

The New Covenant Advocate

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The Old Year and the New

THE APOSTLE tells the saints that he forgot the things which were behind, and pressed along the line which led to the prize of the High Calling. He forgot them in the sense that he no longer valued the social position, wealth, and influence which he had possessed as a Jew and a Pharisee; but he did not forget the past in so far as historical knowledge was concerned, nor in so far as reflection on his personal experiences enabled him to make better use of the present, or to point out to others the love of God and Christ to him for their encouragement.

As we look back over the year that is past, it is therefore with the desire to place no value upon anything and everything of an earthly kind, counting them all but "loss and dross" compared to the excellency of the knowledge of Christ Jesus our Lord. The goodness of God in bestowing that knowledge is cause for constant gratitude and praise, as is also the fact that He has preserved His saints from all harm, according to His promise, that whatever befalls them is for their good, if they are rightly exercised thereby.

It is profitable to look back historically to various epoch-making periods in the world's history, the creation, the flood, the life and death of Christ, the dark ages, the Reformation, and other religious movements, in order to understand God's dealings with men and to note how all His purposes are being accomplished. It is profitable to look back over one's life, that its lessons may be well learned, and the present may be the better for past experience. It is also well to look back over a year, and see if we rightly interpret the trend of events. How much of prophecy do we see fulfilling under our eyes? What movements are of God, and which are in opposition to God? and, further, which are of no consequence one way or the other?

As often referred to in these columns, several great movements have been in progress since the close of the eighteenth century; (1) the consumption of the Papacy as an independent political power; (2) the curtailment of the Papacy's religious influence by the separation of State and Church in various countries, principally Italy, France, Cuba, the Philippines, and Portugal; (3) the fresh impetus given to both home and foreign missionary work by the formation of Bible Societies, by which means the Bible has been translated into all languages and many heathen dialects, thus expediting the work of gathering out a people for His name from all nations; (4) the establishment of "the little red schoolhouse," whereby free tuition in "the three R's" has been given to the masses in Protestant countries, and thus the hand of Rome been forced to likewise educate its laity in those countries; (5) the spread of infidelity in Italy and France as a re-action against the formalism, tyranny and hypocrisy of Rome, and (6) its spread in Protestant countries in protest against nominal Christianity, and as evidence that the natural man, for all of education and general enlightenment, is still prone to selfish indulgence and forgetfulness of God; (7) the awakening of the masses on economic questions, resulting in the formation of trades-unions, wages-boards, and other machinery for improving living conditions among workers; and finally (8) the gradually dawning consciousness that women are human beings, that to them as well as men God at the first gave dominion over the earth, as well as a mind capable of reason and understanding, and that their place is at the side of husbands, fathers, and brothers, and not underneath their feet.

It is one thing, however, to see certain movements in progress, and another thing to interpret their meaning. For example, we know of some who claim that the enlightenment which enabled the

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United States of America to proclaim a republic on the basis of "No representation, no taxation," was of God, but that the enlightenment which leads women to act on the same principle, and claim a voice in the administration of the taxes which they pay, is of the devil. The same is true of lay representation on religious bodies. The desire of the male laity to be represented in synod is recognised as only fair and reasonable; the desire of the female laity to a voice in the proceedings is condemned as unfair and unreasonable; more often stronger terms being used to frighten the timid sex into continued belief in their own unfitness for any "religious" (?) work but raising money for the male clergy and laity to spend.

The above movements are all world-wide in their influence. The best form of government, the relations between capital and labor, the true status of woman—each year the contention is renewed, all parties claiming that God and Justice are on their side, while the infidel claims Justice and dispenses with God.

Two other movements, centuries old, must also be referred to, in order to a correct understanding of transpiring events. First, the conflict between the Eastern and Western Churches, represented now on the one hand by Russia and the Greek Church, and on the other by Austria and the Roman Catholic Church. Second, the operations of the Jesuits throughout the world, having for their object the undermining of Protestantism and the restoration of the Papacy to her former glorious position as Mistress of nations.

What events then have occurred during the past year, on one side or another of these great questions?

The Best Government

Each of the great nations is proud to believe that its government is the best in the world; yet their representative men are continually "tinkering," to bring their constitutions up to what is considered the highest efficiency. The question as to the union of Church and State is not yet dead, and there are earnest people on both sides of the controversy. The disestablishment of the Churches of England and Wales (Episcopalian) and of Scotland (Presbyterian) would mean religious freedom and equality as found in the United States and Australia. The other side to the question is that these established churches, being Protestant, form a barrier to Roman Catholic aggression and intrigue. It is natural that Papacy, having been put out of Italy and France as the State Church, should be anxious to see the Protestant Churches similarly humiliated in Britain, unless the secret emissaries of that Church can succeed in bringing the entire Church over to Rome, and thus make the Roman Catholic the established religion of the country.

The leaders of China have recently had cause to study this subject of the "best" government, and have now organised on republican lines, embracing what they considered the best features of other gov-

ernments. How much chaff is mixed with their wheat remains to be seen. There will be no established religion in the pay of the government, but there will be nevertheless a conflict between the ancient religion (Confucianism) and modern nominal Christianity for paramount influence over public officials and legislators, as well as rivalry between the great powers for commercial supremacy and exploitation of natural resources. The new government will doubtless be an improvement on the old, and we are glad that the lot of the downtrodden natives will be ameliorated. And yet experience teaches that nothing less than the Kingdom of God can bring absolute justice and righteousness into China or any other country. Men are too imperfect and selfish to make a perfect government possible; there must first be a genuine change of heart and acknowledgment of Jesus Christ as the only true Lord and King of nations, before men can be said to be fit for self-government, and we know that all men are not yet ready to become thus truly unselfish and live together amicably.

In the Balkans the question of the "best" government is being settled temporarily by force of arms. The Ottomans are often spoken of as the "unspeakable Turk," and yet, given the same opportunities as an Englishman or a German or American, with a hundred or more years of Bible influence, he might become equally humane. Or, put it the other way, the Teuton or Briton under the Mohammedan religion would probably be as heartless and cruel as the Turk. The Scripture is right which says, "As a man thinketh, so is he." (Prov. 23: 7.) Mohammedanism, which was propagated by the sword, must perish by the sword, and its benighted adherents be liberated. Concerning the thousands who have died in battle or of disease in the late struggle, we are glad to believe that though they have died they have not forever missed the humanizing influences which will come to the survivors; for, thank God, the time is coming when these dead shall have the opportunities of enlightenment and civilization which they miss by their untimely end. The knowledge of the Lord shall yet cover the earth as the waters cover the sea, and both living and dead shall have every advantage with a view to their ultimate everlasting salvation under the best of all governments, the Kingdom of God on earth.

Under this heading comes also the question of Home Rule for Ireland. What is the "best" government for Ireland? Time alone will tell if "Home Rule" means really "Rome rule," as many think. If it does, the present legislation may be ultimately the means of freeing Ireland from Rome, if Romish tyranny overreaches itself as it often did in olden times.

Capital and Labor

The two outstanding events under this head in 1912 were the British Coal Strike, an experiment in Syndicalism, and the trial of the McNamara Brothers in the United States, with the revelation that a labor organization was concerned in systematic dynamite outrages throughout the country.

The term "Syndicalism" is the French equivalent for Trades-unionism. In France there are two wings of trades-unions, the "reformist" and the "revolutionary." It was the latter form that was introduced into England by the "general strike," including "sabotage," or the wanton destruction of property. The universal strike entailed most harm upon the workers themselves, in the loss of wages, sickness and death in their families, etc. The completeness with which Labor learned the lesson of the strike is shown by the vote of the Trade Union Congress held in September, when the methods of the syndicalists were repudiated by a vote of 35 to 1. It also warmly criticised the Labor Party for its inaction in Parliament, but nevertheless recorded its approval of political means as the best for obtaining fairer living conditions. Nationalization of the means of production was favored, including land, minerals, mines, railways and canals. The corruption and indifference often found in public officials, to whom the management of these would be entrusted, seems not to have been considered.

The tyranny of labor has thus had double illustration, and provides a warning for workingmen in general not to place themselves under the control of conscienceless agitators and demagogues in their struggle for a living wage. The Australian system of Wages Boards has its anomalies, and its provisions sometimes entail hardships, but it is a better weapon than dynamite.

Australia also had an experiment in Syndicalism in the Queensland tramway strike, but happily that also came to an end, and arbitration is now more favored for the settlement of future differences.

Women and Men

During the past year the Woman question has come still more to the front, and no student of history-in-the-making can afford to ignore it. The advocates of woman suffrage do not claim that the extension of the franchise to women will bring about a perfect condition of society, any more than the extension of the suffrage to males of all classes in Great Britain will produce it. It will, however, just as in the case of men, give some women a larger outlook on life, and encourage them to assist in or devise movements for the betterment of social conditions. Millions of women, like millions of men, will be dupes of politicians; a few women will think and act to some purpose. That this is so is shown by the fact that the idea of Children's Courts originated with a South Australian lady, and that a young American woman, on her own initiative, "cleaned out" a town by an energetic campaign against grafting office-holders and vice.

Society is distinctly the gainer by the activities of women in public affairs, which does not mean that they necessarily neglect private duties. Dr. Montessori, described as "the eminent Italian lady doctor," has developed a system of education for defective children which is being adopted all over the world because of the remarkable results attending its use. The vote is only placing such women in

a position to make their voice heard in questions of state and municipal policy.

In all public questions, as well as in all religious controversies, sophistry is freely employed, and the unbiased observer of events is obliged to watch carefully lest he be misled in his judgment. Frequently the persistent and emphatic assertion of an untruth is accepted by the masses as a truth, simply because they hear it so often repeated. The sophistry that men make better laws for women than women could make had they a voice in Parliament or Congress was recently exposed by the following incident:—

Notwithstanding frequent urging by voteless women's associations, the House of Commons, considered by many the most enlightened and progressive legislature in the world, had refused to deal thoroughly with the white slave traffic. The London correspondent of a Melbourne daily states that "20,000 degraded creatures are engaged in this hellish trade in England; that 100,000 women are leading immoral lives in London alone, and that as a career of vice seldom extends beyond five years, a constant toll of the girlhood of the country must be taken to maintain the supply." Further, thousands of innocent girls are lured to the continent yearly, ostensibly to fill music hall engagements, but in reality for immoral purposes. A despatch from London, June 10th, stated that—

"The Women's Liberal Federation has declined to affiliate with associations whose objects do not include woman's franchise. It has also passed a resolution declaring that it will probably become impossible to sustain amicable relations with the Liberal party unless the franchise is granted. The 'Times' says that the federation's action has impelled the Government to take up the White Slave Traffic Bill as a sop."

Here, then, the legislators are represented as forced to deal with a traffic which yearly draws thousands of innocent women and girls to the underworld, not because of love for and desire to save these poor creatures, but "as a sop" to secure the continuance of free campaign assistance by the influential women who compose the Women's Liberal Federation. This should open the eyes of all good men, as well as women, to the fact that the majority of politicians legislate in behalf of women only when their own interests are threatened, or they see where they can advantage themselves by so doing.

Since writing the above, it is announced in the press (Dec. 13) that, "Royal assent has been given to the Criminal Law Amendment Act, which deals with the white slave traffic. In order to carry out the provisions of the new legislation, Scotland Yard has organized a special department. The result of the passing of the Act has been that many foreign procurers are leaving England."

Women claim that had they the vote more "sops" of this sort would be thrown them, much to the advantage of public morality and health. And it is probable that the next few years will witness a severe contest between the forces of good and evil on these questions.

What is now being called attention to by the press and platform is that good men, who desire good laws

for the protection of home and family, are in the minority in legislative bodies as compared with self-seeking politicians, and it is urged that they should welcome the assistance of good women, and that they should *unitedly* fight against the evils to which all young people are exposed. But so long as reputedly "good" men associate with and co-operate with evil men, excluding from their counsels the good women who should be their helpers, so long, it is claimed, will effective legislation against vice languish.

And when we go outside of Europe and America, what have men done to promote the welfare of women? Foster Fraser in his book, "The Land of Veiled Women," describes the illiteracy and immorality prevailing in Algeria, Tunis, and Morocco as almost universal. What did the men of India do for their women? History answers, infant marriage, child widows as slaves, the funeral pyre, etc.

It is not to men in general, or to men as such, that women in western lands owe their gratitude for the better conditions under which they live as compared with the women of the east, but to the influence of the Word of God over the minds of civilized men and women. Were this more generally realized by women, many more would be serving God instead of as now leading self centered, indolent lives.

Those interested in the welfare of women have been glad to note during the past year the edict against foot-binding in China, though it will be years before the order penetrates the interior and is generally acted upon. The origin of this hideous custom, entailing years of physical torture on the female whose feet wanted to grow to the natural size in spite of man's prohibition, is said to have been the jealousy of men, who feared that if their wives were able to walk they would run away. That the women of Turkish harems are now allowed to appear on the streets without their veils is another testimony to the enlightening influence of Christianity in a dark land. The Mohammedan keeps his wife or wives a prisoner, the Chinese cripples her feet; other men find the free use of her feet useful in serving them, but cripple her mind.

A new suggestion put forth by a ministerialist of the Australian Labor Party is that Trades Unions be not allowed to declare a strike until the wives, mothers and sisters of the men have been consulted, since they and their children are the chief sufferers in industrial conflicts. It is argued that the grounds for declaring a strike would be more carefully considered in the quiet of the home than in the heated discussions stirred up by self-interested agitators, with the result that there would be fewer strikes on trivial causes. He recommends a secret ballot, in order that the individual's choice for or against a strike may be declared without intimidation or fear.

Another significant straw, indicating the drift of thought concerning women, is found in the Edinburgh "Weekly Scotsman," which regularly pub-

lishes a column "Woman's Outlook," side by side with a column headed "Work and Wages," in which are recorded Suffragist and Suffragette movements, new legislation affecting women, wages questions, etc., etc. There is also a fresh awakening and protest all over the world on the sweating of women wage earners. Women forced to work for a living were once cried down as usurpers of man's sphere, but now it is recognised that an honest living is their due, and that the sweaters who underpay them should be dealt with, not only because starvation wages tend to drive girls to immorality, but because these girls are an economic loss to the country. And it is suggested that the Australasian plan of legislating for the elimination of sweating and the payment of a living wage, together with instruction of the girls in ethics, fortifies them against temptation, and makes them a genuine asset to their country. The exigencies of the times compel the conclusion that if girls are not worth saving for their own sakes, they are worth care for the sake of their potentiality as mothers of men.

Lest we be misunderstood, we add here that we do not encourage consecrated Christian women to interest themselves in politics, because their citizenship is in Heaven, and it is impossible to serve God and mammon. It is, however, desirable to recognise that the King of kings is setting forces to work to overturn the present social order by awakening men's minds to better ideas of justice and equity, and that the injustices and cruelties under which women have been bound must be overturned with the rest of the evils of this evil world.

Rumours and Wars

The year 1912 was marked by many rumours which it was hoped would be only such. Everybody professed to want peace, but it was not peace at any price that they wanted. Much has been said about "justifiable war." Was the Mexican rebellion justifiable? Many think it was not. But it is necessary to understand the internal condition of a country before condemning a war, since it has generally been recognised as permissible to fight for freedom from oppression and tyranny. The code which governs nations and peoples is not the code of the Christian, whose weapons are not to be carnal, but spiritual. It is to be hoped that the Mexicans will "find themselves," and that they may throw off the bondage of Rome as well as the jealousies and intrigues of rival would-be leaders.

The past year witnessed the usual crop of troubles in the Central and South American States, where rebellions and counter rebellions are almost as common as oranges on trees.

The most remarkable event of the year was the creation of the Chinese Republic on modern lines to displace an antiquated and corrupt relic. The greatness of the achievement has been overshadowed to some extent by the exciting events in the near east. Dr. Sun Yat Sen is credited by an English doctor, who knows him well, with being the most remarkable patriot and organiser of our times.

Although Italy is not altogether friends with the Pope, yet the Pope blessed the Italian army in its warfare in Tripoli. Was it because Rome wished to see a blow directed against Mohammedanism, an ancient foe? or was it merely a cheap way of popularizing herself with the Italian people by sanctioning what they had already determined to do, and knowing full well that the Italian arms would be successful against an enemy taken at so great a disadvantage?

The Balkan War for two months focussed the attention of the entire world. The severe blow given to Turkey is fresh in the minds of all, hence details need not be given here. But while Europe was busy, Mongolia has been taken from China, and recognised as a Russian sphere of influence, which means, of course, that she has become practically a part of the Russian empire. Evidently Japan, since she has Korea, no longer opposes Russian aggression in the East; is unable to do so, in fact, owing to hard times in Japan. The cost of living keeps going up, and thousands are virtually starving to death. Dr. Dillon states that since the Jap-Russian war the interests of Russia and Japan have become identical. In the meantime also England is taking a securer hold upon Tibet. What "spoils" the Balkans Confederacy will be allowed to take will be a subject of curiosity until the final settlement.

Ulster Day

Among the people of Ulster and their sympathizers the world over, Ulster Day, September 28, 1912, will long be a memorable one. Nearly 500,000 signatures were affixed to the Covenant, not to acknowledge the proposed Irish Parliament, obey its laws or pay the taxes it may prescribe. The Protestants of Ireland prefer to continue a part of a united Britain, rather than be placed under the control of a Parliament in which Roman Catholic influence would in all probability predominate; and they claim that present experience as well as history justifies them in this course.

The Conquests of Peace

Coming to supposedly more peaceful themes, we find another war on, that against the Beef Trust, or perhaps we should say that of the Trust against Australia. It is announced that the American Beef Trust has established itself here, and that although some large firms owning freezing works have thus far declined to be absorbed, yet the graziers are favorably disposed on account of the good prices offered. Naturally they sell their cattle to the highest bidder, regardless of what that bidder's subsequent plans may be for binding and fettering them later on. Legislation against Trusts is on the Statute-books, but where is the government that can control them? The efforts of the U.S.A. in that direction have largely failed, for when the trusts are legally "dissolved" they become more powerful than ever.

The Panama Canal, one of the greatest achieve-

ments of peace, has unexpectedly become the cause of friction between America and England. It is hoped that some peaceful understanding may be arrived at; for a war would be a disgrace to these, two of the foremost powers of civilization. If both powers are sufficiently strong, and tenacious of their respective positions, we may have an illustration of how easily treaties may be abrogated and new ones made without the necessity of fighting over them. John Bull would not like to offend Uncle Sam when the latter's navy might be useful to him in other contests. Some public men have been saying that an understanding between England, America, France and Germany would guarantee the peace of the world. But how impotent the powers were to prevent the Balkans War! The cry is still, "Peace, peace," when there is no permanent peace possible.

A significant sign of the times is the frequency with which writers rail at the failure of Democracy to serve the people. Mismanaged cities, towns and states, and dissatisfied citizens, are the order of the day. Through fear of giving one man too much power, that power is divided among a number of men of varying minds, each pulling in a different direction, and the result is nothing practical done. In the Commonwealth we have had an example in the Maternity Bonus Bill of how quickly special legislation can be rushed through when a majority on a question is assured. The Home Rule Bill is an illustration of the same thing on a larger scale. It is claimed both would have been lost had they been first submitted to a referendum. The Commission form of government adopted by many American cities is a new departure in Democracy, combining democracy in elections with monarchy in office; that is, all the people elect an officer, but, when elected, he has power to administer his office in his own way. Thus far, the cities governed on this "Commission plan" have demonstrated its success, being cleaner, more economically administered, and with a great decrease in the rates and taxes.

Another sign of the times is the further annihilation of space, by which the nations are drawn closer together. The railways, trams, cables, telegraphs, telephones, and post have all served this purpose, and now we have "wireless" and aeroplanes, and the very latest, wireless telephones. A marvel of the last few days has been the receipt in Melbourne of a "wireless" from the Antarctic, like a voice from the unknown. The building of new railways goes on. China is beginning an extensive system; Africa is fast being linked up. "On 14th September, 1912, Lord Denman, the Governor-General of Australia, attended by a large company of distinguished Australians, visited Port Augusta, South Australia, to turn the first sod on a railway 1063 miles in length, that is destined to bind in national unity the great continent of Australia, and to provide more effectively for her defence." In the building of this line the Commonwealth Government was brought face to face with the Steel Trust. No rails can be bought anywhere except from agents of the Trust.

Church Union

While a strong movement is on for the disestablishment of certain State Churches, as already referred to, a counter movement has been in progress in Scotland since 1909 to bring about the union of the United Free Church with the established Church (Presbyterian). This involves the recognition of the propriety of a State Church by those who have heretofore been opposed thereto. Since the established Church cannot (in order to join the Free Churches) well commit suicide by disestablishing itself, it is urged that the Free Churches, who would have nothing (?) to lose except an historical principle, could easily be reorganised and become a part of the established Church.

The Union of Baptists and Congregationalists in Australia has long been under discussion. An organic union has been found impractical, because the Baptists will not relinquish Immersion, and Congregationalists will not adopt it; besides which, there are financial difficulties. However, the latest move is the formation of a joint-committee, to which questions of over-lapping, opening new churches, etc., shall be referred for settlement. Rev. Eddy, president of the Baptist Union, expressed—

"approval of the proposed union of the two denominations, and said that the Congregationalists' position in regard to union was safeguarded, in that the joint committee was simply a consultative and suggestive committee of supervision, which would take no action without consulting the respective denominations."

Mr. Eddey further said—

"No review of the year's work would be complete without a reference to the measures adopted to promote closer fellowship and greater co-operation between the Congregational and Baptist Unions, and to the conferences between representatives of the Associated Churches of Christ ('Disciples') and the Baptist Union. The Baptist Union has not entertained the idea of corporate union with either body, but they desired to understand one another better and to promote a spirit of true unity, and to avoid undue over-lapping and competition between the churches in sparsely populated districts."

The Presbyterian General Assembly and the Anglican Synod again exchanged greetings (October), each expressing a wish for closer union with the other. The basis of such a union has not, however, as yet been agreed upon.

On the other hand separation is urged by some Anglicans between the Church in Australia and the Church in England, on the expressed ground that the Australian Church would be advantaged by the liberty to revise the prayer-book to suit themselves. One great difficulty is the financial one, since the church here holds its property under English law. As is natural the Catholic "Church Times" (London) urges this step, and advises the Australians to "take the risk" of losing their endowments!

The Anglican Archbishop of Melbourne recently made a strong plea for the retention of the corporate unity, giving many reasons why such a division was unnecessary, and would bring no real advantage. "He dreaded the turmoil and confusion which would inevitably flow from causing ritual and doctrine to become subjects of synod discussions. . . . Their greatest need was a more complete union among themselves."

Reform of the Lords

The deprivation of the veto power of the House of Lords was a notable action of the House of Commons. It was a necessary prelude to the passage of the Home Rule Bill. The year to come will witness a strong fight to restore its power in this direction, but reform it in others. Meanwhile the Referendum is advancing in favor as a check on both Houses, and as the only means apparent (to those not instructed concerning the Kingdom of God) of securing the rights of the people.

Socialism

Socialism received two serious set-backs in 1912—one the demonstrated failure of the socialist government of Milwaukee, U.S.A., and the other the failure of the Universal Strike in Great Britain. The cultivation of class hatred, dislike for hard labor, and a willingness to despoil others is not calculated to develop in the minds of their adherents the willingness to work unselfishly and harmoniously in a socialistic regime, or the capacity to deal effectively with the problems bound to arise in any community. The Socialist propaganda holds out false hopes of ease and luxury which it can never fulfil.

The German Socialists gave their English comrades a surprise recently. Mr. J. Keir Hardie, M.P., the British Labor leader, delivered a speech in Toronto, September 9, in which he declared that—

"The Labor party in Great Britain was now engaged in an effort to organize the working classes by every means in its power. The party would not shrink even from declaring a revolutionary strike, necessitating the presence of the army in Great Britain, and thus preventing soldiers being sent to slaughter each other in a quarrel not their own. He denounced those engaging in the war scare, and warned Canadian working men against being drawn into the 'maelstrom of militarism.' Great Britain, he urged, had no quarrel with Germany, and only vested interests or bankrupt politicians were endeavouring to start a war."

This was replied to a few days later by Herr von Volmar, leader of the Bavarian Socialists, in a manner which showed how little the German Socialists are likely to pledge themselves definitely to support the international "anti-war strike" which their friends in England are attempting to organize. The Press report said—

"Speaking in a debate on the army estimates in the Bavarian Diet, he said it was true that the Social Democracy in Germany desired to see the peace preserved. 'Should, however, their efforts prove useless, Socialists would postpone every other consideration to their country's need and would not be the least efficient defenders of the fatherland.' He complained that the Government had underrated the national spirit of the Socialists, and as a protest against this attitude he refrained from supporting the annual army vote. A spokesman of the Liberal party expressed great satisfaction at the 'warm and patriotic words' of the Socialist leader; as for his action in regard to the army vote, that was correctly interpreted as being merely a 'political demonstration.' No one has ever suspected the majority of the organized English Socialists of patriotism in this German sense. In Parliament, in their press, and in the Trade Union Congress—which they now dominate—they persistently oppose adequate expenditure on the navy. They discourage every recognised form of military service. They have denounced the territorial army in formal resolutions. 'They glory in the prospect—as a passage in their recent circular on the 'anti-war' strike has shown—that, in the event of war, the men of the comparatively small British military force could be prevented from defending the country or rendering assistance to an ally on the Continent by a con-

certed industrial outbreak, which would compel their employment mainly for the protection of railways, docks, factories and other property at home."

Love of the Fatherland is indeed one of the strongest characteristics of the German nation. In their folk songs they glorify their country, and repeat their willingness and desire to live and die for it. Years of residence in a foreign land fail to diminish this sentiment: in the quiet evenings they love to sing the old songs and teach them to their children. It should also be noted that the German Social Democrats do not in other respects correspond exactly to the English variety of Socialists.

A Cause of War

This brings us to the consideration of the cause of war. The German empire is a great nation, welded out of a number of states which united their fortunes on a common battlefield. The "spirit of nationhood" as a cause of war will be dealt with (D.V.) in our next issue.

The New Year

What will the New Year bring? Shall we say that "All things will continue as they were since the

foundation of the world"? or that the world will come to an end, and nothing will continue? No. There will be changes, and many things will continue. It would not be possible to forecast in detail. The great movements of the present will continue; some of the less important will die down, and a few new ones may begin. But we can say this much, as stated at the beginning of this article, the consumption of the Papacy will go on, its efforts to hold its own or to regain lost ground will be ineffective, and the forces which shall contribute to the general overthrow will become more clearly defined.

In regard to God's people, our wish and prayer is that the New Year may be to each a very happy one in Him, and in the service of His truth; that they might be filled with the knowledge of His will in all wisdom and spiritual understanding; that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness.—Col. 1: 10, 11.

Martyrs of St. Andrews

ARCHBISHOP CARR, the Roman Catholic Archbishop of Melbourne, at a Church bazaar September 27, 1912, said, after praising "art unions" in connection with bazaars (as reported in the "Age")—

"What pleased him most about most bazaars he attended was the very friendly feeling displayed between Roman Catholic people and those of other religions. He had said it before, and would say it again—a Catholic never did anything to insult a man because of that man's religion. (Applause.) It was an uncharitable and unchristian thing to bring religious differences into what they might call the social life of the people. Of course if they were attacked they must reply. (Laughter and applause.) If they struck a man they must expect him to strike back, but he wanted to say that they did not strike back in anger, but in self-defence. (Applause.)"

As an offset to this claim, that "a Catholic never did anything to insult a man because of that man's religion," we might refer to the insults involved in the Ne Temere decree, to the frequency with which Protestants are attacked and physically injured in R.C. countries, and to the following article republished from the "Scotsman." The latter gives a bit of Scottish history, which needs to be remembered, particularly when it is realized that Rome's hatred of Protestants is as great as ever, though her opportunities for showing it are less favorable.

Not long ago an excursion of Sunday school children at Castle Dawson, Co. Derry, was attacked by a party of Hibernians, who stabbed several young people with their pikes.

The Archbishop's speech is only one of many similar attempts to flatter Protestants and thus blind them to Rome's real objects in breaking down Protestant defence.

The Fires of Martyrdom

I AM GOING along Market Street, past the ancient site of our Cross, in the year of grace 1912, but I have about me the atmosphere of a July day in 1433, and the vision of a lonely foreigner fastened to a stake, faggot heaped to faggot, a brass ball in his mouth to silence him, and a swaying, jeering, pitying crowd about him. Paul Craw was no Scotsman: he hailed from Bohemia; courage was certainly one of his qualities, else he would not have ventured into the centre of the Scottish Papacy of its time on his mission of liberty. But he had come from a little land that had been striking hard and counting no danger in its protest for freedom. Bohemia had never accepted the Latin tongue in its religion; it was too proud of its own dialect, and this independence was reflected in its two heroes, Hus and Jerome. Hus was a peasant who, at the age of twenty-five, had taken his degree of B.D. at Prague University, and had early begun to preach the new ideas of Wiclif and the Reformers. The Pope ordered the writings of Wiclif to be burned in the city square. Hus headed the protest, and denounced also the sale of indulgences. Captured at last, he was placed in a rotting cell at the lake side, perishing in 1415 at the stake in his native city. His companion, Jerome, followed him next year; but popular resentment, rising like a flood, swept the Papal legate and prelates out of Bohemia. From such a land, and with such memories to inspire his work, here came Paul Craw. For ten months he laboured, protesting against the vices and worthlessness of the priesthood, when his life came to a sudden close not a bowshot from the blue of the bay. God grant us the courage of him!

Patrick Hamilton

Almost a century passed when, on February 29, 1528, the fires of martyrdom glowed once more, and Patrick Hamilton perished in North Street. He was born in 1504, his birthplace being either Linlithgow or Glasgow. His father was Sir Patrick Hamilton, his mother the daughter of the Duke of Albany. Royal Scottish blood was in his veins in direct descent from Robert III. and James II. In the year of Flodden he was but a boy, and was soon plunged in all the stir and incident of the troublous times which followed. Hamiltons and Douglasses were keen rivals in national affairs, and he would himself take sides with all a boy's enthusiasm in his family's interests. His father was killed later in the famous skirmish in the High Street of Edinburgh known as "Cleanse the Causeway."

His thoughts had been early turned churchwards—which in those days might mean little or nothing. You could combine your duties in it comfortably with those of the army and the State as well. While in St. Andrews he would witness the disgraceful scramble for the office of Archbishop, two of the rival candidates driving each other by armed force from the Castle only to see the office go to a third.

In 1517, at the age of 13, he became Abbot of Terne, in Ross—a merely nominal post—and in the same year he went to Paris, attaching himself to the Scots' College there. The influence of Erasmus was at work in that city; the nailing of Luther's thesis to the door in Wittenberg had found its echoes even in the distant Paris, and Patrick, among others, became affected by the new spirit of inquiry. Taking his degree in 1520, he went to Louvain, met Erasmus, and became confirmed in his Protestant leanings and decisions. By 1523, when almost twenty years of age, he was back in St. Andrews with its cathedral and colleges and religious atmosphere. Probably he would join himself to St. Leonard's College, which, under Principal Logie, had become so biased towards the new opinions that its students were known all over Scotland as "those who had drunk of the well of St. Leonard's."

Flight to Germany

Hamilton could not conceal his religious opinions either in conversation or in public, and in 1527 Cardinal Beaton made inquiries, Hamilton deeming it prudent to retire straightway to Germany, spending a year in Marburg, where the Reformation was in the very air. Preaching followed, until he was again cited to appear before the Archbishop. Friends pointed out the risk in vain; all advice to flee was refused. He would not do so a second time, but, if necessary, would testify to his sincerity by his death.

Beaton, of course, could not rush matters at the commencement for fear of drawing on himself the resentment both of Hamiltons and Douglasses. Some show of legal procedure must be made. The King, then a lad of sixteen, was appealed to. He suggested a conference at St. Andrews. Lodgings were taken and friendly discussions took place regularly. Hamilton, however, seemed under no delusion; he felt the danger at hand, and knew the young King could not be depended on when the strain came. A

month passed of incessant preaching, as if he realised how short a time remained to him. At length a preliminary examination took place, when it was decided to report in February for sentence.

Meanwhile his friends had not been idle. His brother, the Sheriff of Linlithgow, gathered a force to save him, but was delayed by a violent storm in the Forth, and arrived too late. Another attempt at rescue, this time by Duncan, of Airdrie, also failed; and the Cardinal, becoming anxious, gave orders for Hamilton's apprehension. This was carried out shortly after midnight, and the prisoner was lodged in the Castle.

That same day he was brought for trial in the Cathedral, before a great gathering of priests—the Archbishop of Glasgow, the Bishops of Dunkeld, Brechin, and Dunblane, the Prior of St. Andrews, the Abbots of Arbroath, Dunfermline, Lindores, etc., etc. Honest citizens were troubled over it all, and the city was moved as never before.

Charges and Answers

Here are some of the charges and answers given:

—(1) Heretic, thou sayest it is lawful to read the Word of God, especially the New Testament?

Hamilton did not deny this, saying that it taught us to throw ourselves on the mercy of Christ.

(2) Heretic, thou sayest it is not lawful to worship images.

Hamilton referred them to the Commandment forbidding the making of any graven image.

(3) Heretic, do you not know that these images keep the common people in mind of the holy saints which work for our salvation?

To this Hamilton replied that salvation was the work of the Word of God rather than of images.

(4) Heretic, thou callest it lost labour to pray to the Virgin Mary, to John, and Peter, and Paul, as mediators between God and man?

"I say," replied Hamilton, "there is no mediator but Christ."

(5) Similarly, being questioned as to purgatory, he said there was no warrant in Scripture for it.

But why dwell further on the trial: the result was already decided. It only remained to hurry the death of the prisoner ere anyone could interfere; and so, although the trial had only begun at 10 that Saturday forenoon, he was fastened to the stake two hours later, in front of St. Salvator's College.

At the Stake

He was chained to the stake, and bags of gunpowder fastened to his body. At first the fire only exploded some of these, scorching hands and cheek: the faggots, too, were green and would not ignite. More wood was sent for, his sufferings meantime being intense, yet never a word escaped his lips. A baker hurried forward with an armful of straw and flung it on the fire, the flames which followed being caught in a tremendous blast from the east. So the hours dragged, Hamilton being slowly roasted to death. Six hours of terrible suffering were to elapse before the end came. While the fire was waxing

fierce, he was asked to give a sign of his faith, and immediately he raised three fingers of his half-scorched hand, keeping them thus till he died. "He gat his victorie," says Knox, "after long suffering."

An unlooked-for result followed his death; "the veil of Maister Patrick Hamilton has infected as many as it blew upon," and hundreds from asking why so loving and gentle a soul had thus been tortured, were led to renounce so cruel a church. This was very marked in St. Andrews, where his character was so well known. Students, too, attending the University, carried the impress of it to a hundred corners of the land. In 1543 a Scots Parliament decreed that all men should be permitted to read the Word of God in their own tongue—and so the Reformation went on, the workers passing indeed, but their memory heartening and inspiring the workers who came after.

Henry Forrest and John Roger

In the following year Henry Forrest was apprehended, mainly for asserting that Patrick Hamilton had died a martyr, and that, too, in the secrecy of the confessional. Little is known of him. He was born in Linlithgow, and was probably educated at St. Andrews. There is a name *Henricus Forrest* in the lists of St. Leonard's College. Little doubt there is that he was a spectator of the dread tragedy of these six hours in front of St. Salvator's, and he evidently had also the courage of his opinions. It meant something to speak against Beaton with the smoke of Hamilton's dying even then drifting over the sunny bay. Knox says he lay in the *Bottle Dungeon of the Castle for three years*.

He was burned to the north of the Abbey Church, so that they of *Forfarshire*, watching the smoke across the water, might tremble, and accept the warning thus given. But this further death, added to that of Hamilton, only served to turn hundreds of citizens against so horrible a creed.

Ten years later, in 1543, John Roger, a Black Friar, was imprisoned for heresy in the Bottle Dungeon. Report soon had it that he had escaped, and had thrown himself into the sea. The common belief, however, was that he had been murdered, and anyone who knows the Bottle Dungeon will be slow to credit his chances of escaping.

George Wishart

Scarcely had the citizens recovered from the shock of this double death than the murder followed of someone even greater. In 1546 George Wishart suffered martyrdom before the great window of the Castle. He was probably born near Montrose in the year of Flodden, 1513. His father was a King's Advocate; his uncle afterwards became Provost of St. Andrew's. Little is known of his youth, but at 23 he was teaching Greek in a Montrose school, using the New Testament as his text book. This did not please the Bishop of Brechin, who cited Wishart to appear before him. Safety, however, was sought in flight, first to Bristol, where he met Latimer, and thence to Cambridge and Germany. He returned to Cambridge, and later to Scotland, preaching in Montrose and Dundee. Great audi-

ences flocked to hear him, and he refused the order of both the Government and the Bishop to cease.

After a successful visit to Ayrshire, he returned to Dundee, where the plague was raging. Fearless of infection, he passed to and fro from home to home, cheering and helping the townsfolk in their dire need. The Cardinal determined to silence him, and hence it was that a priest waited for him at the foot of the pulpit steps, a dagger concealed under his cloak. But the keen eye of Wishart noticed it, and he seized his arm in time. It was only the preacher's personal intervention that saved the would-be assassin from the furious crowd. Later, he escaped an ambush of 70 spears on his way through Fifeshire, on a journey he had undertaken on receipt of a false message.

Then came his visit to Edinburgh. He preached to large congregations in Inveresk, Haddington, and Tranent, his last sermon being given in Haddington. On that night, Ormiston House, where he was staying, was surrounded. Knox, then a tutor at *Lougheedry*, drew a sword, Peterlike, in his defence, but Wishart gently pushed it aside, saying, "One is sufficient for a sacrifice." In a day or so he was in the Cardinal's hands, despite the pledged word of the Earl of Bothwell, and, after a month in the Bottle Dungeon, he was brought for trial into the Cathedral.

The charges numbered 18, and referred chiefly to the sacraments. Lauder, who read the charges, spat on him, saying, "Wishart, what answerest thou to these charges?" Reply at any length was quite useless; the verdict had been already settled, and he was sentenced to be burned on the following day. When the hour came, he was led from the Castle, a rope round his neck and a chain round his waist. He met his fate with steady eye, praying for his murderers and saying that ere six hours he would be supping with his Saviour.

At the window above—as given on the authority of Buchanan—sat the Cardinal gloating over the dying agonies of his victim, calling from Wishart the strangely-fulfilled prophecy that he who looked down from his high place would, within a few days, be as ignominiously thrown down as he now arrogantly reclined.

Thus died one of whom Knox said that he was a man of such graces as before were never heard of in this realm, and were rarely to be found in any other.

People now began, as Knox adds, to detest the cruelty of these proceedings, and men of honour and birth talked of revenge. It only needed the death in 1588 of old Walter Myln to complete the great dissatisfaction felt towards such barbarous methods. He was eighty years of age, and so infirm that it was necessary to carry him to the stake. Small wonder that in the following year, when Knox preached his famous sermon in the Town Church, the congregation streamed out thereafter in the wake of our great Reformer, and, following him down South Street to the Cathedral, pulled down innumerable silver images from the walls and heaped them into a bonfire on the very spot where the old martyr died so cruelly.—J. Y. H., in "Weekly Scotsman."

Foolishness of the Higher Criticism Illustrated

IN THIS NOTE I endeavor to apply the principles of the "Higher Critics," with which we are familiar, when applied to the first six books of the Bible, to a well-known ode of the poet Burns. I shall endeavor to show that it must have proceeded from at least two "sources," with a probable admixture by a third hand in the last stanza; which, after approved precedent, I venture to ascribe to a "compiler," who "appears to have introduced slight additions of his own." I shall distinguish the sources as B1 and B2, and the compiler as C. The ode consists of nine stanzas, and it will be seen at a glance that the principal line of demarcation falls after the fifth of these. The first five I assign to B1, the next three unhesitatingly to B2, while of the last I speak with more reserve, and leave to more curious and minute critics the question in what proportions it is to be divided between B2 and C. I fear I shall hardly make my words intelligible without a transcript of the greater part of the poem, which, happily, is not long.

To a Mountain Daisy

On Turning One Down with a Plough, in April, 1786.

Wee, modest, crimson-tipped flower,
Thou'st met me in an evil hour;
For I maun crush amang the stoure
Thy slender stem:
To spare thee now is past my power,
Thou bonny gem.

Alas! it's no thy neebor sweet,
The bonny lark, companion meet,
Bending thee 'mang the dewy weet
Wi' speckled breast,
When upward-springing, blithe, to greet
The purpling east!

* * * * *

The flaunting flowers our gardens yield,
High shelt'ring woods and wa's maun shield,
But thou, beneath the random bield
O' elod or stane,
Adorns the histie stibble-field,
Unseen, alane.

* * * * *

In the above, each row of asterisks marks a stanza missed, and now the above "line of demarcation" occurs. I proceed to B2, in four stanzas, the last modified by C.

Such is the fate of artless maid,
Sweet flow'ret of the rural shade!
By love's simplicity betrayed,
And guileless trust,
Till she, like thee, all soiled, is laid
Low i' the dust.

Such is the fate of simple bard,
On life's rough ocean luckless star'd!
Unskillful he to note the card
Of prudent lore,
Till billows rage, and gales blow hard,
And whelm him o'er!

Such fate to suffering worth is given,
Who long with wants and woes has striven,
By human pride or cunning driven
To mis'ry's brink,
Till wrenched of every stay but heaven,
He, ruined, sink!

Even thou who mourn'st the daisy's fate,
That fate is thine—no distant date:
Stern ruin's ploughshare drives elate
Full on thy bloom,
Till crushed beneath the furrow's weight,
Shall be thy doom.

In B1 the dialect is the Scottish vernacular, in B2 the classic English meets us. Their differences are far more strongly marked than those on account of which certain metrical pieces in the Old Testament, e.g., the Song of Moses in Deut. 32, have been assigned to a poet of Northern Israel. For here the differences include that of grammatical form, and that of vocabulary, as well as that of divergent mouldings of words common to both dialects. The most glaring instance of grammatical form is that of the third person singular of the verb in classic English being used for the second in Scotch. This occurs five times in the five stanzas of B1—"Thou (has) met," "Thou . . . adorns," and in the last two omitted stanzas, "Thou glinted forth," "Thou lifts," and "Thou lies." Contrast with these repeated instances the opposite one in the concluding stanzas, "Thou who mourn'st," for which B1 would certainly have given "Thou that mourns." A different vocabulary is shown by the terms *stoure*, *weet*, *bield*; modified word-forms meet us in *maun*, *neebor*, *cauld*, *wa'*, and in the easily recognized *amang*, *stane*, *alane*, *snaic*; while in the phrase, *the histie stibble-field*, we have an example of each of these two latter combined.

I have dwelt thus far on linguistic points. But the contrast in the thoughts presented is no less marked than that of language. Who does not see that pure physical objectivity characterises B1, while B2 is marked by moral subjectivity and sentimental reflection? The former deals with rustic features which appeal directly and simply to the senses, like those of Mrs. Barbauld's "Ode to Spring." The latter exhibits in every stanza a new image of pathetic sadness. Moreover, the two differences correspond and confirm one another. The Northern dialect claims the physical realm as its own, and the Southern the ethical. That B1 and B2 "form two clearly definable independent sources is a conclusion that may be accepted without hesitation," since form and matter concur to establish it.

But, further, B2 "is marked by a series of recurring features which are absent from the other," and in it "particular formulæ are repeated with great frequency," considering the brevity of the work. Thus we have in stanza 6, "such is the fate of artless maid;" in 7 we have ditto repeated "of simple bard;" in 8, "such fate," with a slight variation, "to suffering worth;" while in 9, the variation from the norm, due, perhaps, as above suggested, to C, is greater, the phrase appearing "as *that* fate is thine," and being here transposed from the first to the second line of the stanza. Again, we have a precisely similar formulaic recurrence in the fifth line of every stanza in succession, "*Till* she, like thee, . . . *Till* billows rage, . . . *Till* wrenched of, . . . *Till* crushed be-

neath," etc. This love of formulaic iterancy is wholly absent from B1, the "style" of which "is freer and more varied;" while these last four stanzas are "marked uniformly by the same distinctive and stereotyped phraseology" in each.

Yet more, B2 exhibits a "distinctive and stereotyped" syntactic form otherwise. In every one of its stanzas except the last, the second and the third line form each a compound term constructed in opposition to a simple term in the first line, and yet not coupled to each other by any conjunction. To put it briefly, every such pair of lines forms opposed *asyndeta*. Thus to "maid" in stanza 6, line 1, is apposed "Sweet floweret of," etc., and again is apposed "by love's simplicity," etc. To "hard" in 7, 1, is apposed, "On . . . luckless starved," and again is apposed "unskilful he," etc., where "he" virtually repeats the first term. Again, in 8, 1, "suffering worth" (a poetical abstraction for "a worthy man who suffers") has similarly attached to it its two following lines; and although helped by the relative "who," yet the effect is the same. Thus "sentences cast in the same type recur." From any such monotony of structure B1 is wholly free; not to mention that such a poetical abstraction as that just noticed is wholly foreign to his rustic muse. "Suffering worth" reminds us of Shakespeare's phrase, "patient merit," and this suggests that the author had access to sources of culture to which that of B1 was a stranger.

The compiler, whose hand we trace in the closing stanza, or else the poet of B2, had evidently, in his apostrophe to himself, "Even thou who mourn'st," reproduced a trace of Gray's "Elegy" in the stanza which links it to the personality of the poet.

For thee, who mindful of the unhonored dead,
Dost in these lines their artless tales relate, etc.

But he had forgotten that "thee" of the preceding stanza is the daisy *itself*. Here then the hand of a compiler seems clearly betrayed. Of course, we need not doubt that the poet of B2 had B1 before him, and adjusted a moral, or series of morals, to it; to which joint composition C put some finishing touches, and thus completed "the process by which the 'Ode to the Daisy' assumed its present shape."

To sum up, then, B1 and B2 are distinct from each other, as being products respectively of a Northern and a Southern dialect; and this affects their grammatical form, including that of the verb personal, the vocabulary, and the type of word-moulding. They are distinct also in respect of marked phraseological recurrences, which one exhibits freely, while from the other they are wholly absent. They are distinct in respect of syntactical arrangement, which in B1 is free and varied, but in B2 tends to fall into a fixed norm. And they are even more strongly contrasted, if possible, in respect of subject-matter, and the absence or presence of implied references to other standard works. And "where," as in the case before us, "the differences are," in proportion to the very slight bulk of the whole, "at once numerous, recurrent and systematic, they may be regarded as conclusive evidence that the compositions in which they occur are not the work of one and the same author."

But, indeed, we know from another poem in the same collection, in the same Northern dialect, and in

the same metre, that B1 could moralize, when the fit seized him, and that too without forsaking his native rustic tongue. I will quote a short sample only from the stanzas "To a Mouse," whose nest, it seems, had been stirred up by the same ploughshare which tore up the daisy:

Thou saw the field laid bare an' waste,
An' weary winter comin' fast,
An' eozie here, beneath the blast,
Thou thought to dwell;
Till, crash! the cruel coulter past
Out thro' thy cell.

That wee hilt heap o' leaves an' stibble,
Has cost thee mony a weary nibble.
Now thou's turn'd out for a' thy trouble,
But house or haid,
To thee the winter's sleety dribble
An' cranreuch cauld!

But, Mouse, thou art no thy lane
In proving foresight may be vain:
The best-laid schemes o' mice and men
Gang aft a-gley,
And leave us nought but grief and pain,
For promis'd joy.

Still thou art blest, compar'd wi' me!

Here, then, we trace the hand and style of B1 throughout. Thus the argument from resemblance confirms that from difference; and both together lead us to an assured conviction that B1 and B2 are distinct and separate authors. In this last case, however, there is no B2, and therefore no room for the work of C.

I venture, therefore, to express the *genesis* of the "Ode to the Daisy" by the formula B1 plus B2 plus B2 multiplied by C. The quotations in inverted commas, where not from the poem itself, are from the valuable article of Professor S. R. Driver on "Genesis," in his enumeration of the characteristics which distinguish the P of the critics from their J or JE. Where the phrases of so distinguished an authority were so apposite to the purpose, it would have been a mere affectation of originality to invent new ones. I am not aware that I have omitted any of the tests applied by him. I am not conscious of using them in any changed sense; or if any change there be, it is a change to a *fortiori*; for, e.g., the difference between Scotch vernacular and classic English is greater than any amount of difference in style where the vernacular used is the same. Some may perhaps be led by the above to frame and apply a destructive hypothetical syllogism: "If A is B, then C is D; but, if C be not D, then A is not B;" or, to clothe form with matter: "If the method of the higher criticism is trustworthy, then the above Ode must be by more than one author." Any who have got thus far will be able to judge for themselves whether this consequent is to be admitted or denied, and to clinch the argument accordingly.—Canon Hayman, in "The Episcopal Recorder."

He who in poverty, or sickness, or solitude, can preserve a merry heart and a cheerful countenance, is a benefactor to society, a testimony to his God, and the best of all possible friends to himself.—Bishop Thorold.

Christian Evidences

(Continued from October (1912) Issue.)

Miracles—Part I.

LESSON V.

1. The people who lived in the times of the Apostles, though they had not seen so much as we have of the fulfilment of the ancient prophecies, yet had seen them so far fulfilled in Jesus, as to afford good reasons for receiving Him.

But you may, perhaps, be inclined to wonder how they should need to search the Old Testament Scriptures for a confirmation of what the Apostles taught, if those Apostles really performed such miracles as we read of. It may seem strange to you, that men who healed the sick with a touch, and displayed so many other signs, far beyond human power, should not have been at once believed, when they called themselves God's messengers.

2. I have said that the works performed by Jesus and His disciples were beyond the unassisted powers of man. And this, I think, is the best description of what is meant by a miracle. *Superhuman* would perhaps be a better word to apply to a miracle than *supernatural*; for if we believe that "Nature" is merely another word to signify that state of things, and course of events, which God has appointed, nothing that occurs can be strictly called "supernatural." Jesus himself accordingly describes His works, not as violations of the laws of nature, but as "works which none other man did." But what is in general meant by "supernatural," is something out of the ordinary course of nature; something at variance with those laws of nature which we have been accustomed to.

But then it might be objected that we cannot decide what does violate the ordinary laws of nature, unless we can be sure that we are acquainted with all those laws. For instance, an inhabitant of the tropical climates might think it contrary to the laws of nature that water should ever become hard; since he had never seen ice. And when electricity was first discovered, many of its effects were contrary to the laws of nature which had been hitherto known. But any one who visits colder regions may see with his own eyes that water does become solid. And any one who will procure an electrical machine, or who attends lectures on the subject, may see for himself the effects of electricity.

Now suppose Jesus had been a person who had discovered some new natural agent through which any man might be enabled to cure diseases by a touch, and perform the other wonderful works which He did, and through which any one else might have done the like, this would soon have been known and practised by all; just like the use of electricity, or of any newly-discovered medicine; and from His time down to this day, every one would have commonly performed just the same works that He did. He might indeed have kept it to himself as a secret, and thus have induced some to believe that He wrought miracles. But so

far from acting thus, He imparted His power first to the twelve Apostles, and afterwards to seventy others; and after His departure, His Apostles received the power of not only performing mighty works themselves, but also of bestowing these gifts on all the disciples on whom they laid their hands; as you may see from Acts 8: 14-23; Acts 19: 6; Rom. 1: 11; 1 Cor. 12: 7-11, etc. There must have been, therefore, in the early Church, many hundreds, and probably many thousands, performing the same sort of works as Jesus and His Apostles. And if, therefore, these had been performed by means of any natural agent such as any one else might use as well as they, the art would soon have been universally known; and the works performed by the disciples of Jesus would have been commonly performed by all men ever after, down to this day.

But the Jews were convinced, with good reason, that the works of Jesus were beyond the powers of unassisted man. And it may seem strange to us, that they did not all come at once to the same conclusion with Nicodemus, when he said, "No man can do these miracles which thou doest except God be with him."

But you must remember how much the people of those days were accustomed to believe in magic. Indeed, in much later times, long after Christianity prevailed, it was a very common notion that there were magicians who were able, through the help of evil demons, to work various miracles. And in the days of the Apostles this belief in the power of magic was very general, both among the Jews and the Heathen. Those Jews among whom Jesus lived, and who rejected Him, maintained that He was a magician, who did mighty works through the prince of demons. This is not only related by the Christian writers in the New Testament, but as a common tradition among the unbelieving Jews at this very day; who have among them an ancient book, giving this account of the origin of Christianity. And there can be no doubt that this must have been (as our sacred writers tell us it was) what the adversaries of Jesus maintained from the first. For if those who lived on the spot in His time, had denied or doubted the facts of the miracles, and had declared that the accounts of them were false tales, and that no miracles had ever really been wrought, we may be sure that the same would have been said ever after by their descendants. They would never have thought of rejecting the accounts given by their own ancestors, and preferring that of the Christian writers. If therefore any of the Jews among whom Jesus lived, had denied the fact of His miraculous powers, it is inconceivable that another generation of Jews should have betaken themselves to the pretence of magic, to account for miracles which had never been acknowledged at the time, but had been reckoned impostures by the very people among whom they were said to have been performed.

The Pagan adversaries of Christianity also seem to have had the same persuasion on this subject as the

Jews, and to have attributed the Christian miracles to magical art. We learn this from the remains that have come down to us, of the ancient writings against Christianity, and of the answers to them written by Christians.

3. Now suppose that in the present day any one should appear, professing to be sent from God, and to work miracles as a sign of his being so sent; you would naturally think that the only question would be as to the reality of the miracles; and that all men would at once believe him, as soon as ever they were satisfied that he had performed something clearly beyond human power. But men certainly did not judge so in ancient times. It was not then, only one question, but two, that had to be settled: first, whether any sign had really been displayed which showed a power beyond that of man; and secondly, whether this supernatural power came from God, or from an evil demon.

Now, after the former of these questions was decided, that is, after the fact of the miracles was admitted, the Jews were inclined still to doubt or disbelieve the religion which Jesus taught, because it was so different from what they had been used to expect; and hence it was, that the greater part of them attributed His miracles to magic. But others were of a more candid mind ("more noble," as it is in our translation), such as the people of Berea. These, by carefully searching the Scriptures, satisfied themselves that the ancient prophecies respecting the Christ did really agree with all that Jesus had done and suffered. And this it was that convinced them that His miracles were wrought, not by evil spirits, but by the Divine power; and thus they were brought to the conclusion that the "kingdom of heaven was at hand."

4. If, then, any one should say to you, "How great an advantage the people who lived in those days, and saw miracles performed before their eyes, must have had over us, who only read of them in ancient books; and how can man in these days be expected to believe as firmly as they did?"—you may answer that different men's trials and advantages are pretty nearly balanced. The people who lived in those times were not (any more than ourselves) forced into belief whether they would or no; but were left to exercise candour in judging fairly from the evidence before them. Those of them who were resolved to yield to their prejudices against Jesus, and to reject Him, found a ready excuse (an excuse which would not be listened to now), by attributing His miracles to the magical arts which in those days were commonly believed in. And again, though they saw many miracles which we only read of, they did not see that great miracle (as it may be called) which is before our eyes, in the fulfilment of prophecy since their time. They could see, indeed, many prophecies fulfilled in Jesus; but we have an advantage over them in witnessing the more complete fulfilment of the prophecies respecting the wonderful spread of His religion.

Miracles—Part II.

LESSON VI.

1. "But can we of these days really find sufficient proof," (some one may say,) "and such proof as is within the reach of ordinary Christians, for believing that miracles really were performed, which we never

saw, but which are recorded in books, as having happened nearly 1800 years ago?" Is it not expecting a great deal of us, to require us to believe that there were persons who used to cure blindness and other diseases, by a touch or a word, and raise the dead, and still the raging of the sea, and feed a multitude with a few loaves?

Certainly these things are in themselves hard to be believed; and if we were to find in some ancient book accounts of some great wonders which led to no effects that exist at this day, and had nothing to do with the present state of things among us, we might well be excused for doubting or disbelieving such accounts; or, at least, none but learned men who had the ability and the opportunity to make full inquiry into the evidence of such a book, could fairly be expected to trouble themselves about the question. But the case of the Christian miracles is not one of this kind. They are closely connected with something which we do see before us at this day; namely, with the existence of the Christian religion in so great a part of the world. A man cannot, indeed, be fairly required to believe anything very strange and unlikely, except when there is something still more strange and unlikely on the opposite side. Now that is just the case with respect to the Christian miracles; for, wonderful as the whole Gospel History is, the most wonderful thing of all is, that a Jewish peasant should have succeeded in changing the religion of the world. That He should have succeeded in doing this without displaying any miracles, would have been more wonderful than all the miracles that are recorded; and that He should have accomplished all this by means of pretended miracles, when none were really performed, would be the most incredible of all. So that those who are unwilling to believe anything that is strange, cannot escape doing so by disbelieving the Gospel; but will have to believe something still more strange, if they reject the Gospel.

2. And it is the same in many other cases, as well as in what relates to religion. We are often obliged to believe, at any rate, in something that is very wonderful, in order to avoid believing something else that is still more wonderful. For instance, it is well known that in these islands, and in several other parts of the world, there are great beds of sea-shells found near the top of hills, sometimes several thousand feet above the sea. Now it is certainly very hard to believe that the sea should ever have covered those places which now lie so far above it. And yet we are compelled to believe this; because we cannot think of any other way that is not far more incredible, by which those shells have been deposited there.

And so it is with the Gospel History. We are sure that the Christian religion does now exist, and has overspread most of the civilized world; and we know that it was not first introduced and propagated (like that of Mohammed) by force of arms. To believe that it was received, and made its way, without miracles, would be to believe something more miraculous (if one may so speak) than all the miracles that our books record.

3. But some people may say that the ancient Jews and Pagans, who so readily believed in magical arts and the power of demons, must have been very weak and credulous men; and that therefore they may have given credit to tales of miracles without making any

careful inquiry. Now there is, indeed, no doubt that they were weak and credulous; but this weakness and credulity would never have led them to believe what was against their early prejudices, and expectations, and wishes: quite the contrary. The more weak and credulous any man is, the harder it is to convince him of anything that is opposite to his habits of thought and inclinations. He will readily receive without proof anything that falls in with his prejudices; and will be disposed to hold out against any evidence that goes against them.

Now all the prejudices of the Jews and Pagans were against the religion that Jesus and His Apostles taught; and, accordingly, we might have expected that the most credulous of them should have done just what our histories tell us they did; that is, resolved to reject the religion at any rate, and readily satisfy themselves with some weak and absurd way of accounting for the miracles. But, credulous as they were about magic, the enemies of Jesus would never have resorted to that pretence, if they could have denied the facts. They would certainly have been more ready to maintain, if possible, that no miracles had taken place, than to explain them as performed by magic; because this pretence only went to make out that Jesus, notwithstanding His miracles, *might possibly* not come from God; whereas, if they could have shown that He or His Apostles had attempted to deceive people by pretended miracles, this would at once have held them up to scorn as impostors.

4. We read in the Gospel of John (chap. 9), that

the Jewish rulers narrowly examined into the reality of a miracle performed by Jesus, on a man that was born blind. This is exactly what we may be sure must have been done in the case of other miracles also; and if the enemies of Jesus could have succeeded in detecting and exposing any falsehood or trick, they would have been eager to do so; because they would have been thus sure to overthrow His pretensions at once.

It is plain, therefore, that the weakness and credulity of the people of those days would be very far from disposing them readily to give credit to miracles, in favor of a religion that was opposed to their prejudices; and that, on the contrary, such persons would be likely, some of them obstinately, to reject the religion, and others, only gradually and slowly to receive it, after having carefully searched the ancient prophecies, and found that these went to confirm it. Now this is just the account that our histories give.

It appears certain, then, that the unbelieving Jews and Pagans of those days did find it impossible to throw any doubt on the fact of the miracles having really been performed; because *that* would have enabled them easily to expose Jesus to contempt as an impostor. Their acknowledging the miracles, and attributing them to magic, as the unbelieving Jews do to this day, shows that the evidence for them, after the strictest scrutiny by the most bitter enemies, was perfectly undeniable, at the time and place when they were said to be performed.

(To be continued)



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The Parables of Our Lord

WE HAVE MUCH PLEASURE in announcing that the long-promised book on the Parables is now ready for distribution in Australia and New Zealand. (Ready in Europe and America about March, D.V.) It is a bulkier book than was anticipated, making 440 pages, and has therefore taken longer than was expected to prepare and print. Its greater bulk also makes it more expensive to produce than any other of our books; yet we do not wish to increase the prices above 2/6 (60 cents) retail and 1/6 (35 cents) wholesale, the wholesale rate being granted to "Advocate" readers on as small a purchase as only one copy. Should the book enjoy a good circulation, we shall be able to manage with the reduced margin for expenses, and we earnestly hope that this will be the case.

The hope is also entertained that friends will find this book on the Parables a useful help to their preaching of the Gospel of the Kingdom, inasmuch as the Kingdom in one or another of its numerous aspects is prominent in most of the Parables that

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440 pages, handsome cloth binding, 2/6 (60 cents) per copy; to "Advocate" readers, 1/6 (35 cents); postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). If mailed direct from Melbourne to any foreign country except New Zealand, the postage is 9d. (18 cents) per copy.

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The Holy Spirit

BEGINNING (D.V.) in our next issue, there will appear a series of articles, in which it is intended to examine the testimony of the Scriptures in regard to the divine Spirit and the Spirit's activities. Readers desiring to have the "Advocate" sent to their friends—as a trial subscription during the currency of these proposed articles—may send in the addresses, and 1/6 (35 cents) in respect of each address so sent. Act promptly.

Alteration in British Address

FOR private reasons, not implying any lack of interest in or of desire to serve the cause of Truth, Brother Bull, who has represented the "Advocate" publications in Great Britain continuously since the first issue of the paper, feels obliged to relinquish the agency. Friends will not be more sorry to read this announcement than we are to publish it; and we are certain that in extending to Brother Bull a hearty vote of thanks for his energetic and efficient labors, we express not only our own sentiments but also the sentiments of all the friends who have had occasion to communicate with him.

Brother R. M. Montgomery, of Edinburgh, has kindly consented to act as British representative of these publications from this date. British friends will therefore kindly address their esteemed letters, orders, and payments for publications, also their appreciated voluntary donations to the Funds, to 127 Canongate, Edinburgh, where they will receive prompt attention. **LET THE CAUSE MARCH ON!**

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"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.

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Voluntary Donations, as under, have been received since our last report 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.

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Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

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The New Covenant Advocate

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Kingdom Herald

Vol. 4

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., FEBRUARY, 1913

No. 11

The Holy Spirit

ABSOLUTELY NECESSARY for the very existence of God's people as such, both individually and in congregations, the Holy Spirit is one of the least well known of all the gifts which God has graciously given His people through Jesus Christ, our blessed Redeemer and Mediator. And whereas in the Word of God we are told the most wonderful and beautiful facts about the Holy Spirit, many fantastic impossibilities are ascribed to the Holy Spirit by such as are not careful to compare their imaginings with the sober realities of the Word of Truth.

That the Holy Spirit should be sent to God's people, to abide with them, had been foretold by prophets of old and promised by our Saviour. Joel had said—

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit."—Joel 2: 28, 29.

Only a short while before His crucifixion the Saviour said to the disciples—

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." "The Comforter, which is the Holy Ghost, whom the Father will send in my name." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me."—John 14: 16, 17, 26; 15: 26.

The fulfilment of Joel's prophecy and our Lord's promise began on the Day of Pentecost following our Lord's ascension, and the great event that there transpired was so alluded to by the Apostle Peter, who was himself one of the recipients of the heavenly blessing. He said—

"This is that which was spoken by the prophet Joel."—Acts 2: 16.

Then he quoted the prophecy above referred to, following it with a discourse on the death and resurrection of Jesus, announcing that God had made "that same Jesus, whom ye have crucified, both Lord and

Christ." Near the end of this discourse, Peter, referring evidently to the precious promise of the Master given but a few weeks before, said—

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."—Acts 2: 33.

The Holy Spirit's presence with the Church being evidently of such vast importance, it is most certain that it behooves us to acquire all the information available concerning the Spirit and the Spirit's work. And while these studies are not undertaken with the expectation that in them all will be presented that would be profitable to consider, it is hoped that the way to acquisition of additional knowledge may at least be so opened up and pointed out that the further pursuit of the study will have been somewhat facilitated for all searchers of the Scriptures. The examination will begin by an inquiry into the various descriptions of the Holy Spirit in the Old Testament.

The Holy Spirit as Divine Creative Power

In the very first pages of the Bible, the Holy Spirit is mentioned.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved [literally, was brooding] upon the face of the waters."—Gen. 1: 1, 2.

Here the Spirit of God is His creative power or energy, directed by Him to the bringing of order out of the chaos which prevailed while the earth was without form and void. Light was brought in; an expanse, to separate the waters above from the waters beneath, was created; the dry land was caused to appear when the waters beneath the expanse or firmament were gathered into seas; vegetation was brought forth from the earth; the heavenly bodies began their rule over the day and the night; the waters brought forth fish and fowl, each with power to reproduce its

Whoever receives this paper, not having ordered it, is requested to accept and read it, and to consider it an invitation to become a regular reader. Subscriptions may begin with any number.

kind; the earth brought forth creeping things and four-footed beasts and cattle, also with reproductive powers. And, last of all, the human pair was created in the divine likeness and of substances furnished by the earth, to rule over all these wonderful creatures, and also to fill the earth with their own progeny. All this was done by the power of the Divine Spirit as the creative energy of the Almighty, this statement being made without prejudice to the fact that the Son of God was intimately associated with the work (John 1: 1-3), and that the heavenly angels were also assistants in the same. (Job 38: 4-7.) The Holy Spirit is thus seen to have been associated with the very beginning of this earth and its affairs. "Thou sendest forth thy spirit, they are created."—Psalms 104: 1-30.

The Holy Spirit as the Divine Mind

"And the Lord said, My spirit shall not always strive with man [Septuagint and Vulgate render—"dwell (or sojourn) in man"], for that he also is flesh: yet his days shall be an hundred and twenty years."—Gen. 6: 3.

When God by the Holy Spirit, as His creative energy or power, created man, He created him in His own likeness. (Gen. 1: 26.) It is evident that the likeness spoken of was not that of bodily substance, because God is spirit whereas man is flesh, and these two are separate and distinct from each other. There are natural, or fleshly, bodies, and there are spiritual bodies, but the two are not the same. (John 4: 24; 3: 6; 1 Cor. 15: 40, 44.) The point in which man—though a little lower than the angels (Psalms 8: 4-8)—was made in the likeness of God was, we apprehend, that his mental faculties resembled those of his Creator. He had a mind similar to God's mind, able to appreciate the things which God approved and to abhor the things which God condemned. This being so, it is not difficult to understand that the perfect obedience required by God from the man in the garden of Eden was a condition in which the man was able to acquiesce as just and reasonable, and against which he would feel no resentment.

But the test came, the man fell from his estate of obedience into a condition of disobedience, and immediately the likeness to his Creator was less distinct than it had been. It was as though the keen edge of a blade had become dulled, and a small nick made in it by striking it against a substance it was not intended to cut. Man being dismissed the Garden, the effect of disobedience became more noticeable in succeeding generations; the edge quite lost its keenness, while the nicks multiplied and became larger, and many of them had ragged edges, so that the general state of the blade was altogether disgraceful.

About one hundred and twenty years before the flood was brought upon the earth, God looked down and saw how far astray man had gone by that time, and then said, "My spirit [or mind] shall not always sojourn in man, for in his erring he is flesh." It was impossible in the circumstances that the divine mind or likeness, originally implanted, should remain permanently in man, because the errors of the flesh were constantly operating to obliterate it, and man had in himself no remedy for the trouble. God had a remedy for it, but His time to apply the cure had not yet come; therefore He limited the further duration of the then existing order of things to one hundred

and twenty years, and then destroyed it by the flood, saving only Noah and his people who had found favor in His sight, and who in the meantime had built the ark by divine direction. In these the Divine Spirit or mind had not been so far obliterated as in the remainder of the race, so with them God started the new dispensation after the flood. It is clear that in this reference the Spirit of God is His mind to the extent that it existed in men before the flood, and that God was not representing the Holy Spirit as "striving" with men in an endeavor to secure their reformation, as the somewhat faulty rendering of the Authorized Version would seem to intimate. When God deals with the mass of mankind with a view to their reformation, there will be a better state of affairs in the world than that which obtained just before the Flood; there will be the promised "new heavens" and "new earth," wherein will dwell righteousness.*

The Holy Spirit as Wisdom in Arts and Crafts

"And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship."—Ex. 31: 1-11; 35: 30-35; 28: 3.

When the Israelites left Egypt, they had among them no skilled artists or craftsmen. Having been the slaves of Pharaoh, they had no opportunity to learn anything better than rough labor. Therefore, when the tabernacle had to be erected and its furniture prepared, the children of Israel had among them none who had been educated for such work. But God, the great Artist and Craftsman of the Universe, the Designer and Creator of all things, including man with his wonderful body and his mind or spirit in the likeness of that of his Creator (Num. 16: 22; Zech. 12: 1), had the necessary wisdom, and had also the ability to transfer some of it to Bezaleel without requiring him to serve a long apprenticeship at the trades. The need being present, God met it by filling Bezaleel with His Holy Spirit, which is here described as wisdom, understanding and knowledge to devise and execute all manner of cunning works. This manifestation of the Holy Spirit is very similar to that in which the Spirit was the divine creative power.—Gen. 1: 2; Psalm 104: 30.

The Holy Spirit as Power to Prophecy and Wisdom for Judgment

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; . . . and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. . . . And the Lord . . . took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. . . . Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them."—Num. 11: 16, 17, 24-29.

*For further references to the three "heavens" and three "earths" mentioned in 2 Peter 3, and explanation as to what they stand for, please see "Bible Talks," chapter 2.

Moses was perhaps the one exception to the generally degraded condition of the children of Israel, for he had been educated as the adopted son of Pharaoh's daughter, and we are told that he "was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." (Acts 7: 22.) Yet it was not by this wisdom that he was enabled to lead the Israelites and judge them, but by the Holy Spirit which God put upon him. According to the account in Numbers 11, it was the Spirit of God, granted to Moses to empower him for his great task, which was given also to the seventy elders that Moses presented before the Lord. The seventy were not learned in all the wisdom of the Egyptians as Moses had been; but that fact was no obstacle to God when the time came for them to be used as assistants to Moses in the work of bearing the burden of the people. The Spirit was placed upon them, and forthwith they were able to prophesy, and were given wisdom to act as judges over the people, to relieve Moses of much of that labor. Not by worldly education, nor by ignorance, but notwithstanding worldly wisdom and in spite of ignorance, were Moses and the seventy elders enabled by the Holy Spirit put upon them to bear the great burden of the murmuring multitude.

The Holy Spirit as Muscular Strength

"And the woman bare a son, and called his name Samson; and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times. . . . Behold a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand."—Judges 13: 24, 25; 14: 5, 6, 19; 15: 14.

It is not stated that Moses and the seventy were made more muscular than they had been before the Holy Spirit was put upon them to give them wisdom; and it is readily seen that Samson, although the Holy Spirit moved him to feats of immense strength, was not by that Spirit made very wise. This indicates that the Lord has bestowed His Spirit at times for specific and definitely limited purposes. The Spirit put upon Moses and his seventy assistants could have made them strong as well as wise; but it was not so done because the intention at the time was to bestow only wisdom. The same Holy Spirit could have made Samson wise as well as strong; but the Lord did not interfere with the manifestations of Samson's folly nor deliver him from the evil consequences of it.

The fact that the Spirit of the Lord moved and strengthened Samson at times to kill men—as when he slew thirty men at Ashkelon in order to get their apparel, when he slew a thousand with the jawbone of an ass, and finally when he slew several thousands of the nobility of the Philistines by pulling down the pillars—has been a difficulty to many minds, and the question has been asked, Why did not the Holy Spirit move Samson to work for the conversion and salvation of the Philistines, instead of strengthening him to kill them? The answer to this reasonable query is in the fact that God has not forgotten these heathen, but has appointed another time in which He will deal with them to enlighten them and give them the opportunity for salvation which they did not have in the past. God's then dealings with the "evil neighbours" of His

people were on different lines and for other purposes, not prejudicial however to His intention to make the way of salvation known to them in due course. What He proposes to do for those "evil neighbours" when He raises them from death is foretold in Jer. 12: 14-17, which all should read carefully.

The Holy Spirit Moving Saul and His Messengers to Prophecy

"And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. . . . And the Spirit of God was upon him [Saul] also, and he went on, and prophesied, until he came to Naioth in Ramah. . . . Wherefore they say, Is Saul also among the prophets?"—1 Sam. 19: 20-24.

If the biceps of Samson could be controlled by the Holy Spirit and their strength magnified; if extraordinary wisdom could by the same Spirit be conferred upon Moses and his seventy assistants, we now see that the vocal organs of Saul and his three bands of messengers could be used, even against their wills, by the Holy Spirit; so that those who set out to capture David were made to prophesy, and were thus prevented from fulfilling their and Saul's evil desire.

This need not seem surprising. Do not the Scriptures say that the Spirit of God was His creative energy to make the first man? If so, it might only be expected that the Spirit could—and would on occasion—still exert a power over men's bodily organs and, as in the case of Saul, make the wrath of man to praise Him.

The prophetic utterances of Saul and his messengers are not recorded, whence we may gather that they did not specially concern us. Excepting the prophecy of Caiaphas, the wicked high priest (John 11: 47-53), the prophecies for the instruction of God's people were not (as far as we can recall) given through evil and unwilling prophets, but by means of men who were devoted to God, and were seeking faithfully to do His will. The New Testament will tell us more about these.

A Lying Spirit from the Lord

"Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."—1 Kings 22: 1-23; 2 Chron. 18: 1-22; see also Ezek. 14: 6-11.

In the Jewish age, if a sincere Jew made inquiry of the Lord in the appointed way about any matter concerning his welfare, he was given a true answer covering every thing he needed to know for his own benefit. But if any one had become idolatrous and worshipped other so-called gods besides Jehovah, the only true God, and then came to inquire of Jehovah, through his false priests or prophets, he would not get a true answer. If the false prophets claimed to be prophets of the Lord, the Lord would not guide their thoughts or words by His Holy Spirit, but would cause them to prophesy according to the spirit of their vain imaginations and desires, and so both prophet and inquirer would be entangled in the net of their own self-deception, which the Lord was willing to have attributed to Himself in the circumstances, because He would desire the downfall of the idolater or wicked person.

The general principle governing such cases in Old Testament times is stated in Ezek. 14: 6-11, and a case in point is that of Ahab, like whom there was none that sold himself to work wickedness in the sight of God (1 Kings 21: 25, 26), whose experience in being deceived by false prophets is described in 1 Kings 22. The New Testament principle governing God's dealings with such evilly disposed ones that profess to be His people is stated in 2 Thess. 2: 11, 12; Rom. 1: 28-32; 2: 8, 9.

Nevertheless, if a prophet in Old Testament times gave a sign or wonder, and it came to pass as he had predicted, the people were to have sufficient knowledge and stability of character to refrain from following that prophet if he incited them to go after other gods. They should *know* that there were really no other gods than the One Who led them out of Egypt, and should take the experience as a test permitted by the Lord their God to try and prove them. As for the wicked prophet who thus incited them, he was to be put to death.—Deut. 13: 1-8.

The Holy Spirit Moving Holy Men of God to Prophecy

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 21.

It is not claimed that the holy men who were moved by the Holy Spirit were perfect men. In fact, the Scripture frankly points to some of the manifestations of their imperfections, and thus assists us to see what we should avoid. But these sometimes exhibited wrongdoings were not the rule and practice of the lives of the prophets. Their rule of conduct was to do God's will, their sincerity therein being demonstrated by their faithful endurance of much persecution and tribulation for righteousness' sake.

The authority of Scripture therefore rests not upon these imperfect men, nor even upon their evident sincerity of heart, but upon the fact that the Holy Spirit "moved" them to speak or write, so that the Bible is not the word of man, but the Word of God—"God-breathed," and therefore "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," and made "wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3: 15-17; 1 Tim. 4: 16.

As a test of its divinity, Scripture itself proposes something that is bound to be accepted as conclusive; namely the ability to predict or foretell events.

"Shew the things that are to come hereafter, that we may know that ye are gods."—Isa. 41: 21-26.

The Saviour proposed the same test of His claim to acceptance as the Messiah.

"Now I tell you before it come, that when it is come to pass, ye may believe that I am he."—John 13: 19.

