
36	...	0	5	0					
37	...	1	4	0					
38	...	0	4	9					
39	...	3	0	0					
			9	7	6	=	45	56	
Total	...	£54	2	2	=	\$262	96		

## The "Advocate" 7000 Fund

ATTENTION of Friends is respectfully directed to the fact that the receipts of this Fund during the past month have been only about one-fourth of the cost of one month's issue of 7,000 copies of the "Advocate." The total receipts of this Fund since June 17, 1910, amount, as below acknowledged, to £36 10s. 3d. (\$177.44), while the cost of one month's issue of 7,000 copies and postage on same is about £40 (\$200).

Believing that the Lord, who sent us the thousands of addresses of friends who are in urgent need of the testimony that the "Advocate" gives, desires us to use the addresses by sending the "Advocate" regularly to all of them, and believing that it is essential to continue this testimony for several months more, and believing that it is the earnest heart's desire of all friends in sympathy with the aim of the "Advocate" that such testimony be given, we look to Him to supply the financial necessities, through His people in such ways as may please Him.

The "Advocate" is sent to these addresses with the compliments of all of our readers, and all will be pleased to know that a good many encouraging replies are just beginning to come in. Some of these are from brethren whose names are well-known to many. Let "Prayerful Loving Perseverance" be our watchword and our practice in this work for the Lord and His people.

Voluntary donations to this fund have been received since last report as under:—

No.	Previously reported ...	£	s	d		£	s	d	
12	...	5	0	0					
13	...	0	1	0					
14	...	0	10	0					
15	...	1	0	0					
16	...	5	0	0					
			11	11	0	=	56	13	
Total	...	£36	10	3	=	\$177	44		

## Interesting Letters

Herewith please find Postal Note, being my subscription for the "New Covenant Advocate" for the coming year, the balance to go to the Fund for those who cannot subscribe for same.

I have been carefully reading and studying your works, and have come to the conclusion that they are very clear explanations of the Bible. I feel great pleasure and profit in perusing same, and I wish you every success in your good work. — *West Australia.*

Enclosed please find remittance for renewal of subscription to the "Advocate," the remainder for three copies of "Bible Talks," and for one dozen February "Advocates." I wish to post them to friends who are in contact with unscriptural teaching regarding the Sin Offering.

I should have been very glad to have been at your Conference, for I am rather lonely. But I am not complaining, I am not looking back; I love the truth, and the God of truth, too well for that.

May God bless you and Sister H. in your arduous work; but, if it is arduous, it is blessed work to stand up for the honour of God, and of His Christ. He says, "Them that honour me, I will honour." — *New Zealand.*

## Bible Talks For Heart and Mind.

354 pages, cloth bound 2/6  
Price to Subscribers to THE NEW COVENANT ADVOCATE 1/6  
Postage extra, 3d. per copy.

In the U.S.A. and Canada, 60 cents; price to subscribers to NEW COVENANT ADVOCATE, 35 cents; Postage extra 10 cents.

THE COVENANT PUBLISHING CO.  
8 Fink's Building, Melbourne, Aust.  
or 25 Fairland Rd., Stratford, London. or 1365 58th St., Brooklyn, N.Y.

Tracts for Distribution — Free.

## The New Covenant Advocate and Kingdom Herald

A Monthly Paper for the Exposition of Bible Truths  
E. C. HENNINGES, Editor

Yearly Subscription Price (including Postage)

In Australia and New Zealand 2/6  
In other Countries, 3/-; 75 cents; 3 marks; Fr. 3.75  
Free to the interested, who are not able to pay.

These and other Free Copies sent as specimens are paid for by a Fund of Voluntary Donations sustained by those who have been blessed by the Truth, and who desire to use this means of sharing the blessing with others. The co-operation of interested friends will be welcomed.

ADDRESS ALL COMMUNICATIONS TO

## The Covenant Publishing Co.

8 FINK'S BUILDING, ELIZABETH ST., MELBOURNE  
British Depot 25 Fairland Road, Stratford, London  
American Depot: 1365 58th Street, Brooklyn N.Y.



# The New Covenant Advocate — and — Kingdom Herald

Vol. 2—No. 8. MELBOURNE, LONDON, AND BROOKLYN, N.Y., NOVEMBER, 1910 3d. per copy.

## The New Testament on Future Punishment

(The Old Testament teaching on Future Punishment was presented in the October issue.)

**I**T IS ADMITTED by many that the Old Testament does not teach eternal torture, while they claim that the New Testament does teach it. If this were so, the New Testament would be in opposition to the Old Testament; in which event if one were the Word of God the other could not be. But the New Testament is most emphatic in its declaration that the Old Testament is the inspired Word of God. (2 Peter 1: 19-21; 2 Tim. 3: 15-17.) It will be seen that there is no conflict between the Old and New Testaments, and that the New Testament abundantly confirms the teaching that has been found in the Old Testament texts on *Sheol*. Let it be well understood, then, that preaching eternal torment is not a good work for the man of God, because neither the Old nor the New Testament furnishes authority to do so.

### "Hades" Translated "Grave"

In reading the passages containing the word *Hades*, it is to be remembered that the word *Hades* is the New Testament word corresponding to *Sheol*, and that *Hades* means exactly the same as *Sheol*. This has already been mentioned in comparing Psalm 16: 10 with Acts 2: 27, 31, but as the point is very important, the student is again reminded of it.

66. "O death, where is thy sting? O grave, where is thy victory?"—1 Cor. 15: 55.

The agreement of the New Testament teaching with that of the Old Testament is here shown. Compare this reference with Nos. 13, 29, 30. The Apostle breaks forth into joyful praise, and thanks to God, as he contemplates the fulfilment of Isaiah 25: 6-9, which he says (1 Cor. 15: 54) is to be accomplished after the Gospel age church shall have put on immortality and incorruption. For further comments on this glorious prophecy, see "Bible Talks," page 96.

### "Hades" Translated "Hell"

67. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day."—Matt. 11: 23.

68. "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."—Luke 10: 15.

Capernaum had been "exalted unto heaven" in the greatness of the privileges that had been vouchsafed them in having so many of our Lord's mighty works done there. The wealth of the testimony given them should have been accepted into good and honest hearts, and the citizens of Capernaum should have become believers in and followers of the meek and lowly Jesus. Instead, they rejected Him; wherefore their city was marked out for ruin and destruction, and it has indeed been "brought down to hell."

An interesting question is suggested by the latter part of this verse. Why did not God send Jesus to Sodom, if His going there with mighty works would have saved those people? Did God wantonly destroy the Sodomites when He knew how He could have saved them? And why was Jesus sent to Capernaum that did not believe, when not sent to Sodom that would have believed? Why were the "mighty works" apparently wasted on Capernaum which despised them, when they might have been done in the presence of Sodom that would have repented? What is believed to be the Scriptural answer to this important question involving the reputation of the Almighty for kindness and fair dealing is given in "Bible Talks," page 92.

### The Gates of Hell

69. "Upon this rock I will build My church; and the gates of hell shall not prevail against it."—Matt. 16: 18.

From the beginning the forces of destruction have been raging against the Lord's people; but they have not succeeded in destroying the Church. Neither will the gates of *Hades* prevail against the individual overcomers, because all who sleep in Jesus shall be brought with Him.—1 Thess. 4: 13, 14.

70. And in hell he lift up his eyes."—Luke 16: 23.

For comment on this, please see the explanation of the Parable of the Rich Man and Lazarus, in preceding pages.

Whoever receives this paper, not having ordered it, is requested to consider it an invitation to become a regular reader. Subscribe now.

### Christ's Soul in Hell

71, 72. "Thou wilt not leave my soul in *hell*." "He seeing this before spake of the resurrection of Christ, that his soul was not left in *hell*."—Acts 2: 27, 31.

Please see comment on No. 38.

### The Keys of Hell

73. "I am alive forevermore, Amen; and have the keys of *hell* and of death."—Rev. 1: 18.

Because our Lord Jesus, by His death on the Cross, purchased all, He has become the Lord of dead and living (Rom. 14: 9), and having the "keys," symbolic of authority, He will call forth all that are in the graves. (John 5: 28.) Those who have done good will come forth to life, those who have done evil will come forth to be judged. The word "damnation," used in the Authorised Version of John 5: 29, is wholly incorrect. The word "judgment" should have been used, meaning a decision either for or against; which implies that the present life has not concluded the Lord's dealings with them.

This is shown in John 5: 30, where the same Greek word is properly translated "judgment." In the same sentence the corresponding verb is used and is translated "judge," the clear teaching being that the "judgment" to be reached by the process of "judging" will depend upon the conduct of the resurrected ones under the reign of the great Judge. "As I hear, I judge, and my judgment is just."—John 5: 30; Rev. 22: 12.

74. "And I looked, and behold a pale horse: and his name that sat on him was Death, and *Hell* followed with him."—Rev. 6: 8.

This is a symbolic description of events in connection with the history of the Church during the Gospel age.

### Hell to be Destroyed!

75. "Death and *hell* delivered up the dead which were in them."—Rev. 20: 13.

76. "And death and *hell* were cast into the lake of fire."—Rev. 20: 14.

This is the climax! Let those who believe in eternal torment ponder well this passage, and let them consider these questions. If "*Hell*"—*Hades*—means eternal torment, where will the eternal torment be when "*Hell*" is burned up in the lake of fire? And where will the eternal torment be when is fulfilled that blessed promise—"Neither shall there be any more pain"?—Rev. 21: 4.

Every Bible reference to *Sheol* and *Hades* has now been examined, and it has been seen that these two words are equivalent to each other, and that they mean that which is hidden, concealed, covered, dark, and quiet. There is no activity, knowledge, or sensation in *Sheol*. In short, *Sheol* and *Hades* signify nothing more or less than the grave, or state of death. All mankind go there, both good and bad; all are to come forth from there at the call of Jesus, for "there shall be a resurrection of the dead, both of the just and unjust."—Acts 24: 15.

The references have been invariably to the Authorised Version of the Bible. On this subject the Revised Version, instead of being helpful, as it is on many other subjects, is open to serious criticism. The Revisers were learned men; they knew all that is stated in the

foregoing pages about *Sheol* and *Hades*; but instead of giving plain definitions of these words, and adopting a uniform translation of them throughout the Old and New Testaments, the Revisers have, in many instances, merely transferred the words *Sheol* and *Hades*, without giving any definition at all. This is greatly to be regretted, for the Revisers have thus neglected a grand opportunity to shed much needed light on a most important subject, and to remove from the Divine Name the foulest blot that Satanic ingenuity has cast upon it.

### "Tartaroo" translated "Cast Down to Hell"

77. "God spared not the angels that sinned, but cast them down to *hell*, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter 2: 4.

Reference is here made to the angels that sinned before the flood in not keeping their first or spiritual estate, but preferring to live as men, which God had not authorised them to do. (Jude 6; Gen. 6: 1, 2.) On account of their sin, these angels were cast into prison. (1 Peter 3: 19.) They were not cast into a place of eternal torture, neither were they condemned to be stokers, as some have thought. The prison, or "tartarus," into which they were cast was the atmosphere of this earth, the "chains" being darkness of mind and deprivation of association with human beings in the manner told of in Gen. 6.

That the atmosphere of this earth is the prison, or "tartarus," into which the sinful angels were cast, is apparent from the fact that they were here at the time of our Lord's first advent. He frequently came in contact with them, and cast them out of afflicted persons. (Matt. 8: 16; Mark 5: 1-20.) Here it was that our Lord visited the spirits in prison, and by His sufferings, His death, and His resurrection, preached to them the marvellous sermon on the value of obedience to God. (1 Peter 3: 18-20.) We believe the disobedient, cast down angels are still here, masquerading sometimes as spirits of deceased human beings, thus deceiving the devotees of spiritualism into believing that their deceased friends are able to communicate with them and advise them in regard to their affairs; whereas the Bible says—"The dead know not anything . . . the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." "There is no work, nor device, nor knowledge, nor wisdom, in the grave [*Sheol*, *Hades*, "*hell*"], whither thou goest."—Eccl. 9: 5, 6, 10.

The sinning angels are not permanently incarcerated in their "tartarus;" the text says they are "reserved unto judgment." The judgment of the angels is to take place in the next age, under Jesus, the great Judge, who will have His church with Him in the throne. (Rev. 3: 21; 1 Cor. 6: 3.) According to the favourable or unfavourable decision then reached will the angels be severally dealt with, either to be gathered into God's favour, through Christ, or to be destroyed.—Eph. 1: 10; Matt. 25: 41.

The word "*hell*" should not have been used in 2 Peter 2: 4, because its equivalent Greek word, *Hades*, is not in the text.

### "Gehenna" translated "Hell"

In the following references, the word "*hell*" occurs as a rendering of *Gehenna*. *Gehenna* is the Greek form of a combination of Hebrew words meaning "valley of

Hinnom." The valley of Hinnom was outside Jerusalem; it was the garbage destructor of the city. Besides the ordinary refuse, it was the receptacle for the corpses of criminals, who, by being cast into that place, were deprived of a tomb, which could be marked and remembered, and who thus were "twice dead," having died physically and also to memory. This is the aspect of Gehenna that needs to be most considered, for herein is it a type of that "lake [or valley] of fire," outside the New Jerusalem, which in Revelation is called "the second death." (Rev. 20: 10, 14.) In the valley of Hinnom, fires, reinforced by brimstone, were kept burning, to insure the destruction of all cast into it. That which lodged on a ledge, or in a crevasse, thus being beyond the range of the "fire," would breed worms, which would ultimately completely consume it. The figure of the brimstone is carried forward into the "lake of fire," to emphasise the thoroughness of the destruction intended.

Torment was not implied in the valley of Hinnom. The criminals were not cast into it alive, but only after they had been executed. Similarly, the lake of fire and brimstone, which is the second death, does not imply torment, nor does it imply necessarily two deaths. After the manner of the valley of Hinnom, its type, it teaches the thoroughness of the destruction of the wilfully wicked, in that even the memory of them shall perish.

#### Danger In Speech

78. "Whosoever shall say, 'Thou fool,' shall be in danger of hell fire."—Matt. 5: 22.

How careful the child of God should be of his speech, lest he thereby place himself in danger of Gehenna, the second death, from which recovery will be impossible.—Matt. 12: 37.

#### Cutting off the Hand, and Plucking out the Eye

79. If thy right eye do cause thee to offend, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—Matt. 5: 29, margin.

80. "If thy right hand do cause thee to offend, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—Matt. 5: 30, margin.

81. "If thine eye offend thee, [literally, 'cause thee to stumble,'] pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire."—Matt. 18: 9.

82, 83, 84.—Mark 9: 43-48.

Even if one were to pluck out the offending eye and cut off the offending hand, he might still have the desire to possess the thing which he had seen, or the desire to do wrong with his hand. Under the new arrangement which, for God's people, has superseded the Law Covenant, the desire to do wrong is counted for sin. This being enunciated in Matt. 5: 27, 28, one must understand that in Matt. 5: 29, 30, above quoted, and in the similar expressions referred to under Nos. 81 to 84, the Master was using the "eye" and the "hand" as symbols of desires and practices.

This teaching was addressed directly to Jews; but the principles of it apply also the Gentile believers. If any of the Christian's desires or practices be fleshly,

they cause him to stumble in his course along the narrow way to life. Such desires must immediately be plucked out of the Christian's heart, and such practices must forthwith be cut off, lest the flesh overcome the spirit, and the second death [Gehenna in the above reference] ensue; for it is written—

"For the minding of the flesh is death, but the minding of the Spirit is life and peace." "For if ye [brethren] live after the flesh, ye shall die: but if ye through the Spirit do mortify [literally, 'make dead'] the deeds of the body, ye shall live."—Rom. 8: 6, 13, margin.

The way to kill "the deeds of the body" is to pluck them out and cut them off, and this is what every Christian has to do, if he would enter into eternal life. And it is better for a Christian to be thus "mained," or deprived of some of his fleshly desires and habits, than it is for him to live a "fully rounded out" or "natural" life, according to fleshly standards, and miss the eternal life. The narrow way is indeed the way of self-sacrifice, as it is written—

"He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."—Matt. 10: 38, 39.

Well will it be for us all, if we heed the solemn words, and lose our life—"eyes" and "hands"—for Christ's sake.

In Nos. 82, 83 and 84, there are references to the worms and the fires of Gehenna. The teaching is that, as the worms were not disturbed in their work of consuming the carcasses cast into the valley of Hinnom outside Jerusalem, and as the fires in that valley were never quenched, but were intended to consume utterly whatever was cast into them, so the "worm" of forgetfulness (Job. 24: 20) and the "fire" of wrath (Psalm 21: 9) shall altogether take away the memory of the wilful sinner. He shall be deemed worthy—after enlightenment and opportunity, without which no one will be finally judged (1 Tim. 2: 4)—of the second death, the lake or valley of "fire" and "brimstone," the antitypical "Gehenna," outside the New Jerusalem. The same teaching is expressed in Isa. 66: 24, without mention of the valley of Hinnom.

#### The Tongue Set on Fire of Gehenna

85. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell."—James 3: 6.

All realise with sorrow that the tongue is the unruly member. "Therewith bless we God," says the Apostle, and "therewith curse we men." How many tears have been shed, and lives blighted, because of hasty words! The tongue, spurred on by hot temper or by the always foolish and often impure mind of the gossip, is the most awful known disturber of the peace! It began in Eden and has continued to this day, exercising itself in evil from tender childhood to hoary age. Even Christians have not been exempt from the trials occasioned by tongues not under control, set on fire by Gehenna—influences leading, if followed, to the second death—and themselves setting on fire the whole course of one's nature, blowing it, as only evil words can do, to the red glow of envy and the fierce, white heat of passion and murder.



On the other hand, the tongue can be an instrument of great blessing. The impulse to say something "clever," that might wound a brother or a sister; the tempestuous raging of temper that might murder with a word; the unholy disposition to gossip; these must all be cast out. But it is not enough that these evil things be cast out; the heart must be filled and the tongue occupied with thoughts and conversations about the Scriptures of Truth, that will build one another up. If this be not attended to the evil thoughts will return with reinforcements into the empty heart, swept and garnished, and the latter end will be worse than the first. The power of the tongue for good is thus described—

- "As cold waters to a thirsty soul,  
So is good news from a far country."—Prov. 25: 25.  
"A man hath joy by the answer of his mouth:  
And a word spoken in due season, how good is it!"—  
Prov. 15: 23.  
"A word fitly spoken  
Is like apples of gold in pictures of silver."—Prov. 25: 11.

Responsibility for one's words is also declared—

"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 34-37.

No doubt it is in view of this intimate association of the words of the mouth with the condition of the heart, and the importance of the words to justify or condemn, that the inspired Word commands—

- "Keep thy heart with all diligence:  
For out of it are the issues of life.  
Put away from thee frowardness of mouth,  
And perverseness of lips put far from thee."  
—Prov. 4: 23, 24, margin.

### The Pharisees in danger of Gehenna

86. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. 23: 33.

Inasmuch as the word "Gehenna" was used by the Saviour in the passage now under notice, it is evident that He meant to intimate that the hypocrisy of the Pharisees and Scribes was so great, their perversity so obstinate, and their opposition to the Truth so serious and wilful, considering the light they enjoyed, that it would be a marvel if they escaped condemnation to Gehenna, the second death. He did not say they cannot or will not escape being condemned to that utter destruction, but He declared that it will be a wonderful thing if they do get clear.