It is extremely difficult among imperfect men to secure from eye witnesses of an event two versions that will exactly agree. If, then, it be so difficult for men to agree as to matters of fact in the past, it is certain that the ability to predict future events is quite out of their range. Any one who can foretell events hundreds and thousands of years before the time, and can also indicate when these events are to occur, is manifestly in the enjoyment of superhuman power. The gods of the heathen could not

give this power to their priests and devotees; certainly not, since the gods themselves were created by the devotees, and it was a toss-up as to which end of the log should warm the man and roast his meat, and which—if there happened to be any residue—should become the idol for him to worship. (Isa. 44: 14-20.) But the God of heaven, Who by His Holy Spirit created man, could also by the same Spirit move him to say and write things that were beyond his natural ability to know and understand, and He has done this from time to time as His purposes required, this inspiration of the Holy Spirit applying not only to the Old Testament human agencies, but also to those of the New Testament.—1 Cor. 7: 40.

If it be inquired, How did the Holy Spirit move the prophets of God? the answer is found by noting the various ways in which the will of God has been communicated through the holy men, (1) By direct word, as from God to Moses in the giving of the Law; (2) by dreams; (3) by visions of extraordinary and unnatural creatures, such as Daniel, Ezekiel, Zechariah, and John on Patmos described; (4) by direct action upon the mental or vocal organs of the one who was for the time being used as the channel of communication, causing him to say things that he did not understand, and perhaps (as in the case of wicked Caiaphas already mentioned) did not sympathize with.

The Holy Spirit Moving the Members of the Early Church

"Now there are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."—1 Cor. 12: 4-11.

The time was come when the Law of Moses must be superseded by the grace and truth of the Gospel of our Lord Jesus Christ. (John 1: 17.) Moses by inspiration of the Holy Spirit had foretold the raising up of the Great Prophet Who was to be obeyed in all things by the people. (Deut. 18: 15-19.) But the Law Covenant had endured for so long, and the New Covenant was to be so different from it in such a number of particulars, and, moreover, the Jews had so hardened their hearts, that the acceptance of Messiah, and His better sacrifice and better covenant based upon better promises, must be a matter of no little difficulty to that people. And the same difficulty would be more or less a hindrance when Christ would be preached by the apostles and earliest believers (who were Jews) among the Gentiles, who were somewhat acquainted with Jewish history and with the Old Testament writings.

Therefore, beginning with the earthly ministry of the Saviour, we find the operations of the Holy Spirit extraordinary both as to number and variety. These works which the Father thus did through the Son were offered by the Lord to the people as His credentials to support His claim that He had come from God. "Believe me for the very works' sake," was His pathetic appeal (John 14: 11); and their rejec-

tion of Him notwithstanding the mighty works was one of the sins He denounced against them. "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.) Yet some understood, and believed, and confessed—"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.) The Holy Spirit in miracle-working power was conferred by our Lord during His ministry upon the apostles (Matt. 10: 1-20) and seventy other believers. (Luke 10: 1-16.) But after His ascension, when He had obtained the promise from the Father, the Holy Spirit in miracle-working power was poured out on the day of Pentecost upon all the waiting believers, and from that time it was the privilege of every believer to receive such a testimonial from heaven.

As the power to work miracles was one of our Lord's heavenly credentials, so was the same power a heavenly testimony on behalf of the early Church, that they were right in accepting Jesus as their Mediator instead of Moses, and the New Covenant instead of the Law Covenant, and that their preaching of His resurrection and exaltation was the Truth—"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." (Heb. 2: 4.) It is to be noted, however, that aside from the general out-pouring on the day of Pentecost upon the Jewish believers (Acts 2) and a similar demonstration on the occasion of the Gospel being first preached to the Gentiles in the house of Cornelius (Acts 10), the Holy Spirit as a miracle-working power was not conferred upon believers except by the laying on of the hands of an Apostle of the Lamb. (Acts 8: 14-17; 19: 1-6.) This served to distinguish the apostles in their high position and also to show that the presence of these gifts in the Church was to be only temporary, the power to bestow them passing away with the last of the apostles, and the gifts themselves "failing," "vanishing," and "ceasing" from the Church at the decease of the last believer who had had apostolic hands laid upon him.—1 Cor. 13: 8.

"A More Excellent Way"

It will not have escaped notice that, with the exception of the one in Gen. 6, all the manifestations of the Holy Spirit so far mentioned were mechanical. Excellent and desirable as these manifestations of divine power were, the human agents through which the power operated were not necessarily better or worse in character for the experience. Therefore, the Apostle said—

"Covet earnestly the best gifts; and yet shew, I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."—1 Cor. 12: 31 to 13: 2.

Love is the "more excellent way." And this is not something aside or different from the Holy Spirit; love is the Holy Spirit as the mind or disposition of God and His dear Son. The "more ex-

cellent way," then, is that God's people should have the Holy Spirit in them as a character or disposition, producing the blessed fruit of "love, joy, peace, longsuffering, gentleness, goodness, faith [fidelity], meekness, temperance [self-control]," against which there is no law. (Gal. 5: 22, 23.) "A good moral character," says some one. No; this is far above a good moral character which does no more than pay its debts and abstain from injuring any one. A good moral character may be demonstrated by a heathen unbeliever, but he will not gain everlasting life for that. Moreover, the Christian virtues have to be added to faith (2 Peter 1: 5-15), so the unbeliever is quite on the outside, however good his morality may be.

The inspired Word, which tells us that the Spirit or mind of God could not always dwell in man (Gen. 6), exhorts those who have learned something about Christ that they be renewed in the spirit of their mind, and that they be transformed by this renewing of their mind. (Eph. 4: 23; Rom. 12: 2.) So vital a matter is this that we are also told that if any man have not the Spirit of Christ he is none of His. (Rom. 8: 9.) Since we must have this mind that was in Christ Jesus (Phil. 2: 5) in order to be recognized and acknowledged by Him as one of His, it is an exceedingly weighty question—How do we acquire this renewal of our mind? How is the Holy Spirit as a fruit-bearing character or disposition produced in us, and how is this new mind, character or disposition nourished and increased in us? The mechanical operations of the Holy Spirit were sometimes without the consent and contrary to the desire of the individuals affected, as in the cases of King Saul and his messengers. Does the mind-renewing, character-transforming power of the Spirit sometimes operate similarly?

Taking the last question first, the Scriptures—the only source of information—state that we have the Holy Spirit from God, through our Lord Jesus Christ (John 15: 26), and that the Holy Spirit or mind of God and Christ (1 Cor. 2: 12, 16), "which is in you, which ye have of God," dwells in our persons as it were in a temple or sanctuary. (1 Cor. 6: 19.) Moreover, it is stated that the heavenly Father gives the Holy Spirit to them that ask Him. (Luke 11: 13.) From all this it may be gathered that the Holy Spirit is not given to the Church in the Gospel age without desire and prayer for the same. The granting of the mechanical demonstrations ("gifts") of the Holy Spirit in the Apostolic days were also made subject to desire and prayer on the part of the believers, as well as the laying on of Apostolic hands already mentioned.—Acts 8: 15.

But how is the renewing of the mind accomplished in the believer? Does it come merely in answer to prayer, without any co-operation whatever on the part of the individual? No; we shall see that means are used and that the co-operation of the individual is required. As above stated, we have the Holy Spirit from God, and God stands ready to give the Spirit, but He has been pleased to appoint a way, a manner, a method by which this great and necessary blessing shall be imparted, and there is only the one way.

"Of his own will he brought us forth BY THE WORD OF TRUTH, that we should be a kind of first fruits of his creatures."—James 1: 18, R.V.

"Having been begotten again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth. For,

All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:
But the word of the Lord abideth for ever.

And this is the word of good tidings which was preached unto you."—1 Peter 1: 23-25, R.V.

The mind is conformed to that which is accepted and submitted to as truth. If one submit himself to a false teaching, his mind is made like the mind which originated the false teaching. If one submit himself to the incorruptible, ever-abiding Word of God, the Gospel, then he is begotten of God thereby. Belief in Jesus as the Christ—associated, of course, with obedience to Him as Lord, for faith without works is no better than a corpse (James 2: 17)—gives one a place in the divine family as a son of God, begotten "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 12, 13)—begotten of His own will by the Word of truth. (James 1: 18.) "If any man be in Christ, he is a *New Creature*." (2 Cor. 5: 17; Gal. 6: 15.) This is the renewing of the spirit of the mind spoken of in Rom. 12: 2 and Eph. 4: 22-24. It is not a remodelling of the old mind transmitted to us through many generations of sinful ancestors. It were hopeless to undertake the refashioning of the old mind, "because the carnal [or fleshly] mind is enmity against God; for it is not subject to the law of God, *neither indeed can be*." (Rom. 8: 7.) Therefore God gives to the believer a *new spirit* of his mind—the mind of Christ, the Spirit which is of God, and which we have from God (1 Cor. 2: 12, 16; 6: 19)—this new spirit of his mind being begun in the believer immediately he truly believes and submits himself to the truth of the Gospel. This new spirit, or disposition of mind, is the "new creature," which dwells in the old creature and energizes the material brain and body as much as possible in God's service, even against the will and desire of the flesh, the "old man," keeping the body under.—Rom. 8: 11; 1 Cor. 9: 27.

At the beginning of his career, this "new creature" is likened to a new-born babe requiring milk, that he may grow thereby. This need is supplied by "the sincere milk of the Word" (1 Peter 2: 1-3), the Word which in 1 Peter 1: 23 is called the incorruptible seed by which he was brought into being as a "new creature." Still making growth in the Christian life and character, which means that the Holy

Spirit as the mind-renewing, character-transforming power of God in him is carrying on the good work, he has need of "strong meat," being no longer limited to the milk that is suitable for babes but not adequate for the nourishment of older ones. This "strong meat" is supplied in the stronger doctrines of the Word. (Heb. 5: 12-14.) The Saviour recognized this distinction when He said—"I have yet many things to say unto you, but ye cannot bear them now." (John 16: 12.) And what is the object in view? The production of a character like God's character, Who is Love. (Eph. 5: 1, 2.) The mechanical "gifts" of the Spirit were to pass away, and they did pass away centuries ago; Faith, Hope and Love were not to fail for ever. (1 Cor. 13: 8.) But it is to be noted that *mere knowledge* of the Gospel is not the "seed" of truth that begets the Holy Spirit in the believer; nor can it be said that *mere knowledge* of the Word is the "sincere milk" by which the newborn one is nourished; nor is it true that *mere knowledge* of the deeper things is the "strong meat" of the Word that is essential to the sustenance of the mature one; only in him who *obeys* the Truth does it become the sanctifying power of God, creating and nourishing in him the holy character of love unfeigned.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1: 22; "through the Spirit" in this verse is omitted by Sinaitic, Alexandrine and Vatican (1209) MSS.

Of exactly the same import as this are the words of our Lord—

"Therefore 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.

It is manifest that one cannot obey the truth unless he knows the truth; but it is equally certain that one may know the truth and not obey it. To which class do we belong? If to the latter, we are not progressing, unless it be backwards; if to the obedient class, the power of God is sanctifying us through the truth, the purification of our very lives unto unfeigned love of the brethren (John 13: 34) is being accomplished, and God's Holy Spirit is becoming more and more the transforming and energizing power in our lives. A word to the "wise" should be sufficient.

The next article in this series will, D.V., be entitled "The Holy Spirit as Comforter and Guide."

Love or Selfishness?

IN LOOKING over some back numbers of the "Advocate," I came across, in August, 1910, issue, a little article under the heading "Selfish Saints." While reading it I was struck with the thought that some things that should come under the heading of Selfishness are not recognised as such. Some instances that have come under my own personal observation will, I think, illustrate what I

mean, that in these instances the people were labouring under a mistaken idea; for what they thought was Love was really Selfishness.

First of all, what constitutes Love as far as the believer is concerned? We are told to walk in love, as God's dear children (Eph. 5: 1), which I take it means to have as much as possible a love like God's—which, being defined, means a manifestation of

interest in, and an earnest effort to promote, the welfare of a person, as seen in God's solicitude for man. What, on the other hand, constitutes Selfishness? The meaning given in the dictionary is, "Regarding one's own good in disregard of, or at the expense of, that of others."

Now take this case of friends and companions. The writer had a friend who truly thought that she loved her dearly; but this friend did not want the writer to share her friendship with anyone else, and was not willing for her to talk or walk much with anybody but herself. Now a true friend is a very beautiful thing; but when two people who profess to be devoted to God and His Kingdom just keep to themselves, and practically talk of spiritual things only to each other, to the exclusion of others around them who may be hungering for a word of help or cheer or encouragement, what these two people who are so blindly wrapped up in each other do not see (and miss the opportunity of helping others) is that their conduct does not really show Love but Selfishness. Love would prompt them to sacrifice their own interest to help others. In keeping to themselves so much they are regarding their own interest "at the expense of" others. Our aim in the race for the "high calling" is to be as much like Jesus as possible, and to cultivate in ourselves His mind and disposition. "Let this mind be in you which was also in Christ Jesus." (Phil 2: 5.) Christ's character was one of unselfishness and thought for others. He "came not to be ministered unto, but to minister." (Matt. 20: 28.) Let us strive to be like Him.

We might also mention that Sulkiness is another form of Selfishness. It may seem strange to associate Sulkiness with Christians, but I have seen it exhibited often. Something or someone offends, and thereupon a fit of the sulks takes place; and although the whole household may be rendered uncomfortable, the one that is sulking is so wrapped up in his or her grievances that they are quite oblivious to, or at least quite unconcerned at, the discomfort they are putting everyone to. Now what is this but regarding themselves "at the expense of others," in a word, Selfishness. These things should not be.

Thoughtlessness Is Selfishness

It often takes this form in daughters towards mothers; such as taking it for granted that mother must do everything, and so letting her do a great deal more than she should. Although such daughters are expert enough at arranging for evenings, Saturday afternoons and Sundays for their own recreation and enjoyment, they never seem to think that mother might perhaps like to have a day off occasionally on which she could be quite free from household cares. It seems to me that real love for mother would prompt them to do the same for her. But when such a proposition as this is made, some people seem to think that everything connected with the household would go to pieces, and begin to say at once that a woman should not neglect her home. The question of neglect does not enter in, and why should people be so ready to charge a woman with neglect? If a man takes a day off from his business, the business does not collapse; neither would the household affairs; and when it is remembered that a woman's work is seven days a week (for the wants of the house-

hold have to be attended to on Sundays as well as week days), it should be easily seen that a day off occasionally would be beneficial to both body and mind. [We should go further, and say one day weekly besides a portion of Sunday, in order that opportunity might be given for attending Bible classes or other religious services, and also to engage in some form of spiritual work among others, such as visiting the sick, or giving the consolation of the truth to some one in need of encouragement in the Lord's service. There are thousands of aching hearts needing the ministrations of truly consecrated and devoted women.—Ed.] I think that in nine cases out of every ten it could be easily arranged, and things would go as smoothly as if mother were there. If it were a recognised thing that mother should have a day free from the thought of hurrying home to prepare a meal, and all the family co-operated to see that she has it, I think that the whole family would be made happier by it—the daughters taking pleasure in the thought that they are giving mother a happy time, and mother benefiting by the little self-denials of the daughters. I have seen this carried out admirably in a family of sons, the father and sons all co-operating to make it possible for the mother to have one day per week free; and if it can be done by them it should be easier still for a home where there are daughters.

Even where there are no sons or daughters to take mother's place, the husband would enjoy the cold lunch left ready for him (especially these torrid days), if he entered into the spirit of the thing, and remembered how often he remained out when it suited him to do so, and left her to eat alone.

Love Is Kind

Some instances from among my own family relations come to my mind that might be referred to. One was a husband who, to all appearance, was devoted to his wife, and would have been very indignant had anyone suggested that he did not love her. But when she had been ill, and it was thought that a change of air and rest would do her good, he was not willing that she should leave home, giving as the reason that he did not like that she should be away from him. In lesser things it was the same, even in regard to visiting friends occasionally, and staying with them to tea. He thought he was showing his love for her by insisting that she must always be at home with him. But as I view it he was not showing real love, for he was not making any effort to "promote her welfare," but studying his own interest and what he liked best, "at her expense." And so this sort of "love" comes under the heading of Selfishness, for Love is "kind," and "seeketh not her own." True love in the heart, as Christ would wish us to have it, would be willing to make sacrifices of self and do what is best for the other one.

Another instance of Selfishness mistakenly considered to be Love is a wife who, when she could not go to meetings or services, thought that her husband should stay with her. Although she knew that he desired to spend as much of his time as possible for God, and that he might be helping someone on the way of life, she was not willing to sacrifice her own interest, and so perhaps hindered his usefulness in the Master's service. She thought it was love that

prompted her to keep him at home with her, but it was purely selfishness, for, both being believers, she should have been willing to sink her own interest in the welfare of others.

Love and Apologies

Then again I have known instances of difference between husbands and wives. When these have occurred the husband would "sulk" until the wife made the first advance, and apologised, and said she was sorry, when he would magnanimously agree to forgive her, but never admitting that he himself might be in the wrong, or that it might have been his place to apologise. This line of conduct also is a form of Selfishness, as he is studying himself rather than another. And not only so, but this same thing going on for months and perhaps years gives a man a sense of infallibility, causing him to think he could not say or do wrong, but that it was always the other one who erred. This is not good for making progress in the "high calling." The husband should be as willing to make the first advance, and be as ready to apologise, as he expects his wife to be; and, of course, *vice versa*.

Love Conquers Self

Again, people say and do unpleasant things, perhaps hastily; and in a sort of a way they are afterward sorry they have said or done them. But instead of at once admitting the wrong, and apologising, they say nothing, but just let things drift until the trouble they have caused rolls by. They want the pleasant relationship that existed before the unpleasant words or actions, but they are not willing to admit that they have done wrong. Whereas if they would make such an admission they would gain a victory over self, and would be building up in themselves the character of an "overcomer." Self

is the hardest thing to conquer, and every victory we gain brings us nearer to the prize that is promised to the overcomer; namely, to sit in Christ's throne as He is in the Father's throne.

Is not the magnificence of the reward worth crucifying self and selfish interests for? and should not the truth have this effect upon us, of conquering self? It has done so in many cases that I know of personally. One case is that of a man who, before he came into the knowledge of this truth, was considered a good husband, inasmuch as he was very industrious in providing a comfortable home and all things necessary for wife and family. Yet he really was selfish in that he studied his own interest often at the expense of his wife's good. He seemed to think that the four walls of the house ought to provide enough recreation for her, and as for her going out occasionally for a week night class or for a little social intercourse and spiritual upbuilding with friends of like faith! why, that might interfere somewhat with his comfort, and so she must not do it. (I wonder how many are like him?) But now he sees what the Apostle Paul says; that husbands should love their wives as Christ loved the Church, and gave himself for it, and he is now conquering self and is quite willing that his wife should have an occasional day free to relax both mind and body from the cares of home; and by this they are both able to make better progress in the race for the High Calling. Surely it behoves all of us who have entered this race to examine ourselves and to analyze thoroughly to see whether what we may have been thinking is Love is only Selfishness after all; and by eradicating as much as possible the Selfishness that seems to be so predominant in human nature we shall daily grow more and more like our own Blessed Master.

—GLENER.



The Spirit of Nationhood

THE CAUSES of war are various, territorial aggression and revolt against real or imagined tyranny being the most frequent. The capitalist has been blamed as a stirrer up of strife for the spoils he might secure in the way of manufacturing orders from the combatants or of concessions in the acquired territory. When trade is depressed, and thousands of able-bodied men are out of employment, a war has been considered desirable to divert their thoughts from their own condition and to secure for them a slight wage from the government, besides whatever of a living they might secure for themselves by foraging in the enemy's country.

The following is one view of the cause of war, lately appearing in the press:—

"Who makes war?" asks the "Times," and proceeds to dissipate the legend that nations are swept into gusts of senseless passion by the wicked incitement of irresponsible newspapers. It was pointed out that, with hardly an exception, the press of every great European country was earnestly and sincerely laboring for the maintenance of peace, and that the journals in this benevolent aim were backed

by the common sense of the people. "Who, then, makes war?" The answer, says the "Times," is to be found in the Chancelleries of Europe, "among the men who have too long played with human lives as pawns in a game of chess, who have become so enmeshed in formulas and the jargon of diplomacy that they have ceased to be conscious of the poignant realities with which they trifle. And thus will war continue to be made until the great masses who are the sport of professional schemers and dreamers say the word which shall bring, not eternal peace, for that is impossible, but a determination that wars shall be fought only in a just and righteous and vital cause." Those are inspiring words that make for the well-being of humanity, and they lose none of their enlightened and distinctive grasp by appearing, not as the thought of a private individual, but as the grave and deliberate judgment of a great political power.

But whatever influence the Great Powers may secretly have exercised to stir the Balkan Allies to action against Turkey, their outward attitude has been that of interested spectators to a fight, hoping that the "best man" would "win out," and ready after all is over to congratulate the winner and (perhaps) share the spoils.

Force Behind Peace

The futility of war and the advantages of settling differences by arbitration have been fully set forth by Mr. Angell and others; nevertheless, a pre-requisite to peaceful settlement is the consent of the parties concerned, and that is often impossible to obtain. Concerning the Balkan War, Mr. Winston Churchill, First Lord of the Admiralty, in an eloquent speech last December, said—

"For the drama or tragedy which is moving to its climax in the Balkans we all have our responsibilities, and none of us can escape our share of them by blaming others, or by blaming the Turk. If there is any man here who, looking back over the last thirty-five years, thinks he knows where to fix the sole responsibility for all the proerastination and provocation, for all the jealousies and rivalries, for all the religious and racial animosities which have worked together for this result, I do not envy him his complacency. But, whether we blame the belligerents or criticise the Powers, or sit in sackcloth and ashes ourselves is absolutely of no consequence at the present moment. Historians may some day occupy themselves in unravelling the tangled skein of events, but here and now we hope for and, so far as lies in our power, work for a peace which, when it comes, will for ever banish the spectre of war from these broad and once fertile provinces, now distracted by tumult, and which will give tranquility and security to those who live in those regions. This is the third great war which men now living have seen waged over the quite measurable problem presented by the Balkan people and the Balkan Peninsula. Let us hope and pray that when it is over all the nations will be united in the resolve that about these affairs at any rate there shall never be another war—(cheers)—and that they will insist that the long and dismal chapter in human history which has been unfolded in that quarter of the world shall in one way or another be closed once and for all.

"... So far we see all the Governments honestly striving to adjust the difficulties and preserve their unity and to bring their combined influence to bear on a settlement which shall be just to the belligerents and for the benefit of the population concerned. So long as a loyal and honest spirit continues to govern the great powers, no problem will arise from the Balkan struggle which cannot be settled to their common advantage, and to the lasting good of the Balkan people, without any extension of the area now devastated by conflict.

"But there is another aspect to this war which awakens greater reflection. We have sometimes been assured by persons who profess to know that the danger of war has become an illusion, and that in these modern days that danger would not exist at all but for the machinations of statesmen and diplomatists, but for the intrigue of financiers, aided by the groundless suspicions of generals and admirals and fomented by the sensationalism of the press—all directed upon the ignorance and credulity of the people. Well, here is a war which has arisen from none of these causes, which has broken out in spite of all that rulers and diplomatists could do to prevent it, a war in which the press has had no part, a war which the whole force of the money power has been subtly and steadfastly directed to prevent, which has come upon us, not through the ignorance or credulity of the people, but, on the contrary, through their knowledge of their history and their destiny, and through their intense realisation of their wrongs and of their duties, as they conceived them—a war which from all these causes has burst upon us with all the force of a spontaneous explosion, and which in strife and destruction has carried all before it. Face to face with this manifestation, who is the man who is bold enough to say that force is never a remedy? Who is the man who is foolish enough to say that martial virtues do not play a vital part in the health and honour of every people? (Cheers.) Who is the man who is vain enough to suppose that the long antagonisms of history and of time can in all circumstances be adjusted by the smooth and superficial conventions of politicians and ambassadors?"

Here the suggestion is made that the spirit of nationhood, fostered for centuries in the races sub-

jected by the Ottoman rule to a sort of serfdom, led to the two previous wars, and now to the present war, in the Balkans. The immediate cause of the present war was the failure of the Turkish government to carry out certain important reforms in Macedonia, a province largely populated by Slavs. The deeper and more potent causes were the knowledge of the historical fact that the Turk was an invader, whose tyrannous yoke they were justified in casting off, and the consciousness of their own nationhood. Says a recent writer:—

The total number of Slavs is estimated at about 157,000,000. The nature of the difficulties that have to be faced by a polyglot empire may, perhaps, be better realised if we examine the number of present Slav nationalities or peoples. In the first place we have the Russian stem, which accounts for 70 per cent. of the total given above. And in this stem the Velkorus or Great-Russians are represented by about 67 per cent., the Malorusi or Small-Russians, by about 27 per cent., while the Bielorusi or White-Russians account for the balance. The Poles are physically like the Great-Russians, and form the main western branch of the Slavs. They are 19,000,000 in number, including 1,500,000 immigrants in the United States. Of the Slavs who used to live along the central and lower Elbe none survive but the 93,000 "Serbs" living in Lausitz, and there is little doubt that before many years have passed they will be completely assimilated by their German neighbors. From the western branch of the Slavs also came the Bohemians and the Slovaks, as we know for linguistic reasons. About the beginning of the last century the process of germanisation which had been going on since the close of the Thirty Years' War was stayed.

"A century ago," says Niederle, "it seemed as if the nation were doomed. To-day it stands among the most cultured and united, as well as intellectually and industrially productive, in the compact strength of 7,000,000 exclusive of the 2,000,000 Slovaks in Hungary. The history of the people from the fourteenth century to date reads like a fable."

Of the million and a half Slovenians about 100,000 live in the United States. Their territory is now practically limited to Carniola, Northern Istria, and parts of Styria and Carinthia. They are the north-western portion of the southern Slavs, from which branch also come the Croats, Serbians and Bulgarians. The Croats are all within the Austrian frontiers. It appears that separate statistics of Servians and Croats are not available. Combined they number some 9,000,000 souls, 3,500,000 being in Austria-Hungary, about 2,000,000 in Bosnia and Herzegovina, 350,000 in Montenegro, 2,500,000 in Serbia, 400,000 in Old Serbia, Macedonia and Albania, and they have sent about 300,000 emigrants to the States. The Bulgarians number 3,000,000 in Bulgaria proper, 1,200,000 in Macedonia, 600,000 in other parts of the Balkan Peninsula and Turkey, 180,000 in Russia, and some 100,000 in Roumania and Dobrukscha.

The Slavic Nations

The Constantinople correspondent of the "Daily Telegraph" quotes a prominent young Turkish official as saying, "To-day the Turkey of former times has ceased to exist," but describes the statement as false. He explains that for centuries the Turks, being the conquering race, held in subjection a heterogeneous mass of races and religions, the Turkish element at the present time representing only eight million inhabitants in a population of thirty millions. Naturally the dominant race held all public offices, in the European as well as the Asiatic provinces. The situation, he says, was somewhat analogous to that in France under the nobility, where all offices were held by the nobles, without consideration for the people or their needs. The Turkish ruling classes made no preparation for government service, not even acquainting themselves with the lan-

guage, religion or customs of the people under their rule, whom they continually provoked by their unsympathetic attitude or tyrannous administration.

The Young Turk Party, when it came into power, made no effort to correct this abuse, but continued to saddle ignorant and rapacious officials upon the subject races, and suffered the consequences in the revolt of the army, the interference of the Balkan States, and (probably) the loss of Albania and Macedonia. This writer believes that unless Turkey reforms her entire administration other provinces will also be lost through the uprisings of the peoples, and their re-nationalization according to ancient traditions, but with modern enlightened government.

A sidelight on the situation is given by a dispatch from Vienna, to the effect that Austria does not favor the expansion of Serbia, but rather the establishment of a "Big Albania." The religious question enters here, for while the majority of the population of Albania are Moslems, the "Christians" are Roman Catholics, who "have been carefully 'nursed' by Austria, which provides them with Franciscan friars, who carry on a strong Austrian propaganda."

After 500 Years

The spirit of nationhood is also referred to in the following from the London "Times":—

"The Servian Crown Prince has ridden into the city of Uskub at the head of his victorious troops, and after more than five hundred years the Servians have won back by the sword the ancient capital of their race. Thus has been brought about one of the most dramatic retributions in history. The Balkan war may have further momentous events still in store, but it can have none more deeply interesting, none which are likely to put a period to more poignant memories.

"Once before, in the fourteenth century, there was a Balkan League against the Turks. After Bulgaria was subjugated, the league finally collapsed on the fatal field of Kossovo, when the flower of Serb chivalry perished, and for four centuries the Servian nation almost disappeared

from view. When the Servians fought desperately with knives at the battle of Kumanovo on Thursday, they were burning to avenge the destruction of their civilisation by a ruthless conqueror.

"The world has been deeply touched by the swift triumph of a people long enslaved, and, whatever the upshot of the war may be, the Servians can never lose the respect Europe has instantly accorded them for their valor and for their unquenchable fidelity through ages of repression to the ancient and glorious traditions of their race."

Yes, the pushing back of the Ottomans by formerly conquered peoples is a wonderful sight; almost as wonderful as the changed fortunes of nations formerly subject to Rome, but now ready to eat her flesh and burn her with fire. (Rev. 17: 12, 13, 16.) The Lord is long suffering, but when iniquity comes to the full, He calls a halt, and vengeance is meted out to the culprit. He says of Babylon—"Her sins have reached unto Heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double for all her works. . . ."—Rev. 18: 5, 6.

A Holy Nation

The spirit of nationhood is found also in that "holy nation," which the Lord said should bring forth the good fruits which He desired to see, and which Israel as a nation failed to produce. (Matt. 21: 43; 1 Pet. 2: 9.) That holy nation must glory in the history of its past, its glorious King, its holy apostles and prophets, its faithful martyrs, its present wonderful privileges as the repository of the Truth. And all its members must be welded together as one, inspired with loyalty to one another as well as to the Cause, and ready to fight to the last for Righteousness and true Holiness—not with carnal weapons, but with the sword of the Spirit which must and shall prevail, for the mouth of the Lord hath spoken it.

Interesting Questions

Justification Must Precede Reconciliation

Question from U.S.A.—I have recently heard of an interpretation of "If, when we were enemies we were reconciled to God by the death of His Son," the idea advanced being that "in a kind of a way," a reconciliation took place at Calvary. Divine justice was satisfied; the world as a whole was reconciled to God. There was then nothing to hinder any individual claiming personal relations with God except his own ignorance, or his unwillingness to accept the provision made. The text certainly asserts a reconciliation accomplished "while we were enemies," but the interpretation is one that had not previously occurred to me. Do you see any reason for disputing this idea?

Reply

The application of "If, when we were enemies we were reconciled to God by the death of His Son" is noted, also the fact that in the next allusion to the

text, a little further on, the questioner has unconsciously altered the quotation to "while we were enemies." We understand the interpretation referred to in the question to mean that by virtue of the death of Christ, and without any other consideration, there was effected "in a kind of a way" a reconciliation between God and the world as a whole, the latter being still for the most part individually at enmity with God, being alienated from him either willingly or through ignorance.

Consultation of the Diaglott version of Rom. 5: 10 reveals the fact that there is in the text no word corresponding to the English word "when;" still less is there a word corresponding to "while." The reading is—"For if, being enemies, we were reconciled to God through the death of His Son." The phrase, "being enemies," has in it nothing to sustain the thought that we were at one and the same time occupying the two states of enmity and reconciliation towards God. "Being enemies" is merely

a mention of our natural condition, and next we are told that a reconciliation took place through the death of the Son of God. The context shows that this reconciliation was not accomplished by the death of Christ alone and apart from other considerations, even though in verses 8, 9 and 10 no other consideration is mentioned when it is said that we have been "now justified by His blood." But in verse 1 the other necessary condition is stated to be faith on our part—"Having been justified, therefore, by faith." This word of the Apostle shows that faith is necessary before we can be considered justified. Moreover, justification, which is granted to us on account of our faith, is the necessary prerequisite to a state of reconciliation being established between God and us. This is clearly seen when the whole of verse 1 is read—"Having been justified, therefore, by faith, we have peace with God, through our Lord Jesus Christ."

If, then, we require to be justified before we can be at peace with, or reconciled to, God; and if we must exercise faith in God before we can be justified through the blood of His Son, we conclude that there is no foundation for the interpretation of Rom. 5: 10 proposed in the question. We do not see that the Apostle should be understood as saying that we were both enemies and reconciled at the same time. Paul does not say that the death of Christ reconciled us to God apart from the other considerations clearly stated in the context. Neither does he say that the world "as a whole" is reconciled to God "in a kind of a way," while the individuals composing the whole are at enmity with Him. Can an apple "as a whole" be sweet "in a kind of a way," while the pieces into which it is divided are sour? Christ's death was the valuable consideration that prepared the way for us to come to God; but before any could come unto God through Him, and receive the benefit of justification through faith in His shed blood and consequent peace with God, God must send him the message about it (1 Tim. 2: 4-7), and the individual who hears the message must then take the action required of him in the circumstances.

The interpretation mentioned in the question is based on a misunderstanding of a portion of Scripture which only partly states the case. The danger that lies in this method is that other Scriptures, at first ignored or overlooked, may later be violently excluded from the mind of the person who follows this course, and that these other Scriptures will thus be prevented from exercising their due weight of influence on the person's conception of the subject under consideration.

A striking illustration of this sort of narrowness, very *apropos* of the above question, is found in the use that some have made of a phrase in Titus 3: 7—"being justified by His grace." Quietly ignoring and ultimately excluding the testimony of other Scriptures on the subject of justification, it has been alleged by some that we are justified by the grace of God apart from faith, and particularly apart from the vicarious sacrifice of the Redeemer. Doubtless we could not have been justified except by the grace of God, but it should never be forgotten that divine grace has manifested itself in sending the Son to be the *necessary sacrifice* for the sins of the world, and that a further manifestation of divine grace is in the

taking of the necessary measures for the sending of the information on the subject to those who needed the benefit. (John 3: 16; Acts 10: 5, 6, 22; 11: 13, 14.) But having done this much, divine grace requires the assent of the prospective beneficiaries to the extent of the exercise of *living faith* in the things that God has done, and the blessings He has prepared, all of His own grace. When we comply with this condition, God justifies us, or declares us right, on account of our faith; reconciliation, or peace with God, is accomplished; the state of enmity is in the past (Col. 1: 21-23), and the new career is started. (Rom. 4: 20 to 5: 1; 1 John 5: 1.) That the reconciliation between God and us is not accomplished without the above conditions is further shown in John 3: 36, where it is stated that the wrath of God abides on him who believes not.

Moreover, the Apostle says in the latter part of Rom. 5: 10—"Being reconciled, we shall be saved by his life." Does he mean that "the world as a whole" will be saved? No; that would be universalism, and the Apostle does not teach that. He means that as Christ died in order that we might be reconciled to God through taking the proper steps already mentioned, so He has been raised to life again by the power of the Father in order that He might be the Prince and the Saviour, to give repentance and forgiveness of sins (Acts 5: 31); not to Israel only but to all nations. (Luke 24: 47.) Dead, He could do nothing for us; alive, He sets in motion all the activities that are required to accomplish our salvation. He enlightens and instructs His people, watching over them in the way, seeing that no unduly strong temptation is allowed to overtake them, and that a measure of His strength is available to assist them in times of trial. He is the Chief Shepherd, caring for the welfare of the flock; He is the High Priest, the Keeper of the seven golden candlesticks. In due time He will be our resurrection. (Heb. 13: 20; 1 Peter 5: 4; Ex. 27: 20, 21; Rev. 1: 13, 20; John 5: 28; 11: 25.) And so, we who believe, who are therefore justified and at peace with or reconciled to God through the *death* of His Son, having obeyed the Apostle's earnest entreaty to us to be reconciled (2 Cor. 5: 20)—are saved both now and in the future by the *life* of Him, our risen Lord.

While by no means assuming that the one proposing the interpretation mentioned in the question would go to the extreme of asserting that we are justified by the grace of God apart from the sacrifice of His Son, we desire to direct attention to the fact that the principle involved in the interpretation of Rom. 5: 10 proposed in the question is in no sense—except that of degree—different from the principle involved in the above mentioned misapplication of Titus 3: 7. The same wrong method is followed in both cases; viz., a conclusion is formulated without due consideration of the context and of the other Scriptures that bear upon the subject in question. Against this method of interpretation, which leads, in respect of both doctrine and practice, to results always questionable, sometimes fanciful, and not infrequently fantastic and wildly fanatical, but *never sound*, the "Advocate" desires to enter its emphatic protest, borrowing for this purpose the Apostolic "sound words"—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly

dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."—2 Tim. 2: 15-18.

The Saints and the Sin Offering

Question from Victoria.—It is alleged by some I have met that the sufferings which God's people in this age experience on account of their determination to lead a godly life are to be regarded as expiatory sufferings for the sins of the world, and that the offering for sin will not be complete until all the saints who are to become joint heirs with Jesus shall have finished their sufferings. Is this the scriptural view of "suffering with Him that we may be also glorified together?"

Reply

By no means! Christians are never said to suffer with Christ nor to lay down their lives for others in the same sense as Christ suffered for the sins of the world. Is it anywhere said that the saints give their lives as a ransom for many, for the remission of sins (Matt. 20: 28; 26: 28; 1 Tim. 2: 6)? Can it be deduced from anything in Scripture that God hath set the saints forth to be a propitiation, through faith in their blood, for the remission of sins (Rom. 3: 25), and that they died for the ungodly (Rom. 5: 6)? Do the Scriptures anywhere intimate that the world should say that the saints, our passover,

were sacrificed for us (1 Cor. 5: 7), or that they gave themselves for our sins (Gal. 1: 4)? Is the world to understand that in the saints there is redemption through their blood, even the forgiveness of sins (Col. 1: 14), and that the saints gave themselves for the world that they might redeem them from all iniquity (Titus 2: 14)? Is it conceivable that the saints by their own blood entered into the holy place, having obtained eternal redemption for the world (Heb. 9: 12), or that the saints appeared to put away sin by the sacrifice of themselves (Heb. 9: 26), or that the saints were once offered to bear the sins of many (Heb. 9: 28)? Is it possible that we have been mistaken in some of our ideas, and that we ought to say that the world was not redeemed with corruptible things, but with the precious blood of the saints (1 Peter 1: 18), and that SS. Paul, Peter and Stephen have suffered for sins, the just for the unjust, that they might bring the world to God (1 Peter 3: 18)? And will the world one day joyfully confess that the blood of the saints, His sons, cleanses them from all sin (1 John 1: 7); and acclaim the saints who were slain, and redeemed them to God (Rev. 5: 9)?

Enough! Merely to refer to these portions of the inspired Word, which undoubtedly refer to Jesus only, is quite sufficient to demonstrate the unscripturalness of the teaching referred to in the question. The saints *do not* suffer as an atoning sacrifice; they suffer all manner of tribulation on account of faithfulness to the truth. They suffer with Jesus as martyrs, not as a sin offering.—1 Peter 4: 14-16.



Rejoicing in the Truth

No doubt, though you are so far distant from Europe and its troubles and commotions, you keep an eye on what transpires over here, and know how this little country of ours, in confederation with Servia, Montenegro and Greece, has declared war on our neighbor—the Turk. The war has been in progress twelve days now, and so far the Turks have been pushed in all along the line. The Lord only knows what the issue will be.

Presuming that you know that I am a soldier in my country's army, and lest you should wonder what is happening to me here all by myself, I am writing you these few lines, advising you and testifying to the Lord, that in His wonderful care and protection, He has so overruled matters that though the reservists found me in the barracks, yet I was left behind "with the luggage."

You can imagine how grateful I am to our great Heavenly Father for His care and oversight of His people in this time of trouble. 'Tis awful only to think of the picture. The whole country resembles a military camp. There is practically no business being transacted. Everybody—small and great—is being pressed into the service of the war lords. Our hearts already are crying, "How long, O Lord?"

May His Kingdom come, and His will be done, here on earth as it is in heaven.

Yours in Him,

Bulgaria.

Greeting in the Lord Jesus! Just a few lines to remind you that you and your esteemed co-workers in the Lord are not forgotten at the Throne of Grace. Many times have I thought of writing, but circumstances prevented me doing so. I thank God for the able way in which the "New Covenant Advocate" has defended the One Offering, "once for all," given by our Lord Jesus on behalf of all men. There is at the present time a bitter warfare against the truth concerning the one Mediator. Some who years ago proclaimed from the platform time after time the need of every soul of a Mediator are now doing all in their power to destroy the faith they once believed in. Many of the articles in the "Advocate" have been a help to me in refuting man-made theories. As I am standing alone in my own home, I value the truth more every day.

What a great power prayer is! When God wants a thing done, He first sets a burning desire in the hearts of His servants, and they cry unto Him for

help in accomplishing it. Moses prayed, and the sons of Amalek were defeated. Samuel prayed, and the Philistines fled in terror. Jehoshaphat prayed, and the hosts of Ammon and Moab were overthrown. Luther prayed, and province after province was lost to Rome. Wilberforce prayed, and the shackles fell from 800,000 slaves. Yes, every movement in the history of the Church that has led to the breaking down of the systems of error has been preceded and accompanied by the prayers of God's dear children. In all the age it is still the same and only way, *prayer in the name of Jesus*. And in these times of apostasy from the faith, let us also give ourselves to prayer. I enclose an article from a leading paper. [The article follows.]

A Significant Object Lesson

Up to 1854, the critics said boldly that an intelligent faith in the book of Daniel was impossible. The name of Belshazzar was not mentioned in profane history, while that of the last King of Babylon, Nabonadius, was. (See Dan. 5: 1-9.) Worse still, Nabonadius was not shut up in Babylon, but met the Persians in open battle. He lost the day, and fled to Borsippa. This was afterwards taken by Cyrus, who treated the King well, giving him a palace and estates of his own. So Scripture seemed to be in direct conflict with history, until January 1, 1854, when Sir Henry Rawlinson announced the discovery of two clay cylinders, containing the name of Belshazzar as the eldest son of Nabonadius, and as sharing the throne with him. The riddle was solved. Once more God had appeared to establish the truth of His revelation. Belshazzar, as co-regent, had been set to defend Babylon, while Nabonadius, his father, took to the open field. This is an excellent example of the *dignified simplicity of Scripture*. It tells the truth concerning the subject in hand, quite regardless of seeming contradictions. The situation that existed before this discovery, when no explanation could be given, is sure to be repeated. When it is, we shall do well to remember this incident. Time and God are always on the side of Scripture; therefore, *be patient—nay, be confident*.

Your fellow servant in the hope of immortality,
— England.

I much enjoyed reading the present "Advocate" (January), and after I had finished doing so, I was much struck with the thought, What a lot we read and receive no particular benefit from, except the pleasure; and it brought to my mind the saying of Woodrow Wilson, the next President of America, "Knowledge without insight is of little value." I also came across the Proverb (23:7), "*As a man thinks, so is he*," and I seemed to get an insight into myself, God's requirements, and the Christian life in general which I did not have before. Such passages as these—Create within me a clean heart, a new heart, O God (we know it is not the fleshly, material heart that is meant); "out of the abundance of the heart the mouth speaketh;" "the Lord looketh upon the heart." "Whatsoever is pure, whatsoever is holy, etc., etc., think on these things"—bring forcibly to one's mind that God is looking at our intentions. We might act quite contrary to our feelings; for instance, we might be civil and even act kindly to a person, and yet in our thoughts feel bitter or even malicious towards that one. Do I make myself clear? We may well pray, Cleanse my thoughts by the inspiration of the Holy Spirit, work in me to will and to do thy good pleasure, fill me with thy Holy Spirit. Why, if we were filled with God's Holy Spirit we could not help but think right things and become meek, and gentle, and kind, and loving.

I cannot tell you all the train of thought those few words started, because I got an insight into their meaning. I can only say I was much blessed and refreshed, and my mind ran off again, that if we were sincere with the Almighty and He wanted a messenger, and we felt timid about delivering it, he could do with us as with Jonah, there would be no escaping from it; He would honour us in spite of our selves. And I thought of that passage in Romans, how can they hear without a preacher, and I looked the word preacher up in the Concordance, and found it was used in the sense of a Herald, and the picture seemed so beautiful. I could see in my mind's eye the King's Heralds of old with trumpets standing in the market places, sounding their trumpets, gathering the people, and then giving out their message. And I thought of our message, Glory to God in the highest, *peace on earth*, and goodwill towards all men. What a message! The glad tidings which shall be unto all people, the *Gospel*! I thought of how many thousands of people who call themselves God's Ambassadors are giving forth anything but glad tidings, and my thoughts reverted to that passage of Scripture, "Let God be true, though every man a liar." It seems to me, dear Brother, that the world will believe anything, yea, a lie, far more readily than the Bible; they teach the doctrines of men for the Commandments of God, and study men's writings without ever giving it a thought to see if the Bible will bear it out, and even if we point it out to them, they don't seem to be able to believe their own eyes or senses. Well, now, I hope I have not wearied you.

Yours in the Lord,
— South Australia.

Your letter and papers to hand. I have read some of the papers, and enjoyed them. I have also studied "Bible Talks," and believe that it expresses God's will. It makes plain that the purpose of God is the blessing of all the families of the earth. This is a blessed truth, and I am sorry that I had not seen it before, but I am thankful that it has now been revealed to me.

I have studied Chapter Eight, "Shadows of Calvary," and am satisfied that Jesus Himself should be regarded as the antitype of the several sacrifices. He has made a full atonement for the world, including us who now believe.

Will you kindly send me 3 "Bible Talks," "Everlasting Punishment," "The Church and Its Ceremonies," "The Dead"; also the "Advocate" for twelve months. I also notice that you have tracts for distribution, and would like to be able to give some to friends. I have been in the habit of distributing other tracts, but now, having found the truth, I want to pass it on to others. I will be wanting some more books later on.

Will you kindly explain Heb. 11: 16—"Now they desire a better country, that is, an heavenly." This seems contrary to the teaching of "Bible Talks" concerning the "Better thing for us." [Heb. 11: 40.]

Yours in Christ, — Victoria.

[In reply to the above query, we would state that the meaning is, They desire a heaven-like country, the suffix "ly" being a contraction of the word

"like." The Kingdom of God on earth will be heaven-like, as expressed in our Lord's prayer—

"Thy Kingdom come, thy will be done on earth, as it is done in Heaven."

The Kingdom of God on earth is what the ancients looked for, in fulfilment of the promise of an everlast-

ing inheritance in the land in which they sojourned, but which they never actually possessed. The "better thing for us" is set forth in the New Testament promises, such as 2 Thes. 2: 14—"Whereunto He called you *by our gospel*, to the obtaining of the glory of our Lord Jesus Christ."—Ed.]

Jesuits Undermining Protestantism

THE ORDER of the Jesuits was founded in 1540. According to a recent Catholic writer, it takes at least fourteen years to make a Jesuit. At the end of his training, if he is "suitable," he is ordained to the priesthood, and takes the vows of "poverty, chastity and obedience." He "has become the property of his Superior, who may send him with scant notice to China, Japan, or to the heart of Africa." There are many Jesuit colleges, and they exercise a strong influence over Catholic youth sent to them for instruction. Reading a Catholic eulogy of the Society one would not suspect the pernicious influence which this organization has exerted. Protestant sources of information must be consulted to learn the depths of iniquity involved in the Jesuit vows.

What we wish to inquire here is, How great has been the power of the Jesuits in political affairs in the past year? or of other agencies of Rome acting on the same rule, "The end justifies the means?" We answer that during the past year they have worked according to the same policies as in preceding years. Looking upon Protestants as enemies of the Church, and being unable to rack and destroy them as in past centuries, they are taking milder but none the less effective means for the undoing of Protestants; namely, the dissemination of ideas. It is well known that much of the Romanistic ritualism introduced into the Church of England the past fifty years is due to the activity of Jesuit priests masquerading as Anglicans, or to Anglican priests under Romish influence. The Presbyterian Church of Scotland is likewise honeycombed with Romanist teaching; some of the churches being hardly distinguishable from an English High Church. The non-conformist churches have not escaped. It is even thought by some that the activity of the non-conformist churches in politics, and the persistence with which some non-conformists favour socialism and other disintegrating policies is due to the presence of Jesuits among the leading ministers. Certainly it is significant to see members of Parliament elected by non-conformist votes voting with the Catholics against convent inspection, and in favour of Catholic bills; also taking a sympathetic part in Romish social activities.

When the Jesuits and other religious orders were banished from France a few years ago, many priests, monks and nuns took refuge in Great Britain. What have they been doing? They would certainly not be idle. The alteration in the King's Coronation oath, and the permission granted to carry the "Host" through the streets of London, show that Protestantism is not so strong as it used to be. The older generation of protestants is dying off, and the younger

generation is not sufficiently warned concerning Rome's methods.

The apathy of Protestants and the extent to which the Press is bound are shown by the slight degree of public indignation over the operation of the "Ne Temere" decree. Editorial staffs containing Catholics and catering for patronage from Catholic readers do not care to offend them. Yet one of the most monstrous of Rome's acts is this very decree issued in our so-called enlightened era, overriding the marriage laws (civil and religious) of every Protestant country, and nullifying as far as possible the only large step taken by Catholic Spain toward liberty, when she legalized civil marriage.

Such a decree issuing from Rome at this time reminds us of Daniel's prophecy. He describes a notable characteristic of Papacy from its very beginning, as the "little horn" of the fourth beast—

"... And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Dan. 7: 8.) "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: and they shall be given into his hand until a time and times and the dividing of time."—Dan. 8: 25.

Papacy was to speak great things and triumph over the saints for 1260 years.

But the marvellous thing about this dreadful Beast and its Little Horn is that it continues its great words even after its destruction is begun; that is, after the time limit of 1260 years during which the saints were given into its hand. Daniel says—

"The judgment was set, and the books were opened. I beheld then because of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

That is, even while being destroyed, the "horn" continues to speak its great, pompous words; or, as Peter describes the words of presumptuous false teachers, "great swelling words of vanity." (2 Pet. 2: 18.) Perhaps the system does not realize as yet that it is being destroyed; or perhaps its great words are mere "bluff" to disguise its growing weakness and loss of prestige.

Although it is some years since the Ne Temere decree was issued, it may not be amiss to reprint that portion of the Ne Temere decree directly affecting Protestants—according to the "authentic English authorized translation," quoted by Prof. Rentoul, of Melbourne University—

XI. (1) The above laws are binding on all persons baptized in the Catholic Church, and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the church) in all cases of betrothal or marriage.

(2) The same laws are binding, also, on such Catholics if

they contract betrothal or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment mixtae religionis or disparitatis; unless the Holy See have decreed otherwise for some particular place or religion.

The decree itself, as it affects Protestants, reads as follows—

"I now decree for the Universal Church a certain form, absolutely essential, which will give every marriage publicity. I decree that this form is necessary for Catholics among themselves, and for Catholics who marry non-Catholics, whether the latter are baptized or non baptized. I decree every other form, whether approved by the State or by any schismatical or heretical sect, to be invalid. I further declare that every such form is as worthless as a form invented by the parties themselves, and as useless as if no form whatever was observed.

Specific instances are coming to light which show the effect of the decree upon non-Catholics married to Catholics. There is the celebrated McCann case in Belfast, which has been given considerable publicity. The priests and bishops claim that they do not interfere with the Protestant party to the marriage; but this, like all statements from the same source, must be taken with suspicion; for if a Catholic married to a non-Catholic is told that he (or she) is living in sin and his (or her) children are born out of wedlock unless the non-Catholic party consents to undergo a ceremony in the prescribed Roman form and to sign a declaration to bring up all the children in the Catholic faith, the non-Catholic party is most certainly interfered with. The taking away of one's husband and children, as in the McCann case, is a most grievous interference.

Pressure is being brought to bear upon parties to mixed marriage all over the world, and it is well that young Protestant people be warned against contracting such marriages. Some publicity was given a case in Tasmania where under cover of assisting the Catholic husband to a closer relation to his church, the priest urged the wife to go through the ceremony in the Roman Catholic Church, though she had been married in the Church of England. Of course the intimation was given (as per the decree) that the ceremony in the Church of England was not a true marriage.

A case in Edinburgh has also come to our notice. The wife, who had been a Catholic, and married a Protestant, received a letter addressed Mrs. —; but the letter inside was addressed to Miss —, mentioning her maiden name. Thus she was pointedly given to understand that the priest considered her unmarried. The contents of the letter were most insulting, telling her that she was living in sin, etc., etc. Fortunately, this woman was not to be frightened, for she paid no attention to the letter. However, as she has not come out against Rome, it is possible that the threats of future punishment as well as present temporal penalties may yet overwhelm her.

The issuance of such a decree and the pursuance of such methods constitute an admission on the part of the Church of Rome that the net result of mixed marriages had been loss to her; thus showing that the enlightening influence of the Protestant partner to the marriage was stronger than the superstitious hold of the Catholic partner.

The "Ne Temere" decree is not operative in Germany. Thus a so-called "invalid" marriage of Ca-

tholic and Protestant in Australia or Canada would be "valid" in Germany. Papacy, it was foretold, would "change times and laws." Here we see an instance of her making different laws for different countries, and sending an Australian or Canadian to perdition for what she freely allows in Germany.

The Decree in Canada

Despatches from Canada concerning the attitude of the Canadian Government to the Ne Temere decree are couched in terms the ordinary reader can hardly understand. No government can afford to admit the right of Rome to pronounce on the legality of marriage, and yet thus far all are strangely silent on the subject.

The Papal Decrees in Ireland

The effect of the Ne Temere and the Motu proprio decrees in Ireland was explained so long ago as 1908, in a letter dated March 26, by the Protestant Archbishop of Dublin, who said—

"Henceforth in Ireland, as generally throughout the church, no mixed marriages can be validly contracted except in the presence of the parish priest and of two witnesses." The Archbishop, it is said, went on to describe the rescript granted by Pope Pius VI. in 1785, under which a mixed marriage contracted in the presence of a minister of another religion "or of a merely civil official," was declared valid, as a "concession to human weakness now at an end."

With regard to the "Motu proprio" decree promulgated in November last, Mr. Cornford, writing in the "National Review," April, 1912, points out that its effect is automatically and instantly to excommunicate and to deprive of the right of participation in spiritual benefits a Roman Catholic who takes any step directly or indirectly in a civil or criminal matter to bring any clerical person before a lay tribunal. "Thus," he continues, "an official such as an attorney-general or Crown solicitor or judge taking ordinary legal steps without clerical permission to enforce the attendance even as a witness of any of the privileged (clerical) class, or to take or obtain judgment against him, becomes excommunicated, and his excommunication cannot be removed except by the Pope himself. There are in Ireland to-day, as in the time of James II., a Roman Catholic Lord Chancellor, a Roman Catholic Attorney-General, a Roman Catholic Solicitor-general, and a Roman Catholic chief Crown solicitor."

Cases, according to Mr. Cornford, have recently occurred in connection with applications for the renewal and granting of licenses for the sale of intoxicants, where priests desirous of opposing in the cause of temperance have refused to be sworn and give evidence as ordinary witnesses, because they have not obtained the leave of their bishop. These priests have asked, and been allowed, to make unsworn statements to the court in support of their views. In another case a coachmaker was claiming compensation from the country for the burning-down of his place of business. The parish priest who lived across the road immediately opposite saw all that occurred, but he refused to accept the subpoena, and declined to give evidence on account of the decree. Prior to the promulgation of the decree priests used, says Mr. Cornford, to appear in the witness-box, and be duly sworn in the ordinary way. The point is an important one in Ireland, because cases are constantly arising with which priests are connected, such as suits for the administration of deceased estates, or in which they have acted as legal and general advisers, and are required by the Court as witnesses or as parties to the litigation. "It will be understood," concludes Mr. Cornford, "that while the decree has no legal effect, it has so powerful a moral influence that the whole administration of justice in Ireland is thereby affected."—Melbourne "Argus."

[The remainder of this article is unfortunately crowded out: we should like to have shown one vivid picture of Papacy and Jesuitism speaking "great words" while being destroyed. Being obliged to make two pictures, we trust every reader who has looked at this one, will also look on the one to appear in the March issue.]

(To be continued)

Easter Meetings

THE USUAL Conference will, D.V., be held at Eastertide in Melbourne under the auspices of the friends "of this way." Friends from the country and from other States will be heartily welcomed. Additional particulars in our next issue.

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 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.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

58G, 7/-; 59, 11/6; 60, 6/8; 61G, 5/-; 62G, 7/-; 63, 3/4; 64G, 7/-; 65, 10/-; 66G, £1; 67G, £2; 68G, 10/-; 69G, 15/-; 70G, 5/-; 71, 2/6; 72G, 1/6; 73G, 5/-; at London, 93G, £1; 94G, 4/-; 95G, £1; 96, 3/3; sundries, 10d.; at Brooklyn, 115, \$3.80; 116, \$7.00; 117, \$1.00; 118, \$5.00; 118a, \$1.00; 119, \$3.80; 120, \$1.00; 121, \$4.35; 122, \$4.25; total at Brooklyn, \$24.90 (£5:2:6); total for month, £15:7:1 (\$74.62); previously reported, £49:15:11 (\$241.99); total for 7 months, £65:3:0 (\$316.61).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

158G, 2/-; 159G, 9/-; 160G, 6/8; 161G, 1/-; 162G, 8/3; 163G, 2/-; 164G, 2/-; 165G, 4/-; 166G, 1/-; 167, 1/6; 168, 3/4; 169G, 5/9; 170G, 1/-; 171G, 1/-; 172G, £1; 173G, 2/-; 174G, 9/3; 175G, 1/-; 176G, 1/-; 177G, £5; 178G, 12/3; 179G, 1/-; 180G, 4/6; 181G, 1/-; 182G, 7/9; 183G, 2/-; 184G, 5/-; 185G, 1/-; 186G, 1/-; total for month, £10:17:5 (\$52.83); previously reported, £78:19:2 (\$381.54); total for 7 months, £89:7:7 (\$434.37).

Special Notice

IN THIS ISSUE is begun the series of articles on "The Holy Spirit," as promised. It is anticipated that the series will run through six issues. Readers desiring to have the series sent direct to their friends may send us the addresses with 1/6 (35 cents) for each address, and the numbers will be posted from month to month as issued until the series is complete. Send the addresses and remittances to Melbourne, Edinburgh or Brooklyn, whichever is most convenient for you.

Let us Hear from You

FRIENDS are respectfully reminded that Vol. 4 of the "Advocate" will be completed by the next issue, and that nearly all subscriptions for the coming year will then be due. As we have at present no other means of notifying the fact, we would ask our readers to be so kind as to accept this intimation, and favor us promptly with their orders for renewals and new subscriptions, which may be sent either to Melbourne, Brooklyn or Edinburgh. Unfortunately, there are a few from whom we did not hear in response to last year's notification, so that some of our readers are more than a year overdue. It is really necessary that we hear from all, so that we may know that you still desire the paper. If not convenient to make payment now, let us hear from you, at least, and the payment can be made later. If you can make the payment now, kindly do so, for the exigencies of the Cause we all love urgently require it at the present time.

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— and —

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No. 12

"In Remembrance of Me"

HAVING STRONG in their minds the thought that Messiah should set up a visible Kingdom, it was with difficulty the disciples came to realize that He should return to His heavenly Father without establishing them upon earthly thrones. And when He explained that His going away involved suffering and death, Peter impetuously exclaimed, "Be it far from thee, Lord. This shall not be unto thee." (Matt. 16: 21, 22.) His love for the Master would shield Him from all pain and sorrow. But thus he would unwittingly have interfered with God's great purpose. "Thou savourest not the things that be of God." (Vs. 23.) God's will was what Jesus came to do; not Peter's. "The cup which my Father hath given me, shall I not drink it?" "The Son of man came . . . to give His life a ransom for many." (John 18: 11; Matt. 20: 28.) He came to lay down His life for the sheep.

But before leaving them there was work to do. The scribes and Pharisees had to be once more openly rebuked, and the disciples required further instruction by parables and otherwise. (Matt. 23; 24; 25.) There remained also those last precious exchanges of love and affection, the disciples re-iterating their desire to be faithful to Him to the last, and He promising them as a parting gift His own perfect peace; promising also to send them later on the Holy Spirit as a token of His abiding presence. (Matt. 26: 22, 33, 35; John 14: 27, 16-26; Matt. 28: 20.) There remained also the last "Passover" which He ardently desired to partake of with His beloved disciples around him as one family.—Luke 22: 15; Exod. 12: 3.

Making Ready the Passover

"And the first day of unleavened bread, when they killed the Passover, His disciples said unto Him, Where wilt thou that we go and prepare that thou mayest eat the Passover?"—Mark 14: 12; compare Matt. 26: 17; Luke 22: 7.

Doubtless the Lord had observed two or three previous Passovers with His disciples

and whether on this occasion they first broached the matter of place, or whether He opened the subject (as in Luke's account), it is evident they were expecting that He would observe it with them again. According to the Jewish method of reckoning, the day closes, and another day begins, at sundown; therefore "the first day of unleavened bread" was already half gone, when in the morning (having spent the night at Bethany—Luke 21: 37) the question arose as to where they should eat the Passover.

The first day of unleavened bread, we are told, was the day "when the passover must be killed." (Luke 22: 7.) This day is described in Exod. 12: 6 as the fourteenth day of the first month. The lamb or kid was to be selected on the tenth day, that there be no hurry at the last moment to secure one, it was to be killed on the fourteenth day "between the two evenings," and it was to be eaten "that night;" that is, after sundown and therefore in the first hours of the fifteenth day.—Vs. 3, 6, 8.

In later times, after the children of Israel were established in their own land, and the tabernacle (still later, the temple) set up, a slightly different arrangement was made. (Deut. 16: 5-7.) Instead of each family killing its own lamb, those who wished to keep the passover travelled up to Jerusalem, and secured the necessary lamb from the Priests and Levites, who were occupied "between the two evenings" in the "court," in slaughtering the animals, sprinkling the blood upon the altar, and serving out portions of the peace offerings. (2 Chron. 35: 4-19.) This custom was followed in our Lord's day, and the errand of the disciples on the morning of the first day of unleavened bread was not only to find the house at which they were to be guests but to go to the temple and secure the lamb, the bitter herbs and wine, etc. The latter, with other necessities, were sold in the outer court of the temple, where also money was changed, for the convenience

Whoever receives this paper, not having ordered it, is requested to accept and read it, and to consider it an invitation to become a regular reader. Subscriptions may begin with any number.

of the people. They found the large upper room "furnished and prepared;" that is, cleansed of leaven and set for the meal; "and they made ready the passover." There was to be no leaven in the houses at Passover time (Exod. 12: 15), leaven being a symbol of false doctrine and corruption. (Matt. 16: 6-12; 1 Cor. 5: 8.) The unleavened bread was called the bread of affliction (Exod. 12: 18-20; Deut. 16: 3) because it reminded the Israelites of their hasty departure from Egypt, the bread being not risen in the troughs.—Exod. 12: 33, 34, 39.

The Last Passover

"Now when the even was come, he sat down with the twelve."—Matt. 26: 20.

"And in the evening he cometh with the twelve."—Mark 14: 17.

"And when the hour was come, he sat down, and the twelve apostles with him."—Luke 22: 14.

Our Lord's particularity in observing the Passover, not only on the proper day, according to the Law, but also at the specified time or day, is worthy of notice. The disciples were sent out early in the daylight hours of the fourteenth Nisan to make all ready, but the Lord did not go to the appointed place until the "even" or "evening," which would enable them to partake of the Passover Supper after sundown, early on the fifteenth Nisan. Immediately after the sop was given him Judas went out, and the record adds, "and it was night." (John 13: 30; Matt. 26: 31.) The very name "Supper" indicates that the meal was partaken of at night.—Luke 22: 20; John 13: 2; 1 Cor. 11: 20.

Thus it is seen that the Jews in our Lord's day observed the Passover Supper on the fifteenth Nisan, exactly in accord with the hour at which it was observed sixteen centuries before, just prior to the flight of the Israelites from Egypt. The command given to Moses was, "And they shall eat the flesh *in that night*" (Exod. 12: 7), and the Lord said further that *in the same night* on which they partook of the lamb, eating it in haste, with their loins girded, their shoes on their feet, and their staff in their hand, he would pass through the land of Egypt, and slay the firstborn of Egypt and any others where the blood was not sprinkled on the doors. (Vs. 10, 11.) It is recorded that the angel of the Lord passed through at midnight (vs. 29), that Pharaoh sent for Moses and Aaron at night (vs. 31), and, without loss of time and without waiting for daylight, the children of Israel were thrust out.—Vs. 33.

"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."—Exod. 12: 42.

The Full Moon

But how could a vast army including helpless old people and stumbling children march out of Egypt in the dark? some one may ask. But was it dark? Did the Ruler of the heavens, the God of light, make no better preparation for His people than to send them out in confusion in the dark? The fifteenth Nisan was the night when the moon shone clear and full, making the night only a shade less bright than the day. In Egypt the moon shines brighter than in the more temperate regions. He gave them also the pillar of fire. (Exod. 13: 20-22.) The same full moon looked down upon the Lord, our sacri-

ficial Lamb, who was offered but a few hours later for our deliverance from a greater bondage than that of Egypt; and the same full moon looks down upon us now when we observe His death by celebrating the Memorial which He left us in remembrance of Him. The Rabbis say that the Passover must occur on that one night of the month in which there is not a moment of darkness. So those who trust in the Lord Jesus, our sacrifice and Leader out of bondage, walk in marvellous light. Jesus is the "Light of the World," turning even the darkness of night into the brightness of day. (Matt. 4: 14-16.) And of the New Jerusalem, representing the New Covenant arrangements, it is written, There is no need of the sun or the moon, for the glory of God and the Lamb are the light of it. There is no night there.—Rev. 21: 23-25.

Details of the Passover Supper

A considerable ceremonial attended the preparation and eating of the Passover in our Lord's day, according to Jewish tradition, which is thus described in "Biblical Antiquities," published in 1849 by the American Sunday-School Union:—

"The lambs were all slain, as other sacrifices, in the Court of the priests. It was a great work to kill and dress so many as were necessary for the occasion, and required a considerable part of the afternoon of the 14th day for its execution. The Evening Sacrifice accordingly, on that day, was offered before the middle of the afternoon, and the rest of the day, from that time to the end of it, was occupied altogether with this preparation for the passover. Though only one person of each family or society [group] entered into the court with the lamb that belonged to it, it needs not to be remarked, that it was still impossible for all these to go in at once. They were accordingly divided into three large companies, which were admitted one at a time in succession. When one of these companies had entered the gates were closed, and immediately the owners of the lambs, or those who brought them in, began to assist each other in killing them, taking off their skins, and removing the entrails and fat. The blood was handed to the priests, to be sprinkled on the altar and poured out at its bottom, and the common portions of fat to be burned upon its top; these standing all along in rows from the slaughtering places to the altar, and passing the articles from one to another continually to where it [the altar] stood. Meanwhile, the Levites sang over, once, twice or three times, the 113th, 114th, 115th, 116th, 117th, and 118th Psalms. These were denominated, when taken together, the *Hallel*, or hymn of praise, and sometimes the *Lesser Hallel*, to distinguish it from another that was in use, styled the *Greater Hallel*. As soon as the first company had their work done, they went out, and the second took their place, going over the same business in the same style: so in their turn the third one filled the court; after which it was all washed over with water, as we may well suppose it needed to be, after such an immense slaughter.—2 Chron. 35: 1-19.

"The lambs thus butchered were carried away to the several houses where they were to be eaten, and immediately made ready for roasting, by being thrust through from one end to the other, by a wooden spit or stake, and so placed before a large fire. According to the commandment, each was allowed to be thus exposed till it was roasted in a perfectly thorough manner. Soon after it became dark, that is, with the commencement of the 15th day, the passover-table was spread, and surrounded by its little company, in all the houses of Jerusalem.

"The supper commenced with the ceremony of drinking a small cup of wine mingled with water, after having given thanks over it to God the Giver of all blessings. Every one had a separate cup poured out, but only one uttered the thanksgiving in the name of all. This was the *first cup*. Then followed the *washing of hands*, after the manner of the purifying of the Jews, accompanied with another short form of thanksgiving to God. The table, having been till this time unfurnished, was now supplied with its provisions, viz., the cakes of unleavened bread, the bitter salad, the lamb roasted

whole, with its legs, heart, liver, etc., and, besides, some other meat prepared from the flesh of common peace-offerings, that had been presented during the day, and a dish of thick sauce, composed of dates, figs, raisins, vinegar, etc.

"The table thus furnished, the leading person, and all the rest after him, took a small quantity of the salad, with another thanksgiving, and ate it. After which, immediately, all the dishes were removed from the table, and a second cup of wine placed before each of the company, as at first. This strange way of beginning the meal was designed to excite the curiosity of the children, that they might be led to inquire what it meant, according to what is said in Ex. 12: 26. When the inquiry was made (for if there was no child present, the wife or some other person brought it forward), the person who presided began, and told how their fathers had all been servants in Egypt, and how with many signs and wonders the Lord had redeemed them from their cruel bondage, and brought them forth from the place of their oppression, with a mighty hand and an outstretched arm. As he concluded the interesting story of Jehovah's mercies, the dishes that had been removed were again placed upon the table; whereupon he said, *This is the passover which we eat, because that the Lord passed over the houses of our fathers in Egypt*; and then holding up the salad, and after it the unleavened bread, he stated their design, viz., that the one represented the bitterness of the Egyptian bondage, and the other the sudden redemption which the Lord wrought on their behalf, when He smote the first-born of their oppressors, so that they urged the people to depart without delay. Then he repeated the 113th and 114th Psalms, and closed with this prayer, "Blessed be thou, O Lord our God, King Everlasting! who hast redeemed us, and redeemed our fathers out of Egypt, and brought us to this night to eat unleavened bread and bitter herbs," which being uttered, all the company drank the wine that had been standing for some time before them. This was the *second cup*.

"Another washing of the hands now took place, when the person who presided, taking up the unleavened bread, brake one of the cakes in two, again gave thanks to God, and then, with the rest, began to eat; each first making use of a piece of the bread, with some of the salad, and the thick sauce, then partaking of the peace-offering meat, and last of all of the paschal lamb, with a separate thanksgiving still pronounced before each dish. Every one was required to eat at least as much of the lamb as was equal to the size of an olive. The meal thus over, they all washed again, according to the usage of common meals, and then united in drinking another cup of wine and water. This was the *third cup*, and was called, by way of distinction, "*the cup of blessing*," because while it stood before them ready to be drunk, the leader was accustomed to return thanks over it in a particular manner, for the blessing of the sacred supper, and for all the goodness of the Lord. There was yet another cup made ready a little time after, just before the company rose from the table. It was denominated the cup of the Hallel; because it was the custom to repeat, in connection with it, the principal part of the hymn of Lesser Hallel: for as it was begun by the rehearsal of its first two Psalms, the 113th and 114th, over the second cup (as we have seen), so it was now finished by being carried on through the following four. In all common cases this *fourth cup* closed the celebration of the feast. It was held to be a duty absolutely incumbent upon all who took part in the supper, men or women, old or young, rich or poor, to make use of all the four cups that have been mentioned.

"In the account of the institution of the Lord's Supper (Luke 22: 15-20), mention is made of two different cups, which appear to have been the last two of the four that have now been noticed. Having given thanks over the third one, and refused to drink it himself, our Saviour took some of the bread that was left of the feast, and gave thanks, and brake it, in representation of his body,* and then made use of the *cup after supper*, or the fourth one, to represent, in like manner, the shedding of his blood, after which, as Matthew tells us, they sang a hymn, and so finished the solemn [ceremonial]. Others, however, suppose that the *third cup* was the one which was used in the appointment of this holy sacrament; because

* The bread was broken, but our Lord's body was not broken; the word "broken" in 1 Cor. 11: 24, A.V., does not occur in the three most ancient Greek manuscripts. The breaking of the bread and passing some to each represented, however, how the value of the death of Christ is extended to each believer.

they think it clear, from its being said that *while they were eating* Jesus took bread and brake it for this purpose, that it must have been done *before* the use of that [third] cup, and not *after* it, as the other opinion presumes."

The Feet Washing and the Sop

As the Lord and the disciples sat around the table and partook of the lamb and heros and bread, they no doubt asked and answered questions according to the custom (Exod. 12: 26, 27), dwelling upon the marvellous way in which the Lord had delivered His people from the land of Egypt, and giving praise to God for their preservation as members of that chosen race. While the Passover supper was in progress, or at one of the intervals described in the above quotation, the Lord rose from the table and performed a service which none of the disciples had thought of doing. (John 13: 4-16.) Having been abroad since early morning, their feet were weary and travel-stained; so He became their servant to minister to their comfort and to enable them the better to endure the weary watching which He knew was before them, when they should go out to the Garden and the betrayal. To wash the feet of travellers or guests was the duty of the servants of the household, yet none of the disciples constituted himself a servant to wash the Master's feet. Strange omission, for which they would doubtless afterward reproach themselves!

Resuming His seat at the table (verse 12), the Master impressed upon the disciples the privilege of mutual service; "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." As the meal proceeded, Jesus became troubled in spirit. He knew that one of the disciples should betray Him, but it was difficult to speak of; and yet He wished them to recognise the telling of it in advance as another evidence of His Messiahship. (Verses 18-21.) The announcement came as a shock and a surprise, and they began to say, "Lord, is it I?" "Lord, is it I?" (Matt. 26: 21, 22.) None could imagine such a thing of himself or of his fellow disciples, except Judas, and he, notwithstanding that he had for some time been planning to deliver Him into the hands of the chief priests, likewise affected surprise, and said, "Master, is it I?"

And the Lord gave them a sign, "He that dippeth his hand with me in the dish, the same shall betray me." Thus Judas was exposed before them all as the traitor, and realizing the awkwardness of his position and the contempt of his fellow disciples, he immediately went out and completed his evil bargain with his Master's enemies. (Matt. 26: 23; Mark 14: 20; John 13: 26-30.) When Judas had gone, the Lord gave the disciples the new commandment (as if in comment on Judas' perfidy), that they should love one another. (John 13: 31-35.) Judas did not recommend himself as a disciple of the Lord, for he had not love in his heart even for his holy Master. It is only by manifestation of the humble and loving spirit of the Lord Jesus that men can recognize a true disciple.—John 13: 35.

The Passover supper appears to have been concluded without the company of Judas; and then with the faithful eleven our blessed Lord instituted the Memorial of Himself, imposing it upon his disciples

as superseding the Passover supper, which, with other features of the Law Covenant, was shortly to be nailed to His cross.—Col. 2: 14.

Christ our Passover

In order to make it clear that He Himself should take no part in the Memorial about to be instituted, except that of Master of ceremonies, the Lord took a cup from the table, and gave thanks, and said, "Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come." By thus passing the cup to the disciples alone, He marked a definite line of division between the Passover supper which He had as a Jew partaken of with them and the New Ceremonial which He was about to appoint. (Luke 22: 17, 18.) Matthew and Mark do not mention this cup, but they include in their accounts our Lord's statement as though it were spoken of the Memorial cup. In either case, He did not partake of the cup.* The record goes on—

"And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."—Luke 22: 19.

Here was definite instruction that the disciples should no more meet to commemorate with the emblems of lamb and bread the deliverance of the Israelites from Egypt, but that thereafter they should meet to remember their Lord and Master, and the fact that His body was given as a sacrifice for them. As the blood of the paschal lamb sprinkled upon the lintels of the houses preserved from the destroying angel, while the flesh provided food for the family fleeing from Pharaoh, so the blood of Jesus sprinkled upon the hearts of believers would save them from the destroyer which God sends against His enemies, while the nourishment received from partaking of the Lord Jesus as a personal Saviour gives strength to flee from Sin and Death from whose power they desire to escape. And as in later times the sprinkling of the blood of the paschal lamb on the altar, and the burning of the fat as a savoury offering, indicated God's remembrance of His participation in the original deliverance, while the yearly repetition of the feast of Passover kept alive in the minds of the children of Israel how much they were dependent upon God, so now God looks continually upon the offering of His Son, as of a Lamb without blemish and without spot, and so His disciples, thus protected, delight to meet together to commemorate their deliverance and honor their Deliverer.

The Cup of Blessing

"Likewise also the cup after supper, saying, This cup is the New Testament (i.e., Covenant) in my blood, which is shed for you."—Luke 22: 20.

"This is my blood of the Covenant, which is shed for many for the remission of sins."—Matt. 26: 28.