### The Pharisees' Proselytes, Children of Gehenna

87. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."—Matt. 23: 15.

The baneful effect of Pharisaism upon the proselytes is here shown. Observing the hypocrisy of the teachers, the new converts to Judaism would be encouraged and emboldened to indulge in the same evil practices, and in the end would even exceed their preceptors, and would be made twofold more the children of Gehenna—more

opposed to righteousness and truth and more eager to run in the way that leads to utter destruction—than the Pharisees themselves. This was an awful commentary on the state of religion in Palestine at the time of our Lord's first advent.

### Destroy both Soul and Body in Gehenna

88. "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 hell."—Matt. 10: 28.

Because of the influence of tradition on this subject, many—even Christians—have thought that God put an "immortal soul" into Adam at creation.

But the Scripture does not say so. In fact, although the word "soul" occurs nearly a thousand times in the Old and New Testaments together, the phrase "immortal soul" or its equivalent is *not once* to be found from Genesis to Revelation, although the contrary is said, as—"The soul that sinneth, it shall die." (Ezek. 18: 4.) Neither is the spirit of man called "immortal," or "never dying." This may be a surprising statement; but a few hours with Bible and concordance will demonstrate its truthfulness; and the importance of the point is so great that the few hours required will be well spent by the student. What the Bible says about the creation of man is simple and straightforward—

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life [literally, lives—compare Gen. 7: 14, 15]; and man became a living soul."—Gen. 2: 7.

Observe that it is *not said* that God breathed a soul into the man He had formed of the dust. It says that God "breathed into his nostrils the breath of life": that is to say, He started the breathing process which, according to Gen. 7: 14, 15, is required by beasts, birds and creeping things, as well as by man, for the continuance of their lives. The result of starting the breathing process in the newly-formed man was that he "BECAME a living soul." He did not *receive* a living soul, he *became* or *came* to be one, when the breathing started.

The difference between "receive" and "become" is well apprehended in the ordinary affairs of life, though it seems to have been overlooked by many in reading Gen. 2: 7. For example, the customer "receives" a loaf of bread from the baker, but the customer does not "become" a loaf of bread. Or, the graduate "receives" his diploma and "becomes" a Bachelor of Arts; but the graduate does not "receive" a Bachelor of Arts and "become" a diploma. So the newly-formed man *received* the breath of life, and *became* a living soul.

Examination of the Bible testimony\* shows conclusively that in no sense of the word are men naturally possessed of immortality, and that to gain it certain conditions must be fulfilled. It also shows that the tradition of men, imported from heathen philosophy into Christianity, and generally accepted as true by nearly all Christians, which says that all human beings are naturally immortal, is in violent and irreconcilable conflict with the Scripture. This being so, one cannot hold both the tradition and the Scripture, any more than one can serve both God and Mammon. A choice must

\*Write for pamphlet, "Death Abolished—Life and Incontinence Brought to Light," Free.

"It is written that man shall not live by bread alone, but by every word of God." "The words that I speak unto you, they are spirit, and they are life."—Luke 4: 4; John 6: 63.†

therefore be made. May each one who reads these words determine to hold fast the incorruptible "Word of God, which liveth and abideth for ever!"—1 Peter 1: 23.

The inspired record must be carefully, not carelessly, read. Neglect of the plain teaching of Gen. 2: 7 is the cause of much of the confusion that has existed in Christendom for many centuries, since the importations of vain, heathen philosophies into the church. Away with the vain philosophies! Let us have the pure Word of God! Let us no longer tolerate the traditions of men, which make void the divine Word!—Isa. 8: 20.

#### What is a Soul?

Generally speaking, the soul may be defined, in harmony with Gen. 2: 7, as the sentient being produced by the union of organism and breath. This being loves and hates, feels and knows, according to the limitations and conditions of the animate organism; hence the differences between the bird and the quadruped and between these and man, created to be their lord. Men, quadrupeds and birds—all of them—breathe, and so live; but their several sensations and sentiments are determined by their various organisms. The "soul" begins its conscious existence (according to Gen. 2: 7) when the breathing starts, and it ceases to exist when the breathing stops. Dead animals and birds will never live again, but dead men will live again, for a resurrection of both the just and the unjust is promised. (Acts 24: 15.) In harmony with the requirement of Gen. 2: 7, one would not say, "man has a soul," but rather, "man is a soul"; because the Scripture does not say that the man *receives* a soul, but it does say that "the man became [or came to be] a living soul."

But there are some exceptions to this general definition of "soul." In the Old Testament, the word *nephesh*, meaning "soul," is used in a great variety of ways. It stands not only for "the being," as above defined, but also, at times, for the body and the life separately. *Nephesh* stands for "life" in various applications, and is sometimes so translated, as in Gen. 9: 4, 5; 19: 17, 19; 32: 30; 44: 30; Ex. 4: 19; 21: 23, 30; and many other passages. *Nephesh* is also translated "soul," when "life" is manifestly the meaning, as in Gen. 35: 18; 1 Kings 17: 21, 22.

*Nephesh* is translated "body" in Num. 6: 6; 9: 6, 7; and a few other passages. *Nephesh* is translated "soul," when the evident meaning is "body," in Lev. 5: 2; 7: 21.

These exceptions to the general definition of "soul," and similar exceptions in the New Testament, require that sometimes the "soul," meaning "life," "body," or "breath," as the case may be, should be spoken of as the possession of the individual, as "his soul"—"his life," "his body," "his breath"; and this is so done in some of the Old Testament references last cited.

In the New Testament, the word *psuche* is translated "soul," "life," etc. *Psuche* is used in Acts 2: 27 as the word corresponding to *nephesh* in Psalm 16: 10, the English word "soul" being used to translate both *nephesh* and *psuche*. *Psuche* is used in the same variety of ways as *nephesh*; the same general definition, therefore, and the exceptions already noted, apply to both these words, as well as to the English word "soul,"

though the latter has acquired the additional meaning of a being capable of living without a body, which is not implied in *nephesh* and *psuche*. This additional meaning attached to the English word "soul" should, therefore, never be considered when it is desired to use the word "soul" in the Scriptural sense.

If the "living soul," or being, begins with the union of body and breath, and ceases to exist when the union of body and breath is dissolved, causing the death of the "soul" or being, which death of the soul can be caused by men, the question will arise, in connection with reference No. 88, What is the "soul" which men cannot kill, but which

#### God can destroy in Gehenna?

Must it not be that our Saviour was in this instance speaking of the "soul" in one of its exceptional senses, and not according to the literal and primary meaning as used in Gen. 2: 7? It is even so, and the fact is clearly brought out in Luke's version of the Master's words, in which the idea is expressed without the use of the word "soul."

89. "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell [Gehenna]: yea, I say unto you, Fear him."—Luke 12: 4, 5.

The Master had been instructing the disciples in connection with their commission to go forth preaching the Gospel. In Matt. 10: 21, 22, He tells them plainly that they should be delivered up to death by those of their own households. In all their tribulations, however, they were to remember that the disciple was not to be above his master, nor the servant above his lord. And they were not to be afraid of their persecutors, who might, indeed, kill them as far as the present life was concerned, but had no further power of destruction. They were rather to fear Him—God—Who could not only destroy them in respect of their present life, but could also, after that, cast them into that utter destruction represented by the Valley of Hinnom, and so cause their prospects of future life and even the memory of them to be destroyed and forgotten. The persecutors of the disciples might have caused their dead bodies to be cast into the literal Valley of Hinnom, outside Jerusalem; but they could have no power to cast any one into the "Gehenna" or "lake of fire and brimstone" outside the New Jerusalem; the human persecutors could have no authority to cast one into the Second Death. But God could cast them into the Second Death—utter and irremediable destruction; and He would do so if necessary; the disciples should therefore fear Him.

Consideration of Nos. 88 and 89 together shows that the Lord was using the "body" as a symbol of the present life, and the "soul" as a symbol of the hope of a future life and of one's place in the recollection of his fellows, consequent on one having a place in the recollection of God. (Job 14: 13-15.) "Gehenna," mistranslated "hell," was used by the Lord Jesus with its invariable significance of the total blotting out reserved for the wilfully wicked, the Second Death, without hope of resurrection. Anyone consigned to the Second Death must in time be totally forgotten, just

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



as would a criminal whose dead body was cast into the literal Valley of Hinnom, and not buried in a tomb which could be marked and visited by sorrowing friends, and honoured by future generations. The disciples of Jesus might be persecuted to the death by earthly foes, but that would affect merely the present life, not the future prospects. Only heavenly authority could **BLOT OUT** their names out of the Book of Life, casting them into "Gehenna," destroying them, their prospects and hopes, and their place in the remembrance of their fellow men.

Every Scripture text in which "Gehenna"—mis-translated "hell"—occurs has now been examined. The finding is that "Gehenna" does not symbolise torture, not even for one moment, because nothing alive and capable of sensation was ever cast into the Valley of Hinnom. The only human bodies thrown into that place were the dead bodies of the criminals adjudged too bad to be decently buried. If cast into Gehenna, these criminals were "twice dead," whence the expression, "the Second Death," which means destruction without hope of recovery. Thanks be unto God for the teaching of His Word on this subject! "All the wicked will He Destroy."—Psalm 145: 20.

#### The Lake of Fire

90. "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."—Rev. 21: 8, R.V.

91. "And if any was not found written in the book of life, he was cast into the lake of fire."—Rev. 20: 15, R.V.

The "Lake of Fire" is a symbolic allusion to the New Jerusalem conditions which were typified by the "Gehenna" of Old Jerusalem, both signifying total blotting out. In the above references are set forth the characteristics of those who will be destroyed in the Second Death. Doubtless the widest significance of these characteristics has to be considered; for example, idolatry is not merely the worship of stocks and stones, but covetousness is idolatry of perhaps even a worse sort. (Col. 3: 5.) And all right-minded persons will say Amen to the destruction of such as wilfully persist in these forms of wrong doing, after they shall have been fully enlightened with the truth, and shall have had every opportunity to flee from Sin. By the destruction of such as these, all undesirables will be done away with, and God's will shall then be done on earth as in heaven. Thank God, that glorious day is at hand, even at the door.

#### Death and Hell Destroyed

92. "And death and hell were cast into the lake of fire. This is the second death, even the lake of fire."—Rev. 20: 14, according to Sinaitic and Alexandrine MSS.

How blessed it is to be assured in the above words that "hell" is not a place of eternal torture! How can "hell" be a place of eternal torture, if it is itself to be burned up in the lake of fire? And how good it is to know that death will also be destroyed!—1 Cor. 15: 26, 54, 55; Isa. 25: 6-9; Hosea 13: 14.

Yet there is something awful as well as blessed in this text. Suppose that in the Kingdom age of world-wide blessing and of resurrection of the dead some might be like the Jews of old, unwilling to believe on Jesus, though one rose from the dead. (See explanation in

preceding pages, of "The Parable of the Rich Man and Lazarus.") Our Saviour's words in the parable lead to the belief that there may be some such stiff-necked ones in the next age, who will not submit themselves, even after enjoying the light and blessing and the evidence of that time. The teaching of the Scripture concerning such is that they shall never see life, but that the wrath of God will continue to abide on them. (John 3: 36.) That is, although brought out from the grave, they will never be *fully* delivered from the condition of having death working in their members, because they will not become true believers in the Lord Jesus Christ, and will not submit themselves to obey Him. If they do not believe into Him, they cannot have life in perfection, for—

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John 5: 11, 12; John 3: 16, 36.

These persistent, wilful, rebellious unbelievers of the next age, who will not believe though one or a million—themselves and others—rose from the dead, will still remain on this account more or less under the dominion of death, because perfect life, as salvation "to the uttermost," is provided only for those who obey Jesus. (Heb. 5: 9.) As death is to be destroyed in the Second Death, and these wilful unbelievers will not come out of death notwithstanding all the opportunities to do so, the only expectation on their behalf is that they must be destroyed in the Second Death, along with the original death from which they refuse to be delivered. The casting of death into the "lake of fire" portends, therefore, not only a blessing for those who believe on the Lord Jesus Christ unto eternal life; it also means the utter destruction of those who will insist on remaining under death's dominion, because they will not then choose life, that they may live. Every vestige of death must be utterly destroyed, "dead" unbelievers included.

The predicted destruction of "hell"—*Hades, Sheol*—has its awful aspect, as well as its joyful side. The destruction of "hell" intimates that there is to be no hope of a resurrection for those who die after having been brought out of the grave in the Kingdom age, or who sin wilfully after enlightenment in the present age, these latter being said to have partaken of the "powers of the age to come," present enlightenment and opportunity being considered equivalent to being brought out of the grave, as intimated in John 5: 25; 1 Peter 4: 6; Heb. 10: 26-31, 39; 6: 4-9. The awfulness of the destruction of "hell" with its resurrection-hope in the "lake of fire" lies in this, that there is no promise of resurrection from the Second Death—the "lake of fire." The resurrection from *Sheol, Hades, "hell,"* the grave was arranged on account of the death of Jesus Christ; but He will not die again.

"Christ being raised from the dead dieth no more."—Rom. 6: 9.

How awful it is to think of any bringing that total, hopeless destruction upon themselves, as some will do!

#### The "Beast," the "False Prophet" and the "Devil" in the Lake of Fire

93. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."—Rev. 19: 20.

"A more glorious victory cannot be gained over another man than this—that when the injury began on his part, the kindness should begin on ours."—Archbishop Tillotson.



94. "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."—Rev. 20: 10, R.V.

Nearly everything in the Book of Revelation is expressed in symbolic language, and the above passages are striking illustrations of the rule. Nevertheless, those who believe that God will unceasingly torment some of His creatures to all eternity are very insistent that the above passages, especially No. 94, be taken with extreme literalness. They do not stop to think what a peculiar "beast" that must be to be so constituted that it could endure torment to endless ages. Neither do the literalist friends explain which of the beasts of the field has the moral sense, so that it could sin against God. If the literalistic idea were correct, this would indeed be a marvellous "beast"—immortal, and having a moral sense, and in construction a monstrosity having seven heads and ten horns. No such animal exists now, or has ever been known. Will God specially create such a one? And if He were to do so, is it likely that the kings of the earth would regard it as an ally in war? These are some of the difficulties in which one becomes involved who endeavours to consistently follow a literalistic interpretation of the "beast."

Then, again, the literalist fails to explain how the devil, an immaterial, intangible spirit, can be tormented by literal fire and brimstone. Moreover, the literalist believes that the devil is even now in the place of torment; but in believing this he overlooks the fact that the "devil" of Rev. 20 is not to be cast into the "lake of fire and brimstone," until the end of the thousand years' reign of Christ and the Church, His joint heirs. From all this, it is quite clear that the view of the literalist cannot satisfactorily interpret the passages now under consideration, and it is manifest that their symbolic character must be recognised.

#### Identity of the "Beast"

The "beast" is the Papal institution. Let it be understood that we do not here speak of individual members of the Roman Catholic Church, nor of any official of the same; we mean the system or institution over which the Pope is the recognised head, it being claimed on behalf of the Pope, in his official capacity, that he is the Vicar of the Son of God. This claim is false, because, after the twelve apostles, no one Christian is more than another the vicar or representative of Christ. The making of a claim for chief position among God's people on earth, whether made on behalf of the Pope of Rome or any other, is precisely what must be avoided. For disputing among themselves on this very subject, the twelve were severely rebuked by the Master.—Matt. 18: 1-4; 23: 8-12; Mark 9: 33-37; Luke 9: 46-48; 22: 24-27.

The "beast" is several times mentioned in Daniel 7 and in Revelation. In Rev. 13: 17, 18, the intimation is given that the numerical value of the name of the "beast" can be reckoned according to methods practised by men. To appreciate this, one must call to mind that the numerical symbols, 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, now in vogue among all Europeans, of whatever language, for the purpose of expressing quantities, were not known in apostolic times. These numerical signs were introduced into Europe by the Arabs, several centuries later. Before that, the several nations assigned numeri-

cal values to some of the letters of their alphabets, and used these to express quantities. As the alphabets were not the same in the several languages, there was no convenient method of expressing quantities that could be universally understood, as can now be practised in Europe and America, and wherever the influence of these nations has extended. For if the written figures, 123, be shown to an Englishman, a German, a Frenchman, a Russian, a Spaniard and a Swede, they will all understand what is meant; but if the Englishman were to say "one hundred and twenty-three" to the men of the several nationalities above mentioned, he would, very likely, not be understood.

The reckoning up of the number of the name of the "beast" means that the values of the numerical letters of his name amount to 666. It is obvious that this reckoning must be done by taking the "name" in its original language, and by calculating the values according to the usage of that language. The language of the Papacy is Latin, and the values of the letters have therefore to be reckoned according to the Roman method which, fortunately, is very well understood to this day. The title of the official head of the Roman Catholic Church is—

"VICARIVS FILII DEI";  
"Vicar of the Son of God."

The computation is simple—

V	=	5
I	=	1
C	=	100
A	=	no value
R	=	no value
I	=	1
V	=	5
S	=	no value
F	=	no value
I	=	1
L	=	50
I	=	1
I	=	1
D	=	500
E	=	no value
I	=	1

"The Number of his name" — 666

This is only one out of many of the marks which identify the "beast" as the Papal system. Other marks are mentioned in the prophecies—the wearing out of the saints, the great swelling words, and the duration of the "beast's" power, all pointing in the same direction.—Daniel 7; Rev. 13.

#### Identity of the "False Prophet"

The "False Prophet" symbolises another system, allied Protestantism, working together with the Papacy and the kings of the earth for their common ends. Again we desire to mention that individual members of Protestant churches are not meant, but the systems or institutions. Whereas once there was great hostility between Romanism and Protestantism, there is now much less of that. There is, on the contrary, a growing realisation of the necessity for co-operation with each other and with the political powers in behalf of their mutual preservation against the inroads of the

influences which now threaten the very existence of the present order of things in all of its phases—ecclesiastical, political, commercial and social. These influences are set in motion by "Him that sat on the horse"—the Lord of Glory.—Rev. 19: 11-16, 19.

Against these disintegrating influences the "False Prophet" (teacher)—Protestantism—fights in harmony with the "Beast"—Papacy. Some have thought that Mohammedanism is symbolised by the "False Prophet"; but the fact that the "Beast" and the "False Prophet" work together should show that this thought is incorrect. Mohammedanism has never been friendly with the Papacy, nor is it likely to be.

#### Identity of the "Devil" of Rev. 20: 10

Even the devil is used as a symbol in the mysterious book of Revelation. Starting from Rev. 20: 10, his identity as a symbol may be traced by working backwards. "The devil that deceived them," of v. 10, is the same as "Satan," mentioned in Rev. 20: 7, 8. "Satan," of vs. 7, 8, is identical with him of Rev. 20: 2, called, "the dragon, that old serpent, which is the Devil, and Satan." These four names are mentioned in Rev. 12: 9, from which text we refer back to Rev. 12: 3, where we find him fully described as "a great red dragon, having seven heads and ten horns." This was a symbol for the time then present of the bloody and sinful religio-political Roman government, in its then pagan form. Later (Rev. 13: 2, 4) we find the "dragon" conferring power upon its Papal successor, the "beast," already identified; so that a more comprehensive view of what the "dragon" symbolises throughout, would be that the "dragon" stands for human self-government as opposed to God's government, whatever form the human government may take.

A good many are ready to admit that the human race has made no success in its efforts at self-government. The Scripture teaches that human self-government is a failure, in that God's people are instructed to pray—"Thy Kingdom Come." Discerning the failures of the past and the faults of the present, many are wondering whether another experiment will be worth while, while others have their minds filled with political and social ideas that they desire the race to adopt.

It is this human self-government that is to be shut up for a thousand years, so as to deceive the nations no more, while God's Kingdom is causing His will to be done on earth. (Rev. 20: 2.) It is this same notion that they can govern themselves that will take shape, as a system of some sort, deceive some at the end of the thousand years, and cause them to rise in rebellion against the beloved city, the Kingdom of God. The number of the deceived ones is not stated, and cannot be surmised; the statement merely is that the nations whom this "devil" will attempt to deceive will be as the sand of the sea in number. It is this system that at the end of the thousand years, after the final temptation, is to be cast into the "lake of fire and brimstone." This is the "devil"\* of the book of Revelation. It seems singularly appropriate that in the last book of the Bible

\*Let no one suppose that, if we understand the devil and Satan to be used symbolically in the book of Revelation, we are denying the existence of a personal Satan. We fully believe in the existence of such a being, and in "Bible Talks," pages 37, 38, some Scriptural reasons for this belief are presented. At the same time, we may remark that the Scriptures

Satan should be used as a symbol of human self-government, apart from and opposed to God's government; for he it was who introduced the idea to our race in the garden of Eden, with the disastrous effect recorded in the first book of the Bible.—Gen. 3.

Having identified the "Beast," the "False Prophet" and the "Devil" of Rev. 19: 20; 20: 10, as symbols of systems, the Lord's method of disposing of these has to be considered.

#### "Cast alive into a Lake of Fire"

In Luke 12: 4, 5 (No. 89) we were told of One Who "after He hath killed hath power to cast into Gehenna"; and we saw this to be an allusion to the divine method of dealing with those human beings who sin wilfully after full enlightenment. This allusion was based on the custom of casting the dead bodies of executed criminals into the Valley of Hinnom, outside old Jerusalem. No living thing was cast into that valley. But the false systems, symbolised by the "Beast" and the "False Prophet," are differently dealt with. The Word says—

"And the beast was taken, and with him the false prophet. . . . These both were cast ALIVE into a lake of fire burning with brimstone."—Rev. 19: 20.

This signifies that these wrong religious systems shall be in process of consumption while they are yet living. The same thought is expressed in 2 Thess. 2: 8, where, speaking of the great antichrist system, the Apostle says—

"Then shall be revealed the lawless one, whom the Lord Jesus shall consume with the breath of His mouth, and bring to nought by the manifestation of His presence."—2 Thess. 2: 8, R.V. margin.

The Papal and Protestant systems are even now in consumption. They are wasting away, as every one can see; and the cause of the wasting is the presence of the Lord Jesus Christ. The "lake of fire and brimstone," which is the second death, is gradually burning them up. Shortly the destruction will be completed, and these systems, that have deceived so many, with their doctrines of eternal torment, etc., will pass out of the memories of those who knew them.

The prophecy of Daniel 7: 26, which is the inspired interpretation of v. 11, agrees exactly with the above quoted utterances of Paul and John. Daniel says—

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

The last of the temporal power of the Papacy was taken away in 1870; the consumption, which began as long ago as in the time of the great Napoleon, is still going on, and must pursue its destructive course "unto the end." All this is the outcome of divine judgment and activity. There is no remedy.

#### The Worshipers of the Beast

After foretelling the doom of the two false systems, the Revelator shows what the experience is to be of those who side with these systems.

"And the rest [the kings of the earth and their armies"—v. 19] were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth."—Rev. 19: 21, R.V.

nowhere sanction the thought that Satan is the genius presiding over a place of eternal torment, for there is no such place. The personal Satan is referred to in Matt. 12: 29, as the "strong man," and in 2 Cor. 11: 14, as fashioning himself into an angel of light.



This signifies that the influence and activity of princes and peoples on behalf of the doomed *systems* of Christendom will be brought to nought by the power of the Divine Word, which is "the sword of Him that sat upon the horse, even the sword which came forth out of His mouth."—Rev. 2: 16; Heb. 4: 12.

But this is not all of the experience of the worshippers of the "Beast." Before being "killed" by the Word of God, they must be "tormented."

95. "If any man worship the beast and his image [the "image," after receiving "breath," becomes the "false prophet"], and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast, and his image, and whosoever receiveth the mark of his name."—Rev. 14: 9-11.

The "fire and brimstone" which is to torment the worshippers of the beast and his image will not be applied to them direct, nor will they be cast into the "lake." If the "fire and brimstone" were cast upon them, or if they were to be cast into it, it would mean their destruction; for the "lake of fire and brimstone" is the second death. (Rev. 20:14.) Besides this, it was seen in Rev. 19: 19-21 that only the "Beast" and "False Prophet" systems are to be cast into the lake of fire and brimstone at the end of the Gospel age; their followers are to be otherwise dealt with. The distress of the worshippers of the "Beast" and the "Image" has been and will be increasingly caused by their realisation that these systems are being utterly consumed; thus will the worshippers be tormented with the fire and the brimstone that destroy the evil systems they have cherished. The worshippers themselves will not be in the flames, but will, according to another description, "stand afar off," "weeping and wailing." They "cried when they saw the smoke of her burning," and "they cast dust on their heads, and cried, weeping and wailing."—Rev. 18: 8-24.

The "smoke of her burning" (Rev. 18: 18) is the "smoke of their [the worshippers'] torment." (Rev. 14: 11.) To say that this smoke "ascendeth up forever and ever" conveys the same thought as the expression concerning the fire that shall not be quenched. This has already been considered, under the explanation of "Gehenna."

The worshippers of the "Beast" and the "Image" "have no rest day nor night," on account of the destruction of their false systems to which they were devoted, and by means of which they had so much power that they trafficked in "souls of men." (Rev. 18: 13.) Doubtless, it is in God's mind a fit and becoming thing that the devotees of these false systems, that have misrepresented Him in so many ways, should, like the "Rich Man" in Luke 16: 19-31, have a time of trouble at the end of the Gospel age, in witnessing the destruction of their false systems, and in being obliged to adjust themselves to the righteous conditions of the Kingdom age.

#### The "Devil" Cast into the Lake of Fire

The events just considered belong to the close of the Gospel age. Very similar will be the series of events closing the Kingdom age. At the beginning of

the thousand years, being also the close of the Gospel age, we have seen the "Beast" and "False Prophet" systems destroyed. The "devil" system is not to be destroyed at the beginning of the thousand years; it is merely to be cast bound into the abyss, so as not to deceive the nations during the thousand years. At the end of the thousand years, there will be allowed a revival of this notion to test and try those living on the earth. Those who permit themselves to be deceived again into the idea that man can govern himself apart from God will thereby show that they are wilfully opposed to God's government, and they will be destroyed without remedy, as stated in Rev. 20: 9. But before destruction falls upon them, they must also be tormented by witnessing the utter destruction of their cherished notion, the symbolic "devil." This is expressed in Rev. 20: 10—

"And the adversary, he that was deceiving them, was hurled into the lake of fire and brimstone, where also the wild beast and the false prophet [were hurled]; and they shall be tortured, day and night, to the ages of the ages."—Rev. 20: 10, Rotherham.

Where this version inserts "were hurled," in brackets, the Authorised Version inserts "are" in italics. The original text contains no word to correspond, the reading being merely "where the beast and the false prophet." Mr. Rotherham's judgment in supplying "[were hurled]" seems much better than that of the Authorised Version translators in supplying "are" in italics. The "Beast" and "False Prophet" systems, having been utterly consumed at the beginning of the thousand years, would certainly not be in existence in the "lake of fire" at the end of the thousand years, the evident opinion of the Authorised and Revised Version translators to the contrary notwithstanding. The "Beast" and "False Prophet" systems would be dead beyond recovery. (Rev. 18: 9, 10, 21.) And the reason why the "Devil" notion will be alive at the end of the thousand years is because it was not cast into the "lake of fire" at the beginning of the thousand years, but was merely shut up in the abyss of obscurity, with a view to release at the expiration of the thousand years.

Since the symbolic "Devil" will not have the company of the "Beast" and "False Prophet" in the "lake of fire" at the end of the thousand years, because the latter two will have been consumed at the beginning of the thousand years, it is clear that these three cannot be meant where it says, "they shall be tortured," in Rev. 20: 10. (The Authorised Version is at fault here in not having the pronoun "they," because the verb, "shall be tormented," is in the third person plural, which makes the English pronoun "they" a necessity in the translation. "They shall be tormented," refers to *them* who will be deceived by the "Devil" at the end of the thousand years. As *they* realise the utter destruction of *their* notion, and the futility of *their* mutiny against the "beloved city," the New Jerusalem, the Kingdom of God; as *they* realise that *they* have incurred the enmity of the great King and Judge, who had been gently leading and instructing *them* during the Kingdom age; as *they* realise there is not a hope to sustain *them* nor a prop to lean upon, those sinners will have been reduced to a state of despair and misery impossible to describe, and even at



this distance awful to think of. The utter destruction of *their* project, in the fire and brimstone of the second death, will be awful torment to *them*, just as the destruction of the "Beast" and "False Prophet" is torture to their worshippers now. But whereas the worshippers of "Beast" and "Image" will be slain by the sword out of the mouth of Him who sat on the horse, and will be allowed to adjust themselves to the conditions of the next age, if they submit themselves, it will not be so with the rebels against the full light at the end of the thousand years. The fire "out of heaven" shall devour them. According to another description, they shall have their part in the lake of fire, which is the second death. (Rev. 21: 8.) But first they must be tormented in the manner described.

**"For Ever and Ever"  
Not Always "Endless"**

"For ever and ever" (Rev. 20: 10) is a translation of a phrase which has not in itself the idea of endlessness. It is sometimes applied to things known to be unending. In such a case the phrase takes on that meaning. But the same phrase is sometimes applied to things which it is known will terminate after a time (long or short); in such a case the phrase "for ever and ever" has its limitations which must always be determined by the context. Rev. 20: 9, 10, is a case of the latter sort; for if the rebellious ones are to be *devoured*, it is obvious that endless torment will be an impossibility. The phrase "for ever and ever" (literally, "unto the ages of ages") must therefore be limited by the context.

"For ever" is used in the limited sense in Philemon 15; while Rev. 11: 15, in connection with 1 Cor. 15: 24, 28, shows that the reign of Christ, "for ever and ever," terminates at the end of the thousand years, the same being true of the reign of the glorified church with Jesus, as shown by comparing Rev. 22: 4, 5 with Rev. 20: 4. "Everlasting" is similarly limited in 2 Peter 1: 11; and in Jude 6 the "everlastingness" of the chains is limited by the words, "unto the judgment of the great day." The "eternal fire" of Jude 7 is "age-lasting," but it is not to be endless. This is proven by the divine promise that the Sodomites, who are "suffering the vengeance of eternal fire," are to be restored to their former estate.—Ezek. 16: 53, 55, 63.

After the rebels at the end of the thousand years shall have been devoured, there will remain only those who are humble enough still to continue in the attitude of the prayer—"Thy will be done, on earth as in heaven." They will not be in that state of mind that would propose to govern independent of God, but will gladly submit themselves to his benevolent rule. With such as its subjects, the Kingdom will be delivered up by the Son to the Father, and God Himself will be all and in all, in a universe freed from sin and from all sinners, and from death, the penalty for sin; and inhabited by the happy subjects of His grace. Hallelujah!—1 Cor. 15: 24.

Every Bible reference to the "lake of fire and brimstone" has now been examined, and it has been seen that this expression lends no support to the horrible and blasphemous doctrine of "eternal torment." But,

on the other hand, it has been seen that the "lake of fire and brimstone" is a most effective symbol of utter destruction, and that it is defined in the Scripture itself as meaning the "Second Death."

**Everlasting Fire—Everlasting Punishment—  
Everlasting Destruction**

96. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25: 41.

97. "And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 25: 46.

98. "Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of His power."—2 Thess. 1: 10.

Although the words "eternal," "everlasting," "for ever," "for ever and ever," are sometimes used in a sense short of endlessness, as clearly shown in passages before cited, they are also used with the meaning of interminable duration, as in the passages now to be considered. The endlessness of the "life eternal" provided for the righteous is unquestionable; so is the *endlessness of the "everlasting punishment"*—placed in antithesis to "life eternal"—beyond cavil.

But "everlasting punishment" does not signify everlasting pain. The Apostle plainly says that the wilfully wicked, who obey not the Gospel, "shall be PUNISHED WITH EVERLASTING DESTRUCTION." Let us say the same. Let us not say, as do some, that the punishment is to be everlasting destroying—always destroying but never destroyed. Let us realise and declare that *destruction* is the penalty for sin. God's "destructor," the "lake of fire," the Second Death, is able to destroy completely "both soul and body."

The devil and his angels and the "goats" will all be *destroyed* in the everlasting "fire" prepared for them. If we agree that this "fire,"—the Second Death—will be endless in duration, that will not prove that what is cast into it is everlasting. What would happen to a literal goat cast into a literal fire? He would perish, irrecoverably. Thus does the Lord illustrate the irremediable blotting out of the symbolic "goats," that are to depart into the symbolic "fire."

"But the wicked shall perish,  
And the enemies of the Lord shall be as the fat of lambs:  
They shall consume;  
Into smoke shall they consume away."

—Psalm 37: 20.

**"Perish"**

This word is frequently used in both the Old and the New Testaments to denote the punishment of those who are wilfully wicked after enlightenment. The word "perish" is a great stumbling block in the way of the error of "eternal torment." Nevertheless, the error has obtained such a hold on the minds of some Christians, that they forget the meaning of "perish," and allow themselves to use it, in such texts as John 3: 16, as though it meant torment, whereas it means simply "to destroy fully." In John 18: 14, *apollumi*, meaning "to destroy fully" or "perish," is translated "die."

The awful wrong of supposing that "perish" means "eternal torment" is strikingly shown in the following texts, in which *apollumi* occurs. In each instance, the Authorised Version has the word "perish," but we have

taken the liberty to substitute "eternal torment" for "perish," so that all may note how it sounds.

"And his disciples came to him, and awoke him, saying, Lord save us: we shall be eternally tormented.—Matt. 8: 25.

"The bottles break, and the wine runneth out, and the bottles are eternally tormented.—Matt. 9: 17.

"Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet be eternally tormented out of Jerusalem.—Luke 13: 33.

"But there shall not an hair of your head be eternally tormented.—Luke 21: 18.

"They [the "heavens" and "earth"] shall be eternally tormented; but thou remainest.—Heb. 1: 11.

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. THEN THEY ALSO WHICH ARE FALLEN ASLEEP IN CHRIST ARE BEING ETERNALLY TORMENTED.—1 Cor. 15: 16-18.

Such are the sentiments which believers in eternal torment would unwittingly put into the mouths of the blessed Saviour and His inspired Apostles! Let us do so no more, but let God be true.

#### Reason agrees with Scripture

Painful punishment is sometimes necessary for disciplinary and reformatory purposes. As long as there is hope of reforming the wrong doer, proper correction, however painful, has its uses, and is justifiable. But, when a wrong doer is known to be wilfully such that corrective and disciplinary measures have no softening effect, the continuance of painful punishment becomes a display of vindictive cruelty, not excusable by any process of reasoning. Least of all would such cruelty be excusable on the ground of making the punishment fit the crime; for it is not possible to imagine that a poor mortal, a worm of the dust, could so seriously offend the dignity of the Creator of the Universe, that nothing less than endless pain would fitly punish the offence. But it is perfectly reasonable that a criminal not amenable to the reformatory measures of the Kingdom age should be *destroyed*, because neither himself nor anyone else would benefit by his continued existence, and he could only be a communicator of corruption to others. On this principle decayed fruit is cast away, lest it cause the sound fruit to decay. And so we find reason corroborating the Scripture, which says:—

"Neither shall there be any more pain."—Rev. 21: 4.

Some readers of these pages are parents. The children are sometimes disobedient, and require chastisement. Has any reader of this ever punished his child by holding the tip of the child's little finger for five seconds in the flame of a candle? Anyone guilty of such an enormity would be rushed off to prison at once, as not fit to be at large in decent society. No; you would not hold the tip of the child's little finger in the candle flame for one second, let alone five. But many are ready to charge God with something immeasurably worse than this. In so doing, they make God out an unspeakable monster; yet they hope to be happy in His society to all eternity. Is man better than God? Again does reason corroborate the Scripture.

All readers of these pages are children. You love your parents, and cherish their good name. You could not think of your parents tormenting you, and if a brother of yours—a child of the same parents—should,

after experiencing the love and care of your common parents, declare that they were preparing to torment some of their children, you would feel exceedingly grieved to think that your brother could have fallen so low as to slander his and your loving parents. You would protest with all your might against the calumny. Shall not the children of God protest with all their powers against the awful slander that has been circulated against the good name of the Almighty? By all means! How sad it is to think that this defamatory doctrine has been actively circulated by the children of a loving Father! How good it is to be delivered from the snare of this awful delusion, and to realise that, after all, reason agrees with Scripture on this important matter!

God's people are commanded to be followers of Him as dear children. Also, His people are commanded to love their enemies. But a good many of His people are certain that God does not love His enemies, but is filled with a spirit of vindictive cruelty towards them. Yet they do not follow God in this their imagination concerning Him. Why do they not let their reason agree with the Scripture, which shows that God so loved the world as to give His only begotten Son to die in order that they might live? Certainly, if God commands His people to love their enemies, and also that we are to be followers of Him, God also loves his enemies, and will not vindictively torment them to all eternity. Thus again do we see that reason agrees with Scripture.

#### Redemption forbids Eternal Torment

The penalty for sin is *death*. Whatever death means, this is the word used throughout the Bible to describe the punishment for sin. The word is used in the beginning of the Bible, in the middle of it, in the apostolic epistles, and in the book of Revelation, to denote the punishment for sin.—Gen. 2: 17; 3: 19, 22, 23; Rom. 5: 12; Rev. 20: 14, 15.

It is also declared that Christ *died* for our sins, according to the Scriptures; that our sins were laid upon Him, and that He bore the penalty for them, pouring out His soul unto *death*, thus making His soul an offering for sin. Furthermore, it is declared that He came into the world to give His life a ransom, or corresponding price, for many, and it is also stated that in order that He might do this, He "was 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." And the Apostle says that the one Mediator between God and men did give Himself a ransom, or corresponding price, for all.—1 Cor. 15: 1-4; Isa. 53: 4-6, 10-12; Mark 10: 45; Heb. 2: 9; 1 Tim. 2: 4-7.

Now it is obvious that *death* must mean the same to the Redeemer as it means to the transgressor whose iniquity He bore, and for whose sins He *died*. If *death*, the penalty for sin, meant eternal torment for Adam and his race, it must mean the same for the Redeemer, who would give a corresponding price. Are we redeemed? Yes! by the death of the Man, Christ Jesus. That being so, it is demonstrated again in harmony with the many Scriptures already cited, that *death* is the penalty for sin, and that eternal torment is a monstrous fiction, the nightmare of the dark ages.

#### Songs of Comfort

Sixty-six Songs, new and old, for COMFORT and ENCOURAGEMENT in the Journey of Life. Price, 6d., post-paid.



Thanks be to God for deliverance from the awful error, and for guidance by His Holy Spirit into the light of Truth!