Here the Lord compares His blood with that of the animals whose blood was sprinkled upon the book and the people at the time the Law Covenant

* 1 Cor. 11: 25: "When He had supped" does not contradict this. The word "supped" refers to the eating or supping of the Passover supper. The Lord could not consistently represent Himself as drinking His own blood. He distinctly says that blood was shed for others, not for Himself.

was instituted under Moses the Mediator. He Himself, as the risen Lord, is the Mediator of the New Covenant between God and believers, under the provisions of which Covenant their sins are forgiven and the law of love is written on their hearts and minds. And the blood of Jesus Christ alone is acceptable to God as the ratification of that Covenant. The New Covenant is an arrangement superior in many respects to the Law Covenant, and is open to anyone who desires to forsake sin and become a child of God. Those who have accepted its provisions and are experiencing its blessings love to commemorate Him who so freely gave His blood in ratification of this Covenant, and to testify their continued desire to be faithful in obedience to it.

A Yearly Memorial

To the Eleven, trained like other Jews to the annual celebration of fasts and feasts, in commemoration of great events in their history, no thought would present itself to their minds in connection with the Memorial instituted by the Lord Jesus than that of a yearly celebration, each time the date of its institution came round. The three great festivals, at which all the males were commanded to appear before the Lord, were the feast of unleavened bread, or Passover, the feast of weeks, or Pentecost, and the feast of tabernacles or booths. The great day of Atonement also came once a year. All these had been appointed by God.

Following out the same general principle, the Jews set apart other days for yearly observance. Four fasts were established during the Captivity, and continued to be observed in all subsequent times. (Jer. 52: 6, 7, 12, 13; 51: 1-4; 52: 4.) The feast of Purim was kept in memory of the deliverance of the Jews under Mordecai and Esther, and the feast of Dedication was instituted by Judas Maccabæus, as a memorial of the new dedication of the temple after its profanation by Antiochus Epiphanes.

The very fact that our Lord instituted the Memorial "the same night in which He was betrayed," being Passover night, would indicate His wish that a ceremonial to remember His death should be observed on that night and no other. And the Apostle Paul's allusions to Christ as our Passover and to the fact that eating the bread and drinking the cup "show the Lord's death till He come" indicate that the early Church were accustomed to the annual celebration. When he says, "as oft as ye do it," he does not mean, do it as often as you like or find convenient, but as often as you celebrate the anniversary you keep prominent the fact of his death and the reason for it.

Those who eat and drink unworthily are those who do not discern the Lord's body; that is, those who do not recognize the human body of our Lord Jesus which was crucified on Calvary as the sacrifice for their sins, and who in spite of their partaking of the emblems continue in sin, are "guilty of the body and blood of the Lord." It is as though they crucify Him afresh. (1 Cor. 11: 23-30; Heb. 6: 4-8.) Let us rather heed the admonition of 1 Cor. 5: 7, 8—

"For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

One Sacrifice, Once for All

The sacrifice of the Man Christ Jesus on the Cross comprehended in itself all the typical sacrifices of the Jewish Law, and also all those sacrifices which in previous ages had been offered, from the animals slain to provide Adam and Eve with clothing. All these sacrifices pointed forward to Him, as shown by the contrast instituted by the Apostle in Heb. 10: 1-3. By saying, "It is not possible for the blood of *bulls* to take away sin," he shows that the blood of bulls typified the blood of Christ; by saying, "It is impossible for the blood of *goats* to take away sin," he shows that the blood of goats typified the blood of Christ; for the blood of Christ does most effectually take away sin. The priests repeated *daily* and *oftentimes* the sacrifices of the Law "which can never take away sin," but Jesus, by ONE OFFERING of HIS PERFECT HUMAN BODY on the Cross made the one efficacious and acceptable and never-to-be-repeated sacrifice for the sins of the whole world.—Heb. 10: 1-18.

"Neither by the blood of goats and calves, but by *His own blood* he entered in once into the holy place, having obtained eternal redemption. For if the blood of bulls and of goats, and the ashes of an heifer, sanctifieth to the purifying of the flesh [that is, of the Hebrews]; How much more shall the blood of Christ, who through the eternal spirit offered HIMSELF without spot to God, purge your conscience from dead works to serve the living God. And for this cause [for this reason], HE IS THE MEDIATOR OF THE NEW COVENANT, that by means of death for the redemption of the transgressions that were under the first [or Law] covenant, they which are called might receive the promise of eternal inheritance."—Heb. 9: 12-15.

"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."—Heb. 8: 6.

We see in Him then the antitype of the Passover sacrifice, of the Atonement Day sacrifices, of the sacrifice over which the Law Covenant was ratified, and also the antitype of all the burnt offerings and peace offerings, for only Himself, the spotless and unblemished One, could be acceptable as a sacrifice

to God in any of these capacities. The offerings of His people who believe on Him and accept His Covenant are the praise and gratitude of their lips and hearts offered *in His name*. (Heb. 13: 15, 16.) *To Him* be all glory, now and evermore.

Memorial Supper, 1913

According to the Jewish method of reckoning, which remains identical with the method in vogue in our Lord's day, the first day of Nisan will correspond this year with April 8, beginning at sunset April 7. The fifteenth of Nisan will therefore fall on Tuesday, April 22, beginning at sunset April 21. The anniversary of the "night in which He was betrayed," and therefore the time for the observance of the Memorial Supper, this year, will be Monday, April 21, after sunset. It is recommended that the friends everywhere observe the Supper at this time. If you can meet with others for the purpose, by all means do so; but if denied the privilege of fellowship with others on this solemn occasion, by no means should you forego the privilege of "doing this"—

"In Remembrance of Me"

Those of our readers who wish to look further into the details of the Lord's supper, the method of reckoning the true date for its observance according to the Jewish method of reckoning the Passover date, etc., are referred to the Booklet entitled, "The Church and Its Ceremonies," and to the following articles in back issues of the "N.C. Advocate"—

"Passover and Covenant Sacrifices, Ransom and Sin Offering." December, 1909, p. 145.

"In Remembrance of Me." February, 1910, p. 163.

"That Night of the Lord to be Observed." May, 1910, p. 29.

"The Lamb and the LAMB," with diagram of Nisan 14 and 15. March, 1911, p. 177; February, 1912, p. 164.

"The Jewish Calendar." March, 1912, p. 187.

The Holy Spirit as Comforter and Guide

BEING intimately associated with our subject, the teaching of Scripture concerning the exceedingly important part that the Holy Spirit bears in the operations of God's providential over-rulings on behalf of His people requires consideration. In this capacity, the Spirit is symbolized by "seven eyes." The "Lamb as it had been slain" has "seven eyes, which are the seven Spirits of God sent forth into all the earth;" the Lamb has also "seven horns," symbolizing probably the fact that the risen Lord has all power in heaven and in earth, and that He is therefore authorized to send the "eyes" into all the earth to behold the state of God's people and to watch over their welfare.—Rev. 5: 6; Zech. 4: 10; Matt. 28: 18.

The Holy Spirit as the "Eyes" of Divine Providence

In the midst of the throne which John saw in his vision, and round about the throne, were four "beasts" (literally, "living creatures"). These were full of "eyes" before and behind, illustrating the fact that nothing escapes the observation of the providential oversight of God's Spirit. The "living creatures" represent the providence of God in action—mighty as a "lion," patient as an "ox," intelligent as a "man," and with the swiftness and certainty of direction of a "flying eagle." (Rev. 4: 6-8.) It is not only the province of God's providence to glorify Him, but also to observe with the "eyes" (the Holy Spirit) the condition of His

people and, when necessary, to act on their behalf. Such action took place when to the "woman" (church) were given "two wings of the* great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time [fulfilled as 1260 calendar years], from the face of the serpent."—Rev. 12: 14.

But the "eyes" see more than the needs of God's people collectively. They also observe His people individually, and every item of their welfare is looked after by God's providence, so that the Saviour could say—"the very hairs of your head are all numbered." (Matt. 10: 30.) How delightful it is to be assured that the risen Lord sends the "eyes" to watch over us and the "living creatures" to do for us, so that all things must work together for good to them that love God, who are the called according to His purpose. (Rom. 8: 28.) How conducive to repose to realize that we may cast all our anxiety upon God, for He careth for us. (1 Peter 5: 7.) And how glad we should be to realize the part taken by the Holy Spirit in all these operations of divine providence.

"The eyes of the Lord are in every place,
Beholding the evil and the good."—Prov. 15: 3.

Nevertheless, this is not all of the Holy Spirit's work in ministering to God's people.

The Holy Spirit as Comforter

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth."—John 14: 16, 17.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name."—John 14: 26.

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth."—John 15: 26.

"Nevertheless, I tell you the truth; it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you."—John 16: 7.

These are all the places in which the Holy Spirit is entitled the "Comforter." The Greek word *Parakletos*, translated "Comforter" in the above passages, occurs only one other time in the New Testament. The best rendering for *Parakletos* has been a good deal of a question among the translators, and the word has been variously rendered "Comforter," "Advocate," "Helper," "Teacher," the greatest number favoring "Advocate" as the best expression of the original thought. Strong's Concordance defines *Parakletos* as "an intercessor, consoler."

The Comforter was to be sent by the Father in answer to the petition of the Son; which is the same as saying the Son would send the Holy Spirit from the Father. (John 14: 16; 15: 26.) The Comforter could not come unless the Lord departed; therefore it was expedient that He go away; but, having come, the Comforter would abide with God's people for ever. (John 16: 7; 14: 16.) One naturally wonders why the Holy Spirit could not be sent unless Jesus went away. The answer to this question appears to be that in God's order redemption must first be accomplished by Christ's death on Calvary, the Redeemer must be raised from death, and must ascend

to the Father's throne, before the Spirit could be sent upon the believers.

Two Advocates for the Saints

If the definitions of *Parakletos* as given in Strong's Concordance be adopted, it is not difficult to realize how the Spirit acts as both "intercessor" for and "consoler" of God's people in this age.

"The Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, that he maketh intercession for the saints according to the will of God."—Rom. 8: 26, 27, margin.

The very fact that God's Spirit is in the believer, who has come to Him through Jesus Christ, the only Mediator (John 14: 6), constitutes an intercession or a plea with God on behalf of the believer when overtaken in a fault. This was an unfortunate slip of the tongue or manifestation of fleshly weakness and sinfulness; it was not what he would have done had he had a new body as well as the new mind. Therefore let the Lord be gracious, and let Him not hold this against the erring one, who regrets his error, and will endeavor to avoid doing so again. Being rightly exercised by this experience, he will be stronger and more watchful and prayerful, and will do better the next time he is tempted. Let not the "new creature" be destroyed on account of the fault of the "old man." The Lord heeds this "unspoken groan" of the Holy Spirit in the believer, and gives it His favorable consideration, for this intercession is "according to the will of God." And the fact that the presence of the Holy Spirit in the child of God is an unspoken intercession on his behalf gives him great consolation, and so the Holy Spirit, the *Parakletos*, is both Intercessor for and Comforter of the saint.

But if any saint sin, as all do, "we have an Advocate [*Parakletos*] with the Father, Jesus Christ the righteous." (1 John 2: 1, 2; Rom. 8: 34.) His advocacy of our cause is effectual because He has shed His blood for us as the sufficient offering for our sins—a "propitiation for our sins," a satisfaction that is able to cleanse us from all sin. (1 John 1: 7.) And so, "if we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9.

Thus we have two Advocates, Jesus with the Father and the Holy Spirit within us; one Advocate in heaven, the other on earth. We need both. Each works into the hands of the other, so to speak. Of what avail would the intercession of Christ's blood be if God saw no prospect of ultimate reform in the transgressor by the "new creature" overcoming the "old man?" None whatever. Or how could we benefit by the intercession of the Holy Spirit, had there been no sacrifice of Christ on Calvary to make a propitiation or satisfaction for our sins? Obviously we could not benefit at all in that case. It is very clear that the two Advocates who intercede for the saints, who have in the first place been reconciled to God by the one Mediator, are not too many, but just enough according to the will of God. Would it be with this thought of two Advocates for God's people that the Savior promised—

* The Greek has the definite article here, so that the correct reading is, as given, "the great eagle," referring, we believe, to the "living creature" so described in Rev. 4: 7.

"I will pray the Father, and he shall give you ANOTHER Comforter [*Parakletos*—"Advocate"]?"—John 14: 16.

What a consolation to realize how thoroughly God has provided for our every necessity in order that we might be acceptable with Him!

The Holy Spirit as Guide

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth."—John 16: 13.

"But the Comforter, which is the Holy Ghost, . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

Misleading "Guidance"

Crude ideas as to the guidance of the Holy Spirit have gained acceptance in the minds of some Christians. It has been claimed, for instance, that the Holy Spirit's presence in the believer may be realized as it were a burning flame (fortunately not painful to or destructive of the person); or as a moving power causing the body to shake and tremble and thrill; or as a speaking voice; or as an inner illuminant. And it is further claimed that these demonstrations—alleged to be done by the indwelling Holy Spirit—are particularly appropriate and peculiar to these last days of the Gospel age.

That the persons making these claims are misled is evident; for the idea that the indwelling Holy Spirit is a moving power was promulgated by Ann Lee, who founded the sect known as "Shakers" centuries ago; the idea of the Holy Spirit as an "inner light" is the foundation of the Society of Friends, sometimes called Quakers, who have been in existence as a sect for more than two hundred years; and Joan of Arc, canonized as a "saint" by the Papacy in 1894, was burned at the stake as a witch, at the age of 19, in the year 1431, by the same "never changing" Papacy, because she heard "voices" within her under the inspiration of which she acted. At all times Satan and the fallen angels have been on the watch to lay hold of high-strung, nervous persons, misleading them into supposing that they were being honored by having the Holy Spirit thus acting in and through them. Such phenomena, though they occur now-a-days, are not peculiar to these times, inasmuch as they have been more or less frequent throughout the entire age.

Neither are the phenomena of these days to be regarded as of the same order as the "gifts" of prophecy, tongues, etc., that were granted to the church in apostolic days. There is at least one striking difference (really there are more) between the "gifts of the Spirit" and the phenomena of today which demonstrates the vast difference between the two, and shows that they cannot be identical. The difference is this: In apostolic days the spirit of the prophet was subject to the prophet, the miraculous "gift" was under the control of the one who had it (1 Cor. 14: 32); whereas in these days the recipient is under control of the "gift," which he imagines is a "gift of the Spirit" such as those that were given only in apostolic days by the laying on of apostolic hands. In apostolic times, the believer "stirred up" and used the gift that he had (1 Tim. 4: 14; 2 Tim. 1: 6); in these days, the supposed "gift" stirs up and uses at all hours of day and night the person that it has.

The Holy Spirit Guides into Truth

According to John 14: 26; 16: 13, above cited, the Holy Spirit would—

1. "Bring all things to your remembrance, whatsoever I have said unto you;"
2. "Guide you into all truth;"
3. "Shew you things to come."

It is also stated in John 14: 26 that the Spirit would "teach," and in John 15: 26 that the Spirit would "testify;" these are regarded as being included in the "guidance into all truth" mentioned in No. 2, and therefore have not been particularized.

1. *Bringing to Remembrance.* This precious promise evidently belonged to the immediate disciples only, as no one else heard the Master, and therefore none else could have His words brought to remembrance. This operation of the Holy Spirit would be mechanical, assisting their memories to recall things already heard and known. John 2: 22 would appear to record a fulfilment of this promise. But while the words quoted in No. 1 must be limited to the disciples, a blessing of similar nature is granted to other believers. Probably there are few Christians that cannot recall times when their memories were marvellously assisted—how they could not tell—so that they were able to speak of the truth to others and readily refer to passages in the Bible. But it should be noticed that these occasions were not bringing forth things hitherto unknown; they were helps to memory only. Something of this sort seems to be implied in the promises of Matt. 10: 19, 20; Mark 13: 11; Luke 12: 11. Since the Holy Spirit aids only to the remembering of things already learned, how industriously we should store our minds with the good things of the Word, for ready use when required.

2. *Guiding into all Truth.* Since the Holy Spirit is not an "inner light," as the Quakers suppose, but has moved holy men of old to put down in writing all that is necessary for God's people to know in order that they may be wise unto salvation (2 Tim. 3: 14-17), and has in this manner revealed the deep things of God concerning the favors which God hath prepared for them that love Him (1 Cor. 2: 9, 10), it follows that the Holy Spirit's guidance of God's people into all truth would be accomplished by assisting them to an understanding of the things written for our learning that we might be thoroughly furnished. This aid might be vouchsafed to any of God's people in their solitary study of the Scriptures, diligently comparing them together, or it might be sent through another brother or sister by word of mouth or by written or printed page. The Lord has expressly given such human instruments for the assistance of His people into the "unity of the faith."—Eph. 4: 11-13.

"Ye need not That any Man Teach You"

If Paul tells us that the risen Lord has expressly ordained that some of His people shall assist others, as pastors, teachers, etc., why does another apostle say—

"And ye have an anointing from the Holy One, and ye all know. And as for you, the anointing which ye have received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, so it is true, and is no lie; and even as it taught you, abide ye in him."—1 John 2: 20, 27, R.V. margin.

The answer is that the Holy Spirit was not inspiring the Apostle John to write something contradic-

tory to what had been written by the Apostle Paul under inspiration of the same Spirit. Consideration of the context shows that John was writing of some seceders from the truth and from the company of God's people. These seceders were denying that Jesus is the Christ, and were therefore antichrists, denying the Son and at the same time also denying the Father Who sent the Son, and has made Him to be both Lord and Christ. (1 John 2: 20-27.) It is of these and such persons that the Apostle writes when he says, "Ye need not that anyone teach you." Having been already taught the truth by the Apostles and their helpers, there was no need for them to listen to or seek instruction from the teachers of error. The anointing of the Holy Spirit, "the Spirit of a sound mind," which you have received from God through Christ, teaches you to abide in Christ, and to beware of leaders astray and keep away from them. So John and Paul do not contradict each other, and the Holy Spirit is not self-contradictory.

3. *Showing Things to Come.* In visions and revelations the apostles were shown things to come, as the many with which Paul was favored and those shown to John on Patmos. Some of these they may have understood at the time of giving the visions, but it is likely that many of them remained not understood, because the time of fulfilment was too remote to make the complete knowledge profitable to the saints. It is likely, though, that Paul knew more than he was allowed to tell, for he writes of having heard things not possible for him to utter. (2 Cor 12: 4, margin.) As a rule, the understanding of a prophecy is withheld from God's people until about the time of fulfilment; and sometimes prophecies are understood only by the Holy Spirit pointing out the fulfilment as having occurred. This latter was the case on the day of Pentecost, when Peter was enabled by the Holy Spirit to understand and explain a portion of the prophecy of Psalm 16 as then recently fulfilled in the death and resurrection of Christ Jesus.

"No prophecy of the Scripture is of any private interpretation," says the Apostle. (2 Peter 1: 20.

21.) "The prophecy came not in old time by the will of man;" and in these times it is not to be interpreted or understood by the will of man. The prophecy came anciently by the Holy Spirit, and the same Spirit in due course enables the children of God to understand the several prophecies as from time to time they become due to be understood. "Interpretations" devised without the aid of the Holy Spirit are "private," and therefore vain.

The Holy Spirit does not show us "things to come" by showing us visions and revelations as to the apostles, but shows us the future things by enabling us to understand the Spirit-inspired, written prophecies concerning future events. The Holy Spirit does not assist us to the understanding of these things a long time before their fulfilment, but, as a rule, helps us to the knowledge about the time the prophecies should be fulfilled; sometimes while the prophecies are being fulfilled; occasionally just after fulfilment. Many and important as were the prophecies concerning Christ's death and resurrection, the disciples understood not one of them until after their fulfilment.

It is obvious that the wonderful promises of guidance into all truth and instruction concerning things to come, and of aiding the memory by the Holy Spirit, and the intercession for and consolation of God's people by the Spirit, cannot be fulfilled to those who are only partly His. There must be a complete giving up of oneself to the will of God before these extraordinary blessings can become ours, and can work through us to the blessing of others. Let us, then, not be half-hearted and therefore unstable; for such a man shall receive nothing from the Lord. (James 1: 7.) Let us have a complete change of tenancy as far as our hearts are concerned, casting out the old Taskmasters, Sin and Self, and acknowledging fully, and in every detail of life, the New Master, Christ Jesus, who bought us with His precious blood, and to whom therefore we by right belong.

The next article of this series will be entitled "The Holy Spirit as Convicter."



Ourselfs as Others See Us

EVERLASTING PUNISHMENT, by E. C. and R. B. Henniges. This is a red-covered tract of 100 pages, with a very fanciful theory as to the punishment of the wicked, and a private interpretation of texts of Scripture with which persons who are satisfied will be easily satisfied. The theory is that "eternal torment" for the wicked is not the teaching of the Scriptures, neither is a hell burning with material fire. (1) We are told that men are not treated with souls, but that they are "living souls." (2) The sign of this is their breathing, which they enjoy with every other living animal. When they cease breathing they are no longer living souls, but dead ones. Abraham and all the great saints of the past are all dead souls. They have no present existence, and will not live again until the resurrection, though, by the way, (3) Scripture speaks of the resurrection of the "body." To give life to an extinct soul is not a resurrection; it is a special creation. (4) Many texts are quoted, and all of them interpreted to fit in with the theory of the

writers'. The Rich Man and Lazarus has a remarkable treatment, and is made to mean the Jews and the Gentiles respectively. The Jews lost their special favour, and the Gentiles had a good time with the Gospel. This is what Christ was foreshadowing according to the book: (5) why He didn't say so in plain terms is not explained. Romanism, Protestantism, and self-government are referred to as systems which the book of Revelation points out under the terms the "Beast," the "false prophet," and the "devil." (6) With a good deal of hardihood the authors regard nobody but themselves as understanding the Bible. (7) It would perhaps be sufficient to close with this. (8) But it will not be a review unless the true teaching of Scripture, according to this new version, is noticed. Everybody dies, and then they are extinct souls. At the resurrection they are brought to life again. For a thousand years the wicked get a chance to consider whether they will accept the Gospel, and if they will not they will be destroyed outright again. And, in view

of it, the book says: (16) "May we not, however, anticipate that the number who will so foolishly bring upon themselves this utter destruction, when everlasting happiness and life are within their reach on such simple and reasonable terms as faith and obedience, will be comparatively small." (102) (9) As for the punishment of sins all that is done in this present life: the sin of rejecting the Saviour is final extinction. (10) In seeking to blot out the orthodox hell, supposed to be of material fire and continual torment, the authors substitute mere extinction of life for it, and say: (17) "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 in earth as in Heaven." Many people will feel that this book raises more problems than it solves. (11) For instance, if the extremest penalty which God has attached to sin is merely ceasing to be a thinking being, why did the Son of God die? Some other way of saving sinners from the death penalty could surely be possible to God, which would have involved a less sacrifice? (12) Then, mere extinction is no penalty to people who have to die in any case, and whose fear is not dying, but what comes after it. (13) Besides, there are numbers of people who would welcome the cessation of being as a relief—suicides, for instance. (14) We much fear that this book is no contribution to the profound problems which beset the penalty of sin. There are instincts which the message of annihilation will not satisfy, and fears it will not quell. The sinful man carries with him a feeling that he cannot escape from himself even by dying. Extinction would be a welcome thought if he could only believe it. (15) The theory of the book is simply conditional immortality with annihilation for the wicked, and some other peculiarities tacked on.—*Australian Sentinel*, Melbourne, Jan. 20, 1913.

The Other as We See Him

It is not difficult to begin a "review" of a book by accusing it of setting forth "a very fanciful theory" sustained by "a private interpretation" of the Scriptures. By this sort of opening, the "reviewer" at once delivers his verdict, without having presented evidence. Would it not have been better for him first to have cited some of these alleged private interpretations with reasons for considering them such? Then, if he had made out a case, he could have delivered his verdict. But no; he contents himself without citing any reasons for the unjust and unfair accusation. The "fanciful theory as to the punishment of the wicked," of the book under review in the "Sentinel," is said to be that "eternal torment for the wicked is not the teaching of the Scriptures, neither is a hell burning with material fire." In the mind of the reviewer, then, "a hell burning with material fire" is not fanciful; and "eternal torment for the wicked" is to him quite right and reasonable. We are glad that we have a better idea than that as to what is "fanciful." The numbers here and there in the "review" were inserted by us to facilitate reference.

"Man Became a Living Soul"

(1) The statement of the Scripture fully sustains the teaching above criticized by the "Sentinel." When man was created, God did not "treat" him with a soul. He breathed into the man's nostrils the breath of life (*literally*, "lives"), and the man became a living soul. So Adam was a living soul, and his posterity since are living souls.—Gen. 2: 7.

The Breath of Lives

(2) It is also quite correct to say that the power to breathe is the sign that a man or lower animal is alive. The Scripture not only states that Adam at the first had the "breath of lives" breathed into

his nostrils, but subsequently amplifies by referring to the animals that went into the ark—"two and two of all flesh, wherein is the breath of life [*literally*, "lives"]." (Gen. 7: 14, 15.) Moreover, the Bible, speaking of man and beast, and the fact that they all live by breathing, and all stop living when they stop breathing, and that all are alike powerless in death, says—

"For that which befalleth the sons of men befalleth beasts: even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no preeminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again."—Ecc. 3: 19, 20.

"Dead Souls"

It is also quite in agreement with Scripture to say that Abraham and the great saints of past ages are "dead souls." This is good New Testament as well as Old Testament teaching; for Peter, speaking on the day of Pentecost under the special inspiration of the Holy Spirit, just then poured out upon himself and the other waiting ones, said—

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For DAVID IS NOT ASCENDED INTO THE HEAVENS."—Acts 2: 29-34.

Not that the dead are alive while dead, but that they are to be raised from death is to be understood, so our Lord taught, by the fact that Moses called God "the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead but of the living: for all live unto Him."—Luke 20: 37, 38.

Resurrection of the Body?

3. What portion of the divine Word is it that satisfies the reviewer that "Scripture speaks of the resurrection of the body?" Will it be Job 19: 26—"Yet in my flesh shall I see God?" Consideration of these words with their context and Job 42: 5 shows that Job was speaking of restoration from his affliction of boils (not worms), and that in this favorable manifestation of Providence in his flesh, he saw God with his eye, as he said—"Now mine eye seeth thee."

Would the reviewer take a portion of Isa. 26: 19 as a place where "Scripture speaks of the resurrection of the body," in which the statement is made—"Thy dead men shall live, together with my dead body shall they arise?" If so, he could do so only by omitting to examine the text carefully in connection with its context. Examination of the text reveals the fact that the word "men" is not there, having been supplied by the translators; the same is true of the phrase "together with." Moreover, the word "body" is in the plural—"bodies." The Revised Version translates—"Thy dead shall live; my dead bodies shall arise;" and this shows that the prophet was not predicting the resurrection of his own personal body, for he had only one; he was not the possessor of "bodies." Having seen this much in the text itself, it is further seen, on inspection of the context, that in this chapter God's people, Israel, are represented as singing a song of trust in Jehovah, in anticipation of the great day when, His judgments being in the earth, the inhabitants of the world will learn righteousness. (V. 9.)

In the present time, favor may be shown to the wicked, and the hand of the Lord may be uplifted, yet the wicked man in his perversity will refuse to recognize Jehovah's majesty. (Vss. 10, 11.) Israel has found this to be so. They have labored to deliver themselves from the yoke of the inhabitants of the earth, seeking to anticipate the deliverance and peace which Jehovah will ordain for them. (Vss. 12-14.) But Israel has had no success; though agonizing like a woman about to be delivered, Israel has brought forth nothing but wind; deliverance has not been wrought, neither have the inhabitants of the world fallen before Israel's efforts to reform them. (Vss. 16-18.) But these hopes and longings of Israel, though at present dead, shall not for ever remain so; they are the subjects of God's promise as well as of Israel's desire; therefore Israel continues to sing these hopes and longings—"Thy [Jehovah's] dead shall live; my [Israel's] dead bodies shall arise." The social earth at present holds the hopes and longings of Israel as corpses; but the "earth" shall cast forth these "dead;" the inhabitants of the social order shall be punished by the Lord for their iniquity (v. 21), and the social order ("earth") shall no more cover these at present dead hopes and aspirations of Israel. (V. 21. Compare this prophecy with the Parable of the Rich Man and Lazarus, explained in "Everlasting Punishment," page 13.) Consideration of the context in each case shows that neither Job nor Isaiah was speaking of the "resurrection of the body," but of something else.

"Not That Body That Shall Be"

But if the inspired words of Job and Isaiah cannot be taken as proofs that the identical body laid away in the grave is to rise, what would our reviewer say about the inspired words of Paul, in which he rebukes as foolishness the resurrection-of-the-body theory?

"But some men will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest NOT THAT BODY THAT SHALL BE, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him."—1 Cor. 15: 35-38.

This language shows that the phrase, "resurrection of the body," though it be recited as part of the so-called "Apostles' Creed," is not apostolic language or belief. The Apostles knew nothing of the creed called after them, and can have no responsibility on its behalf, since that creed was not framed until the Apostles had been dead for several centuries. The Scripture does not speak of "the resurrection of the body," that phrase being quite foreign to the inspired Word.

The reviewer opines that to give life to an extinct soul is not a resurrection, but a special creation, and seems not to notice that his statement rebounds against his own notions about the body. He thinks that the body becomes extinct in death, which is correct; how, then, can he believe in the resurrection of the body which he contends for, if the giving of life to an extinct thing "is not a resurrection?" His ideas do not agree together, yet he asserts them in two consecutive sentences.

The Gentiles Having a Good Time

(4) The reviewer pays the book the compliment of saying that it quotes many texts of Scripture. This at least gives the reader something to look up and think over. But the reviewer has not quoted even one text. Why not? Did he assume that his readers would be satisfied with his assertions unsupported by the Scriptures?

Is not the interpretation of the "Rich Man and Lazarus" parable in exact agreement with the facts of history which are well known to all? Have not the Pharisaical Jews lost their special favor? Did not the Lord leave their house to them desolate? (Matt. 23: 37, 38.) Have they not been cut out of the "olive tree" on account of their unbelief? (Rom. 11: 7-25.) Has not the High-Calling salvation come to the Gentiles through their fall? (Rom. 11: 11, 12.) No one can successfully dispute these things, which are confirmed by the fact that the Apostles turned to the Gentiles when the Jews would not receive the Glad Tidings.—Acts 13: 46-48.

Certainly the believing Gentiles have had a "good time" with the Gospel since Peter first took it to the house of Cornelius (Acts 10); they have been introduced into nothing less than "the High Calling of God in Christ Jesus" (Phil. 3: 14), "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven," and to which our Lord Jesus was raised from the dead. (1 Peter 1: 3-5.) In a word, believing Gentiles are invited to suffer with Christ in the hope of also being glorified with Him—a grand prospect, and a "good time" even in the midst of suffering for the sake of truth and righteousness.—Rom. 8: 16-18; Matt. 5: 11, 12; 1 Peter 4: 12-16.

"Without a Parable Spake He Not"

(5) The reason why our Lord did not give out His teaching in plain terms, but usually employed parables, is stated in Matt. 13: 10-16, 34, 35. As the book "Everlasting Punishment" is not a book for the discussion of Parables as such, and space was limited, the authors thought it not necessary to go particularly into the question raised in (5) by the reviewer. If it interests him, he will find a chapter on this very point, and showing what a Parable is, in another book by the same authors, entitled, "The Parables of Our Lord."

The Authors' "Hardihood"

(6) We unhesitatingly characterize this statement as cruel and malicious imagination. Where is there in the little book anything that could possibly be made to serve as a foundation for the reviewer's statement? The weakness of his cause is betrayed by his use of such a poor and altogether miserable weapon as his attempt to stir up prejudice by saying that the "authors regard nobody but themselves as understanding the Bible." The authors give thanks to God that it is quite unnecessary for them to exhibit such "hardihood," because there are many earnest Christians who understand the matter of the punishment for sin just as set forth in the little book. Whatever appears in this or any other book by the authors is published because they believe it to be scriptural; and they ask that each reader compare every thing in their writings with the Scrip-

tures, reference to which on every point is facilitated as much as possible. If the teaching be found to be scriptural, believe it, and thank God for it, no matter what the reviewer or any other person may think of your "hardihood;" but if you cannot find the teaching to be sustained by the Scriptures, you need not fear that the authors will accuse you of "hardihood" for differing with them. The position on this point of the authors of the book on "Everlasting Punishment" is stated in the Preface to the second edition of their other work, "Bible Talks." (7) In view of the reviewer's statement in (6), we feel disposed to agree that he has said quite enough—too much.

The Review

(8) The reviewer now shows what a very poor grip he has of the teachings of the little book he is criticizing. Others have noticed it too. In fact, a regular reader of the "Australian Sentinel," a gentleman who sympathizes with the principal object of that paper, which is to combat the Papacy, voluntarily told one of the authors that he thought the "Sentinel" review "ridiculous." And so it is. The little book does not say that "for a thousand years the wicked get a chance to consider whether they will accept the Gospel." Such a statement gives altogether a wrong impression to those who have not read the book. A correct statement would be that during the thousand years of Christ's reign on earth, those who have died without that enlightenment which God determines every one must have shall be brought back to earth and enlightened. (John 1: 9; 1 Tim. 2: 4-7.) If then they become obedient to God and "learn to swear by His name," as formerly some of them misled His people into idolatry, they shall be built up in the midst of God's people. But if they will not obey, they shall certainly be utterly destroyed. Indications of God's wonderfully benevolent intentions are stated in Jer. 12: 14-17, where the worshippers of Baal are mentioned; also in Ezek. 16: 46-63, where God's intention is stated to bless at a future time the Sodomites who were all taken away hundreds of years before the days of the prophet Ezekiel. The Savior Himself also referred to the blessing in store for the Sodomites and others.—Matt. 11: 20-24.

(9) Some sins—not all—are punished in the present life; some sins committed in the present life will be punished in the future life, as the Lord, the righteous Judge, shall determine in each case. But if corrections do not bring the transgressor to his senses, he will be blotted out, as shown in many Scriptures cited in the little book.

Blotting Out the "Orthodox Hell"

(10) The authors of the book on "Everlasting Punishment" are not seeking to blot out the "orthodox hell" of eternal torment. Why should they seek to blot out a thing that does not exist? They are, however, trying to blot out the awful idea from the minds of the people, and by the grace of God the efforts which they and others are making are having some effect. Certainly the doctrine of everlasting torment, though by no means defunct, has not the ready advocacy that it once commanded. This fact was illustrated in connection with the

Bible Conference held at Eastertide, 1912. At the Conference on Easter Sunday afternoon, the editor of the "Advocate" addressed the meeting on the Messianic prophecy—"Thou wilt not leave my soul in Hell," undertaking to show from the Scriptures that the "Hell" mentioned in the Bible does not signify "everlasting torment," neither material nor mental. Three weeks before the time, the 373 Protestant ministers and Salvation Army officers located in Melbourne and suburbs were invited to follow the proposed address with one of equal length defending the teaching of "everlasting torment"—not by way of formal debate but as guests of the Conference taking part in a friendly interchange of thought. Only one of the 373 favored us with even an acknowledgment of receipt of the invitation, and he could not come on account of age and infirmity. It is not stated that the failure of the ministers and Salvation Army officers to come forward a year ago should be taken as indicating that they have all been brought to see the light on this subject. But it shows, at least, that they are not as ready to defend the doctrine of "endless pain" as their predecessors would have been fifty years ago. One of the strange things is the persistence with which the "Sentinel," an avowed and vigorous opponent of the Papacy in some matters, clings to the "orthodox Hell" teaching, which is one of the very bad things that Protestants have received from the Papacy. It certainly seems that the "Sentinel" is not very vigilant. One of these days the "Sentinel" will wake up to the truth on this subject, and will then realize how much asleep it was on Jan. 20, 1913.

But if the reviewer objects to the effort of the little book to counteract the "orthodox" teaching about Hell, what will he think of the Bible declaration that Hell itself shall be cast into the "lake of fire" there to be utterly consumed in the second death? (Rev. 20: 14.) What the "N.C. Advocate" thinks on that prospect is expressed in one word—Hallelujah!

Why Did Christ Die?

(11) The penalty for sin, prescribed in Eden and inherited by all the race, was Death. (Gen. 2: 17; 3: 19, 22-24.) In order that the race might be redeemed, the Son of God divested Himself of His heavenly glory, took upon Him the form of a servant, was made a man, "a little lower than the angels," so that He by the grace of God should taste DEATH for every man. (Phil. 2: 5-11; Heb. 2: 9.) This He did, and so the Man, Christ Jesus, gave Himself a ransom (literally, a "corresponding price") for all (1 Tim. 2: 4-7), and was constituted the Mediator between God and all who would come unto Him. (John 14: 6; Heb. 7: 25.) Does the reviewer ask, "Why did the Son of God die?" Paul answers, "Christ died for our sins, according to the Scriptures." (1 Cor. 15: 1-3.) Because the penalty for the sin in Eden was death, Christ DIED. Had the penalty for sin been "everlasting torment," then Christ must have undertaken to suffer everlasting torment if He would give a ransom, or corresponding price, for us. The fact that Christ is not suffering everlasting torment is the best possible reason for believing that the penalty for sin is *not* everlasting torment. The fact that Christ "DIED for our sins according to the Scriptures" is the very best

proof that DEATH is the penalty for our sins. Nothing could be clearer than this.

Extinction no Penalty?

(12) This sentence in the review is hard to understand. Why should it be said that "mere extinction is no penalty to people who have to die in any case?" According to the Scriptures, this very dying (which the reviewer thinks the people have to do "in any case") is the penalty. Had sin not entered, there would have been no death. Had Adam been allowed to remain in the lovely garden and eat of the fruits of the trees of life that were there, he would have been alive to-day. He was driven forth from the garden "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." (Gen. 3: 22.) He was deprived of the life-sustaining fruits in order that he might die in fulfilment of the penalty, and return to the ground from whence he had been taken. (Gen. 3: 19, 23.) Let any one sit down, and calmly meditate for an hour over this matter of absolute extinction. Let him ask himself whether he would relish the prospect of being for ever dead; of never seeing life in any sense or even the meanest condition. Our persuasion is that before the hour ends vitativeness will have asserted itself, and the person will rise to his feet repeating the words of our Savior—"What is a man advantaged, if he gain the whole world, and LOSE HIMSELF, or be cast away?" (Luke 9: 25.) Only a thoughtless person can say that extinction is no penalty, particularly when having in mind the "second death," which will be put upon those only who sin wilfully after enlightenment, and from which there is no promise of resurrection.—Heb. 10: 26-29.

Suicides

(13) Some people, under the stress of adverse conditions which temporarily overbalance their minds, end their own lives prematurely, thinking perhaps to get away from an unequal struggle or to escape an impending ordeal of trial and possibly disgrace. But they cannot escape by such a device. They will be brought back in the resurrection to resume their lives where they broke them off by their own deed; and even if the particular trial or ordeal which they dreaded does not befall them, they will be under some sort of experiences of trials and stripes, which may be far from agreeable as experiences, however beneficial they may be to those rightly exercised thereby.—Isa. 26: 9; Rev. 21: 1-8; Rom. 8: 19-23.

Instincts, Fears, and Feelings

(14) The Bible is God's Word; it is the expression of God's will. The Bible was not written to satisfy the instincts, quell the fears, or quench the feelings of fallen human beings. God does not shape His will or order the expression thereof to suit the convenience of man. God is the sovereign; man is the subject. Wherein they two do not agree, God will have to be satisfied, not man's instincts. So if man, by reason of his long association with Satan, the prince of the power of the air, the spirit that now works in the children of disobedience (Eph. 2: 2), has imbibed some false notions about his own indestructibility (as to his soul), he will simply have to discard those notions and admit that there is One Who can

destroy both soul and body. (Matt. 10: 28.) For a man to have an "instinct" that he will be conscious while he is dead does not prove that such will be the case. And since the Word of God declares most positively, and often, that there is no consciousness in death, and that a dead man, although he has the promise of a resurrection from death, is in the meantime as helpless as a dead beast which is not promised a resurrection, it is for man to modify his instincts, feelings, and fears, so that they shall agree with the Word of Inspiration. But it requires Faith to believe the Word, and overcome one's natural tendencies, and few exercise it.

"Simply Conditional Immortality"

(15) The reviewer seems to intimate that immortality is not granted on conditions but is natural to human beings. As a matter of fact, there is nothing in the Scripture that says that man is naturally immortal. Where immortality is mentioned in connection with human beings it is spoken of as being "put on" by those who fulfil the conditions of the high calling, who are changed from earthly to heavenly conditions, from fleshly to spiritual, and become the joint heirs of our Lord Jesus Christ in glory. (1 Cor. 15: 49-53.) Immortality is certainly conditional, and no one will acquire it except he comply with the conditions. Those who get it, and are thus made like our glorious Lord and Saviour, will sit with Him in His throne; they shall be kings and priests under Him, to reign with Him the thousand years for the blessing of all the families of the earth, instructing them in the way of truth and salvation. The groaning creation is only waiting until the manifestation in glory of these sons of God, and then the creation itself also shall be delivered from the bondage of corruption under which it has groaned and travailed in pain these thousands of years.—Rev. 3: 21; Rom. 8: 17-22.

Anticipation

(16, 17) These two portions of the review are quotations from the book, "Everlasting Punishment." Would it be too much to ask the reviewer to read them again, and also the whole of the book, comparing carefully the Scriptures cited as evidence? Our fond anticipation is that, having pondered well the sentiments expressed in the little book, and having seen how they agree with the divine Word, the reviewer will then be able to say, and will say, with all other right-minded persons—Amen!

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E. C. HENNINGES, EDITOR

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Jesuits Undermining Protestantism

THE FOLLOWING is a continuation of the evidence given in the February "N.C. Advocate" concerning the activities of the Jesuits and the "great swelling words" of Papacy:—

The Jesuits In Germany

Some blame the Jesuits for stirring up class hatred, and thus introducing antagonism among men who might otherwise unite in opposition to Rome's encroachments. They are also accused of fomenting the war spirit between Britain and Germany, two Protestant countries which should be on good terms with each other, and united against the secret operations of the Roman hierarchy. Lord Haldane's recent visit to Germany and his complimentary references to the Kaiser show that the two nations are drawing together despite the efforts of Jingoists. Books and editorials are appearing in both countries showing the similarity of ideals and culture in the two countries, and urging a better understanding. It is possible that this growing friendliness may be due to a realization by some of the higher officials of both countries of what it is that keeps alive the irritation. At any rate, recent despatches are to the effect that, though the German Government is dependent upon the Centre or Catholic Party for the passing of its bills through the Reichstag, yet recent Papal interferences are resented.

The following despatch which appeared in a Melbourne daily, May 20th, 1912, shows the effect of the "great swelling words" in Germany—

Intense feeling has been produced in Germany by recent Papal decrees. Count Yorek, in the Prussian Diet, declared:—"If this policy be continued by the Papal chair I am convinced that it will result in the introduction into this country of the problem of the separation of church and State." The possibility of the separation of church and State in Germany is publicly suggested in Parliament, "and although it is not yet the object of a popular movement one does not," the *Kölnische Zeitung* says, "need to be a prophet to see that the situation in Germany is beginning to be untenable." The *Kölnische Zeitung* adds that the situation in Germany is in so far different from that in Romance countries that "it is in this case not the State, but the church, which has set the stone rolling."

Subtle Misrepresentation

There is, however, something peculiar in this statement that the Church has set the stone of separation rolling, a certain ambiguity very noticeable in many press references to the controversy between Rome and Protestantism, the German press being no doubt as largely under Romish influence as the press in English speaking countries. Bavaria and other small southern states are largely Catholic, but Prussia and other states are strongly Protestant. The Established or State Church in Germany is the Lutheran. No doubt the Catholics are ready to agitate for such a separation, but such a suggestion would not emanate from the Lutherans. Köln (Cologne) is a stronghold of Romanism. A cable from Berlin, December 5, says—

In the Reichstag yesterday, the Imperial Chancellor replied to a question on the subject of the recent statement by the *"Frankfurter Zeitung"* that the friction between the Ger-

man Government and the Vatican has been increased by the federal council's rejection of Bavaria's claim to a more liberal interpretation of the anti-Jesuit laws.

Dr. von Bethmann-Hollweg said the decision of the Federal Council merely involved the codification of the long prevailing practice as regards the Jesuits. If the Centre party withdrew its confidence from the Government, it would simply make the anti-Jesuit laws the keystone of the political programme. The antipathy of Protestants towards the Jesuit order, the Chancellor added, was justified by the latter's past.

[The *"Frankfurter Zeitung"* stated, "Dr. von Bethmann-Hollweg has informed Herr Reading, a member of the Centre (Roman Catholic) party, that the recent Papal encyclical enjoining German Catholic artisans to belong purely to Catholic trade unions represented the limit of interference by the Vatican which could be permitted. A recurrence would cause the withdrawal of the German Minister from the Vatican. Interest arises out of the issue, as Dr. von Bethmann-Hollweg is dependent on the Roman Catholic vote to combat the Socialists."]]

Another Great Swelling Word

Here is shown another "great word"—an encyclical enjoining all German Catholic artisans to belong to exclusively Catholic trade unions. Apparently this interference will be more strongly resented than that on the mixed marriages question. Men may be confused by sophistries regarding marriage as a sacrament requiring the rites of the Church in order to validity, and by continual pin-pricks and subtle suggestion men and women may be induced to forsake their married partners. They will be less easily controlled in the matter of unionism. Rome's temerity in attempting it will be hastening her own doom.

A Mark of Identification

Since the consumption of the "beast" was to be gradual, covering a long period, its great words, issued from time to time, serve to call attention to the prophecies of Daniel and Revelation, and assist the watchful child of God to identify the system which the "beast" represents, and give assurance that we are indeed in the "time of the end," and nearing the final conflict which will witness the complete overthrow of Great Babylon. The consumption has already been going on for over a hundred years, covering say three generations, and each generation has heard a "great word" and given a great blow in return.

Great Words in 1788 to 1815

Great words of supremacy, promises and threats, for this world and the next, issued forth in the closing years of the eighteenth and the early years of the nineteenth century. Says Pietro Orsi, the Italian historian, in reviewing the condition of Italy at this period* :—

"The popes had finally succeeded, after efforts lasting for several centuries, in rendering their temporal sovereignty indisputable and in uniting their states; thus it was that the city of Bologna, which had always preserved something of a republican attitude and a certain amount of autonomy, had to renounce these against its will (1788)."

But this assurance of temporal power in Italy was counterbalanced to a large extent by the Revolution-

* *Modern Italy*, pp. 22, 23.

any attacks on the Church in France. It was indeed short-lived, for on Feb. 15, 1798, the French occupied Rome. Pope Pius VI. took refuge in Tuscany, and was later arrested and conducted to Valence, in France, where he died, Aug. 29, 1799.

On April 18, 1802, Napoleon entered into a Concordat with Rome, whereby Papal influence in France was re-established, but merely as a religious system supported by the state. For the Pope's temporal power Napoleon had no sympathy, his ambition being to himself occupy the Papal states, which he did, in 1808. And on May 17, 1809, he issued from Vienna an edict entirely abolishing the temporal power of the Pope. On July 6, 1809, Pius VII. was made prisoner and transferred to Savona and afterward to Fontainebleau (France). By 1815 Napoleon's career drew to a close, and Pius VII. with more boasts and great words re-established "a truly mediæval government wherein the Inquisition and the order of the Jesuits were both revived." However, this triumph was short-lived. Revolution was rife in Italy, reform was in the air, and by 1849 another crisis had arrived. Pius IX. fled to Naples, whence he declared all action of the Italian government, after Nov. 16, to be null and void. He excommunicated all who would take part in the elections. But his anathemas were useless; for on Feb. 9, 1849, the Roman assembly declared the temporal power of the Popes to be at an end. Shortly after France assisted in the restoration of the Pope to temporal power, but in Sept., 1869, it came absolutely to an end when Pius IX. offered armed assistance to Victor Emmanuel and was overcome. In 1870 the Government removed to Rome, and has since maintained steadfast opposition to the claims of the Papacy except as a purely religious system useful in controlling the populace.

In 1797 there were out of a population of less than three million, in the province of Piedmont alone, without reckoning Sardinia and Savoy, not less than twenty thousand priests and twelve thousand monks and nuns. "The Church possessed its own tribunals and prisons; it claimed the exclusive right of judging cases against ecclesiastics, and sought to establish its own competency against that of the laity in all that had to do with matters of faith, questions of heresy, matrimonial suits, etc."* Lombardy had eighteen thousand priests, monks and nuns. In Tuscany out of a population of less than a million there were twenty-seven thousand ecclesiastics, who owned the greater part of the soil. Of Rome, the French writer, Charles de Brosses, said (1740):—

"The government is as bad as it is possible to conceive. Imagine, if you can, a population of which one-fourth is composed of priests, one-fourth of statues, another fourth of idlers."

Another historian, Francesco Becattini (1800), said that with the exception of Turkey the States of the Church were worse governed than any other part of Europe.

A Great Word in 1854

Another great word issued on 8th Dec. 1854, when the dogma of the Immaculate Conception of the

Virgin Mary was "defined" by Pope Pius IX., and thereafter became a doctrine "to be firmly and steadfastly believed by all the faithful." Previous to that date the question was more or less open to discussion by the clergy, but since then to disbelieve it is to be heretical. And such heresy, persisted in, dooms one to the torment of everlasting flames, without hope of release, the purifying fires of "purgatory" not being considered suitable for wilful heretics.

A Great Word in 1870

The decree of Papal Infallibility was a great word spoken in 1870, just when the Papal States, as part of United Italy, were arising, after centuries of priestcraft and superstition, to repudiate the Pope's claims to temporal power, and establish Imperial Italy. The 42nd anniversary of Italian Independence was celebrated the world over on September 20th, 1912.

The great swelling words of 1911 and '12 may likewise be the ineffectual counterblast to repudiation in other European countries.

Papacy's Present Attitude

It may be only a co-incidence, but it is remarkable that Senor Canalejos, the Premier who was largely instrumental in securing religious liberty in Spain and in legalizing civil marriage, was assassinated. However, his death cannot block the anti-Romanist movement, for it is still proceeding, and bids fair to culminate in disestablishment there as in France and Italy.

Papacy's real attitude toward Protestantism is shown in the fact that not long since in Spain a Protestant soldier was sentenced to six months' imprisonment for refusal to kneel during mass; and the progress of liberty in Spain is shown in the fact that in January the Spanish government granted him a pardon and issued an order to prevent in future imprisonment on religious grounds.

The latest from Spain is that the rupture between Spain and the Vatican (which took place at the end of 1910 when the entry of new religious orders was forbidden) has now been healed. When Papacy cannot have its way, it is willing enough to compromise rather than lose all influence.

It may become necessary, if Rome continues its assertion that neither the State nor the Protestant denominations can celebrate a "valid" marriage, for other countries to adopt the method of France. There the religious ceremony, Catholic or Protestant, has no legal force, and must in no case be celebrated before the civil ceremony. The law requires the marriage to be celebrated in the town hall, and during its performance the doors must be left open so that the public may enter if they choose.

The Jesuits and the Schools

Every archbishop and bishop in every country where non-sectarian public schools are found is an adept at flattering the authorities while condemning the public school system. Here in Victoria the State schools are condemned as "godless," because religious instruction is not part of the regular school curriculum, while they oppose with all their might the introduction of unsectarian Scripture lessons into the schools, such as are in use in New South Wales. In

* Ibid.

one breath they denounce the schools for not teaching religion, and in the next they condemn them for wishing to have regular Bible readings. Convents train young ladies for State school teachers, and then their presence in the schools is made one excuse for prohibiting moral, unsectarian Scripture lessons because their consciences would be hurt by reading such lessons! Of course, it is plain that the only religion they wish taught is the Catholic, and as that is impossible, they labour to prevent any other. Nevertheless, Scripture lessons are being given after school hours by voluntary teachers to those children whose parents desire it, and an effort is being made by Protestants to break Catholic influence in the schools question by means of the Referendum.

Satan's rule is said to be "in the hearts of the children of disobedience;" in other words, over the minds of men. (Eph. 2: 1-3.) The Lord Jesus, the true King and Ruler, will depose him in due time. Just now there is in the world a conflict of ideas, and Rome is quick to use the opportunity to gain all the power she can by the manipulation of men's thoughts. As Romanists are allowed to deny their own faith if anything is to be gained by so doing, they seek to confuse Protestants by speaking on both sides of a question (as on the religion in schools); they may also deny or mis-state facts, misquote authorities, pervert history. They may say or do anything to gain their own ends. In Protestant countries they praise "liberty;" in Catholic countries they say it is pernicious; and so on. They flatter public officials for their liberality, large-mindedness, lack of "bigotry," and receive in return flattering commendation for their convents, rescue homes, etc. Yet these institutions are not open to legal inspection, and their inner workings are unknown.

So strong has been the pressure brought by the Roman Catholics to bear upon the Minister of Public Instruction and the Director of Education of Victoria that recently a "Children's Encyclopedia" and the "Story of the World" have been removed from the State school libraries at their request, and the Catholic Federation on November 30 passed a resolution of thanks to these officials for so doing.

An effort is now being made by Protestants to have these books re-instated.

The Jesuits and the Catholic Federation

It may be said that the Jesuits are only one order among Roman Catholics, and that therefore all Catholics should not be held responsible for their deeds and methods. Undoubtedly there are Catholics not in sympathy therewith. But the fact remains that the Jesuits' is the most powerful organization, for the head of the Jesuits, sometimes called "the Black Pope" is said to be the real power behind the Papal throne. Also the "Catholic Federation," which has existed for some years in Europe and America, and was recently formed in Australia, and claims to unite all the Roman Catholic Societies in each country (the Australian Federation uniting seventy societies) is certainly making use of the well-known Jesuitical methods.

(To be continued.)

To British and American Readers

THESE are now afloat, en route to our British and American Branches, cargoes of "Bible Talks," "Parables of our Lord," and "Peace or War." These books should be available about April 15, and we specially recommend them to the attention of readers in those countries. The "Bible Talks" is a new, revised edition, not before circulated outside Australasia, and is bound in a superior manner. "Parables" is bound uniform with the revised "Bible Talks," and the two books form a set attractive to the eye, and (if we may accept many opinions voluntarily expressed) both interesting and instructive to the mind. The retail price of these volumes is 2/6 (60 cents) each, postage 5d. (10 cents) extra; but they are supplied to "Advocate" readers at 1/6 (35 cents) each; postage extra on "Bible Talks" 5d. (10 cents), on "Parables" 6d. (12 cents). "Peace or War" is a paper covered book of 96 pages; price 6d. (10 cents) per copy, post paid. It is hoped that these works will enjoy a good circulation among English speaking peoples outside of Australasia, as they are now beginning to have here, and that some may be raised up to travel from place to place with them and the other books we supply, using them as a means of delivering the message of Glad Tidings. There is abundance of room and opportunity for many more of such "Messengers" both in Australasia and elsewhere, and no one need fear about the meeting of expenses. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. 9: 37, 38.

Special Notice

IN THE LAST ISSUE was begun the series of articles on "The Holy Spirit," as promised. It is anticipated that the series will run through six issues. Readers desiring to have the series sent direct to their friends may send us the addresses with 1/6 (35 cents) for each address, and the numbers will be posted from month to month as issued until the series is complete. A limited supply of last issue is still available. Send the addresses and remittances to Melbourne, Edinburgh or Brooklyn, whichever is most convenient for you.

Let Us Hear From You!

FRIENDS are respectfully reminded that Vol. 4 of the "Advocate" is completed by this issue, and that nearly all subscriptions for the new year are NOW DUE. As we have at present no other means of notifying the fact, we would ask our readers to be so kind as to accept this intimation, and favor us PROMPTLY with orders for renewals and new subscriptions, which may besent either to Melbourne, Brooklyn or Edinburgh. Unfortunately, there are a few from whom we did not hear in response to last year's notification, so that some of our readers are more than a year overdue. It is really necessary that we hear from all, so that we may know that you still desire the paper. If not convenient to make payment now, let us hear from you, at least, and the payment can be made later. If you can make the payment now, kindly do so, for the exigencies of the Cause we all love urgently require much ready money at the present time.

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

187G, 10/-; 188G, 1/-; 189G, 1/-; 190G, £1; 191G, 3/6; 192G, 2/-; 193G, 14/-; 194G, 1/-; 195G, 1/-; 196G, 5/-; 197G, 7/6; 198G, 7/6; 199G, 4/-; 200G, 1/-; 201G, 1/-; 202, 11/6; 203, 7/6; 204, 6/8; 205G, 10/6; 206G, 2/-; 207G, £1; 208G, 4/-; 209G, 1/-; 210G, 1/-; total for month, £73:8 (\$34.90); previously reported, £89:7:7 (\$434.37); total for 8 months, £96:11:3 (\$469.27).

BIBLE CONFERENCE

EASTERTIDE, 1913

The Hall, 470 Bourke Street, Melbourne

Subject: "What Does it Mean to be a Christian?"

Basis of Subject:—1 John 5: 1; John 3: 36

Good Friday, March 21

A.M.

10.45—PRAISE SERVICE.

11.0—"What does it mean to BELIEVE IN JESUS AS THE CHRIST?"

Mr. H. SHALLCROSS

11.45—"What does it mean to be Predestined, Elected, and yet on Probation?"

Mr. E. C. HENNINGES

S S S

P.M.

2.30—PRAISE SERVICE

2.45—"What does it mean to be BORN OF GOD, and to LOVE ONE ANOTHER?"

Mr. W. H. OSMOND

3.30—"What does it mean to FOLLOW IN CHRIST'S FOOTSTEPS?"

"Does it mean Obeying the Law given at Sinai?"

Mr. S. S. W. BROWNING

4.15—QUESTIONS. Preference given to written questions, which should be left at Bookstall. Oral questions to conclude, if time permit.

5.0—TEA served in Hall.

S S S

6.45—PRAISE SERVICE.

7.0—"What does it mean NOT TO BE A CHRISTIAN?"

Mr. T. V. STEVENSON

7.45—"What does it mean that Christ DIED for Us?"

Dr. F. SHANASY

Easter Saturday, March 22

P.M.

3.30—BAPTISM SERVICE at Church of Christ, Rathdown St., North Carlton, kindly loaned for this occasion. Take North Carlton (Green) tram in Swanston Street not later than 3 p.m., and alight at church door. Robes provided.

S S S

Easter Sunday, March 23

3.0—PRAISE SERVICE.

3.20—"What does it mean that the GOSPEL was to be preached among ALL NATIONS?"

Mr. W. H. OSMOND

4.10—"What does it mean that CHRISTENDOM HAS FAILED? Why its COLLAPSE IMMINENT? And WHAT NEXT?"

(A sober statement of well-considered facts. The attention of all Christian Workers is particularly invited.)

Mr. E. C. HENNINGES

5.0—TEA served in Hall.

S S S

6.30—PRAISE SERVICE.

6.45—"What does it mean that the RESURRECTION is promised at the Presence of Christ?"

Mr. T. V. STEVENSON

7.30—"What does it mean that a JUDGMENT DAY has been appointed?"

Dr. F. SHANASY

All who would know more about "The Wideness of God's Mercy," and the Scriptural answers to the above questions, are earnestly invited to attend. Your difficulties of a lifetime can be solved

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Vol. 5

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., APRIL, 1913

No. 1

"What Does it Mean to be a Christian?"

Basis of Subject:—1 John 5: 1; John 3: 36

THE ANNUAL BIBLE CONFERENCE of believers in Jesus and the New Covenant was held as usual this year at Eastertide—three sessions on "Good Friday" and two on "Easter Sunday," with a Baptism Service on Saturday. The attendance of interested friends and inquiring strangers was good, and all enjoyed, as the Chairman of one session expressed it, a "feast of fat things" for which praise and gratitude were due to the Giver of all good.

The program as published in the March "N.C. Advocate," was faithfully carried out, and the addresses are reproduced here for the edification of friends of the truth who were unable to attend, including those in far off lands. We have to thank God not only for the light of truth that shines from His Word, but for the facilities which permit its wide reflec-

tion through the printed page. And may He add His blessing to the glad message, that it may comfort and encourage many hearts!

"What does it mean?" How often the perplexed Christian, or anxious inquirer, asks the meaning of this or that, and how often he is turned aside with the remark that these things are mysteries which should not be too deeply inquired into. The Conference discussion showed, however, not only what it means to the individual's character to be a Christian, but what it means in the way of light and knowledge to be derived from the proper study and comparison of the Scriptures, so that many of the problems supposedly mysterious are readily solved and understood. The addresses follow.

"What does it mean to BELIEVE IN JESUS AS THE CHRIST?"

THIS SUBJECT takes us back to the closing days of what is known as B.C., when the whole Jewish nation was in expectation of the Messiah, whom Moses had foretold.

We hear of a certain event which happened. Shepherds, while tending their flocks, were surprised by heavenly messengers appearing with a message of good tidings regarding One who was born and whom they at once set out to find. We follow now the life of this babe, from the birth-place in the manger, the flight into Nazareth, disputing with the scribes in the temple, and later doing wonderful miracles, preaching to the people His wonderful doctrine—not as they had before heard, "an eye for an eye, and a tooth for a tooth," but if thine enemy hunger, feed him; if one compel you to go one mile, go twain; if he take your coat give him your cloak also; we follow Him right on through His ministry to His being crucified as a malefactor, and even in this we find Him carrying out what He had before preached, even doing good to His enemies. This is the One around Whom the topic for this Conference centres, the One in Whom we are asked to believe.

Knowledge Necessary to Belief

It would be impossible to believe anything without first having a knowledge of the particular subject; so it is necessary for us to have a knowledge about Jesus, and what we have to believe about Him, before we can believe. Romans

10: 13, 14 emphasises this: "Whosoever shall call upon the name of the Lord shall be saved." If we were to stop here, we would have some very peculiar saved people, for it seems to come natural to people, when they are overtaken with any trouble, to call on the name of the Lord, and forget all about Him at any other time. But let us read on: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" etc. So we see it is necessary to have a knowledge of Him before we can believe in Him.

Now it is very easy for any one to believe what he can see with the natural eye: for instance, we all believe that if an article falls it goes down because we can see it; likewise we believe fire consumes wood. There is a common saying, "Seeing is believing." But to believe without seeing requires faith. Now faith, we read in Heb. 11, is "the substance of things hoped for, the evidence of things not seen." So it requires faith on our part to believe what knowledge has imparted, as we read in Rom. 10: 17: "Faith cometh by hearing, and hearing by the word of God." And it is of no use for us to expect to be saved any other way; for "without faith it is impossible to please God."—Heb. 11: 6.

Believing in Jesus in a General Way

There are many people who say, "Yes, I believe in Jesus. I believe that He lived on this earth, that He went about doing

good and teaching the people to be good and to do good; in short, that the teaching he set forth was very good. He set forth good principles, and if we follow them out and do the best we can, we will be all right. But as for His being the Son of God, and dying as a ransom-price for my sins; no, I couldn't believe that. I never required any one to die for me." But such an argument will not stand. If He was not what He said He was, then He was not a good man at all. Further, it is on account of Adam's transgression that He died, for "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "In Adam all die."—Rom. 5: 12; 1 Cor. 15: 22.

Believing in Jesus as a good man is of no avail as far as salvation is concerned. The belief that is necessary is the truth all men must come to a knowledge of; namely, "There is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. 2: 5.) There are two kinds of belief of this truth, which we will now examine, passive belief and positive or active belief.

Passive Belief

Passive Belief accepts the truth of Christ as the Saviour, but does not go far enough. It says, "Yes, I believe that Jesus is the Saviour, that He died to save us from our sins, and that when we die He will take us to heaven," and then thinks no more about it, yet such "believers" would be quite hurt if we were to suggest that they were not believers in the true sense of the word, that there is more than this expected of a believer. There are many who contend that this sort of passive belief is all that is required, and that the moment they believe they are sure of eternal salvation, and they will quote verse after verse as a proof. But when such an one after a time loses that first love, and goes right away back into sin, the only explanation they can offer is that such an one never really did believe, thus passing what in many cases is a harsh and unfair judgment. The correct view of the matter is found by reading Paul's words in Col. 1: 21-23: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel," etc. Momentary belief is not sufficient: it must be *continual, fixed, unmoved*. See also Rom. 2: 6-8, "To those who by patient continuance in well doing seek for glory, honour, and immortality." Also John 8: 31-33, spoken to the Jews which believed on Jesus, "If ye continue in my word, then are ye my disciples indeed," etc. From these Scriptures we see that to believe in Jesus means to believe continuously. This is one of the conditions especially laid down: If ye continue in my word, then are ye my disciples; contrariwise, if ye do not continue, then ye shall not be my disciples.

Our Lord referred to this class of Passive Believers in His parable of the sower. (Matt. 13: 20, 21.) "But he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." They are all right as long as it is quite fashionable to be a believer, but immediately opposition comes all their belief disappears; they have no depth to draw from, as the Lord says—no root in themselves. To be of any use to the Master, we must have root in ourselves.

Positive or Active Belief

To have root in ourselves means to have a *positive or active belief*, and for an illustration of such we might turn to Heb. 11, and note what the Apostle says about those of a positive belief in the promises of God. After explaining that Faith is the substance of things hoped for, the evidence of things not seen, he goes on to describe the positive faith of the different patriarchs and prophets who endured, not seeing any fulfillment, yet we read they "obtained a good report through faith." They had root in themselves regarding the promises of God.

Now let us see what believing in Jesus and having root in ourselves means to us in our day. The Conference text (1st John 5: 1) says, "Whosoever believeth that Jesus is the Christ is born of God." This applies to us, as well as to those to whom the Apostle John wrote. Many might stop at this point and say that "mental assent" is all that is required, and denounce those who suggest that something more is necessary. But let us read further (vs. 4, 5) for a fuller explanation of what is implied in these few words. "Whosoever is born of God overcometh the world: and this is the

victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" If we do not overcome the world, as here described, then we do not believe in the right way, and we are not the sons of God. Overcoming is a condition laid down, and in order to overcome deep and continuous faith is required—faith in God and appreciation of the promises.

The Apostle Paul tells us that we "walk by faith, not by sight." (2 Cor. 5: 7); that is to say, we believe in our heart that Jesus is the Son of God, and we believe also that all things written will surely come to pass, just as surely as though we saw them in operation at the present time. Positive or active faith means therefore much more than mere mental assent.

Believing in Jesus as Lord

To believe on Jesus as Lord means that one acknowledges Jesus Christ as the Lord of all (Rom. 14: 9), and as his Lord in particular. It means to realise oneself as a sinner in the sight of God, and thus under the condemnation of death, also that Jesus is the One whom God provided as the sacrifice for our sins and to deliver us from death; and as the One who now holds the right to give life to those who believe; that is, those who acknowledge Him and Him only as the Saviour, and who render unto Him all the honour and praise and obedience due to such a One.

When we say "active" belief, we do not mean that works apart from faith can or will save. Active belief is belief in action. The work which God requires and approves is to believe on Him whom He has sent. (John 6: 29.) Eph. 2: 8, 9, distinctly says, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God;" that is to say, God has provided the only means of salvation, as stated in John 3: 16, and whatever we or anyone else could do could not save us. The Jews had a good try at salvation by their own works when they sought perfection by the law, but they failed. Hence we must all acknowledge this, that salvation is the gift of God, and can be obtained only in His way and on His conditions.

James gives an illustration to show where works come in. (James 2: 14-17.) "What does it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." Verses 21, 22—"Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? Verse 26—"For as the body without the spirit (or breath) is dead, so faith without works is dead also." In verse 19 he shows that to believe is all right, but the devils do this much. A person's faith will show itself by the fruit it produces; and if there is no fruit, then there is no faith, for the two go hand in hand.

Believing in Jesus as the Christ

We have already seen what it means to believe on Jesus as Lord. What does it mean to believe on Him as the Christ?

The meaning of the word Christ is "Anointed." (Isaiah 61: 1.) The Apostle Peter explained this to his hearers on the day of Pentecost. After quoting what David had said concerning the Messiah (Acts 2: 30-35), he says (vs. 36), "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ. Then his hearers knew what he was speaking of, that this was the One they had been looking for, the Messiah, the Deliverer, and they realized their guilt, and asked what they must do. They realized, as did the disciples, that He was the Son of God. (Matt. 14: 33.) "Of a truth thou art the Son of God." "How God anointed Jesus of Nazareth with the Holy Ghost and with power: for God was with Him." (Acts 10: 38.) God raised him up the third day. (Verse 40.) "It is He which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." (Verses 42, 43.) To believe in Jesus as the Christ or the Anointed is to believe that He is the One and only way of salvation; that there is one God and one Mediator between God and men, the man Christ

Jesus, who gave Himself a ransom for all, a testimony in due season. And the reason He is the one Mediator we find in Heb. 9: 14, 15:—

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

"And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

When the Lord asked the disciples, "Whom do men say that I the Son of man am?" they answered, "Some say that Thou art John the Baptist, some Elias; and others, Jeremias, or one of the prophets." Then He said, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." This is the foundation truth upon which the church is built—an open confession of Jesus as the Christ. Let us be among those who so confess, both believing and actively manifesting that belief in good works.

—H. S.

"What does it mean to be Predestined, Elected, and yet on Probation?"

TO BE predestined, elected, and yet on probation, has in the past seemed so much of an impossibility that Protestant Christians have divided into two great parties over the questions arising out of election and probation. The most fervent opponent of the ideas of predestination and election was not able to deny that these words are found in the Bible. The most ardent advocate of election and predestination, as misunderstood by Calvinists, was not, on the other hand, able to question that the Bible contains exhortations, commands, and warnings which place upon man the responsibility for any punishment that God may find it necessary to inflict, and that there are promises in the Bible which offer great rewards to those human beings who faithfully follow to the end a certain line of conduct. On the one side it could not be gainsaid that an election of some sort was taking place; on the other side it could not be contradicted that the exhortations, commands, warnings and promises of Scripture show that those who come in contact therewith are on some sort of probation or trial in regard to the rewards or punishments therein expressed.

But instead of seeking and finding the harmonious solution of the difficulty thus raised, the Calvinists and Arminians were content to stand apart as opponents. Each took to himself the line of Bible texts that most appealed to him, ignoring the other line, and went his way. But this sort of procedure will not answer for you and me, because our principle is to seek to harmoniously understand *all* the Scriptures bearing on a given subject. We must ignore the influence of no portion of Scripture that is germane to the subject under consideration; if we ignore even one, our conclusions will be faulty, and possibly very wrong. With this in mind, as well as the promise of guidance by the Holy Spirit into truth, let us look into our subject, considering first what the Scripture tells us about God's *foreknowledge*.

Foreknowledge a Proof of Divinity

Foreknowledge is no faculty of humanity. Many a man, in dealing with his fellows, has longed for an absolute forecast of the line of conduct that would be adopted by another, and has not been able either to make or procure one. Human powers do not run that way, however great the desire might be. But divinity proves itself by its power to know in advance the things that will be done by free agents. "Show the things that are to come hereafter, that we may know that ye are gods," is the challenge of Jehovah to the idols of the heathen. This they could not do, of course, but He has done it from the beginning, and so has shown Himself to be the only God.—Isa. 41: 21-24.

The words "foreknew," "foreknow," in Rom. 11: 2; 8: 29, are from *proginosko*, meaning, according to Strong's Concordance, "to know beforehand, to foresee." The word "foreordained" in 1 Peter 1: 20 is from the same Greek word which in this case is not well translated. The word "foreknowledge" in Acts 2: 23; 1 Peter 1: 2 is from *prognosis*, the noun derived from *proginosko*, and means foreknowledge or forethought. These words in their several occurrences tell us of things which God *knows* in advance, but they do not of themselves necessarily imply predetermination or foreordination. God may and does know beforehand that certain things will occur, yet He has not in every case determined that these things shall occur. God knew beforehand that

the man in Eden *would* sin, yet God did not determine that the man *should* sin. Based on the knowledge of what has been, we confidently foreknow that the sun *will* rise to-morrow morning at such an hour and minute, and with full assurance the prediction is published in the almanac a year in advance; yet we do not determine that the sun *shall* rise at the time indicated. We merely foreknow, or know in advance, that such will be the case.

But what a difference between God's foreknowledge and ours! Ours, such as it is, is based on the observation of phenomena with a view to the prediction of their recurrence, and would need to be completely revised, should the Almighty alter the relations between sun and earth. God's foreknowledge, on the other hand, is foreknowledge pure and simple, not dependent on the observance of phenomena; that is to say, God foreknew that the free man would sin before ever there was a man. We cannot predict the time of the sun's rising to-morrow without referring to a long series of observations of the same phenomenon in the past. God knows the utmost future without referring to the past, and, indeed, with nothing in the past that could serve as a guide to the future.

Predestination

To assert that God foreknows an event merely means that He knows it in advance without implying that He either wills it or brings it to pass. But to say that God *predestinates* an event, or a condition, means that God wills it and causes it to come to pass. He limits it in advance, and predetermines that it shall be; He foreordains, or ordains before, the events or conditions which are the subjects of His predestination or predetermination. And so the Revised Version has "foreordain" instead of "predestinate" in the following texts:—

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. 8: 29, 30.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."—Eph. 1: 5, 11, 12.

In Rom. 8: 29 a condition is predestinated as necessary to be fulfilled in order that a result might follow. God determined that some should be conformed to the image of His Son, in order "that He might be the firstborn among many brethren." Who the individuals should be was not predetermined—only the conditions that must be fulfilled by those who would be among the brethren of Christ. According to verse 30, who the individuals should be was not predetermined; this point was determined afterwards, in the due time, by the process of calling, which calling, according to the Apostle (2 Thes. 2: 14), has been done by the preaching of the Gospel, so that whoever has come in contact with the Gospel has by virtue of that fact been called, or invited, as from God and Christ, to believe in Jesus as the Christ, and to submit himself to the sanctifying influences of the truth (1 John 5: 1; John 17: 17), so that he might be conformed to the image and likeness of God's Son, and be received as one of His brethren and joint heirs. And if an invitation or call from an earthly royalty is viewed as a "command," how much more this "call" from the Majesty on high!—Acts 17: 30; 2 Cor. 5: 20; 1 John 3: 1-3.

In Eph. 1: 5 the same condition is again referred to as having been predestinated, or foreordained; while in vs. 11, 12 the sense seems to be that this predestination is to work out to the praise of God's glory.

In Acts 13: 48 the statement is made—"As many as were ordained [Gr. *tasso*—to arrange in an orderly manner, i.e., assign or dispose (to a certain position or lot)] to eternal life believed." This has been a favorite passage among those who hold to the predestination or foreordination of persons. But in reality it does not sustain that thought. The intimation is that certain among the Gentiles believed; they fell in with the foreordained conditions, and so doing they were arranged, assigned, or set by God on the way to eternal life.

Other Scriptures referring to predestination might be cited, but as a key to them all, and as showing that the subjects of divine predestination are not persons but conditions—conditions to be fulfilled by God's people or to be granted to the faithful—I offer the following—

"But we speak the wisdom of God in a mystery, even the HIDDEN WISDOM, WHICH GOD ORDAINED before the world unto our glory."—1 Cor. 2: 7.

"For we are his workmanship, created in Christ Jesus unto GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED that we should walk in them."—Eph. 2: 10.

Election of the Elect

If Predestination has to do with conditions, we shall see that Election has to do with the individuals concerned. The election is conducted in harmony with the predestined conditions, and so the individuals are chosen or "selected," this being the meaning of the word. The Elect (*eklektos*) are the "select" or "favorite" ones; the Election (*ekloge*) is the process of divine "selection" by which the Elect are chosen. The Elect are not chosen or selected haphazard, but according to a well-defined method. First they are called, as already mentioned, by the preaching of the Gospel; if then they believe in Jesus as the Christ, as our brother preceding has explained, they at once become members of the divine family, "born of God," and so are immediately counted among the elect "unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter 1: 1, 2; 1 John 5: 1; Rom. 10: 13, 14.) The "Elect" are mentioned in several passages of Scripture, such as Matt. 24: 22, 24; Titus 1: 1, and others too numerous to refer to at present, so I offer one text as a key to this word that has been so often wrongly used. This key text shows that there is work to be done on earth on behalf of the "Elect," and that they are not chosen to be saved whether or no.

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—2 Tim. 2: 10.

The Apostle gladly suffered anything if he might thereby help the Elect onward in the way to the glorious salvation of the High Calling of God in Christ Jesus.

The word "Election" generally refers to the process by which the "Elect" are selected; but in a few instances it refers to the elect class, as in Rom. 11: 7. Instances in which the word refers to the process of selection are found in Rom. 9: 11; 11: 5, 28; 1 Thess. 1: 4. The election of the

believer does not wait until he successfully finishes his course; the believer is elected immediately he becomes a believer, and if he believes the divine word he is at once able to know that he is elected. The Thessalonian brethren are reminded by Paul (1 Thess. 1: 4) that they knew their election, though at the time none of them had been a believer more than about two months.