#### Let the Light Shine!

It is now necessary to remember that he who has been enlightened is expected to be a shining light to enlighten others. Therefore, let the light shine! Let no feeling of fearfulness as to results hinder the full expression of the truth on this subject as far and wide as God may permit you to carry it. The preaching of eternal torment for fifteen centuries or more has not made the world better; it has driven and is now driving many away from God and the Bible. By the same token, the preaching of the Truth on this subject will not make the world worse; the demonstration that God is indeed a God of love will not repel from God, but may attract men to Him, as the Scripture says—

"We love, because he first loved us."—1 John 4: 19, R.V.

Let us all so submit ourselves to the sanctifying influence of the Truth, that we may be prepared by it for eternal life and glory.

The articles on "Everlasting Punishment" in the "Advocates" for October and November, with two other chapters that will not appear in the "Advocate," will, D.V., be published in book form. Prices, in paper covers 6d. (10 cents) per copy, 3/- (75 cents) per dozen, postpaid.

Presentation Edition, on extra paper, bound in cloth, 1/- (25 cents) per copy, postage 2d. (4 cents) extra.

Assuming that every "Advocate" reader will desire at least one of these books, a copy of the 6d. (10 cent) edition will be sent to each regular subscriber when ready.

## The Power of an Idea

IT IS one thing to see, another thing to observe. One child sees a bird fly, but another observes that the bird is carrying a wisp of hay from the field, to its nest in the tree. Two men look at a forest. One sees only a dense growth; the other observes the several varieties of trees, their value as timber, and the best place to build a sawmill. Our Lord spoke of some who had eyes but did not see, because they did not consider the meaning of what they saw; they did not appreciate the beauty of His perfection, nor realise the test which His mission was placing upon every one of His beholders. All saw, but only two classes observed—the Pharisees and Scribes who reasoned correctly that His success meant their overthrow, and the disciples who recognised in His wonderful works the credentials of His Messiahship. The spiritual insight into His work and teaching was still another vision to be given only to those who would follow faithfully in spite of outwardly unfavourable circumstances. To observe means to think, to see with the mind, as well as to see with the natural eye.

The Quiet Observer has been meditating upon the Power of an Idea to alter the physical, as well as the social and religious conditions of mankind. Man is described as the creature of circumstances, buffeted by the unharnessed forces of nature, the slave of old established customs, the victim of tyrannous landlords and a corrupt social system. For centuries, up to a hundred years ago, the aristocrat felicitated himself that by the grace of God he occupied the ruling position in society, and could lord it over his serfs or tenants and less fortunate neighbours; while the serf or tenant and the villager accepted their position as the dispensation of Providence, and strove daily to behave themselves as they should toward their "betters." As a serf or tenant he produced wealth for his landlord; as a servant he upheld the pride and dignity of his master; as a free labourer, he was content with sufficient to hold body and soul together while his employer rolled

in luxury; as a mechanic, the simple implements of his ancestors met all requirements; as to his religious nature, he had but to accept unquestioningly what priest or parson thought fit to impart, and conform his life thereto. So far as outward appearances went, his destiny for this life and the next was unalterably fixed, and he carried little or no responsibility. All things continued as they were from the foundation of the world, and they would always so continue, because the facts of life demonstrated the will of God; and the will of God could not be other than just and right, whatever the seeming hardships and inequities. The sentiment of the day was well expressed by such proverbs as—"Whatever is, is right"; "The King can do no wrong."

Thus it will be seen that while the facts and circumstances of life were considered a demonstration of the will of God, and bound all men in an apparently unalterable social, political and moral system, they were in reality the product of a set of ideas and sentiments carefully instilled into the minds of all classes by the self-interest of the ruling class. And the only thing required to accomplish the apparently impossible was the propagation of a new set of ideas, which should lay hold of the minds of men with sufficient power—first, to make the old established "facts" and "circumstances" appear unjust, ridiculous, and untenable; and, second, to arouse sufficient ambition and energy to discard the untenable and substitute what the new public sentiment regarded as more just and equitable, and more in accord with the will of God.

Such an instillation of new ideas is not the work of a moment, nor of a day, nor of a generation. It is the work of an age. Long before the mass of men moved, the ideas were at work in their minds; long before the ideas affected the minds of the mass, they were held by a few intent on their propagation; and long before the few were moved to activity, the thoughts germinated in the minds of some, or it may be of only one or two of their number; and, to go still further back, a vague

## A Ransom for all, Shadows of Calvary, Salvation and the Covenants

The three subjects in one booklet; 80 pp., paper covers. 6d. (10 cents) per copy; 3/- (75 cents) per doz. post paid. Excellent to start enquirers



thought, aspiration, or hope, in the mind of one may have been the beginning of a concrete, workable idea in the mind of another, requiring, to make it fruitful, the conviction that it *must and shall* prevail.

How easily old-established arrangements or methods are revolutionised by the application of an idea is well recognised in the case of mechanical invention. Watts conceived a new motive power, while he sat beside the fire watching the lid of the kettle throb rhythmically to the pressure of the steam generated by the boiling water; and Stephenson conceived how Watt's invention of the steam engine could be applied to locomotion along a public highway. These new ideas were received with ridicule; for men are always loth to believe anything outside their own personal knowledge. Only practical demonstration was able to convince the skeptical. Nor have they grown wiser with experience; for it is not so long ago that the *idea of flight* which possessed the Wright brothers was considered by many most absurd and impossible.

Notable examples are not lacking of the *power of an idea* in political and national affairs. "No taxation without representation," concretely expressed an *idea* which had smouldered in many minds, and which only required to be translated into action at Boston Harbour by a handful of determined men to make it the rallying cry of thousands of enthusiastic revolutionists and one of the foundation principles of a new republic. That idea is still working its way around the world, bringing conviction to the minds of the people, until one country after another is being brought into line, even the most pugnacious of the absolute despotisms being obliged to admit its justice and reasonableness.

Social reforms can be carried out only by imbuing numbers of minds with the *same ideas* and ideals. Of this the Temperance Movement is a good example. A century ago it was the "proper thing" to have liquor on the table and the sideboard; it was "manly" to drink heavily, if not to excess. Only a few Christians, held in contempt by the majority of men, were able to resist the influence of public example and sentiment. But the *idea of total abstinence for the sake of others*, as well as for one's own health's good, was broached; more and more individuals accepted it as a good rule of life; the numbers favourable to it increased sufficiently to influence legislation and to secure temperance lessons for the public schools; the evil effects of drink were imprinted upon the minds of the children; and to-day those children, no more intrinsically good than their predecessors of three or four generations ago, surrounded as they are with influences as much against drink as were those of their predecessors in favour of it, are reaping the good results of the persistent and faithful propagation of an idea, in better physical condition, happier homes, purer lives and brighter prospects generally.

Another propaganda of *ideas* going on before our eyes, and requiring to be observed and heeded by all progressive people, is being conducted by societies for the prevention of tuberculosis. Fifty years ago small-pox, cholera, yellow fever and other "plagues" were accepted as judgments from God which it were useless to rebel against. The prevailing idea was expressed in the familiar, "It is to be," or "It was to be," "no one

can die till his time comes." Fatalism held all minds captive; and the suggestion that epidemics were *unnecessary and avoidable* was received with mingled feelings of horror and incredulity, and combatted with greater fierceness than the plagues themselves. Now that it is freely admitted that these diseases are preventable, the medical reformer essays the still more difficult task of convincing unwilling slaves of fatalism and habit that the dread "white plague" is equally preventable—the great first requirement being that individuals and communities admit the truth of this contention and co-operate together in a well-defined scheme of extermination. But the co-operation will not come until a sufficient number of minds are convinced.

Bull fights, the duel, and other "manly" sports, give way before public sentiment; but one of the most difficult to deal with of the *ideas* which infect the human mind is that of the necessity and value of militarism. The military hero is still the ideal held up for imitation before the mind of innocent, impressionable youth. Revenge, spoils, self-aggrandisement, territorial expansion, are still in many quarters considered justification for war. As in the Central American Republics, the old sentiment was—Why try to secure by peaceful means what can be obtained more quickly by the use of arms? What are the sacrifice of a few hundreds or thousands of the flower of the manhood, the desolation of innumerable homes, the ruination of agriculture and the loss of trade, in comparison to the gratification we receive through the indulgence of pride, blood-lust and every other unrestrained passion, and the final prestige of the conqueror?

But the *idea of peaceful arbitration*, of friendly commercial relations, and most important of all, the idea that manhood and strength *do not* require such outlets for ambition and energy, but are in their highest perfection when exercised in peaceful pursuits and in the *uplifting* rather than in the treading down of the weak and dependent, whether they be individuals or nations—these ideas are being propagated in the minds of the masses and are bringing forth fruit. So much is this the case, that the military party, in order to carry legislation, must, in nearly all "civilised" countries, prepare its budgets in the name of peace, and loudly assert its love of peace and goodwill. To the *Quiet Observer* the main contest appears to be between two opposite sets of ideas: the fundamental questions being, What constitutes manhood? and What is the will of God? for the militarist is as free in asserting that war is an institute of God indispensable to the welfare of mankind, as was the pedestrian who opposed the locomotive in maintaining that if God meant mankind to travel at the rate of thirty miles an hour He would have given him wings, and as the aristocrat of the old regime in contending that it was God's will that he should inherit a high position in society and that his servant should occupy a menial position.

In the meantime great efforts are being made by publicists to promulgate better ideas on various matters concerning the public welfare, such as technical education, prison reform, municipal administration, etc. One specially interested in providing reformatories for boys, in which farming and useful trades would be taught, to prepare the lads for useful work after being

## Cheerful Workers

For "Bible Talks" are wanted everywhere. Substantial discount allowed. "Go ye into all the world." "Let your light so shine."

set at liberty, recently remarked on the apathy of the public, adding that before anything effective could be done, *public opinion must be aroused in favour of a change.*

### One of the Difficulties

in the way of the adoption of new ideas is the disposal of the cumbersome machinery of the old order of things; and another is, the utilisation of the labour or energy thus released. Every person whose interests are bound up in the old order of things cries out against the innovation, whether the change be sudden, as in the French Revolution, or gradual, as in the case of Britain. The period of adjustment is most painful, and often results in individual loss; but when the re-adjustment is made, those who suffered through the demolition of the old order are, speaking generally, amongst the first to prosper by the installation of the new. This is shown by the displacement of horse and steam power by electricity, which it was at first supposed would displace the former altogether. (The actual experience is, instead, an increased demand for both.) And Britain has profited more than any other nation, so far, by the changes in her government and the loss of her colonies.

One of the chief difficulties which confront the governments of to-day who sympathise with the disbandment of standing armies is what to do with the men who would thus be thrown upon the labour market; and what shall be done to give to youth the advantages which are supposed to attach to military discipline? What is wanted is an *idea*. If the idea appeals to a sufficient number of minds it will ultimately be acted upon, and another blot upon civilisation will be removed. There will be trouble in the transition stage, but ultimately all men will acknowledge the benefits of the change.

The first to suggest an *idea* as to a practical substitute for a military training, which will produce or foster the manliness supposed to be imparted by the discipline and ideals of the army and navy, is Prof. William James, who writes in the August *McClure's*, as follows:—

"If now—and this is my idea—there were, instead of military conscription, a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against *nature*, the injustice would tend to be evened out, and numerous other benefits to the commonwealth would follow. The military ideals of hardihood and discipline would be wrought into the growing fiber of the people; no one would remain blind, as the luxurious classes now are blind, to man's real relations to the globe he lives on, and to the permanently solid and hard foundations of his higher life. To coal and iron-mines, to freight-trains, to fishing-fleets in December, to dish-washing, clothes-washing, and window-washing, to road-building and tunnel-making, to foundries and stoke-holes, and to the frames of sky-scrapers, would our gilded youths be drafted off, according to their choice, to

get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas. They would have paid their blood-tax, done their part in the immortal human warfare against nature; they would tread the earth more proudly; the women would value them more highly; they would be better fathers and teachers of the following generation.

"Such a conscription, with the state of public opinion that would have required it, and the moral fruits it would bear, would preserve in the midst of a pacific civilisation the manly virtues which the military party is so afraid of seeing disappear in peace. We should get toughness without callousness, authority with as little criminal cruelty as possible, and painful work done cheerily because the duty is temporary, and threatens not, as now, to degrade the whole remainder of one's life. I spoke of the 'moral equivalent' of war. So far, war has been the only force that can discipline a whole community, and until an equivalent discipline is organised, I believe that war must have its way. But I have no serious doubt that the ordinary prides and shames of social man, once developed to a certain intensity, are capable of organising such a moral equivalent as I have sketched, or some other just as effective for preserving manliness of type. Though an infinitely remote Utopia just now, in the end it is but a question of time, of skilful propagandism, and of opinion-making men seizing historic opportunities."

The *ideas* most potent in determining the destiny of nations, as well as in moulding the characters of individuals, are the religious sentiments. These, as we have already observed, are woven in with all motives, convictions and ideals of a social and political and even of a mechanical kind. No matter how cruel or mean an action, the perpetrator justifies himself in it by making himself believe his god requires or approves it. The Macedonian empire eventuated because Alexander believed himself to be a god; the Indian (Hindoo) religious belief helped to prepare him for dependency. But the religious *ideas* and ideals which have had greatest power in creating public sentiment, in overturning nations, in delivering the people from oppression, and in building up communities of honest, law-abiding citizens have been the

### Doctrines of our Lord Jesus Christ

The tyrant, the militarist, the polygamist, the parasite, all find the endorsement of some religion or other for their theories and practises; but none of them can find justification in the pure and simple doctrines of the Man of Galilee. All pride and boasting, every folly and vice, all contention and contemptibilities, are condemned in His holy presence. He is indeed the Prince of Peace, the Lord of Life, the Mighty God, whose ideas and ideals shall yet prevail; for of His Kingdom and glory there shall be no end.

Let us even now quietly observe, and imitate, *Him*, and be transformed by the renewing of our minds that all His ideas and ideals may be wrought out in us, to His glory and honour.

Q. O.

### The Anvil

Last eve I passed beside a blacksmith's door,  
And heard the anvil sing the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"

"Just one," he said; then, with a twinkling eye,  
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word  
For ages sceptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone.

—ANON.

We shall be pleased to receive a call from any "Advocate" reader visiting the city, or to answer Bible Questions through the post.



## The Brethren

**W**HO ARE THE "BRETHREN" addressed in Rom. 12: 1? By reference to Rom. 1: 7, it will be seen that the Book of Romans is addressed to the "saints," those who are justified by faith and are accepted as sons of God. (Rom. 5: 1-5; 8: 17.) In chapter 7: 1, 4, these are addressed as "brethren," with the additional information that they were acquainted with the Law, and had been delivered from it, "by the body of Christ." In chapter 8 they are described as the "elect," who are to be glorified with Christ. In chapter 11 a special word is addressed to the Gentile believers who took the places of those Jews who were cut off from the "olive tree," and who are fellow-heirs of the brethren of Jewish extraction. (Eph. 2: 13-22; Acts 26: 18; Heb. 9: 15.) They are "sanctified by the faith that is in me." (Acts 26: 18.) In chapter 12 they (both Jew and Gentile believers) are spoken of as "one body in Christ," and "members one of another," and as "dearly Beloved." In chapter 16: 17, these "brethren" are admonished to mark those who cause divisions "contrary to the doctrine which ye have learned."

If the term "brethren" throughout the book of Romans refers to the justified and sanctified ones, who had learned the true Apostolic doctrine, were sons of God, the body of many members in Christ, does

the word "brethren" in Rom. 12: 1 refer to the same class? Most assuredly. The "mercies of God" which the Apostle enumerated in the first eleven chapters of the Epistle had been experienced by them, and they could therefore be appealed to on that ground to yield their physical bodies as thank offerings in His service. It is not sufficient to accept God's mercies and to serve Him with our minds—i.e., in thought only; more practical service is required. As otherwise expressed—the Lord's people must love Him not only with their minds, but with their souls (beings), their hearts (affection), and with all their strength. Their minds need transforming into the divine likeness, and their bodies need exercise in practical righteousness. Their sacrifice of themselves in his service is "holy" and acceptable, because presented in Jesus' name. The mind controls the body, and if the mind is fully awake to its duties and privileges, it will make the body fall in line, and will use it as a handy tool in the service of truth.

The same thought is expressed in Rom. 6: 13—

"Neither yield ye your members as instruments of un-righteousness unto Sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

R. B. H.

## "The Field is the World"

### Prayers for the Dead

**A**T THE late Anglican Synod, the Archbishop of Melbourne responded to numerous inquiries regarding the use among Anglicans of prayers for the dead. He said, as reported in the Press:—

The 22nd article of religion stated that "the Romish doctrine concerning purgatory was grounded upon no warranty of Scripture, but rather repugnant to the word of God. Purgatory was defined in the council of Trent thus:—'There is a purgatory, and the souls there retained are relieved by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar.' In the early centuries of the Christian era no such doctrine was taught in the name of the church. It became in time a pious opinion, as St. Augustine called it, in 416. The public services of the church now contained no such petitions, and the abuses which had gathered around the teachings of purgatory caused all omission of those more ancient prayers. . . . As we review the evidence so far we are confronted with these facts: There is only an indirect account of prayer for the dead in the Old Testament, a plain reference to it in the Apocrypha, and practically no mention of it in the New Testament, for the passages about Onesiphorus (2 Tim. i. 16, and iv. 19) are not strong enough to bear the burden of proof sometimes put upon them. With our church's principle (Act VI.) of requiring nothing to be believed as an article of the faith, or to be thought requisite or necessary to salvation, which is not read therein, nor can be proved by the canonical books of the Old and New Testament, we cannot exalt the custom to a necessary requirement of the religious life. But is it a forbidden thing? Those who value decisions of courts may wish to know what was decided so long ago as 1838 in the Court of Arches in London. . . . 'I am, then, of opinion, that no authority or canon has been pointed out by which the practice of praying for the dead has been expressly prohibited.' (Breeks v. Wolfrey, Court of Arches Judgment, 12th December, 1838.) To all those

pious souls, then, who use such prayers, and who have asked me if they do wrong, and to others of whom I do not know, I say that

YOUR CHURCH ALLOWS YOU THESE PETITIONS, and that she has never forbidden such prayers as long as you ask aright."

The following is a prayer for the faithful departed, on which the Archbishop places the seal of his approval:—

"O God, the God of the spirits of all flesh, under whose care all creatures live, in whatsoever world or condition they be, I beseech Thee for Him whose name and dwelling place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of saints, in the presence of Christ and in the folds of Thy great love. If in anything I can minister to his peace be pleased of Thy love to grant this to me; and mercifully keep me from every act which may deprive me of his presence when my time of probation is over or mar the fulness of our joy when the end of the days has come.

Pardon, O my Father, whatsoever is amiss in this my prayer, and in all things let Thy will be done. I am blind and erring, but thou art able to do for me exceeding abundantly over all that I can ask or think. Hear this my prayer which I humbly offer at Thy Throne of grace in the name of Jesus Christ my Lord and Saviour. Amen."

The Archbishop's remarks revive the old controversy between the authority of tradition and that of the Scriptures. The Roman Church still strongly maintains the position that the tradition of the Church is of paramount authority, and that the Scriptures are used to support and defend the tradition. Protestants, on the other hand, hold the authority of the Scriptures to be superior to that of tradition (i.e., the teachings of the

Bibles in good variety. Wall Texts, all sizes.  
No. 1761. Palestine Pictorial Bible, 28 coloured chromographs, 28 engravings. Emerald type. References Maps, size 7 x 5 in., 9/-, post 7d.  
No. 1761. P.—Ditto, India paper, light weight, thin, 12/6, post 5d.  
No. A. Clear Type Reference Bible, Brevier, References, Maps, 7 x 5 in., one of the best small size, large type Bibles we have seen, 9/6 post 6d.



Church), and that wherein at any time the teachings of the Church are found contradicted by Scripture, the teachings must be altered or discarded.

The Church of England, claiming apostolic succession, and the custodianship of apostolic tradition, rivals the Church of Rome as "guardian of the faith" from the beginning of the age. At the same time it professes the Protestant principle of the supreme authority of the Scriptures. Hence the difficulty of its position when any question of doctrine or practice arises, and the choice between tradition and Scripture is forced upon it. Further difficulty is caused by the presence in the Church of two parties, the High and the Low, each claiming to have the best traditions of the Church in its favour, though the one is everywhere known to be practically Romish, and the other more nearly Scriptural and evangelical. The hardships of an Archbishop who must hold and please both parties, and whose utterances at the same time must be subject to publication in the press and to criticism by the public, are obvious.

But the Archbishop is equal to the situation, and formulates a new method (or is it an old method which now gains publicity?) of deciding questions of difference. According to the Prayer Book nothing may be considered essential to the faith or necessary to salvation which is not read in or provable by the canonical books of the Old and New Testaments; but anything may be allowed which is not expressly forbidden either by the Scriptures or by the Church. Hence, prayers for the dead, not being forbidden by the Scriptures, nor yet by any Church council or court, may be offered with the approval of the Church, for the simple reason that some pious souls, under the influence of tradition, have formed the habit, and it would be a pity to deprive them of the comfort they receive in the offering of such prayers. The fact that the Anglican Church sanctions such petitions, when the Bible does not do so, indicates a triumph for the Romish claim that the Church and tradition are paramount to the Bible.

#### Were the Principle Applied

to all affairs, what endless error and trouble the Christian would be involved in! Praying for the release of souls from Purgatory is not forbidden in the Bible; and if a high degree of comfort derivable from a practice is justification for its adoption, how much more reason is there for encouraging pious souls to pray for their friends whom they mistakenly suppose to be suffering the pangs of unspeakable torment? Why pray for added bliss for those already in the happiness of Paradise or of heaven, and offer no petition for even a slight mitigation of the pains endured by loved ones in purgatory? or, since Protestants do not believe in "purgatory," of the pains of "hell"? Would not "pious souls" whose friends are languishing (as they suppose) in torment receive more comfort from the thought that their prayers benefited them than they would from the thought that their friends in heaven (as they suppose) could attain a higher degree of happiness as a consequence of their prayers?

If what is not positively forbidden in the Bible is allowable, then every error of doctrine or practice not specifically alluded to is allowable; and infant baptism, the confessional, ritualism, bazaars, fairs, raffles, etc.,

may be freely practised by all who find comfort in them!

"A PRAYING wheel used by Buddhists consists of a cylinder in which are arranged, one on top of the other, sheets of paper on which the formula, "Om mani padme hum." is printed in fine characters. The sheets must be wound on the axis from left to right, and the wheel, when set in motion, must revolve in the opposite way, so that the writing passes in front of the person turning the wheel in the way in which it is read, that is, from left to right. If made to revolve from right to left it is held to be sacrilegious."

No doubt the Buddhist derives much "comfort" from the use of the praying wheel. Shall we therefore encourage him to continue its use?

Protestants need to "wake up," and to realise the necessity of contending not only for the faith once for all delivered to the saints, but for

#### The Supremacy of God's Word

as Instructor and Guide in that Faith, being above all creeds, parties and church organisations. It is not for any church, party or individual to "allow" or "disallow" prayers for the dead and many other practices which "pious souls" mistakenly adopt. All the "allowing" and "disallowing" must be done by the Lord Himself, the true Head of the Church, and by the Scriptures, which are His message to His people. The Apostles shunned not to declare the whole counsel of God, and the absence of specific instruction to pray for the dead is sufficient evidence that such a practice would not have apostolic approval. Moreover, when it is understood that the condition of death is a "sleep" until the resurrection, and that the destiny of each individual is in the keeping of Christ Himself, who so loved the world as to die for all, it is sufficient that we commit our departed loved ones to His keeping, and devote our thoughts to the living, and offer our prayers on their behalf, as we are positively exhorted and commanded to do.—1 Tim. 2: 1, 2; 1 Thes. 5: 25; Col. 4: 2, 3; Matt. 5: 44; 6: 1-13; etc.

## The New Covenant Advocate and Kingdom Herald

A Monthly Paper for the Exposition of Bible Truths  
E. C. HENNINGES, Editor

#### Yearly Subscription Price (including Postage)

In Australia and New Zealand - - - - 2/6  
In other Countries, 3/-; 75 cents; 3 marks; Fr. 3.75  
Free to the interested, who are not able to pay.

These and other Free Copies sent as specimens are paid for by a Fund of Voluntary Donations sustained by those who have been blessed by the Truth, and who desire to use this means of sharing the blessing with others. The co-operation of interested friends will be welcomed.

ADDRESS ALL COMMUNICATIONS TO

### The Covenant Publishing Co.

8 FINK'S BUILDING, ELIZABETH ST., MELBOURNE  
British Depot: 25 Fairland Road, Stratford, London  
American Depot: 1365 58th Street, Brooklyn N.Y.

# The New Covenant Advocate

— and —

## Kingdom Herald

Vol. 2—No. 9. MELBOURNE, LONDON, AND BROOKLYN, N.Y., DECEMBER, 1910 3d. per copy

### Jesus Christ

**"That in All Things He might have the Pre-eminence."**

THE ANNUAL CONFERENCE at Hampton-on-Sea was held this year on the first Tuesday in November. A most enjoyable time of spiritual upbuilding was spent, and some expressed regrets that there was not to be another such day "next week." The divine favour was certainly manifest among us, and at the close of the day we returned to our homes praising God with heart and voice.

The topic for the day was as above; it was divided into four portions—

1. The Pre-human Existence of Christ.
2. Christ's Earthly Ministry.
3. Christ's Resurrection and His Gospel Age Work.
4. Christ's Second Coming and His Kingdom Age Work.

These four parts were discussed by as many speakers, having always the main topic in view, "that in all things He might have the pre-eminence." The addresses follow.

#### The Pre-Human Existence of Christ

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—John 1: 1, 2.

THE STATEMENT is here definitely made by the inspired Apostle that our Lord Jesus *before* He became a man occupied a high position and plane of existence as a Spirit Being—a God, or Mighty One. The authorised rendering of the text is obscure; it makes the contradictory statement that *something* was with God, and that that *something* was God Himself. However, all is clear when we examine the Greek text, retaining the title, "Logos." The literal rendering is—

"In a beginning was the Logos, and the Logos was with the God, and (a) God was the Logos. This was in a beginning with the God."

Dr. Adam Clarke remarks that this term, "Logos," should be left untranslated, just as the names Jesus and Christ are left untranslated. "Logos" signifies "a word spoken," and is apparently a reference to an ancient custom, by which a King used a "Logos," or representative, to speak to the people on his behalf. So Christ is the Word or Expression of God through whom God communicates with men.

This passage shows two distinct Beings—the God, or Heavenly Father, Jehovah, and a God, our Lord Jesus Christ, both "mighty ones" (the word "god" means mighty one), but Jehovah the mighty one. The Greek article denotes an emphasis which is lost in the ordinary English versions. The English indefinite article "a" is inserted to show the relative value of the two expressions. We therefore understand the Apostle's statement to mean that our Lord Jesus, as the Logos, was with the Father from the beginning of Creation, and that He was the Chief Agent in the creation of all other persons and things.

"All things were made by Him; and without Him was not anything made that was made."—John 1: 3.

He is termed the Only begotten Son of God. There are other sons of God spoken of in Scripture. Adam, the first man, is called a son of God. (Luke 3: 38.) The angels who "kept not their first estate" are called sons of God. (Gen. 6: 2.) But nowhere in Scripture is the term "only begotten" applied to any of these "sons." It is the exclusive title of our Lord Jesus.—John 1: 18; 3: 16, 18; 1 John 4: 9; Rev. 3: 14.

The pre-human existence of Christ has been

#### A Much Disputed Point

of doctrine among Christians during the whole Gospel dispensation. Some maintain that Jesus had no pre-human existence; that He was merely a very good man, much better than the ordinary man, better able to control and keep under the sinful desires of the flesh than other men, and therefore greatly favoured of God. This class deny any miraculous birth, claiming that Jesus' birth occurred in a natural way. Others, again, go to the other extreme, in claiming that Jesus' birth

Whoever receives this paper, not having ordered it, is requested to consider it an invitation to become a regular reader. Subscribe now.

was not only miraculous, but that He was God Incarnate—that is, Jehovah Himself, appearing with a covering or garment of flesh. It has ever been a trait of poor, fallen human nature to go to one extreme or the other. Witness the widely divergent views set forth on every subject—scientific, moral, political or social. Every branch of human knowledge or attainment has a continual battle against opposing and widely divergent views. Thus we should not be surprised that such a doctrine as our Lord's Pre-existence should be belauded by the extravagant teachings of some who claim to have great knowledge.

Attention may be drawn to some plain statements of Scripture, which should be helpful to those who may be in doubt on the subject.

"God sent His Only begotten Son into the world, that we might live through him."—1 John 4: 9.

The statement here is that He was God's Son before He came into the world, and that He had a mission to perform. "The Logos was made flesh."—John 1: 14.

Our Lord's own statements respecting His Pre-existence are indisputable. He *never acknowledged Joseph to be His Father*, nor did He acknowledge His earthly life to be the beginning of His existence. He continually referred to Jehovah as His Father, and the Jews sought to convict Him of blasphemy because He said He was the Son of God. (John 10: 36.) The very fact that John says the Logos was *made flesh* is one of the greatest proofs of Jesus' pre-existence; for how was it possible for one not in a previous existence to be *made flesh*? To attempt to prove that Jesus was made flesh in a similar manner to all men proves too much altogether; for all men are fleshly beings by nature, and could not be anything else, so the argument falls to the ground.

Then we have our Lord's own words, that He is the "bread which cometh down from Heaven;" also the plain statement that He "came down from Heaven."—John 6: 33, 38.

The Jews undoubtedly understood by these statements that Jesus claimed a heavenly origin, and murmured among themselves, saying—

"Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from Heaven?"

Jesus, in His answer to them, does not seek to disabuse their minds of that thought, but further confirms it, by saying—

"Not that any man hath seen the Father, save He which is of God, He hath seen the Father."—John 6: 46.

Can it be possibly imagined that our Lord deliberately deceived them, or even allowed them to be deceived by His teaching on this occasion? I am sure that no humble Christian, who has a knowledge of our Lord's gracious loving character, would wilfully harbour such a degrading thought.

Our Lord's teaching respecting His pre-human existence is further confirmed by His reply to some of His disciples, when they murmured and said—

"This is a hard saying, who can hear it?"—John 6: 60.

Jesus answered—

"Doth this offend you? What and if ye shall see the Son of man ascend where He was before?"—John 6: 61, 62.

It would have been quite an easy matter for Jesus to have explained, had there been any mistake on the disciples' part. But He did not. He only reiterated His former statement by speaking the Truth more plainly, so that there could be no possibility of misunderstanding Him. Evidently some of His disciples were unwilling to accept this further teaching, and the record is, that "many of His disciples went back, and walked no more with Him."

Those who claim that Jesus did not mean to teach that He had a heavenly pre-existence, must admit that He made an awful blunder here; He could easily have enlightened them as to His true meaning, but He allowed both the Jews and some of His own disciples to misunderstand Him, thereby making many enemies, and losing many friends. It was after these teachings that Jesus was compelled to walk in Galilee, because the Jews sought to kill Him—no doubt because of His claims of heavenly origin.

Again our Lord makes a definite statement of His pre-existence in His answer to the Jews concerning Abraham—

"Before Abraham was, I am."—John 8: 58.

The Jews sought to stone Him for it, but He escaped from them by hiding Himself.

The great difficulty which confronted the Jews at our Lord's advent, in their inability to comprehend our Lord's teaching concerning His pre-human condition, still forms a stumbling block to many of the Lord's people at the present day. They fail to understand that our Lord Jesus has had two distinct changes of nature: First, in His pre-human condition He was the first of creation—the Logos; the expression of the Father's will; the honoured Agent by whom all things were created—

"By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him and for Him."—Col. 1: 16.

He occupied a position above all the angels, and no doubt is sometimes spoken of in the Scriptures as "the Angel of Jehovah," "the Angel of His presence," "My Angel," "Michael the Archangel," etc.—Exod. 14: 19; 23: 23; 32: 34; Num. 20: 16; Isa. 63: 9; Dan. 10: 13; Jude 9.

Though rich in heavenly position and honours, yet "He for our sakes became poor." (2 Cor. 8: 9.) He divested Himself of all these riches on the heavenly plane of existence, and for the sake of redeeming poor, fallen humanity, became a man, and was born to the human plane of existence. Although we may not understand the philosophy of it, yet we are assured that it was the *same person* who formerly occupied such a glorious position, who humbled Himself, and became a man.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same."—Heb. 2: 14.

He came under the most humiliating circumstances, as a little child, born of the Virgin Mary, grew up in obedience, and increased "in wisdom and stature, and in favour with God and man." (Luke 2: 52.) After three and a half years' ministry of suffering, during which He sought to do only the Father's will, He



consummated His sacrifice on the cross. He was raised the third day, not a fleshly creature, but a glorious divine spirit being, the express image of the Father.

"He was put to death in flesh, and made alive in spirit."—1 Pet. 3: 18.

This, then, is the second change of nature our Lord has experienced. The first change came through a transition, the second change through a resurrection, and as a reward of His obedience even unto death. And so we read that—

"He is the first born from the dead, that in all things He might have the pre-eminence."—Col. 1: 18.

To all who recognise the Bible as the inspired Word of God, there should be no difficulty in accepting the plain teaching set forth, of our Lord Jesus' heavenly origin. The Word of God should be quite sufficient to us, even as it was to Mary, and to Joseph, the reputed father of Jesus—"For with God nothing shall be impossible." (Luke 1: 37.) The miraculous birth of our Lord Jesus is not any greater miracle than the raising of Lazarus from the dead; and all who deny that Jesus, as a man, was miraculously begotten, should, if logical, also deny that God has power to work any of the miracles recorded in the Scriptures. And if the miraculous nature of the Bible be denied, it is no more trustworthy, and has no greater authority than any other ancient writings. The whole system of Christianity is founded on the miraculous or supernatural, and to deny this is equivalent to repudiating the Bible as the Word of God.

With the present imperfect condition of human knowledge, it is absolutely necessary that we have some perfect standard as our Guide. The great philosophers of the world have rejected the Bible as their guide, and as a consequence we have all kinds of theories set before us concerning man and his destiny. Some of these Bible-denying theories have been, and are being, exploded, but we may rest assured that "God's Word shall stand for evermore," and that the child of God who puts his trust in it, shall not be confounded. On the other hand, the Scriptures state that all worldly wisdom shall come to nought.

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29: 14.

The Lord says of that class:

"Woe unto them."—Isa. 15: 18.

How glad we are that all who are deaf and blind to the beauty and harmony of God's scheme of redemption shall yet hear the words of the Book—the Bible, and that the sin-blinded eyes shall yet see out

of the obscurity and darkness with which Satan has surrounded them.

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Isa. 29: 24.

In conclusion: We understand the Scripturally correct view to be—

First, that Jesus was the beginning of the Creation of God; by Him, the Chief Agent, all things were created; He was Jehovah's Representative or Chief Messenger, the Angel of the Lord. He was indeed a God—a Mighty One; and it was ever His delight to do the Father's will.

Second, When we understand the correct relationship of our Lord Jesus, in His pre-human condition, to the Heavenly Father, it delivers us from the absurd and unscriptural dogma of the Trinity, which has been a source of much confusion of mind and perplexity to Christian people for hundreds of years. It enables us to see the absurdity of the teaching that Jesus was his own Father, and that somehow the Father is his own Son, a "mystery" which no one understands, not even the learned theologians who have written ponderous volumes to attempt to prove it.

Third, How thankful we should be that the Lord is now bringing the light to bear on this subject of our Lord Jesus' pre-existence, and how it should draw out our love to our Great Redeemer when we realise He did so much for us. When we clearly understand that our Lord Jesus in His pre-human estate saw the fallen, ruined condition of the race of mankind, and voluntarily gave up all the honours and glory which He had with the Father to become a man, in order that He might redeem men from sin and death, we can see the great humility involved in divesting Himself and giving up His exalted condition, and submitting to poverty, suffering, shame and contempt, and eventually a cruel death on the cross.

The Apostle in Phil. 2: 5-8 urges us to emulate His example of humility, and to do all without "murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Vss. 14, 15.) It is only by following Jesus in the path of humility and suffering that we can ever hope to attain to the glory, honour and immortality, and joint heirship with Him in His Kingdom.

"If we suffer with Him, we shall also reign with Him."—2 Tim. 2: 12.

A. M. A.



## Christ's Earthly Ministry

**P**ROBABLY at no time in the history of the Christian Church has a correct appreciation of the Personality and Position of Jesus of Nazareth been more necessary than it is to-day. In a period nearly 2000 years after His earthly ministry, at a time when civilisation, education, and facilities for travel and for spread of information to all classes of the people have made such wonderful strides that we are reminded again and again of the angel's prophecy

to Daniel—that in the time of the end many shall run to and fro, and knowledge shall be increased—we find that instead of coming to any one settled idea about Jesus of Nazareth, the Christian Church, while professing to follow His teaching, holds many divergent views about His position, and especially about the work of His earthly ministry. But we can, I think, for our purposes put all these different ideas, or rather their advocates, into two classes—the difference between the

two being on the fundamental point of Christian teaching; and these two classes are:—

*First:* Those who believe that the *death* of Jesus was a *necessity*, as a sin offering for the sins of mankind;

*Second:* Those who do not see this necessity.

The advocates of the second idea proclaim Jesus as the greatest moral teacher in the world, and many of them believe that He is indeed the Son of God, but for the most part they will be found to hold that practically any religion at all, if carried out faithfully during a man's lifetime, will secure him a good time in the hereafter. One hears this idea put forward continually by professing Christians, and it is because of this, that we hear also from some quarters of a suggested modification of Christian teaching on behalf of the heathen, on the ground that the religion which suits the civilised West cannot be expected to be accepted readily by the uncultured savage, or by the Eastern man with his altogether different style of habit and thought—forgetting apparently that Christianity has itself come to us from the East. Believing thus, they cannot regard Jesus as being absolutely pre-eminent, but place Him on the same footing as Buddha, Mahommed, and a host of other great moral leaders of past centuries.

But it is as members of the first class that we call your attention to our subject to-day. For if Jesus be the Son of God, if He be the great moralist our friends of the second class would have us believe, it is necessary that we believe His own words when we profess to be His disciples. And we remember that He said—

"I am the way, the truth and the life, no man cometh unto the Father *but by me*." I, if I be lifted up from the earth, will draw all men unto Me."—John 14: 6; 12: 32.

And we hear the Apostle Peter, filled with the Holy Spirit, answering the unbelieving rulers of Israel—

"Neither is there salvation in any other; for there is *none other name under heaven given among men whereby we must be saved*."—Acts 4: 12.