The Elect on Probation

The believer, when elected or chosen, is as much elected as ever he will be; for "now are we the sons of God." He will not be more a son when in glory than he is now on earth. Yet the believer's election is at present not necessarily permanent; it requires to be confirmed or made sure. If made sure, the believer will have an abundant entrance into the Kingdom; if not made sure, he will fail to get the entrance into the Kingdom. This explains how we are at the same time "elect and yet on probation." We are elected or selected as probationary members of the Kingdom, and are on probation or trial to see whether we shall make this election sure. And of a truth it rests with us to do those things which will have the Lord's gracious approval in Christ, that He may open abundantly the gates of the Kingdom to us. The things we have to do are mentioned in 2 Peter 1: 5-15. The exercise of faith admits us as probationers; then we must add these virtues to the faith. The cultivation of these virtues without faith is of no avail as far as entrance into the Kingdom is concerned, though when they are on the faith, as it were a foundation, they are in the Lord's sight of great price. (1 Pet. 3: 4.) It is precisely the faith that makes these virtues valuable in God's sight, because the faith is counted to the believer for righteousness, inasmuch as he is not able now to manifest these virtues perfectly. So it is not the unbeliever but the believer, the "brethren," that the Apostle exhorts—

"Wherefore the rather, brethren, give diligence to MAKE YOUR CALLING AND ELECTION SURE: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Peter 1: 10, 11.

How gracious of the Lord to invite us with such a high and heavenly calling according to conditions fixed and predestinated according to the counsel of His own will—good works before prepared that we should walk in them! How marvellous His arrangement under the New Covenant in Christ's blood, by which He can be merciful to our unrighteousness (Heb. 8: 6-12), so that even our imperfect exhibition of these virtues, if sincerely our best, is acceptable on account of our faith in Christ, which is accounted to us for righteousness! Shall we not put forth every effort to make our calling and election sure in this, the trial or probation time of the Elect, praying and watching lest we enter into temptation? If we endure to the end, we shall be saved (Matt. 24: 13); for they that are with the Lamb in His glory are—"CALLED, and CHOSEN, and FAITHFUL."—Rev. 17: 14.

May the "abundant entrance" be our happy lot when this trial time is over! Amen.

E. C. H.



"What does it mean to be BORN OF GOD, and to LOVE ONE ANOTHER?"

WHAT COULD be more simple than such a passage as 1 John 5: 1—"Whoso believeth that Jesus is the Christ is born of God." Here we have a clear statement of a birth, as the result of faith. He that believeth is born.

The natural man is born in sin. His mind is against God. He cannot please God. But the Gospel is presented to him. It is an offer of salvation, which implies that man is a sinner, and sin brings death. Having heard the truth, the Gospel, Good News, his mind is rightly exercised by it. He believes

that Jesus is the Saviour, the Son of God, God's sent One, who came to reveal the Father, the God of Love, and that Jesus came to give His life a Ransom for the world. And so a new mind is begun in the one so exercised by faith. A new birth as we have it, 1 John 5: 1. "He that believeth that Jesus is the Christ is born of God." In 1 John 3: 1 he speaks of the love the Father hath shown us, that we should be called Sons of God. In John's Gospel (1: 12) he tells us that as many as received Him, to them gave He power (or, as the margin puts it, the right or privilege)

so become Sons of God, even to them who believe in His name.

In these portions I would like to draw your attention to the fact (as before stated) that this birth is the result of the assent of the mind to the truth of the Gospel. In verse 13 he goes on to say, "Which were born, not of blood or of the will of flesh, or of the will of men, but of God."

Peter in his first Epistle (1: 23), speaks of it as "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." In verse 25 he says, "The word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto you."

The Spiritual Mind

Paul in Romans 8: 6 speaks of this as the spiritual mind, in contrast to the carnal or natural mind. And this carnal mind is under condemnation to death. But to be spiritually minded is life and peace. In 2 Cor. 5: 17 Paul says, "If any man be in Christ, he is a new creature (Margin R.V., new creation): old things are passed away; behold, all things are become new." In 1 Cor. 2: 16 he says, "We have the mind of Christ." We are to have the same mind which was in Christ Jesus—humble, unselfish, and obedient, as described in Phil. 2: 5; 1 Pet. 4: 1. This new mind is renewed day by day, as stated in 2 Cor. 4: 16—"Though our outward man perish, yet the inward man is renewed day by day." Again in Col. 3: 9 he speaks of the believers as having put off the old man, this fleshly mind, and as having "put on the new, which is renewed in knowledge after the image of Him that created him."

We who once were alienated and enemies in our mind in our evil work, now serve the law of God with the mind. (Col. 1: 21; Rom. 7: 27; 8: 4.) The promise from God long ago was that He would make a New Covenant, to replace the Old or Law Covenant, which the children of Israel were continually transgressing, an arrangement more suited to the needs of imperfect men who desired to serve Him—

"I will put my laws INTO THEIR MIND, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8: 10-12.

This law which was to be written on the mind and heart is the law of love, and the Holy Spirit is the agency which God employs to do the work, as explained in 2 Cor. 3: 3, 18.

The contrast between the old mind and the new we see in Eph. 4: 22-24—"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Also Eph. 5: 1, 2—"Be ye therefore followers of God, as dear children: And walk in love, as Christ hath also loved us, and hath given Himself for us. . . ." Peter speaks of "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."—1 Pet. 3: 4.

The Old Dies, the New Lives

The outward man perishes. (2 Cor. 4: 16.) The old, natural, fleshly man is in a dying condition. The sentence of death has been passed upon him, and he must die. But the new man, or the new bent given to the mind, which is "renewed day by day," and is called a new creation, a new man in Christ Jesus, lives. It lives by faith. Christ Jesus is our life (Col. 3: 4), and so long as we abide in Him we live also. While in the flesh we are dependent upon Him in whom we live. Like the branch of the vine, we draw our life, our sustenance, from Him who is our life.

Clothed with Immortality

But now it is by faith we are saved; and it is by hope we are saved; for we have to trust our life to Him who was raised from the dead and is the guarantee that we shall rise also. But the Apostle John says, "It doth not yet appear what we shall be (or, R.V., it is not yet made manifest). But when (a time coming) He shall appear (or be made manifest), we shall be like Him." (1 John 3: 2.) Then shall we be able to see Him. Being raised to the same glorious life, "We shall be like Him, for we shall see Him as He is." We could not see Him unless like Him. This seems to be given as the proof of being like Him: for we shall see Him.

Then this "new creature" we have been considering will be clothed upon with immortality, the divine nature, to sit and reign with Christ in His kingdom, and to bless or dispense the blessings of the gracious and great Father (God, Who so loved the world (not a part only, but the whole world), that He gave His Only-begotten Son that whosoever believeth in Him should have everlasting life.

But we must get back to our present conditions, and we find all this is not yet realised. We find the flesh is still warring against the Spirit. We are in a state of war with our old nature. Although we are to reckon ourselves dead to sin, we realize Sin is not dead to us. That hard Taskmaster Sin, whom we once served, is always ready to attack, because we who were once the servants of sin are now the servants of God. We serve the Lord Christ. (Col. 3: 24.) And we wait in hope, assured that although we have many failures, yet God's purpose and promise stand secure. "Be thou faithful unto death, and I will give thee a crown of life."—1 Thes. 1: 10; Rev. 2: 10.

We will now consider very briefly the second part of our subject—

And to Love One Another

Love is of God, for God is Love. We love because He first loved us. He that abideth in love abideth in God. (1 John 4: 7-19.) From the way John puts it, love is of God, and God is love, and by dwelling in God we dwell in love, we find that one cannot but love if he is in God. To be filled with God's Holy Spirit is to be filled with the love of God. It is as natural to love those who love God as it is to love God. The Godly are drawn to the God-like. "Whosoever believeth that Jesus is the Christ is born of God, and every one that loveth Him that begat, loveth him that is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments.—1 John 5: 1, 2.

Love is one of the fruits of the Spirit. (Gal. 5: 22.) If God so loved a world rebelling against His authority (and of such were we)—If God so loved us, we ought to love one another. Love is unselfish. What will we not do for those we love humanly speaking. Even earthly love is unselfish. Nothing is too good for those we love. How a mother's love will do and dare. What will a mother's love not endure? How love will find expression in ways never before thought of. Love knows no fear: it casts out fear. Love begins here in this life, and will continue on through eternity. Love goes on into the ages; Love abideth ever.

Love is of God. God is love. How important a part of the Christian life is love! Love to the Brethren! This is the last and great commandment—"a New Commandment, that ye love one another." "If I have loved you," the Master said, "ye ought to love one another."

The early Church was greatly helped in going through trials and persecutions by the love of the brethren—by the love of God manifested in the lives of the children of God. If the brethren have love one to another it is a witness to the world that they are the disciples of Jesus. It is our privilege to be partakers of this great blessing; to be a part of the great loving family of God; to cultivate this Christlikeness.

From the scriptures we have been considering we learn that the natural man is not able to please God—can not please Him, because dead in trespasses and sins. But God in love has opened up a way in which men may come to God, even through Christ Jesus, "the way, the truth, and the life." To accomplish this He must needs come down to the plane of man, and give His life as the Lamb of God to bear away the sin of the world, that by believing in Him men should have life. The believer's sins being forgiven, he begins a new life, and this is called the new man in Christ Jesus. This is the opposite to the old or Natural Man, and so there is a constant warfare, the flesh warring against the Spirit, and the spirit against the flesh. While the fruits of the flesh are evil, ending in death, the opposite is true of the Spirit. The fruit of the Spirit is Love, Peace, Joy, and such like, and the end is eternal life. So that he who is born of God is God like, and loves God, and therefore loves the brethren also.

May we be filled with the Holy Spirit, and so bear fruit to God, that we may please Him, and eventually be like Him and be with Him where He is!

—W. H. O.

"What does it mean to FOLLOW IN CHRIST'S FOOTSTEPS?"

—"Does it mean Obeying the Law given at Sinai?"—

THE QUESTION as to what it means to follow in the footsteps of our Lord seems to have more or less confounded the whole of Christendom. Certainly when one reads the Gospels, and sees how they give an account of our Lord's life and His general walk, one is apt to think, that is how we are to walk. Just here is where many Christians have failed to "rightly divide" the Word. They have failed to see that our Lord walked in *two ways*; first, to obey the Law, He being a Jew, to fulfil it, and do away with it, so that a new and better Law could come into force; and second, He lived in accordance with that New Law, and provided the basis on which it could be established.

This second portion is the part that chiefly concerns us, for we Gentiles were never under the Law given at Sinai; but when we come to know something of the Gospel and profess the name of Christ, we do come under a new and living Law, and it is to this law our attention is to be given, that we might walk in His footsteps.

As a man and a Jew, our Lord seems to have made no particular stir; doubtless the people about Him would think Him a good man; even His own relations did not seem to have a much better opinion of Him. We may say then, that He walked as a good strict Jew, obeying the laws of Moses. Yet there must have been something about Him out of the common, to a keen observer, as shown by the remark of John the Baptist, when Jesus came to be baptized. (Matt. 3: 14.) These few remarks refer to His life up to the time of His baptism. He kept the Law perfectly, and was entitled to the reward promised in the law, namely, everlasting life.

The question would now arise, Did He alter His walk of life, after His baptism? And I think we can safely say, He did—not that He became any better, for He was always perfect, but His objective was extended. He came into this world with a definite purpose, and at His baptism He sealed that purpose, having given up all the rights of His perfect manhood, and in perfect love He undertook His Father's work and to speak His Father's word.

The Lord's Walk as a Jew

We said just now, that our Lord's walk of life was in two ways; the first of these being to obey and fulfil the Law. We see by Matt. 3: 15 that He must have obeyed it (the Law), or He could not have said, "for thus it becometh us to fulfil all righteousness." This simple remark indicates that our Lord had walked in righteousness up till that moment, and this act of baptism indicates His desire to complete the righteousness of the Law, by obeying the last messenger of God under the Law, and demonstrate His sympathy with John's mission. There is only one record of a man absolutely fulfilling the Law given at Sinai, and that man was our Lord. Now, by His fulfilling the Law He became master of it, instead of the law becoming His master. And how did He become the master of the law? by giving Himself entirely to the will of the Father in spirit—not walking to all appearance a holy life, while inwardly having another object in view, but rather He walked with God in spirit, and the Spirit of God governed His daily life.

We see a contrast in the learned doctors of the law. They were always endeavouring to see how far they could go, or how much twist they could give it, to enable them to interpret the Law to suit some expedient that was then in hand. One would really think they did not know much about the favours of God, for them to act in such a manner; as a matter of fact, they did not know much about the Scriptures, for had they known what Moses and the prophets had written, they would have known our Lord, as He told them.—John 5: 44-47.

His Walk after His Baptism

We know then, that our Lord kept the Law, overcame and mastered it in spirit. Just here it would be as well to have a proper understanding of what this keeping in spirit means. We do not think that our Lord had any outside influence such as a spirit being operating through Him to enable Him to keep that perfect Law. He did so by the

strength of His own self-consciousness. The word "spirit" implies, elevation of mind, vigor of intellect, genius, disposition, turn of mind, the active quality or essence of a thing. These are some of the definitions of the dictionary. The words elevation, disposition, turn of mind, and the active quality, would give us a good understanding of what is meant by spirit. This spirit was then His own active principle. He was determined to obey and to do His Father's will—even unto death.

We have been invited to do the same. Yes—to have the same spirit (that is, the same kind of spirit) in us, to be dead to all things and alive only to the things of God, and, like Him, even unto death.

Worthy of Serious Thought

But now, how shall we begin? He began His special ministry of love at His baptism; but we, Ah! where did we, or where shall we, begin? Let us look at it like this, and see if there is any resemblance between our Lord and us. Our Lord came to John to be baptized, but before He came, do you think that He had any thoughts on so great a matter? There is only one answer to that: He must have had very great, deep and serious thoughts; and do Christians come to the water for baptism without some deep and serious thoughts? You can answer that yourselves; you know you do not. Then we must come to the conclusion, that our Lord had made up His mind how He would act, for He knew the Father and for what purpose He was born, and this is confirmed in Heb. 10: 7; Psa. 40: 7-8.

But with us there is this difference—we were not perfect—we are not perfect—and there was a time when we knew not God; but, thank God, we have been brought to a knowledge of Him, and from that day we have thought seriously and have decided—what?—to be baptized into His (our Lord's) death, and we have risen again unto newness of life—what for? to walk in His footsteps—and that we might be copies of His dear Son.

Perfection in the New Law means Self Sacrifice

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."—Matt. 19: 21.

Here is the first step, we may say, of this new disposition or mind, the new creature about which our brother has just been telling us. This passage may not seem to have a direct bearing on our case, since the young man was a Jew; but I think it has, for when we take Matt. 6: 33 in conjunction with 19: 21, we see clearly that the things of this world are not to be our first aim. We are not to give any anxious care to the things of this life, yet we are not to be careless either, but we are to seek the riches of the knowledge of God, and of that knowledge we are to give freely to the poor in spirit, that we might have the heavenly treasure of the "High Calling of God in Christ Jesus."—Phil. 3: 7-14.

Now please turn to Matt. 5: 38, 39. The Law of Moses exacted "an eye for an eye, and a tooth for a tooth." But I say unto you, That ye resist not evil." That is, if evil is brought upon us by ill disposed men and perhaps causes us to experience some of those fiery trials that Peter speaks of, we are not to retaliate, but patiently endure. Verses 43-45—"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy." But what does the New Law say? "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven." Verse 46—"For if ye love them which love you, what reward have ye? do not even the publicans the same?" Verse 47—"And if ye salute your brethren only, what do ye more than others?"

Precisely, what would we be more than others if we failed to love the sinner, and to hate the sin? And why are we to subject ourselves to all that men might see fit to put upon us? Because we have one great end in view, as expressed in verse 48—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Show forth His Virtues

Some one may ask, How can we be perfect like God? We must remember that man at his perfect stage, when created, and placed in the garden, was a little lower than the angels, and that the angels are much lower than God, for He made them and gave them their being. God is Almighty, we can neither add to nor take from Him. He is absolutely perfect, with powers and abilities far beyond ours, and we cannot imitate Him in the exercise of those powers. Man can be perfect only as man, and that is what our Lord is asking us to be. As man was created in God's image, that is, with the same mental and moral qualities, so we are invited to come back, as near as possible, to that perfect state. And to encourage us to do so, there is a great reward offered to the overcomer.

Physically we cannot attain the perfection of our first parents; but what are we to do, that we may get back in our spirit or mind to that perfection? Let us turn to 2 Peter 1: 5-8. Here are the lessons we are to learn, not easy ones, by any means.

The apostle here commences at faith. He tells us to add to our faith, virtue; that is vitality, valor or manliness; to this we are to add knowledge; and by having proper knowledge we can the more easily cultivate patience; and patience will enable us to appreciate the long suffering of God, and the

brotherly kindness given and received. And to the kindness we must add this last mentioned thing, or the rest will be overlooked—Love.

Here, then, is the mind that Paul in Phil. 2: 5 recommends. "Let this mind be in you, which was also in Christ Jesus." And Peter adds (verse 8)—"For if these things be in you, and abound (active), they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Now, just what kind of persons ought we to be, with such a mind? Matt. 5: 3-12 gives the answer—We are to be poor in spirit, to "mourn" for the time when we shall be like our Lord. We should be "meek." And having such a taste of the blessings of the age to come, we should "hunger and thirst after righteousness." We should be merciful; for we have obtained, and shall obtain, mercy. "Blessed are the pure in heart (thought)." We should be "peacemakers."

And now we are to consider ourselves blessed when men "persecute, revile, and say all manner of evil against you falsely for my sake." We are to "rejoice and be exceeding glad!" for so persecuted they the prophets which were before you. This then is the sum of this mind of Christ. As they persecuted the Master, so they will persecute the servant; and if you are a servant of the Lord Jesus, then you are walking in His footsteps, according to the Law of Love.

—S. S. W. B.



"What does it mean NOT TO BE A CHRISTIAN?"

"He that believeth on the Son hath everlasting life: and he that believeth NOT the Son shall not see life; but the wrath of God abideth on him."—John 3: 36.

THESE TWO positions stated here simply and clearly tell us what it is to be a Christian, and also what it is not. A Christian is one who believeth on the Son, as his Saviour, and in thankfulness becomes His disciple. A Christian has everlasting life, which is to be obtained only through Him. One who is not a Christian, is an unbeliever on Christ—declines to accept Him as his Saviour. Such an one has not life; indeed, shall not even see it; but the wrath of God abideth on him.

The occasion when these words were spoken was the visit of some Jews to John the Baptist, who came with questions regarding Jesus and His work. (John 3: 26.) John explained that he was not the Christ, only the fore-runner, whose mission would soon be finished. Not so the mission of Jesus Christ. "The Father loveth the Son and hath given all things into His hand." Therefore it is necessary for all to believe on and obey the Son. Shortly before Nicodemus had come to the Lord by night, also making inquiries, which the Lord was pleased to answer.

Jesus "came to His own" (people) (John 1: 11, 12), and His word and ministry were always to them. He came to "the lost sheep of the house of Israel." (Matt. 10: 6.) After answering Nicodemus, our Lord widens out the situation, from the individual to the great, broad Principles of Salvation, and proclaims God's love for the world, in giving His only begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." (John 3: 16, 17.) But while the Lord speaks here to His own people, the message was afterward sent out to all nations. The Way of Life is the same in both cases: the principles of salvation are the same, for Jew and Gentile alike. After the Resurrection of our Lord, all restrictions were removed, the Disciples being commanded to go into all the world and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you.—Matt. 28: 19, 20.

The Meaning of Wrath

The first query that arises in considering our text is, What is the Wrath of God, and why does it abide on the unbeliever, or on any man? Wrath, according to Dr. Strong's

Exhaustive Concordance, is Excitement of the mind, violent passion, ire, or (justifiable) abhorrence; by implication, punishment, anger, indignation, wrath.

And the sentence which was passed on those under God's wrath would be the evidence of the nature of the offence, and show us its real weight and meaning.

We enquire then, When did God pass a sentence upon man commensurate with wrath? This takes us away back to the creation of mankind, and we read, that God created man in His own image, placed him in a garden planted with all manner of trees, bearing fruit, also pleasant to the eye, and good for food. Liberty was given him to eat of all therein, reserving only one tree for Himself. The man was commanded not to eat of that tree under penalty of Death.—Gen. 1: 27; 2: 17.

Now this command in itself was for the man's best welfare, showing him that life with plenty to eat and drink was not all that was required of him. Remembering this restriction on unlimited liberty, or irresponsible life and action, would cause him to ponder on the position, and from these good gifts he would look up to the Gracious Giver, who was also his Creator, and to Him would give the praise and thanks due to His great name.

This most reasonable command was wilfully disobeyed by the man, who sinned with his eyes open to the act, and as a consequence he came under God's wrath, and under the sentence—hard labour all his life, till death—when he would go back to the ground from which he was taken, for he came from the dust, and should return to dust again.—1 Tim. 2: 14; Gen. 3: 17-19.

What is Capital Punishment?

Is this sentence of hard labour all our life till death an evidence of God's wrath?

Amongst men Capital Punishment is passed only on those who have been tried and found guilty of a crime which is an outrage on laws considered necessary for the welfare and safety of the community. And the right, or the privilege, to live has to be taken from that one, and consequently he shall cease to exist amongst men.

This is exactly an illustration of the position, when, at that first great criminal assize, the Lord God as Judge, our first parents were accused, and found guilty, of Disobedience—or Rebellion against obedience. And while their excuses

were listened to, the capital sentence of hard labor for life, till death, was passed upon them. They lost also their glorious inheritance of the garden, and were sent out into the wilderness to work for their living, and to earn their bread by the sweat of their brow.

It is well worthy of notice, that time was allowed them in which to gain experience upon this painful pathway. God made man in His own image, not surely in a physical sense, but with reason and intelligence capable of hearing a message and understanding what it meant, and directing his steps accordingly.

This freedom of action involved responsibility for the acts committed, whether good or bad. So God really dignified man, when He lifted him away from his excuses, made him stand upon his own feet, and shoulder his own responsibilities.

Now, whether we face, or turn from, our responsibilities, does not really alter them one way or the other. It only shows whether we have the courage to stand good for our deeds, or whether we as cowards turn and flee, and would rather that someone else should answer for us. There is no escape from this responsibility. Every man shall bear his own burden. (Gal. 6: 5.) Every one of us shall give account of himself to God.—Rom. 14: 12.

And for a reasonable, intelligent man to be informed by the sentence passed upon him that he is found unworthy of the gift and privilege of life: therefore he is condemned to death, with hard labour so long as he lives; might he not well consider his position, and be ashamed? Therefore the evidence of God's wrath is in this death sentence passed upon the first man. All his descendants also have died. Because the father of the race was under wrath, so also are all his children. Before they were born, men were condemned to die, not because of their own transgressions, but because of Father Adam's.—Rom. 5: 12, 18.

A New Basis of Wrath

And when we would seek to give an answer to the question, What does it mean Not to be a Christian, we must consider that as in the first manifestation of wrath information was given as to what was expected, and responsibility was based on knowledge and ability to perform, so in regard to being or not being a Christian. We see very plainly from the Scriptures that the Sentence of Death was the evidence of God's wrath, but now, while still fixedly opposed to the sin, God has shown His love for the sinner, by giving for us His well beloved Son, that whoso believeth in Him should not perish but have everlasting life. In the case of those who are enlightened, the basis of wrath is not now because of another man's transgression at the beginning, but "*because he hath Not Believed in the Name of the Only-begotten Son of God.*"—John 3: 18.

Not now, therefore, are all condemned because of One Man, but because, *whoso individually declines to accept the offer of Salvation through God's dear Son, that rejection is the basis of Wrath, and Death itself is the ultimate and final end.*

Some Reasons Why Many Are Not Christians

Like as at the beginning, many would fain lay the blame on the shoulders of another, and seek to hide behind some convenient stalking horse; but the true reasons are given by our Saviour Himself, and as He has proved His love by giving His life for the world, it is not possible that there is any error therein. He says—

Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.—John 3: 19, 20.

Here are the true reasons given to us, in very clear and definite language. There is no hiding behind anything here. We are plainly told that the Light has come, and men want it not; they prefer the darkness; yea, they loved darkness rather than the light, because their deeds were evil. And as we study these words they become more and more emphatic. He that doeth evil hateth the Light, cometh not to the Light, lest his deeds should be reproved. And the true Light is our Saviour Himself.—John 1: 4, 5; 8: 12.

Now this reveals a most desperate condition. It is not at all ignorance as to what is the right course of action to take. If any is sorry for sin and would leave sin, that is the very first step on the right path. But these are not sorry,

no: they hate the Light, and deliberately prefer to pursue their evil ways rather than come to the light and to bear a reproof, to be humbled thereby, to confess their guilt, and ask to be forgiven, in Jesus' name, and for His dear sake. They will none of this: they hate the Light, will not bear reproof; they are determined on wickedness; their deeds are evil; *they will to have it so.*

These great statements place the matter very clearly before us, and tell us plainly that those who are not Christians are those who wilfully and deliberately despise God's offered mercy through His dear Son, preferring darkness and evil to life and light through His dear name. That is their deliberate choice.

Is Death a Sufficient Punishment?

But someone will say, if death, only, is the evidence of God's wrath, so long as there is not eternal torment* with it, then death to me is no punishment.

Ah, my friend, consider the environment. Even amongst men the capital sentence is not passed except upon those who have been tried and convicted of some criminal offence, which is an outrage on laws considered necessary for the welfare and safety of the community. If men can possibly view crime in its darkest colours with satisfaction, or read the account of some cruel and evil deed, or an outrage in which life and honour are trampled on and laid in the dust, or hear of some great wrong, carefully planned out, in which no pains are spared to entrap the innocent, and no pity shown in carrying out all their evil purpose—

Then, if crime is no crime, shame is no shame, and death is no punishment.

Then Life and Honour and Truth and Purity are only vivid imagination, and not realities. Surely none will ever venture to so declare, except those entirely lost to everything worth living and striving for.

And when we remember that it is only upon criminals of the worst class that this sentence is passed, and that the very fact of the passing sentence of death on them proclaims to all the world that they are unworthy and evil characters, whose very existence is considered, by carefully balanced evidence, and a fair and just decision by the tribunal appointed by the law of the land, to be a menace and a danger to society, therefore they are, as hopeless reprobates, desperate and wicked men, determined only on an evil life, then the sentence to death becomes a very terrible thing. Besides, there is the thought of being associated in death with such desperate characters; for all those who are so sentenced are of the same class, determined on evil, wilfully wicked, unworthy of life.

Would it be no reproach to you (and as a side issue to yours), to be accused of criminal conduct, to be arrested, tried, found guilty, and sentenced to death as a punishment for your crime? Or would you indeed take it quietly, and declare it no disgrace, no dishonour, no punishment, in being proved guilty of a criminal life, and to be condemned, as unworthy of the grace of life—and so decided by the Highest Tribunal in the Universe?

As we are dealing with Scripture truths, we may expect to find therein what are the details of an evil life. Gal. 5: 19-21; Col. 3: 5, 6 give a heavy list, "*for which things sake the wrath of God cometh on the children of disobedience.*" In the which ye also walked, some time, when ye lived in them. (Col. 3: 7.) While the details in individuals vary, the beginning is always disobedience and the end is death.

Yet while all these are deeds to be hated and shunned, the crowning act of guilt lies in the deliberate rejection of the Son of God as their Saviour from sin, as their deliverer from evil.

So surely as the first transgressors were called to account, tried, found guilty and condemned, so surely now are individual transgressors called to account, tried, found guilty, and they will be, yea, are readily condemned, because they decline to obey the Word of the Lord, and to accept His offer of salvation, which the Lord Jesus died and lived again to be able to offer as the New Way of Life.—John 3: 18.

Therefore the wrath of God abides still upon all that class, and it will be carried out in the same simple yet effective way in which it has been enforced for over sixty centuries.

*In this discourse the fact that death is the punishment for sin, and not eternal torment, is accepted as the truth. Those who wish to look into the proofs on the subject are recommended to send for the book, Everlasting Punishment, price 1/-, to be had at this office.

Where Mercy Comes In

While wrath is still the same, and the sentence of death is still the evidence of being under wrath, there is provision made for mercy. The whole race has died on account of one man's transgression. The first Man sinned, and the whole family of Man has partaken of that sentence. Now, however, the Lord has arranged an escape from that condemnation, as already explained by the brethren who have preceded me. No man, now, is to be punished for the sin of another. It is now a matter of individual responsibility to God, as stated in many passages of Scripture. (John 3: 16-18; Rom. 14: 12; Ezekiel 18: 1-4, 20.) Therefore it is now plainly proclaimed that the time allowed for man to gain experience on the pathway of disobedience has lapsed, and now God commands all men everywhere to reform, or repent. (Acts 17: 30.) And the way of escape from Wrath is offered freely, without money and without price, through God's dear Son.

Those who reject this great salvation proclaim that they willfully and willingly choose darkness *rather than the Light*, because they are evil characters, and so the Wrath of God abides on them. This decision is final, from this death there is no recovery. That is what it means, Not to be a Christian.

Not Christians, but Not Rejectors

Yet another one may say, "I am no criminal, I live an honest life, pay all my just debts; and while I am not a Christian, no man can bring any accusation against my character; therefore I think it unfair and unjust to classify me with those evil characters."

Well, if you have lived a quiet, honest and sober life, that is good; yet, if indeed so, is it any more than you ought to have done? So far as you have done so, the benefit is reaped in a healthy life, and freedom from many ills. Yet indeed that does not square the position at all. You as a son of Adam are under wrath for his transgression. That is inherited; and, to free you from that, God sent His Son to die on your account: because you are a sinful son of a sinful father. The blood of the sacrifice, accepted, frees you from guilt. The blood of the sacrifice, rejected, becomes the blood of accusation. You, therefore, through being a sinful man, have slain innocent blood, and that the blood of the Son of God. In slaying innocent blood, you are a murderer, and that of God's dear Son: *and on that account you are under wrath*. Outward respectability is no criterion

of inward cleanliness and purity before God; only Blood can cleanse from Sin.—Luke 18: 9-12; Heb. 9: 22.

What of Those Who Never Heard?

Perhaps you will be thinking of the millions and billions who have died without hearing of Christ, and who therefore have not rejected Him. Are they responsible for something they never heard of? In reply we are glad to say that full responsibility has not yet been experienced by them, and therefore while they died under the original condemnation in Eden, they have not been condemned under the new regulations which our Lord Jesus introduced when He came as the Light of the world. It is God's will that all shall be enlightened, and brought to an accurate knowledge of the truth. When and how this will be done will be taken up by another speaker. I will therefore only add in conclusion that Not to be a Christian in that age, when the light will be shining full and clear, will bring the same result—death.—Rev. 20: 15; 21: 8.

And with all this, we cannot leave such an important subject as if there were no hope now for any who are not Christians: for by reason of youth, or want of information, or knowledge, many may not have realized the great importance of this question. Well, the times of this ignorance God winked at—or was willing to pass it by without notice. But now it is different. Now that you do notice it, you must give heed. God commands all men everywhere to repent or reform, and if this is the first time you have ever heard God so command you, we would earnestly beg of you to pay instant attention to it, otherwise you shall be held accountable—you yourself, and not another.

Consider also, we beg of you, His continued and unfailing goodness in so freely supplying all your needs in days gone by. Are you in no way moved by His gracious kindness? And the crowning gift of all, the giving for us of His well beloved Son, are you not grateful for this evidence of His love and His willingness to help you out of sin? Consider the position, dear friends, you yourselves are now held responsible. There is death, and there is life; there is wrath, and there is favour. Which will you choose?

"Now then we are ambassadors for Christ: as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled to God."—2 Cor. 5: 20. Amen.

T. V. S.

"What does it mean that Christ DIED for Us?"

THE MANNER in which this question is stated requires us to consider nothing more than Christ's DEATH and what it signified to Himself alone and apart from every other creature.

What followed in the way of reward to Himself or of blessing and opportunity to us does not come within the scope of the question.

We shall therefore confine our attention to the brief period of time lying between Calvary and the resurrection and endeavour to determine from the Scriptures its precise meaning.

What really happened at Calvary: what really occurred at the resurrection; what was happening during the interval, is what concerns us most for the present.

In connection with the last of these propositions, we are frequently referred to 1 Pet. 3: 18, 19, as showing that our Lord Jesus was very active during this period and therefore very much alive—

For Christ also hath once suffered for sins, the Just^a for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison; (which sometime were disobedient . . . in the days of Noah).

"He Went and Preached"

It is to be observed that there are in the 18th verse three points which have a direct bearing on the 19th. They are Christ's sufferings, death, and resurrection. Other words in this verse are explanatory of one or other of these points, and do not need to be considered for our present purpose.

The word "which" in vs. 19 being a pronoun refers back to a noun or nouns which in this case plainly are the suffer-

ings, death and resurrection of vs. 18. The apostle thus makes it clear that it was by these that the Lord preached. Hence it was by His entire ministry of suffering, death and resurrection that the disobedient spirit beings who were confined in chains of darkness at Noah's time (Jude 6; 2 Pet. 2: 4, 5) received an impressive testimony on the value of obedience as exemplified in God's Son.

Nor can the word "went" in vs. 19 have any reference to a journey specially undertaken by the Lord for the purpose of preaching to the spirits in prison, since that was done by His entire ministry. Doubtless the word is pleonastically used, many other examples of such being found in the Scriptures.—Isa. 2: 3; Micah 4: 2; Ephes. 2: 17, etc.

This text does not therefore present the evidence needed to prove that Jesus was living between Calvary and the resurrection.

The Thief and Paradise

But what appears a far more conclusive scripture in support of the idea that Jesus lived during this period is found in Luke 23: 43—

"And Jesus said unto him (the thief), verily I say unto thee, to-day shalt thou be with me in paradise."

The construction of these sentences in the A.V. and some other versions does make it appear that Jesus was alive in the Calvary-resurrection period, notwithstanding many other texts to the contrary. But a close examination of ancient Greek manuscripts reveals a feature in the construction of this verse that is very striking, and places it beyond all doubt in harmony with other texts which say He was not living during this period.

In Luke 4: 21 and 19: 9 are other texts very similar in construction to Luke 23: 43. In the former the Greek word *hoti* stands between "say" and "day," and thus "day" becomes a part of what is said:—

"Jesus said . . . that (HOTI) this day is salvation come to this house." (Lu. 19:9.) "He began to say unto them that (HOTI) this day is this Scripture fulfilled in your ears."—Lu. 4: 21.

Because in these two instances the things which Jesus said happened on the very day when they were spoken, the Greek text contains the word *hoti* between "say" and "day," in order to give the text that sense, and to avoid all possibility of their being considered as future events.

In Luke 23: 43 the word *hoti* is absent, and thus "to-day" is not a part of what is said, being, by the absence of *hoti*, attached to the word "say." The word "to-day" therefore becomes the *occasion* on which the promise was made that the thief would be with Him in paradise, and the realization of the promise belongs to an indefinite future [though other Scriptures show when to be fulfilled].

Thus it is clear that this text has no reference to the period between the Saviour's death and resurrection.

Did Our Lord's Soul Die?

It is urged, however, that we should recognise the limitations of His death, and consider that while doubtless His body died His soul being immortal could not and therefore did not die on Calvary.

In considering the matter of His soul we shall be obliged to take note of the fact that our Lord was a human being, related to our race through His mother.

When the Psalmist describes the estate of the perfect man, when created in Eden, and his place in the creation, he says:—

" . . . Thou hast made him a little lower than the angels, and hast crowned him with glory and honour."—Psa. 8: 5.

The Apostle in writing to the Hebrews and describing the earthly estate of the Lord Jesus, uses these words of the Psalmist, thus making it evident that the Lord Jesus corresponded to the perfect man Adam. He says:—

"We see Jesus, who was made a little lower than the angels . . . crowned with glory and honour."—Heb. 2: 9.

In the account of the origin of man (Gen. 2: 7) it is stated that the body or organism was first formed, next the breathing process was set up in the organism, and the result was a *living soul*.

The soul therefore is the person, the entity, the *being*. Man is a soul.

Because man is a living soul or being while possessed of organism and breath, he is a *dead soul* or being when the breathing ceases and the organism decays. So when the breath leaves the body the soul or being ceases—a soul dies, for a soul is the product of the union of breath and body.

This is the knowledge we gain from the Scriptures respecting God's creature man—he is a soul, and all this concerning what the soul is applies equally to our Lord Jesus on the grounds of His relationship to the human race. Hence when Jesus died, it was a soul that died; and so the Scriptures say of Him:—

"He poured out His soul unto death."—Isa. 53:12.

"Thou shalt make His soul an offering for sin."—Isa. 53: 10.

"He came . . . to give his life (or being, soul) a ransom for many."—Mark 10: 45.

This then is the evidence that when He expired at Calvary nothing of His life was left. He laid down His life, being, soul—all that He had: for that is what He was, a living soul.

Our Lord's Spirit

But again it is thought by many that His "spirit" did not see death, being an undiable essence, but returned to God at death, and had a conscious existence in His presence. On this point Eccles. 12: 7 is quoted; "Then shall the dust return to the earth as it was, and the Spirit shall return to God who gave it;" as well also the prayer of the Lord on the Cross, "Father, into thy hands I commend my spirit."—Luke 23: 46.

The considerations above respecting the earthly estate of our Lord show that He was a man though perfect (see also

Heb. 5: 10; 1 John 4: 2, 3; 2 John 7); for the "Word was made flesh and dwelt among us." (John 1: 14.) When therefore the same writer in Eccles. 3: 18-20 shows that, *considered by itself*, the death of a man is no different from the death of a beast, we are certain that he would not soon after (Ch. 12: 7) contradict himself, and say that the death of a man is in some way different from that of a beast.

Rather verse 19 requires us to believe that as a beast has no conscious existence in the presence of God after death, neither has a man, even though he be a perfect man. Nor does Eccles. 12: 7 say that he has, for the word for "spirit" could, with propriety, have been translated "breath," for the original is the same in this text and in 3: 19 where it is translated "breath."

Is it not plain that if the "breath" returns to God who gave it, it is really the power of life, or the power to live, which both men and beasts have received from Him?

Jesus therefore desired His Father to receive His power to live, in the full assurance that God would give it again in a resurrection.

This passage does not state therefore that a conscious entity returns to God at death.

All that we have considered so far points to a very remarkable fact concerning our Lord, and in connection with heavenly beings generally: namely, that death is a *possibility* to them as it was to Him, seeing that when He became a man He poured out His soul, His being, unto death.

On this testimony we must conclude that our Lord Jesus was not immortal, for immortality means such a state of being as that death is an impossibility.

The Lord Jesus is *now* immortal, having been raised to that estate when He was made King of Kings, Lord of Lords, the Immortal Potentate. (1 Tim. 6: 15, 16.) Hence previously to His being raised to so high a place in the Universe, it was possible for Him to die, and to die in the most absolute sense.

There is no scripture which says that His life, being or soul was continued in life after Calvary, but the above given clearly say and show that His soul was poured out unto death, and that such an event was by no means an impossibility.

When we recall therefore that the person, entity, being of our Lord is summed up in the one word soul, since that is what *He* was, any reference to Him either by name, title or pronoun is ultimately a reference to Him as a person, entity, being—as a soul. When we read therefore in Acts 13: 30, "God raised *Him* from the dead," the "*Him*" means the entity, the person, the being—the Soul. And this agrees with what we have already seen; namely, that it was His being, His soul, that was poured out unto death.

Acts 2: 24 is another passage where a pronoun—"whom"—is used, "*whom* God hath raised up." Acts 3: 26 contains His name, "God having raised up His Son Jesus." In Acts 3: 15 His title is used, "Killed the Prince of Life, whom God hath raised from the dead." In other passages, such as Acts 5: 30, Acts 13: 33, Heb. 13: 20, His name is used as having been raised again by the Father from the dead.

All these passages, bearing either a name, title or pronoun refer ultimately to the person, entity, being, the soul, known to us as Jesus, the Prince of Life, and they declare emphatically that this it was that was raised, having formerly declared with equal emphasis that it was this that was poured out unto death.

Could Not Raise Himself from Death

But notice also the *passivity* of all these texts indicating something that was done *to Him*. They require us to believe that He was entirely without power or knowledge between Calvary and the resurrection. He could *do* nothing, for He knew nothing.

Notice that they all say He was *dead*, and thus explain how it was that He was without power and without knowledge. Notice they all say He was raised by a power external to Himself. While He was living *He* was the power external to Lazarus and the widow's son. Now, God His Father is the Power external to Him, and so it was needed, for He was as dead as they, as the following scriptures show—

1 Cor. 15: 3—"Christ **DIED** for our sins."

Rom. 14: 9—"For to this end Christ . . . **DIED**."

1 Thes. 5: 10—"Our Lord Jesus Christ who **DIED** for us."

Rom. 5: 10—"Reconciled to God by the DEATH of His Son."
Phil. 2: 8—"Obedient unto DEATH, even the DEATH of the cross."
Heb. 2: 9—"That He should taste DEATH for every man."

Every reference to His death is a plain unqualified statement that *He* died; and taking these plain scriptures in connection with the foregoing considerations, we have but the one conclusion to come to; viz., that His death signified to Himself the complete cessation of life, and that so He remained during the interval between Calvary and the resurrection.

Every line of enquiry that could suggest itself to us has been considered in connection with this question. We have asked ourselves, "Do the Scriptures anywhere say or suggest that Jesus was living during the three days?" and we have failed to find any. We have asked ourselves, Whether His soul were immortal, so that it could not die, and the Scriptures have answered that up till Calvary His death was always a possibility. We have asked, Was it only His body

that died, and the Scriptures have said *His soul* was poured out. We have inquired what it was that was raised at the resurrection, and the answer was that it was the being, the entity, the Soul Jesus—God having decreed that in His case the body should not see corruption.

How important it is to hold firmly the great fundamental truth that Jesus *died* on Calvary as the Scriptures say He did. For it is only by His death that the Ransom was made. In the complete giving up of Himself only was the satisfactory offering for Sin possible; upon which offering rests the New Covenant and His Mediatorship thereof.

It is only by grasping the true significance of His death of itself that His resurrection from the dead can be understood. To hold the view that He lived "in some way," between Calvary and the Resurrection is to make His resurrection from the dead as unnecessary as impossible. Let us therefore believe that *He died*, and so have the way opened to a right understanding of the whole plan of Salvation.

—F. S.

"What does it mean that the GOSPEL was to be preached among ALL NATIONS?"

TO PREACH the Gospel was the commission given by our Lord Jesus to his disciples on the eve of His departure, after the forty days during which He had been seen alive after His resurrection. We will read the word from Luke's Gospel—

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."—Luke 24: 44-48.

Our Lord Jesus had been with His disciples three and one-half years, teaching them things concerning His Kingdom, constantly referring to the prophecies concerning His life and death. And, finally, we read, He set his face to go to Jerusalem, knowing it was to trials, sufferings and death. For so it was. He was forsaken by his twelve disciples; even they forsook Him, and fled. The bold impetuous Peter, after telling his Lord, Though all should deny Thee, yet not I, deserted Him. And at the last, when on the cross, He cried, "My God, my God, why hast Thou forsaken me?" And so, forsaken by all, He gave up His life for a world of sinners, lost and helpless—with no ray of hope, except in Him who gave Himself a ransom for all.

From all we know Jesus is the only one who could save the world. But none of the disciples at this time seem to be fully alive to this fact, for all have forsaken Him. Some thought it was He who should have redeemed Israel, but when Jesus was taken from them and put to death, their hopes seemed to be all gone.—Luke 24: 13-21.

But God's plan has not altered one little bit—not even in such circumstances as these. Even while this One of whom the voice from heaven had said, "This is my beloved Son, hear Him," is hanging on the cross, we have such an exhibition of Love, for He prays to the Father to forgive them for they know not what they do. Oh, the love of Christ! it is unspeakable!

But God's justice and authority had been sinned against. Man at the beginning disobeyed God's clear and definite instructions, so God's authority must be recognised and God's justice must be satisfied. Sin must be punished. God's word must be honored. At the same time God's love works in harmony with His justice. For God so loved mankind that, in order to remedy his lost estate, He opens up a way by which He can be just and yet the justifier of him who believes. To do so he gave up His beloved Son. Man had

sinned; all mankind is guilty before God; and without the shedding of blood there is no remission of sins.

But all the blood of the many sacrifices offered on Jewish altars could not take away sin. And so the poet wrote—

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain."

Paul in his letter to the Hebrews (10: 4) says, It is not possible for the blood of bulls or of goats to take away sin. He also tells us (verse 12), But this man (Christ Jesus), after He had offered one sacrifice for sins for ever, sat down on the right hand of God. Also in John 1: 29—While John the Baptist was preaching along the banks of the Jordan, he saw Jesus, and pointed to him as the Lamb of God which taketh away the sin of the world.

Of the efficacy of His sacrifice we can be assured, for God has accepted it, and has exalted Jesus to His own right hand, as we see by Heb. 1: 3—

"Who, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. 1: 3.

In Rev. 3: 8 we read of a "Lamb slain from the foundation of the world." Therefore God foresaw the need of such a sacrifice. So we may conclude He foresaw all that sin would work of harm in the sons of Adam, and that to redeem man the Saviour would pass through all the many bitter trials, the climax of which we see in Gethsemane. Here alone he prays in agony that if it were possible this cup might pass from Him. But he also said, Not my will, but thine be done. And so He went right on to accomplish all the work the Father had given Him to do, and that was to give the price of man's redemption. And it has been paid. What a price!

But the faithful work of God's Son has been accepted. The power of the Father has been exercised. He brings back from death His Son, who had so nobly given up his life as the price of the world's redemption. And He has set Him at His own right hand, high above all rule and authority, principality and power, and given Him a name above every name, that at the name of Jesus every knee should bow.—Phil. 2: 9-11.

Precious truth! to know the work of the Saviour has been accepted by God, and that now He who paid the ransom-price for the whole race is their Lord or Owner as well as their Saviour.

Now he has the authority to send forth His disciples with the commission we have read from Luke's Gospel.

But, we ask, What does it mean that this is to be preached to all nations? Are all nations to be saved? If so, where

is the Scripture authority for it? If not, what is to be the result of their preaching? The command was to go to all nations, and so all nations were to have the opportunity of hearing the good news.

The Scriptures show that the preaching of the Gospel to all nations would, during the present age, "gather out" a people of faith and zealous of good works, and that after this people had been gathered out the Gospel would be preached during the Kingdom age to all who had not previously heard it.

In Rev. 5: 9 John speaks of seeing in vision the first part of this work fulfilled by the gathering out of a few to be Kings and Priests unto God. And they sang a new song, saying, Thou art worthy, for thou wast slain, and hast redeemed to God by thy blood out of every kindred and tongue and people and nation. In verse 10 he says these are to be Kings and Priests, and shall reign on the earth. Jesus said to His disciples, Fear not, *little flock*, it is your Father's good pleasure to give you the Kingdom. (Luke 12: 32.) Again in Rev. 3: 21, speaking of the overcomers, he said, They shall sit in my throne even as I overcame and am set down with my Father in His throne.

This class is also spoken of as the "Bride," the "Lamb's wife." As such we think of her sharing her Lord's inheritance and throne and glory.

Peter speaks of God visiting the Gentiles to take out "a people for his name," and in Rev. 19: 7-9 this people is spoken of as the wife who has "made herself ready."

To occupy such a position the redeemed sinner must be raised from earthly to heavenly conditions, because Peter (1 Pet. 1: 4) says the incorruptible inheritance to which the Church is invited is the same as that to which the Lord was raised. 1 John 3: 2, 3 tells us we are to be "like Him" (Jesus). Jesus, in his prayer (John 17: 24) says, "I will that they be with me where I am, that they may behold my glory."

This is something that was not always known, as we see by 2 Tim. 1: 9, 10. Jesus brought life and immortality to light

through the Gospel. It is laid up in store for the overcomers, those who are faithful to the Lord, faithful unto death. And so we read, "When this mortal shall have put on immortality." Again, "By patient continuance in well doing seek for glory, honor and immortality." Such is the prize held out for poor sinners such as we. This is love that passeth knowledge. May we be of those who give diligence to make their calling and election sure! Or, as Paul put it, "Press toward the mark for the prize of the high calling of God in Christ Jesus."

John in his visions saw another class from all nations. (Rev. 7: 9-17.) The first class we saw was a small one of kings and priests who were seated on the throne with their Lord. In the other vision he sees a *great multitude* who stand before the throne. They do not sit in the throne. But rather, like the last of the Old Testament prophets, John the Baptist, who although not in the kingdom, not of the bride class, could rejoice in being a "friend of the Bridegroom," they also will rejoice in the portion the Lord gives them.

The "little flock" to whom, it was said, "It is the Father's good pleasure to give you the Kingdom," have in life been endeavouring to follow their Lord even though suffering for His sake. These have been looking forward through the trials and crosses of the way to the crown beyond, to the crown of life and immortality.

In the Kingdom age the multitudes of the dead will be called forth, and then they shall hear the gospel of salvation, which Christ and the Church His joint-heirs will teach them. The Psalmist says He will judge the people with His truth; and the Revelator shows how the glad tidings will be spread from one to another, when the living waters are flowing out from the throne.—Rev. 22: 1-17.

"And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take of the water of life freely." —Rev. 22: 17.

—W. H. O.

"What does it mean that CHRISTENDOM HAS FAILED? Why its COLLAPSE IMMINENT? And WHAT NEXT?"

CONGENIAL is scarcely the word that describes the duty of this hour. One would naturally prefer to speak of success rather than failure. Whoso speaks of failure is counted a pessimist, and he that predicts a collapse is voted a "calamity howler." He is made to feel like a voice in the wilderness; in his experience he is often a Jeremiah, and in his end sometimes a John the Baptist. But congenial or uncongenial, if Truth require us to speak of Christendom as a failure, it must be done: if fidelity require us to give warning of an impending and imminent collapse, we must cry aloud and spare not, lest we be taxed with some unfulfilled duty. And as for the epithets "pessimist" and "calamity howler": If it be true that Christendom is a failure, its collapse will be no calamity but a very great blessing; and he who can show us how to avoid participation in the disaster will deserve not epithets but benisons. If it can further be shown that a great blessing is to follow the collapse of Christendom, this will not prove the speaker a pessimist but a decided optimist. That is what I claim to be—a most pronounced optimist.

But some will say, Who is this that presumes to take all Christendom to task and to pronounce Christendom a failure—and its fabric doomed to imminent collapse? Never mind; it is of no consequence whatever who he is. The message is the thing; if it be true, receive it as "a faithful saying," and act upon it at once.

Christendom is a gigantic failure from its own standpoint as well as in God's sight, and if in our limited time we take a general survey of these two aspects of the matter, we shall have the main points of the case before us, and the truthfulness of our accusation will be established by two witnesses—history and Scripture. But let it be well understood that in accusing Christendom we are not accusing Christianity nor individual Christians. Christianity—the religion of our

Lord Jesus Christ—is no failure; we are satisfied that it has accomplished all that the Lord sent it to do up to the present time (Isa. 55: 10, 11), and that it has not come short by so much as a jot or a tittle. As for individual Christians, it is doubtless true that many of them have been failures. The Lord said that it would be so, and we cannot question His word. (Matt. 7: 21-23.) Nevertheless, One is their Master: He will rightly judge every case, and we have not to concern ourselves with such things. Our accusation, then, is not against Christianity nor against individual Christians, but against that aggregation of systems generally known as Christendom. What is established by the testimony of history and Scripture concerning the failure of Christendom may be stated in the following two propositions—

1. Christendom has failed to accomplish the task it set for itself, of becoming the greatest influence in the world.
2. Christendom has failed to do what the Lord commanded.

Christendom has Failed to Accomplish the Task It set for Itself

Our Lord's instruction to His disciples was not that they were to become great in this world, but little. So far from exercising authority in this evil world, Christians were to be subject to the powers of the world. (Rom. 13: 1-6; 1 Peter 2: 13, 14.) Instead of enjoying glory and honor now, God's people were to be accounted the offscouring of the world, and were to lead a life of suffering for truth and righteousness' sake, in the hope of glory and power to be given them at the Lord's second advent. (1 Peter 2: 19-23; 4: 12-16; 5: 10; Rom. 8: 16-18.) This teaching was given out by the Lord and the apostles, and the manner of life therein inculcated was faithfully exemplified by their own conduct.

But even in the Lord's days on earth the disciples were fre-

quently making Him sad by their strife amongst themselves, as to who should be greatest, so that on the last night of His life on earth He thought good to give them an object lesson on the subject. (John 13: 1-17.) In the apostles' days the same disposition to seek for power and authority was manifest among believers. Paul called it "the mystery of iniquity," and predicted that it would in due time take shape (when the then hindrance was removed), that it would claim power and dignity, and that it would receive worship above all that is called God. (2 Thess. 2: 3-8.) After the apostles fell asleep, and there were no longer any visible, inspired leaders among the Christians, this spirit or disposition to grasp power in the affairs of this world grew wonderfully. The secular Roman government persecuted the Christians, and for one period of ten years sought to exterminate them, but without success. Ultimately the Christian religion, such as it then was (having become greatly corrupted), was adopted by the Roman government as the religion of the Empire. In due course, the bishop of Rome was constituted by the Emperor the chief bishop in the western empire, and later on this dignity was increased by the Emperor subjecting all the bishops of the entire empire to him of Rome. The bishops of the eastern empire at first demurred, but afterwards gave their submission to this imperial decree.

By this decree, the question as to which Christian should be greatest among all Christians was apparently settled in favor of the bishop of Rome, who now became "papa," or Pope. But this was not all. When the western portion of the Empire—weakened by luxury and idleness, and overrun by successive invasions of barbarians, to withstand which the also luxurious and effete eastern portion of the Empire could afford no help—fell into anarchy, the Pope grasped the reins of opportunity and became a secular as well as an ecclesiastical ruler.

Now the aim of corrupt Christendom, to rule on the earth without waiting for the Lord's return, seemed well on the way to accomplishment, and Christendom was apparently to become what it longed for, and long had endeavored to be—the paramount power of the world. And indeed the Papacy enjoyed quite an extended period of authority over the kings of the earth. Yet the ecclesiastical affairs did not always go smoothly. There came "the great schism," unhealed to this day, when the eastern portion of Christendom separated from the western or Papal portion, and became the state religion of the Balkan and Russian peoples. This body is now known as the Greek Catholic Church. Later came the Protestant Reformation, which gave the Papacy a severe and almost fatal wound, which was afterward healed, although the Papacy lost a good deal at the time, and has lost more since.

How have the Protestants fared? They disagreed with the Papacy, and also among themselves. But there is one thing that they all seek—Papacy, Greek Church, and Protestants generally—and that is Power and Influence in the affairs of this world. The "mystery of iniquity" has them all in its grasp, so that instead of following God's way of suffering now and glory hereafter, as illustrated in the life, death and resurrection of our Redeemer (Phil. 2: 5-12), they seek the glory now without any of the suffering at all.

Is Christendom very near to success in its self-imposed task? Diminishing membership in congregations and Sunday schools, sparsely attended services, and increasing indifference among the people, the inertia of which seems too great to be overcome by the means at Christendom's command, all unite to answer, No! Christendom, instead of approaching to success in its desire to become greatest in the world, is staring defeat and disaster in the face. In respect of this aspect of its efforts, Christendom is indeed a ghastly failure.

Some Christians realize this, and they are distressed over it. But when it is understood that Christians were not intended to reign in this age, but were to suffer; and when it is also understood that the Gospel was not sent in this age to convert the whole world, but only to take out from the nations a people for Christ's Name (Acts 15: 14-18), it must also be seen that Christendom's task of becoming the paramount world-power was self-imposed, and was no part of the work which God appointed to be done. Therefore Christendom's efforts in this direction could not possibly succeed, but, being opposed to God, must inevitably fail, just as our first witness, History past and current, testifies has been the case up to now.

Christendom has Failed to do what the Lord Commanded

Our Lord's last command to His disciples was that they should preach the Gospel in all the world, among all nations, for a witness.—Matt. 28: 18-20; Luke 24: 46-49.

There can be no doubt that the apostles were active and faithful in this work, and that they really preached what our Lord told them to preach, namely, the Gospel. But how has it been with Christendom since?

Up to a little more than a hundred years ago there had been but little missionary activity. But the last century has witnessed a great deal of such activity in Christendom. The zeal of some has been stirred up, and they have gone forth to unknown lands and untried conditions in order to carry a message to the peoples of heathendom. Insofar as they have been able to carry the Bible to these benighted peoples and give them the Divine Word in their own languages, we cannot but rejoice in their labors. But it has often happened that the very missionaries who sat patiently among the barbarians and savages until they could learn their languages, reduce them to writing, and then translate the Bible into these hitherto unknown tongues—it has often happened, I say, that these very missionaries have made void the Word by the traditions which they have preached, and so have caused their painstaking and often painful labors of Bible translation to miscarry. For Christendom, following in the wrong course of Judaism, its predecessor, has concealed the true meaning of the Scriptures under a mass of tradition, the influence of which is exceedingly difficult to overcome.

The traditions of Christendom, which make void the Word, have been for the most part adopted from cultured heathendom. Some of these traditions were generally received in Christendom long before the primacy was conferred by the Emperor Justinian upon the bishop of Rome. We cannot take time to mention all, but must mention one or two of these traditions in order to illustrate our meaning.

The tradition that man's soul is naturally immortal was early borrowed from heathendom. The Bible says that immortality is promised to those who fulfil certain conditions (1 Cor. 15: 53), so that we do not have it naturally but must "put it on." The Bible also promises a resurrection of the dead. But the tradition makes void all these words of inspiration by saying that the dead are not really dead, but are alive, their souls enjoying greater liberty than they had before they "shuffled off this mortal coil." That being so, they say the resurrection is not required, and some of them are saying it openly.

The tradition that the unsaved are to be eternally tortured follows naturally. If the soul be immortal, it must live somewhere, either in happiness or in pain, says the tradition. This makes void the divine promise that the time is coming when there shall be no more pain (Rev. 21: 4), and a very great deal more besides.

These two traditions, with that other mysterious tradition, the doctrine of the trinity, have gone—as is well known—into every land that has come under the influence of the missionaries of Christendom. Preaching these traditions, they have not fulfilled our Lord's command to His people to preach the Gospel, and they have made void what Gospel they did preach. So in this aspect of its activities Christendom has miserably Failed, as the Scriptures, our second witness, show.

But anyone who reads the Bible attentively will not be surprised at this failure of Christendom to preach the Truth, for the thing that has happened was predicted long ago by the Apostle Paul. He wrote—

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 3, 4.

It is not as though only one or two or a half dozen of teachers and congregations had gone wrong. Heaps of them have turned from truth to fables, as the Apostle by the Spirit prophesied they would.

Having shown to your satisfaction, I hope, by the competent testimony of Scripture and History, that Christendom is indeed a Failure, let us pass on to consider the Collapse of this great Failure.

Christendom's Collapse Imminent

A collapse is the subsidence or shrinking of a structure or body which occurs if its supporting or distending media be removed. Thus, a roof collapses if its rafters or pillars be

taken away; a balloon collapses if its distending gas be allowed to escape. A collapse usually takes place suddenly, and often comes as a surprise to those most concerned. The collapse of Christendom will come suddenly, and it will be a tremendous surprise to its adherents, but it should be no surprise to those who see what a failure Christendom is. Paul has told us beforehand of it in the following language—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God, . . . having a form of godliness, but denying the power thereof: from such turn away. . . . Now as Jannes and Jambres withstood Moses, so do these also resist the truth: . . . but they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."—2 Tim. 3: 1-9.

The Apostle, though writing of resisters of the truth, is not writing of professed unbelievers. He writes here of professing Christians who love pleasure more than they love God, who have a form of godliness (there are many forms, much formality, and much pleasuring in Christendom to-day) while they deny its power. But it is folly for them to resist the truth, and their folly shall be manifested. How this is to be done he illustrates by the experience of Jannes and Jambres, the Egyptian magicians who resisted Moses in the presence of Pharaoh. These magicians were able by their enchantments to imitate some of the miracles which Moses and Aaron performed by way of showing their credentials when they demanded from Pharaoh the release of the Israelites, and so Moses and Aaron were somewhat discredited in Pharaoh's estimation. God allowed this to go on for a while; then He lifted His finger, and the Egyptian magicians could do no more. (Ex. 7: 1 to 8: 19.) Their folly in resisting the messengers of the Almighty was suddenly and unexpectedly manifest. Neither Moses, Aaron, Jannes, Jambres, nor Pharaoh appears to have known when and how this would happen, though Moses and Aaron must have expected it to come some time. So Christendom, reprobate as to the Faith, resisting the Truth, loving pleasures, content with the form of godliness while denying it as a real power in the life, shall suddenly be brought to a stop, when God lifts His finger. Their folly shall be manifest to all men. What a humiliation is in store for Christendom! "Sudden destruction" while they are saying Peace and Safety (1 Thess. 5: 2, 3), a sudden and violent casting down, as when a great millstone is cast into the sea! (Rev. 18: 21.) Alas, alas, poor Christendom! If she would only be warned! But no; she is infatuated with her follies, and will attend to nothing else.

Armageddon

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."—Rev. 16: 13-16.

It is evident that this is highly symbolic language, for no such dragon or beast as those above mentioned has ever existed. The "dragon" we understand to represent secular government; the "beast" represents the Papal system, and the "false prophet" stands for Protestantism as a whole—false teacher. The "frogs" are explained in v. 14 to be spirits or doctrines of demons. They are such doctrines as would have the effect of uniting Christendom, secular or ecclesiastical, in common cause against the Lord Jesus Christ whose mission is to destroy the present evil order. As an interpretation, we propose that the "frog" or doctrine out of the mouth of the "dragon," or secular government, is Militarism, over which all the nations of Christendom are fairly mad. The doctrine proceeding from the Papacy is that the present arrangement is God's Kingdom, and that the Papacy should be ruling; that from Protestantism is that all Christians should use their votes and influence at the polls to "put the best man in," so that the influence of Christendom might be paramount in the affairs of nations. These three doctrines would unite all the forces in favor of the continuance of the present order as against the introduction by our Lord of the new order wherein dwelleth righteousness, which is even now shaking the "powers that be," but God would overrule and lead them to "Armageddon."

Megiddo was the name of a celebrated field of battle in Palestine. Har-Megiddon means a "rendezvous in the mountains." Armageddon is an adaptation of the name to the symbolic purposes of the book of Revelation. Armageddon seems therefore to symbolize a condition of affairs in the midst of the kingdoms of this world which the Lord has appointed as the signal for their overthrow. An Old Testam-

ment account of a battle that occurred at Megiddo is found in 2 Chron. 35: 20-24. Necho, king of Egypt, came up to fight against Charehemish by the Euphrates, and Josiah, king of Judah, went out against him. But Necho sent word to Josiah that he had not come against him, but against another, and that God had commanded him to make haste. Therefore let Josiah not meddle with God, lest he be destroyed. Josiah persisted in his meddlesome folly, and all the good things he had before done did not prevent the calamity overtaking him when he went out against Necho in Megiddo.

Christendom has meddled in things she should not have touched, and is now about to crown her meddlesome folly by resisting the Lord Himself in the introduction of His glorious Kingdom on earth. She has done some good things in the past, as already acknowledged, but these will not prevent the calamity coming upon her as it did upon Josiah. When the time is ripe, it will come, even though we who expect it may not know exactly when. The folly of Jannes and Jambres was manifest when they resisted Moses and Aaron; the folly of Josiah was manifest when he meddled; the folly of meddlesome Christendom will shortly be manifest to all men at "Armageddon," that condition among the kingdoms which the Lord has appointed as the right time to bring them down in a sudden and violent collapse.

We need not spend much time now in dwelling on the imminence of the expected collapse. The various portions of Scripture read in this connection so thoroughly and well portray our time that they can scarcely be misapprehended as to the state of affairs they describe. When ye see these things coming to pass, it is nigh, even at the doors.

How to Escape

Can we escape participation in the Collapse of Christendom? Yes. In the first place, if you are in association with her, give attention to the Lord's voice calling you to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.) This is important, as is every message from the Lord; it demands instant and implicit and joyful obedience. And, "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."—Luke 21: 36.

Our Attitude

What state of mind should we be in concerning the imminent Collapse of Christendom? Should we feel sorry or glad?

As far as those individuals are concerned who will be the victims of their own folly and infatuation, we can but leave them to their severe experience in the hope that they will learn some valuable lessons. Perhaps there will be an opportunity afterwards to bind up their wounded hearts and to administer soothing balm. But as far as the *systems* called Christendom are concerned, we can entertain only feelings of heartfelt gratitude to God that He is about to destroy them utterly. Christendom has impudently meddled in things not intended for her; she has dismally failed to do that which the Lord commanded, and she is so infatuated with her own folly that she will not mend her ways. Moreover, "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. 18: 24.) Therefore, "REJOICE over her, thou heaven, and ye holy apostles and prophets: for GOD HATH AVENGED YOU ON HER."—Rev. 18: 20.

And What Next?

If the destruction of Christendom is a good thing for which we are called upon to rejoice, we can rejoice even more in that which is to follow—the rule of God's Kingdom on the earth, so that His will shall be done on earth as in heaven. We can rejoice at the prospect of righteousness flourishing; the dead brought back, instructed in the true knowledge of God and Christ; in a word, the blessing of all the families of the earth by the Lord Jesus, Who will have His joint heirs as assistants. But I cannot stop now to enlarge upon this glorious prospect; these few sentences will have shown you that our views are indeed most optimistic; and as the brethren who are to follow expound their topics, the Resurrection and the Judgment, there will be abundant opportunity to compare the statements with the Scripture, "whether these things be so."

May the grace of God be sufficient for us all; may we be willing to suffer here with Christ, in the hope of being with Him later in glory; and escaping those things that are coming upon the whole world, may we stand before the Son of man!

—E. C. H.

"What does it mean that the RESURRECTION is promised at the Presence of CHRIST?"

WE BEGIN the answer to this question by inquiry, first, What is the meaning of the word Resurrection? It means, a standing or rising up again.

The doctrine of the Resurrection is plainly taught both in the Old and New Testaments, not only to those who acknowledged God and walked uprightly from the beginning, but even evil people and nations who knew not God, nor cared for His word: even they are promised a resurrection.

Regarding those cities of the plain which were destroyed by fire (Gen. 19: 24, 25, 28), it is stated that they shall be brought back to their former estate, and shall be given to Jerusalem for daughters. (Ezek. 16: 53-55.) All the wicked neighbours of Israel who taught His people to swear by Baal were plucked up; but the Lord has promised to have compassion on them, and restore them, every man to his heritage, and every man to his land. (Jer. 12: 15.) These shall be brought out of their graves and taught. But a resurrection to higher honors and work awaits all that grand company of God's ancient people, from Abel downwards, of whom the Scripture says, that these all died in the faith and hope of a better resurrection.—Heb. 11: 35.

The New Testament teaching is most emphatic. In 1 Cor. 15, the Apostle Paul gloriously proclaims the doctrine of the Resurrection. It is based on the fact that Christ Himself rose from the dead, and became the first fruits of them that slept. From vs. 3, 12 to 21 he reasons, that he has witnessed that God raised Christ from the dead; and if there is no resurrection from the dead, then is not Christ risen, and your faith is vain: ye are yet in your sins. But now is Christ risen from the dead, and become the first fruits of them that slept.—Vs. 20.

All those who know the way to the Throne of Grace, and have the knowledge of sins forgiven, can bear witness to the truth of these scriptures, that Christ—He only—is the Way to God.

Acts 24: 15 says, "There shall be a resurrection, both of the just and the unjust." John 5: 28, 29 says, All that are in their graves shall hear His voice and come forth, they that have done good to a resurrection of life, they that have done evil to a resurrection of Judgment. (R.V.) The Apostle Paul says (1 Thess. 4: 16-18), "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we ever be with the Lord. Wherefore comfort one another with these words."

These passages show two resurrections, first of the just, who are to be either heavenly or earthly rulers in the Kingdom, and afterward the unjust, who are to be ruled over by the kingdom.

I am the Resurrection and the Life

What does the Resurrection mean as to our Lord? The Scripture answers—"For to this end Christ died and lived again that He might be Lord, both of the dead and the living." (Rom. 14: 9, Am.R.V.) To be Lord is to be Supreme Controller; Supreme in Authority; to have dominion over. To that end our Lord died and lived again, to have complete authority and power, both of the dead and the living.

And has our Lord indeed obtained this supreme power? Yes, He said, after His resurrection, "All power is given unto me, in heaven and in earth." (Matt. 28: 18.) This is confirmed by the following passages—

Phil. 2: 9-11—"God also hath highly exalted Him, and given Him a Name which is above every name, that at the name of Jesus every knee should bow, . . . and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."

Eph. 1: 20-22; 1 Cor. 15: 27—"He (that is, God) hath put all things under His feet."

1 Cor. 15: 25—"For He must reign, till He hath put all enemies under His feet."

1 Cor. 15: 26—"The last enemy that shall be destroyed—is death."

Therefore we have abundant scripture proof that there is to be a Resurrection of the dead, and that it can take place only at the Presence of Christ, because He only has the necessary power and authority to call them forth.—John 5: 21, 23.

The Introduction of a New Order of Things

What does it mean, that the resurrection is promised to take place at the presence of Christ, and not before? It means the Overthrow of the Old Order and the inauguration of the New.

What is the old order? It is evil from start to finish, from beginning to end, from first to last. It began with fraud and deceit, its progress has been with heavy labour, sorrow and suffering, and at the last it ends in death. Truly it is an evil order. "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever. (1 John 2: 16, 17.) And the whole world lieth in wickedness, or (as in the Am.R.V.), in the Evil One. (1 John 5: 19.) A terrible denouncement, indeed, for the Ruler of this present order, and for all his subjects!

Who is the Ruler of this present order of things? Satan is the "prince of this world" (John 14: 30; 12: 31; Gal. 1: 4), the prince of the power of the air; the spirit that now worketh in the children of disobedience."—Eph. 2: 2.

Even if he is Prince, yet one mightier than he hath brought him to account, because "The Prince of this world is judged" (John 16: 11), and, better still, "Now shall the prince of this world be cast out."—John 12: 31.

The god of this world hath blinded the minds of them that believe not: lest the light of the glorious gospel of Christ who is the image of God, should shine unto them. (2 Cor. 4: 4.) His principal work therefore has been to prevent men from accepting the glorious salvation of God through Christ Jesus, and with that in view, he hath blinded men's minds, so that they might not see and understand. What is a blinded mind? It is the same as to have our eyes blind—not to be able to see, to grope about and stumble in the dark, without any light. And a blinded mind is just the same: it cannot see nor understand God's word of truth, cannot see and answer to reason in the highest sense. Indeed, a blinded mind is outside the bounds of reason, and cannot be persuaded by, nor on the other hand, is it held answerable to, reason—it is outside the bounds of reason. And when any one is in that lamentable condition, they are amongst those "irresponsibles," have to be taken care of, and treated as those who cannot take care of themselves.

This is the character of this present order, and it is with grateful hearts we read again, "Now shall the prince of this world be cast out."

God's Kingdom Established

The New Order is, the saints exalted to reign with Christ, and God's Kingdom established in the earth, in fulfilment of the prayer our Lord taught His disciples—"Thy Kingdom come, Thy will be done, in earth as in heaven." (Matt. 6: 10.) If God's will is to be done on earth as in heaven, it will surely need a Heavenly Representative to sit upon the Throne as King, with power and authority to carry out the divine will and purpose without let or hindrance. Jesus, the Son of God, who once for us His life resigned, is this King on God's holy hill, and from the Scriptures cited we learn that He has been endowed with full powers to carry out the divine plan and purpose.

The association of the Queen Consort with the Lord Jesus in the Kingdom is a wondrous illustration of divine grace and love. This class is composed of those who during the Gospel age have accepted Him as their Saviour, their Redeemer, their Messiah, and have crowned Him Lord of All; these are the "called, chosen and faithful" who loved not their lives even unto death. Now they are as their Lord and Head, crowned and prized as those dear and loved. (1 John 3: 2;

Rom. 8: 17.) Great and precious promises and powers are granted unto them. (Rev. 2: 17, 26-29; 3: 12, 21.) Yea, the marriage of the Lamb is come, and His wife hath made herself ready.—Rev. 19: 7-9.

The Last Day

Another evidence that the resurrection will take place at the presence of Christ is found in John 6: 39, 40. Martha and Mary expected their brother to rise again "at the last day," and the Lord did not contradict their thought. The promise given to His disciples, "If I go away I will come again and receive you unto myself, that where I am there ye may be also" (John 14: 3), added to the statement of 1 Thes. 4: 16, that the Lord will descend, and the dead in Christ shall be raised first, then we that are alive and remain, would show that the resurrection of the Church will take place at the end of the Gospel Age, when the wonderful work of that age has been accomplished and the door into the High Calling is closed.—Matt. 25: 10.

The work of the Gospel Age was not that all the world might be converted, but that the Gospel might be preached as a witness (Matt. 24: 14; 28: 19, 20), and through that widespread preaching or witnessing word, the Lord has been taking out of the Gentiles a People for His name. (Acts 15: 14.) This people for His name is the Church, the foot-step followers of Christ, those who have entered the race for the prize of the High Calling of God in Christ Jesus, who have built up a character likeness to God's dear Son, and who as a result of faithful obedience, through tribulation, have obtained an abundant entrance into the Heavenly Kingdom.—Phil. 3: 14; 1 Peter 5: 10; 2 Peter 1: 3-11.

The apostle Paul also testified to the time of the resurrection when he said that he expected to receive the crown of righteousness in the day of Christ's appearing or manifestation.

And all this wondrous work of grace, this taking out a people for His name, has been going on for 2000 years, and all Christendom, while professing to be carefully following the Scripture teaching, seems to have entirely overlooked the special work and purpose of the Gospel Age.

We can see then that those who are appointed as fitting representatives of Jehovah have fulfilled all tests as to character and ability, and so are legally appointed to kingly power and dignities.

The Standard of the Kingdom

The Standard of the Kingdom is pure white, representing Righteous Government. (Psa. 9: 8; 96: 13; 48: 10; 72: 1, 2; Isa. 11: 5.) The symbol on the banner is a dove, showing that this King is the King of Peace, and not of war. (John 1: 32.) He comes not to destroy men's lives, not to condemn the world, but that the world through him might be saved.—John 3: 17; Luke 9: 56.

This has been the line of all our Lord's actions hitherto, in full accord with Jehovah's will, and it will still be the indication of His work in Kingly Government. He died and lived again for that very purpose, that He might be Lord, and have full authority both over the dead and the living. That He hath given Himself a ransom for all is testified now, by His appointment to supreme authority over the sons of men, both the living and the dead.

God's will in respect of the methods to be employed in dealing with the dead after they are brought out of their graves is similar to that employed now wherever the Gospel is preached, and is briefly and grandly embodied in 1 Tim. 2: 3-7. "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto an *Accurate Knowledge* of the Truth." The great truth to be taught is that there is one God, and one Mediator between God and men, and that men must acknowledge their guilt and come unto God by Him.

Is the Time of this Government limited?

God's rulership of the universe is not here brought into question. It is acknowledged that He is over all, and holds the earth and all in it in the hollow of His hand. (Psa. 93: 2; 90: 2; 145: 13; Dan. 4: 3, 34.) What we are considering now is the length of the reign of Christ and the Church, as it relates to mankind and the earth. This *appointment* is for a limited time only, definitely stated as a thousand years (Rev. 20: 4), for after all the appointed work of this Government is accomplished, "then cometh the end;" that is, after He hath put down all rule and authority and

power, when He shall deliver up the Kingdom to God—even the Father, and the Son himself shall be subject unto him that put all things under him, that God may be All in All.—1 Cor. 15: 24-28.

Will the Blessings be Permanent?

We believe they will. When we remember that Scripture teaches that death is not the original condition God designed for men, but came in through disobedience, we see that had Adam remained obedient, he would have been alive unto this very day. Disobedience has brought death, but obedience even to death, in the case of our sinless Saviour, has brought to Him a rich reward, with power to save others. He has now been given authority to give life to all them that obey Him. (Heb. 5: 9.) As the Government of Jehovah is everlasting, and the King is immortal, His subjects are guaranteed Everlasting Life.—2 Peter 1: 11; 1 Tim. 13-16; John 3: 16, 36; 5: 24; 6: 47.

The Kingdom of this world, which hitherto had been under the authority of Satan, has now become the Kingdom of our Lord and of His Christ, and he shall reign for ever and ever. (Rev. 11: 15.) And when thy judgments are in the earth, the inhabitants of the world shall learn righteousness.—Isa. 26: 9.