For what is the difference in value between Christianity and any other religion? Simply this—that Christianity, apart altogether from its ethics, its standard of morality, its promises of reward for well doing and punishment for sin—Christianity alone is

#### **The Religion of Fact,**

the only religion that can offer life, the only one that professes to explain the reason of death, and to give definite promise of a future life—a resurrection—based on reasonable grounds. In a word, the whole race of man is under a sentence of death from the Almighty for evil, the sentence being actually pronounced on the progenitor of the race, Adam, who sinned, and through whom we were born sinners; but that Jehovah's only son, Jesus, came as a perfect man, thereby corresponding to Adam, and died in his stead. This ransom, or corresponding price, has satisfied the Justice of Jehovah, and consequently Adam and his descendants can now be forgiven and allowed to live.

We are assured that this plan of salvation was determined on by Jehovah before ever man was created, for we read of the "Lamb slain from the foundation of the world"—that is, of course, that His death as a sin offering was already determined upon at that time.

Man has striven ever since the fall to help himself out of his efforts had come anywhere near success even of the predicament into which he was plunged, but none though in one instance the Lord Himself gave some of the race a great assistance by providing them a perfect law, and careful directions for their behaviour, if they would be perfect and live. This He did by means of the Law Covenant with the race of Israel, and by this means a demonstration was given to the whole race, of the absolute incapacity of man to save himself by any efforts of his own, even under the most favourable circumstances possible.

The Law Covenant had also a very practical end in view—namely, to prepare some of the nation, through their obedience to its commands and precepts, to be disciples of Jesus, when he should come to save the race from death and misery. It kept them continually aware of the righteousness of God, and of the standard He set for the perfect and upright man; it showed them, by its penalties, the horror with which Jehovah regarded sin, and it taught them, by means of its sacrifices, the principle upon which the ultimate salvation of the world was to be effected; namely, that the Lord could only pardon sin, where a satisfactory atonement was offered by means of a corresponding sacrifice—for the unalterable law of Jehovah was clearly understood—"The soul that sinneth it shall die."

Bearing in mind man's sentence of death, we may say that the main object of our Lord's first Advent was to *die*, to give His life as a Ransom for the sins of the people.

Let us look now for the Scriptural evidence on this point more directly. Perhaps one of the

#### **Most Convincing Statements**

was that made by Jesus Himself to the disciples on the way to Emmaus. (Luke 24: 25-27.) The two disciples explained to the apparent stranger their sorrow at the fact of Jesus' death, when they had hoped that He was about to restore Israel to her lost grandeur, and their astonishment at the news of His resurrection.

"Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

Ought not Christ to have suffered these things? What things? Why, death and crucifixion. Yes, indeed; that was His object in coming.

Again in Matthew 1: 21. In the last eight verses of this chapter we have the account of Jesus' parentage; and this is a most important subject. Jesus, the Son of God, begotten of the Holy Spirit, the only begotten Son of God. Only thus could He be a perfect man, for there was no man on earth who could be the father of a perfect son, for all have sinned; and it was necessary that a perfect man die for the sins of the people; else how could he correspond to the perfect man Adam, whose place and punishment he was to take? As the Psalmist has expressed it—

"None can by any means redeem his brother, nor give to God a ransom for him, that he should live for ever, and not see corruption." "But," he prophesies, "God will redeem

"It is written that man shall not live by bread alone, but by every word of God." "The words that I speak unto you, they are spirit, and they are life."—Luke 4: 4; John 6: 63.

my soul from the power of the grave, for He shall receive me."

And it was for the purpose of thus redeeming helpless man, that Jesus was born a perfect Son, of a perfect Father, the Almighty. Here at once we see His pre-eminence above all the sons of men.

"And thou shalt call His name Jesus, for He shall save His people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which, being interpreted, is, God with us."—Matt. 1: 23.

"Emmanuel—God with us." "He shall save His people from their sins." Here again we have expressed the reason of His advent. Other confirmatory passages are Matt. 16: 21; 20: 28; 26: 28; John 3: 14-17; 10: 11; Rom. 5: 8; Heb. 2: 9.

#### His Pre-eminence over His Nation

Having clearly grasped the necessity for His earthly life, let us now follow Him as He moves about among His people, Israel.

It was the advent of the Messiah that the Jews were eagerly awaiting. As the chosen people of God, it had been promised them that the Messiah should come as one of their race (Deut. 18: 15), and they looked to Him to free them from the Roman rule, and reinstate them as the foremost nation on earth. But they completely overlooked the fact which Jesus pointed out to the two disciples on the way to Emmaus, that it was necessary, and had been prophesied by all the prophets, that the Messiah must first suffer death, and enter into His glory, before He would be in a position to rescue them, or they in a position to receive the advantage of His assistance and authority.

Accordingly, they altogether failed to appreciate the humble individual who claimed to be the promised Redeemer, and rather than give up their cherished prospects, they hardened their hearts and minds and refused to accept the proofs that He gave of His truthfulness, and of the fact that He was indeed what He claimed to be. Persisting in this notwithstanding repeated warnings, Jesus began to upbraid them for their wickedness and hardness of heart, whereupon they began to hate Him with all the earnestness of which they were capable.

Time and again Jesus came into conflict with the Scribes and Pharisees, the leaders of the people, and always came off victor. We have an interesting account of one interview in Matthew 22: 15 and onwards. As often as they tried to entrap Him into committing Himself to some blunder, He turned the tables on their own heads, until one day He effectively silenced both Sadducees and Pharisees by showing them, one after the other, that they did not understand the Scriptures of which they professed to be the guardians and teachers. Once more were they shown to be "Blind leaders of the blind." He also astounded some of their disciples the same day, by His wisdom when they tried to entrap Him over the tax money. Is it lawful, they asked, to give tribute unto Cæsar or not? If He said Yes, he would offend the Jews; and those who believed in Him now would probably leave Him. If He said No, he would be in trouble with the Roman authorities, and thus they would be rid of Him.

But in an instant their wicked hopes are destroyed.

Render—Give back, he says, to Cæsar the things that are Cæsar's. They had accepted this coinage as a political necessity, thereby demonstrating that whether they would or no, Cæsar was now their sovereign. As their sovereign, then, and in return for the protection accorded them by his rule, which they had accepted, Cæsar had a right to demand the tax, which they could not but pay as cheerfully as might be. And, he presses the lesson, Render also to God the things that are God's. They were the people of God, they belonged to Him—were they returning to Him that obedience and service which He expected of them? They knew well that they were doing nothing of the kind and could only slink away to plot once more Jesus' destruction. But from that day no man durst ask Him any more questions. Thus He showed His Pre-eminence over His nation.

#### Pre-eminence In Temptation

Early in His ministry we have the account of what was perhaps His greatest struggle, and His most glorious victory over sin. The account is given in the fourth chapter of Matthew.

John the Baptist, in pursuance of his foreordained mission, had come in the spirit and power of Elias to warn Israel to repent, for the Kingdom of Heaven was at hand. And Jesus, as if to set his seal of approbation upon the mission of the great prophet of whom He always spoke so highly, was baptized of Him in the Jordan.

"And lo the Heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased."—Matt. 3: 16, 17.

It was apparently directly after this honour from His Heavenly Father that Jesus came face to face with one of the great fights of His life with the Prince of Evil—Satan himself. "He was led," says Jeremy Taylor, "by the Good Spirit, to be tempted of the Evil Spirit."

Some have suggested that Jesus, being sinless, was also incapable of sin. If that were so, then for Him there could be no such thing as temptation. But we are assured that—

"In that He Himself hath suffered being tempted, He is able also to succour them that are tempted."—Heb. 2: 18.

Though He were a Son, yet learned He obedience by the things which He suffered."—Heb. 5: 8.

And it is in the knowledge of the Saviour's perfect ability to understand and sympathise with the sinner in His testing, that we have the greatest conception of His love and nearness to us. We may be inclined sometimes to think of Him as a King, a Ruler—perfect in His majesty, and terrible in His might—and to imagine that He looks down with a frowning brow upon each little slip and folly that we commit; but when we remember that He is our loving Brother, who has been through the same temptations, and who realises exactly how hard it is for us to resist the wrong, we realise that it is His love and sympathy, more than His anger, which is stirred by our mistakes, and we try also to show something of the same spirit to those who fail in their duty to us.

"For if ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses."—Matt. 6: 14, 15.

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



As man's existence in the image of God consists in the powers of his mind, which we have every reason to believe are centred in the brain, and as the condition of the brain is dependent for its well-being on the physical health of the rest of the body, it is but natural that man's mind and mental faculties generally are in great part affected by his physical condition. An enfeebled body means a lessening of will power, a weakening of the reasoning faculties, a tendency to "give in" easily. And yet, in this great crisis of His life, we find Jesus hungry, after fasting for forty days. Whether we must understand that during this time nothing passed His lips at all, is a disputed question; but at most it would be the berries and fruit that He might find around Him, and after forty days of this He must have been in a very enfeebled condition indeed, especially as He was not accustomed at all to fasting, as were some of the Scribes and Pharisees.

A starving man has no thoughts for anything else till he obtains food—after which he is contented to turn his mind to other things. So the first temptation came in the most subtle manner possible, one that His every fibre would desire to respond to.

"And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4: 3, 4.

Thus He expressed His absolute trust in God, and His dependence on the Father for His daily supply. He did not use His miraculous powers on His own behalf at any time; were the way not clear for Him to receive His accustomed food, that was sufficient proof to Him that at that time the Father did not desire Him to have any.

The second temptation sought to take advantage of this confidence in God; and Jesus' answer is one that His people would have done well to take more notice of in past days.

"Thou shalt not tempt the Lord thy God."

It is one thing to know that the Lord will rescue His people from danger, if that danger come upon them while they are quietly doing their duty in His service. It is quite another thing to deliberately plunge into danger and difficulty unnecessarily, relying on the Lord to pull us out of the position we have needlessly gone into. Had the Christian Church accepted this, there could have been no Wars of the Crusaders, and no reckless plunging into great schemes for the advancement of the Church, in the hope that the necessary money and assistance would come later on.

The third temptation was one calculated to arouse Cupidity. As "the Prince of this world," the Devil offers Him "the kingdoms of the world, and the glory of them," if He will but do him homage. Jesus up to this time, as we have seen, had never been the possessor of these kingdoms. He was but the Servant of the Almighty, and since His earthly appearance, but a humble carpenter. But again He silences the tempter with the word of the Scripture:

"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

As we witness this great victory over the Prince of evil, can we doubt the Saviour's Pre-eminence over all

the sons of men? How many of our race could have withstood the tempter thus?

### Pre-eminence in Teaching

After His temptation, Jesus began to deliver His message to the nation, for he had a most important message to proclaim. He commenced with the words of His forerunner John—

"Repent, for the kingdom of Heaven is at hand."

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."—Matt. 4: 17, 23

In His healing of the sick, His casting out of devils, His raising from the dead, His miracles generally, we see again His absolute and wonderful trust in, and dependence on, the Father, Who gave Him the power to do all these things. As He Himself said—

"I seek not Mine own will, but the will of the Father, which hath sent Me." "I do nothing of myself, but as the Father hath taught Me, I speak these things. And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him."—John 5: 30; 8: 29.

But let us consider what was this

### Gospel of the Kingdom

which Jesus began to preach. The only kingdom that the Jews knew anything at all about was the expected position of rulership among the nations, with the Messiah on the throne of David. Theirs was a military prospect in which, as the chosen warriors of Jehovah, they hoped to subdue the other nations, and reign by force. But Jesus had nothing of this kind to offer them. In Matthew 5, we have the record of the famous Sermon on the Mount. Here for the first time the Jews heard a value placed upon sufferings.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."—Matt. 5: 10.

He shows them also that it is not only the matter of doing good or evil that counts in the Father's sight—it is the condition of the heart or mind behind the deeds that counts. To hate a brother without a cause would merit as severe a punishment as the actual killing of that brother. On the other hand, did it happen that a brother had cause for discontent with them, let them not only make reparation to the brother, but let them go farther, and do double that which was required of them. His teaching was full of ideas quite new to them, so that we read:

"They were astonished at His doctrine; for He taught them as one having authority, and not as the Scribes."—Matt. 7: 28, 29.

His message to the Jews was fraught with two possibilities to each individual Jew—a Blessing and a Curse. John the Baptist had warned the Jews, "He shall baptise you with the Holy Ghost, and with fire."

As a nation they had sinned repeatedly and wilfully against their God and the Law Covenant under which they promised to serve Him; and the long threatened punishment was now about to come upon them. But first they were warned to repent, and the opportunity to enter into the Kingdom of Heaven was opened to them. For Jehovah did not mean to be without a people. He had determined to associate some picked and tried ones with the Messiah in His work of blessing all the peoples of the earth. The Jews as a nation had

"A more glorious victory cannot be gained over another man than this—that when the injury began on his part, the kindness should begin on ours."—Archbishop Tillotson.

failed to qualify for this important position, but a few among them, the humble in heart, recognised the Shepherd's cry, and came to Jesus to form the nucleus of His people. To them alone He explained the Gospel of the Kingdom, though at that time they were not able to understand, but must wait for the Holy Spirit to lead them into all the truth. The rest of the nation blundered on in darkness, and finally, in their rage and hatred of Jesus, became unwittingly the means by which the real purpose of His advent was carried out, namely, His death. And as Peter told them later on—

"Jesus of Nazareth, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts 2: 22.

But a few years after this they were indeed baptised with the fire—when their city was destroyed, and thousands of them killed, and as a nation they ceased to exist.

#### The New Covenant and Salvation

And what has our Lord's death done for those for whom he died? The mere fact that God laid the sins of mankind upon Him, and that He expiated them, has not of itself made man any better. He is, for the most part, as wicked as ever. How is His death to be made effective?

God is a Covenant-keeping God, and all His arrangements are made in order and regularity. The Covenant with Israel was between two parties, God and Israel, each of whom made certain promises, and the Covenant was sealed by the blood of a victim; the blood being sprinkled over the people and over the Book of the Law as representing Jehovah, by the Mediator, Moses. But the Israelites were not capable of carrying out the things they had covenanted to do, for the Law made no provision for the weakness of the flesh. But by our Lord's death, a new Covenant was sealed, which has far better provisions for those who enter into it. And of this Covenant our Lord was both the Mediator and the Sacrifice.—Heb. 8: 6-13.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

(The addresses on parts 3 and 4 of the Hampton Conference subject will, D.V., appear in the next issue.)

Here, then, is the great advantage in the New Covenant, that God can forget our sins. This He could not do under the Law Covenant, for as the Apostle says—

"It is not possible that the blood of bulls and of goats should take away sins." "But this man [Jesus], after He had offered ONE SACRIFICE FOR SINS FOR EVER, sat down on the right hand of God." "Now where remission of these is, there is no more offering for sin."—Heb. 10: 4, 12, 18.

The Covenant stands ready for each one to enter into—the invitation is to all who hear it—

"If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved."—Rom. 10: 9.

"Whosoever shall call upon the name of the Lord shall be saved."—Rom. 10: 13.

#### The High Calling

But there was more even than merely saving from death in the mission of our Lord, for He brought not only life, but immortality to light through the Gospel. He was able to offer a heavenly inheritance—

"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 Pet. 1: 4, 5.

Here, then, is a great opportunity. Do you believe that Jesus died for you, and that He was raised again by the Father? Then your salvation is assured, and in gratitude to Him for His great love and sacrifice, you will say with the Apostle Paul—

"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: 14, 15.

And you will desire to take heed of His parting message to His people, after He was raised from the dead, when He said—

"All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."—Matt. 28: 18-20.

J. A. S.

## "The Blood of Bulls and Goats"

**A**N ESTEEMED FRIEND sends us his thoughts on a Scriptural subject, and as the topic is of general interest and importance, we have pleasure in laying before our readers the letter received and the answer returned to our friend in the hope that consideration of the subject discussed may be profitable to all.

#### The Letter

To-day, having with profit read over again the July "Advocate," I was especially interested in the article on the offerings of the Day of Atonement. On page 52 of the article, I feel disposed to agree with the writer, that in Lev. 16 Aaron's house means his family, especially his sons. The reason my judgment leans that way is this: I believe that Aaron and his sons are

one, typically. I believe that each one in his turn (Verse 32) represented Jesus Christ. The Levites, on the other hand, typified the Church, which seems so by comparing Numbers 8: 5-22 with John 17. I have read the citations of the writer in column 1, also your comment at the bottom of column 2, but lean to the former.

I have long doubted that the bullock in the Day of Atonement offerings typified anything at all. This seems so when reading the Apostle's comment in Heb. 7: 27. Therefore, I am inclined to think that only the two goats, as one offering, typified our Lord's sin offering for all; hence only one offering and one sprinkling.

Before I had heard from any one, I urged this view to our class, on the ground that I had found no Scrip-

"Life appears to me too short to be spent in nursing animosity or registering petty wrongs."—Charlotte Brontë

ture referring to Jesus as a Bullock. How would Isa. 53: 7, for instance, read, if one substituted "Bullock" for "sheep" or "lamb"? A bullock has not the non-resisting disposition that a lamb or kid has. About 28 times our Lord is mentioned in the figure of a sheep or lamb; not once as a bullock.

I offer this as a suggestion, not final or dogmatically, and with Christian greetings remain, Your brother in Christ.

### The Reply

Thanks for yours, which is read with interest. Your thoughts on the types of the bullock and the goat of the Day of Atonement are noted. These opinions have had consideration from us, but up to now we cannot see our way to fall in with them. One reason for our inability occurs in Numbers 8: 5-22, which is the passage you compare with John 17. I think you must have overlooked this point in Numbers 8: 8, 12, for you do not mention it. The point is that when the Levites were set apart for their service, being chosen as instead of the first-born of all the tribes of the children of Israel, a bullock was offered as a sin offering for them. If the Levites had to have a bullock offered for them as a sin offering on the day of their consecration, this would correspond well with the thought expressed in "Advocate," July, 1910, footnote page 52, that the Levites were annually atoned for in a typical manner by the bullock offered on the Day of Atonement for Aaron and his house, the goat offered on that day being for the other tribes, called "the people." As I understand it, the purpose of having different sacrifices offered for the different classes was to illustrate the differences between the positions in God's purpose of the different classes involved, some being of greater dignity than others. Thus in Lev. 4, our Lord's perfect sacrifice for sin is typified by bullocks and by kids and lambs of both sexes separately, according to the station in life of the transgressor. Perhaps these different sacrifices of differing values may also have illustrated the grand sufficiency of the one sacrifice of Jesus to save ALL His people from their sins, even though some of the sins may have been greater than others, owing to the fact that some were in positions of greater light and responsibility than others. The priests and the priestly tribe of Levites were in higher positions than the people generally; their light was greater and their responsibility also. In their cases the sacrifice of Jesus would assume a more valuable aspect than it would have in the cases of the common people, who, not having as much light, would not have as much responsibility as the priests and Levites.

To say that the bullock that was offered as a sin offering on the Day of Atonement (Lev. 16) typified nothing, seems to me to be going too far. Even allowing for the commendable desire to avoid error in the interpretation of these types, it is not necessary, as far as I can see, to go to the other extreme. To my mind, the error is well avoided and the facts of the type are well represented in the view I have presented above. Certainly, it would be difficult to know why the Lord should have commanded a bullock to be offered as a sin offering for the Levites at the time of their consecration, as stated in Numbers 8, if it were not also to be understood that the bullock offered annually on the

Day of Atonement for Aaron and his house (Lev. 16) was offered for the Levites' sins as well as for those of the sons of Aaron.

An interesting point just here is that the blood that sealed the Law Covenant was blood of bullocks and goats mingled. Doubtless the reason why this was so was because the first-born (for whom the Levites were afterwards substituted) as well as the others of Israel entered into that Covenant, and it was therefore commanded that blood of bullocks be used as representing their benefit from that arrangement, the benefit to "the people" on this occasion being represented in the blood of the goats.

Our Lord said that His blood was the blood of the New Covenant; this being so, His blood was typified by the mingled blood of bullocks and goats which sealed the Law Covenant. In the same connection, the Lord said (Matt. 26: 28) that His blood was the real sin offering for the remission of sins; this being so, His blood was typified by the blood of bulls and goats which was mingled by the two sprinklings on the mercy seat on the Day of Atonement. (Lev. 16: 14, 15.) The Apostle intimates as much as this in Heb. 10, where he says that the blood of bulls and goats could never take away sin, but that Jesus "offered one sacrifice for sins for ever."

In view of all this, I believe that we do right in thinking that "first for his own sins" in Heb. 7: 27 must include not only Aaron personally but all his house as well, being his immediate family, and also the Levites who were given to him and his sons, each of the sons who officiated as High Priest from generation to generation typifying Jesus. (Numbers 8: 19.) It could hardly be otherwise understood, being an allusion to the Day of Atonement offerings. In the anti-type, we find that our Lord Jesus had no need to offer for sins of His Own, for He had none; but He must offer for those who would during the Gospel age become His House of Royal Priests that has been given to Him (John 17: 6; Heb. 2: 13), because we who constitute this house have sins, and they require a sacrifice to atone for them. This sacrifice was typified by that of the bullock, I think we must say.

Your reference to the natural qualities of bullocks, kids and lambs is hardly accurate, nor would the Scriptures sustain your thought. The natural qualities of the goat are not the reason why it is sometimes designated as a type of the sacrifice of Jesus; neither are the natural qualities of the goat the reason why those in the parable who are sent to the left hand for destruction are represented by goats. The natural disposition of the sheep is not the reason why it is sometimes chosen to represent the perfect sacrifice of our Redeemer; nor is the natural disposition of the sheep the reason why it is chosen to represent those on the right hand in the parable. Sheep and goats—as well as bullocks—have a good deal of natural stupidity and perversity. (1 Peter 2: 25; Isa. 53: 6.) The bullock for the sin offering in Numbers 8: 8, 12 and Lev. 4: 3 and similar passages undoubtedly foreshadows the perfect sacrifice of Jesus; these passages may therefore be taken as Scriptures which refer to Jesus under the figure of a bullock.

Now, dear Brother, you might think over this, and



see what you can make out of it. The Lord is graciously leading His people by His Spirit into Truth, and it sometimes happens that the one Spirit leads some of us at about the same time into the same Truth without our having communicated with each other on the subject, so that we cannot always say that one or another has been the first to see this or that gem of Truth. But, if the Lord's Spirit is active in this way, the adversary is active too, and he is trying to lead us into wrong ways. Sometimes his activity—like that of the Lord—is manifest in different parts of the world at the same time, working among brethren who are separated by many miles of distance, so that they cannot say that one or another has led them to see this or that. These coincidences are sometimes very remarkable; but they do not prove that the thoughts thus coincidentally uttered are true; only the Word of

God can demonstrate the truth or error of one's thoughts. We have to remember that the adversary likes to take advantage of our proneness to be influenced by the Marvellous, and that he likes to do some marvellous things such as the Lord does, in order to influence us if he can. It was so when Moses and Aaron stood before Pharaoh, and it has been so ever since. The adversary has sought to imitate the remarkable ways of the Lord, and sometimes he has been allowed to do so, within certain limits, as he was allowed before Pharaoh. We have therefore to beware of his devices in this day, lest we be beguiled from the simplicity of the Gospel, as Eve was beguiled in the garden.

With loving greetings, and hoping to hear from you again in due time, I remain, dear Brother,

Yours in our Mediator's service.

## The Wideness of God's Mercy

### A WORD TO BELIEVER AND UNBELIEVER

"Praise the Lord; for His mercy endureth for ever."—2 Chron. 20: 21.

**E**VERY person and creature, without exception, is dependent on the goodness of God. In Him we live, move, and have our being, so that He is not far from any of us. He sends the rain and causes His sun to shine upon both the just and the unjust, giving fruitful seasons. He withholds these favours, and many perish, while all languish. His watchful care is over all, so that of two sparrows sold for a farthing, the smallest offering brought to Him in ancient times, not one fell to the ground without His knowledge. Even the hairs on the heads of His people are accounted for, and noticed by His all-comprehending watchfulness. Nothing can overtax Him; nothing is underestimated by Him.—Acts 14: 17; 17: 24-28; Matt. 5: 45; Psalm 104; Matt. 10: 29-31.

Unfortunately, many do not believe in God. They do not realise that He is a rewarder of them that diligently seek Him; they do not know the way to come unto Him, and they die in this ignorance. No one knows how many thousands of millions of human beings have lived and died without knowing God; the number must be immense.—Heb. 11: 6.

Of those who do know something about God, and who have become His people, a great many have not known Him as the loving, merciful God, caring for the well-being of His creatures. Many—alas! a great many—have proclaimed Him as looking forward to the pleasure (?) of inflicting pain for all eternity upon a tremendously large proportion of His human creatures. We are all evil by nature; but the worst of us would weary of eternally perpetuating pain, even upon our bitterest enemy. Can it be supposed, then, that God, who commands His people to love their enemies, to feed them when hungry, and to give them drink when thirsty, and that they should be followers of Himself, as dear children, has prepared a place equipped with all appliances and arrangements for the infliction of endless pain upon His enemies? Is the Almighty a hypocrite? No!—Rom. 12: 20; Eph. 5: 1; Matt. 5: 44-48.

Doubtless the enemies of God will be dealt with in a suitable manner, but we may be sure that it is no part of God's purpose to keep even the most persistent of His

enemies in eternal pain.\* The time must come when that Scripture shall be fulfilled, which says—

"Neither shall there be any more pain."—Rev. 21: 4.

What will God, Who makes the sun to shine and the rain to fall on the unjust as well as the just, do with His enemies? If you are now a child of God, you were once numbered among His enemies. (Rom. 5: 10; Eph. 2: 1-3; Col. 1: 21.) This being so, what God did to you, when you were His enemy, will show what He purposes doing to those members of our race who are still His enemies, as you once were.

### HOW MUCH GOD LOVES HIS ENEMIES

The first thing, then, that God did for you, His enemy, was to love you with a pitying love that was so great that it caused Him to send His Son into the world to die for you. And what He did for you, He did equally for all His enemies.—John 3: 16; Rom. 5: 8; 1 John 4: 8-11.

The next thing He did for you, His enemy, was to send His ambassador to you with a message to say that the way is now open to come unto God, because Jesus Christ gave Himself a ransom for all, and has thereby been constituted the one Mediator between God and men, so that no man comes unto God but by Him. The ambassador who delivered this message invited you, God's enemy, to become reconciled to God. He even besought you, in Christ, the Mediator's stead, to become reconciled to God, and no longer be His enemy. (Heb. 2: 9; 1 Tim. 2: 4-7; 2 Cor. 5: 18-21.) Oh, how greatly God must have loved you, to do all this for you, and to send His ambassador to tell you about it! And this love for you, in enlightening you, is the same love that He bears toward all His enemies.—John 1: 9; 1 Tim. 2: 4.

### THE DEAD NOT FORGOTTEN

But you will say, God has not sent this message to all of the thousands of millions, His enemies. Many have died in complete ignorance of the fact that the death of Christ opened the way to life. This is true. Therefore

\*We urge you to send to us at once for a book on "Everlasting Punishment." It examines every passage in Old and New Testaments supposed to teach that some will live forever in pain, and shows from Scripture itself how seriously God's purpose has been misunderstood. In cloth binding 1/- (25 cents) per copy, 1/2 (29 cents) posted; in paper covers, 6d. (10 cents), post-paid; loaned free to the interested who are not able to pay. Write for it now.

we would ask, why should you have had the message by the ambassador, and they not? Will they never hear the good word? Is it reasonable to suppose that God would let them slip away from Him to all eternity, without sending them the message of reconciliation, and inviting them by His ambassador to become reconciled to Himself through the mediation of His dear Son? We certainly cannot think so. We are therefore shut up to the thought that the time for God to show His love for the thousands of millions of His enemies who have not yet been enlightened has not been in their present life. It will therefore be after these vast multitudes shall have been raised from the dead. We are also brought face to face with the glorious truth that the fact of people dying cannot interfere with God's purposes concerning them, because they shall be brought back again from death.—Acts 24: 15.

What else can we think? We cannot suppose that God would give you and me and a few others that invitation to become reconciled to Himself, and forever withhold it from His other enemies, whom He so loved as to send His Son to die for them. To suppose such a thing would be to accuse God of partiality, which we cannot do.

But some may say, Do the Scriptures really give ground for the thought that God will send the good message of reconciliation to some after they come back from the grave? Can you refer to some specific word on the subject?

#### SCRIPTURAL PROOF

Yes. In Abraham's day, certain enemies of God were swept away by a visitation of fiery judgment and indignation, without having heard of Jesus Christ, the Reconciler between God and men. These people—the Sodomites—were consumed because God saw fit thus to deal with them at that time. (Gen. 19: 24, 25, 28; Matt. 11: 23, 24; Ezek. 16: 50.) The destruction was complete, and the effect of it endures to this day; therefore the Apostle said that the people of those cities are "suffering the vengeance of eternal [literally "age-lasting"; but not necessarily endless] fire."—Jude 7.

Of the Sodomites, thus summarily destroyed on account of their wickedness, the inspired prophet says that they shall be brought back to their former estate, and shall be given to Israel for daughters, when God shall be pacified toward them. This proves that the effect of the age-lasting fire is not to be eternal.—Ezek. 16: 53, 55, 60-63.

This is a specific instance to which many more could be added, did space permit.\* What God has done for you, who were once His enemy even if now you are His child, in giving you the opportunity to become reconciled to Himself, is precisely what He proposes to do for all men. His love for His enemies extends to all of them, living and dead, and is without partiality. All shall therefore have the opportunity to become reconciled to God. If they have not had the opportunity in this life (and the Lord knows who has and who has not had it), they shall have it in the next, after being raised from the dead, and after being brought back to their former estate, according to the passage above cited from Ezekiel's prophecy.

\*For further Scripture references on this subject, and on many others equally interesting and unusual, the reader is referred to "Bible Talks for Heart and Mind," a 354 page book that will answer many questions by referring to the Scriptures, and will bring you such light and peace as you would not have thought possible. Send for it now, without delay. Cloth binding, 2/6 (60 cents); posted, 2/11 (70 cents).

In that future day of blessing, many things will be much more favourable to belief than now, because the deceptions at present abroad in the earth will be restrained for a thousand years. (Rev. 20: 1-4.) Because of the greater difficulties in the way of faith and obedience at the present time, it has pleased God to promise that those who faithfully follow in the footsteps of Jesus now, suffering reproach with Him, shall become His joint heirs. (Rom. 8: 17.) They shall be made like Him (1 Peter 1: 3-5; 1 John 3: 2; 2 Tim. 2: 12), shall reign with Him for the thousand years, and shall be permitted to take a prominent part in the work of blessing that will then be carried on. The present opportunity is the heavenly, High Calling. It behoves all to lay hold of it, while it is called to-day, because it is limited to a certain time, and will close with the second coming in glory of the Lord Jesus, to reign over the earth with His joint heirs for the thousand years, during which earthly blessings will be offered the then faithful and obedient.—Heb. 3: 7-15; Matt. 7: 21-29.

#### GOD'S DEALING WITH INCORRIGIBLE ENEMIES

Having dealt with His enemies as He did with you, by first showing His love and giving every one a full opportunity to become reconciled to Himself, God will deal severely with those who obstinately stand out against Him, and refuse His grace. He will not torment them for ever and ever, but it is written—

"ALL the wicked will He DESTROY."—Psalm 145: 20.  
"They shall be punished with EVERLASTING DESTRUCTION."—2 Thess. 1: 9.

#### A WORD TO BELIEVERS

If you, who have read thus far, are a Christian, let this glimpse of the wideness of God's mercy incite you to greater zeal in His service, and more self-sacrifice for Him, according to the exhortation of the Apostle, who uses one's sense of the mercies of God as the strongest appeal he can lay before God's people.—Rom. 12: 1, 2.

#### A WORD TO UNBELIEVERS

If you, who have read thus far, are not a Christian, will you not permit this little paper to be God's humble ambassador to you, bringing you the message of peace and good-will, and beseeching you to become reconciled to God? Will you not allow this glimpse of the greatness of God's love and the wideness of His mercy to stir up emotions of gratitude and of reciprocal love toward Him? Will you not love Him because He first loved you? Come to Him now, in Jesus' Name; there may yet be time for you to qualify for joint heirship, and a place in the throne.—2 Cor. 5: 18-21; 1 John 4: 9, 10, 19.

#### A WORD TO ALL

Should it enter the mind of any one—Believer or Unbeliever—that we could possibly be of some help in making the way plainer, we shall be more than glad to hear from such, and to render any assistance in our power. Write freely; or, if more convenient, call at the below address.

The full Scripture teaching on these subjects, including Sheol, Hades, Gehenna, and the destruction of the wilfully wicked after full opportunity to be reconciled has been presented, is set forth in the two books already mentioned. We would therefore urge all to send for them without delay. We venture to say that you will be abundantly satisfied with the immense weight of Scripture evidence that is presented on these and many other intensely interesting subjects now so much neglected by many.

## THE CHURCH AND ITS CEREMONIES

BOOKLET NOW READY, Price, 6d.  
(10 cents); 3/- (75 cents) per dozen, post paid

## Interesting Questions

**Question.**—Is it correct to say that Rom. 6: 7 teaches that when men die they are freed or justified from the penalty of sin, and therefore have a right to life?

**Answer.**—No. Such a claim is out of harmony with the entire sixth chapter of Romans, as well as the rest of Scripture. The Apostle's words cannot bear the construction that he that is dead is freed from the penalty pronounced by God against sin. The means which God has appointed by which we get free from the penalty which He pronounced against sin is *faith in the sacrifice of His Son*.—John 3: 16, 18, 36.

The entire chapter is plainly a contrast between God and Sin as two masters, and it is only as we remember this that we get an appreciation of the Apostle's meaning. We need to remember that the Apostle is not speaking of the penalty which God pronounced against sin. He is speaking of God as a Master, who gives eternal life as a free, unmerited *gift* to his servants, and of Sin as a master who pays *wages* to his servants. This contrast appears all through the chapter, and is brought to a climax in verse 23. Therefore, when the Apostle says (verse 7) that he who has died is justified from Sin, he is not expressing the thought that by death he has been cleared from the penalty that God pronounced, but is saying that one who has died to Sin is freed from all claims that Sin, the slaveholder, might have made against him as his slave. And it is not the natural death that accomplishes this relief from the power of Sin, but it is the surrender of the believer's will to God, *death with Christ*, which is the real Baptism, that frees us from all the claims of our former owner, Sin, under whom we were all sold by Father Adam.

By exactly the same process of death (by the body of Christ), he shows in chapter 7, the Jewish believers in Christ were freed from the claims of the Law of Moses, and married to another, even Jesus.

For further explanation of this chapter (Rom. 6), see "Advocate" for October, 1909.

**Question.**—To what was the Law Covenant added (Gal. 3: 19)?

**Answer.**—The Law Covenant was *not* added to and made a part of the Abrahamic Covenant, because the Abrahamic Covenant was a document (so to speak) or agreement complete in itself, and duly signed or agreed to over a sacrifice by the Parties to the Covenant—God on the one part and Abraham on the other. And, as

stated in Gal. 3: 15, a covenant once confirmed cannot be re-opened and altered—

"Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto."—Gal. 3: 15.

Anything therefore which was stated in the Law given four hundred and thirty years afterward (Gal. 3: 17) could not either add to or take from the original promise to Abraham. The Law, being on entirely different lines, and to accomplish a different purpose, could not interfere with an arrangement made four hundred years before.

To what, then, was the Law added? It was added to the twelve tribes of Israel (to whom the Abrahamic promise originally pertained) as a necessary part of their experience, in order to prepare them for the reception of the Messiah, the Seed of Promise. Under the Law they received much valuable experience; and had they profited by it, and realised their inability to keep a perfect Law, they would have been the more ready to receive God's favours as an act of grace or favour under the New Covenant; for

"The Law was our pedagogue, to bring us unto Christ, that we might be justified by faith."—Gal. 3: 24.

"For ye are all the children of God by faith in Christ Jesus."—Gal. 3: 26.

**Question.**—Do the words "atonement" and "propitiation" have the same meaning in the New Testament; if not, why is the word "atonement" used at Rom. 5: 11 in the Authorised Version, and the word "propitiation" in the Revised Version?

**Answer.**—The word "atonement" occurs only once in the New Testament (Rom. 5: 11), where it is a translation of *katallage*, which is the word elsewhere rendered "reconciliation," and which is so rendered in the R.V. at Rom. 5: 11. In the Standard Dictionary, the two English words in question have, according to theological usage, some meanings that are similar; but if we take the word "atonement" as referring particularly to the *SACRIFICE OFFERED*, which is one of the meanings given in the Dictionary above mentioned, the Greek word that might be translated "atonement" is that translated "propitiation" in 1 John 2: 2—namely, *hilasmos*, which is defined in Strong's Concordance as an "atonement" or "expiator." This word, *hilasmos*, also occurs at 1 John 4: 10.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation [i.e., "atonement" or "expiator"] for our sins."

**Songs of Comfort**

Sixty-six Songs, new and old, for COMFORT and ENCOURAGEMENT in the Journey of Life. Price, 6d., post-paid.



## "The Field is the World"

### Portugal to the Front.

**A**LL EYES have during the past few weeks been centered upon Portugal, which, in common with Turkey and Persia, has accomplished a revolution with surprisingly little bloodshed. Ruthless slaughter is no longer popular. Methods more refined accomplish the same purpose without the loss of valuable blood and treasure, useful in building up of the new State.

At the same time, the prophecy is being fulfilled, that the Scarlet Woman (Rev. 17: 3), sitting upon, supported by, and controlling the "beast" (Rev. 12: 3), shall be burned with fire. Each of the "ten kings" which gave their power to the Papacy is foretold as agreeing to give their power for a limited period to the beast itself, representing paganistic self-government; and they also agree in mutual war upon the woman who once ruled them all.—Rev. 17: 16-18.

The "great city" which reigned over the kings of the earth is Babylon the great; and the consumption, while being carried on by the kings of the earth, is in reality being accomplished by the Lamb of God, the sword of whose mouth has been smiting the nations; for the great system is to be consumed by "the spirit of his mouth," and destroyed by the "brightness of His presence."—2 Thes. 2: 8; R.V. margin.

### "Increasing Human Happiness"

The recent riots in Berlin again remind us that there is always a lawless element ready to take advantage of every crisis to perform acts of violence. They also remind us that the huge body of workers who are striving by means of legislation, labour unions and federations, and other legitimate means to better the condition of the workers, is not in sympathy with lawlessness and anarchy, and does not endorse such acts on the part of either the criminal element or the hot-brained agitator.