It is good to know that the Lord has proclaimed that it is His good pleasure that all men be brought to an *Accurate Knowledge* of the Truth. They have got to learn the right path, and to walk therein, and even if it is a highway of holiness and all stumbling stones removed (Isaiah 35: 8-10), it is on the upward grade, and men shall require to exercise their powers to walk therein and to come to the perfection of righteousness. To build up a righteous character is not the work of a day, and requires patient application and humble obedience. All men, if they would live, shall need to be Christ's (Christians), for only in Christ shall any be made alive.—1 Cor. 15: 22.

How will men know when the Kingdom is fully established and the work of resurrection begun? As at the first advent, in answer to John's message from the prison, "Art thou He that should come?" the reply was given, "Go and show John again these things which ye do hear and see, the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11: 2-5), so now the work of the New Order will be demonstrated. All that was foretold shall surely be accomplished, for the mouth of the Lord hath spoken it.—Isaiah 35: 1-10; 11: 1-6.

If the Lord is good, and will bless all nations with truth and righteousness, why do we read that "He shall rule the nations with a Rod of Iron?" (Psa. 2: 8, 9; Dan. 7: 22.) As righteousness is inflexible where evil is concerned, and as selfishness is the essence of the old order, so until that is altogether overthrown this new King, while ruling the people fairly, shall oppose these evils utterly. Unselfishness in heart and life is the outflow of God's love to us through Christ. Now we love Him, and also our brother, and surely we seek not to hurt a brother whom we love. (Rom. 13: 10.) And the nations who will be resurrected have to learn this also, and when it is learned, this *mighty principle of love* shall operate in the overthrow of armies and navies, release men from war to the pursuits of peace, and many millions of money for the relief of suffering humanity. The King will see to that. "And He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more.—Isa. 2: 4; Micah 4: 3.

Thus far we have taken for granted that the resurrection of the masses of men (the "unjust") will take place during the thousand years, beginning immediately after the full establishment of the kingdom in the earth. To many will occur that statement of Rev. 20: 5, last clause—"The rest of the dead lived not again until the thousand years were finished." If they do not live until the thousand years are finished, and the reign of the Church is specially limited to a thousand years, where would they come in in connection with the blessings of that reign? It is therefore necessary to call attention to the fact that these words do not occur in the Sinaitic MSS., considered by its discoverer, Dr. Tischendorf, to be the oldest Greek manuscript of the New Testament. The other nearly or quite as old is the Vatican 1209, and it does not contain the book of Revelation, therefore is not available as evidence.

We take it, however, that the "great white throne" judgment (Rev. 20: 11-15) is not a picture of something to occur *after* the thousand years, but is a representation of the work to be done *during* the thousand years—judging or ruling over the resurrected dead, small and great, instructing them in righteousness, "every man according to their works."

Rev. 21: 1-9 is also a picture of the Kingdom age, during which the dead will be raised and blessed. The Kingdom comprises the New Heavens and earth which take the place of the world that now is, described by Peter (2 Pet. 3: 7-13)—the "heaven" representing the new ruling power and the "earth" the new social order among mankind. The city com-

ing down represents now the New Covenant arrangements are to be extended, and the opportunity given to men to forsake sin and draw near to God through Jesus Christ, the Mediator. "Behold," the Lord says, "I make all things new." Every necessary provision for the salvation of the returning millions has already been made, for the city lies four square, and there are many gates of entrance. Then also will be issued the world wide announcement from the throne—Whosoever will, let Him come and take of the water of life freely, the Bride herself coming forward to extend a pressing invitation! Praise ye the Lord, the Lord's great name be praised.

—T. V. S.



"What does it mean that a JUDGMENT DAY has been appointed?"

TO THE MINDS of most people the term Judgment carries with it the idea of a Sentence only. They picture themselves at some time future standing before the "great white throne," on which the Judge is sitting passing the sentences on all the people who have ever lived.

Not knowing quite what the sentence will be, they look upon the Judgment Day with fear and dark forebodings. They are anything but happy about it.

The idea is also found in the heathen mythologies, and has really been borrowed from them by Christians and incorporated into their beliefs. But we shall see that the Bible teaching on the subject of Judgment is very different.

We shall see that it includes in its significance a very much wider range of circumstances than the mere passing of a sentence. We shall see also that Judgments have been proceeding from the earliest period, and it is not therefore exclusively a matter of the future. We shall see that every sentence passed by Jehovah has been passed on the basis of a command of some sort—"thou shalt," or "thou shalt not."

If then there is a *command* at one end and a *sentence* at the other, there is of necessity a *trial* or period of probation in between. God makes known to individuals what they must observe and do in these commands; so a command, a trial, a sentence, involves knowledge—knowledge of the will of God.

The Judgment in Eden

Take as an illustration the case of Eden. A command was given. In this command the man learned that God's will toward him was that he should be obedient continuously, and that his very existence depended on it. When the trial or probation came, he failed; so the sentence was passed. We perceive then that Adam was under Judgment when the command was issued, and it, with the Trial and Sentence, constituted the Judgment.

It was this transgression, this failure, that brought the race into all its trouble. They all began to die. They lost their true home, and the only conditions under which they could live continuously.

But the fact that God arranged for the procreation of the race indicated that He had some purpose in regard to it. That purpose is scripturally styled a "restitution," which means that all it lost through the first transgression will one day be its own again. In other words, God will overrule all evil and bring a great blessing out of it. Meanwhile (that is, while this purpose of blessing is maturing), the number who may inherit the blessings in store would be increasing under the evil conditions, and be learning something of the terrible effects—of evil.

But the Scriptures give us many minute details of God's great plans for us in respect of the promised restitution. They show us that a sacrifice was needed on behalf of the first transgressor and all his children, for Justice required it before the restitutionary work could be effected. Thus we perceive that while Adam was the central figure in the downfall of the race, Jesus Christ, the sacrifice, is the central figure in its recovery. It was also planned that His Son should set up His Kingdom in the earth in due time, in the work of restoring the lost heritage to its people.

When this magnificent work began in its fulness, there

were to be earthly representatives of the heavenly kingdom of Jesus Christ, and these God proposed to select from amongst men. But a greater favour even than this was also a part of God's plan.

After the selection of the earthly representatives there was to be a selection of others from amongst men who, having themselves first experienced the blessing promised (Acts 3: 26), were to be associated with Christ on His throne in the Heavens, being made like Him, spirit beings, His Joint Heirs, co-operating with Him in the great restitutionary work which was to follow.

But the question was and is, Who could be worthy of such honors? None; for none were righteous, and all were dying. God had this difficulty arranged for also, and decreed that the basis of the test of worthiness should be *faith in the great Propitiatory Sacrifice* which was to be made. The righteousness needed for so high a place in His Kingdom is imputed or counted to them on account of their faith. There are no delays in God's work, and the work of selecting the earthly representatives began immediately after the fall.

The Ancient Worthies Under Judgment

A command was given to Cain and Abel to have and to show faith in the propitiatory sacrifice. They were to look forward to the Great Restorer, who should bruise the serpent's head, and to show their faith by obedience to the command to approach God in worship over the blood of an animal.

We perceive in this *command* the first requisite to a Judgment. In it *God's will* was made known to the first brothers, a crucial test came in due time, after which the *sentence* was passed, and thus it was decided that of the two brothers Abel gained the day, and is therefore amongst those who "obtained a good report through faith." Abel therefore made his calling and election sure to this special honor.

Cain, disregarding God's instructions, dared to approach Him in worship over his vegetables. He thus showed that he lacked faith in the propitiatory sacrifice; had not exercised the first thing requisite to acceptability with God for the honors that were then available—which is faith. The justice of Abel's selection was further shown in Cain's criminal act.

In Heb. 11 the apostle gives a list of some of those who followed in the way of "Abel, obtaining like him 'a good report through faith.'" This chapter does not give the entire list, but other Scriptures show that the last noteworthy one of this noble line was John the Baptist.

We thus see that while this Judgment for the selection of those who shall be the earthly representatives, the princes in all the earth, ruling, directing, encouraging the people in the restitutionary times, was strictly an individual matter, yet it extended over many centuries of time. It came to an end only when the greater opportunity of a place in Christ's throne in the heavens became available to men.

The Church Under Judgment

The opportunity to enter into the heavenly phase of Christ's Kingdom took its beginning at Pentecost, and will

continue until the Lord is revealed. But so far as the necessity for faith and obedience is concerned, there is little or no difference between this and the previous opportunity which ended with John. Those who would be counted worthy of the high honor of joint-heirship with Christ must have and show full faith in His great Propitiatory Sacrifice. They must acknowledge Jesus as "the Christ, the Son of the Living God," and all that those wonderful words imply.

Along the lines of this *primary command* the testing or trial has come in the case of each individual hearing of God's will, with the ending of each life joyfully laid down in the Master's service the sentence has been passed, and they rest until the first resurrection, when they shall receive their High Calling reward.

It is to be remarked that neither in the period beginning with Abel and ending with John, nor in the present period which began with Pentecost, have the great majority of Adam's descendants had any of the opportunities available. They have not heard God's commands, did not know His will, and have not therefore been under trial or probation. No sentence therefore has been recorded in their case. But they have all suffered the penalty of the first transgression, and are as we have just heard, to be raised from the dead, and the purpose in their resurrection is THAT THEY ALSO MIGHT BE JUDGED.

The Judgment of the Thousand Years

The Judgment of the future, is, like those of the past, selective. The tests and trials of that time will determine who of all the resurrected millions will be worthy of everlasting life. We may then reasonably ask, Is it likely that God will give these less opportunity to attain their goal than He provided for those under judgment in previous times to attain to theirs? It does not seem likely. It seems more reasonable to suppose that if there was wisdom in the method adopted from the beginning, there would also be wisdom in its adoption in the future.

It is precisely on this point that the Scriptures say our Lord Jesus and the Church will reign a thousand years.

The Institutions of the Present Under Judgment

In the earliest part of that reign the Lord will deal a heavy blow to the nations. "He shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers. (Rev. 2: 27.) "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."—Rev. 19: 15.

This blow is really the Lord's way of bringing all human work to a culmination. For human endeavour as illustrated in all forms of government, while beneficial in many respects, has failed to bring two things most needed—life and happiness. It has failed to remove or to modify to an appreciable degree the problem of want in the world, even when there is abundance of bread. The extremes of wealth and poverty are found under its every form. As for selfishness in the individual, no human government can touch it.

We perceive that immediately the King was set on God's Holy Hill, after His resurrection and ascension, the people received a command—it was to obey God's Son, the reigning King appointed by Jehovah to rule over them.—Acts 4: 25-29; Luke 9: 35; Acts 10: 42; Rev. 1: 5.

Thus the first principle of a Judgment was at once in operation.

How the nations during the past 1800 years have disregarded the call to repentance and to the acknowledgment of the Lord Jesus Christ as King, and have persisted in perpetuating their own evil and corrupt institutions is well known. So the Lord passes the sentence of death upon the nations, governments, efforts at ruling, and breaks them to pieces.

We cannot imagine a calamity with which men could be visited more terrible than the breaking up of national life with all its systems of government. Doubtless everyone will be badly shaken and bruised mentally, and it may be physically also. Doubtless they all will reflect on the significance of these things, and perhaps they will be ready to listen to the commands of the King issuing from the great white throne, when all the dead small and great are to be brought forth that they may be under probation, the majority of these having died without so much as hearing of Jesus.

They shall then hear for the first time the command to

render sincere homage to the Son of God, the King, and shall realise it as the only wise course.—Psa. 2: 10-12; Rev. 20: 12-16; 21: 1-8.

Faith during the Thousand Years

To obey Jesus as king is ultimately an acknowledgment of His propitiatory sacrifice, for it was on the basis of this sacrifice that He was made King; and thus ultimately there is no difference between the faith required then and now. The question before them is, What shall we do about the command? Shall we obey it, or shall we set up nations again?

The words of the prophet Micah seem to suggest that such thoughts will be in the minds of the people, and that they will come to the right conclusion. They say (Micah 4: 2,5), "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways." Plainly they are not now wanting their own ways; they want to learn the ways of the God of Jacob.

And the result of learning His ways? "We will walk in His paths. . . . and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more . . . and we will walk 'in the name of the Lord our God for ever and ever.'"

This pathway on which the people then under Judgment will walk is called by Isaiah a "highway." The "highway" is defined as "the way of holiness." So we gain an idea of what will be the result, if the people continue to walk in "His paths" on the "highway." (Isa. 35: 8.) The prophet also shows that there will be great joy and gladness amongst the people when they are on the "highway."—Verse 10.

This thought is amplified by the Psalmist and became the occasion for an outburst of praise and singing when he foresaw that one day God will come and judge the world.—Psa. 96: 10-13.

The Judgment a Glad Time

So the judgment day will be a glad time for the people; and why is this? Because the people will be *learning righteousness*, and will be greatly desiring Jehovah. "With my soul (or entire being) have I desired thee in the night; yea, with my spirit within me will I seek thee earnestly; for when thy judgments are in the earth the inhabitants of the world will learn righteousness." (Isa. 26: 9.) Read again the same prophet, chapter 12.

So they rejoice and sing, and praise Jehovah, under the great Judgment of the future.

The end of the "highway of holiness" is holiness in the absolute sense. We can understand absolute holiness only by viewing it as a mind in which the processes of thought are absolutely pure, whose thinking is absolutely righteous; and as a body whose activities are fully in accord with the pure mind. Let this be the estate of any individual, and such an one is absolutely holy.

All this is what the Jews sought for under their law, but failed to attain. This is what the whole world may attain to under the coming Judgment. Then also the earth will be made a fit abode by the extension of Edenic conditions to the whole length and breadth of it.

We can have no hesitation in concluding that the attainment of such a degree of holiness by the millions will be little short of marvellous; yet it is not more than might be expected as a result of the work of the great King and Judge of that time. This perfect holiness had its beginning when they "learned of His ways," and began to "walk in His paths."

Probation under the Judgment

But this picture, glorious as it may be, is not without its other side. So far as I am able to learn, none of the Old Testament prophets were allowed to see the "other side" with the clearness that it was revealed to John the Revelator. What will be the sentence following the thousand years' probation? This writer makes it plain that only those who have overcome every evil tendency in heart and mind shall inherit the blessings due in that age. Only to them will Jehovah be God, and they His sons. Only they shall have the inestimable blessing and privilege of worshipping God in the beauty of holiness and innocence.—

"He that OVERCOMETH shall inherit these things (margin); and I will be his God, and he shall be my son."—Rev. 21: 7; see also vs. 3, 4.

The language plainly indicates that some will not be overcomers even then, and this is pointedly said in verse 8:—

"But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

This verse seems to show that there will be people living then of the most atrocious disposition, who have indulged their evil tendencies rather than overcome them.

There will be others not outwardly atrocious but inwardly indulging rebellious thoughts. Idolaters they are, covetous ones, secretly longing to have their own way again, and to throw off the rule of Him Who must reign till He hath put down all enemies under His feet. Liars they are, walking deceitfully, and while professing allegiance to the Kingdom of Jesus Christ, are inwardly in a state of rebellion and revolt.

The Delusion of Government without God

It is the old disposition which manifested itself with such bitterness and hatred in the Jewish nation at the first advent, when they said in effect, "We will not have this man to reign over us."—Luke 19: 14; Matt. 21: 38.

This unwillingness to submit absolutely to God's government is the great deception under which the whole human race has laboured during the past eighteen hundred years. All nations have been deceived by the idea that they can rule and govern themselves.

The deception began in Eden, and even though the Lord Jesus begins the Thousand Years' reign by breaking the nations to shivers, thus teaching the people that human self government will be no longer tolerated, yet again the same delusion is in evidence at the end of His thousand years' reign—

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together for battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."
—Rev. 20: 7-9.

"The devil that deceived them," of vs. 10, is the "Satan" of vs. 7. These names are mentioned in vs. 2, where the "devil" is further styled the "dragon," "that old serpent." Referring back to Rev. 12: 9 these four names are mentioned, while in Rev. 12: 3 this "devil" is fully described as "a great red dragon, having seven heads and ten horns." This is a symbol of the Roman government in its pagan form.

In Rev. 13: 2, 4, the "dragon" confers power upon the "beast," which is identified as the Papacy.

Both these governments, Pagan Rome and the Papacy, have been throughout their existence opposed to God's government. During the thousand years all human government as opposed to God's government was shut up. Now it is to be loosed again, permitted to take shape in the minds of the discontented, the liars, the idolaters.

Doubtless the great Judge will allow the deception to have much power. The prospect of successfully establishing a government in which their own wills may be fully expressed will appear to be well within reach; and the idea will gather to it all whose fidelity to Christ and His Kingdom has been mere profession. Doubtless it will be a most searching test, and it will finally and forever separate the evil from the good.

Thus the great multitude, the number of whom is as the sand of the sea, will be brought to the point at which the sentence will be passed, and the entire Judgment concluded, as described in Rev. 20: 9, 10—"And fire came down out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone."

The "devil" that deceived shall deceive no more, for all those who favoured the idea of opposing God's rule have been devoured in the second death, and the deception exists in the minds of none remaining alive.

Those found unworthy by the crucial tests of that Judgment shall be destroyed in the second death; never shall they appear amongst the living again.

As for those whose fidelity is proved by this test, great is their reward. The earth is made a home of beauty once more, the conditions needful to everlasting life have been restored, the sword and the spear are no more known, nor is evil in thought or gesture. Men are once more "crowned with glory and honor," the glory and honor of perfect manhood.

We therefore see, I trust, what it means that a Judgment Day has been appointed. We observe that the Future Judgment is conducted on the same general principles as were those of the past, and it is designed to give all who had not previously had it *one opportunity for life*, which is but reasonable as well as just.

It begins with a command which all men hear and understand and are called upon to obey. Obedience brings joy and gladness to the people, in the realisation that they are becoming more and more holy, and experiencing the King's favour in their uplift to physical, mental and moral perfection. This long period of instruction and blessing is followed by a most searching test, which proves some to be disloyal but others (the majority) faithful. Upon this the sentence is passed by the Judge, and the last great Judgment is concluded. The conditions designed for those proved righteous, as for those proved unrighteous, are forever fixed; *and the earth, rid of the scourge of sin and death, is made the beautiful home of a happy race for ever more.*

Let us thank God for His gracious provision of an opportunity for all! But let us not think that we who hear now the command to bow to the King's Son can with impunity put off obedience until a future date. If we rejoice in the good things He has arranged for others in the future, let us rejoice in those which He has made for us now, and give close attention to His every word and wish. Let us honor the Son now in our own lives, as we hope to see Him honored by the great multitudes of the future!

—F. S.

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Memorial Supper, 1913

ACCORDING to the Jewish method of reckoning, which remains identical with the method in vogue in our Lord's day, the first day of Nisan will correspond this year with April 8, beginning at sunset April 7. The fifteenth of Nisan will therefore fall on Tuesday, April 22, beginning at sunset April 21. The anniversary of the "night in which He was betrayed," and therefore the time for the observance of the Memorial Supper, this year, will be Monday, April 21, after sunset. It is recommended that the friends everywhere observe the Supper at this time. If you can meet with others for the purpose, by all means do so; but if denied the privilege of fellowship with others on this solemn occasion, by no means should you forego the privilege of "doing this"—

"IN REMEMBRANCE OF ME."

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 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.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

74, 10/-; 75G, 10/-; 76, 5/-; 77G, 10/-; 78G, £1; 79G, 18/-; 80G, 7/-; 81G, 7/-; 82, 11/6; 83, 6/8; 84G, 5/-; 85G, 7/-; 86G, 7/-; 87G, 17/-; 88, £4/11/6; 89G, 18/-; 90, 19/2; 91, 4/9; 92G, 7/-; 93G, £1; 94, 7/6; 95G, 7/-; 96G, 5/-; at Brooklyn, 123, \$1.00; 124, \$1.50; 125, \$1.10; sundries, 50 cents; total at Brooklyn, \$4.10 (16/10); total for 2 months, since last report of this Fund, £18/17/11 (\$32.11); previously reported, £65/3/- (\$316.61); total for 9 months, £82/0/11 (\$398.72).

Lest friends should get a wrong impression from the smallness of the report from Brooklyn, it is appropriate to state that some American and Canadian readers remit direct to Melbourne, and that such remittances are included in the Melbourne receipts.

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

211G, 7/-; 212G, 1/-; 213G, 1/-; 214, 2/-; 215, 2/-; 216, 3/3; 217G, 9/6; 218G, 1/-; 219G, 1/-; 220G, 1/-; 221G, 8/9; 222G, 1/-; 223G, 8/3; 224G, 2/-; 225G, 1/-; 226G, 2/-; total for month, £2/11/9 (\$12.57); previously reported, £96/11/3 (\$469.27); total for 9 months, £99/3/- (\$481.84).

Special Donation

In our issue of March 1912 was mentioned the receipt of a donation for which a special form of receipt was given, providing for refund of a portion or all of the amount, should donor's circumstances render it necessary. We now have pleasure in mentioning the receipt of another donation on the same terms. Amounts received in this manner are not immediately passed to the credit of the "Advocate" or "Cheerful Givers," but are used in the meantime for the development of the book publishing department. At the decease of

donor, the portion of the special donation in hand will be credited as an outright donation under the terms of the agreement. Giving the money in this special manner is a great advantage to the Good Work, since it avoids delays and complications that sometimes arise in connection with the settlement of legacies under wills, besides which the sum of money is made immediately available for the benefit of the Cause. Needless to say, the thoughtfulness which has prompted this action in the two cases mentioned is greatly appreciated by us. We do not state the amounts now, as there is the possibility that when they become outright donations they will not be the same as at present; though both donors fully intend that, D.V., the original amounts shall remain. This much may be said, that neither of these special donations is as large as some of the outright ones that have come in.

FORM OF RECEIPT GIVEN.

"Received from now residing at, the sum of, a much appreciated donation to the funds of the "New Covenant Advocate," it being understood that the donor has the right—should the need arise—to draw on the above sum (but not to bequeath) to the amount of at any time during life. Any portion or all of the above.... remaining in our hands at the decease of the donor becomes an outright donation to the funds mentioned, and is then to be credited and acknowledged in the manner in vogue at the time."

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E. C. HENNINGES, EDITOR

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— and —

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Vol. 5

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., MAY, 1913

No. 2

Good and Evil; Right and Wrong

THERE exists among Christian people a great and regrettable ignorance regarding the extent to which Christian doctrine, given pure and unadulterated by our Lord and His inspired apostles, has been corrupted by additions from pagan mythology and philosophy.

The average Christian accepts the teaching of his particular creed, Protestant, Roman Catholic or Greek Catholic, as being the truth, largely because his parents were adherents thereof and reared him in their own faith. Naturally the child accepts the teachings of his parents and of those religious instructors under whom they put him; and when he grows to manhood he continues to adhere, at least nominally, to the church of his childhood. Only a few inquire the reason why they are Protestant rather than Catholic, Methodist rather than Presbyterian. A still smaller number seek to learn how the various denominations arose, why they differ on important doctrines, and what is the true teaching of Scripture; what the Lord and the apostles taught, and what men have added in the way of tradition.

Even among the smaller divisions or sects of Christendom, where each individual is supposed to have made a personal study of the teachings, and to have accepted them only after careful comparison with the Bible, gross errors creep in. Often Bible terms are used, but their meaning altered; Bible phrases cover up cunningly devised fables; "doctrines of devils" (1 Tim. 4: 1) are rigged up in attractive uniform, and all but the wary are deceived. For example, the Roman Catholic makes much of the cross; it is erected on every ecclesiastical building, the crucifix is everywhere to be seen in the interior furnishings, each communicant wishes to die with the emblem in his hand. Yet the Roman Catholic system vitiates the true teaching of the cross by its claim that Christ must be crucified afresh in the "mass" for the forgiveness of individual sins; it makes void those Scriptures which state that the sacrifice of Jesus Christ on the cross of calvary was "once for all" and never to be repeated. —Heb. 10: 10-18.

The person born into the Episcopal, the Presbyterian, or the Methodist Church accepts without question the doctrine of the trinity, though it is nowhere

taught in the Bible; and if when he reaches the age of inquiry he ventures to ask his religious teachers for evidence on the subject, he is quieted and soothed by the statement that it is a "mystery" which no one is intended to understand, and that to doubt is to show a lack of faith and to risk eternal damnation. But perhaps he meets influential persons who boldly deny the doctrine, and is thereby given courage to investigate the true teachings of Scripture, and finally to denounce the error.

But in smaller sects the difficulty of detecting error is even greater, so far as their adherents are concerned, because, having left the larger denominations under strong conviction, they congratulate themselves upon at last having the truth, the whole truth, and nothing but the truth, and close their ears to any other teaching, whether backed up by Scripture or not. Thus it happens that even in these smaller bodies of Christians various heathen teachings are held as tenaciously as in the larger denominations, and defended even more aggressively. Among these errors may be mentioned the immortality of the soul, while some who see the truth concerning the non-immortality of the soul, and who repudiate the God-dishonoring error of "eternal torment," are victims of the Christ-dishonoring theory that our Lord Jesus while on earth had sinful flesh, or the other Christ-dishonoring theory that when He died on the cross it was not as a ransom for sinners, and as a sacrifice for sin, but merely to show us how to live unselfish lives and to crucify sinful tendencies.

It is therefore extremely necessary for all Christians, whether belonging to large and flourishing organizations, or to small, struggling "meetings," "classes," "societies," or "associations," to look well to their foundations; and not only so, but to make the Word of God their continual study, lest at any time "seducing doctrines" be introduced by those in whom they have confidence, and thus they be unwittingly led astray. The responsibility of religious teachers is very great, but that does not excuse the average member from the responsibility of exercising his God-given judgment, nor does it justify him in receiving any teaching without first comparing it with the Word of God, to see whether it be true or false.

These remarks are called forth by the receipt of several letters from an old American friend whose eyes were opened to some seductive teachings given out by the association to which he for a time gave allegiance. All who have had similar experiences can sympathize with him in his struggle, and thank God that he was able to discern the error and to break away from it. We trust that the publication of these letters will be an encouragement to others not to compromise with error in either doctrine or practice, but to obey God's command, which is—

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6: 17, 18.

It is better, like Elijah, to stand alone with God in the wilderness than to dwell in the luxurious tents of wickedness; but, before feeling altogether alone, let us remember that there may be now, as in Elijah's time, and in the Apostle Paul's time, other seven thousand.

Extracts from the letters follow:—

Coming Out from Among Them

April 12, 1911. Your literature to hand. I have read about six numbers of the *Advocate*. I congratulate you, and rejoice that I have found you. On some minor matters I may think differently, but on the main doctrinal points we agree. Did it ever come home to you that people once in the light and losing it sometimes give unconscious signs of retrograding? They will take up some queer fad that formerly would have had no drawing power over them. Spiritually, they are losing their eyes. It is a hard thing to accept or to say of one who has been your closest friend for years, and there is one aspect of the case so sinister that it shocks me, and makes me feel weak and desolated.

Am I any better than these foolish sheep? Why has the Lord shown me these things, the treachery of some, the stupidity of others? When I see my own shortcomings, feel my own weakness, who am I to judge them even by their fruits? But I do assuredly know that I love God, and that His Word condemns them; that they abuse and dishonor God by their teaching. Of ourselves we cannot cope with Satan, and unless the Lord had reserved to Himself a remnant where would you or I be? It was the fact (and that alone) that they were clearly violating the Word that nerved me to come out.

God's Image and Likeness

Some of the statements that clearly slandered God I brought to the notice of the leader, that he might correct them. One of these was that "the law of right and wrong (!) was as much a part of man's nature as it was a part of God's nature. Therefore we reason that God could not make man in His own likeness, with the power to love and to do right, without giving him the corresponding ability to hate and to do wrong." In reply, I pointed out that God had no such liberty of choice, such as he taught, but was constitutionally incapable of error, and so was immovably set in truth and virtue; that the vacillation to which man was subject was a sign of his fallibility, and that in this respect man was confessedly unlike

God; that God was indeed free in the sense we shall be when we come into our heavenly inheritance, when we are made free forever from all taint of sin. Since it is only license, and not liberty in its true sense, to fall down to sin and be a slave, God could have no such license; for Paul says, "It is impossible for God to lie" (Heb. 6: 18); and James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1: 17.

His reply to my defence of God's character surprised me. "Well," he said, watching my face, "God does things He tells us not to do; doesn't He?" That he should so boldly speak evil of Dignities confused and nonplussed me momentarily. I thought, Will he openly declare his apostasy? Seeing me combative, he turned the statement into a question. "No, sir," I said. "He says, Be ye holy, for I am holy." "Well," said he, "God judges people, but tells us not to judge." "That," I replied, "does not affect the question of His inherent holiness. The limitation upon us in many cases is because we have not all the data. We may judge a tree by its fruits (not by its leaves—professions), because the fruits furnish the necessary data. We are told to judge matters on which we have the necessary evidence."—Matt. 7: 15-20.

Ten days later, in answer to a further objection, I received a letter (which I still have), in which he says in part, "I do not claim that will-power is the only point in which we resemble God, but surely it is the chief. That power to settle your course in your own mind, that *nothing outside of yourself* can in any way change or alter, is our nearest approach to being like God." See the sophistry! I should call that self-idolatry. Ingenuity, perseverance, will-power, are neutral so far as "good" is concerned. It is in justice, love and mercy only, and not in wilfulness, that we show our sonship to God. If will-power were any criterion, the bulldog and the devil would be far closer to it than the Christian.

See to it that all you teach brings out the love, justice, wisdom and mercy of God. All truth is the very essence of simplicity. So make yourself as little as you can, and your service as large as you can. At any rate, never sacrifice sick or crippled or blemished or spotted offerings to the Lord. This is just what the sons of Levi did, and God made them contemptible before all men. The things they attribute to God would be intolerable from a man. See to it that all you teach praises God in the highest. Whatever slanders or belittles God is necessarily false.

Slandering God

Aug. 20, 1912. In one of your letters you quote, "He who errs not in tongue, the same is a perfect man." This is true. To control the tongue implies not only restraint of thoughtless words and outbursts of anger but equally oversight of one's doctrines. Thoughtless words and anger mainly injure oneself, but one's teaching may become a terrific means in the Enemy's hand to wreck the lives and faith of others. We see people who have gained a very fair degree of tongue restraint, so far as profanity or anger is concerned, whose teachings are fearfully blameworthy. They regard themselves and are regarded by others

as paragons of Christian virtue, but I have come to see that if their teachings slander God, their influence is more pernicious than if they misrepresented man. Once in discussing Calvinism with a young preacher I tried to show him that he was doing a serious wrong by misrepresenting God, but his whole concern seemed to be to defend Calvin, and he absolutely refused to take into account God's side of the question. But this I say, that all error is from human or Satanic sources, since Satan finds it easy to palm off upon men almost any lie, *even upon what are usually considered good men.* And man's safeguard is not mental to any appreciable degree, but mostly from the heart and conscience, guided by the divine Word.

Divine and Human Standards

One favorite scheme of the Adversary is to obsess them with the thought that God is so infinitely higher than we that we cannot be sure in applying our moral measurements to Him. "We must not measure Him by human standards," they say. But there are no fixed human standards for measuring either God or men. Such as they are, human standards are continually changing. But God has given the Christian His own standard of measurement, and urges us to use it in judging both divine and human arrangements. God's standard is the law of love, and the golden rule is to do to others as we would be done by.

The chief injunction therefore regarding the use of the tongue is against loose, slovenly or criminal teachings. The Lord was particular to give out only the words or teachings which God gave to Him. Not so with many men of high standing in Christendom: they have transmitted and are to-day passing on gross error.

"Glory to God in the Highest!"

Feb. 22, 1913.—No one has any right to slander God. Man's whole duty is summed up in reverencing Him, rendering Him "glory in the highest." No one can do that by teaching such a doctrine as "eternal torment," or that other deceptive teaching already referred to, that "God could not make man in His own image with the ability to love and to do right without giving him the *corresponding* ability to hate and to do wrong." It is simply impossible to make me believe that any *good* heart ever originated such a teaching. If the ability to hate and do wrong is a necessary God-endowment of every perfect man, being the finishing, the crowning touch of his likeness to God, what becomes of God's infallibility? The word "corresponding" gives a legal footing. If evil "corresponds" to or is complementary of good, as the two halves of a shell, each with its proper office, why suppose that one ever atrophies? And if God did so equip the perfect man with a faithful reproduction of His own virtues and (let us say) foibles, what shall we say of our Lord Jesus' charge that *Satan* is the father (originator) of lying, of murder, and necessarily of all evil? Here is indeed a gross slander of the Almighty, to blame Him for Satan's work. And there are not lacking to-day many seemingly "good" men ready to perpetuate the libel, men of high ability and great eloquence, but described in the Scriptures as "*daring, self-willed, not afraid to speak evil of Dignities.*" (2 Pet. 2: 10.) [Praise God, that our

Lord's words, showing Satan to be the author of evil, clear God's name from that slander. (John 8: 44.)

EDITOR.]

I find various other traps laid on the main line of mental travel. But the sure safeguard from all pitfalls I have found, too; namely, that every thought be brought into subjection, under the obedience of Christ (2 Cor. 10: 5); also Psalm 19: 7-9 is in point. Be clean, and talk clean. If we have a clear insight into Satan's devices, let us not flounder in his quagmire, when we might be walking in the light.

Where Did Evil Originate?

To show how one error leads to another, how one slander of God prepares the way for another:—Some years after the conversation previously mentioned, in which a popular religious leader suggested inconsistency in God and His dealings, the same teacher said to another in my hearing, with a fine assumption of liberality and exuberant friendliness, that he "didn't know, wouldn't say, whether there was *anything intrinsically* evil, or whether evil is such simply by the *fiat* of God." I was at that time too immature spiritually to detect the blasphemy, but I see it now. It was also at that time that the same person tried to plant a poison in my mind, which, had it found root, would have greatly injured my spiritual life. I was too childish to detect his purpose until years after.

The Way of Cain and Error of Balaam

I want to mention another popular fallacy. People have an idea that error and false doctrine are negligible things. They think the best of men have times innumerable taught the grossest errors innocently, and that therefore they are blameless. But is that the case? Can men slander God and misrepresent His purposes with impunity? Does it not matter whether one speak truth or error? People are not blameless even when erring ignorantly. But what about intentional slander? Some seem to think that no one in his sober senses would or could slander God. Again I inquire, How about Satan? Oh, some would say, he is an exception! But what about those who "creep into houses" and mislead those who listen to them, and those whom Peter speaks of, "*daring, self-willed, not afraid.*" whom Paul calls "*men of corrupt minds, reprobate concerning the faith.*" (2 Tim. 3: 1-9; 2 Pet. 2: 10.) Who are these? These descriptive phrases imply wilful effort to blacken God's reputation and to mislead His people. Are there such people in the world to-day? There are indeed, and I speak on the authority of God's Word as well as from personal experience. But their corruptness of mind and their reprobateness concerning the faith being hid under a garb of sanctity, it is difficult for the immature and inexperienced Christian to pierce the disguise. They are "*wolves in sheep's clothing.*" they are not blameless, and their wickedness needs to be exposed.

Had Our Lord Jesus a Price?

On another occasion, speaking of the Lord's temptations in the wilderness, the same teacher said to me, "The fact that even Jesus was tempted proves the truth of the old saw that 'every man has his price.' The fact that Jesus underwent temptation proves that He was fallible, that he could have been

tempted had Satan had more to offer. But the fact that he withstood *this measure of test* is all that need concern us, since Satan cannot offer any stronger temptation to us; so Jesus can say, Fear not, I have overcome the world." What a dreadful thing to say about our holy Saviour! that He had a price! No devoted friend and lover of Jesus ever thought out such venom as that!

At the moment I did not realize the slur he was casting on our blessed Lord, but afterward it came home to me, and I saw how base and yet how seductive was the suggestion. While it was true that Jesus' trial was genuine, and that, being a human being (though perfect), He could have turned from God to serve Satan had He so desired, yet his insinuation that Jesus might have fallen had the price been larger is the most shameful that any man could utter. The character of our Lord Jesus while as Michael He associated with God in the creation of men and afterward gladly co-operated in God's plan for man's redemption is proof that no bribe, however great, would have appealed to Him. He was fully obedient when He divested Himself of that glory and came into the world, and as soon as He reached man's estate He was fully obedient in carrying out His mission, to give His life a ransom for many.

Blasphemy Against the Son of Man

How dare any man say that Jesus would have been open to a bribe had Satan had more to offer than God had already promised Him? See how the pay here dwarfs any possible sacrifice to the point of selfish bargaining, and to the same extent robs the act of any high nobility or renown! Shall we not rather hold with Paul that Michael counted it not a thing to be grasped, to be equal with God, but was willing to humble Himself to man's estate and to death, even the death of the cross, for the joy of bringing back to harmony with God all the salvage of the human race, and to win His Father's approval and commendation? (Phil. 2: 5-8; John 17: 5; 16: 28.) "Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not." (Isa. 42: 19, 20.) Why not? From dulness? No, no; from modesty. With Him the one thing was to do the will of Jehovah. He had no time or wish to think of any selfish advantage. Like Isaac he had diligently and enthusiastically worked to build the altar and gather the fuel, but where is the sacrifice? The Lord Jesus said, *For this purpose came I into the world.* How can anyone look into the devoted, unselfish face of such a Son, and asperse His character by intimating that He was not absolutely incorruptible? God will surely punish such iniquitous slanderers.

Satan's Emissaries

We profess to believe that we are living in "Perilous Times," that we are in a veritable war of the bitterest kind, and we are warned that the wolves who would despoil the flock have no compunction against injuring the lambs of the fold. Moreover, they are officered by a superhuman archangel, Satan, the father of lies. The followers of Jesus, on the other hand, are usually unsuspecting, hardly grasp the fact that such wicked persons really exist, and therefore

are liable to exploitation by unprincipled men. What then are Satan's devices to destroy the flock of God? What is his most destructive weapon? The Scriptures explain—not necessarily open sin, but more often deceitful heresy: not an enemy with a sword, but a treacherous friend ready to administer sugar-coated poison. If Satan transforms himself into an angel of light, what wonder that his agents do likewise? (2 Cor. 11: 13-15.) Should we not warn others, that they may be on their guard?—Ezek. 3: 17-21; 1 Tim. 6: 3-5; 2 Tim. 2: 14-17.

Is Evil a Principle?

Another slovenly theory, very widely accepted, is that "evil" is a "principle"—tacitly accepted, at least, by many who have never considered how God-dishonouring that theory is. Truth must inevitably honor God by being the perfection of every good. Everything that God does joins in the *psalm*, "Glory to God in the highest!" Shall we show so little discrimination, so little knowledge of the Scriptures, so little conception of what God is, as even passively to assent to such a theory?

The religious teacher already referred to has said that "Good and evil, as principles, always have existed and always must exist." What must be the state of mind of a professed believer in Christ and the Bible who could make such a statement? If that statement be true, it gives the lie to our Lord Jesus, who says that *Satan* is the father of lies (John 8: 44.) Lying is only one form, one little section, of evil. The father (originator) of evil is the true father of lying; hence if God is really the creator of evil as a principle which must always exist, then He, and not Satan, is the father of lies, and Satan becomes only His lieutenant. Is not such an accusation made against the holy God and Father of lights truly blasphemous? Would it not make God a fountain sending forth both sweet and bitter water? Again giving the lie to our Lord who said that no fountain could do that. But this false teacher goes on to say that while evil will always exist as a principle, it will not always be active. How absurd! A cessation of all activity is a capable definition of death. To say that evil will exist eternally and yet not be active is a contradiction, for activity, however slight, is a manifestation of life; to cease all activity is to die. *Good will never cease to be active*; it cannot be so cribbed, caged and confined. Was it an admiring servant and lover of Jehovah, think you, that said, The law of right and wrong is a part of man's nature just as it is a part of God's nature? Was it a lover of truth that said, Good and evil always have existed and always will exist as principles in God's universe? Was it a true worshipper of the holy God that said, he was not certain if anything was intrinsically evil, but that evil was called so only by a fiat of God: in other words, that good and evil depended on God's whimsical decision as to which was right and which wrong? Was it a loving friend of Jesus that said that he might possibly have been bought had there been a larger price available?

God Warns Against Sin

Dear brethren, if you had heard these things said, the tone and the expression, you would understand how deeply I feel on this subject. I thank God that

I can see that *evil is NOT a principle* in God's universe, that God did *not* design evil, that He did *not* tempt man, nor design His fall, or lay a trap for him to fall into. I have made a covenant with my mouth that I will never teach anything that so dishonors my just Creator. To design means to plan, to scheme, to devise. If God planned or plotted man's fall, where is His honesty? where His sincerity, when He cautioned Adam? Of course, God foreknew the fall, and had provided adequate means to remedy it. He could foresee by reason of the intuitive powers of His Divine Mind. This faculty of foreknowledge is a unique quality inherent in the Divine Mind alone. Yet, though God may foreknow an event, He is not necessarily the instigator of it.

Is it not a damning self-commentary for any self-arrogated teacher to say that he wouldn't undertake to say that anything was intrinsically evil, since it might be so simply by a fiat of God?

A False Light from Heathendom

But did this false theory originate with the false teacher who set it before me as a Scripture teaching? No, it did not. Historically, the duality of principles is of Eastern origin, and was introduced into Christianity centuries ago by Origen, and, with other pagan philosophies introduced by the Papacy and others, such as the "immortality of the soul," "eternal torment," the "trinity," etc., it is served out to this day by nominal Christianity in place of the pure food of the apostles and prophets. Now, as in the Jewish era, the commandments of God are made void by the philosophies of men.

The Hindoo theory is absurdly senseless and grotesquely foreign to all sanctified thought. When introduced into the Christian Church it may have had no deeper purpose among its vain and blind sponsors than to boastfully advertise the fact that they had studied at the great (?) Eastern seminaries, though, of course, Satan knew the importance and viciousness of the graft. The majority of Christians seem not to have penetrated the effect or to have sensed the reach of the heresy.

Every One Must Be Tested

It would be a serious mistake to suppose that these two questions, as to whether evil is a principle or not, and as to whether God could make man in His own image with the ability to love and to do right without giving him the "corresponding" ability to hate and to do wrong, are not of much importance. It concerns a logical point that every mind must negotiate sometime, and Saints must do so *now*. Every one's first impulse is to assume the usual, the accepted, the supposedly-logically-necessary view, that there is this duality, and not take the trouble to think about it, and so swallow the whole camel, hoofs, hide and all. Any misgiving that a to-morrow is coming, with a judgment to sift us and all ours, is irksome and distasteful to all lazy and sleepy should-be watchers. The fact that professedly Christian teachers have for years taught these heathen philosophies to their unsuspecting flocks is sufficient cause for the alert servant of God to sound an alarm. To my mind it is second in importance to no question before us to-day, and I trust that many who have

innocently swallowed this gross libel on God will thoroughly repudiate it as soon as they realize its true Satanic origin.

But how beautiful, simple, and God honoring is the truth! God has been since eternity utterly unchangeable. He is the Supreme Law-Giver, and all His ways are perfect, holy and good. Therefore resistance or opposition to His law has ever been intrinsically evil, but never possible until some creature of intelligence was created. Though the intelligent beings created have, by reason of their intelligence, been able to make choice between good and evil, this choice on their part has been wholly voluntary. God is in no sense responsible for those who wilfully choose evil in opposition to His re-iterated commands. Righteousness, holiness, purity, truth, these all come from God, and every one who would bear the image of God must cultivate these virtues.

Trusting that you will realize the importance of this matter, and deal with it in such a manner as to help any of God's sincere children, who may have been misled by the sophistries of false teachers and teachings, to separate themselves and come out on the Lord's side, I am,

Yours in the great hope.

—, U.S.A.

In Reply

WE WISH here to record our thanks to the writer of the above for his plain speaking, which the Apostle Paul says is sometimes very necessary. One who calls attention to the fact that a supposed "sheep" is in reality a wolf masquerading in sheep's clothing is sometimes regarded suspiciously by the very sheep he is endeavoring to warn and help. It is not surprising then to find that the Lord's sheep are the more open to deception by those who cover their wolf-like disposition and teachings with a garb of religion and protestations of love. The Apostle forewarned us that such should arise, even from among "your own selves," "not sparing the flock." (Acts 20: 29, 30.) And it therefore becomes necessary for all true upholders of the honor of God and the integrity of our Lord Jesus Christ to speak out, and show where they stand. The Lord said to the prophet, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression." The same need exists to-day.—Isa. 58: 1.

Man's Likeness to God

In regard to the first portion of the above letter; namely, concerning what constitutes the image and likeness of God in which man was created, we would add:—Our Lord Jesus, who was a manifestation of Godlikeness in the flesh, and who therefore could truly say of Himself, He that hath seen me hath seen the Father (1 Tim. 3: 16); John 14: 9), shows in what respect the perfect man is the image of God. It is in having a mind capable of understanding moral laws, and reasoning on them, in these respects being differentiated from the animal creation. (Gen. 2: 15-17; Isa. 1: 16-20.) Our Lord Jesus, far from boasting of the strength of His will-power, sought rather to humble himself under the Father's hand, and to have His mind always in harmony with God's will. Another likeness in Adam's

case was that they (Gen. 1: 26-28) were given dominion over the earth, but of course always subject to God's higher control.

Our first parents, in having developed the ability to sin against God, did not show a likeness to God; they showed a radical difference; for God Himself works in harmony with His own laws, and not in opposition to them. "He cannot deny Himself." (2 Tim. 2: 13.) What the fact of their sinning demonstrates is, not that God put a "law of wrong" in their constitutions, as some erroneously claim, nor yet that He gave them the ability to sin (which would make Him responsible for their sin), but rather that He made them *absolutely perfect, with perfect ability to do right*. Their fall came because of their *misuse* of their powers of choice, which powers in a perfect man give freedom of action on right lines, and are not intended by the Creator to be used in initiating and developing an ability to do wrong. A machine made to print a magazine is not made to blur the page, but may do so if wrongly or carelessly operated by the pressman. So the faculties which God gave man were given for right uses and were of his own carelessness and wilfulness ill-used, with the result that the tablet of his mind was blurred, and the perfection of his original character marred.

The New Covenant Writing on Mind and Heart

Since Adam's day the race has fallen still deeper into sin, and has required many lessons to demonstrate to them its exceeding sinfulness. To say that their experience with sin is a necessity to their development is to misstate the case. God and Christ and the holy angels have never sinned, and are not for that reason defective, nor will the human race be in the end superior to them by reason of having had a close personal experience with sin. What is necessary for the proper development of the race is experience with *good*. Their experience with evil is like a wrongly-worked-out problem which has to be wiped off the slate in order that the proper figures may be set down and the correct result recorded. The effects of evil on the minds and consciences of men and the marks of sin in their bodies must be removed, in order that they may come more readily under holy and ennobling influences, such as God has from the beginning exerted more or less among men. Some of the ennobling influences were found in nature, which taught the existence of a bountiful Creator; other of these influences were found in the Law given to Israel. Yet none of these was able fully to meet man's need. Hence the formulation of the *New Covenant*, which our dear Lord ratified by the shedding of His own blood, and which He now lives to mediate between God and men. In this covenant or arrangement God agrees to forgive the penitent's sins and iniquities, to remember them no more, and to *write His laws on his mind and heart* by His Holy Spirit. By this means the effects of evil are completely eradicated, and the believer is established in holiness and goodness.

The Ancient Heathen Theory of the Duality of Principles in God

Our brother is right in saying that the idea that there are two principles (good and evil) which are

co-existent is of heathen origin. It is not a Biblical teaching, and should have no place in the system of truth held by a believer in the Scriptures.

When considering the question of who and what God is, it must always be remembered that the Bible gives the only authentic account of Creation and of God's dealings with our race, and that He revealed Himself in various ways to Adam and such of his descendants as held to the true worship handed down from Eden. To Abraham, Isaac and Jacob He revealed Himself as God Almighty, while to Moses and the children of Israel He revealed Himself as *Jehovah, the Covenant-keeping God*, ever living to carry out the covenants made with the fathers, ever merciful and long-suffering toward those who sought to walk in His ways, and ever ready to inflict punishment on the transgressors, even to the third and fourth generation.—Deut. 5: 9, 10; Heb. 2: 2.

Jesus Reveals God

The mission of our Lord Jesus was not only to die for a sinful race, and afterward as their Lord and Owner to put in operation the gracious provisions of the New Covenant, but also to reveal further characteristics of the Father, previously only partly realized by His people. He came to show the wonderful love and loving self-sacrifice of God, Who sent His Son into the world as a ransom for sinners, and Who, as the Apostles add, with Him freely gives us all things, is generous toward all and kind even to the unthankful.—John 3: 16; Rom. 8: 32; 1 John 4: 9-14; Matt. 5: 45; Acts 14: 15-17.

Some Christians who "dabble" in the religions of the east carry in their minds these Bible revelations of God, and fancy they see a resemblance to them in the heathen concepts of God. As a matter of fact, the heathen *do not know God*, the God of Israel and the God of the Christian. The Bible plainly says that they are "without God," "in darkness," under Satan's influence, etc. It is wholly unreasonable for a Christian to expect to find in the ancient heathen writings any truth whatever concerning the character, plans and purposes of the true God.

When therefore we look into the heathen conceptions, only a *cursory glance is necessary, because if Jesus reveals God then Zoroaster did not reveal Him*; neither did Confucius, nor any other so-called great (?) heathen prophet. One of the subtlest pieces of deception practised to-day by Christians reprobate to their Lord is the glossing over of heathen absurdities and vain philosophies to give them an outward (but only outward) resemblance to Christianity. The religions of all the heathen nations round about Israel, including the dwellers in Persia and India, are denounced in the Scriptures as iniquitous; and if God so regarded them, we, to be loyal to God, must also so regard them. Speaking of the so-called gods of the Gentiles, the Apostle Paul says, "There be gods many, and lords many;" and then he adds, "But to us there is but one God, the Father, . . . and one Lord, Jesus Christ.—1 Cor. 8: 6.

Ancient Theories Dishonoring to God

The condemnation of the Scriptures, and of all the apostles and prophets, is sufficient without our reading a line of the ancient heathen writings. But in sup-

port of our correspondent's statement that the theory of two co-existent principles, one good, the other evil, is of ancient heathen origin, we quote from a writer on Zoroaster and the Zend writings, as follows:—

"Having arrived at the grand idea of the unity and indivisibility of the Supreme Being, Zoroaster undertook to solve the great problem which has engaged the attention of so many wise men of antiquity and even in modern times, viz., how are the imperfections discernible in the world, the various kinds of evil, wickedness and baseness, compatible with goodness, holiness and justness of God? This great thinker of remote antiquity solved the difficult question philosophically, by the supposition of two primeval causes, which, though different, were united, and produced the world of material things as well as that of spirit. These two primeval principles are the two moving causes in the universe, united from the beginning, and therefore called twins. They are present everywhere—in the Ahura Mazda, or Supreme deity, as well as in men."

This writer goes on to say that this dual deity—

"comprehends within himself both principles as a necessary law of existence, and in whom believers may hope that evil and good may ultimately be reconciled."

Another writer on Zoroaster thus summarises the Parsee creed. [The Parsees were driven from Persia by the Mohammedians and settled in India]:—

"The first point in the theological system of Zoroaster is to recognize and adore the Master of all that is good, the Principle of all righteousness, Ormuzd, etc. The second part of their religion consists in detesting the author of all evil, moral and physical, Ahriman—his productions and all his works; and to contribute, as far as in us lies, to exalt the glory of Ormuzd by eufebbing the tyranny which the Evil Principle exercises over the world."

Here is indeed a theory worthy of Satan himself, and one deserving of thorough condemnation. The suggestion that good and evil exist in the highest Deity, that these two principles are a necessary law of existence, and that believers may hope that this dual deity may sometime reconcile the two opposing forces in himself, is the exact opposite of the Bible teaching, as our brother points out; namely, that God is holy, pure and good, with no trace of evil in any form in his constitution or character. So we read, "God is light, and in Him is no darkness at all;" God is of purer eyes than to behold [that is, than to countenance] evil and iniquity; Righteousness and Judgment are the foundation of His throne, etc.—1 John 1: 5; Hab. 1: 13; Psa. 97: 2.

Also the Bible statement is, not that good and evil will ever be "reconciled," but that evil is to be wholly destroyed, together with all those persons, human and angelic, who after enlightenment and opportunity to obey God and work righteousness prefer rebellion

and evil. The Second Death is the name of the destruction that awaits all such wicked ones.—Rev. 20: 14, 15; 21: 8.

Woe unto Them

God's detestation of evil and of evil workers is expressed by the prophet—

"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter." "Woe unto them that decree unrighteous decrees." "Woe to them that devise iniquity, and work evil upon their beds."—Isa. 5: 18, 20; 10: 1; Mic. 2: 1.

Here is no suggestion of compromise with evil; no endeavor to reconcile good and evil, to make good less immaculate or evil less despicable. Good and evil are contrary to each other, as light is contrary to darkness. And those who endeavor to becloud the issue, and make good appear evil or evil appear good, are only following Satan's example in Eden, when he endeavored to make Eve believe that to eat the forbidden fruit would not be wrong, but rather would make her wise, and that she would not surely die, as God had said.

Loving Righteousness, Hating Iniquity

Directly opposite to Satan's wishes, our blessed Lord's attitude toward evil was absolutely uncompromising. He was devotedly loyal to God and righteousness; hence proof against his temptations. Of Him the Psalmist said, and the Apostle quotes—

"Thou lovest righteousness, and hatest wickedness: therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows."—Psa. 45: 7, margin; Heb. 1: 9.

No question of reconciling evil with good here; no duality of good and evil in the Lord Jesus. On the contrary, "a sceptre of righteousness is the sceptre of thy kingdom." (Heb. 1: 8.) All enemies shall be trodden under his feet, no attempt to reconcile their evil with His good. He it is from whose face the present evil world flees away, and who condemns to everlasting extinction all the fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, idolaters, and all liars, that the universe may be clean. Thank God!

The true disciples of our Lord Jesus Christ must also hate iniquity as thoroughly as they love righteousness, or they will never enter into His kingdom of light and love. May we all take the lesson well to heart!

Does "Evil" Always Mean "Sin"?

EXAMINATION of various passages of Scripture shows that the word "evil" is sometimes used to refer to sin, and sometimes to other undesirable conditions. Undoubtedly sin is meant in the serpent's insinuation to Eve, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here a wrong motive is attributed to God,

that He had a purpose in keeping Adam and Eve from certain advantages which would accrue to them if they partook of the forbidden fruit. In order to secure the advantage of "knowing evil," and thus becoming as gods, Satan said, they would need to sin by disobeying God. Moreover, Satan told them that in such an event, far from dying as God had warned them, they would continue to live. Thus Satan

established his reputation as a liar and murderer, defaming the Almighty and enticing the innocent to sin and death.

God certainly knows the difference between good and evil, but He does not know it experimentally, in the sense of having practised both; for, as before stated, God is holy and good, and has never sinned. Any being made in His likeness, such as angels and men, can discern the difference between good and evil, right and wrong, without necessarily sinning. Thus we can see the difference between murder and life-saving, without necessarily having done either. In seducing men to know evil by practising it, and further in fostering in their minds that those who sin most are somehow or other more "like gods" and superior to the good people who avoid excesses and do the best they can to be moral and upright, Satan has scored. But those who understand God's purposes know that it is only a temporary triumph; for the Lord Jesus Christ will undo all his evil work; indeed, has already undone a portion of it.

Choose between Good and Evil

Moses also used the word "evil" in the sense of "sin" on some occasions, as in Deut. 30: 15. After the giving of the Law at Sinai, with its many warnings against transgression and threatened punishments, and after the children of Israel had finished their pilgrimage through the wilderness, God told Moses to emphasize the blessings which would come from obedience and the curses which would follow disobedience—Mount Gerizim standing for blessing, and Mount Ebal for cursing.—Deut. 27: 12, 13.

But some one may ask, Did not God set evil or sin before the people, when Moses said, "See, I have set before thee this day life and good, and death and evil?" Did not God entice them to *do evil*? No, indeed! Moses had detailed certain conduct which had God's approval, and would receive His blessing. He had also described certain actions as sinful—not by way of urging the people to commit them, but as a warning, that they might avoid those actions. When therefore Moses said that he set before the people "life and good" on the one hand, and "death and evil" on the other, he meant that he was laying the whole subject before them as a proposition for their consideration. His own advice, and he expressed the mind of God, was—

"Choose life, that both thou and thy seed may live: That thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life and the length of thy days."—Deut. 30: 15-20.

Had the children of Israel followed this advice and rendered obedience to God, they would have recognized sin as sin, and would have avoided it, thus preserving themselves from an experimental knowledge of at least its grossest forms. Having heard sinful conduct described, they would have known what to avoid; and having heard good conduct recommended, they would have known what conduct to adopt, how to cultivate the virtues. Indeed, this was the very object of the giving of the Law, as explained by the Apostle Paul, "that *sin* by the commandment might become *exceeding sinful*."—Rom. 7: 13.

The Law accomplished this object, and thus was a pedagogue to conduct the Jews to Christ, in whom alone is complete deliverance from sin. "The law

of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8: 2.

Hath not the Lord Done It?

Amos 3: 6 is sometimes brought forward as evidence that God does evil. Undoubtedly sin is meant in this case, but the prophet does not say that God does the evil or sin. It is the people who sin, and God punishes them for it. The prophet says—

"Shall there be evil in a city, and the Lord hath not done it?"

But the marginal reading is more in harmony with the context. It reads,

"Shall there be evil in a city, and shall not the Lord do somewhat?"

Verse 2 says, "Therefore I will *punish you* for all your iniquities." He then gives several illustrations from nature and their ordinary affairs to show that certain results follow certain causes, and how one can reason from the effect to the cause. If a lion roar in a forest, one may reason that he has found a prey; if a bird falls in a snare, we may reason that some one had previously set the snare; if a snare springs up from the earth, or, in modern language, if a "trap goes off," one may judge that some animal has sprung it, and been caught in it. A snare or trap does not usually close up unless some creature is caught in it. If a trumpet is blown in the street, will not the people run together to see the cause of the alarm? So, then, when they hear God threatening calamities, they must know there is a reason for the warning; further, if the punishments actually come upon them, they should look around to see the wherefore; and *if there be evil* (that is, sin) in a city, if the people of Israel (for they are only addressed, vs. 1, 2) repeatedly transgress, the logical sequence is that the Lord will do something to punish them, according to the agreement entered into at Sinai.

But, and here the Lord's long suffering and kindness are shown, he would not bring a punishment against them without first revealing His purpose to the prophets, that the people might have time to consider and to repent of their evil ways. (Verse 7.) Then follows the warning as to the nature of the calamity which would be brought against them, the Lord likening Himself to a lion roaring over his prey—"The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"—Verse 8.

Punishments as "Evil"

In some instances the punishments themselves are spoken of as an "evil;" for example, "Out of the north an evil shall break forth." (Jer. 1: 14.) That is, as explained in the following verses, other nations would be brought up against Israel to afflict them. Other similar instances are found in Jer. 2: 3; 6: 1, 19; 18: 11; 23: 12, etc. Because of the evil (sin) which the people committed, God brought evil (calamities, war, drought, pestilence) as a punishment upon them.

In the same way must be understood the often misinterpreted passage, Isa. 45: 7—

"I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things."

The prophet goes on, "Woe unto him that striveth with his Maker." Because the Lord could send either blessing or cursing, either peace and prosperity

or war and calamity, the people should have exercised discretion and put themselves in the way of receiving a blessing. But Israel was always stiff-necked and rebellious; they would not be content until they brought down the Lord's wrath upon them. Only then did they wail and lament, and cry for mercy.

"Glorious in Holiness"

"Who is like unto thee, O Lord, among the gods [or mighty ones]? who is like thee, glorious in holiness, fearful in praises, doing wonders?"—Exod. 15: 11.

Thus sang Moses in celebration of the deliverance of the children of Israel from the hand of Pharaoh. If it be asked, How could a holy God destroy the Egyptians? it must be borne in mind that God's purposes cover a number of ages, and that though He

destroyed the Egyptians, as well as other nations, in punishment for their wrong doing, yet His dealings with those nations are not yet finished. But holiness, in order to be holiness and not a pretence or a compromise, must necessarily destroy evil. It cannot tolerate sin in the least degree, and if it can find no just way to reform the transgressor must necessarily deprive him of his existence, and thus relieve him of his power to perpetuate evil.

God has found a way to be just and the justifier of him who believes in Jesus, and all men shall be brought to the knowledge of that wonderful fact. But God will never be content with anything short of holiness in those to whom He will give everlasting life. "God hath not called us unto uncleanness, but unto holiness."—1 Thes. 4: 7.



The Holy Spirit as Convicter

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove [margin, convince; but R.V. has convict] the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—John 16: 7-11.

CONVICTION of the world in the matters of sin, righteousness and judgment is the work of the Holy Spirit as well as are the comforting and guiding of God's people. Therefore, a right understanding of this feature of the Spirit's activity is of the greatest importance, particularly since the Lord has taken pains, in the above statement quoted from John's Gospel, to set out the three counts on which the world is convicted, along with the evidence in support of each count. Such right understanding it is hoped may be demonstrated in the explanations of these "convictions" that shall presently be given.

The "World"

The word "world" used in John 16: 8, 11, is translated from the Greek word *kosmos*, which means "orderly arrangement." According to Strong's Concordance, this word is used "in a wide or narrow sense, including the inhabitants of the world, literally or figuratively." The word *kosmos* is found many times in the New Testament, especially in the Gospel and Epistles of John.

Regarded in its narrow or restricted sense, the word "world" (*kosmos*) signifies the Jewish arrangement, or sometimes the inhabitants of Palestine. In its wider sense, the word "world" signifies the general arrangement, or the people, of the whole of mankind. Our Saviour lived His earthly life in Palestine. He spoke to the people of that country, was persecuted by them, and finally was crucified at their demand. But the disciples of Jesus were not to be restricted to Palestine. They were commanded to go into every nation for the purpose of preaching the Gospel and of making other disciples. They have spoken in the Master's name and as His representatives to the

"world" in the larger as well as in the smaller sense in which that word is used. And as the smaller "world" of Palestine persecuted the Master, so both larger and smaller "worlds" have persecuted the Master's servants. As the smaller "world" called for the death of the Master, so both "worlds" have caused many of His disciples to be killed.—John 15: 18-22; 16: 33; 2 Tim. 3: 12.

The "World" in its Smaller Sense

In the following instances the word "world" (*kosmos*) is used in the restricted or limited sense, referring either to the arrangements existing in Palestine at the time of our Lord's ministry or to the people of that country at that time.

"If thou do these things, shew thyself to the world. . . . The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."—John 7: 1-9.

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world is gone after him."—John 12: 12-19.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19.

"Do ye enquire among yourselves of what I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."—John 16: 19, 20.

"Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."—John 18: 20.

"Even so we, when we were children, were in bondage under the elements of the world." (Gal. 4: 3.) "Elements of the world" here means the Law given to the Jews, and probably the same in Col. 2: 8, 20.

The "World" in its Larger Sense

Following are some instances in which the word "world" (*kosmos*) is used in the larger sense, meaning the arrangement or peoples of the Roman Empire, or of the whole earth, ancient or modern.

"That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias."—Luke 11: 50, 51.

"For all these things do the nations of the *world* seek after."—Luke 12: 30.

"That was the true Light, which lighteth every man that cometh into the *world*."—John 1: 9.

"Behold the Lamb of God, which taketh away the sin of the *world*."—John 1: 29.

"For God so loved the *world*, that he gave his only begotten Son."—John 3: 16.

"Your faith is spoken of throughout the whole *world*."—Rom. 1: 8.

"By one man sin entered into the *world*."—Rom. 5: 12.

"For until the law sin was in the *world*."—Rom. 5: 13.

"Now if the fall of them be the riches of the *world*, and the diminishing of them the riches of the Gentiles; how much more their fulness!"—Rom. 11: 12.

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole *world*."—1 John 2: 2.

The "*world*" which was to be convicted by the Holy Spirit would include the people in the largest definition of that word as well as the Jews who were the "*world*" in the smallest sense of the word. Wherever the Lord Jesus spoke the Word of truth given Him by the Father—and He spoke only to the Jews, being sent to no others (Matt. 15: 24); wherever the Apostles and believers during the age have carried the message—and they were commanded to go into all nations (Matt. 28: 19); there have been the inevitable conflicts resulting in the conviction of the "*world*" of Judaism and heathendom.

Concerning His own mission to the Jews, the Lord said—"If I had not come and spoken to them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. 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: 22-24.) Thus were the Jews already convicted of sin against the Light that the Father had sent to illumine their darkness. But this was not all. Favor would still be extended to the Jews for a while through the preaching that would be done by the apostles and believers after the coming of the Holy Spirit, the Comforter, at Pentecost. Through this ministry of the Spirit, supplementing that of our Lord by the same Spirit, the Jews would demonstrate their hardness of heart still more, and the end would be the destruction of their city and the complete dispersion of the people constituting their little "*world*." It is of the convicting ministry of the Spirit against Jews and Gentiles *after* Pentecost rather than of that before that John 16: 7-11 speaks, and toward this must our inquiry now be directed.

The Holy Spirit Convicting of Sin

"Of Sin, because they believe not on me," was the word of the Savior. It is a favorite saying in "revival" meetings that the Spirit is "working," "striving," and "wrestling" with unconverted persons in the audience with a view to bringing them into a state of "conviction," in which they will acknowledge that they are sinners. But this is rather beside the mark as far as the statement of our Lord is concerned. Doubtless all men are sinners, and undoubtedly they must all be brought to the acknowledgment of their need of a mediator between God and themselves—each one in due time, whether in this life or after the resurrection (1 Tim. 2: 4-7); but the fact still remains that this is not what our Savior was speaking of when He said that the Holy Spirit

should convict the world of sin. The particular sin He mentioned was the sin of unbelief—"because they believe not on me." Now unbelief could not be brought as an accusation against an ignorant person. One who has never heard cannot be charged with unbelief as a sin. Only he who has heard the truth can be convicted of sin, if and because he believe not on Jesus.

Besides this, the Holy Spirit is not given to unbelievers but only to believers. "After that ye believed ye were sealed with that Holy Spirit of promise." (Eph. 1: 13.) It remains then that it is not the Holy Spirit in unbelievers that convicts them, because the Holy Spirit is not in the unbelievers; it is the Holy Spirit *in believers* that convicts the unbelievers—the conviction being sometimes acknowledged by the unbelievers and sometimes not.

How is the convicting done? The Holy Spirit in God's people guides them into truth and energizes them to speak forth the truths which they have learned from the Word. The unbeliever hearing the truth thus proclaimed is convinced or not, as the case may be, this depending considerably on the state of mind he is in at the time of hearing. If convinced and he acknowledges it, well; if convinced and he hardens his heart against it, the Holy Spirit in the preaching believer has thus proved the unbeliever to be guiltily so. His unbelief is no longer a misfortune due to natural darkness; it is now a sin against light.

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3: 18, 19.

No one who has heard the truth with any measure of appreciation of it as truth can continue to occupy the position that he was in before he so heard. It is simply impossible in such circumstances to maintain the *status quo ante*. The hearer may be glad that this is so and may greatly rejoice in the light; or he may rage and storm against it; or he may with specious thoughts lull himself into a state of indifference and fancied security. But whether he like it or dislike it, whether he follow the light or fall into the stupor of indifference to it, the fact remains that one who has seen the true Light and has recognized it as such has been by that circumstance profoundly affected in his whole life. The entry of the Light into his mind has removed him from his former position; but it has been for him to say in which direction he should be shifted. These facts are stated in a few words by the Apostle, when he speaks thus about the "savour" of the knowledge of Christ and its effect wherever he preached—

"For we are unto God a sweet savour of Christ, in them that are saved and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life."—2 Cor. 2: 15, 16.

The knowledge of Christ realized and obeyed helps the obedient one by so much on the way to *life*; the same knowledge realized and disobeyed helps the disobedient one by that much on the way to *death*. The law is sure, and its operation cannot possibly be evaded by any one who comes into realizing contact with the knowledge of Christ. It is therefore the

part of wisdom to be "willing and obedient" when the knowledge of Christ is placed before us.

Examples of Conviction

On the day of Pentecost, the Apostle Peter, speaking by the Holy Spirit, placed the knowledge of Christ before an immense audience of Jewish hearers, the very persons who, only a few weeks earlier, had joined in the cry, "Crucify Him." Many of them were now greatly exercised by what they heard; they were convinced, and they inquired what they must do. (Acts 2: 37.) Three thousand believed on this occasion. On another occasion five thousand believed. (Acts 4: 4.) But others—by far the majority—remained hard of heart, unwilling and disobedient, notwithstanding the knowledge of Jesus which they realized. (Acts 4: 13-21.) These and others like them in the small "world" of Judaism were convicted—by the Holy Spirit working through the Apostles and brethren—of unbelief *as a sin*. Light had shined upon them and they loved the darkness rather than the Light. They were convicted of sin *because they believed not on Jesus*. This went on in Palestine and also among the Jews in other parts, the climax coming when their city was destroyed as a demonstration of the divine wrath against their hardness of heart.—1 Thess. 2: 14-16.

Among the Gentiles to whom the truth has been preached during the Gospel age the experience has been similar. Some coming in contact with the truth have been obedient to it. (1 Cor. 14: 23-25.) Others, though convinced and trembling, have been disobedient, and so the Holy Spirit in the believers has convicted these disobedient ones of the sin of unbelief. They remain professedly ignorant, but the Apostle declares their ignorance to be wilful because they prefer to walk after their own desires. (2 Peter 3: 3-5.) But as the small "world" of Judaism was convicted and destroyed, so the larger "world" of the Roman Empire was also convicted and destroyed; and the nations its successors will be similarly dealt with. Scoffing concerning the promise of Christ's presence* will not postpone, much less prevent, the evil day when God's judgment against the unrighteousness of the present order of things shall be manifest in swift destruction. But thanks be to God, we, according to His promise, look for a new order of things, which will be righteous.—2 Peter 3: 13.

The Holy Spirit Convicting of Righteousness

"Of Righteousness, because I go to my Father, and ye see me no more," was the next item of which the world was to be convicted. Of Righteousness? How could the world be convicted of both sin and righteousness? Here it will be well to call attention to the word translated in the Authorized Version "reprove" (margin, "convince") but in the Revised Version rendered "convict." The word is *elegecho*, which, according to Strong's Concordance means "to confute, admonish." It is not, therefore, as though the world were spoken of as a prisoner before the court, convicted, but rather as though a demonstration were

being made, and the world confuted and admonished on the subjects of sin, righteousness and judgment. Nor is it the world's righteousness that confutes or admonishes the world. It was the world's sin that was demonstrated—"of sin, because *they* believe not on me;" but it was Christ's righteousness that came next in question—"of righteousness, because *I* go to my Father."

Christ's righteousness was demonstrated by His ascension to the Father, because the ascension showed that He had been raised from death, which fact in its turn proved that He had not died for sins of His own, but for the sins of the whole world. Had He died for sins of His own, death would have been to Him a penalty under which He must needs have remained unless He had been redeemed. The fact that He was raised from death by the power of the Father showed that His death had not been as a penalty, but as a sacrifice; hence He was righteous.

But while all this is well understood by Believers and was thoroughly believed by the apostles and brethren at the time, this in itself would be no conviction, *confutation or admonition to the world*, because the world did not see Christ after His resurrection; neither was His ascension to the Father advertised as a public spectacle which the world was invited to attend. Besides, this was not the way in which the world was to be convicted. The world's conviction on the subject of Christ's righteousness was to be accomplished by the Holy Spirit; it could not therefore have occurred at the time of Christ's ascension, but must wait until the descent of the Holy Spirit which took place on the day of Pentecost.

On and after Pentecost the apostles and brethren gave eloquent and powerful testimony that Christ had been raised from death and that He had ascended to the right hand of the Majesty on high. For uncultured persons, such as the most of them were, to give such testimony with however much of native eloquence would have accomplished only to bring upon themselves the derision of the scoffers. But the power of their preaching concerning Christ's resurrection, ascension and righteousness lay not in themselves; the power came from above by the demonstration of the Holy Spirit in the miracles and wonders which the apostles and the believers were able to perform. These miracles backed up the preaching; they were a witness or testimony from heaven as to the authenticity of the message which the apostles and believers were declaring, having received the same from the Lord (Heb. 2: 1-4); they mightily testified in their incontestable manner that the preaching was true and faithful, and that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1: 4); and thus the Holy Spirit, working through the Church, furnished, by means of the miracles and signs, an irrefutable confutation or admonition to the world, Jewish and Gentile, concerning the personal righteousness of Christ, and the substantiation of His claim to be the Son of God.

The "world" of Judaism by its most notable men—"rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest" (Acts 4: 5, 6)—acknowledged the irrefutable nature

* For further explanations on this subject, please see the book, "Peace or War?" Paper covers, price 6d. (10 cents).

of the testimony, saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." (Acts 4: 15, 16.) But instead of submitting themselves to the Truth, which they admitted they could not deny, they hardened their hearts still more, and took what steps they could to hinder its further spread among the people.—Acts 4: 17.

The larger "world" is equally heedless of the testimony. They generally profess to believe that Christ was a "good man," but they at once belie their profession and besmirch His goodness by making Him out a falsifier, inasmuch as they deny that He died as the propitiation for our sins, which was the very thing He claimed He had come into the world to do. (Matt. 20: 28; 26: 28.) What miserable inconsistency! What unspeakable folly!

"Ye See Me No More"

This expression in John 16: 10 is not to be taken as meaning that the believers would never see Jesus after His ascension to the Father. The expression evidently applies only to the Gospel age; for the Lord said that if He went away He would come again and receive His people to Himself, that where He is they may also be, and that they may behold His glory, being themselves changed into His likeness so that they might "see Him as He is." (John 14: 3; 17: 24; 1 John 3: 2.) The saying, "the world seeth me no more," is evidently intended to have a permanent application beginning at the time of our Lord's death, inasmuch as He was not shown to the world after His resurrection, nor at His ascension, and now He dwells in light unapproachable—"Whom no man hath seen nor can see." (1 Tim. 6: 16.) "But ye see me (John 14: 19); yes, because 'ye' are to be made like Him so that 'ye' may be able to see Him.—1 Cor. 15: 49, 50.

The Holy Spirit Convicting of Judgment

"Of Judgment, because the prince of this world is judged." How would the Holy Spirit convict, confute or admonish the world of judgment by means of a judgment on the prince of this world?

The descent of the Holy Spirit at Pentecost proved Christ's resurrection from death and His ascension to the Father, hence His personal righteousness and the righteousness of His claims, as above shown. The work of the Holy Spirit, of writing the law of God on the mind and heart of the believers, also convicts the world of righteousness, leading them to contrast the holiness and purity of the believers with their own unrighteousness. (Matt. 5: 16.) But more than this was proved by the descent of the Spirit: viz., that Jesus was exalted to the position of "Prince and Saviour." The Holy Spirit is particularly mentioned as a witness to this. (Acts 5: 31, 32.) If Jesus has thus been exalted to be Prince, that fact is in itself a judgment against the "prince of this world," and so the very presence of the Holy Spirit, granted to them that obey Him, was and is an admonition that Jesus has indeed been exalted to the Father's throne. (Rev. 3: 21.) It is only necessary for us now to inquire how this judgment affects the "world" and its "prince."

"Now is the judgment of this world: now shall the prince of this world be cast out." (John 12: 31.) So our Lord prophesied shortly before His crucifixion. The effect upon the Jewish high priest, the "prince" of the "world" of Judaism, is already a matter of history. Jesus was exalted not only a Prince, but also a High Priest—a priest forever after the order of Melchisedec, and Mediator of the New Covenant, better than that of the Law. The Jewish high priest, the "prince" of the "world" of Judaism, is therefore cast out of office, and he will never again occupy it. The judgment has already been summarily executed against him.—Heb. 7: 11-13, 21-26; 8: 1-6.

The effect upon the secular princes and kings of the larger world is not yet as marked as in the case of the Jewish high priest. But it will come. The kings have not been wise; the judges of the earth have not suffered themselves to be instructed; they have not "kissed" the exalted Son of God set upon His holy hill of Zion; they have not bowed down and submitted themselves; therefore they must also be cast out; their institutions must be broken with a rod of iron, and must be dashed in pieces like a potter's vessel, by Him Who is King of kings and Lord of lords, when He comes forth to make war against those who have the impudence, which would be sublime were it not so foolish, to resist Him. He has not shown Himself, during the Gospel age, very much in His capacity of King of kings and Lord of lords, because He has had in hand the work of calling out a special people to become His joint heirs. But the time is now very near for Him to show Himself as the mighty Potentate in the affairs of earth, and He will do this in a manner that will leave no room for doubt: for He must reign until all enemies are put under His feet.—1 Cor. 15: 25.