The late alliance between the Labour Party and the Socialists of England has aroused criticism from some of the more conservative labour leaders. The Labour Party, however, justifies its action in a manifesto, stating that the alliance is an honourable and honest one, and adds:—

"As such the party has advantages, and disadvantages, some less advanced than others. The advantages are overwhelming. The alliance is the greatest thing done in Great Britain towards federating the workers and enabling them to use political power to secure economic redress. Socialism has made big strides, and is now

more definitely constructive. As such it will embody itself in every extension of public ownership, the State regulation of industry, and every law curtailing greed and increasing human happiness and freedom. A co-operative commonwealth is our goal, but it can only be realised by patient plodding, not by noise and shouting.

"The Labour party, when supporting reforms, is told that it is sacrificing its independence. This is a foolish and shallow charge, because the Liberals and Tories will offer reforms as an alternative to Socialism. We shall accept them as an essential preliminary to Socialism. We are not satisfied with the present rate of progress, and desire to see it greatly accelerated."

The Manifesto states truly that the great Liberal and Conservative parties are ready to offer reforms as concessions to the public rather than see their organisations out-manœuvred by the Labour and Socialist combination, and themselves deprived of the honour of first place in the Councils of the nation. What the people want is not so much the triumph of this party or that, but the enactment of progressive legislation, and they will support the man and the party most willing and able to secure these wants. In Australia the Labour Party was raised to power because the old parties were too blind to realise the situation, and too indifferent to the warnings of their constituents.

It is quite possible that the Labour Party and Socialist combination will be the means of impressing upon the latter

### The Responsibility of Leadership

and the impossibility of securing by violent measures the happiness and welfare of the people they seek to benefit. What is good in Socialism may thus be absorbed, and the chaff ultimately dissipated by the winds of public opinion. There are no doubt a number of working-men in every country who listen eagerly to descriptions of a Socialist state, where all property belongs to the state and no wages are paid; but were wage earners with homes and families consulted (and they constitute the majority of workers in all lands) by a referendum, they would cast their vote as unhesitatingly for private ownership of small estates, and individualism properly regulated, as would the bloated plutocrat. The hunger for land and for homes of their own is as keen as ever among all classes of men and women, with greater ability to gratify the same than ever before in the history of civilisation. It is not individualism, as such, that the workers wish to be rid of, but oppressive capitalism and reactionary legislation and offensive displays of luxury before the eyes of the poor. The conservation of the resources of nature and their administration in the interest of the community is not a socialism to be afraid of, but com-

## A Ransom for all, Shadows of Calvary, Salvation and the Covenants

The three subjects in one booklet: 80 pp., paper covers. 6d (10 cents) per copy; 3/- (75 cents) per doz. post paid. Excellent for study and reference.

mon-sense to be welcomed by all level-headed persons of all shades of politics and religion.

It is those who would keep the people generally from the enjoyment of those benefits which are the common heritage of mankind who are the real anarchists—resisting and violating the laws of God and of humanity.

Ireland is just now

#### A Notable Example

of what concessions to the rights of the people by the land-owners will do, in the changed temper of the people since they have been aided by the Government to purchase their former leaseholds. Mr. Charles E. Hands, writing in the *Daily Mail*, says:—

"Roughly, a third of the agricultural land of Ireland has been transferred to the ownership of the farmers, if not at the cost of the State, at all events by the guaranty of the credit of the State. The landlords have got their money, and have been able to invest it partly in foreign and partly in some securities on terms that give them a better, safer, and easier return for their money than they were able to extract as rent for their land. The farmers have got their land, and are paying for it in purchase instalments less than formerly they were paying or owing as rent."

English legislators have so far done justice to Ireland, but at a heavy cost to the exchequer, as we read:—

"Irish land-purchase has cost England dear, but unquestionably its results have been all to the good in Ireland. Including the operations of the past year close upon 300,000 struggling farmers have become freeholders of their farms. As many more are waiting their turns to receive the same benefit, inspired with hope and enthusiasm by the prospect. Here in Dublin men of all classes and parties—Unionists, Nationalists, irreconcilable extremists of both sides, detached observers, impartial civil servants, are agreed that in every respect the country is the better and more prosperous for the change."

The moral effect of this arrangement has improved and elevated the Irish people in every way, we are told in the following paragraph:—

"The individual farmer is a better farmer and a better man for the ownership of his land. It is not merely the advantage of paying less in purchase instalments than he formerly paid or was unable to pay in rent. The magic of property touches his imagination, his sense of responsibility and ambition. Land under the hand of its owner yields not only produce, but character, self-reliance, contentment. Men, who as tenants were depending upon politics and violence to protect them from eviction and other consequences of bad and thriftless farming, are now as owners relying with success upon their own efforts and industry. They are poor still, as every small farmer is poor, but the trifling amount of their unpaid purchase annuities proves that they are getting a living. Banks, shopkeepers, agricultural-implement makers, all corroborate the land statistics. Ireland, in the districts where land-purchase is in operation, is in a condition of improved prosperity."

#### The Leaven of Infidelity

The World's Student Christian Federation\* is an organisation whose object is to interest University students in Christian work. It is organising the students, not only in Europe, America and Australia, but also in India, China, and Japan. At the last conference of the Federation there were 1200 delegates, representing 30 unions. The movement is inter-denominational, not

undenominational; it does not aim at ignoring or minimising the differences existing between religious bodies, explains the Rev. Wm. Temple, who recently visited Melbourne, at the invitation of the Chairman of the Australasian S.C. Union.

There is something sublime in the thought of thousands of young people on the threshold of life, naturally full of ambition, and with prospects of high position in worldly affairs, dedicating their brightest years to missionary work—giving to God their best of health, strength and intellect. And those who realise the need of zealous workers in every department of Christian endeavour, can but sympathise with any organisation which has been successful in arousing such deep interest in service for Christ.

What, then, must be the grief and disappointment of every sincere believer to find that one of the highest officials connected with the above Movement is a disbeliever in the inspiration of the Scriptures, placing Shakespeare and other great writers on a par with the inspired prophets of the Bible. And what must be the indignation of every one acquainted with the confiding trustfulness of young people in their religious instructors to see that confidence abused, and those who ask for bread given a stone!

Perhaps nothing better could be expected from an inter-denominational movement among students, when for several years past the growth of evolution, higher criticism and polite infidelity has been so phenomenal among the clergy of all the large denominations, and in all the great theological halls and universities. Mr. Temple's address on "Faith" was more likely to make infidels of the students than a thousand lectures by an avowed unbeliever. Coming in the guise of a follower of Jesus, he brought, instead of the Gospel, only vain philosophy, to which numerous ministers of all denominations listened without protest. Thus are "students," old and young, all over the world, being sold to the Adversary by those who should be guardians of the faith and of the flock. It is good to know, however, that a day of reckoning is near, when the false shepherds will have to answer for their unfaithfulness to their trust, as judgment came upon the false shepherds of Israel.—Ezek. 34: 1-31.

#### The Evangelisation of France

"From time to time we have items of information as to the evangelisation of the French and the various Christian activities amongst our Gallic neighbours. Those activities are none too many or too successful. The French are just now glorying in having turned Christ and God out of the school, out of the army, out of the home, the Government, the country; and Spain is certainly beginning to be influenced by her northern neighbours, so far at least as to yield less blind and bigoted obedience to the priests. But if Spain should follow France further, and break with the Papacy, she may become like France, in having nothing even in the name of

#### Cheerful Workers

For "Bible Talks" are wanted everywhere. Substantial discount allowed. "Go ye into all the world." "Let your light so shine."

religion on which to fall back. Spain, as a whole, is as ignorant of what true Christianity is as she was in the days of Borrow. And France is no better.

"The French have terminated the Concordat with Rome, and they have now no bonds uniting them to any creed. Every man believes what he likes, and Christianity seems to be regarded in France much as most English people regard theosophy or spiritualism; the religious foundations are everywhere loosened and a Christless and Godless civilisation is tottering and ready to perish. But no nation can live long on Atheism, and there is a good deal of spiritual dissatisfaction in France, although the people themselves do not perceive the cause.

The French are disgusted with Romanism and ignorant of Protestantism, and the Gospel has to many a Breton and many a Norman come as an entirely new thing, and when converted and converted they respond with the joy and fervour of a Chinese or a Uganda convert."—The Christian.

Those earnest believers in Jesus who are endeavouring to meet the needs of France with an open Bible and the story of the Cross, have indeed a formidable task. Would that they might give them the Gospel in its simplicity without the "eternal torment" and other errors current among Protestants! But in France, as elsewhere, it is evident that God's work is not the salvation of the masses, but the "taking out a people for His name." Thank God that we need not, as do many, regard the millions of France and Spain as going down into hopeless ages of torture, because they will pass away without the knowledge of Christ, as have millions of their fathers before them. The time for bringing all individuals to a full knowledge of the truth is not yet; but, every believer must do "all he can" to assist in the work now to be done to testify the truth to all nations, and to be a willing instrument in God's hands to take out the required people for His Name.

### Socialism and Religion

The Social Democratic Party of Germany is credited with being distinctly anti-religious. This is not surprising when it is remembered that Germany is fettered with a state church but little less dogmatic and intolerant than the Roman, which centres its sympathies in the aristocratic regime of the past rather than in the progressive liberalism of the present. Anti-clericalism is as natural a reaction from imperialism in the Church as is socialism a reaction from imperialism in the state.

The movement away from the Church does not necessarily mean a loss of religious feeling; it means rather the transference of the sentiments and the emotions to another object. Socialism becomes the "religion" of its devotees, and God may be the Creator and Guide of the Universe, whom they call upon to prosper their cause, or he may be an earthly leader in whom many have confidence, or he may be simply Self, exalted over everybody and everything. Thus an Infidel is often only a misguided person with a large religious nature

inherited from pious parents, who propagates with the zeal of a martyr, infidelity tinged with Christian ethics. In America, where no state Church exists, and where men are able to distinguish that the Church is not responsible for all the ills of the social order, there is now a tendency toward a more reasonable attitude toward religion. It is now being more clearly discerned that while atheism and infidelity are not necessary accompaniments of social reform, the ethics of the Christian religion are necessary. A prominent American socialist recently said—

"While Socialism, as we understand it, is purely a political programme, nevertheless most of us intellectuals retain that form of sentimentality, as some call it, which craves religious expression. Denominations mean nothing to any of the comrades, but all of them are opposed to agnostic or atheistic tendencies."

In the *Westminster Review*, the Rev. Drew Roberts states that it is only because the majority of church-goers and supporters are property-holders, employers of labour or dependent employees that the Church appears to be on the side of the Capitalist rather than the wage earner. The class prospering by the present order of things instinctively resists concessions which they think will interfere with their investments or other selfish interests. It is now as it was in America during the civil war, when the ministers were for or against slavery, according to the attitude toward it of their "best" members.

A more tolerant feeling toward the Churches is said to be noticeable in the meetings of the American Federation of Labour; and the better class of working men generally are recognising that if the teachings of Jesus are to be substituted for the ecclesiasticism they detest, a beginning must be made among themselves, by the practice of honesty, truthfulness and unselfishness. Furthermore, doing to others as they would be done by cuts out acts of violence and deceit, the favourite weapons of the unprincipled agitator, now being recognised as one of the greatest enemies of the working man.

When our Lord was on earth, "the common people" heard Him gladly. And it is the common people to-day who are most eager for truth on all subjects, political, economic and religious. It is a mistake, however, for a religious teacher to leave the preaching of the Gospel to agitate political reforms. Our Lord and Master and the Apostles did not do so. The mission of the consecrated Christian is to preach Christ and Him crucified, as the one cure for the ills and discontents of all classes of society. "Come, take up your cross, and follow Me." Political and social reforms can be worked out by those whose energies are not already mortgaged for distinctly Gospel work.

We shall be pleased to receive a call from any "Advocate" reader visiting the city, or to answer Bible Questions through the post.



### Christian Infidelity in Japan

A Japanese religious paper estimates that there are in Japan 77,000 Protestant Christians and 88,000 Greek and Roman Catholics, out of a population of 50,000,000. Of the 800 Protestant missionaries at work there, 656 are engaged in 10 cities, where are located five-sevenths of all Japanese workers and teachers. One-third of the missionary body are said to be bunched in Tokyo and Yokohama, chiefly because the greatest number of educational institutions are in these cities. The masses are as yet unapproached. The latest figures number 288,000 Buddhist temples and Shinto shrines to 1675 Christian churches, and 216,000 priests to 1391 Christian workers of both sexes.

The problem of Christianity in Japan is still further complicated by the growth of agnosticism. *The Standard* (Chicago) states that the introduction of European and American methods of education, which

impart neither religious nor moral training to replace the old native beliefs, are responsible for this. Some of the most influential Christian (?) Japanese (educated in the West or in missionary colleges) are Unitarians or infidels, and assert that they no longer believe in the inspiration of the Bible.

The sending of missionaries trained as "higher critics" will not help matters. The time is getting ripe for sending to the "heathen" by some other agency the truth which the existing missionary societies fail to give them.

### Conference at Niagara Falls

American friends of Present Truth, accepting Jesus as the their Mediator and Intercessor, had the privilege of a most enjoyable week-end at Niagara Falls, in September. The time was spent in discussing those things that are so dear to us all. It was good to be there.

## Interesting Letters

I think the "Advocate" beautiful, because of the truth it contains; full of meat, it is a real feast. I trust we shall all put forth our best efforts to spread the glad tidings, and am praying God's blessing and guidance on all you mentioned in the printed "GO FORWARD" Letter, which I herewith return filled out as requested, and with four addresses on the back, to each of which the "Advocate" is to be sent for three months.

I am doing a little every week—nearly always sell one copy of "Bible Talks," sometimes more, ever hoping to do better. I am also lending out some of the "Bible Talks," trusting that the Lord will greatly bless and use them to instruct and enlighten the people.

Yours in our Mediator's service,  
\_\_\_\_\_, Victoria.

The article on the "Altar and Pillar in Egypt," in the September "Advocate," is very good indeed—well thought out, and thoroughly spiritual in tone. No doubt that is the proper understanding of the passage in Isaiah 19. Probably the prophet knew of the Great Pyramid in Egypt, and also of the uses to which it was put, and the worship of the deceased kings which it represented. Hence, possibly, the point of his statement—"an altar unto the Lord in the midst of the land of Egypt." (Isa. 19: 19.) Many other thoughts came into mind while reading the "Advocate" article, but I have no time to write of them now.

We have four friends colporteur in spare time for

"Bible Talks," but should like to see more doing this, as well as some giving all their time to the service.

Have you thought about reminding "Advocate" readers that complete sets of "Advocates"—excepting April and May, 1909—are obtainable at current rates.

Yours in the New Covenant,

A. C. BULL.

## The New Covenant Advocate and Kingdom Herald

A Monthly Paper for the Exposition of Bible Truths  
E. C. HENNINGES, Editor

### Yearly Subscription Price (including Postage)

In Australia and New Zealand - - - 2/6  
In other Countries, 3/-; 75 cents; 3 marks; Fr. 3.75  
Free to the interested, who are not able to pay.

These and other Free Copies sent as specimens are paid for by a Fund of Voluntary Donations sustained by those who have been blessed by the Truth, and who desire to use this means of sharing the blessing with others. The co-operation of interested friends will be welcomed.

ADDRESS ALL COMMUNICATIONS TO

### The Covenant Publishing Co.

8 FINK'S BUILDING, ELIZABETH ST., MELBOURNE  
British Depot: 25 Fairland Road, Stratford, London  
American Depot: 1365 58th Street, Brooklyn N.Y.

Bibles in good variety. Wall Texts, all sizes.

No. 1761. Palestine Pictorial Bible. 25 coloured chromographs, 25 engravings. Emerald type, References Maps, size 7 x 5 in., 9/-, post 7d.  
No. 1761 I.P.—Ditto, India paper, light weight, thin, 12/6, Post 5d.

No. A. Clear Type Reference Bible, Brevier, References, Maps, 7 x 5 in., one of the best small size, large type Bibles we have seen, 9/6 post 6d.

## 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 report in the October 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.

No. Previously reported ... £54 2 2 = £1 = \$4.86  
= \$262.96

40	...	£1	7	6
41	...	0	1	0
42	...	1	0	0
43	...	0	2	8
44	...	0	11	0
45	...	2	0	0
46	...	0	10	0
47	...	0	3	0
48	...	0	17	0
49	...	0	4	3
50	...	0	5	0
51	...	1	0	0
52	...	0	13	3
53	...	0	15	0
54	...	0	5	0
55	...	0	11	9
56	...	2	14	9
57	...	4	15	0
58	...	0	5	0
59	...	0	1	0
60	...	0	13	1
61	...	0	5	0
62	...	0	5	9
63	...	0	4	0

### At London—

29	...	0	3	0
30	...	0	1	6
31	...	0	5	0
32	...	0	5	6
33	...	0	10	0
34	...	0	14	0
35	...	1	0	0
Sundries	...	0	7	11

Total for 2 months ... 22 16 11 = 111.02

Total for 5 months ... £76 19 1 = \$373.98

The usual quarterly statement from America has been unavoidably delayed.

## Special Notices

A FRIEND has sent an order for 150 copies "Bible Talks" to be sent to public libraries in the United Kingdom and U.S.A. This friend's order is for the books only, desiring the co-operation of the "Cheerful Givers" in this matter in paying the postage. Believing that friends will be pleased to use this opportunity, we now lay it before you.

TWO NEW TRACTS, No. 5, "Death Abolished" (16 pages), and No. 6, "The Wideness of God's Mercy" (4 pages), are now available, and friends everywhere are invited to use them freely. The latter of the two is specially adapted for house-to-house distribution. Both issues will D.V. be ready in U.S.A. and United Kingdom for an early campaign in 1911. In the meantime, we shall be greatly obliged if British and American friends will kindly send as soon as possible, to our offices in London and Brooklyn respectively, their requisitions for Tract No. 6 for house-to-house work. These will be supplied as rapidly as feasible. It will be an advantage to know as early as possible the quantities required. We supply these tracts free to all, the "Cheerful Givers" Fund paying the expense of the printing and publishing. Pray for divine blessings on the circulation of these tracts and other publications.

## The "Advocate" 7000 Fund

Voluntary donations to this fund have been received as under, since our last report, two months ago. Let the good work continue! The cost of printing and posting 7000 "Advocates" is about £40 (\$200) per month.

Previously reported ... £36 10 3 = \$177.44

17	...	£3	0	0
18	...	1	0	0
19	...	4	10	0
20	...	0	7	0
21	...	0	10	0
22	...	1	0	0
23	...	0	1	0
24	...	0	5	0
25	...	1	0	0
26	...	0	1	0
27	...	0	10	0
28	...	40	0	0
28 (duplicated)	...	0	4	0
29	...	1	0	0
30	...	0	5	0

Total for 2 months ... 53 13 0 = 260.73

Total for 5 months ... £90 3 3 = \$438.17

## Bible Talks For Heart and Mind.

354 pages, cloth bound ... 2/6

Price to Subscribers to THE NEW COVENANT ADVOCATE 1/6  
Postage extra, 5d. per copy.

In the U.S.A. and Canada, 60 cents; price to subscribers to NEW COVENANT ADVOCATE, 35 cents; Postage extra, 10 cents.

THE COVENANT PUBLISHING CO.  
8 Fink's Building, Melbourne, Aust.  
or 25 Fairland Rd., Stratford, London. or 1365 58th St., Brooklyn, N.Y.

Tracts for Distribution — Free.