There is another "prince" of this "world." He has been the god of this world, blinding the minds of them that believe not (2 Cor. 4: 4), and the whole world has been under his wicked influence for thousands of years. (1 John 5: 18, 19.) He offered all the kingdoms of the world to our Savior if He would but bow down and worship him. (Matt. 4: 8, 9.) He is called by our Lord "the strong man." (Matt. 12: 29.) This great one must also be cast out, and very soon the Lord will do it (Rom. 16: 20), and will relieve the world of his rulership over them and the deceptions with which he has deceived them. All the evil arrangements and systems which he has invented shall be destroyed when Satan, "the strong man" is bound, and then will be established the new arrangements under our Lord Jesus Christ. The present "prince of the power of the air" is a wicked spirit, working in the minds of the children of disobedience; the Lord shall depose him from his empire of the "air" (minds of men), and shall Himself rule over men. And the overcomers shall meet Him in the "air," to be joined with Him in the rulership over the minds of men for the blessing of all the families of the earth.

Thanks be unto God for all His precious promises. Thanks be unto Him for the Prince and Savior Whom He has provided; thanks be unto Him for the sending of the promised Holy Spirit the Comforter, to

guide His people into Truth, and to convict, confute and admonish the "world" of Sin, because they believe not on Jesus; of Righteousness, because the Son of God has ascended to the Father; of Judgment, because—thank God!—the prince of this world is judged and must shortly be cast out. Hail to the

exalted Prince and Savior, God's King upon His holy hill, Zion!

Foregoing is the third article of the series on "The Holy Spirit." The fourth article will D.V. appear next month, and will be entitled, "The Holy Spirit as Demonstrator of Sonship."—Rom. 8: 14, 15.

Jesuits Undermining Protestantism

(Concluded from "Advocate," March, 1913.)

The objects of the Roman Catholic Federation are set forth in the following article on the "Value of Organization," which appeared in the Melbourne "Herald," September 16, 1912—

The Roman Catholic Congress of Great Britain sat in London at the beginning of August, and in connection with the gathering the Catholic Federation met.

Mr. Lister Drummond delivered an address of some importance, as showing the aims of the Catholic Federation all over the world. It is especially interesting in view of the newness of the Catholic Federation in Victoria.

Mr. Drummond, according to the "Westminster Gazette," said that it could not be too frequently or too emphatically insisted upon that the Federation movement was strictly non-political. Its object was the practical union of all Catholics for the one purpose of protecting and promoting their common rights as Catholics and citizens. Federations should do all in their power to help and encourage those Catholics who in the Labor movement were endeavoring to impress upon the leaders of that movement that the welfare of the working-classes would in no way be secured by the sacrifice or compromise of those principles which, being founded on natural and divine law, were essential to the well-being even in this world of the human race.

The best way of rendering this help and encouragement was for federal bodies to form trades-union sections, not only of trade unionists but of masses of the Catholic working population, who were not protected by membership in any union, and who were vitally affected by the present social upheaval. The Federation should extend protection and support by all the machinery that religious and civil effort had placed within their reach. This could best be done by the Federation secretary urging adequate Catholic representation on municipal councils and other public bodies. They should impress upon Catholics the imperative necessity of organising themselves into federations. Majorities without organisation were powerless. If an object lesson of this were needed, let the history of German Catholicism during the past forty years speak as to the success of an organised minority. On the other hand, let the history of the Church in France warn them of the dangers which beset an unorganised majority. Holland was another brilliant example of the blessing of Catholic organisation. Belgium had given the lie to the calumny that the Catholic religion was the foe of national prosperity.

Here it is definitely stated that the Federation movement is "strictly non-political," and yet at the same time it is to make use of all the civil as well as religious machinery within its reach, it is to secure "adequate" representation on municipal councils and other public bodies, and it boasts of the political influence it is able to exert in the Reichstag! And here is the beginning of an effort to form Catholic Trade Unions in Australia as well as in Europe and America. Will the Australian Catholics stand this?

For the present the Federation undoubtedly wields great power; but it will more and more overreach itself, and eventually bring about a reaction similar to that which followed the public sale of indulgences in Germany in Luther's day and that which followed the Fires of St. Andrew in Scotland.

Said the Rev. Henry Gainford, addressing the Protestant Defence Association—

The Roman Catholic Federation had declared that it was not a political party organisation, and did not seek to influence the political views of its members. Experience showed that Rome fastened itself on to any party which showed signs of compromise to secure the papal vote. Archbishop Kelly [Sydney] had declared that as politicians were fluctuating quantities, they must watch and wait, and when the time came trim their sails to any favourable political wind that would bring them into the harbor of State aid for their church. Monsignor Phelan [Melbourne] had stated that at the next election there would be a united body which would show by their votes that they would not tolerate the introduction of Bible lessons in State schools. That meant a united body in political views and purpose, yet they were supposed not to be influenced in their political views. That so-called non-political papal infant would never cease to be political as long as it drew its nourishment from the bosom of the mother church, which was the notorious ecclesiastical interferer in civil governments and their policies. The army was up to its eyes in business in the political arena in its efforts to defeat a referendum of the people on the Bible in State schools question. Why was the priestly autocracy afraid to trust the people? Because it was conscious that the people the world over were in revolt against papal domination as contrary to the spirit of democracy. If the referendum were granted it would be the duty of Protestants to make the most of it. Let it be a simple issue—Yes or No. No stone would be left unturned to get public money for papal schools on the plea that Roman citizens were doubly taxed for their own and for the State schools. That was a fallacy. They were taxed for citizenship, and not for State schools any more than for the public gardens.

The Federation in Australia is now (Dec., 1912) demanding (!) a Royal Commission to consider the Education and School Questions with a view to exposing what it describes as bad management in the State schools and to securing what it calls its rights. It repeats the usual sophistries to becloud the principles of free education.

The Jesuits and Socialism

There are some who see the hand of Rome in the Socialist movement. Whether this is the case or not, one can at least see that, if she is not able to keep her hold on her own people, she would not object to the use of such a weapon to undermine the faith and morals of nominal Protestants. There are said to be 217 Socialist Sunday schools in England, of which 59 are in London. Here the children are taught a creed of mingled class hatred and Atheism, which reads as follows—

"I deny the existence of a heavenly habitation. I deny the efficacy of prayer. I deny the providence of God. I deny the truth of the Old Testament and of the New Testament. I deny the truth of the Gospel. I do not believe any miracles were ever performed. I do not believe that Christ died for man. I do not believe that He rose from the dead, and I am strongly inclined to disbelieve that He ever lived at all."

Many Socialists are probably not consciously under Jesuit influence. They would be surprised to think of a Church which continually denounces Socialism as working in its favor. But we have seen that that is exactly the Jesuitical method, as exemplified in other matters to-day, and as was practised by Pusey, Newman and others connected with the "Oxford Movement" in the middle of the last century.

A Noteworthy Admission

Notwithstanding the claim of the Catholics that they are a united body divinely guided by a Pope who speaks infallibly, leading Catholics make admissions which reveal the truth of Protestant statements, namely, that Rome encourages illiteracy in such countries in which she is in the majority, and that it is only in Protestant countries that she shows zeal in educating the masses.

Archbishop Carr, in opening a bazaar to raise funds for the building of a new infant school, recently said—

"Roman Catholics paid everything willingly as far as education was concerned, doing so for the religious and social well being of their children and people. They wanted a well educated people. *A good many of their people came from Ireland, where education was banned.* It was not so here, and Roman Catholics wanted to show they could build and keep schools abreast of the very best schools in the country."

Here is an admission that Catholic Ireland bans education, and that the reason for supplying Catholic schools in Australia is merely to keep pace with Protestant education! Who but the Papacy itself is responsible for the illiteracy among the Irish people?

A Victorian business man who recently visited Portugal, a Catholic country, says, "Even a moderate education is possessed by only a few of the people, and probably half of them cannot read or write."

Influencing Public Opinion

We have said that as Satan rules over the minds of men, so the Papacy seeks by various means to in-

fluence the minds of non-Catholics without their being aware of it. Having gained control of some of the Press, articles are appearing in the daily papers read by the family which a few years ago would not be found outside Catholic journals. Not long since an unheaded item appeared in a Melbourne daily stating that though Johnson was an Anglican, yet he "approved the doctrine of Purgatory as reasonable, and added, 'Sir, there is no idolatry in the mass.'"

On another occasion an account was given, as though it were a statement of fact, of a "miracle" performed at a Catholic shrine.

Judge of the effect upon impressionable minds of the statement made before a meeting in Edinburgh of the Catholic Truth Society, presided over by a Jesuit, that "Already people were beginning to feel that it was not only easy but *fashionable* to be a Catholic." This would draw a certain class who want to appear "somebodies."

Many articles appearing in papers formerly under Protestant management now refer to secret orders, nuns, convents, etc., as matters of course. It was even proposed to build a State school at Adelaide with cells in the basement similar to those in R.C. institutions, in which truants could be punished. On public protest being made, it was asked who had suggested it, but no one appeared to know. The plans of the building have now been altered, by order of the Premier.

In view of all these subtle influences at work undermining Protestantism, it behooves all God's children to fortify themselves with the Word of truth, which alone can make them secure against sophistry and deceit. It also behooves them to repudiate such methods, and to stand always for that which is honest and upright. The truth of God needs no evil methods to ensure its final triumph. He who rides the white horse, and out of whose mouth proceeds the two edged sword, will prevail over all enemies.—Rev. 1: 16; 19: 11-21.

Adversaries and the Adversary

Tyre and Sidon.—Ezek. 26, 27, 28.

(Resumed from "Advocate," March, 1912.)

TYRE AND SIDON were the two principal cities of Phœnicia, a tract of land bordering on the Mediterranean; west of Palestine, north of Philistia, and south of Syria. The Phœnicians were a Semitic race, which had emigrated very early from the valley of the Euphrates, the centre from which all races are thought originally to have sprung; and they displaced the former Hamitic inhabitants of the district. Although a small people, numerically and geographically, they were for a thousand years, from the fourteenth to the fourth century B.C., a great and remarkable nation.* In manufactures and commerce they surpassed all their contemporaries; they were the world's greatest maritime power and its most extensive merchants, they being the first to visit the far east, to penetrate westward to the open Atlantic, even as far as Cornwall, whence they brought tin for

the manufacture of bronze, and the first to circumnavigate Africa—engaging everywhere in commerce. Their overland trade was also very extensive. A description of the greatness of Tyre and of the articles in which she dealt is found in Ezek. 27. Prophecies against Tyre and Sidon are found in chapters 26 and 28. We recommend our readers to read these three chapters through at one sitting.

Their skill in constructive works and manufactures and the value of their timber were recognized by Solomon, who sought the aid of Hiram, king of Tyre, in the building of the temple at Jerusalem, as David his father had done in building his own house. (1 Ki. 5: 1-18; 2 Sam. 5: 11.) And it was an artificer of Tyre who superintended the manufacture of all the interior furnishings of the temple. (1 Ki. 7: 14.) The Israelites by reason of the restrictions of their law (Exod. 20: 4) were not gifted in sculpture, as

* See Rawlinson's "Phœnicia."

were the Phœnicians, upon whom there were no such legal limitations.

So long as intercourse with Phœnicia was confined by the children of Israel to commercial relations, the friendship between the two nations was desirable enough, being mutually profitable.—1 Ki. 9: 26-28; 10: 14-23.

But friendly relations on one subject are apt to lead to closer association on others. So it was that the Israelites adopted the later false religions of their neighbors as well as that of the original Canaanitish inhabitants of the land. It is thought that the worship of Moloch was introduced into Samaria from Phœnicia. (1 Ki. 16: 30-33; 2 Ki. 16: 3; 17: 9-17.) It was for continued idolatry and unfaithfulness that the ten-tribe Kingdom was overturned and the people taken captive to Assyria, and that subsequently the two-tribe Kingdom met a similar fate under Nebuchadnezzar. Jezebel, wife of the wicked King Ahab of the ten-tribe kingdom, was a daughter of a king of Sidon, and she took with her to Samaria four hundred and fifty prophets of Baal, and four hundred prophets of Asherah or Astarte; her daughter, Athaliah, afterward became queen of Ahaziah of Judah.—1 Kings 16: 30-33; 2 Kings 8: 18, 26.

For this part in the undoing of Israel, and because of their rejoicing over Israel's calamities and the benefit they expected to accrue to them therefrom, the great and wealthy Tyre and Sidon were condemned. (Ezek. 26: 2, 3.) And it is with all these considerations in mind that Ezekiel's lamentations against Tyre and Sidon must be viewed; also, the fact that these prophecies were fulfilled a few years after they were uttered, by the Babylonians under Nebuchadnezzar, and subsequently by the Persians and Grecians.

It may be asked, What has all this to do with the subject of evil spirits, or angels, and Satan? It has this to do with it, that Ezekiel 28: 12-19 is sometimes thought to be a reference to Satan and his position in the garden of Eden; and, while recording our belief in a personal Satan, it is but right to state that we consider this prophecy of Ezekiel as not referring to him, but, as is declared in the prophecy itself, to the king of Tyre. The reference to Eden is not to the garden referred to in Gen. 2: 8, but to the district bordering on the Euphrates, in which the garden was situated. Genesis states that the garden was planted "eastward in Eden," thus showing that Eden was the name of the locality, not of the garden. When our first parents were driven from the garden, they were still in Eden; for Cain afterward left Eden to go to the land of Nod, "on the east of Eden."—Gen. 4: 16.

According to some commentators verse 13 should read, "the garden of the gods," and verse 14, "the mountain of the gods"—plural; the word "god" meaning simply "mighty one." (See Exod. 15: 11, margin.) When the nations in Eden began to multiply after the flood, they essayed to build a tower which should reach unto heaven, but God confused their tongues and scattered them to the four corners of the earth. Being therefore the original home of mighty nations, besides being a well watered and fertile district rich in minerals and precious stones, Eden would very appropriately be called, the "garden of the gods" or mighty ones.

But even taking the A.V. rendering, "the garden of God," it is still to be noted that the reference is not to the garden in Eden prepared for Adam, and from which they were thrust out; rather the whole Eden district is called "the garden of God." It is only reasonable to suppose that 1600 years of cultivation would make the district a garden (Noah had a vineyard), and according to Genesis Noah and his family continued their residence in the same locality in which they had previously resided—near Mt. Ararat, at the headwaters of the Euphrates and Tigris.

But if we go still further back, we may reckon that the Phœnicians, being sons of Shem, came of the godly line which could trace its descent through Noah and other of the worshippers of God to Seth, who dwelt in the district of Eden. Eden could more appropriately be called the garden of the true God than any other section of the earth because there the true worship of God was established after the fall, and continued by Adam and his descendants. When Cain left to go to the land of Nod, he is said to have gone out "from the presence of the Lord." It was in Eden also that, when evil began to increase in the earth, the godly were compelled to take a definite stand for righteousness, and therefore it is written: Then began men to call themselves by the name of the Lord.—Gen. 4: 26, margin.

In 2 Ki. 19: 12; Isa. 37: 12, Eden is spoken of as a place conquered by the King of Assyria; and in Ezek. 27: 23 Eden is mentioned as one of the places with which Tyre had business dealings, besides Haran and Canneh. Haran, we know, in the valley of the Euphrates, was the first stage in Abraham's emigration from Ur of the Chaldees. (Gen. 11: 31.) From Ezekiel's prophecy, therefore, we understand what is confirmed by history, that the Phœnicians had their origin in Eden, and that they occupied an honorable position there before they migrated to the Mediterranean. (Ezek. 28: 13.) That they were a superior people is indicated by their history and achievements. It is probable that they lost less rapidly than some other tribes their inheritance of knowledge and virtue as the sons of Shem. The "abundance of thy traffic" is given as the cause of their corruption, because of the pride and luxury and self-sufficiency thus engendered.—Ezek. 28: 16, 17.

When the 26th, 27th, and 28th Chapters of Ezekiel are read in connection, the language of 28: 11-16 is seen to be highly symbolic, the precious stones representing wealth and beauty. They are not to be taken literally any more than are the "beautiful garments" or precious stones of Zion. (Isa. 52: 1; 54: 11, 12.) Even San Francisco has a "golden gate."

Cities are often called by such titles as "the mistress of the seas," "the queen of the lakes," etc. The prophet speaks of the ruler of Tyre as "a god," and the island upon which Tyre was built he calls "the seat of a god in the midst of the seas." The prince of Tyre needed to be reminded that he was not an invincible god, because he would be cast down by one mightier than he.—Isa. 28: 6, 7.

Tyre and Sidon had the opportunity of profiting by their proximity to Israel, to learn the worship of the true God. Instead of availing themselves of this privilege, they corrupted Israel, and when God sent calamity upon His people, they did not sympathise,

but said, "Aha, she is broken that was the gates of the people; she is turned unto me. I shall be replenished now that she is laid waste." (Ezek. 26: 2.) To stop this boasting God sent judgments upon Tyre, and she also was laid low, never to rise again.—Ezek. 28: 18, 19.

Although this passage does not refer to the personal Satan, whom the Scriptures describe as the introducer of evil into the world, it is worthy of mention that the spirit of pride and bombast which animated Tyre and Sidon, and which is characteristic of many peoples, governments and religious systems of to-day, is the same as that which animates Satan. All who have exalted themselves will be brought low, whether peoples, governments or individual rebels against God.

Last Call for Renewals

THE PRESENT ISSUE of the "Advocate" is No. 2 of Vol. 5. Subscriptions for this volume are therefore now due, and we shall be very thankful if the friends in all parts of the world who have not yet complied with the request published in the March issue will kindly let us know at once their wishes to have the paper continued to their addresses. If you can send the payment along, by all means do so; but if not convenient to pay now, send at least your request now for continuance of the "Advocate" to your address, and the payment can be made later. Our esteemed readers who are not publishers will perhaps not realize so keenly the position of the publisher, because they are not accustomed to occupy that position. We trust therefore that all readers will accept our assurance that it is REALLY ESSENTIAL that the Office hear from you at least once in each year, so that we may know that you are alive and still desiring to read the "Advocate." This applies to ALL readers, paying and non-paying; and as you know that those who cannot pay are equally welcome with those who can and do pay, we trust that the reasonableness of our desire and request in this matter will be so apparent, that those who have not yet been heard from will now write us without delay. Address to Melbourne, Edinburgh or Brooklyn, whichever may be most convenient for you.

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No. 3

"The Era of Co-operative Protestantism"

THE UNION of the Protestant denominations into one corporate body is no longer expected by many keen observers of the signs of the times. No denomination is willing to give up its historical consciousness; that is, no denomination is willing to admit that it came into existence, built up an organization, and established a creed or confession of faith all to no purpose. Union also involves financial complications, and churches well endowed are not anxious to lose their assets in an attempt to unite with others not so prosperous. Many who hoped for union are now contenting themselves with co-operation in certain kinds of work, in order to avoid overlapping and economize men and money.

The Federal Council of Churches, which met in Chicago in December, 1912, was composed of 350 delegates, from thirty denominations, representing 17,000,000 Christians. Dr. Frederick Lynch, in "The Congregationalist" (Boston), stated that the Council is "about to be incorporated, so that it will become as real a part of our inter-denominational church life as our assemblies, conventions, and councils are of the denominational life." But this is far from actual church-union, as he proceeds to say—

"We must not claim for it more than it really represents. It can not as yet legislate for the churches. It is not as yet really representative of the churches in the sense that the people of the churches are in intimate touch with it, or regard it as their common voice. That will come, but it is not yet here. It is not even a manifestation of that church unity for which we are all praying. There are several denominations in the Council, whose sessions closed Monday of this week, which would be suspicious of any talk of actual church union. There are some which would not as yet take part in a common communion service. They will do this some day if we do not talk too much about it. There are some denominations that came up to the Council last week hesitatingly and wondering if they are not violating their conscience."

The new President of the Federal Council, whose term of office is four years, is Dean Shailer Mathews, who is described as standing "at the head of the Baptist Church in all that represents the modern, progressive, social, and sane spirit in Christian activities and theological thinking." Dean Mathews said that "the era of co-operative Protestantism has certainly

dawned," and Rev. Lynch says that the proceedings of the Council showed that "the beginning of co-operative Protestantism is more than love-feasts and council tables," because a programme of definite work was drawn up to be carried on by committees appointed by the Council.

"The Redemption of the Social Order"

What is meant by "the modern progressive, social and sane spirit in Christian activities" is manifest from the proceedings of the Council, and the child of God who is instructed by the Scriptures can readily see that this modern spirit is out of harmony with the true mission of the Church as our Lord designed it. "The Redemption of the Social Order" is a nicely turned phrase; it sounds big; but is it Scriptural? Has God directed His children to initiate such a work? Were the disciples sent out by our Lord on such a mission? Did the great apostle to the Gentiles undertake such a task? If not, the attempt is only misdirected effort, however plausible the arguments in its favor may seem.

The Stars Falling from Heaven

The Council of Churches is indeed fulfilling Scripture, but, we regret to say, not such Scriptures as a true Christian would wish to take part in fulfilling. Early in the history of the Church, a great "falling away" took place, because the spirit of anti-Christ persuaded Christians that they should hasten the coming of God's kingdom by taking part in political affairs. In the scramble for place and power the true doctrine of Christ was lost sight of, and finally the Papacy reigned as the so-called vice-gerent of Christ on earth. When in the Reformation Protestantism arose in opposition to the Papacy, some false doctrines and practices were laid aside, but others were retained, among the latter the thought that it is the duty of Christians now, in this age, to set up the Kingdom of God. It is as much a mistake for Protestants to attempt to set up the Kingdom as it was for the Papacy to undertake it, and the result will be just as disastrous, so far at least as the

spiritual interests of the individuals attempting it are concerned.

Religious teachers are in the Scriptures likened to the stars of heaven; "heaven" representing the region of spiritual control, and the "stars" the bright lights in that region. Thus our Lord is represented as holding in His hand "seven stars," which are explained to mean the "angels" or messengers of the seven churches. (Rev. 1: 16, 20.) If the "seven churches" represent the Church as a whole during the age, "seven" being a symbol of completeness, then the "seven stars" represent all the teachers of the church as a whole. It is the duty of these teachers to shine in the heavens; that is, to instruct the Church in its religious duties, and to promulgate the Gospel. But all the teachers are not faithful to their spiritual duties. They weary of preaching the gospel, and devise what they consider more effective measures for *bringing in the Kingdom*, which they were truly told to pray for, but not to bring in. They therefore come down to "earth" and attempt "the redemption of the social order" by methods more "modern, progressive, social and sane." In doing this they fulfil that Scripture which says,

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."—Rev. 6: 13. Compare Rev. 8: 10; 9: 1; 12: 1; 22: 16.

A star shining in heaven is a glorious sight; fallen to earth it is but a black, ugly mass, cumbering the ground. Did these teachers but remain bright stars they would accomplish something—not the redemption of the social order, certainly, but (what is the duty of a star) *the giving out of light*. Mixing in the affairs of earth their light goes out, and they accomplish nothing at all, for it is not God's purpose to re-make and vivify the present social order but to destroy it, and their attempted reforms will be destroyed with it.

To show how completely these great ones have fallen, and how thoroughly their light is extinguished, we quote further from Rev. Lynch's report:—

"The Social Service Commission has accomplished real things for the united church. The Peace and Arbitration Commission is creating a Church Peace League and secured 33,000 sermons on peace last November. Through other committees, and through its central office, the combined churches are more and more continually at work for the common Kingdom. If any one thing was apparent at Chicago, it was the feeling of all—we may say all without exception—that the Federal Council of Churches must now become the channel through which the united churches must move against the evil of the world.

"Neither should another thing be lost sight of, namely, that at every meeting of the Council at Chicago the combined Protestant forces expressed their faith in the social gospel and the social mission of the church. It evinced itself spontaneously in every speech and resolution. There was no dissenting note.

"The program had been framed so that the report of the Committee on Evangelism should come at the end as the climax under the title of The Supreme Mission of the Church. It was an able report, but if we sensed the Council accurately, it did not put its seal on evangelism as the *supreme* mission of the Church. It put the re-creating of the world, the redemption of the social order, the building of the Kingdom of God as the supreme mission, evangelism being one agency in this process.

"It is a highly significant thing that the thirty-two denominations when they assemble instinctively turn their thoughts to economic justice, social purity, clean politics, a

saloonless nation, and international peace. Denominations which can thus work together will soon pray together around the same table and altars of the Lord."

Working and Praying Together

The last sentence above shows how the Council has the cart before the horse. The Council's method is working from the circumference to the centre; the Lord's method is the exact opposite—working from the centre outward. The Lord's disciples, to do effective work under His direction, must be united in doctrine, in prayer and around the Lord's table *before* they can work together harmoniously in the special mission of the Church, which is, the Council to the contrary notwithstanding, the preaching of the Gospel, and the gathering out of a people for His name. Those who do otherwise may indeed gather together around a table, but it will not be the Lord's table.

There are those to-day, like those in the Apostles' day (for the whole age constitutes the "last days"), who have a form of godliness, but deny the power. (2 Tim. 3: 1-5.) Let us not imitate them; let us rather remember that our citizenship is in Heaven, and let us "shine as lights"—if it be only a little twinkle in the enveloping darkness. Let your light so shine that men may glorify your Father in Heaven!

How Is It in Australasia?

But it is not only in America that the "stars" are "falling," that teachers of the gospel are allowing themselves to be drawn down to earthly movements which obscure rather than illuminate the gospel message. Inter-denominational Conferences are frequent, and "social service" is becoming more and more prominent to the detriment of doctrinal teaching. One Methodist preacher recently described the unrest in the social and industrial world as "but one form of divine impulse which is seeking to realize the kingdom of God in this world."

Our Lord did not so speak of political and social unrest. They are the ever present manifestations of selfishness, and of the struggle for rights which have been common to men from the beginning. The Kingdom of God is something distinct and separate from the social order, as shown by Nebuchadnezzar's image; for the stone which smote the image was not a part of the image, nor did it amalgamate with it or seek to remodel it. The stone *smote* the image, and the wind removed the fragments, and *then* the stone became a great mountain and filled the earth.

The Regeneration of Cities

The redemption of society involves the making over of the large cities, which are admitted on all sides to be hotbeds of iniquity. But who is to do it? and how is it to be done?

Anyone acquainted with the marvels accomplished by a military dictator at Havana some years ago in the cleaning up of the city will admit further that all the large cities could be wonderfully improved under a similar regime. But the difficulty is that the people do not really want their great cities cleaned up. Many are not satisfied, but they are not so thoroughly dissatisfied as to take action. But the Scriptures inform us that the cities are not to

be redeemed by voluntary action on the part of the people; nor will the many "interests" which profit by the cities' present condition give authority to a dictator in behalf of public cleanliness and morals. The Scriptures point out that the purification of the cities will be accomplished when the Kingdom of God *forcibly* takes hold and compels obedience. The Kingdom of God is not an empty theory; it is a *fact*, and a fact to be reckoned with; for, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."—Matt. 21: 24.

The Tabernacle of God Among Men

In respect of the Kingdom of God the "stars" are also "fallen;" they have lost their light and have come down to earth, there to make suggestions concerning improvements of the social order which everybody already knows are needed, and which everybody equally knows will not be carried out. At the recent evangelistic meetings held in Melbourne by Messrs. Smith and Robins, of the "Men and Religion" movement, this darkness was given out. One can but be grieved that public teachers with worldwide fame and capable of doing much good give out darkness for light, a stone instead of the bread of life. The press reports one of Mr. Robins' addresses as follows:—

"At noon Mr. Robins spoke from the text, 'And I heard a great voice out of heaven saying, Behold the tabernacle of God.' His theme was A Greater Melbourne, and he mentioned that no more appropriate place than the Town Hall could have been selected for such a discourse. The city of God on earth should be a clean wholesome city, with red-blooded men and women with clean homes. God had no other instrument than men and women with which to work out His scheme on earth. In the building of a city they entered upon the greatest enterprise that was possible to the advantage of the human mind or soul, and it was the finest enterprise that anybody could be associated with. Melbourne should have a city building plan, for no city that he knew of possessed such a wonderful heritage. The plan should provide against congestion in the new areas; it should provide for a social survey, and he would like them to know the human story of their city—where the hidden rocks and morasses were upon which the human ships went down or were bogged. He would have them blast those

rocks and drain the bogs. In the constructive programme he would provide not only for a material city but a divine city. There could be a chart showing the Chinese quarters, others illustrating the birth and death rates, alcoholic waste, and dealing with the matters of education, recreation and industry. He commented in an interesting way on each section of his theme. Regarding the subject of birthrate, he observed that it contained some of the most treacherous tendencies of modern life, but these could be attacked. As to drink, they could take the good that hotels did away from them, and then by united power wipe out the drink altogether. Any programme, however, that was not backed by the spirit of Christ would fail, but with His spirit they would be competent to deal with the programme complete."

How completely the Lord is left out of this "programme complete" can be realized only when the first few verses of Rev. 21 are read, from which the quotation is made. The heavens and earth, representing the present social order, pass away, and a "new heavens" appears; that is, a new controlling power, the required autocrat or dictator. The city coming down is not Melbourne, or London, or New York reformed, but the "New Jerusalem," which stands for the New Covenant. Only on the basis of this New Covenant can true reform be made, and that reform begins and ends with the individual. As each individual enters into the New Covenant he receives the forgiveness of sins and becomes as it were a citizen of the New Jerusalem, worshipping God in spirit and in truth. The Kingdom of God will indeed compel obedience from all, as a military dictator may maintain order and carry out sanitary and other works for the benefit of all; but to have the favor of the King and receive the reward of everlasting life there must be willing obedience and hearty co-operation in the *Lord's* method of reform, which is not "re-form," but to make things new, and he that overcometh shall inherit the new things, not the old.

"And he that sat upon the throne said, Behold, I make all things *new*. . . . And he said unto me, It is done. . . . He that overcometh shall inherit all these things."—Rev. 21: 5-7, margin.

As a contrast to Mr. Robins' treatment of Rev. 21, please see the article entitled "Two Women and Two Cities," in our issue of September, 1911.



The Holy Spirit as Demonstrator of Sonship

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8: 14-16.

DEMONSTRATION is rightly required for every proposition which is not self-evident. It is therefore a very good thing that nearly all propositions are demonstrably true or false. For instance, if it be agreed that 9 and 1 make 10, and the proposition be advanced that 6 and 4 make 10 just as 9 and 1 do, it is quite easy to demonstrate the correctness of this by starting with the 6 and counting four more to it—7, 8, 9, 10. If another proposition be advanced, that 5 and 3 make 10, it is equally easy to demonstrate the incorrectness of this by start-

ing with 5, and counting three more to it—6, 7, 8; by which we are convinced that 5 and 3 make 8; but not 10.

Not every proposition is as readily subject to demonstration as are these elementary ones; some require long and intricate calculations; others may require careful watchfulness for prolonged periods—a year or many years. But if one be truly interested in a statement or proposition, he will not balk at intricacies of calculation or protractedness of waiting for the demonstration. If anything, the satisfactoriness of the demonstration will be rather enhanced by the difficulties in the way of reaching it.

If all this be true concerning propositions which affect only the temporal things which perish with the using, how much more satisfactory must it be to

have a demonstration of that statement, the greatest that can be made of any one in the present life, and which affects not only the present life but also that which is to come—that statement of the Apostle John in 1 John 3: 2—

"Beloved, Now Are We the Sons of God."

It seems clear, from the use of the words "now" and "we," that the Apostle does not speak of all men in his own day nor yet of any or all persons of other times, but only of some in a certain time. Is there, then, anything that sets out the conditions of sonship, and so furnishes a demonstration as to who are the "we" that the Apostle mentions? There is such a demonstration provided; it is one of the grand offices of the Holy Spirit to show who are the children of God and to comfort those children by adequate testimony as to their relationship to the divine Father.

The Fatherhood of God

An idea that has found much acceptance, even among those who ought to know better, is that God is to be regarded as the Father of all men. In a creative sense we are His offspring, for He made man in the first place; it is also true that God sustains the lives of men, and that all would soon perish did He withhold the sunshine and the rain. (Acts 17: 28, 29; 14: 15-17.) But apart from this, God does not acknowledge all men as His children or members of His family; He proclaims them as enemies to Himself, and recommends His love in that while we were enemies Christ died for us. (Rom. 5: 8-10.) Certain steps need to be taken before men can reach the position in which they may say of themselves—"Now are we the sons of God." They need to realize their position as enemies of God, unreconciled, and contrary to God in both flesh and mind (Eph. 2: 1-3; Col. 1: 21); they need to recognize Jesus as the only One Who, on account of His death as the satisfactory offering for sin, is entitled to mediate between God and men and able to accomplish the needed reconciliation (Col. 1: 20; 2: 4-7); they need also to come unto God through Christ the only way (John 14: 6), confessing that He is the Messiah, the Christ, the Son of the living God, the One also named Jesus, because He was sent to save His people from their sins. (1 John 5: 1; Matt. 16: 16; 1: 21.) Then God is prepared to recognize them as His people; but not before. The theory that God is the Father of all men is a most misleading delusion, which demonstrates nothing more than the willingness of its adherents to presume on the divine goodness.

Servants or Sons?

Not even all those who in times past showed a sincere desire to do God's will were permitted to regard themselves as sons of God. Moses was a man of God, enjoying many favors from the Almighty. God spoke with Moses face to face, and all but revealed His face to this favored man, after communing with him forty days. Yet we do not read of Moses as a son of God, but as a servant—"Moses verily was faithful in all his house, as a servant."—Heb. 3: 5.

Abraham was a marvellous man, whose faith in

God and willing obedience to the divine commands are held up in the Scriptures as patterns worthy of imitation by all the ages. Abraham's faith was more than a profession; it was evidently the genuine article, because God was pleased to count it to him for righteousness, and by it he obtained a good report. (Rom. 4: 3, 20-22; Heb. 11: 2, 8-19, 39.) But we are not told that Abraham was regarded as a son of God. The highest description of Abraham's relation, granted after Abraham's faith had reached its climax of works, was expressed in the word "friend of God"—a goodly word, indeed, and doubtless one of the most treasured of Abraham's possessions. (2 Chron. 20: 7; Isa. 41: 8; James 2: 21-23.) Yet a friend—even a dear friend—is not in quite as good a position as the Son of the Father, nor as the Son's bride.—John 3: 29.

The servant is not much in the confidence of his lord; but the son is enlightened concerning his father's plans. The servant is ordered to do this or that without being given to understand the whys and wherefores; but a father reveals many things to his son. In short, "the servant knoweth not what his lord doeth." (John 15: 15.) Being members of the house of servants over which Moses was faithful, the disciples of our Savior during His earthly ministry were in the position of servants. Near the close of His ministry, the Master said they should no longer be called servants but His friends, because He had made known to them all He had heard from the Father. (John 15: 15.) But a little later they were given another promotion, and even in anticipation of the heavenly demonstration the Lord Jesus, their Master and Friend, was pleased to acknowledge them as "My brethren." (Matt. 28: 10; John 20: 17; Heb. 2: 11-13.) How wonderful to be acknowledged by the risen, glorified Savior as His brethren; as children with Himself of one Father—"My Father and your Father;" as worshippers with Himself of the one and only true God—"My God and your God!"

In a short space of time the disciples advanced from their birth position as servants to the position of friends of Jesus, and soon after that again to the position of brethren of Jesus. But according to Heb. 2: 12 not the apostles only but all the Church are honored by being called the brethren of Jesus and sons of God. (Gal. 4: 5-7.) The apostles were not thus distinguished, according to John 15: 15; 20: 17, until after the death and resurrection of the Savior, and this fact helps us to understand why "some better thing" is provided for us than was provided for Abraham, the friend of God who obtained a good report (Heb. 11: 39, 40), and why the least in the Kingdom of heaven is greater than John the Baptist, friend of the Bridegroom and most honored of the prophets.—Matt. 11: 11; John 3: 29-31.

Having lived and died before the death and resurrection of Jesus, Abraham and John were not living in the time when they could be called brethren of Jesus and sons of God. Confession that Jesus is the Christ, and a heart-belief that God hath raised Him from the dead, are necessary before one can be recognized as a son of God. (1 John 5: 1; Rom. 10: 9.) Abraham manifestly lived too soon for these conditions to be fulfilled by him, and even John the Bap-

tist did not live long enough to know that God had raised Jesus from the dead; therefore they could not enter into the privileged position of sons of God. But to others since their time this great privilege is granted of becoming brethren of Jesus, heirs of God and joint heirs with Christ to the glorious heavenly inheritance to which God raised Him from the dead. (1 Peter 1: 3-5, 10-12.) "Ye are all the children of God *by faith in Christ Jesus*," says the Apostle, thus confirming what has already been seen to be the testimony of the Scriptures before cited.—Gal. 3: 26.

The Holy Spirit Given to Sons

"And because [or, according to Dr. Ellicott's translation, "As a proof that"] ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."—Gal. 4: 6.

It is to be carefully noted that the Holy Spirit is not sent into the hearts of believers in order that by this means they might become sons of God. They become sons of God through faith in Christ Jesus (Gal. 3: 26; 1 John 5: 1), they are recognized by the Father as such, and *because* He so recognizes them He sends His Spirit to them. It is not, therefore, that God may be enabled to recognize believers as His sons, but rather that believers may recognize God as their Father, and themselves as His adopted sons, that the Spirit is given them, crying "Abba, Father."

Thus is granted to the believer a view of the Holy Spirit in one of the most comforting relations possible to exist between the Spirit and the believer—the Demonstrator of his sonship and God's Fatherhood. The very presence of the Holy Spirit in the believer's heart demonstrates that he is an adopted son of God. Conversely, the absence of God's Spirit from any heart demonstrates that that person is not an adopted son of God; and so the Apostle says—"If any man have not the Spirit of Christ, he is none of His."—Rom. 8: 9.

The Holy Spirit is received in the first instance "by the hearing of faith," and as the token of sins forgiven. (Gal. 3: 2; Acts 2: 38; Eph. 1: 13.) The continuance of the Holy Spirit's presence in the believer's heart will be manifest by means of certain works, called "the fruit of the Spirit." (Gal. 5: 22-25.) If this "fruit" does not exhibit itself as an addition to the believer's faith (2 Peter 1: 5-7), this lack proves his blindness to spiritual things and his forgetfulness of the mercy of God in forgiving his past sins (v. 9); whence also it proves that he is no longer recognized as a son of God, but is regarded as having turned back again to the pollutions of the world, from which he had been delivered through Christ.—2 Peter 2: 20-22.

Demonstration to Others

The Holy Spirit in the believer's heart is not only a comforting demonstration to himself of his sonship but also a demonstration to others of that relationship between God and himself. If one have the Spirit in his heart, he will manifest the "fruit" in his daily life. Others must inevitably see this and take note of it, and so, by the Holy Spirit, the believer's sonship will be demonstrated to those who take note of his walk and conversation. This "fruit"

will not manifest itself as it were by compulsion, for the Holy Spirit is not a spirit of bondage and fear (v. 15), but of power, of love, and of liberty. The sons of God are free to exercise this "sound mind," for against this "fruit" there is and can be no law.—2 Tim. 1: 7; John 8: 31-36; Gal. 5: 23.

"Led by the Spirit"

Many foolish and hurtful notions have been associated with this simple phrase found in Rom. 8: 14. Some have professed to all but hear a voice directing them to do this or that, to go here or there. Others have felt themselves impelled—almost forced—to take a certain course, as though one pushed or pulled them. And these things they have claimed were "leadings" of the Holy Spirit!

Holy men of old were mechanically inspired by the Holy Spirit to write the Scriptures, and we have seen that unholy men were in those times occasionally made use of, even against their inclinations. (2 Peter 1: 21; 1 Sam. 19: 20-24.) But now the Scriptures are counted sufficient for all the needs of the man of God, and inspiration by the Holy Spirit is no more known among the Lord's people. (2 Tim. 3: 15-17; 2 Peter 3: 15, 16.) Therefore, the "voices" and "impulses" which some profess to "hear" and "feel" are not "leadings" of the Holy Spirit, but of another spirit, or of the individual's own fantastic imagination and disordered nerves.

But when Rom. 8: 14 is considered in connection with its context (v. 13), with which it is connected by the word "for," signifying "because," the Apostle's meaning in using the words, "led by the Spirit," is at once discerned. In verse 13, he has shown that the work of the indwelling Spirit is to "mortify [kill] the deeds of the body." These deeds and desires of the flesh are all unholy and contrary to the will of God, as may readily be seen by perusing the list of them given in Gal. 5: 19-21. This carnal or fleshly mind is enmity against God; it is not subject to the law of God and cannot be. (Rom. 8: 7.) The only thing to do with it is to kill it. The Holy Spirit in the believer has to do this, and also to bring forth, instead of the vices, the "fruit" mentioned in Gal. 5: 22, 23. If the Spirit be successful in doing this, "ye shall live. For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 13, 14.) To be "led by the Spirit" means just what the Apostle describes in v. 13; viz., to put to death the desires and deeds of the fallen flesh, and to bring forth instead the virtues of the divine character. May God help us to follow this leading, and to avoid the snares and pitfalls into which our natural imaginations, aided and abetted by an unholy spirit, are too ready to lead us. So shall our following of the Holy Spirit's leading be a demonstration to ourselves and others that we are indeed the sons of God.

The Spirit Bearing Witness

Many well-meaning Christians have been led into great difficulties in their Christian experience by the supposition that the Holy Spirit dwelling within them means that they must have a constantly happy feeling. Perhaps they have heard some say how "happy" they were, and have thought, without inquiring into the Scriptures, that they must have this

happy *feeling* all the time. Such a Christian will sometimes express his conception of the witnessing of the Holy Spirit in the words, "I *feel* that I am a child of God." But if the person be asked on what foundation does this feeling rest, it comes out eventually that the *feeling* is both foundation and superstructure. As long as the *feeling* is present, the person is ecstatic and emphatic in his realization and insistence that he is a child of God. But let the *feeling* diminish or disappear, and the poor unfortunate is as woe-begone as he was formerly ecstatic; now he is as certain as can be that the Almighty has cast him off, and perhaps he insists that he has committed the sin unto death, although he has probably no idea whatever as to what that sin might be. All this stress laid upon *feeling* is a tremendous error, and one of the most successful of the delusions engineered by the Adversary. The Scripture never tells us that we are children of God because we *feel* we are; or that we are not children of God because we do not *feel* something. The scriptural teaching concerning the witness or testimony of God's Spirit as to the sonship of believers is based on solid truth, not on the fancies gendered by frenzy.

The manner of the Holy Spirit's witness or testimony is twofold. In the first place, the very presence of the Holy Spirit in the believer's heart is a testimony that he is a son of God. "Because [or, 'As a proof that] *ye are sons*, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." (Gal. 4: 6.) If it be asked, How may we be assured that the Spirit of God is in our hearts, the answer is—"By their fruits." The fruit of the Spirit is the group of Christian virtues, culminating in Love. The love of God can be shed abroad in our hearts only by the Holy Spirit. (Rom. 5: 5.) If the love of God be in our hearts, it proves that the Holy Spirit is there, and the presence of the Spirit

is a proof that God regards us as His children by faith in Christ Jesus.

The other method of the Spirit's witness or testimony to our spirit concerning our sonship is by means of the inspired Word. The conditions on which we may become sons of God are clearly stated in the Word. (John 1: 11-13; 1 John 5: 1; Gal. 3: 26.) If we have complied with those conditions, we are to *believe* that we are sons of God. "Beloved now are we the sons of God." (1 John 3: 1, 2.) This is a glorious fact, testified to in black and white by the Holy Spirit, and we have to believe this testimony just as implicitly as we should believe the testimony of any other credible witness.

Having received this twofold testimony of the Holy Spirit as to our sonship, we are entitled to feel, and should feel, happy, joyful and spiritually uplifted. These feelings will not be based on an ignorant frenzy, but upon a solid and proved fact, and will therefore not be fanciful but reasonable feelings. But if seasons of trial and heaviness of spirit come, as *come they must* (Heb. 12: 5-11), the *fact* of our sonship still remains and helps us much in the bearing of trials, knowing that God has promised that all things shall work together for good to them that love Him, who are the called according to His purpose—sons of God, conformed to the image of His Son, that He might be the firstborn among many brethren. (Rom. 8: 28, 29.) Insane persons sometimes imagine themselves to be royal princes, but it is only a *feeling*, and they have nothing to show for it; the *feeling* is all they have. If we think of ourselves as sons of God, let us do so on the basis of *facts*, demonstrated by the Holy Spirit; and finally, by loving our brethren (1 John 3: 14; 5: 1, 2), let us, by the Holy Spirit's aid, demonstrate to others the fact that we are indeed the children of God.

✠ ✠ ✠ Just For To-Day

Lord, for to-morrow and its needs I do not pray;
Keep me, my God, from stain of sin, just for to-day;
Let me no wrong or idle word unthinking say;
Set thou a seal upon my lips, just for to-day.

In pain and sorrow's cleansing fire brief be my stay;
Oh, take me in thy loving arms, just for to-day;
So for to-morrow and its needs I do not pray;
But keep me, guide me, love me, Lord, just for to-day.

Let me both diligently work and duly pray,
Let me be kind in word and deed, just for to-day;
Let me in season, Lord, be grave, in season gay;
Let me be faithful to thy grace, just for to-day.

—Samuel Wilberforce.

✠ ✠ ✠ The Gospel Preached to the Dead

AS THE QUERY of the following letter is of general interest, we publish it and its answer for the benefit of all readers. We are glad to see the brethren comparing Scripture with Scripture, and seeking the harmony of all. May the Lord bless them in their studies!

Dear Brother:—I will now write to you, that you may see that I am receiving your monthly paper free of charge. I am very grateful for the numbers received, as they have been and are a great blessing to me, throwing light upon many subjects which before were dark to my understanding.

Therefore, dear brother, I ask for an explanation of 1 Pet. 4: 6—

"For to this purpose were the glad tidings announced also to the dead, so that indeed they might be judged, in flesh, according to men, but, in spirit, according to God."—Emphatic Diaglott translation.

The word "live," in the authorized version, but omitted from the Diaglott rendering, is found in the original. Has the word "the dead" here the same meaning as in Luk. 9: 60 and 1 Cor. 15: 29; if not, what then? Will you kindly explain in the "N.C. Advocate"?

Finally, I wish you a good New Year, and may our Lord give you wisdom and power to continue in the work for the truths of the Gospel.

Yours in our Mediator, ———, Norway.

The Dead, Literally and Figuratively

IN REPLY:—The word "dead" is used in the Scriptures in both a literal and a figurative sense. Of this Luke 9: 60, above cited, is a good example. Our Lord said to the man who wished to bury his father before following the Lord as a disciple, "Let the dead bury their dead; but go thou and preach the kingdom of God." It must not be supposed that the father was lying dead in the house awaiting burial, and that the Lord heartlessly forbade the would-be disciple performing the last service of love and filial duty. What the man meant would be expressed in the modern English idiom, "While my father is alive I must serve him, but after he is gone I will follow you."

The physically dead could not bury either the figuratively dead or other literally dead ones, for the dead are unconscious, helpless, and "know not anything." But the "dead in trespasses and sins" (Eph. 2: 1, 5) can bury the literal "dead."

The dead of 1 Cor. 15: 29 seem to be the literally dead, for the Apostle is speaking of the actual dead, who are to be resurrected, and of Christ's death, which was an actual passing into the grave. (Verses 12, 13, 16, 20.) There would be no object in anyone being baptized on behalf of the dead if the dead were never to rise.

In 1 Pet. 4: 6 it is manifest that the figuratively dead are meant, men dead in trespasses and sins, for the literally dead did not have the gospel preached to them. The gospel or glad tidings of forgiveness of sins and reconciliation with God through Jesus Christ was being preached by the apostles among all nations beginning at Jerusalem. Both Jew and Gentile were under condemnation, for in Adam death passed upon all men, and the Jews were additionally condemned by their Law, which they were unable to keep. Peter himself had gone as far as Babylon, preaching to the Jew first, but also to the Gentile. —1 Peter 5: 13.

To get his meaning in 1 Pet. 4: 6 the context needs to be read, beginning with 3: 8, also 2: 11-25, and 4: 8-19. It will be seen that the Apostle is treating two general subjects, the necessity of abstention from wrong doing, and the privilege of suffering for right doing. In both these they had the example of the blessed Saviour. (2: 21-23; 3: 16-18.) If the Saviour died for your sins, he says in substance, was it that you might continue in sin? (Compare Rom. 6: 1, 2.) No: it was that you might be delivered from the power of Sin and live unto Righteousness. (1 Pet. 2: 24; Rom. 6: 11-23.) Did Christ suffer in the flesh in order that you might indulge the flesh? His sufferings in the flesh terminated in death. "Arm yourselves likewise with the same mind." Our Lord Jesus was physically perfect and had no sin in Him in any sense: but He "died to Sin," in that He was dead to all the suggestions of evil which came to Him from outside; as for example, those of Satan recorded in Matt. 4. If you have the mind of Christ you also will suffer rather than sin.

Now the object of preaching the Gospel to those under the power of Satan, the "dead in trespasses in sins," who while in that state had indulged in various forms of evil, as described in 1 Pet. 4: 3, was that they might "live unto God," "to the will of God" (verse 2), regardless of the opinions of their former associates in evil. Their friends "think it strange" that they no longer run to the same "excess of riot," and for that reason "speak evil" of them. The same is true to-day, as every Christian knows—former associates in the world, whether practising such things as are described in verse 3, or only what are nowadays called innocent amusements, "think it strange" when one forsakes the idle and profitless existence for one of service to God, and their comments are generally sarcastic and often positively slanderous. But never mind; let them say what they please. You must continue to live for some years in the flesh, in order to make your calling and election sure. Your worldly friends cannot understand that as a believer in Jesus you have died to the old life and begun a new life, and they will continue to judge you according to their own fleshly standards and according to what they see or hear of you in the flesh.

Do not, however, let their criticisms trouble you. You are dead to their criticisms as well as to their manner of life. You are now a new creature in Christ Jesus, and seeking to live according to God's standard of righteousness, and be ready for God's judgments. His criticism or approval of your conduct from day to day is what matters now. "But the end of all things is at hand," when the harsh criticisms of friends and neighbors, or even false brethren, will not count. "Be ye therefore sober, and watch unto prayer, and above all have fervent charity among yourselves." Do not criticize one another in the mean, worldly way. Such unfriendly criticism may be to an extent excusable in those who do not know the Lord and who continue to live as you once did. If you are now living unto God, as one risen from the dead, deal gently and lovingly with your brethren, who have also started a new life. God in His love overlooks many of your shortcomings and weaknesses. The Lord Jesus is at the right hand of God as your Intercessor and Advocate, and ready to help you over all your faults and deliver you from all your sins. Be as loving and considerate to your brethren, for Christian love will cover a multitude of sins.—Verse 8.

The Christian lives in the Spirit, and is judged by God accordingly. (Rom. 8: 9-14.) He has a new mind, and, while men may not understand him, God does. God undertakes to write His laws on the minds and hearts of those who accept the New Covenant of mercy, through faith in Jesus, the Mediator of that Covenant, who ratified it with His own blood. So long therefore as one is submitting to this writing, and seeking to know and do the will of God, he may be sure of God's approval, and therefore can take joyfully the reproaches of the ordinary critic.

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of [so when they speak evil of you, you have fellowship with God], but on your part He is glorified."—4: 14.

Christian Evidences

January 1913
(Continued from October (1912) issue.)

Miracles. Part III.

LESSON VII.

1. There are persons, some of whom you may, perhaps, meet with, who, though they are believers in Christianity, yet will not allow that the miracles recorded in Scripture are any ground for their belief. They are convinced (they will tell you) that Jesus Christ came from God, because "never man spake like this man." They find the religion so pure and admirable in itself, and they feel it so well suited to their wants, and to the wants of all mankind, and so full of heavenly wisdom and goodness, that they need no other proof of its being from heaven; but as for miracles, these (they will tell you) are among the difficulties to be got over: they believe them as a *part* of the religion, from finding them recorded in the Bible; but they would have believed the Gospel as easily, or more easily, without them. The miracles (they may say) were indeed a proof to those who lived at the time, and *saw* them; but to us of the present day, who only *read* of them, they are a part of our faith, and not a *part* of the *evidence* of our faith. For it is a greater trial of faith, they say, to believe in such wonderful works as Jesus is said to have performed, than to believe that such wise and excellent doctrine as He delivered was truly from heaven.

Now there is indeed much truth in a part of what these persons say; but they do not take a clear view of the whole subject of evidence. It is indeed true, that there is, as they observe, great weight in the internal evidence (as it is called) of Christianity: that is, the reasons for believing it from the character of the religion itself. The more you study it, the more strongly you will perceive that it is such a religion as no *man* would have been likely to invent; and of all men a Jew most unlikely. But there are many different kinds of evidence for the same truth: and one kind of evidence may the most impress one man's mind, and another another's. And, among the rest, the Christian miracles certainly are a very decisive proof of the truth of Christ's religion to any one, who is convinced (as you have seen there is reason to be) that they really were wrought. Of course, there is more difficulty for us in making out this point, than there was for men who lived at the same times and places with Jesus and His Apostles; but when this point *has* been made out and we do believe the miracles, they are no less a proof of the religion to us than to those early Christians.

2. It is quite a mistake to suppose that the difficulty of proving any fact makes that fact, when it is proved, a less convincing proof of something else. For example—to take an instance formerly given—those who live in the neighbourhood of the places where great beds of sea-shells are found near the tops of hills, and have seen them there themselves, are convinced by this that at some time or other those beds must have been under the sea. Now a person who lives at a distance from such places, has more difficulty than those on the spot, in making out whether there *are* any such beds of shells. He has to inquire of travellers, or of those who have con-

versed with them; and to consult books, and perhaps examine pieces of the rock containing some of the shells; but when once he is fully satisfied that there are such beds of sea-shells, this is just as good a proof to him as to the others, that the sea must have formerly covered them.

And so also in respect of the Christian miracles. The difficulty we may have in deciding whether they were really wrought, does not make them (when we *are* convinced that they were wrought) a less decisive proof that the Christian religion is from God.

But as for the difficulty of believing in anything so strange and wonderful as those miracles, you should remember that every difficulty (as was observed before) should be weighed against that on the opposite side. Now the difficulty of believing the miracles recorded in our sacred books, is much less than the opposite difficulty of believing that the Christian religion was established without miracles. That a Jewish peasant should have overthrown the religion of the civilized world without the aid of any miracles, is far more miraculous,—at least more incredible,—than anything that our books relate; and it will appear still more incredible, if you remember that this wonderful change was brought about *by means of an appeal* to miracles. Jesus and His Apostles did certainly *profess* to display miraculous powers in proof of their being sent from God; and this would have been the greatest hindrance to their propagating a new religion, if they had really possessed no such powers; because this pretence would have laid them open to detection and ridicule.

3. But there is a distinction between our religion and all others, which is often overlooked. Almost all religions have some miraculous pretensions connected with them: that is, miracles are recorded to have been wrought in support of some Pagan religion, among people who *already* believed it. But you will not find that any religion except ours was ever *introduced*,—and introduced among enemies,—by miraculous pretensions. Ours is the only faith that ever was *FOUNDED* on an appeal to the evidence of miracles. And we have every reason to believe that no such attempt ever did or could succeed, if the miracles were not really performed. The difficulty, therefore, of believing that the Christian religion was propagated by means of miracles, is nothing in comparison of the difficulty of believing that it could have been propagated without any.

Indeed, we have every reason to believe that many *more* miracles must have been performed than are particularly related. Several particular cases, indeed, of our Lord's miracles were described; but besides these, we are told, in various places, of great multitudes of sick people being brought to Him, and that "He healed them all." (Matt. 12: 15; 19: 2.) So also, besides particular miracles related as done by the Apostles (Acts 2: 33; 3: 7; 9: 33; 13: 11; 14: 8; 28: 5), we are told, generally, of their not only performing many miracles (Acts 8: 6; 19: 11), but also bestowing miraculous powers on great numbers of disciples (Acts 6: 5, 8; 10: 44; 19: 6). And we find St. Paul, in one of his Epistles, speaking of it as a thing familiarly known, that miracles were "the signs

of an Apostle." (2 Cor. 12: 12.)^{*} And in all these books, we find miracles not boastfully dwelt on, or described as something unusual; but alluded to, as familiarly known, to the persons to whom the books were familiarly addressed; that is, to the Christians of those days.

4. But besides the accounts given in the Christian Scriptures, we might be sure, from the very nature of the case, that the Apostles could never have even gained a hearing, at least among the Gentiles, if they had not displayed some extraordinary and supernatural power. Fancy a few poor Jewish fishermen, tent-makers, and peasants, going into one of the great Roman or Grecian cities, whose inhabitants were proud of the splendid temples, and beautiful images of their gods, which had been worshipped time out of mind by their ancestors; they were proud, too, of their schools of philosophy, where those reputed the wisest men among them discoursed on the most curious and sublime subjects, to the youth of the noblest families; and then fancy these Jewish strangers telling them to cast away their images as an abominable folly,—to renounce the religion of their ancestors—to reject with scorn the instructions of their philosophers,—and to receive instead, as a messenger from heaven, a Jew of humble station, who had been put to the most shameful death. How do you think men would have been received, who should have made such an attempt as this, with merely such weak human means as preaching? You cannot doubt that all men would have scorned them, and ridiculed or pitied them as madmen.

5. As for the wisdom, and purity, and sublimity of the religion of the Gospel, this might have gained them some attention—not indeed among the mass of the people, who were too gross to relish or perceive this purity and wisdom,—but among a very few of the better sort, if once they could be brought to listen to the description of the religion. And this, perhaps, they might have done, if it had been taught by some Greek or Roman philosophers famous for knowledge and wisdom. But the Gospel was preached by men of a nation which the Greeks and Romans looked down upon as barbarian; and whose religion, especially, they scorned and detested for being so different from their own. And not only did the Apostles belong to this despised nation, but they were the outcasts of that very nation; being rejected and abhorred by the chief part of their Jewish brethren.

If, therefore, they had come among the Gentiles, teaching the most sublime religious doctrine, and trusting merely to the excellence of what they taught, it is impossible they should have even had a hearing. It is not enough to say, that no one would have believed them; but no one would even have listened to them, if they had not first roused men's serious attention by working (as we are told they did) "remarkable [special] miracles." (Acts 19: 11.)

6. Afterwards, indeed, when the Gospel had spread so as to excite general attention, many men would be likely to listen to the preaching of it, even by persons who did not pretend to miraculous power, but who merely bore witness to the miracles they had seen; giving proof at the same time that they were

not false witnesses, by their firmness in facing persecution. And this was certainly a good ground for believing their testimony. For though men may be mistaken as to the *opinions* which they sincerely hold, they could not be mistaken as to such *facts* as the Christian miracles of which they professed themselves eye-witnesses: as the Apostles, for instance, were, of their Master's resurrection. And it is not to be conceived that men would expose themselves to dangers, and tortures, and death, in attesting false stories, which they must have known to be false. If there had been any well-contrived imposture in respect of pretended miracles, it is impossible but that some persons, at least, out of the many hundreds brought forward as eye-witnesses, would have been induced by threats, tortures, or bribes, to betray the imposture.

There were many, therefore, who received the Gospel,—and with good reason,—on such testimony as this, as soon as they could be brought to listen to and examine it. But, in the first instance, the Apostles could not have brought any of the Gentiles, at least, to listen to them, if they had not begun by working evident miracles themselves. A handful of Jewish strangers, of humble rank, would never have obtained a hearing among the most powerful, and most civilized, and proudest nations of the world, if they had not at first roused their attention by the display of some extraordinary powers.

Wonders and Signs

LESSON VIII.

1. It is plain, for the reasons which have been put before you, that the Apostles must have roused men's attention, and gained themselves a hearing, by performing,—as our books tell us they did,—many wonderful works. And these works, as well as those of Jesus, which they related, must have been such as to admit of no mistake, either about the facts, or about their being really supernatural. Else, surrounded as they were by enemies, and with men's prejudices opposed to them, it seems impossible they could have been believed, or even attended to. If, for instance, there were a report of some sick man having been miraculously cured by them, but such a report as to leave a doubt either as to the *fact* of the cure having taken place, or as to the *manner* of the cure,—that is, whether the man might not have recovered by natural means,—any such doubt would have been enough to have shut men's ears against them.

And besides this, it was necessary that the miracles should be both so numerous, and so various in kind, as to exceed the powers generally supposed to belong to magicians. For most persons seem to have thought that a magician might, through the aid of demons, be enabled to perform *some* miracles, and not others of a different kind. We find it related, accordingly, that Jesus not only healed the lame, and blind, and sick, some present and some absent, crown persons and children, but also raised the dead, fed a multitude with a few loaves, stilled the waves and winds at his bidding, blasted a tree at his word, changed water into wine, &c. And this seems to have been no more than a necessary condescension, to the weakness of men's minds in those days. They did not at once conclude that He must be a true prophet from his working *one* miracle; but said, "When [the]

^{*} Rather, the ability to bestow miraculous power was the special sign of an Apostle.—Ed.

Christ cometh, will he do *more* miracles than these which this man doeth?" (John 7: 31.) So also, Nicodemus says—not "No man can do *any* miracles" but,—"*No man can do these miracles which thou doest, except God be with him.*" (John 3: 2.) And the disciples, who had witnessed so many miraculous cures, were astonished, we are told, at finding that Jesus had a command over the storm: "What manner of man is this, that even the winds and the sea obey him?" (Matt. 8: 27.)

And we find the same variety also in the miraculous gifts possessed by the Apostles, and bestowed by them on other Christians: (as you may see in 1 Cor. 12 and elsewhere.)

2. You should observe, too, that it would not have satisfied men's minds merely to see some extraordinary occurrence unless it were also something plainly *done* by the Apostles, as a *sign*, testifying that they were divine messengers. It would have been impossible for them, in the midst of adversaries, to take advantage of some remarkable event, calling it a miracle, and to explain it so as to favor their own pretensions.

This has often been done, indeed, in support of some religion, or some doctrine, which men already believe, or are inclined to believe. The Pagans were, many of them, ready enough to attribute anything wonderful to a miraculous interference of Jupiter or some of their other gods. And so, also, Mohammed easily persuaded his followers that some of his victories were miraculous, and that God sent angels to fight for him. He was a great warrior, and his followers, being full of enthusiasm, and eager for conquest, glory, and plunder, often defeated a very superior force of their enemies, and gained victories which may be rightly called wonderful, though not more wonderful than several which have been gained by others. It is not strange, therefore, that Mohammed should easily have persuaded them that their victories were miraculous, and were a proof that God was on their side.

3. In all times, indeed, men are to be found who call any extraordinary event miraculous, and interpret it so as to favour their own views and prejudices. If a man's life is preserved from shipwreck, or any other danger, in a remarkable manner, many people speak of it as a miraculous escape. Or if a man loses his life in a remarkable manner, or a plot is discovered by some curious train of circumstances, or, in short, if any extraordinary event takes place, there are persons who at once call it a miraculous interference, and a *sign* of the Divine favour or displeasure towards some of the parties concerned.

And you may often find men of opposite opinions putting opposite interpretations on the same event. This was the case when that curious meteor, called the "Northern Lights," was observed in England for the first time after a very long interval; which was near the beginning of the 18th century. For it is a curious fact, that though it has often been seen since (particularly in 1836-1837, and 1839), it is not recorded as having ever been seen in the British islands for about sixty years previous to 1716. On its appearance, therefore, at that time, people were astonished and alarmed at the sight of what seemed something out of the course of nature; and many declared that it was a supernatural sign, and that it portended

such and such events; each giving a different interpretation, according to his own particular prejudices. But people of sense saw that it was no *sign* at all; because there was no one who had either any authority to declare, or any power to know, *what* it was a sign of.

4. But it is very rash to pronounce in this manner as to any remarkable event that occurs. And it is not only rash, but uncharitable also, to pronounce that sudden death, or any extraordinary affliction that befalls any one, is a miraculous Divine judgment upon him. This is what the people of Melita did in respect of St. Paul, when they saw the viper fasten on his hand, and concluded that he must be a murderer pursued by the Divine vengeance (Acts 28: 3, 4). This uncharitable rashness is censured by our Lord in Luke 13: 2, 3.

The people of Melita were ignorant Pagans; but we of these days ought to know better. You may easily perceive, on reflection, that a mere *wonderful occurrence*, of itself, *proves* nothing; but when a man *does* something that is beyond human power to do, or *foretells* something beyond human foresight, and makes this a testimony of his coming from God, it is then, and then only, that he is properly said to offer a miraculous proof. And accordingly the works performed by Jesus and His Apostles are called in Scripture (as they really were), not merely *Miracles* (that is, *wonders*), but *Signs*; that is, miraculous *evidence*.

For instance, that a violent storm should suddenly cease, and be succeeded by a complete calm, is something extraordinary; but of itself proves nothing. But when the disciples heard Jesus give His command, and rebuke the winds and waves, which immediately became still, they justly regarded this as a *sign* that God was with him. (Matt. 8: 26.) So also, that a person seemingly dead should suddenly revive and rise up, is indeed a wonderful event; but, of itself, is merely a wonder. But when Jesus told the child of Jairus (Luke 8: 54), and the widow's son of Nain (Luke 7: 14), to rise up, and each of them did so at His word, these became proofs of His divine mission. These were among the "works which," as he said, "bore witness of Him." Again, if any one who is opposing some particular religious sect or system, should suddenly lose his eyesight, it would be very presumptuous to pronounce at once that he was struck blind as a divine judgment. But when St. Paul rebuked Elymas, and declared that the hand of the Lord was upon him, and that he should become blind, and immediately a darkness did fall upon him (Acts 13: 10, 11), the Roman governor justly regarded this as a *sign*; and believed accordingly in what Paul was teaching.

5. Anything wonderful, in short, is then (and then only) a miraculous Sign, when some one *performs* or *foretells* it, in a manner surpassing human power, so as to make it *attest* the truth of what he says. And this may fairly be required of any one professing to be a messenger from Heaven. For if a stranger were to come to you professing to bring a message from some friend of yours, you would naturally expect him to show you that friend's handwriting, or some other such *token*, to prove that he really was so sent. And so, also, when a man comes to this country as an ambassador from some other country, he is required first to produce his "*credentials*," as they

are called; that is, papers which prove that he is no impostor, but is really commissioned as an ambassador. And it is equally right that men professing to bring a message immediately from God, should be required to show what may be called their "*credentials*;" that is, such miraculous powers as God alone could have bestowed, as a sign or token, to prove the reality of their divine commission.

6. But credulous and superstitious people often overlook this rule; and are ready to interpret as a miraculous sign any remarkable occurrence,—such as a victory, or a famine, or a thunder-storm, or a sudden recovery from sickness, or the like,—when these are so explained as to favor, or at least not oppose their prejudices, and the religious belief they

are already inclined to. But the Apostles found no such prejudices in their favour. They would never have been allowed to explain in their own way anything strange that might happen. On the contrary, all the superstitious credulity of the people was *opposed* to them. And instead of men's being ready to cry "Miracle!" when anything extraordinary occurred, and to interpret it in favour of Christianity, the Apostles found the most credulous men disposed rather to attribute the Christian miracles to magic.

In order to gain converts, therefore, or even to obtain a hearing, they must have shown (as our books tell us they did) many mighty works, evidently performed by them, as "the Signs of an Apostle."



The Joys of Service

JUST A FEW LINES to say that I have been getting along very well since coming to this district. In spite of the hot weather and its doubtful effect on my limited supply of strength, and notwithstanding the month after the holidays is usually the duller of the year, I have rather more than covered expenses.

I had a very successful time at ———. What impressed me more than usual was the confusion of religious ideas that people hold. The Church of Christ are in especial disfavour there, because they put such stress on the subject of baptism as to be drawing other church members from their different denominations. It is very satisfactory to have the Truth on the subject, as it shows one immediately where their mistake is. We met Methodists and Presbyterians who were strongly opposing baptism as explained by the Church of Christ; yet when they heard the Scriptural explanation they readily admitted how reasonable it was.

Another thing that surprises one is the strong claim made by Christadelphians and Seventh Day Adventists to have left the confusion of ideas in which many people founder, and to have found the true Scripture position; but after all we find that they are energetic in circulating doctrines which only add to the confusion. Some people realize that the churches are in error, and take to reading these doctrines offered as better than their old views, and instead of being helped they feel all the more that they don't know what to believe.

I had a good experience of this in B———. I met a gentleman who had left the churches for the purpose of looking for the Truth, and came in contact with the Christadelphian teaching that children who die before they can understand God's redemptive purpose will have no part in the resurrection. He asked me if there were good reasons for believing that

position to be unscriptural. It was good to be able to assure him that "all that are in the graves shall hear His voice, and shall come forth." I also told him that Christ is "the true Light which lighteth every man that cometh into the world," irrespective of the age at which the individual went out of it again. (John 5: 28; 1: 9.) So I always find that where the doctrines of the Christadelphians and Adventists fall short, the Truth goes on to supply the needed answers to the people's perplexities. One sees a look of surprise, and is often told, "I never thought of that before." Not long since I met a lady who said, "Nothing will ever shift my belief in the doctrine of eternal torment," but in less than ten minutes she admitted that she had not thought out the subject as she should have done.

I find many in the country districts who have accepted a measure of truth from reading, and would give much to have the benefit of regular meetings. They just want to hear all about it, and enjoy it so much that I should like to visit them often. Talks with these make up for much disappointment from work among the indifferent and prejudiced.

Colporteur, Victoria.

BEING ONLY A beginner in the Colporteur Work, I am glad to say the Lord has so far blessed me in it. I have got a few books out here, and, though this is quite a stronghold of Roman Catholicism, I have found a number of persons deeply interested in Bible subjects. One thing I must say, and that is, the prayers of God's people for me have been answered, in that the people visited have kindly listened, and otherwise been very nice; only a few are a trifle short. But how good it is to trust the Lord at all times. By His grace I think of it as His work, and He it is who will prepare the hearts to receive

His truths. We should never be discouraged, but always take it to the Lord in prayer.

With the books one is able also occasionally to get a nice little talk on the comfort of trusting in the Lord and believing His promises. I came across a mother yesterday, who told me how she had lost her 18-months-old baby, and another little boy of four years was drowned five months ago, and how he asked questions about Jesus and wanted to know things she could not explain. What a comfort there is in the Word, and to know our God is a God of love, who will work out for good all the sad experiences of life! And what a comfort it will be to this mother to know her children will be restored to her again!

Colporteur, Victoria.

YOUR FAVOR OF Dec. 11th last is at hand, and I was very glad to hear from you. Indeed, brother, the Lord has been very, very good to me, even amid the trouble and commotion that have come to my lot these transient days. His care and protection have been my portion up till now, and I trust will continue if it be His will.

At the date of writing this, although it is nearly two months since the armistice was concluded, the looked-for peace treaty has not been signed. At least we here in this secluded part of the country do not know what has been decided upon by the peace delegates at London. All we know is, that they agreed to disagree, and were awaiting to be recalled by their respective governments. Meanwhile the Great Powers—England included—are making efforts to get the warring parties to terms of peace. What the result will be only the Lord knows. We, seeing these things, cannot help but more earnestly desire and pray for the glorious Kingdom of our Lord and Saviour, Jesus Christ.

The development of the present war seems to tend toward the opposite to what we expected of civilized, not to say Christianized, Europe. The selfishness and hypocrisy of the great nations in their dealings with the combatants is abominable. Of course, in order to the fulfilment of the prophecy of Isaiah, about the guns being turned into plowshares, there must first be crushed that militant spirit that seems to be moving the minds of this world. In this war, which is far from being over, we have a good example of the destructiveness of life and property in modern warfare. The eagerness of the whole of Europe in taking a hand in the wrangle shows how thin is the skin of our humanitarian, civilizing Europe, or rather of her civilization.

The news given out to the world is in many cases far from the truth, but we are glad that ere long everything will be brought to light, and then—only then—will be known all the horrors of these wars.

Now the censors do not permit even simple and very innocent descriptions of the movements of the rear-guards, not to mention the fronts. How thankful we are for the knowledge of the truth that these bright young men that are murdering each other, will one day be brought back again, and face each other, and see the folly they have done not only in the name of patriotism but in the name of *their gods*. Mankind is certainly learning the bitter lesson of sin and selfishness at present, and their groanings and misery are great.

Since the war broke out, October last, no mail has been forwarded me here from my former residence; there were none left to mail it to me. I myself have been so engrossed in my work here that I hardly have time to read anything that requires attention and thought. We are living in excitement and turmoil almost all the time. There are hundreds of things that have to be kept in mind lest there be some gross mistake that would entangle us in trouble afterward. Yet after the war is over, and I get out of here, I will get together all the numbers of the *Advocate*. [We have now sent the numbers from October direct to the regimental base.—ED.] Bro. Bull sent me a few days ago some English newspapers with news about the peace negotiations. He tells me that the people of England are sympathizing with our national cause, but it appears that official England is looking more to her own interests, like the rest of the Powers, of course. The last papers that came to hand to-night state that we are at the doors of the renewed war! Shall the Lord permit it, let it come!!

In closing I wish to be remembered to all the dear friends of like precious faith, also at the throne of grace, as I do in my prayers ask the Lord for His rich blessing upon your efforts in His glorious cause for the blessing of all that hunger and thirst for truth and righteousness and for His glory.—Yours in Him,

Bulgaria.

NOT LONG SINCE we were asked to write a letter of exhortation and comfort to one recently bereaved, and thinking that the thoughts therein contained might prove a comfort to other sad ones also, we append the letter herewith.

Dear Bereaved Friend,—We have just heard of your recent great bereavement; and therefore, although we are strangers, we are taking the liberty to write you a few lines, the intrusion of which we trust in the circumstances will not be resented.

In the first place we desire to extend to you our Christian sympathy in this hour of your great trial, and to express the wish that you may find the Chris-

tian hope, as expressed in the Bible, your source of consolation. The Apostle says—

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Cor. 1: 3, 4.

And it is true, that the comfort which God graciously sends His people in all their trials is able to comfort us "in any trouble," not even excepting such as yours, and is able to show us that all things work together for good to them that love God, who are called according to his purpose.—Rom. 8: 28.

Not the least item in the comfort which we have from the divine Word is in the fact that our dead are not forever dead, but shall be brought back again. It is no gain to us to deceive ourselves by the thought that our departed beloved ones are alive *while* they are dead, because it is not profitable to us to believe what is not true. Death is an Enemy—"the last Enemy" (1 Cor. 15: 26); and the state of death is in the Scriptures called "the land of the Enemy;" which certainly is not heaven where God dwells, for God is our Friend, and so is our Lord Jesus Christ, Who died for us and is at God's right hand. Therefore the prophet who foretold the massacre of the babes that took place shortly after the birth of Jesus in Bethlehem was inspired to comfort the bereaved mothers by promising that the children should all return from the land of the Enemy to their own border, or country, namely, to Palestine, where they had spent their few months of life.—Jer. 31: 15-17.

This is nothing more nor less than the promise of a resurrection from death, and this promise we are assured applies to all that are in the graves, both the just and the unjust. Some—those who have followed in the footsteps of Jesus and have suffered with Him—shall be raised from death to joint heirship with Him in the heavenly inheritance. Others—the holy ones of old—shall be made "princes in all the earth." Those who have done evil will be brought back to their own border, as stated above of the children, and will be enlightened concerning God and His Son our Redeemer and Mediator, as they have not been in the past, and will then be judged according to the attitude they take after enlightenment. And this is to occur at our Lord's second advent, and during the thousand years of His Kingdom on earth, for which His people have prayed—"Thy Kingdom come, Thy will be done, in earth as it is in heaven;" "When He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day."—Acts 24: 15; John 5: 28, 29; Rom. 8: 16-23; 1 Peter 1: 3-7; Psalm 45: 16; Heb. 11: 39, 40; Jer. 12: 14-17; 1 Tim. 2: 4-7; John 1: 9; 14: 1-3; Matt. 5: 10; 2 Thess. 1: 10.

Again we desire to apologize for our intrusion, which, however, has been prompted by the desire to lay before you some thoughts which we and others have found helpful in times of trial similar to yours. We hope that this our object may by the Lord's blessing have been attained, and if it please you, we shall be glad some day to hear from you. In the meantime, we remain,

Yours in His consolation, ———.

YOUR MOST WELCOME letter of some time ago was received and read with great pleasure. I have read the last "Advocate" [Jan., 1913], and found it very edifying and comforting. I am sure it will be edifying to all the dear brothers and sisters who read it, to all who have an ear for God's truth, which is now making ready a people for His name, and helping the Bride to make herself ready. That will be a grand time when we all meet in the heavenly Kingdom. I have never known you, nor can I expect ever to see you face to face; but in that day, when we all meet and are made like Jesus, then shall we know one another in a more perfect way. We shall see Him as He is, and be like Him. Will that not be grand and glorious! We shall have bodies whiter than the light. There will be no darkness there, nor shadows of the night. We shall sing of His mercy and grace; we shall see the King in His beauty, and behold our Father's face. Will that not be grand? We can thank God that we have a little foretaste of the blessing now. Oh, what shall it be when we get into the fulness of His glory!

I have received from Brooklyn a small box of tracts and books, and I expect to be going to some of the neighbouring cities to distribute them, if the Lord will. The little book I have is "Everlasting Punishment," which I will hand around freely.

I may say that I expect this year, 1913, to be a year of much experience and testing. We must expect testings and trials, that we may develop more of the Christ-like character, growing more and more like His dear Son in heart and mind, that we may also be more able to bear the persecution, for the Scriptures say, All who would live godly in Christ Jesus shall suffer persecution.

I hope that this New Year all of God's New Covenant people will be faithfully abiding in the truth. We pray that God's blessing, wisdom and understanding may be with you and your helpmate, and all the dear friends with you.

Your brother and sister in the Mediator's service,
———, Illinois, U.S.A.

I RECEIVED your welcome letter, and am glad that Mr. ——— sent for the "Advocate." He said most likely he would. He bought "Bible Talks," "Parables," and "E.P." from me. His father was a

Roman Catholic, and he was brought up a R.C. against his will, so when he was old enough he left them. His mother is a Protestant. I also sold "B.T." and "E.P." to a Presbyterian minister, who recently resigned because he saw that the soul is not immortal, and is now looking further into the Scriptures on kindred subjects. Have been having good success in the country districts, but find the large cities more difficult. However, the cities must be gone over, and here and there we find some one with a hearing ear. Pray for us.

Yours in His service,
Colporteur, New Zealand.

Just a few lines enclosing £1 in payment for six subscriptions to "Advocate," making 15/-. For the balance, 5/-. you might send me Conference numbers, if you have them to spare. [Yes, we still have a few, if anyone would like extra copies for distribution.—Ed.] I am glad you had a good time; it makes one long to be with you. However, the Lord knows all about it, and His will, not mine, be done.

Yours in the Lord,

—, South Australia.

The Mediator and the New Covenant

THE NEW COVENANT is given so important a place in the Scriptures that it seems unwise to be anything but accurate in our belief and teaching on the subject; and such accuracy can be obtained only by a careful scrutiny of every passage in which reference is made to it. The united testimony of the Lord and the Apostles is that the New Covenant was sealed or ratified by the blood of Jesus Christ, and that believers of the Gospel age are accepted under it.

The fact that the Sinaitic and Vatican MSS. omit the word "new" from Matt. 26: 28 and Mark 14: 24 is of little moment, for this word occurs in Luke 22: 20 and 1 Cor. 11: 25, and its omission from the two texts does not invalidate its inclusion in the other two. But even were the word "new" omitted from all three Gospels, the sense of the passages would not be altered. The Jews were bound under the Law Covenant, and provision was made under it for the remission of sins yearly by the offering of the blood of bulls and goats. Our Lord, therefore, in shedding His blood, "for the remission of sins," provided the basis for a NEW COVENANT or ARRANGEMENT between God and those who would accept His terms.

The Jews did not recognise the limitations of their Law, nor that a better sacrifice was necessary. Hence the Gospel or good news which was preached to them consisted largely in informing them of the facts, and that Jesus was typified by their animal sacrifices. The first message in connection with His birth was that He should "SAVE HIS PEOPLE FROM THEIR SINS." (Matt. 1: 21; Luke 1: 78; 2: 11.) Our Lord associated the Covenant with the remission of sins (Matt. 26: 28), as much as to say that while the Old or Law Covenant could not take away sin, the New Covenant in His blood could do so. During His ministry, He continually asserted His power to forgive sin, and intimated that His miracles were of less importance than His assurances of forgiveness. One of His last messages to the disciples was that "Repentance and REMISSION OF SINS should be preached IN HIS NAME among all nations, beginning at Jerusalem." (Luke 24: 47.) Peter on the day of Pentecost called attention to Christ as the Sin-offering—"Repent and be converted that your sins may be blotted out." See also Acts 5: 31—"Him hath God exalted to be a Prince and a Saviour, . . .

to give repentance to Israel and forgiveness of sins." John 6: 53, 54 agrees that the only way of life is to accept that shed blood as the basis for forgiveness of sins.

It seems clear, then, that if we or any others have been sinners and have obtained forgiveness of sins, we received it under the New Covenant, for that is the only way to receive it. Paul quotes our Lord as saying—"THIS IS THE NEW COVENANT IN MY BLOOD." John says, He is the propitiation for the sins of the whole world. The Jew died to the Law Covenant that he might be joined to the New (Rom. 7: 4); and to the Gentiles the message went forth—"The Lord now commandeth all men everywhere to repent."—Acts 17: 30.

Contrasting Old and New

In 2 Cor. 3: 8 the Apostle Paul speaks of himself and others as having been "made able ministers of the New COVENANT." The old or Law Covenant was a "ministration of death" (vss. 7-11), under Moses; the New Covenant is a "ministration of life" and liberty, under Christ the Lord of glory. (Vss. 17, 18.) He identifies his preaching of the Gospel with his ministry of the New Covenant (Chap. 6: 1-8), as a ministry of reconciliation. (5: 18, 21.) He was ordained a preacher and an apostle to set forth the fact, to the Gentiles particularly, that Christ Jesus had given himself a "ransom for all," and that He is the one and only "MEDIATOR BETWEEN GOD AND MEN," agreeing with our Lord's own words, "No man cometh unto the Father but by me." Thus he represents Christ's mediatorial work to have already begun, in the reconciling to God of those who hear the tidings through the apostles and their successors in the New Covenant ministry.—Rom. 5: 6-10; 1 Tim. 2: 4-8; John 14: 6.

The epistle to the Hebrews contrasts the Law Covenant with the New Covenant. Moses was the head of the house of servants, the Son is the head of the house of sons. (3: 5, 6.) God spoke to the fathers by the prophets, He speaks to the Jew first and also to the Gentile through his Son. (1: 1, 2.) The Law Covenant was "weak and unprofitable" (7: 18), "weak through the flesh" (Rom. 8: 3), because it required actual perfection. None of the fallen race could keep it; by the law was the knowledge of

sin: it was a ministration of condemnation and death. It made no provision for accepting good intentions or best endeavours. But Jesus was made a "surety" or guarantor of a "better covenant" (Heb. 7: 22); i.e., one making allowance for inherited imperfection, and accepting the believer on a basis of faith and according to the intents of the mind. Under this new and better covenant the will of God, instead of being written on tables of stone, is inscribed on the heart. The Holy Spirit is the instrument employed, Christ himself is the great Teacher, and human agencies are often used, as well as the Scriptures.—2 Cor. 3: 3, 18.

The Remission of Sins

While undoubtedly it is the Lord's intention to make the New Covenant available to the Jewish nation as well as to all others of Adam's race during the Kingdom age, Heb. VIII., IX. and X. show that its benefits are conferred during the Gospel age on any Jew who would die to the Law Covenant, which the Lord nailed to His cross, and accept Christ as the true propitiation for his sins. (Rom. 4: 24, 25; 5: 1; 7: 4, 25; 8: 1.) Under the New Covenant remission of sins is complete—"By one offering he hath perfected forever them that are being sanctified." The Holy Spirit is witness to this—"Their sins and their iniquities will I remember no more." For this reason the believers may have boldness to walk in the new way of life consecrated by our great High Priest. They draw near with a true heart, in full assurance of faith.—Heb. 10: 15-22.

That the advantages of the New Covenant, which are to be extended during the next age to the myriads who have died without a knowledge of Christ, are enjoyed during the Gospel age by the Church is shown by a comparison of Heb. 6: 4-9; 10: 14; 10: 26-29; John 1: 7; Matt. 26: 28. The "powers of the coming age" are those arrangements which God has made through His Son for the eradication of sin, the bringing of mankind to an accurate knowledge of the truth, and the conquering of death. All these are enjoyed by the saints now (in part actually, and in part by imputation—Rom. 4: 24) in sufficient measure to bring full responsibility. They taste Jesus, the heavenly gift, they are passed from a death unto a life standing, they partake of the Holy Spirit, they feed on the good Word of God and they are begotten to newness of life. All these are realities of their experience now. Hence the reasonableness of the penalty of the second death upon those who sin wilfully. The blood of the covenant wherewith they were sanctified was the blood of Jesus Christ which sealed the New Covenant; and even were they to come up for trial in the Kingdom age, under the favorable conditions which will then prevail, they could expect no change of verdict. Therefore, the verdict found against them in the Gospel age stands.

Heb. 12: 25 seems applicable in this connection. We of the Gospel age are not to "turn away from Him that speaketh from heaven." The evident intention of the passage, as revealed by the context, is to contrast Jesus Christ with Moses, both in their capacities as Mediators of Covenants—Moses of the old or Law Covenant, and "Jesus, the Mediator of the New Covenant." God spoke in the one instance establishing Moses as the spokesman between Himself and the people, and now He has spoken establishing Jesus as His mediary in the New Covenant—"This is my Beloved Son: hear him."—Matt. 3: 17; 17: 5.

A Mediator Required

That the Church of the Gospel age has been in the unfortunate position of requiring the benefits of the New Covenant, and that the members whose names are written in heaven were not always friendly disposed towards God, but rather at enmity, through wicked works, seems so evident from Rom. 5: 8, 10; Eph. 2: 12, 13; Col. 1: 21, and many other Scriptures of the same tenor, that it is a wonder how anyone could possibly think the Bible teaches differently. This enmity was in their minds as well as in their actions. When Christ died, the Church was non-existent. He bought the race as a race of sinners under condemnation to death. And there has not been since any class or individual by nature other than a sinner. Even the limited class born of believing parents, and reared from birth in the fear of the Lord, find in themselves such strong tendencies to evil as to cause them to cry out, "God be merciful to me a sinner." And personal acknowledgment of this on their own account, on reaching an age of discretion, with acceptance of Christ as their Saviour, is necessary before they can be accepted and justified before God.

The intimation has been made by some that Abraham needed no Mediator. Is it not rather the case, however, that Abraham, by his repeated offering of sacrifices under God's direction (Gen. 12: 7, 8; 15: 8-17) and his erection of an altar for sacrifice at the door of his tent at each removal (Gen. 12: 7, 8; 13: 4) acknowledged the need of a Mediator, and that his sacrifices, like those of the Israelites afterward, were typical? The Scriptures say that Abraham was "justified by faith;" he "believed God, and it was counted unto him for righteousness." (Rom. 4: 3-5.) Was not this righteousness counted to him on the basis of the ransom *subsequently to be offered*, to which God looked forward, even though Abraham himself may but imperfectly have understood its nature? Note that he was not called the "friend of God" until he had made the supreme demonstration of faith in the offering of his son.—Jas. 2: 21-23.

The Testator of the New Covenant

Concerning Heb. 9: 15-18:—The idea contained in the word "testament" is clearly not that of a "last will and testament," as the term is used to-day, whereby a "will" may not be executed until after the death of a person making it. The reference seems to be to the ancient custom of two parties making a covenant or agreement over the dead body or bodies of an animal sacrifice. Such was the method employed by God in connection with the covenant with Abraham. (Gen. 15: 17; 22: 13-18.) The Law Covenant also was made over animal sacrifices. (Exod. 24: 5-8.) The New Covenant is an agreement between God and men made over the slain body of Jesus Christ, his blood being sprinkled on both parties to the covenant. (Heb. 12: 24; 10: 22.) This is the blood which he, as the anti-type of Moses the Mediator, sprinkled in heaven, and which is sprinkled now on us who believe, and who say, All the terms of this New Covenant will we keep. (Heb. 12: 24; 9: 18-25; 10: 14-22.) Before the Church was formed, the individuals called to compose it required a Mediator, and none can become a member of the Church until he have first received the remission of sins under the New Covenant, the only way.—Luke 22: 20; Acts 13: 38.

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 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.

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Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

247, £10; 248G, 16/6; 249G, 2/-; 250G, 3/4; 251G, 1/-; 252G, 1/-; 253G, 1/-; 254G, 11/-; 255G, 10/-; 256G, £1; 257G, 2/-; 258G, 10/6; 259G, 1/-; 260G, 1/-; 261, 5/-; 262, 2/6; 263G, 13/9; 264G, 1/-; 265G, 1/-; 266G, 5/6; 267, 2/10; Sundries, 2/-; total for month, £15:16:11 (\$77.01); previously reported, £116:1:5 (\$564.07); total for 11 months, £131:18:4 (\$641.08).

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A Correction

In the February "N.C. Advocate," p. 178, the statement was made that "The alteration of the King's Coronation Oath, and the permission granted to carry the 'Host' through the streets of London, show that Protestantism is not so strong as it used to be." A correspondent writes:—

"The former is correct, but the latter was refused to the great disgust and disappointment of over 100,000 Catholics who had journeyed to London purposely to see the procession. Being in London at the time, I heard Mr. Asquith's proclamation read, refusing the Government's sanction to allow it. Had it been granted, thousands of lives would have been sacrificed, as there were hundreds of thousands of Protestants ready to defend their rights with their lives."

In view of this correction, will "Advocate" readers kindly draw the pen through the portion of the above statement seen to be inaccurate in their copies of the February number in their files.

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No. 4

A Reason for the Hope

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 Pet. 3: 15.

A HOPE, to be worthy the name, must have a reason attached to it. To hope for something without definite and sufficient reasons upon which to base the hope is foolishness, and results only in keen disappointment. To hope in vain is like a farmer expecting a crop without first putting in the seed, or an orchardist dreaming of what he will do from the proceeds of an orchard which he fails to prune and otherwise tend. So the Apostle says the Christian, if he have a hope of salvation, should have definite reasons for entertaining such hope, and moreover should be able to explain them clearly for the enlightenment and encouragement of others.

The more definite and numerous the reasons, the more boldly does the Hope stand out as a sure prize or reward. A farmer has a right to hope for a crop when he has planted the seed. But there remain many possibilities of failure. His hope is further justified and strengthened as additional reasons for it are found in rains at the right seasons, and in the steady growth of the crop. As he sees the fields ripe to harvest his hope is all but realized, and he hastens to make it sure by prompt reaping and threshing and storage in his barns.

Now what is the Hope of the Christian? and what are his reasons for entertaining that Hope?

A System of Belief

The Christian's hope may be considered from three standpoints. First, the Hope as a system of belief, which he sees taught in the Scriptures, and which he believes because of his confidence in the Bible as God's Word. Second, the Hope as it concerns himself personally, as expressed in the inquiry of the keeper of the prison, "Sirs, what must I do to be saved?" (Acts 16: 30.) Third, the Hope as it concerns others—those near and dear to him, and also mankind in general.

Before the Christian can have a definite hope for himself or others, he must see that the Bible defines what God is willing to do and to give, and the conditions upon which any or all may obtain His favors. We have here those Scriptures which declare God's

purposes in general; how it is His purpose to bless all the families of the earth, how He sent His only begotten and dearly loved Son into the world to purchase the race by the sacrifice of His own life, how the Son thus became the Lord, Owner or Ruler over all men, the whole race of Adam passing into His possession and being placed fully under His authority; how a "little flock" is being blessed in advance of the others, that they may be joint-heirs with Christ in the Kingdom, and reign with Him the thousand years.

The Hope for Oneself

Having seen something of God's purposes, and learned that only through the Lord Jesus Christ can any approach God, the inquirer hastens to avail himself of the privilege. (John 14: 6.) He confesses his sins, acknowledging the atoning blood, which alone can cleanse from sin, and receives forgiveness. This forgiveness is realized, not by his feelings, but by belief in the definite statements of God's Word that one so coming is accepted and forgiven. He acts on the Apostle's answer to the gaoler, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31.) Having so done, he has the assurance that he is saved—saved from the condemnation of death and from the power of Sin, and with the hope of complete salvation at the appearing of our Lord Jesus Christ; for as yet, the Apostle Paul says, "We are saved by hope," not having seen the fulness of the deliverance, but we are, as the Apostle Peter explains, "Kept by the power of God through faith unto the salvation ready to be revealed in the last time."—Rom. 8: 24; 1 Thes. 5: 8; 1 Pet. 1: 5.

The Hope as an Anchor

Amid the changing scenes and circumstances of life, the Christian (if he be faithful) suffers much for fidelity to the Lord and the truth, in addition to those pains and sorrows and disappointments inseparable from the present evil world. His principles prevent him doing many things for worldly advancement which others think nothing of. His sense of duty compels him to carry burdens which others would long ago have laid down. His sense of honor requires him to fulfil his covenant of complete sub-

mission to the will of God at any cost of personal discomfort or inconvenience. The Christian life is one which no one should take up who expects to be carried along on flowery beds of ease. But it is the best possible life for one who is grateful for what the Lord has done, and is willing to submit himself to divine guidance and correction.

Painful as are many experiences, the hope continually enters in as a comfort and as an incentive to patient endurance or strenuous exertion (as the case may be). Hope says, This is hard to bear, but I trust it is one of the all things which we are told work together for good to those who love the Lord and are called according to His purpose. (Rom. 8: 28.) Or, I realize the Lord's chastening hand upon me, for I see where I have made a great mistake, but I hope I am being rightly exercised thereby, and that it will work out in me the peaceable fruit of righteousness. (Heb. 12: 5-11.) Or, present persecutions and afflictions for Christ's sake are severe, but I am not cast down, for I know I am not forsaken, and I have a hope of a far more exceeding and eternal weight of glory which will more than compensate for present loss.—2 Cor. 4: 8: 18.

Abraham's hope in the promise given him was made sure by the fact of God's oath. The promise alone was as good as the oath, for in neither could God lie, but the oath was a confirmation to the ways of men, who consider an oath the end of all strife. Therefore to Abraham's mind the oath gave double assurance. (Heb. 6: 13-16.) But this promise and oath to Abraham were not given for his sake alone, but as an object lesson to those who should receive a higher promise, that is, a heavenly, and who should have a greater hope, even joint-heirship with the Lord Jesus. We who have fled for refuge to lay hold upon the hope set before us (in distinction from that set before Abraham) have also an oath to give strong assurance that the promise will be fulfilled. This oath is the one given to our Lord Jesus, as explained in Heb. 5: 1-6, "Thou art a priest forever after the order of Melchisedec." And it is because Jesus our forerunner has entered into that which is within the veil, God having fulfilled to Him His oath, that our hope of being with Him is like an anchor, sure and steadfast. So we read, "Being made perfect, He became the author of eternal salvation unto all them that obey Him, called of God an high priest after the order of Melchisedec."

Here then is the reason for our personal hope. A promise given to the Lord Jesus, confirmed by an oath, that He should be High Priest and the author of eternal salvation; a promise to us that if we obey Him we shall receive the eternal salvation; this promise being confirmed by the same oath, for a High Priest is in office to minister for those who need His services, as stated in Heb. 7: 24, 25—"But this man, because he continueth ever, hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Further reasons for our personal hope are found in such definite statements as "Called by our gospel to the obtaining of the glory of our Lord Jesus Christ" (2 Thes. 2: 14); "the prize of the high calling of God in Christ Jesus" (Phil. 3: 14); ". . . sit

with me in my throne" (Rev. 3: 21); and many others.

Persevering in Hope

It is well to have *good reasons* for the hope. It is good to have in oneself *full assurance* of the hope. It is also necessary to *persevere* in the hope both as a system of belief and as a personal experience. It is an oft-quoted proverb, that "Hope deferred maketh the heart sick." (Prov. 13: 12.) And so it does. But Hope has a staunch helper in Faith. If Faith continues notwithstanding the deferred Hope, the heart sickness is healed and Hope once more brings glad anticipation. This also is illustrated in the case of faithful Abraham. We read (Rom. 4: 18), "*Who against hope believed in hope.*" The object hoped for seemed ever further away, and yet he persisted in believing in it, because God had promised it, and he judged Him faithful Who had promised. (Heb. 11: 11.) In this persistent faith and hope the Apostle includes Sarah, with Isaac and Jacob and the believing Israelites. They all died in faith not having received the thing promised, but hoped to the last that they should receive it. And, thank God, their hope was not in vain; for they shall receive their reward in the Kingdom age.

Abounding in Hope

The reasons for hoping are so many and so inspiring that the Apostle prays that the saints may "*abound in hope* through the power of the Holy Spirit." And here again he places Faith in close harness with Hope—"Now the God of hope fill you with all joy and peace through believing, [in order] that ye may abound in hope." Could any but a God of hope fill our hearts with joy, peace and hope? And having such a God, able and willing to give us these blessings, shall we through indifference or unbelief deprive ourselves of their enjoyment? No, rather will we abound in hope; we will be so certain of God, so sure of His promises, so obedient to our blessed Lord and Master who has under His authority, that our hearts will overflow, we shall be ever singing and praising Him, and ever ready to tell all who ask the reason of our hope and why we are so happy.

"But," we are told, "some people are naturally more hopeful in disposition than others; some always look on the dark side, always count the bridges before they have to cross them, and when they do come to them always fear they will break down under their weight." No doubt this is the case with many, and they render themselves and often those around them gloomy and unhappy. But this need not be. The promises of God are not made with a view to nursing our natural dispositions, but rather to stimulate our endeavours to *overcome* the natural tendencies and develop the mind of the spirit. It is hope as a *grace of the spirit*, and not as a natural quality, that we desire and should cultivate. Rom. 5: 1-5 tells us how this hope is developed. In the first place the promise enables us to "rejoice in hope of the glory of God," and then the Lord sends experiences which develop hope in us as a constitutional trait—"And not only so but we glory in tribulation also; knowing that tribulation worketh patience; and patience experience; and experience hope, and hope

maketh not ashamed." The hope believed means character development all round, and finally makes not ashamed, because the love of God is shed abroad in the heart by the Holy Spirit which he has given us.

If then we believe, if we have hope, let us not look and speak and mourn as those who have no hope, but let us so live and speak and *think* as those who have a hope to be proud of and to be recommended.

Hope for Others

One of the finest things about the Christian's hope is that it is not looking forward to happiness for himself and misery for three-fourths of mankind. Such was once, and is to-day, the belief of many. But by God's grace we have been taught better things out of His Word. The Christian's hope looks forward to the time when there shall be no more sorrow, crying or pain; when the present evil condition of things will give way before a "new heavens and a new earth in which dwelleth righteousness;" a time when the Kingdom of God shall be established under the whole heavens. (Acts 24: 15; Rev. 21: 1-4; 2 Pet. 3: 13; Dan. 2: 44; 7: 18, 27.) Then "all dominions shall serve and obey Him."

There is a Reason

There is a reason—a good and sufficient reason—for every item of the Christian's hope, both for himself and for others. If he be not able to give a reason, it may be because that particular item is without Scripture support and therefore without a sufficient reason for him to retain it as an article of faith. Or it may be that his hope and belief are right and Scriptural, but he has not studied the subject sufficiently to enable him to understand the reasons. In that

case, attendance at a good Bible class would be helpful. Again, one may not be fluent in explaining the reasons. In that case more practice is required in the telling of them. Another may have a good hope for others, but have little for himself. Here, too, more study of the Word is required, that the simple, straightforward and precious promises of the Gospel may be accepted and believed.

With Meekness and Fear

These are two necessary accompaniments to the telling out of the glad tidings—meekness and reverence. The Lord God must be sanctified in our hearts. We must hold His Word sacred and handle it reverently. And we must be meek—not boasting of all we know, or of the wonderful things we do, but meekly acknowledging that our Hope is of God, through our Lord Jesus Christ, and that only by the Holy Spirit's help can we know anything as we ought to know it.

Our reasons may not always be acceptable to the one who has asked, but having done our best in accordance with the Apostle's admonition, we may leave the results with the Lord. If we do not convince our hearer, he will at least be assured of our sincerity and convinced that if what we say is true it is very good news indeed. Then we may hope that the Scriptures given (not our words, but the Lord's) may lie in his mind as a seed to germinate at a later day.

"For our sakes, no doubt, this is written:
That he that ploweth should plow in hope.

And that he that thresheth in hope
Should be partaker of his hope."—1 Cor. 9: 10.

—R. B. H.



The Sin against the Holy Spirit

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [literally, "age"], neither in the world ["age"] to come."—Matt. 12: 31, 32.

EVERYTHING thus far considered about the Holy Spirit has shown forth God's love in providing and sending such a wonderful Comforter and Guide for His people. The Spirit has helped God's people to understand the Word; has guided them into all truth; has brought to their remembrance items of truth formerly learned; has interceded for them with unuttered groanings; has witnessed to them that their sins are forgiven; has been a demonstrator that God's people are regarded as His children, members by adoption of His family. All these gracious offices have been fulfilled by the Holy Spirit to the people of God severally and collectively since the great day of Pentecost, and the same spirit is still showing divine grace to the obedient believers. It has been well for us to realize, in our experience as well as from the teaching of Scripture,

the Holy Spirit as the promised Comforter, because such realization must appreciably assist us to understand another phase of the Spirit's relation to God's people.

The Spirit of God occupies a position of the greatest dignity which must needs be minutely observed by us, for offence against the Holy Spirit is fatal. If one were to speak blasphemously against the Son of man, the Savior said, forgiveness of the offence is possible; but blasphemy against the Holy Spirit is not forgivable, neither in this age nor in the age to come. All manner of sin and blasphemy is forgivable, except that against the Holy Spirit. It becomes us then to consider well this matter, that we may realize the circumspectness which must govern our daily walk, and the carefulness which must watch over our words, so that we may avoid the fatal mistake.

Origin and Effect of Sin

The original sinner, who "abode not in the truth" (and from this saying we must acknowledge that he was once in the truth), was the devil. (John 8: 44.) But as far as the human race is concerned, sin en-

tered by means of its very first members. Sin is transgression against law, and our first parents took upon themselves the responsibility of disobedience to the command which God had given them concerning a certain tree. (Rom. 5: 12; 1 John 3: 4; Gen. 2: 17; 3: 2, 3, 6.) In itself, and as far as the value of the property taken was concerned, this offence might appear to be no greater than that of irresponsible boys in an orchard. But man is ever prone to judge by the outward appearance, and such judgment is seldom just. In Eden, the value of the fruit taken did not enter into consideration; God was no poorer because of it, nor would He have been wealthier had the fruit not been taken. The question was not of material but of moral values. Would Adam and Eve obey God or not? They disobeyed.

The first effect of this disobedience was to bring upon themselves the penalty of death which had been associated with the command. (Gen. 2: 17.) The inquiry was held, and the guilty pair acknowledged their sin, aggravating the offence by seeking to shift the responsibility for it onto others, Adam not fearing even to try to involve God Himself when he said—"The woman whom *thou* gavest to be with me, she gave me of the tree, and I did eat." (Gen. 3: 12.) The sentence of death was duly pronounced, and it was explained that its fulfilment would be in Adam's return "unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) This would mean nothing short of the complete destruction of the sinful ones. Before Adam was formed of the dust of the ground (Gen. 2: 7), he was nothing; returning to the ground he would become nothing, as he had been before creation. Adam was not told that he should live forever in a state of anguish, mental or physical; he was told that he must die, and special measures were taken to insure that he should die, and not live forever.*—Gen. 3: 22-24.

The effect of the sin in Eden was not restricted to the sinners; it was passed on to their posterity, and all the race is involved therein, as the Scriptures assure us. (Rom. 5: 12, 15-19; 1 Cor. 15: 21, 22.) This is the reason why all die, whether the infant which could not have sinned or the aged person that has sinned repeatedly during a long life. The infant does not die on account of its own sin, for it has not sinned; but neither does the aged person die on account of his own sins,* though they be many; all die on account of the original sin, having been constituted sinners by that one disobedience of their ancestors.

For that Edenic sin and for all of our individual sins that arise out of it Christ has died, giving a ransom for all men, and dying for *our* sins, accord-

ing to the testimony of many Scriptures. (1 Tim. 2: 4-7; 1 Cor. 15: 1-3.) By this it is seen that God has not dealt hardly with us in decreeing that we should have the penalty of our first parents passed on to us. It is a foregone conclusion that we would have done as they did and so would have brought the penalty directly upon ourselves, in which event each separate sinner would have required a separate redeemer if he were to be rescued from the consequences of his sin. By causing all to be constituted sinners on account of one transgression, God has been able to arrange justly and equitably that all should be redeemed by the one sacrifice—that of His Son, and freely justified through faith in His blood.—Gal. 3: 22; Rom. 3: 23-26.

All this teaching of Scripture is considered old-fashioned and out of date by the "wise" men of to-day at whose feet sit those who are to stand as professedly Christian ministers in the pulpits of Christendom; and so it has come to pass that the Genesis account of the Creation of man and his Fall into sin is said to be "legendary" and "unhistorical." By the "wise" the Cross of Christ and the Sacrifice on Calvary have been "interpreted" out of all the meaning attached to them in the divine purpose, which was and is that Christ's blood was shed as a *propitiation* for the sins of the whole world. (1 John 2: 2.) This foolishness of the "wise" need attract no more than passing notice by way of pointing out how foolish they are thus to oppose the central truth, which stands as the foundation of man's relation to God and of his prospect for eternal life. Nevertheless, we are bound to feel sorry that men will so deceive themselves and others in regard to these fundamentals. But we also feel glad and thankful for the promise of a time near at hand, when deceptions will not be allowed for a thousand years, and when men shall be brought to that accurate knowledge of fundamental truths which is part of the divine will for them.—Rev. 20: 3; 1 Tim. 2: 4-7.

Forgiveness of Sins

The death of Christ as the sufficient sacrifice for the sins of the whole world does not in itself procure the forgiveness of sins for even one member of our race. It provides, however, a *basis* on which the forgiveness of sins is possible for those who *believe in Jesus*, so that when one becomes a believer in Jesus, God is righteously and justly able to forgive such an one's sins that are past. All this, including the necessity for faith, is clearly set forth by the Apostle.

"... Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. ... That he might be just and the justifier of him which believeth in Jesus."—Rom. 3: 21-26.

But the believer in Jesus, beginning his Christian life with a clean sheet, is not able to keep the pages of his life's record perfectly clear. He sins at times. However unwitting or unwilling, his wrong action in thought, word or deed is nevertheless a sin, and something must be done to make things right again. As a "new creature," the believer is not God's workmanship for sin but for good works. (Eph. 2: 10.) Every sin committed by a believer in Jesus is therefore a departure from the program divinely marked out for him as a "new creature" in Christ Jesus. (2 Cor. 5: 17.) But if the believer confess his sin,

* Considerations of space forbid more than a mere mention here of the subject of the penalty for sin. It is certain that the Christians in apostolic times, when the teaching was pure, did not believe that unbelievers were on the way to everlasting torment. Had they thought such a thing, they would not have gone about preaching to Jews only. They could not thus have limited their efforts, but must have tried to save others from the awful fate. (Acts 11: 19.) The interested reader is invited to consult the book "Everlasting Punishment," 112 pages, in which the subject is quite fully discussed. Cloth bound, 1/1 (29 cents); in paper covers, 6d. (10 cents), postpaid.

* Some possible exceptions of mature persons will be noted in due course.

God can justly and will faithfully forgive, and the blood of Jesus Christ will cleanse the confessing one from all sin. The Holy Spirit in the believer will intercede, the Son of God in the Father's presence will also intercede, and thus the relationship interfered with by the believer's sin will be re-established. —1 John 1: 7 to 2: 2; Rom. 8: 26, 27.

God is exceedingly gracious, longsuffering, and willing to forgive, and none need fear to approach Him in prayer through His dear Son to ask forgiveness. Under the New Covenant in Christ's blood, shed for the many for the remission of sins (Matt. 26: 18), God can be merciful to our unrighteousness and can forget our sins and iniquities. (Heb. 8: 12.) But before He can forgive us on account of His Son's shed blood, He requires to see in us a willingness to forgive any who may have trespassed against us, and He also requires confession on our part. (Matt. 6: 12, 14, 15; 1 John 1: 9.) If God's forgiveness means that He is merciful to our unrighteousness and that He remembers our sins and iniquities no more, He expects us to be similarly merciful toward those who have injured us and not to remember their sins and iniquities.

But confession to God is more than the parliamentary form of words—"I withdraw." Confession implies the recognition of the wrong thought, word or deed as a sin, the abhorrence of it as such, and the endeavor to avoid the repetition thereof, this last being proof of the sincerity of the confession. If the wrong thought, word or deed has been the means of injury to some other person, that person should also be approached and confession made, together with every effort to repair the damage done. (Matt. 5: 23, 24; James 5: 16.) It is nowhere commanded in God's Word that confession of sin should be made to a priest or other person not concerned, but confession to God is required, also to the injured person (if any); and before the New Covenant blessing of mercy to his unrighteousness can be realized and his sins and iniquities can be consigned to the land of forgetfulness, there must be (as already mentioned) in the confessing penitent the willingness to forgive any who may require it of him.—Matt. 18: 21-35.

Possibility of Death

Notwithstanding the willingness of God to forgive, and the fact that He has made every provision for and offers every inducement to the erring one, there are limits, and it is possible for the Christian—the "new creature"—so to live as to bring upon himself the utmost condemnation, even death. Says the Apostle to the saints (observe he does not address the "world" of unbelievers, but saints, "brethren"), "If ye live after the flesh, ye shall die."—Rom. 8: 13.

That this statement does not refer to decease in the ordinary sense of that word is clear from the fact that both saints and sinners die—the most saintly as well as the vilest. It is also evident that the Apostle is not here referring to the state of deadness in trespasses and sins sometimes mentioned in the Scriptures, as in Eph. 2: 1-5. Had he wished, in Rom. 8: 13, to refer to this, he would doubtless have written, *If ye live after the flesh, ye are dead*. The Apostle in Rom. 8: 13 speaks of death as a punishment; and as he is certainly not referring to the de-

cease of the fleshly body of the Christian, it is evident that he is teaching that under certain circumstances, possible to occur in the present life, the "new creature" will die; and the circumstances are—"If ye live after the flesh."

What does it mean to "live after the flesh?" It means to live *according to* the fleshly mind and desires, which are at enmity with God; which are not and can not be subject to the law of God. (Rom. 8: 5-8.) For the "new creature" to conduct himself in this manner is simply to invite destruction; because nothing that is contrary to God—willingly and wilfully so—can be allowed to remain alive forever. "All the wicked will He destroy." (Psalm 145: 20.) To adopt and persist in the course of living "after the flesh," is manifestly to sin against the Holy Spirit which God has given to His people; it is a "grieving" or "quenching" (Eph. 4: 30; 1 Thess. 5: 19) of the Holy Spirit in the Christian so acting, and in such circumstances nothing can be expected but the extinction of the "new creature."

Blasphemy against the Holy Spirit

In Rom. 8: 13 the Apostle has given a general definition of the course which if persisted in must result in death to the "new creature." In Matt. 12: 31, 32, the Master Himself has shown one of the ways in which such evil conduct may manifest itself. The Greek word *blasphemia*, in Matt. 12: 31, 32, means, according to Strong's Concordance, "vilification." Vilification of the Son of man is forgivable under certain circumstances; but the vilification of the Holy Spirit shall not be forgiven, neither in this age nor in the age to come. According to this statement by the Lord, the age to come will be a time of forgiving some sins; of all sins, indeed, except that of vilification of the Holy Spirit. Those who believe that the future age contains no possibilities of mercy and forgiveness should consider well these gracious words of the Savior, to see whether their thoughts on this matter have been taken captive to Christ.—2 Cor. 10: 5.

Vilification of Jesus might be done in more or less ignorance, or by reason of weakness of the flesh; and these would be mitigating circumstances if the sin were afterwards confessed and forgiveness sought. We feel satisfied in our own minds that ignorance is what has caused and still causes many to vilify the Father and the Son by promulgating the awful teaching that some human beings will be tortured for ever and ever. But the Holy Spirit cannot be vilified except after consideration and reasoning somewhat more extensive than that usually displayed by the advocates of the doctrine of everlasting torment.

What was either an illustration of such vilification of the Holy Spirit or something dangerously near it is recorded in Matt. 12: 24, and it was this incident that led to the Savior giving out the teaching of vs. 31 and 32. Jesus had just wrought a remarkable miracle in healing a man possessed with a devil, blind and dumb. The cure was immediate and perfect, so that the afflicted person was able to speak and to see. When the news reached the Pharisees, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." In this they spoke not only against Jesus but also against the Holy

Spirit which worked through Him to perform the miracles. (Matt. 12: 28.) Instead of acknowledging that the power of God was doing these things, they attributed the works to the power of Beelzebub. In effect, therefore, they blasphemously said that the Holy Spirit, the Spirit of God, was the spirit of Beelzebub, God's greatest enemy. Is it surprising, in view of this, that our Savior said concerning the hypocritical Pharisees—"How can ye escape the judgment of Gehenna?"—Gehenna being a symbol of the second death. (Matt. 23: 33.) The Pharisees had had extraordinary opportunities to hear Jesus, to see His miracles, and to consider them. Yet they were so wicked as to say that the miracles were done by the power of Satan. It was a terrible and perilous position that their awful hardness of heart led them to adopt, a position from which they would find it most difficult to remove. Whether the Pharisees actually perpetrated the unforgivable vilification of the Holy Spirit mentioned in Matt. 12: 31, 32, the Lord, the Judge of all hearts, knows. For us it must suffice at present to know that the attitude and words of the Pharisees on this occasion drew from the Master's lips those wonderful words which at once proclaim the liberality and define the limits of divine forgiveness of sins.

Falling Away After Enlightenment

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world [literally, "age"] to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6: 4-6.

Here the statement is made that those who fall away after enlightenment, and participation in certain New Covenant blessings, cannot be renewed to repentance, or reformation. This is an intimation that such persons have sinned so seriously as to bring upon themselves the extreme condemnation. Such a falling away would be equivalent to a Christian crucifying his acknowledged Lord and Master and publicly putting Him to shame. A more horrible crime than such ungrateful mutiny could not be imagined, and the one who would do this would not be fit to live. But evidently it is to be understood that those who fall away after being enlightened and blessed in the manner described are of the disposition that would traitorously rise up in rebellion against their acknowledged Lord, and would seek to accomplish His death. How careful we should be, lest our hearts become hardened through the deceitfulness of sin!—Heb. 3: 12, 13.

Wilful Sin after Knowledge of the Truth

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. 10: 26.

The Apostle does not specify any particular sin of thought, word or deed; so every kind of sin might be included, because every sin after enlightenment may be done wilfully. Done wilfully, the offence which in itself may be apparently of little consequence becomes very serious indeed. The sacrifice of Jesus was not offered for such a sin, and no sacrifice will be offered in the future on behalf of it.

The Christian who sins in this manner has thus fastened upon himself a sin the consequence of which he must meet alone. Being a wilful sin, the transgressor cannot count on the intercession of the Holy Spirit, nor on that of our Lord in heaven, and so he is left not only without a sacrifice past or prospective, as before mentioned, but also without any Comforter or Advocate (*Parakletos*). Without a shield of any sort he must face the divine judgment, and the Apostle says that "it is a fearful thing to fall into the hands of the living God." He also says that the Christian who thus violates the New Covenant provisions and does despite to the Spirit of grace is more culpable and shall be punished more sorely than those who despised Moses' law. By taking this course against the New Covenant, by the blood of which he was sanctified, such transgressor demonstrates himself to be an *adversary of God*, and therefore he must be devoured by the fiery indignation of the divine judgment.—Heb. 10: 27-31.

(Just here it is necessary to observe that some exhibitions of wilfulness in wrong doing are attributable to the transgressors' inherited imperfection and weakness. To the extent that this is so, the Lord can be merciful to our unrighteousness, as stated in the New Covenant provisions (Heb. 8: 12), and can forgive if the sin be confessed. These partially wilful sins against a measure of light seem to be spoken of in Luke 12: 47, 48. Partially wilful sins are punished with few or many "stripes," according to the circumstances of which the Lord alone is competent to judge righteously.)

If we have rightly apprehended the teaching of God's Word, it is that wilfulness is the very essence of an unforgivable sin and that the wilfulness is the reason why the sin is unforgivable. This seems to be the meaning of "If we sin wilfully after that we have received the knowledge of the truth." The sin may be of any sort; it is in this case only the means for the expression of the wilfulness; and any sin in thought, word or deed will serve the purpose. It should also be noted that a sin committed wholly through weakness can afterward become the means of wilful sin; for if there be an unwillingness to confess the wrong, and be converted from his error against truth and righteousness, the transgressor thereby associates his will with the unconfessed sin, so making it a wilful one and an instrument of death. (James 5: 19, 20.) If a Christian's will be associated with a sin, either in the first instance to do it, or secondarily to avoid confession of it, that is a wilful sin. It is a sin against the Holy Spirit, inasmuch as the carnal or fleshly mind has to some extent obtained the ascendancy over the Holy Spirit or mind of Christ given the believer. If the sin be fully wilful, the old mind has completely gained the victory over the new mind, which means that the new mind or "new creature" is *dead* ("quenched") in that person. As the old or fleshly mind is not subject to the law of God, neither can be (Rom. 8: 7), and the new mind in the transgressor is dead, it is easy to understand why the Apostle said that such a person cannot be renewed to repentance. It is also easy to understand why death is the only suitable punishment for a fully wilful sin, or sin of the will, com-

mitted by a Christian after enlightenment. Such a sin is not to be prayed for.—1 John 5: 16.

The position then is this: Sin against the Holy Spirit is most serious. It is not forgivable—neither in this age nor in the age to come; whether that sin take the form of vilification of the divine Spirit in miracle-working power, or the other form of wilfulness in sin after enlightenment. In view of these things let us walk circumspectly; let us show our-

selves children of the light; children of the day and not of the night, beseeching the Lord that He would grant us wisdom to avoid the snares and strength to overcome the besetments of the adversary of souls and of our own fallen nature.

Foregoing is the fifth article in the series on the Holy Spirit. The sixth and final article will (D.V.) appear in the next issue of the "Advocate," and will be entitled "The Holy Spirit and the Trinity."



LOVE

THE APOSTLE John said, "God is love." If God made man after His own image, then He made him to love. It is manifest that man cannot love and hate the same person or thing at the same time. When love is severed, there is no telling to what depths of enmity hate will proceed. To what depths has Roman Catholicism sunk! Only recently we read of that Church imprisoning a Christian for not kneeling to that idolatrous Roman Catholic invention, the "host"—a dying remnant of the Inquisition, without love.

Hatred in its worst forms is the essence of a schismatic spirit, and has proved a fearful stimulant to persecution. It is a truth so obvious that it scarcely requires to be stated. Most of us, it is to be feared, are accustomed to regard schism as but a trivial evil. The mischievous effects which it produces even the most powerful imagination can but faintly and inadequately realize. The horrors produced by schismatic hatred when possessed of power are seen in the heartrending sufferings of the Waldenses under the infamous order of Gastaldo—an order to quit their homes, and leave their country, in the depth of winter. We must behold tender mothers with babes in their arms and little children at their side; the sick, the lame and the blind, and those decrepit with age, in mournful bands wandering without hope of shelter or asylum over precipitous mountains covered with snow, dying unsheltered from the cold.

Or recall the massacre of St. Bartholomew: the horrid scenes of the night of the 24th August, 1572, and the succeeding days; the Protestants of Paris sleeping unsuspectingly on their beds, lulled into security by the pretended friendship of King Charles, dreaming of nothing but safety and peace; the rabid schismatics issuing forth amid the silence and obscurity of midnight, emissaries of the rulers of the darkness of this world, armed and prepared to commence the long meditated and deeply-concerted work of death—breaking open the house of Admiral Coligne, rushing into his apartment, the assassin thrusting the sword through his heart regardless of the entreaty of his victim. "Young man, respect these grey hairs." The streets of every city of France flowing with the blood of Protestants in obedience to Royal orders, that one should not be left to reproach the monarch.

Or consider the Netherlands under the horrid atrocities of Alva. The inhabitants hunted by troops of soldiers, flying from their native land in thousands; the country illuminated with the fires of martyrdom; persons of all ages, sexes and conditions indiscrimin-

ately dragged by horses to the place of execution, their tongues scorched with glowing irons, to prevent them from attesting the truth of their profession, and screwed in machines contrived so as to produce the most excruciating pain.

Though we have described these appalling scenes, we have but faintly shown what schismatic hatred can do. No wonder that the Roman Catholic Hierarchy, in their more sober moments, are ashamed of the past history of their Church. But what does that avail, when the old spirit of schismatic hatred is still dominant? They would blot the past from our histories, and, when but a small paragraph of history is recorded in the School Papers, they cry out as if in pain. This is but a trifle in comparison to the pain they must endure in God's good time when the whole of the past is revealed.

Love and Unity

We will now describe what love can do. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Psalm 133.

We may conceive the Psalmist to have been beholding a delightful scene of love and concord among his people, or perhaps in prophetic vision contemplating the reign of the "Prince of Peace," when he broke forth into this beautiful and rejoicing song, comparing unity among brethren to the most precious, pure and delightful things—to the sacred oil wherewith the chosen priests of the Most High were anointed on their induction into office, to the dew which refreshed the mountains of Israel, the heritage of the Lord, God commanding his blessing as the crown of all—even the blessing of endless life.

Let us then, in the first place, consider the advantages resulting from Christian union and fellowship. "God created man in His own image," and had he continued in his original condition, his mind would ever have grown in wisdom and knowledge, forever expanding, receiving from Jehovah's fulness of knowledge and bliss, and rising under the glowing light of the Eternal One.

Our Lord came to seek and to save that which was lost—the lost sheep of the house of Israel, and other

sheep which had wandered still further away. His scheme of saving mercy involves the restoration of the saved to the likeness of God. God is emphatically love, and His love radiates out with ineffable fullness. The restoration then of believers to the divine image must restore to their hearts a love like that of God. "God is love, and he that dwelleth in love dwelleth in God, and God in him."

Man by his fall did not lose entirely his susceptibility of love to God, only there gathered on it such an incrustation of evil that no ordinary manifestation of God's love could give him a true conception of its nature. In order to reach this dormant susceptibility God gave His only begotten Son, to display or manifest His love with the energising influence of the Holy Spirit.

But love to God cannot exist alone, for the heart that loves God must flow out with love to all mankind. Who does not do this gives an evidence that the love of God does not dwell in him. "Beloved, if God so loved us, we ought also to love one another." "This is the message that ye heard from the beginning, that we should love one another." This is my commandment, says our Lord, that ye love one another, as I have loved you.

The maintenance of Christian unity, while it is calculated to restrain and subdue the evil passions and propensities of our nature, brings into exercise all the virtues of the Christian character—the fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Love is the first of all these fruits, and it is only in an atmosphere of love that the others can expand to their full development.

Think then how incumbent it is on you to love one another, seeing in you the Spirit of love dwells. And unless you do love one another, unless you be of one heart and one mind and aim, how can you conclude that the Spirit of Christ dwells in you? Our Lord prayed that His disciples might be one; "as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they be one, even as we are one." The mutual affection of the early Christians made even their enemies to exclaim, Behold how they love one another! So may it be now among all who bear the name Christian! Let us love one another in deed and in truth!

—W. J. S. S.



The Penalty and the Ransom

THE FOLLOWING series of questions just received involves a Scriptural point well worth careful consideration. Should the answers not prove satisfactory to our readers, we trust they will write us for further explanation.

Question 1.—Is what we term the natural (or Adamic) death the pronounced penalty for sin?

Answer.—According to Gen. 2: 17; 3: 19; 5: 5; Rom. 5: 12, 15, 17; 1 Cor. 15: 22, Adam's death was in fulfilment of the penalty attached to disobedience. By "death" is meant, not a moral or spiritual decline, nor the incident of dying, but the physical extinction, as expressed in the words, "Dust thou art and unto dust shalt thou return." Because all the race was in Adam, all were condemned when he was condemned.

Question 2.—Is the death of Christ the price paid for the ransom of man from the Adamic death?

Answer.—It is; as stated in His own words, "The Son of Man came . . . to give His life a ransom for many." (Matt. 20: 28.) See also 1 Tim. 2: 6, "Who gave Himself a ransom for all," and Heb. 2: 9, "that he by the grace of God should taste death for every man." These passages show that His perfect human life was the price, and it was paid when He gave it up in death.

Question 3.—If so, why does man still have to pay the death penalty?

Answer.—Man does not and cannot "pay" the death penalty. To say he "pays" the penalty would be to intimate that after a lapse of time, no matter how short or long, whether one year or a billion years,

he would succeed in paying it, and therefore be entitled to a release. To suffer the punishment pronounced in Eden means to remain forever dead. God arranged that the death penalty should descend automatically from parents to children, beginning with our first parents in Eden. Hence the whole race was doomed to everlasting extinction. God's arrangement for their deliverance does not include any alteration of the original sentence, for we read that the wrath of God still abides on the unbeliever. Rather He has devised a new arrangement based on the payment of a ransom-price, whereby those who believe, and those only, shall be released from condemnation. In the case of those who never believe (though all will be given the full information which makes belief possible) their condemnation will never be lifted. God's arrangement in Christ is that, "Whosoever believeth in Him should not perish but have everlasting life."—John 3: 14-17, 36.

Question 4.—Would the Adamic death have been eternal without God's redemptive purpose?

Answer.—The Adamic death penalty has never been altered nor shortened, even since the price was paid. Had it been possible or consistent for God to alter the penalty arbitrarily, Jesus need not have died. God has to maintain the justice of His own decrees. Hence, the manifestation of His love in sending His own Son to deliver men from their predicament—"that He might be just, and the justifier of him which believeth in Jesus."—Rom. 3: 24-26.

Question 5.—Would it be right to say (a) that Christ did not die to restore the life we inherit from Adam, but (b) that He through the merits of His

sacrifice has purchased the right to bestow a better life on all who conform to His authority (c) in the future? To my mind it has always appeared that (d) death would have been unbroken extinction had not Jesus by His death provided a means of escape at the resurrection. If then they fail to embrace the opportunity (c) they will enter again into the death state without hope of any further opportunity.

Answer.—(a) Yes, this is a correct statement. Jesus said, "I am the resurrection and the life" (John 11: 25; 14: 6), thus showing that the life he offers is in Himself, and not in Adam. To this agrees 1 John: 5: 11, 12, "God hath given to us [believers] 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." Also 1 Cor. 15: 22, "So in Christ shall all be made alive." That is, as those who were in Adam were condemned to death, any who wish to have life must first believe and come into Christ.

(b) This proposition we should state a little differently. The Bible does not say that Jesus by His death "purchased the right to bestow a better life," but rather that by His death He *purchased the race*. "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living. "Lord" means owner or master. Again the purchase of the race, giving ownership of every individual of the race, is expressed in 1 Cor. 6: 20, "Ye are bought with a price," and 1 Pet. 1: 18, "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Here the idea of purchase by the payment of a price is clearly shown by the comparison of the blood of Christ with silver and gold, the usual medium of exchange among men.

Whatever right the Lord Jesus now possesses to bestow favors upon men are His because of His exaltation to the divine throne, as may be seen from such passages as, "Who was delivered for our offences, and was raised again for our justification;" "When he ascended up on high he led a multitude of captives, and gave gifts unto men;" "Being by the right hand of God exalted. . . . He hath shed forth this," etc., Rom. 4: 25; Eph. 4: 8; Acts 2: 33.

(c) We should say, "In the future" from His death and resurrection.

(d) Yes, a means of escape for a few now by repentance, faith and obedience, the reward for these being glory, honor and immortality, to be given "at the last day"; that is, they shall reign with Christ during the thousand years of His presence and Kingdom. (John 11: 24-26; 1 Pet. 1: 4, 9; Rev. 20: 4.) Those who have died in ignorance of the only way of salvation shall be brought out of their graves and shall have the opportunity in that age of hearing the Gospel, of repenting, and of exercising faith and obedience. So doing they shall inherit the earthly kingdom.—John 5: 27-29; Acts 24: 15; Rev. 21: 5-7; Matt. 11: 22, 24.

(e) Those who are fully enlightened in this age and commit the sin against the Holy Spirit die the Second Death. Having had their opportunity, and wilfully misused it, they will have no other, because "it is

impossible to renew them again unto repentance."—Heb. 6: 4-8; 10: 26-31.

Concerning those who are to be enlightened after being brought out of their graves, we read that they shall arise to the resurrection of judgment; that is, their time of judgment will be the thousand years, during which they will be instructed in righteousness and truth. (John 5: 21-30; Rev. 22: 1-5, 14, 17.) If under the wonderful privileges of that time any sin persistently and wilfully, they shall die the Second Death.—Rev. 21: 8.

The Second Death is not in the Scriptures considered as a "state" or "condition." The Adamic Death was so considered because of God's arrangements for delivering men from death; and so our Lord is described as having "the keys of hell [sheol or hades] and of death." (Rev. 1: 18; 20: 13.) Hell itself is to be cast into the Second Death (Rev. 20: 14), and there shall be no more [Adamic] death.—Rev. 21: 4.

The Second Death is the term applied to the penalty attached to the Second Great Judgment, under our Lord Jesus Christ, as contrasted with the Adamic penalty attached to the judgment in Eden. Both evil systems and evil men are to be cast into this Gehenna or lake of fire, symbolic of absolute destruction. This destruction will be final and complete.—Rev. 19: 20; 20: 10, 15.

Question 6.—I have heard it said that the second death, and not the Adamic death, is the punishment for sin, but in that case I fail to see why the Adamic death is in force.

Answer.—When it is seen that the Adamic death is the penalty for the disobedience in Eden and that the second death is the penalty for wilful disobedience against the Lord Jesus, the whole question is simplified.

Question 7.—It seems to me it was not so much the act of dying from which Jesus came to save us, as from the everlasting continuance in death.

Answer.—That is so. And, similarly, as "Christ dieth no more," it is not the act of dying that constitutes the second death, but absolute cessation of existence.

Question 8.—A friend expresses doubt as to the Adamic death being a punishment, since he has seen men leave the hospital wards to undergo a critical operation expressing perfect indifference as to whether they lived or not.

Answer.—The same remarks have been made by men condemned to the guillotine and the gallows, but the execution was none the less a punishment. Death is a punishment because God so designed it, and not because men always realize it as such. They cannot realize it after they are dead, because "the dead know not anything," and often they do not realize it as such before they die, simply because they have not been instructed in the Scriptures, or have been given false ideas of inherent immortality. In any event, one who submits to an operation usually does so in the hope of receiving benefit; otherwise he would probably resign himself to die without the operation.

Pleasing unto Edification

THE MISSION of this monthly publication is well expressed in its title—"The New Covenant Advocate." An advocate is one who espouses a cause. Here is a man who is a Temperance advocate. How do we know? By the fact that, by both precept and example, he espouses the cause of Temperance. He not only recommends temperance to all and sundry but actively participates in meetings and in securing legislation designed to assist the Temperance Cause. Here is a Pure Food advocate, on every occasion, convenient or inconvenient, denouncing adulteration and adulterators, espousing, advocating, advertising and defending every measure which he thinks will forward the cause of pure food and drink for the city, state and country in which he resides. In religious affairs one man advocates Organic Church Union, another Federation and Co-operation, another the Multiplication of Sects, and so on. In the Scriptures our Lord Jesus is described as the Advocate for those who recognize Him as the one and only Mediator between God and themselves; that is, as their Intercessor at the right hand of God He pleads their cause. (Heb. 7: 25.) He recommends them to the Father for the forgiveness of their sins and His acceptance of them as His sons.—Rom. 8: 34; John 14: 6; Gal. 3: 26.

The Glory that Excelleth

In His office as Mediator between God and men our Lord Jesus stands alone, as the Apostle says: There is one God and one Mediator between God and men. (1 Tim. 2: 6.) He stands also as Advocate on behalf of those for whom He mediates. (1 John 2: 1, 2.) No human being shares these offices. But it becomes the pleasure and duty of all who have experienced the benefits of the New Covenant to become its advocates or espousers, recommending, advertising and defending it on every possible occasion with an enthusiasm far exceeding that of the most radical Temperance advocate or Pure Food reformer. Why? Because the New Covenant, as an instrument of human blessing, excels every other device ever conceived of or experimented with.

Take, for instance, the Law Covenant, whose glory it must be admitted was excellent indeed. (2 Cor. 3: 7.) It was for centuries the Constitution of the Israelites, given under the special auspices of God, with demonstrations of nature and an audible voice so terrible that the people entreated that they should hear no more. (Exod. 19: 18, 19; 20: 18, 19.) But the glory of the New Covenant is made the more glorious by reason of the fact that it exceeds in glory that wonderful Law Covenant. (2 Cor. 3: 6-18.) The New Covenant is as much more glorious as the Mediator of the New Covenant is more glorious than the Mediator of the Law Covenant, as the sacrifice of our Lord Jesus is more efficacious than that of bulls and goats, as the permanent blessings of the New Covenant are more to be desired than the temporary advantages of the Law Covenant.—Heb. 8: 6; 7: 11; 10: 4, 5, 12-14.

Who would not wish to be an advocate of the glorious New Covenant? The Apostle Paul esteemed it

a great honor to be thus associated with the great Cause, describing himself as a minister or servant thereof.—2 Cor. 3: 6.

The Glory Reflected

It has been from its inception, and we trust will continue to be, the privilege of this paper to advocate or espouse the cause of the New Covenant and of the Mediator of the New Covenant, Christ Jesus. Daily does our rejoicing in the New Covenant increase as its wonderful power to meet the needs of mankind is more and more clearly realized. What the Law Covenant could not do, God sending His own Son did accomplish, for He gave the fully satisfactory and ever-efficacious sacrifice for the sins of the world, and by means of the New Covenant arrangement (or, to use a modern word, "proposition") He has set before men the way of escape from sin and death and the attainment of everlasting life.

Over eighteen hundred years have passed since the New Covenant arrangement or "proposition" was first laid before men for their acceptance, and only a few have taken advantage of its favorable conditions. This was to be expected, because God did not send the necessary information concerning it to all men. That information reached only a few of earth's billions, God's object being to "take out a people for His name" during the present age since Pentecost, and not to take all the nations from whom the special people are taken out. But there is even among Christian believers a great and deplorable ignorance on the subject of the New Covenant. Many understand that their sins are forgiven because Jesus died and that His blood is called the blood of the New Covenant, but just what the New Covenant consists in, and how it operates, is not at all clear to them. Therefore by advocating the New Covenant, or espousing it as a great Cause, this paper is filling a long-felt want. Its existence and continuance are justified, both by reason of the help given the believers in gaining an understanding of the New Covenant, and also by reason of the recommendation given to unbelievers to accept Christ as their Mediator and take advantage of the gracious terms of the New Covenant.

The Comprehensiveness of the New Covenant

Having for now over four years advocated the New Covenant, espousing it as most desirable from every point of view, we find more and more assurance from the Scriptures that we are on the right lines. We find the Bible full of it—the Old Testament of predictions and shadows, the New Testament of fulfillments and further explanations. Moreover, the New Testament shows the practical results of the operations of the New Covenant when first introduced. And the more the Bible is searched the more clearly it becomes manifest that correctly to understand and appreciate the New Covenant it is necessary to consider all the other great questions touched upon in the Scriptures—life, death, resurrection, sin, holiness, the nature of God and of Christ, the opera-

tions of the Holy Spirit, the "times and seasons," etc., etc.

In view of these things, it will be seen that this paper, "The New Covenant Advocate," must consider and advocate not only the New Covenant as such, but all the related subjects above enumerated. It must do so in the same spirit, with the same enthusiasm and with the same zeal to declare and recommend what is found to be the truth. An advocate of Temperance cannot consistently advocate or practise drunkenness, nor can a Pure Food advocate consistently sell wooden nutmegs or imitation cheese. Similarly do we find ourselves limited as to what we may publish and what we may not. As advocates of the New Covenant we cannot consistently endorse or even tolerate in our columns the views of those who say it is not yet in operation. Likewise, as advocates of other great truths on life, death, resurrection, the presence of Christ, the Kingdom, etc., we cannot consistently present side by side with the truth the opinions of those whom we believe to be in error, except and only as reference to erroneous views is necessary to controvert the same; and in this we are following the good example of the inspired Apostles, and their instructions to their helpers—

"I determined not to know anything among you, save Jesus Christ, and him crucified.—1 Cor. 2: 2; cf. 1: 22-24.

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church."—1 Cor. 4: 17.

"Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."—1 Tim. 1: 4. Cf. 1 Tim. 4: 6-7.

Please and Edify

The desire to please is part of the constitution of man—a necessary part, too, if he is to mingle agreeably with his fellows. The Lord's children desire above all to please God, and are happiest when assured of His approval. They also desire to please and gratify one another, rather than live self-centred and selfishly. It is appropriate for a religious periodical like the "New Covenant Advocate" to seek to please its readers in the matter and manner of its contents—particularly those of its readers who are loyal to the Cross and to the New Covenant and its Mediator.

But in seeking thus to please, we often find ourselves in a difficulty; for what pleases one does not necessarily please all; what one accepts as a fine exposition of the subject in hand another criticises and rejects. We have therefore to add to our desire to please the Apostle's limitation—"Let every one of us please his neighbour for his good to edification." (Rom. 15: 2.) And if the publication of a paper imposes some responsibility upon its Editor, he is sometimes obliged to consider the edification more than the pleasing. Were editorship a mere matter of pleasing, one could seek an audience in one branch or another of nominal Christianity, where itching ears are ever ready to heap to themselves teachers who will gratify them. We must therefore ask our readers to believe that if in any matter we do not please them we are none the less bent upon doing so, but are placing *edification* as still more necessary and important. We might also refer to the old saying, He who seeks to please everybody pleases no-

body, and express the hope that all who love the truth and desire to see it set forth for the edification of truth seekers will give the Editor their moral as well as their other support in setting forth the grand doctrines involved around and centred in the New Covenant, "the glory that excelleth."

An Illustration

As an example of the difficulties that attend editorship, we might refer to comments which have come to our notice concerning the article entitled "Good and Evil; Right and Wrong," which appeared in our May issue. We can the more freely discuss this article because it is largely composed of extracts from three letters received from a far-away brother. We believe this brother would be highly pleased to see a subject which has caused him great concern given what he would consider its due prominence. As to this, there has not been time to hear from abroad, the comments being by Australian friends.

One brother said, "I have just finished the first article on Good and Evil, and it is fine. That brother was thoroughly roused up on the subject." Another said, "Yes; it is an important subject, and a good defence of God against those who defame His character. It shows, too, how false theories have crept into Christianity from heathen sources." To which the first rejoined—"I intend to read it again in a day or two." These two in approval.

A third brother partly approves and partly disapproves, saying, "The article is good, but it is too long. What people want is nice short pieces." Another defends it, saying, "But such an important subject deserves some length, that it may be properly set forth, to enable the readers to grasp the meaning." To this we might add that though the article is under one general head yet there are several distinct points in it, as indicated by the subheads; besides which half of the article consists of extracts from letters, as stated therein. The other half is necessary (to the mind of the editor) introduction, with concluding remarks to substantiate the writer's statements concerning the heathen origin of the doctrine of dual principles, and some enlargement on wherein consists the image of God in man. Those who prefer "short pieces" may, if they will, consider each subhead as a separate "piece;" while those who enjoy long, logical, and Scripturally-reasoned-out articles may read a lengthy article at one sitting.

But a fifth friend writes his total disapproval of the article, both the letters themselves and the editorial comments. Indeed, the editorial commendation of the writer's position seems to have given special offence. He says:—

"Dear Sir:—Please do not send me any further publications of your paper. I was surprised and grieved at the publication of the extracts of letters of your correspondent—U.S.A.—in the May issue, and much more so at your comments so highly commending the fostering of such a spirit. Yours faithfully, ———."

As this correspondent does not detail the particular points upon which he disagrees with the U.S.A. letters, we are unable to correct any misapprehensions he may be under. So far as the "spirit" of the U.S.A. letters is concerned, possibly he mistakes the writer's zeal for God and the truth for an evil

"spirit." Possibly he also overlooks the fact that one who has suffered much is apt to use strong language. Still another writes:—

"I could not say that I enjoyed the first article in the May number. I think it is a great wrong to ask such a question, 'Had our Lord Jesus a Price?' and other very ugly things are stated. You only repeat what has been stated elsewhere, but I think it is wrong to repeat such things. It is surely much more profitable to teach the truth than to refute such errors."

To these remarks we reply that, as we understand it, the object of our U.S.A. correspondent in repeating what a professed teacher of the Scriptures had said to him, concerning our Lord Jesus Christ as "having a price," was to show to what lengths a false teacher will go in blasphemous utterances, and to warn others against seductive teaching, especially such teaching as asserts or implies that evil in any sense is a part of God's character.

As to whether it is wrong to refer to heretical teaching, we have already said that we do so only to refute it. To this extent the Apostles stated in some instances what their opponents were teaching —

"For it hath been declared unto me of you, my brethren, . . . that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos, and I of Cephas; and I of Christ." "All things are lawful unto me." "Meats for the belly, and the belly for meats." [These two pagan proverbs Paul quoted as examples of carnality.] "How say some among you that there is no resurrection of the dead?" "Who concerning the truth have erred, saying that the resurrection is past already."—1 Cor. 1: 12; 2: 4; 6: 12, 13; 15: 12; 2 Tim. 2: 18.



Notes and Comments

The New Manuscript

MUCH INTEREST attaches to the Freer Manuscript of the Gospels, purchased by Mr. Freer from an Arab dealer near Cairo in 1906, and now reproduced by photographic process for the benefit of scholars. The London "Times" explains that the new Codex is in Greek, written in a "mixed" style; that is, Matthew resembles the Byzantine or Traditional text found in the Alexandrine MS., John resembles the Egyptian, found in the Sinaitic MS., Luke, chaps. 1 to 7 is Egyptian; from that to the end it is Byzantine. Mark is a mixture of various types.

The owner of the MS. dates it from the fourth century; but Mr. H. J. White, the Vulgate expert, puts it in the sixth century, maintaining that the "mixture" of its contents practically decides the question of date. It is suggested that the new MS. be known as the "Codex Fraternus," and that its technical title should be "W." Proceeding, the "Times" says:

There are many peculiar features in this new codex. One of the most arresting is its treatment of the last verses in S. Mark. The Egyptian text ends S. Mark's gospel at the eighth verse of the sixteenth chapter with the words "for they were afraid." The Byzantine text adds twelve verses, which are now generally attributed to Aristion, whom Papias mentions as one of the disciples of the Lord. These last twelve verses then are of great antiquity, but are certainly

Many other instances might be cited, but these will suffice to illustrate our meaning.

The Scriptures show that Satan thought the Lord Jesus had a price, because he offered Him various rewards if He would follow him. Neither the U.S.A. brother nor ourselves believe that Jesus had a price, but if there are modern emissaries of Satan bold enough to say so, is it not well for the Lord's people to know it and to be on their guard, lest they be corrupted by subtlety? Error skulks in the dark; if it is brought out and exposed to the light, its true character can be the more readily discerned.

In Defence of the Faith

Graphic speech and fervent zeal have often been misunderstood. Our Lord said, "The zeal of thine house hath eaten me up," and he spoke out plainly against the corrupt teachings of the Pharisees and scribes. Therefore the majority hated Him. Only a few understood Him and became His ardent disciples. As the servant is not above his Master nor the disciple above his Lord, all who will live godly and speak out the truth plainly must expect to be misunderstood.

With every desire to please, one must stand fast in defence of the faith, and seek rather to edify. So doing, it is certain that we shall have the approval of all sincere lovers of the truth, and if in any details we differ, we trust that our fellowship of spirit in the grand doctrines concerning the New Covenant, and all the main related truths of Scripture, may continue unimpaired.

not by S. Mark. But Jerome, who wrote about the year 415 against the Pelagians, tells us that there was something more. And that "something more" Jerome quotes, accepts, and uses in his argument. Jerome was a most careful and competent scholar, but the puzzling thing has hitherto been that in no one of our 4000 manuscripts of the New Testament is any reference found to the words Jerome quotes and relies on in his argument. Now they appear in this new codex. And they appear in an enlarged form, containing what purports to be a new saying from the lips of our Lord. The additions run thus. In S. Mark xvi. 14, we read in our authorised version (which is Byzantine), "And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Then Jerome adds, "And they excused themselves, saying that this age of evil and unbelief is under Satan, who, through unclean spirits, does not suffer the true power of God to be comprehended. For this cause reveal now at once their righteousness." The Freer codex repeats Jerome's words slightly modified, and then adds—"And Christ said unto them, The limit of the years of the power of Satan is (not) fulfilled, but it draweth near; for the sake of those that have sinned was I given up unto death, that they may return unto the truth and sin no more, but may inherit the spiritual and incorruptible glory of righteousness in heaven."

Probably no one reading this new saying, which is reported as from the lips of Christ, would believe it to be genuine. It seems to be certainly an interpolation. Yet it fits in well with the words quoted by Jerome, and Jerome evidently believed his quotation to be authentic; but no other authority we know of backs up Jerome's quotation. If it were not for the words of Jerome we should dismiss the whole addition at once. But since he believes in part of it, this new codex, which gives the whole of it, certainly brings new

evidence to bear on the problem and re-awaken our interest in the whole question. After all, most modern students trust what may be called the modern consciousness about the reputed words of Christ. The *Oxyrynchos* papyrus are rejected not so much on the faultiness of the manuscript evidence, but because of their inherent inappropriateness. So with this new reading at the end of S. Mark, though Jerome leads up to it and the Freer manuscript gives it in full, it is not likely that modern scholars will accept it. And surely the complete absence of any corroborative evidence will strengthen this position.

For ourselves, we feel disposed, all things considered, to endorse the last sentence. Since the oldest and most reliable manuscripts omit verses 9 to the end of the last chapter of Mark, this purported addition to that chapter can have no value whatever except as a curiosity. The words attributed to Christ sound decidedly apocryphal.

Living and Wages in Imperial Rome

AN ATTEMPT made by the Emperor Diocletian in the year 301 A.D. to restrain advances in the prices of commodities led at the time to the preparation of a record of prices that is still extant. Little was known in Diocletian's day of the laws of supply and demand. He thought it possible to adjust prices to purchasing power. The result of his attempt was naturally a failure.

In the extant records of this famous and ill-starred economic experiment appears a statement as to the value in Roman money of a pound of gold. From this it has become possible to reduce the prices of commodities then current in Rome to American terms, and Prof. Frank S. Abbott, of Princeton, in a book recently issued under the title "The Common People of Ancient Rome," has done so. Following are articles of food with the prices at which they were sold in Rome in the year 301 A.D.:

[We have inserted the equivalents in British Currency.—Ed. N.C.A.]

(Unit of measure, the bushel.)

	s.	d.	Cents.
Wheat	1	4½	33.6
Barley	3	1¼	74.5
Rye	1	10½	45.0
Millet, ground	3	1¼	74.5
Millet, whole	1	6½	37.0
Beans, ground	3	1¼	74.5
Beans, not ground	1	10½	45.0
Lentils	3	1¼	74.5
Peas, various sorts	3	1¼	74.5
Oats	0	10½	22.5
Mustard	4	8	81.2

(Unit of measure, the quart.)

	s.	d.	Cents.
Oil, first quality	1	3½	30.3
Oil, second quality	0	9	18.0
Vinegar	0	2¼	4.3
Salt, bushel	3	1¼	74.5
Honey, best	1	3½	30.3
Honey, second quality	0	7½	15.0

(Unit, unless otherwise stated, pound avoirdupois.)

	s.	d.	Cents.
Pork	0	3¾	7.3
Beef	0	2½	4.9
Goat's flesh or mutton	0	2½	4.9
Pig's liver	0	5	9.8
Ham, best	0	6	12.0
Goose	1	9¾	43.5
Pair of fowls	1	1	26.0
Pair of pigeons	0	5¼	10.5
Lamb	0	3¾	7.3
Kid	0	3¾	7.3
Butter	0	5	9.8

Sea fish with sharp spines	0	7¼	14.6
Fish, second quality	0	5	9.7
River fish, best quality	0	3¾	7.3
Fish, second quality	0	2½	4.8
Salt fish	0	4¼	8.3
Oysters (by the hundred)	1	9¾	43.5
Dry cheese	0	3¾	7.3
Sardines	0	5	9.7
Artichokes, large (5)	0	2¼	4.3
Lettuce, best (5)	0	0¾	1.7
Cabbages, best (5)	0	0¾	1.7
Cabbages, small (10)	0	0¾	1.7
Turnips, large (10)	0	0¾	1.7
Watercress, per bunch of 20	0	2¼	4.3
Cucumbers, first quality (10)	0	0¾	1.7
Cucumbers, small (20)	0	0¾	1.7
Garden asparagus, per bunch (25)	0	1¼	2.6
Wild asparagus (50)	0	0¾	1.7
Shelled green beans, quart	0	1½	3.0
Eggs (4)	0	0¾	1.7
Snails, large (20)	0	0¾	1.7
Apples, best (10)	0	0¾	1.7
Apples, small (40)	0	0¾	1.7
Figs, best (25)	0	0¾	1.7
Table grapes (2.8 pounds)	0	0¾	1.7
Sheep's milk, quart	0	3	6.0
Cheese, fresh, quart	0	3	6.0

A. W. Ferrin, commenting in "Moody's Magazine" on these prices, remarks that while it may seem absurd to Americans that a "Roman citizen kicked at paying five cents a dozen for eggs when an American pays five cents apiece for them," it is to be remembered that prices are always relative. When eggs were selling in Rome at five cents a dozen, the standard wages of labourers, teachers, etc., were low. The following list shows the daily wages that prevailed in many callings:

Where (k) is set down, the workman receives his "keep" also.

	s.	d.	Cents.
Manual laborer (k), per day	0	5½	10.8
Bricklayer (k)	0	10¾	21.6
Joiner (interior work) (k)	0	10¾	21.6
Carpenter (k)	0	10¾	21.6
Stonemason (k)	0	10¾	21.6
Wall-painter (k)	1	4¼	32.4
Waggon-maker (k)	0	10¾	21.6
Smith (k)	0	10¾	21.6
Baker (k)	0	10¾	21.6
Ship-builder, for sea-going ships (k)	1	1	26.0
Ship-builder, for river boats (k)	0	10¾	21.6
Barber, for each man	0	0½	.9
Sheep-shearer, for each sheep (k)	0	0½	.9
Coppersmith, for work in brass, per pound	0	1¾	3.5
Coppersmith, for work in copper, per pound	0	1¼	2.6
Sewer-cleaner, per day (k)	0	5½	10.9
Writer, 100 lines best writing	0	5½	10.9
Writer, 100 lines ordinary writing	0	4¼	8.7
Tailor, for cutting out and finishing overgarment of first quality	1	1	26.1
Tailor, for cutting out and finishing overgarment of second quality	0	8¾	17.4
For trousers	0	4¼	8.7
Gymnastic teacher, per pupil, per month	0	10¾	21.6
Employee to watch children, per child, per month	0	10¾	21.6
Elementary teacher, per pupil, per month	0	10¾	21.6
Teacher of arithmetic, per pupil, per month	1	4¼	32.6
Teacher of stenography, per pupil, per month	1	4¼	32.6
Writing teacher, per pupil, per month	0	10¾	21.6
Teacher of Greek, Latin, Geometry, per pupil per month	3	7½	87.0
Teacher of rhetoric, per pupil, per month	4	6½	\$1.09
Advocate or counsel for presenting a case	4	6½	\$1.09
For finishing a case	17	11	\$4.35
Teacher of architecture, per pupil, per month	1	9¾	43.5

Mr. Ferrin has further interesting comments on the two tables:

"If we take the wages of a Roman carpenter as 21 cents a day, and add one-fourth or one-third for his 'keep,' it appears that the Roman received only one-ninth to one-fifteenth as much pay as the American (\$2.50 to \$4.00 a day), while the average price of meat was about one-third that of to-day, and the prices of wheat, rye, and barley make even a worse showing for Rome. Fresh fish in the year 301 cost almost as much as it does now. A working-man of ancient Rome would have considered himself a plutocrat on the wages of a modern American artisan, and if he can now look across the Styx, he is probably wondering what we are howling about."

—*Literary Digest.*

The Influence of Example

THE WORD "teetotal" was coined in England in 1833, to emphasize the position of total abstinence. It required some courage in those days to refuse liquor as a beverage, and it still does so in some circles. The founders of the movement would be agreeably surprised to find total abstinence practised at the American capital by Cabinet Ministers. It is good to see such an example set to the youth of the nation.

Courage is needed to go against other popular customs and habits, which are more or less injurious to youth, and it is well for older men and women, whether Christians or not, to consider the influence of their example upon the younger ones. To maintain a high standard of conduct is the least a Christian can do to influence others for good. One's words may go unheeded, but one's life will be read. Those who sing, "All for Jesus, all for Jesus, All my being's ransomed powers," must live it if they wish their children, friends and neighbours to believe them sincere in their song.

More Freedom

"THE SPANISH Cabinet Council has approved a measure which makes for increased religious toleration in the Spanish army. Henceforth officers selected to try offences against military law will be absolved from the necessity of attending the Mass of the Holy Ghost before the proceedings begin. The matter was brought into prominence by the arrest of Colonel Salvador Labrador for refusing to attend the Mass, saying that it was contrary to his religious convictions."

The popes and cardinals who calmly assumed to "change times and laws" according to their own pleasure must have a queer feeling as they see one of the last Papal States trying its hand at the same game. What presumption to alter the Papal institution of compulsory attendance at the mass!! we seem to hear the Papists cry.

Yes, the Spanish government and other governments may secure liberty for Protestants to absent themselves from Papal rites and ceremonies, but so long as Roman Catholic people can be compelled to attend by threats of future suffering and present persecution, there will be little liberty for them. However, it is a beginning that the State will no longer punish for such offences, and as freedom grows the Church will ultimately be afraid to do so except

in a very underhand manner, as here in Australia. The days of the Inquisition are supposed to be past, but there is still an Inquisitorial office in the Church of Rome, and woe be to the Romanist who seeks to become free!

Another step against Rome was also taken by Portugal at the beginning of the year, when the circulation of a Pontifical statement was prohibited on the ground that it attacked the separation of Church and State.

"Christian Conquerors"

REPORTS OF the horrors of the Balkan war and of the camps and hospitals continue to come to hand. The latest description of the condition of the sick and wounded Turks at Adrianople tells how they were left without food, drink or shelter, to die of starvation and neglect, and concludes:

"In these two main camps this was the state of things which existed, and it is indeed a terrible weight on the conscience of the Christian conquerors at Adrianople."

"Christian conquerors!" How strange to see the words in such a connection. So different from Paul's words: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." In all these things we are more than conquerors through Him that loved us."—2 Cor. 10: 4, 5; 1 Tim. 1: 18, 19; 2 Tim. 2: 3-5; Eph. 6: 11-18; Rom. 8: 37.

The consciences of "Christian conquerors" engaged in carnal warfare are easily satisfied by such excuses as: "All is fair in love and war." A few thousand dead more or less are neither here nor there. It is well that a God above keeps track of the unknown dead buried in nameless graves, that they may not lie forever dead or consigned to the torments which the above "Christian conquerors" strongly believe in. They shall yet come back and learn of something better than Islam, war and heartless conquerors. They shall yet learn of a tender Saviour, whose love reaches even unto them!

Buried Forest in Perfect State of Preservation

"CAPTAIN JANES, a Newfoundlander, who was with the Bernier expedition in the Arctic last year, believes that the two largest coal fields in the world have been discovered on Canadian soil located in Baffin's Land. The two are about 100 miles apart. In spite of their high altitude, he says they will be workable all the year round. The coal is so easily secured that it may be dug from the surface with a shovel.

"This northern part of Canada will be the greatest country in the world," says Captain Janes, who spent eight months prospecting alone. His discoveries show that Baffin's Land was, ages ago, a very different kind of country from what it is now. Twenty-five feet under the surface he discovered an immense forest in perfect preservation. The trees, pointing due east and west, are laid as flat as a wheat field blown over by a cyclone; the timber is in perfect shape; even the cones from the tree tops are as fresh as the day they fell. At the present day there is not a tree growing for 1000 miles around the buried forest."

The above is another confirmation of the Scripture teaching concerning the flood, the waters of which, rushing to the poles, buried all beneath them. The ice formed instantly, and preserved these forests, as

well as various animals, of which several mammoths were found some years ago in Siberia with fresh green grass still in their jaws.

Trees 4000 Years Old

"ACCORDING TO a United States Government bulletin, the oldest living things in the world are the Sequoia trees in the General Grant and Sequoia National Parks, California. It is estimated that some of these were growing four thousand years ago. Fifteen centuries would seem to be quite a respectable spell of existence, but at this age these extraordinary trees are in the bloom of youth, and at 2000 years they are in their prime. It is not only in respect of longevity that the Sequoias are remarkable. They are the tallest trees known, and in the two parks there are no fewer than 12,000 larger than ten feet in diameter.

When the Scriptures liken a righteous man to a tree planted by the river, one thinks of strength, beauty, freshness and long life, besides usefulness in shading and protecting the weak.

China to have a New Alphabet

"AFTER MAKING a systematic study of all the alphabets of the world, a committee of Chinese scholars have formulated a new alphabet of forty-two characters, to supersede the cumbersome ideograms which were the pride of the ancient Chinese and the puzzle of the modern world. Five vowels have been taken from the Latin, four from the Greek, four from the Russian, one from the Chinese, and two are elongated signs and seven are reversed ideograms. Fourteen consonants are Latin, three Russian, and two Greek. With these it is declared to be possible to write all the words used in any part of China. An effort is to be made at once to introduce the new alphabet into official circles, and this peaceful reform promises to be one of the most notable in the history of China's centuries. To the missionaries it can readily be seen that it will be especially helpful."

—War Cry.

The Miraculous Birth

A FRIEND calls attention to an article under the above heading, which appeared in the Australasian "War Cry" last December. It is a report of an address by Commissioner James Hay, in which he uses the term, "the immaculate conception," in referring to the birth of Jesus, the Son of God, miraculously born of the virgin Mary. He also uses the expression, "the immaculate birth of Jesus." Judging from the general tenor of the article, the use of the phrase was either a slip of the tongue or an evidence of ignorance as to its meaning. But even if the Commissioner made the slip, the editor of the "War Cry" should have detected it and called his attention to it.

We referred recently to the growing use of Roman Catholic phraseology in the daily press. It seems odd, however, to see it in a Salvation Army journal. It also seems odd to notice the frontispiece of the December issue of another Salvation Army journal, "The Victory"—a full-page reproduction of the Virgin Mother in a nun's garb. It is to be hoped that

Salvationists will not be unwittingly drawn under the power of Rome or act as an advertisement of her institutions.

What is the "Immaculate Conception"?

This phrase is not a Scriptural one, but had its origin in Roman Catholic sources. It refers, not to the conception of Jesus by the Virgin Mary (as Commissioner Hay seemed to think), but to the conception of Mary by her mother. Since the Scriptures nowhere state that Mary was other than a pious maiden of the royal line of David, and it having occurred to some that Mary as an ordinary Jewess could not be worthy of worship, the doctrine of the "immaculate conception" was considered by Rome a necessary invention to support the worship of the Virgin. Hence the Church put forward the false claim that Mary herself had been the object of special divine intervention in her birth.

This dogma, according to the Encyclopedia Britannica, 11th edition, was defined as "of faith" by Pope Pius IX., on December 8, 1854, in the following terms:

"The doctrine which holds that the Blessed Virgin Mary, from the first instant of her conception, was, by a most singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Redeemer of the human race, preserved from all stain of Original Sin, is a doctrine revealed by God, and therefore to be firmly and steadfastly believed by all the faithful."—From the bull Ineffabilis Deus.

If it was necessary for the Virgin Mary to be thus preserved by a special act of God from all stain of original sin in order that she might be a fit subject for God's use in the birth of His Son, then it would be equally necessary for the mother of Mary to have been similarly preserved from her conception to be qualified to become the mother of Mary; and so on back to the beginning. But the Scriptures make no such exceptions; every member of the human race is of sinful stock, and born under condemnation, the only exception being our Lord Jesus, and He was not of the human race except through one parent, the other parent being God Himself. If Mary the mother of Jesus had no taint of original sin, and committed none of her own, she would not have died. The fact that she died (the death of Jesus only being a vicarious sacrifice) proves that she was no exception to the rule.

All men rise up and call Mary blessed, because of the honour bestowed on her in constituting her the mother of Jesus, but no one would be more grieved than she to know how her name has been misused by an apostate Church to perpetuate idolatry.

The New Covenant Advocate and Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS E. C. HENNINGS, EDITOR

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Answered Prayers

MUCH THAT perplexes us in our Christian experience is but the answer to our own prayer. We pray for patience, and God sends tribulation, for "tribulation worketh patience."—Rom. 5: 3.

We pray for submission, and God sends suffering, for we "learn obedience" by the things which we suffer.—Heb. 5: 8.

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others.—Phil. 2: 4.

We pray for victory, and the things of the world sweep down on us in a storm of temptation, for "this is the victory that overcometh the world, even our faith."—1 John 5: 4.

We pray for strength, and humility, and some messenger of Satan torments us until we lie in the dust crying to God for its removal.—2 Cor. 12: 7-11.

We pray for union with Christ, and God severs natural ties and lets our best friends misunderstand and seem indifferent to us.

We pray for love, and God sends peculiar suffering, and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart; for "love suffereth long, and is kind;" love is not impolite, love is not provoked, love bears, believes, hopes and endures; love never faileth.

We ask to follow Jesus, and he separates us from home and kindred, for He Himself said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14: 33.

—*Wickliffe Preacher's Magazine.*

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 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.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

112G, 5/-; 113G, 7/-; 114G, £1; 115G, 5/-; 116G, 15/-; 117G, 6/8; 118G, 18/-; 119G, 5/-; at Brooklyn, 126, \$96; 127, \$175; 128, \$425; 129, \$275; 130, \$100; 131, \$100; 132, \$950; sundries, \$50; total at Brooklyn, \$2171 (£49:4); total for month, £8:16:7 (\$42.91); previously reported, £88:17:4; (\$431.86); total for 12 months, £97:13:11 (\$474.77).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

268G, £1; 269G, 9/6; 270G, 1/-; 271G, 1/-; 272G, 2/-;

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Annual Report

The Annual Report, which as a rule is published in the July issue of the "Advocate," is delayed, pending the arrival of certain information, which it is hoped will be received in time to permit the figures to be made up for the August issue.

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

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The New Covenant Advocate

— and —

Kingdom Herald

Vol. 5

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., AUGUST, 1913

No. 5

The Hope for Others

IN CONSIDERING the Apostle Peter's exhortation, that every believer should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," some Scriptural reasons were given for the believer's hope for his own future. His hope is made secure as an anchor by the fact of God's oath to our blessed Lord, "Thou art a priest forever after the order of Melchisedec." By reason of the unchangeableness of His priesthood, our great High Priest is able to "save to the uttermost all who come unto God by Him," because He ever lives to make intercession for them. (See July "Advocate," page 54.) The intimation was given that there are reasons for believing that there is also hope for others, beside those who in this age are selected for the High Calling—the Church or Bride.

The Need of Salvation

It is a callous heart indeed that can be satisfied with its own salvation, and not be concerned about the salvation of others. But are the *reasons* for hope for others as good as those which give hope for oneself? Why not? The Scriptures make no exceptions when they say that the whole race of mankind was condemned in Adam, that "death passed upon all men," and that "all have sinned and come short." (Rom. 5: 12, 19; 3: 9-23.) Every believer, before he became a believer, was an unbeliever. We know there are some who claim that from their earliest recollection they were believers in God and Christ, and that therefore they were never under condemnation like other men; but merely to state their claim is to show its falsity. The condemnation is on the race, therefore upon the children when they are born, and the Scriptures declare that the only way of escape from that condemnation is by the personal exercise of faith in the Lord Jesus. Now, granting that some children of believing parents accept and believe what their parents and teachers tell them concerning the gospel, say at the early age of three years, they still remain the three years of infancy when their brains are undeveloped, and their highest thoughts are of food, sleep and the curious world around them. Their *unbelief* is not wilful; it is due to ignorance; but it is

an ignorance as profound as that of the black infant in darkest Africa or of the illiterate product of the slums of our great cities.

The child of believing parents needs to be taught the gospel, equally with the child of the savage or the slums, and personal faith and surrender are as necessary in his case as in any other. No member of the human race can point his finger at another and say, "There was something specially good or attractive about me, and that is why the Lord chose me and not you." The Jews at the beginning of the Christian era made such a mistake, and were severely punished for their pride.—Rom. 2: 17-24; Matt. 3: 7-12; 1 Thes. 2: 14-16.

To consider oneself anything but a sinner by nature, and under condemnation, is to take oneself outside the sphere of redemption. "Christ Jesus came into the world to save sinners"—no others. (1 Tim. 1: 15; Matt. 20: 28.) They that are whole need not a physician, but they that are sick. If therefore we do not wish to do despite to our loving Saviour, or intimate that He died unnecessarily on our behalf, we must recognize ourselves where the Bible places us, as described in Rom. 3: 9-19. "There is none righteous, no, not one;" "that every mouth might be stopped, and all the world may become guilty before God."

Other Scriptures, written to believers, confirm this; the Apostles evidently finding it necessary more than once to remind the "saints" of the pit from which they had been digged—

"And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Eph. 2: 1-3.

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled," etc.—Col. 1: 21.

The Basis of Hope for Others

"But," some one may say, "all that concerns my own condemnation and salvation; what has that to do with my hope for others?" It has very much to do with it. If we can see that before we exercised faith

in Christ Jesus, and accepted forgiveness at His hands, we were under exactly the same condemnation as the rest of mankind, then we are prepared to see further that the machinery which was effective to accomplish our deliverance from that condemnation is equally effective to reach and deliver every other member of the human race, from Adam down to our own day and extending future to the yet unborn.

Hope for others rests upon exactly the same basis as hope for ourselves; namely, the promise and oath of God to our Lord Jesus Christ, that He is Priest forever after the order of Melchizedec, and that He is authorized to give eternal salvation unto all them that obey Him.—Heb. 5: 1-6; 7: 24, 25.

Who are "the Others"?

If "ourselves" means believers, and "the others" means unbelievers, then there was a time when we ourselves belonged to "the others"; and did our Christian friends have hope for us? Yes, they strenuously exerted themselves to secure our salvation before, as they expressed it, it would be "too late." Their hope "for others" (which included us) was based largely on what the Lord had done in dying on behalf of the sinful race; the remainder of their hope was based on their own exertions in securing our attention and impressing us with a fear of "eternal torment" as the alternative to acceptance of their gospel. But their hope was more properly expressed by the phrase, "hope for *some* others"; meaning those whom they could reach before death, and succeed in convincing.

It needs but little acquaintance with home and foreign missionary effort to see that of all earth's billions only a small percentage have ever heard the gospel, or so much as the name of Jesus. And of millions who have heard His name, only a few have heard the truth about Him and His great sacrifice for sin. Just to give one instance, millions of Mohammedans now living know the name of Jesus, but only as a great prophet for His own time, not as a Redeemer, and not as closely associated with them as Mahomet, their recognized leader. Besides them are the hordes who have died in full faith in the Koran, but to whom Jesus was little more than a name.

God's Patience and Long Suffering

Now every Christian who has a true estimate of his own unworthiness looks back at the time when he belonged to "the others," and marvels at God's patience in permitting him to live; even after he heard something of the Gospel, he perhaps put off actual acceptance of it for years, during all of which time God's long suffering was in evidence. "Why did God preserve me alive until the day of my conversion?" "Why did not God blot me out as unfit to live?" Such are some of the thoughts that run through his mind. If such thoughts lead to a searching of the Scriptures to discover the reason, he will find such passages as these—

"And account that the long suffering of our Lord is salvation." "Is long suffering to us-ward, not willing that any should perish, but that all should turn to repentance." "And the times of this ignorance God winked at." "Seeing He giveth to all life, and breath and all things, that they should seek the Lord, if haply they might feel after Him, and find Him." "His goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance."—2 Pet. 3: 15, 9; Acts 17: 27; Rom. 2: 4.

Here then he finds the character of God set forth—goodness, forbearance, long suffering. And what the Scriptures say of God corresponds exactly with the believer's own experience. But now comes the strange part. Many Christians calmly take to themselves this forbearance, long suffering and patience on God's part while they belonged to "the others," and seemingly fancy that God's store of these qualities is thereby exhausted, so that the majority of "the others" get none. How else can we understand a theology that consigns billions of ignorant creatures to an eternity of torture, or even to annihilation, without a display to them of these qualities which so largely served to lead us to repentance? Why did the Lord say to the Jews, "If the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes?" If that were the case, why did not the Lord do those mighty works, and thus secure their repentance and everlasting salvation?—Matt. 11: 20-24.

There is something here that wants elucidation. We want a good reason for some of these things. Let those who can give a reason for their belief that the God who was so merciful to them will not be equally merciful to "the others." Let them explain why God allows the vast majority of our race to go down into death without the knowledge of the Saviour who died for them; let them explain why and how it will be "more tolerable for the land of Sodom and Gomorrah in the Day of Judgment" than for the cities which reject the disciples (Matt. 10: 15; 11: 22, 24); let them demonstrate that God does not love the heathen in Africa, or the child of the slums, as much as the white man in Europe or the aristocrat in his study, seeing that He sent His beloved Son to die equally for all.

Subjected in Hope

The whole subject becomes clear when we rise to the heights of God, and look with Him out over the ages, beginning before the creation of man, and extending our view to the time described in 1 Cor. 15: 24-28, when all evil has been subdued, even death itself, and God is all in all.

In Genesis we have a record of the fall of man into sin and his condemnation to death, but we have also a gleam of hope given that the seed of the woman should bruise the serpent's head. Other messages of hope are given from time to time, but it was laid upon the Apostle Paul to give a carefully reasoned out argument on sin, its consequences to both Jew and Gentile, and God's provision in Christ for the whole human race, by which *the whole creation*, "groaning and travailing in pain together until now," "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 5: 12-19; 8: 18-22.

Those who limit the manifestations of God's forbearance and long suffering to a few—explain Rom. 8: 21 as referring only to the small number who hear the gospel during their lifetime, and ignore the billions who have died without that knowledge. But the Apostle places no such limitations. Verse 20 is also misconstrued. Some think that Adam had hope that the creation would be delivered, but that he was mistaken if he thought many of the race would avail

themselves of the means of escape. As a matter of fact, any hope that Adam had was after he was made subject to vanity and not before, whereas the text states that the One who subjected the creation to vanity is the One who had the hope, and that is, God.

Others think that when the race was sentenced in the beginning, God had hope that some in succeeding ages would profit by their experience with sin, but that the majority would disappoint Him. But such a view makes God out as an incompetent overseer of His own work. Rather we should say that the reason God had hope, and was able to give a promise to the erring pair, was that His plan was matured beforehand and all His purposes would be accomplished, including the deliverance of the whole groaning creation. God is a God of hope, not of speculation, and His hopes are well grounded on His own immutability and limitless resource and power.

The Creation and the Sons of God

That the word "creation," of verses 19, 20, 21, 22, refers to mankind and not to the brute creation is shown by verse 23, which states that we as well as others of the creation groan within ourselves, the inference being that the others are also human beings; besides, it was the human race that was "made subject to vanity," or frailty, in Eden, not the animal creation. The animals die as part of the natural order, and not because they sinned or are under a penalty for sin. With man it was different: he was intended to live forever under conditions of virtue and obedience.

The Apostle says that the whole creation waits for the manifestation of the sons of God in glory. The sons themselves await it intelligently as the consummation of their hopes, as expressed in vss. 17, 18, 24, 25. The remainder of mankind await the manifestation of the sons of God, though not knowing exactly what they are waiting for, because at that time the Kingdom of God will be forcibly set up in the earth, and the groaning nations and peoples will be delivered from their present taskmasters Sin and Death, and from the domination of evil governments and religious systems.—Dan. 2: 44; Rev. 19: 20; 21: 2-7.

All Men Preserved

But there is still another puzzle. How can the whole creation be delivered from the bondage of corruption, if the fate of the majority—who have already gone to their graves—was sealed at death by their consignment either to a heaven of bliss or an eternity of woe?

This is important. Did the death of the individual interfere with God's purpose to deliver him? Did He tie His own hands by permitting men to die unenlightened, and are they thus unalterably beyond the reach of His providence? Were this the case many Scriptures asserting God's omnipotence would have to be erased from our Bibles. No, God's hands are not tied; His gracious purposes will be carried out to the wonderment and delight of the aforesaid groaning creation. We read—

"For this is good and acceptable in the sight of God our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. 2: 3, 4.

The full beauty of this passage is lost to many Bible

readers because the word "saved" here is given its extreme meaning of eternal salvation. Undoubtedly the word does have that meaning in many places, as in Rom. 8: 24. The original is from a primitive root meaning "safe"; it has in it the thought of "to save, deliver or protect;" and is translated by the words, "heal," "preserve," "save," "do well," "make whole." It is translated "healed" in Luke 8: 36 and Acts 14: 9; R.V. "made whole." It is rendered "preserve" in 2 Tim. 4: 18. The healed ones were not made absolutely whole; only relatively so, and that in respect of their particular affliction; for their ordinary imperfections remained, and in due course they died, like the remainder of mankind. In the Apostle's case the preservation he referred to was in respect of the present life, that none of his experiences might interfere with his successful running for the prize.

That eternal salvation is not meant in 1 Tim. 2: 4 is evident when the context is considered. It does not say that God will have all men to come to the knowledge of the truth in order that they may be saved, but that they may be saved and come to the knowledge. Undoubtedly the word "preserve" better expresses the Apostle's meaning, because other Scriptures show that knowledge and faith are prerequisites to everlasting salvation; e.g., 1 Pet. 1: 5; 2 Pet. 1: 3-8. In the present case, the preservation of all men is declared to be God's purpose, such preservation being necessary to their being brought to the knowledge of truth. The one who becomes a believer in this life must acknowledge that God preserved him up till his confession of faith, and continues to preserve him while he runs in the race of which the Apostle Paul wrote.

But the "preservation" of "all men" does not begin and end with those who become believers in the present life. And just here is where the creeds of Christendom, including those of many small independent bodies, are at fault, teaching as they do that God's resources for the recovery of men from sin and condemnation are exhausted when the sinner dies. They overlook the fact that the selection of the few for the High Calling is "taking out a people for His name," to be joint-heirs in a Kingdom designed to bless and enlighten all other men.

The Incident of Death

The death of the sinner* (all men being sinners) does not, as is supposed, carry him outside the reach of God's providence. On the contrary, God continues to "preserve" him, not as a conscious being, but as a character to be called forth again from death by Him who has the keys of hell and of death, and therefore the right to call them again into existence.—Rev. 1: 18.

All in the Graves Shall Come Forth

With this agrees our Lord's own word—

"All that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment."—John 5: 28, 29.

Our Lord, who was made the great Judge of all on His resurrection to the Father's right hand, has

* Wilful sinners after enlightenment being excepted as explained in July "Advocate," pages 55 to 58.

since been exercising His office over the nations in general, and over His own people in particular; but there is still a phase of His work yet to be undertaken, and that is the judgment of the individuals of all nations who passed into death without the knowledge of the truth. Their identities and characteristics having been preserved in spite of dissolution, it will be a simple matter for the Lord to call them forth when the right time comes, and give them the enlightenment which they failed to receive in the present life.

The Exact Knowledge of the Truth

What if some of these have had a smattering knowledge of the truth, have been told that such a person as Jesus once lived, or have heard the church bells ring on Sunday, or even heard an occasional sermon? Is that all the "knowledge" God intends them to come to? It would hardly be just, much less loving, to condemn to everlasting pain such poor creatures as these. Besides, is not much of the so-called "knowledge" rank error handed down from the dark ages, and really libellous of God's loving character?

When the dead come forth to live again on the earth, they will find the present "heavens and earth" of beastly governments and false ecclesiastical systems and corrupt social order done away; they will find a "new heavens and a new earth in which dwelleth righteousness." (2 Pet. 3: 13; Rev. 20: 11; 21: 1-4.) They will look for the flames in which they expected to suffer eternal agonies (nearly all pagan systems as well as Mohammedanism and nominal Christianity have filled their votaries with fears of conscious suffering after death), and will find instead the glory of God and the loving Lord Jesus ready to assist them out of their ignorance and reconcile them to God, as He has done us who knew and loved Him in this age. And the exact knowledge of the truth to which they will come will be that—



Reserved in Heaven

A FEW FRIENDS were seated around a table, with their Bibles before them, desirous of discussing some subject of mutual profit. What should it be?

I propose, said A, that we see what proof there is of a heavenly calling, and also whether the Scriptures say the reward is to be given at death or at some other time. We know that God has promised to set up His Kingdom on earth (Dan. 2: 44; 7: 27), but what grounds have we for supposing that any human beings are invited to go to heaven?

B.—How would 1 Peter 1: 3-5 answer the question? It reads—

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to 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."

A.—That is very much to the point. The Apostle says that our Lord Jesus was raised to an incorrup-

"There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, the testimony in its own season."—1 Tim. 2: 5, 6.

The giving of the "ransom for all" eighteen hundred years ago was the testimony in its own season to the before-mentioned fact that God will have all men to be preserved and come to the exact knowledge of the truth; and all for whom that ransom was given shall yet hear of it, and have the opportunity of believing and becoming eternally preserved or saved; for,

"We trust in the living God, who is the Preserver of all men, specially of those that believe" (1 Tim. 4: 10)

—whether they believe now, under the wonderful privileges of the High Calling, or then under the thousand years' reign of Him who died for them. The Lord Jesus will be prepared then, as He is now, to make the preservation "eternal salvation" in the case of all them that obey Him.—Heb. 5: 9; Rev. 21: 7.

Is there Hope for Others? Listen to the invitation as it extends down through the Kingdom age to all of earth's billions brought back to experience the benefits of that wonderful Kingdom of Light and Hope—

"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."—Rev. 22: 17.

Then indeed will be fulfilled the expectation of the groaning creation, long ago subjected to frailty, not willingly, but by reason of God's foreknowledge and ability to devise and bring to a successful issue a plan for their preservation in spite of death until they should be brought to an exact knowledge of the truth, and then shall they be delivered from the bondage of corruption into the glorious liberty of the children of God.

—R. B. H.

tible and undefiled inheritance, and that the same inheritance is reserved for those who follow in His steps. What other passages have we?

C.—That our Lord's incorruptible inheritance was in Heaven is shown by the same inspired writer in 1 Pet. 3: 22:—

"Who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

A.—Yes, there is no doubt from this and other Scriptures that our Lord Jesus after His resurrection went to Heaven. We have here also the additional thought that His entrance into Heaven meant more than a simple change of residence. It meant that He was exalted to a high official position at the right hand of God, with absolute authority over other beings and powers.

B.—Here is another good one—2 Thes. 2: 14:—

"Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ."

D.—And here is another very much like the last—
1 Thes. 2: 12:—

"That ye would walk worthy of God, who hath called you unto His kingdom and glory."

A.—Very good; the Gospel is the means of giving the call, and the call is to the obtaining of the glory of our Lord Jesus Christ, and to the kingdom and glory of God. A similar statement is found in 1 Pet. 5: 10, which reads—

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Also Rom. 5: 2—"By whom also we . . . rejoice in hope of the glory of God."

C.—The passages just read show that the call to glory is not on account of worthiness of our own, but through Christ Jesus. A similar statement is made in Eph. 1: 11. *In whom* also we have obtained an inheritance; that is, it is because of our *faith in Christ Jesus*, that we are given part in this glorious inheritance. Also might we read Phil. 3: 14:—

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

A.—Yes, the high calling is a special call to the followers of the Lord Jesus, and the Apostle Paul pressed forward with ardent zeal to obtain the prize. That it is a special call sent forth by the Lord Jesus is shown by one of the passages already quoted (2 Thes. 2: 14), because the Gospel is made the means of calling; the inference being that any who do not hear the Gospel message are not called. This is confirmed by Heb. 11: 40, which states that the faithful who lived before the Gospel message went forth are not partakers of the same calling. It says:—

"God having provided *some better thing* for us, that they without us should not be made perfect."

A good thing is provided for them. They obtained a good report through faith, and what God promised them He will unfailingly give them. But the statement is clear that He has provided "*some better thing*" for those who respond to the "High Calling" invitation.

C.—Just while we are on that point I might refer to Eph. 3: 6, which also distinguishes between the earthly promises given to the faithful preceding Pentecost and the heavenly promises held out to the faithful runners in the High Calling race. It reads—

"That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the Gospel."

Evidently the Gentiles are not invited to partake of the promises previously given to the Jews, but only to those promises given in the Gospel and extended by our Lord and the Apostles to both Jews and Gentiles on equal terms, as set out in Eph. 2: 12-18.

Conditions of the Call

B.—There is another very definite promise in Rom. 8: 16, 17:—

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

This not only shows the reward held out, but one of the conditions on which it is to be obtained; namely, suffering with Him.

A.—That is indeed an important point to notice in

connection with the High Calling. Faithfulness to Christ during this age, when evil is rampant, entails suffering for righteousness' sake and for His sake, which suffering must not be shirked but patiently endured. Another of the conditions attached to the High Calling is stated in Rom. 8: 29, where we are told that those who would attain to the glorious inheritance must first be "conformed to the image of His Son, that He might be the firstborn among many brethren." Each true believer is considered a "new creature" in Christ Jesus, and must be "transformed by the renewing of his mind," so that his character may conform to that of God's dear Son, which was pure and holy.—2 Cor. 5: 17; Rom. 12: 2.

D.—That suffering with Christ is one of the conditions upon which the reward of the High Calling will be given, is brought out also in 2 Tim. 2: 11, 12:—

"It is a faithful saying: For if we be dead with Him, we shall also live with Him; If we suffer, we shall also reign with Him."

This also explains at least one feature of the glory promised; that is, that of reigning with Christ in His kingdom. Is it not a wonderful promise?

A.—Truly, it is! and I am sure that if all Christians took these promises more to heart they would show more zeal in making their calling and election sure. Just here it might do us all good to read the exhortation contained in Col. 3: 1, 2, which is in line with the other promises of a glorious heavenly inheritance:—

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above; not on things on the earth."

C.—In regard to the suffering, it would seem that there is a necessity for it; a good purpose served by it. It would seem that our Lord Jesus suffered; and if it was necessary in His case, who was absolutely without sin or imperfection, how much more necessary it is in ours, who are so weak and imperfect. This is set forth in Heb. 2: 10, 11. Here the glory is also again referred to—

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren."

Changed from Earthly to Heavenly

A.—Now what have we found so far? First, that the Gospel issues a call to those who hear it, inviting them to obtain the glory of God, the glory and kingdom of our Lord Jesus Christ, to be joint-heirs of the incorruptible and undefiled inheritance to which our Lord Jesus was exalted when God raised Him from the dead, and that this inheritance is reserved for us in Heaven, which our blessed Lord and Forerunner has already entered. Are there any other passages that might be put forth as evidence that this inheritance is in Heaven, and that we must go there to receive it?

B.—Yes, there is another, in 1 Cor. 15: 45-50. Here a contrast is drawn between the earthly or human body, as we have it from our progenitors back to Adam, and the heavenly or spiritual body, which the Lord Jesus is prepared to give to those who

accept the call. Verse 50 concludes this portion of the argument by saying:—

"Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

A.—You would gather from this, then, that "flesh and blood" is a term descriptive of the human nature, and that some change is necessary before such can enter into the heavenly inheritance? Undoubtedly that is so, for the Apostle goes on to show that a "change" must take place; "this corruptible must put on incorruption, and this mortal must put on immortality." If we already possessed either incorruption or immortality, it would not be necessary for us to put them on at the resurrection. "Flesh and blood" are suited to the earth, in which Adam and his race were given their home, but they are not suited to Heaven. Hence, the believer must be given a body of a higher sort. Is there any Scripture which shows of what sort that body will be?

C.—Not exactly. The nearest approach is, I believe, 1 John 3: 2:—

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him; for we shall see him as he is."

We may reason from this that if the Apostle John, who knew our Lord intimately while on earth, could say that we shall be like Him, and yet that we know not what we shall be, then our Lord's present body is not like the one He had while on earth, and therefore ours, in order to be like His, must also be different to the one we now possess. Other Scriptures confirm this, which say that our Lord is now a "life-giving spirit." He was put to death "flesh," but made alive "spirit." (1 Cor. 15: 45; 1 Pet. 3: 18.) If we are to be "changed," and made "like Him," we also must be put to death as flesh, or human beings, and made alive as spiritual, or heavenly beings. This harmonizes completely with the Apostle Peter's statement with which this discussion began, that our inheritance is a heavenly one. In 2 Cor. 4: 17, 18, we have the further statement that the "far more exceeding and eternal weight of glory" consists of things which we have not yet seen; therefore we are unable to describe them.

When is the Reward Given?

A.—Now, having found by searching the Scriptures that the High Calling is to a glorious inheritance, reserved in Heaven, let us inquire, When shall we enter into that inheritance; at death or at some future time? It is a popular thought that the reward is given at death, and this idea is built largely on Eccl. 12: 7, which says, "Then shall the dust return to the dust as it was; and the spirit shall return to God who gave it."* But nothing is said there of any reward, merely that God has the deceased person in His keeping. Let us have, if possible, some New Testament reference to the time of giving rewards.

D.—From John 14: 2, 3, I understand that our Lord went away to "prepare a place" for His disciples. Consequently, no one could have occupied that place (being not yet prepared) prior to our

Lord's resurrection. Furthermore, He says that He will come again and receive them. Thus the time of giving rewards was not based upon the individual deaths of the disciples, but upon the return of the Lord Jesus.

A.—Quite so; and as the Apostle Paul, writing to the Thessalonians years after, reminded them that they had turned to God from idols, and to "wait for His Son from Heaven," it is plain that our Lord had not returned or given the heavenly rewards at least up till the time the Apostle wrote this letter.

C.—I might add, there is evidence that the rewards were not given at a still later period, the end of the Apostle Paul's life, for He did not expect his reward at his death. He says (2 Tim. 4: 8):—

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but unto all them also that love His appearing."

This is also in harmony with what Peter says; namely, that the salvation which is reserved in heaven is to be "revealed in the last time."

B.—True; and the last clause, "but unto all them also that love His appearing," places the event of the Lord's return to give the rewards far into the future from Paul's day, embracing as it does all the runners in the race for the prize, and showing that the Church as a whole is to receive its reward when the members of the Church have all been called out, and the time has arrived when the Kingdom is to be set up in the earth, over which the Church is to reign with Christ. We may see this in Rev. 19: 7:—

"Let us be glad, and rejoice, and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready."

A.—That will be a glorious consummation, not only for the Bride herself, but also for all those who shall be invited to participate in the marriage festivities, and who will receive a blessing, for the marriage supper will last a thousand years, and all earth's needy ones will be invited to the feast. Is it not strange that more Bible readers do not see this; for where would be the glory of the thousand years' reign without a multitude of peoples to rule over?

B.—Perhaps this would be an appropriate moment in which to read those precious promises of Rev. 3: 21 and 20: 6:—

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

A.—Yes, the reign of the Church with Christ is fixed to begin at a definite point, as shown in the great image of Nebuchadnezzar's dream. That image, representing the world empires, was overturned by a little stone cut out of the mountain without hand. It was the smiting of the image that was the token that the God of heaven was about to set up the Kingdom. The Lord Jesus has had all authority since His resurrection, but it is only at His second coming that He takes up his great power for the purpose of forcibly overturning the kingdoms and establishing His Kingdom as a "world power" on their ruins. This we may read in Rev. 11: 17, 18.

* Lack of space obliges us to refer the reader for explanation of this passage to "Bible Talks," pages 266, 267.

And it is *then* that He will give the reward to His saints, and the prophets, and begin the thousand-years' judgment of the dead and living nations.

D.—But there is a text which is often taken to mean that the saints at death go immediately to heaven. The words are something like this—"Absent from the body, present with the Lord." How would you harmonize that with the other passages we have been examining?

A.—The text referred to is found in 2 Cor. 5: 1-8. Please read the whole passage, and you will see that the Apostle does not use the expression you quote. It is always desirable when a question comes up to see exactly what the inspired writer does say. In this instance, he expresses a preference, saying,

"We are confident, I say, and willing *rather* to be absent from the body and present with the Lord."

He also says he does not contemplate with pleasure the "unclothed" period between death and the resurrection (Verse 4), but this statement of preference should not be taken to contradict his positive state-

ment to Timothy that he expected to receive his reward at the appearing of the Lord Jesus Christ. Then he would be "clothed upon" by the glorious and permanent "house" from heaven, a far better state than the present temporal abode in the flesh, and much to be preferred to the "unclothed" state before mentioned.

D.—I see; and that is in harmony with his statements to the Philippians (3: 10-14), where he explains that the *resurrection* is his hope:—

"That I may know him, and the power of his resurrection, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead [that is, the first resurrection, out from among the dead]."

A.—Yes, the first resurrection was the Apostle's hope, as it is the hope of all the faithful who can say with him:—

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3: 14.



Father, Son and Holy Spirit

"And the spirit of Jehovah shall rest upon him [Christ], the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah; and shall make him of quick understanding in the fear of Jehovah."—Isaiah 11: 2, 3.

FAITHFULLY has the Word of God enlightened His people concerning the attributes of the Holy Spirit which they have from God (1 Cor. 6: 19), and great is the comfort derived from the precious lessons. The Holy Spirit is Comforter and Guide, Instructor and Witness, Intercessor for and, if needs must, Condemner of those who err from the truth. Thus have the relations between the comforting Spirit and the comforted people of God been defined in God's Word. And now, as the final inquiry on this subject, it is desired to ascertain what may be learned from the same Word concerning the relation between the Holy Spirit and the Father and the Son.

Beyond all question, such an inquiry as this must be conducted with the utmost reverence, and it must be recognized by the inquirer that mere desire for information as such, or for the satisfaction of one's inquisitiveness, cannot be counted a worthy motive or a sufficient excuse for intrusion into such high and lofty regions as those which it is now proposed to traverse. The shoes of our feet, corrupted more or less by contact with the elements of the world in which—though not of which, we trust—lies our walk and conversation, must be removed, for we are, as Moses was, on holy ground. Nevertheless, fear of men must not be mistaken for reverence for the Lord. The inquirer cannot justly be accused of irreverence if with humble mind he compare Scripture with Scripture, spiritual things with spiritual, in an honest endeavor to understand *all* that the Word of the Lord says on this most sacred theme; and such an inquirer may rely confidently in this as in other Scrip-

tural subjects upon the guidance of the Holy Spirit as promised by the Savior.—John 16: 13.

Moreover, the inquirer has great need here, as elsewhere, to examine carefully and prayerfully all that is offered as evidence, so as to assure himself that it *is* evidence, before he accepts it or allows it to have weight as such. Mere assertion by fallible men is not always evidence, however circumstantial the statement or respectable the speaker. Had this fact always been remembered and acted on, many grave errors in doctrine and differences between brethren would have been avoided. The necessity for separating wheat from chaff in all that is offered as evidence is constantly to the fore in law cases, and an instance in Abraham Lincoln's experience strikingly illustrates the point. Mr. Lincoln was defending a man accused of having shot another in a grove. The prosecution had only one witness, but his evidence was so straightforward and so carefully detailed that it seemed ample. He was only a short distance from the scene of the shooting, and the moonlight enabled him to recognize accused, and also to see that he had a gun and was aiming at deceased. By means of the calendar, Mr. Lincoln was able to show that this "evidence" was no evidence, for there was no moonlight on the night of the murder. His client was acquitted.

Certain statements are constantly being offered as *evidence* to substantiate theories concerning the relationship said to exist between the Father and His Son and the Holy Spirit; and it is necessary—even at the risk of reaching conclusions that may disappoint some readers of these words—to examine these statements to see whether they are *really* evidence. If they are, we all wish to accept them as such, and to be guided by them. But if they are not evidence, we have no wish either to deceive our-

selves or to see others deceived by them; we must not say there is moonlight when there is none.

The Argument from Pronouns

Those who accept the doctrine of the Trinity, as generally received by Roman Catholics and most Protestants, derive much satisfaction from the fact that where the Comforter, the Holy Spirit, is alluded to in John 14: 16, 17, 26; 15: 26; 16: 7-15, the masculine pronoun "he" is constantly employed. This is—to them—strong evidence that the Holy Spirit is a person, and great support of the trinitarian view of the relations between Father, Son and Spirit.

Taking the latter point first, it must be clear to the most casual reader of these passages in John that even if the first point were conceded they would still fall far short of supporting the trinitarian view, since they say nothing about the Father, Son and Spirit being of one substance, or co-eternal, or equal in power, glory and majesty. Whatever may be in these passages, it is certain that the doctrine of the Trinity is not there.

But is the use of the pronoun "he" in these passages to be received as *evidence* or proof that the Holy Spirit is a male person? If it is, then a principle is established, and every use of that pronoun must needs be regarded as referring to some male person. Hence an iron gate is a male person, because when Peter was being delivered from prison by the angel, the iron gate "opened to them of *his* own accord." (Acts 12: 10.) On the same principle, the altar in the court of the tabernacle in the wilderness was also a male person, for we read of "*his* horns," "*his* pans," "*his* ashes," "*his* shovels," "*his* basons," "*his* fleshhooks," "*his* firepans." (Ex. 27: 1-3.) If the use of the pronoun "he" is to be received as *proof* in the one case it is equally good proof in the other two. But if the use of that pronoun does not prove the altar and the iron gate to have been male persons, neither can it prove the Comforter to be a male person. So this alleged "evidence" is no evidence at all.

Some seek to support another view by exactly the argument the fallacy of which has just been exposed. Turning to Rom. 8: 16, 26, they point to the pronoun "itself," and allege that this is *proof* that the Holy Spirit is *not* a person. By interpreting in this manner, the Scriptures are dishonored in that they are made self-contradictory; in Romans, this method of interpretation would lead to the conclusion that the Holy Spirit is not a person; in John, the same method would lead to the conclusion that the Spirit is a person. Some would take their stand on Romans, others would stand on the Gospel of John; which would indeed be a division of the Word, but not the sort of division to which the Apostle exhorts.—2 Tim. 2: 15.

The fact is that the pronouns "he" and "itself" prove nothing as to the personality or non-personality of the Holy Spirit. They merely show that in the Greek language their antecedent nouns are of the masculine and neuter gender, respectively. In the passages in John's Gospel already cited, the antecedent of "he" is in every case "Comforter," which in the Greek is a masculine noun, requiring its pronoun to be masculine. In Romans, the antecedent of

"itself" is "spirit," which in the Greek is a neuter noun, requiring its pronoun to be neuter.

In the English language, the grammatical gender of a noun is usually determined by the sex characteristics of the object named; but in the languages, ancient and modern, of continental Europe, sex characteristics had and have but little to do with determining the grammatical genders of nouns, these being arranged (the English think disarranged) in manners which the most of us would consider exceedingly peculiar. However, some traces of this are found even in modern English, for we usually think of the sun as masculine and the moon as feminine, while a ship is invariably "she," even though "she" have a masculine name. In Germany, the sun is feminine, the moon is masculine, and the ship always neuter. But in the German and other continental languages, many inanimate objects are grammatically masculine or feminine, whereas in the English language the same objects are grammatically neuter, in agreement with their lack of sex characteristics. In the German language, for example, the table is grammatically masculine, and requires the masculine pronoun. Thus: "See the table; he is made of oak; carry him out." But no one who knows German makes the mistake of supposing that the use of the masculine pronoun proves that the table is a male person. Again, in German, the unmarried lady (English "Miss") is grammatically neuter, and requires the neuter pronoun. But no one acquainted with the peculiarities of the German language would for one moment suppose that this neuter pronoun proves that the young person is not a person.

These arrangements of a modern language, which must be well known to many who will read these words, serve to illustrate similar peculiarities in ancient languages, and to show that the pronouns used in John and Romans cannot be cited as proof. Those who think the Holy Spirit is a person cannot find sanction for their belief in the use of the pronoun "he" in John's Gospel; those who think the Holy Spirit is not a person cannot cite the use of the pronoun "itself" in Romans 8 in support of their belief. These pronouns are there merely because the Greek grammar required them, and because the Authorized Version translated literally in these passages. The Revised Version did not translate literally in Romans 8, but used the pronoun "himself." In doing this the translators doubtless expressed their own belief if not the Apostle's words.

The Argument from Juxtaposition

"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—Mat. 28: 19.

"There are three that bear record,* . . . the Spirit, and the water, and the blood: and these three agree in one."—1 John 5: 7, 8.

Because the Holy Spirit is named with the Father and the Son in our Lord's command to baptize, it is

* In 1 John 5: 7, 8, the words, "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth," are omitted by the Sinaitic, Alexandrine and Vatican MSS., and by all Greek MSS. written before the fifteenth century. The evidence against the authenticity of these words is so strong that the Revised Version omits them. It will be noted that these words contain the only thing resembling a trinitarian statement that ever was found in connection with the Scriptures, and that it is now known and admitted by all that this statement was unauthorized—not inspired by the Holy Spirit.

thought by some that the trinitarian view must be correct, even though 1 John 5: 7 be not available to support it, and that the Holy Spirit must be a person and must be God, equally with the Father and the Son. As this is seriously advanced as an argument by many devout Christians, and is by them received as evidence, it cannot be slighted, but must be examined.

If the naming of the Holy Spirit in company with the Father and the Son be accepted as evidence that the Holy Spirit is a divine person, a principle or method of interpretation is thereby established, that those of whom (or of which) like things are stated are alike in qualities and station. It is because the three are mentioned as authorizing Baptism that the Holy Spirit is by some considered to be a divine person like the Father and the Son, Who are known to be persons.

But this method, like the "argument" from the pronouns, leads to absurdities which immediately show up its fallacy, and prove that this supposed "evidence" is anything but evidence. For if by this method we consider it demonstrated in Matt. 28: 19 that the Holy Spirit is a divine person, and then come in this persuasion to 1 John 5: 8, we now find that by the application of this method we prove the water and the blood also to be divine persons, because like things are stated of them as of the Spirit, namely that they all "bear record." Or if the beginning were made at 1 John 5: 7, 8, this method could equally well be taken to show that the Spirit is not a person, because the water and the blood are not persons. Proceeding with this belief and the method of arriving at it, to Matt. 28: 19, we should here find "evidence" that the Father and the Son are not persons, because the like thing is said of them as of the Holy Spirit, already shown by this method from 1 John 5: 7, 8 not to be a person.

How ridiculous! some one will say. Precisely! When the full length to which these methods of interpretation lead is clearly exhibited, the impossibility of proceeding along such lines is manifest, and the alleged "evidence" is shown to be no evidence. While the "arguments" and the "evidence" from the pronouns and from juxtaposition could be used with equal facility by those who believe the Holy Spirit to be a divine person and by those who believe the Holy Spirit is not a divine person, we trust that we have succeeded in showing that both parties are brought by these alleged "arguments" into impossible positions. Both parties should therefore leave these lines, and should seek direct statements of Scripture for instruction in these weighty matters.

Importance of Truth

It is more than a little important to God's people that they not only know and believe but also live the truth. Salvation, sanctification, and true liberty from sin are involved in knowing the truth.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."—1 Cor. 15: 1, 2.

"To present you holy and unblameable and unrepensible in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard."—Col. 1: 22, 23.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"God our Savior, who will have all men to be saved [preserved], and to come unto the knowledge [literally, "accurate knowledge"] of the truth."—1 Tim. 2: 4.

What then is the truth concerning Father, Son and Holy Spirit? Can it be stated in a few words that will have the sanction of Scripture? We believe it can be so stated, and it will now be our effort to do this.

The Father

"Canst thou by searching find out God?" is a very ancient question, and the answer is always the same; we cannot, with our most diligent and inquisitive searching, find out God. But it has pleased God to reveal something about Himself, and so much it is not only our privilege but our duty to know and to act up to. In ancient times God revealed Himself and His glorious attributes to some extent in the visible things of His creation as well as in other ways. Men knew these things and knew God by them, but they did not live up to their knowledge. Therefore God gave them up to their own reprobate minds, and they went headlong into all manner of evil. Hence the importance of living up to what we know of God. "Ye shall be holy, for I am holy."—Job 11: 7; Rom. 1: 19-32; 1 Peter 1: 16.

The Father is THE SOURCE of all creation. "Of Him, through Him, and to Him" are all things "For His pleasure they are and were created." But His pleasure is the highest good of all His creatures, for "God is love." At the same time, He is absolute monarch in the Universe, having not only a loving interest in the welfare of His creatures, but also infallible wisdom to devise laws perfectly adapted to secure that end, and inflexible justice to insist on the observance of those laws, as well as power to reward the righteous and suitably punish the evil doers. He is not a man nor an image made by man; "God is a spirit," and beside Him there is no other; He is "eternal, incorruptible, invisible, the only God."—Rom. 11: 33; 1 Cor. 8: 6; Rev. 4: 11; Acts 17: 23-29; 1 John 4: 16; James 1: 17; Heb. 11: 6; John 4: 24; 1 Tim. 1: 17.*

It is impossible for us to associate the thought of origin or beginning with the existence of the Father, since all things that exist were made by Him. The limitations of our minds are here made painfully apparent, and we are obliged to confess that indeed we cannot understand God nor find Him out. But for so much as He has deigned to reveal let us be humbly thankful, and be it far from us to imitate those who "did not like to retain God in their knowledge."

The Son

It would appear that there was a time when God was alone, no one but Himself in existence. But it was not His pleasure to remain alone, therefore He began His creative work, the first and pre-eminent product of which was He, Who is called the Son of God, and Who faithfully and truthfully bears witness of Himself that He is "the beginning of the

* The word "wise" is omitted from 1 Tim. 1: 17 by the most ancient manuscripts and the Revised Version.

creation of God," and of Whom the Apostle speaks in similar tenor, saying that "He is before all things, and by Him all things consist;" He is "the image of the invisible God, the firstborn of every creature."—Rev. 3: 14; Col. 1: 15-18.

Something of this kind should be apparent from the very fact that He is called the Son. A son is never as old as his father; in the very nature of things this cannot be. If there be two of like age, one may be the brother or cousin of the other, his friend or his enemy, but not his son. Moreover, a son's existence is *derived* from a parent, or else he is not a son. The parent must exist *before* the son. And so the plain statements of Scripture agree fully with the meaning of the words which describe the relation between "the only God" and our Lord Jesus, for they show that God the Father brought the Son into existence by his own creative power.

Having created the Son, it pleased the Father to employ Him in all the subsequent work of creation. He is the "Word," of whom it is written—"All things were made by him; and without him was not anything made that was made." He was in the beginning with God.*—Col. 1: 16; John 1: 1-3.

The Son was in all things obedient to the Father's will. He left the glorious position which he had with the Father in heaven, and came down to earth. He was made "a little lower than the angels" so that He might correspond to man that required to be redeemed from death, man having been in the first instance created a "little lower than the angels." During His time on earth, our Savior was fully established by His experiences in the character of obedience, and then "by the grace of God" He tasted death for every man, thus demonstrating God's great love in sending such a Savior. He gave Himself a ransom for all, and so it is that we have redemption, even the forgiveness of sins and reconciliation to God through the blood of His Cross. God has highly exalted Him, raising Him from the dead to an inheritance incorruptible and undefiled. He Who could and did die once, dieth no more, being now a partaker of the "incorruptible inheritance." The Father did not die: He could not have died; but the Son died for us, and the Father raised Him from death.—Phil. 2: 5-11; Heb. 2: 9; 5: 8; 1 Tim. 2: 4-7; John 3: 16; Col. 1: 14, 21, 22; Eph. 1: 7; Rev. 1: 18; Rom. 6: 9; Acts 13: 30-33; John 5: 26.

The risen Son is the one Mediator between God and men: it is impossible for any to come to the Father except by Him. The Son is authorized to judge all: to demand repentance from past sins, faith in His

shed blood, and constant obedience; and our salvation is made dependent upon our obedience to the Son, under whose feet the Father has placed all things, including every enemy. When all things are put beneath His feet (it is manifest that the Father is excepted. Who put all things under the Son), then will the Son also and always, as hitherto and now, be subject to the Father, in order that the Father may be all in all, the loving and benevolent, yet absolute Ruler of the Universe.—1 Tim. 2: 5; John 14: 6; 5: 22, 27; Acts 17: 30, 31; 2 Cor. 5: 19, 20; Rom. 3: 24-26; Heb. 5: 9; 7: 25; 1 Cor. 15: 24-28.

The Athanasian Creed

Having seen the testimony of Scripture—our only source of knowledge of these things—to be that the Father created the Son, and that the Son has always been and will always be subject to the Father, it may well be asked, what place has the Athanasian creed, with its doctrine of the trinity, in the Word of God? This creed declares, in express contravention of the plain statement of Scripture, that the Son was uncreated, that there never was a time when he did not exist, and that the Son is equal in power, glory and majesty with the Father.

Moreover, the Athanasian creed declares that what it sets forth on this subject is necessary to be believed in order to salvation, and that those who do not believe it will be everlastingly damned. If then it be asked, what place has the Athanasian doctrine in the Scripture, the answer is emphatically—None whatever! As a matter of fact, the Athanasian creed is one of the greatest pieces of ecclesiastical presumption ever perpetrated. It is presumption against the Father, in that it dares to put any one—even the Son—on an equality with Him. It is presumption against the Son, in that it boldly implies that He is not a Son at all, since it states that He was co-eternal with the Father. And it is presumption against men, in that it seeks to terrify them, by threats of everlasting damnation, into believing that three are one and one is three, a thing which no one ever could or will understand, and which, moreover, the Scriptures do not teach. The Athanasian

* A question impossible for trinitarians to answer is—How can two persons be on an equality in respect of power, glory and majesty, if one of the two be subject to the other? Since the Son is to be subject to the Father through all eternity, as stated in 1 Cor. 15: 24-28, it is manifest that the Father is superior to the Son. The Son intimated as much when He said—"My Father is greater than I." (John 14: 28.) But the trinitarian believer will seek refuge in that other statement of the Savior, in which He declared—"I and my Father are one." (John 10: 30.) Quite so; but the blessed Savior, being unacquainted with the doctrine of the trinity, which did not appear for some hundreds of years after His departure into Heaven, did not mean that He and the Father are one in the trinitarian manner. What He meant is shown by His prayer to the Father on behalf of those who would believe on Him—"that they all may be one; AS thou, Father, art in me, and I in thee, that they also may be one in us: . . . that they may be one, EVEN AS WE ARE ONE: I in them, and thou in me, that they may be made perfect in one." (John 17: 20-23.) Now every one knows that the believers are not and never will be "one" in the trinitarian sense. The oneness of believers is the oneness or "unity of the Spirit." (Eph. 4: 3.) By this "unity of the Spirit" believers are bound together in one body, besides which they dwell in God and God in them by the same Spirit. (1 John 3: 24; 1 Cor. 12: 13.) Unity of spirit is the manner in which the Father and the Son have always been and will always be one; and this is what our Savior meant when He said—"I and my Father are one."

* In John 1: 1, the Authorized Version states that "the Word was God." This statement has been made the basis of the teaching that the Son is the Father and the Father is the Son. But it should be noted that in this place the Authorized Version is very deficient in that it makes no allowance for the presence in the Greek of the article before the first occurrence of the word "God" and the absence of the article before the second occurrence of the word "God." In our language we should say—"In the beginning was the Word, and the Word was with the God, and the Word was a God," in order to give appropriate expression to the sense of the original. It should also be observed that the term "god" is not the proper name of the Father. His name is Jehovah, but the word "god," meaning "mighty one" in both the Old Testament and the New Testament, is a descriptive word, applied not only to Him and His Son, but also to angels, and sometimes to men.—Psalm 82: 1; Ex. 7: 1; 3: 13, 14; 6: 2, 3; in Psalm 8: 5 "angels" should read "gods" or "mighty ones."

creed originated in North Africa in the fourth century A.D., and it is in the writings of the African "fathers" of the fifth century that we find the first appearance of the before mentioned unauthorized words added to 1 John 5: 7.

Not Unitarian

The reader will have gathered that we can see no Scripture authority for the doctrine of the "trinity." But if he sees that we are not "trinitarian," let him not hastily assume that we are "unitarian." We certainly do believe in the one God, and with all our hearts believe the Apostolic teaching—"To us there is but one God, the Father, . . . and one Lord Jesus Christ." But the word "unitarian" is used in a sectarian sense, to describe a teaching which denies the prehuman existence of our Lord Jesus, and which also denies that He died as the sacrifice for our sins. We do believe, as already set out, that the Scriptures show that our Lord Jesus enjoyed a conscious existence with the Father before He came to earth; that He divested Himself of that glory*—having been rich He became poor, that we through His poverty might be made rich—coming to earth, and growing up into an absolutely perfect and sinless man, to give the one necessary and efficacious propitiatory sacrifice for the sins of the whole world; that He was raised from death by the power of the Father, and then ascended up where He was before. In view of this, it must be clear to all that we are not "unitarians."—1 Cor. 8: 6; 2 Cor. 8: 9; 1 John 2: 2; John 6: 62.

The Holy Spirit

In the first of this series it was shown from the Scriptures that the Holy Spirit is the mind, power or influence of the Father. The Holy Spirit therefore is not a personality. But as long as the Father has existed (that is always) so long has the Holy Spirit proceeded from Him to accomplish His purposes. Therefore the Holy Spirit is called "the eternal Spirit." When the Savior began His earthly ministry, the Spirit was given Him without measure, and the inspired words of prophecy which form our text

* Peculiar in Phil. 2: 6 the Authorized Version states that Jesus, "being in the form of God, thought it not robbery to be equal with God," it is supposed by some that the Apostle was teaching that the Son was equal in power, majesty and glory with the Father. It should be observed, however, that the Apostle did not say "in the form," but "in a form of God." This would mean that the Son was in the Father's likeness, but it would not prove that the Son was the Father, or the equal of the Father any more than it would prove that Adam, when created in the likeness of God, was God or equal with God. The Son retained this likeness of the Father, so that even while on earth, "a little lower than the angels." He could and did say, "He that hath seen me hath seen the Father." It would be impossible for a man actually to see God and live; but here was a perfect likeness of the Father upon Whom they might look, yet which even the disciples did not recognize.—Heb. 2: 9; John 14: 9.

The phrase "thought it not robbery" is a translation of a Greek phrase of very rare occurrence, of which a great variety of translations has been given. Dr. Adam Clarke translated this phrase—"did not think it a matter to be earnestly desired." Others have proposed other renderings to the same effect. The translation of Turnbull, adopted by the "Emphatic Diaglott," seems very satisfactory. According to this version, Phil. 2: 6 reads—"Who, though being in God's Form, yet did not meditate a Usurpation to be like God." This rendering beautifully exhibits the obedience and humility of our Savior—a great contrast to the proud and rebellious disposition of Satan.

show exactly what that Spirit was—"the spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah"—in short, the mind or disposition of God. When our Savior offered up Himself, the same Spirit gave Him the power to do so "without spot." And when the risen Christ ascended to the Father, He obtained the power before promised in the prophecy of Joel, and on the day of Pentecost "shed forth" that wonderful Gift, "which proceeded from the Father," upon His waiting people, to be with them and their successors in the faith until He should receive them to Himself.—Heb. 9: 14; Matt. 3: 16; John 3: 34; Isa. 11: 2, 3; Acts 2: 14-21, 33; John 15: 26.

Greetings and Benedictions

It has already been seen that the trinitarian doctrine is wholly unscriptural; but another reason might now be noted. The Apostle Paul invariably begins his epistles with greetings in the name of the Father and the Son, but never mentions the Holy Spirit in his salutations. But if he had believed the Father, Son and Holy Spirit to be three persons of equal power and dignity, he could not have thus overlooked the Holy Spirit in his greetings. To have done so would have been an unpardonable neglect; and had it been desired to impress a trinitarian belief upon the early Church, greetings in the name of the three would have been a very effective means to employ. The fact that the Apostle did not do this goes to show that he was no trinitarian.

The fact that the Apostle recommends the Corinthian brethren (2 Cor. 13: 14) to the grace of the Lord Jesus, the love of God, and communion (literally, "joint participation") of the Holy Spirit, is fully in agreement with what has just been said. The Apostle knew that relations with the Father, and the Son, and the Holy Spirit were essential to the present and future wellbeing of the Church, and so he taught; but he did not at any time say or write anything to give the impression that the Father, Son, and Holy Spirit were related to each other in the manner required by the trinitarian teaching. The Apostle constantly affirmed his faith in one God, the Father, and in one Lord, Jesus Christ; and he as constantly exhorted the Church to abide in this faith and in the unity of the Spirit.

Having now traversed this subject at some length, though by no means exhaustively, it is hoped that the reader is at least placed upon the way to further and even more profitable searching of the Scriptures. As the Bereans did, so should the reader of these words do—search the Scriptures daily, whether these things be so. And may the promised Holy Spirit guide into all truth!—Acts 17: 10, 11; 1 Cor. 2: 12, 16; John 16: 13.

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Notes and Comments

The Struggle to be Greatest

HOW UNSEEMLY is the struggle to be greatest which was reproved by our Lord in His Galilean disciples, and which has been in evidence among many of His professed disciples since, is not always apparent to those taking part in the conflict. An entirely disinterested bystander (such as in the first instance the Lord Himself) realizes it more readily. Wrong conduct in others may be recognized when the same in ourselves is overlooked or condoned. Hence it is often well to observe what others do, and take warning, that we may be free from their fault.

Such a struggle is now taking place among the Balkan Allies—Bulgaria, Servia and Greece. Who shall be greatest? Who shall receive the largest division of the spoil? Who shall acquire the dominating influence in Macedonia? Who shall get the most out of Turkey in monetary compensation for war expenses as well as in territory?

THE SAME struggle is proceeding in China. North and South fought together to secure the overthrow of the Manchu dynasty, and to establish a Republic along modern western lines. Having succeeded in attaining these ends, secret intrigue immediately seeks the overthrow of prominent patriots that the "plums" of place and power may fall into other mouths. As in the Balkans, the former allies are now flying at one another's throats. Who is to blame? Or is some interested Foreign Power stirring up the strife? Russia, perhaps. Or is there a religious significance not yet openly manifest?

* THE RELIGIOUS ASPECT in the Balkans has been already referred to in these columns, and is again called attention to by a Greek resident of Melbourne. In a letter to the press, after describing Bulgaria's efforts to capture Salonika before the Greeks could reach it, he says:—

"Greece's present war with Bulgaria is more momentous to Greece's existence than was the war with Turkey. Turkey respected (until the advent of the Young Turks) the Greek Church and school, the mainstay of our nationality. Bulgaria will respect neither. She proved it in Eastern Roumelia some years ago, and has been doing so in her present treatment of the Greeks in the liberated provinces as well as in the actual war now raging."

RELIGIOUS FANATICISM has ever been the most powerful weapon for inducing ordinarily decent men to commit indescribable horrors. Under the stimulation of priests, and in hope of a glorious death and a more glorious hereafter, the Saracen and the Turk, the Romanist and the Greek, the Russian and the Japanese, secure added temporal power for themselves and widely extended and supreme spiritual power for their priests and clergy. Every conquered province is immediately "converted" to the religion of its conquerors by moral suasion, bribery, and spoliation; failing which come persecution and imprisonment or banishment. Thus the priesthood waxes fat on the wars they condone while preaching a gospel of peace and love.

A WRITER in the Notre Dame "Ave Maria" (Roman Catholic) considers the victory of the Allies over the Turks a "triumph of the cross." He relates that a wounded Servian said to him: "We knew God would not turn His back on us. After all it was for His Son we were fighting." Continuing—

"Not one was ashamed, on crossing the Turkish frontier, to make solemnly in public the Sign of the Cross. It was impossible to find standing room in churches that are usually empty. A wave of fervor fanned a faith that had slept. The cross was the rallying symbol for the Allies on the field of battle. Christians, pressed into the Turkish ranks, and deserting at every opportunity, ran toward the allied troops holding before them sticks or branches crudely put together in the hallowed form, or signing themselves continually, so as to secure recognition as a brother and avoid being shot."

SUCH LANGUAGE in a Roman Catholic organ gives grounds for suspicion that the present trouble among the Allies is fostered by Rome; for the Roman and Greek Churches are rivals in the Near East. Rome does not want to see an enlarged Greece or Servia, but prefers to extend the influence of Austria and Bulgaria or create a new Albania. Indeed, it is said that many of the "atrocities" in Macedonia against which the Allies protested were committed at the instigation of Austria, and hence Rome. The bands of guerillas who for years kept Macedonia in a turmoil are now known to have been subsidized by the Allies and protected by the monasteries, while the Turks were blamed for their crimes. A writer in the Stuttgart "Neue Zeit" says:—

"The Albanians are by race almost isolated in the Balkan Peninsula. They are descendants of an old Illyrian race of mountaineers. When the Mohammedans overran Europe, Geo. Castriata, their leader, in the sixty-four years which closed in 1468, overwhelmed twenty-three Ottoman armies, often commanded by the Sultan himself. They surrendered to the Turks in 1478.

"Austria casts covetous eyes on this, as on other districts of the peninsula. Of course, Austria has long foreseen that European Turkey would some fine day disappear from the stage. . . . It is thus that the House of Hapsburg has always assumed a protectorate over Albanian Catholics, and the imperial exchequer has always been ready to support the Albanian priests. That is the reason why one is greeted in every Roman Catholic rectory in the basin of the Drin by the portrait of Francis Joseph on the walls."

Again we are told that Italy years ago also began planting churches, schools, etc., in Albania, to secure a foothold for herself and her priests.

As it was the practice of Rome to protect the bandits of Italy and share their booty before United Italy arose in 1870, and to a more limited extent since, so Rome has followed the same tactics in the Balkans in an effort to checkmate the growing influence of the Greek church, while at the same time working to drive out the Turk.

The last word from the theatre of war is that the Bulgarians have assumed the offensive against their former allies, the Servians and Grecians; and have by them been driven back with great loss. The Turks have retaken cities formerly lost, and Roumania has come on the scene to further punish the Bulgarians. Where it will end it is impossible to predict.

ALL OF WHICH is a warning to Christians to shun self seeking and intrigue even on a small scale, and to remember that the Lord's footsteps in which they

are to follow include meekness, self-abnegation, and reviling not again. If there is to be any "greatest," or any "division of spoil," let the Lord attend to that.

Interested Stirrers-up of Strife

THE SOCIALISTS have long claimed that war was a capitalistic device to keep up the demand for guns and other implements of warfare which they manufacture. Secretary of State Bryan recently expressed the same opinion in an address on Peace given at Washington. He said—

"The world is learning that back of much of the furor for war, back of much of the stirring of the passions of the people, is the interest in armor-plate and in battleships on the part of corporations whose business it is to build those battleships and to make this armor-plate. It has even been found that men in one country will spend the money to stir up in another country a feeling against their own country. If you can think of a baser use of money than that you will have an inventive genius of which you may be proud.

"Not only that, but I believe that with a larger intelligence the people will begin to discriminate between patriotic newspapers and newspapers which are more interested in big headlines and sensational news than in the spread of truth."

Doubtless Mr. Bryan's reference is largely to the recent scandal in Germany, exposed by the Social-Democratic leader in the Reichstag. A special issue of a well-known illustrated magazine was used by the War Office to glorify war by historical and other articles illustrated with colored portraits, pictures of cavalry charging in their gaudy uniforms, etc., etc. Manufacturers of war implements were invited by the War Office to advertise their wares, and they took full advantage of the opportunity.

This will give great impetus to the Social-Democrat protest on behalf of working men, who no longer wish to fight to put money in the pockets of these unprincipled chauvinists.

IN THIS CONNECTION it may be well to remind our readers that "wars and rumors of wars" are not given by our Lord (Matt. 24) as signs of His presence. Such have always been in the world, and the past 1800 years has been one continual battle between rival nations and religions. In the booklet, "Peace or War,"* the real "signs" are set forth, including the apostle's prophecy: "When they shall say, *Peace and safety*, then sudden destruction cometh."

A Remarkable Case

TO TURN to more peaceful subjects, we record the fact, vouched for by a responsible Melbourne daily, that a patient in the Austin Hospital for Incurables, now seventy years of age, is recovering from a total paralysis, following several seizures over twenty-eight years ago. For twenty-six years he was deaf, blind, and dumb, unable to do more than make a few signs. Last October his sight began to return, then the hearing, then the power of speech. Although at present unable to walk, it is expected that he will recover the use of his limbs.

Thus far no medical explanation has been made concerning this remarkable case. It does, however, start a train of thought among those who believe that the Lord will one day call the dead back to life and

restore to the sick, the crippled, and other unfortunates, the use of their faculties. God controls all the forces of nature. A word from Him can as easily heal a paralytic now, or in a few years' time, as in the days when His beloved Son was His "finger" working miracles in Judea. In the above case there may be no miraculous intervention; it may be merely the reassertion of vital energy long depressed but not completely destroyed. But it does suggest that God could produce similar phenomena, did He but will to do so. Such a quiet, gradual restoration would leave room for doubt and unbelief, for we are told in the Scriptures that in the Kingdom Age there will be unbelievers not willing to be convinced that the Kingdom is being set up or that mankind is being delivered from sighing, sorrow and pain.

New Roman Catholic Dogma

"The very well-informed Vatican correspondent of the 'Corriere della Sera' (says the Milan correspondent of the 'Daily Telegraph') makes an announcement which is bound to arouse intense interest in the religious world. He states that during the last few days it has been stated in a limited circle of high ecclesiastical dignitaries and prelates that Pius X. has expressed his intention of shortly carrying out an act of exceptional importance. His Holiness, in short, has said that he does not wish to close his Pontificate without proclaiming the Assumption of the Virgin into Heaven as a dogma.

"It is a very old belief, general and deeply-rooted among Catholics, that after death the body of the Virgin Mary did not remain on earth in the tomb in which it was deposited by St. John and the other disciples, but was assumed into heaven. This belief has inspired poets and painters of all times and countries, but particularly those of the Italian Renaissance. But hitherto a Catholic who did not regard the tradition as true has been regarded as daring, though not as a heretic.

"By proclaiming the tradition as a dogma, the Pope would give it the full sanction of the church, and impose it upon the faithful as one of the fundamental Catholic truths. In making such a proclamation, the Pope would be exercising the highest function of the Supreme Pontiff, and exercising his infallibility. The last dogmas to be proclaimed were the Immaculate Conception in 1854 by Pius IX., and the Infallibility of the Pope by the same Pontiff in 1870. No dogmas were proclaimed by Leo XIII."

To the above comment we might add that when a dogma is thus proclaimed, it not only becomes incumbent upon the Roman Catholic to believe it, but its belief becomes necessary to salvation; to disbelieve it (unless by special dispensation of the Pope) makes him a heretic, and consequently places him under the heaviest penalties of the church, and in addition insures his condemnation to eternal torment.

Thus is the way of salvation according to Romanism made at intervals more and more difficult, as new dogmas are decreed. Like the Pharisees of old, the Roman ecclesiastics love to bind new burdens on the backs of the people. How different to the Lord and the Apostles, who went about lifting off the burdens under which the people already laboured.

To make it possible for some prominent Protestants to become Romanists the Popes have indeed issued at various times special dispensations permitting their non-acceptance of the dogma of Papal Infallibility, but this has been with the expectation that such prominent converts would act as decoys to other Protestants who, being less wary, would consider themselves under compulsion to accept it.

* This booklet will be sent post paid to any address on receipt of 6d. (10 cents).

Twofold More the Child of Gehenna

AS THE following letter contains a question of general interest, we publish it with the reply:—

"If you are not too busy will you kindly give me your explanation of the following scripture—'Woe unto you, . . . ye make him two-fold more the child of hell than yourselves.' Some very dear Christian friends quoted this verse to me lately as a proof of hell torment, and asked if I thought 'child of hell' meant 'child of the grave.' When I confessed that I had not studied the verse sufficiently to explain it, they proceeded to prove (to their own satisfaction, at least) that I am a blind guide, Pharisee, hypocrite, fool, etc., likely to drag my followers down into hell-fire. Then their love and pity for me made them add, that 'although I sent others to hell, as I did it in ignorance I might escape the torment myself after my work had been burned up.' Now, although I do not believe their version, it makes me sad that I could not help them to something better—the more so as I believe they are earnest seekers for the truth. So if you can help me I shall be very thankful.

"I am enclosing payment for two more copies of the 'Advocate' to be sent me regularly, beginning with the July number. I intend posting them to Christian friends likely to be interested and unprejudiced enough to read and think for themselves."

Frankness in Admission

Before answering the question, we wish to commend our correspondent for frankly admitting to the friend inability to explain the passage, on the ground of not having studied it sufficiently. It is always better to acknowledge lack of understanding, and then seek to get the proper interpretation, than to make a guess which might be wide of the mark, and later on require to be withdrawn. When such a frank admission is made, the opponent might appear for the moment to have the best of it, and even indulge in sarcasm or contemptuous remarks; but in the end his error will be manifest, and the truth will triumph.

Gehenna, the Lake of Fire

The Greek word *hades* is an exact equivalent of the Hebrew word *sheol*, meaning "the grave," as can be seen by comparing Psa. 16: 10 with Acts 2: 27, 31. In the Authorized Version of the New Testament *hades* is rendered "grave" only once (1 Cor. 15: 55), and "hell" ten times.* But the word "hades" does not occur in the passage inquired about. The word in the original is *Gehenna*.

The translators of the Authorized Version belabored the subject when they gave the English word "hell" as expressive of two different Greek words having different meanings. There is some excuse for their rendering *hades* by "hell," since in old English the word "hell" was in common use in the sense of "to cover"; as, "to hell a house" meant to put a roof on it; "to hell potatoes" meant to bury them in a pit. With the thought of "cover" or "bury" in mind, "hell" could be used correctly enough of the grave.

But there is no excuse for disregarding the origin and meaning of the word "Gehenna," and giving the English reader to understand that the Lord said *hades* or "hell" when He did not. Nor are modern trans-

lators and teachers, acquainted with the Greek, excusable for continuing to give such wrong impression. The Revised Version partly rectifies the matter by marginal notes indicating when the original is *hades* and when *Gehenna*, but that is not going far enough, since the average reader would infer that "hell" as a rendering of "Gehenna" was not absolutely wrong. It would appear that the R.V. translators did not wish to disturb the popular belief in hell as a place of torment by calling attention to the fact that "hades" and "Gehenna" referred to two different things.

Gehenna is the Greek form of a combination of Hebrew words meaning "valley of Hinnom." This valley was situated just outside the city of Jerusalem, and was used as a garbage destructor, fires being kept continually burning to consume the rubbish being constantly cast into it. Sulphur was added to reinforce the fires, and as a disinfectant. After execution the corpses of criminals were also cast into *Gehenna*, as a mark of ignominy. Whatever the fires did not reach and consume would be destroyed by worms.

The *valley of Hinnom*, or *Gehenna*, thus became a very expressive type of the Second Death, into which all the wilfully wicked will be cast, after they have demonstrated their characters as such. Rev. 20: 14; 21: 8 state plainly that the "lake of fire" is a symbol of the Second Death.

All Jews Going to Hades

The whole Jewish nation, like all the rest of mankind, were under sentence of death, and hence bound for *hades*, the condition of death, or the grave. This was true of the "proselytes" as well as of the Pharisees themselves. But all Jews and all Gentiles do not necessarily go into *Gehenna*, or the Second Death. The Second Death being the penalty prescribed for those who persist in the practice of sin in the face of light and knowledge and correction (Rev. 20: 6, 15; 21: 7, 8), it is possible to avoid going there, as it is not possible to avoid going to *sheol* or *hades*. The Lord's warnings to the Pharisees are very significant when it is remembered that He was the great Light long promised them, and that when the Light was manifested they hated it, and preferred darkness, because their deeds were evil. Had He not done in their midst the works which none other ever did, and had they not made loud professions of goodness and holiness, they had not been so blameworthy, but now, He says, ye have no cloke, or excuse, for your sin.—John 9: 39-41; 15: 22-24; 3: 18-21.

Children of God or of Gehenna

The Lord came with an invitation to the Jewish people to become the sons of God—

"—to as many as received Him, to them gave He liberty to become the sons of God."—John 1: 12.

And this liberty or privilege was afterward to be extended to the Gentiles, that the Lord might be "First born among many brethren," gathered out of all nations and tongues. These were to constitute

* For list of these texts with explanations see booklet, "Everlasting Punishment," to be had as per advertisement.

the Church, sometimes also called the Bride.—Eph. 2: 13-18; Heb. 2: 10-13.

It will be seen, then, that whoever deliberately sets himself against the Lord and His work excludes himself from the privileges offered, and places himself in line for condemnation. So the Lord said to the Pharisees—

“Ye serpents, ye generation of vipers, how can ye escape the damnation of *Gehenna*?”—Matt. 23: 33.

The hypocrisy of the Pharisees and scribes was so great, their perversity so obstinate, and their opposition to the Truth so serious, 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 that condemnation to utter destruction, but He declared that it will be a wonderful thing if they do escape it.

And the evil effect of their example would be manifest upon their “proselytes.” These proselytes would be converts from the Gentile nations, many of whom fled from the heathen religions because they revolted against the abominations practised, and because they saw in Judaism the worship of the true God and the incentives to a pure and holy life.

Such a proselyte becomes to all intents and purposes a Jew, and begins the practice of a new life. So far so good. But now the scribes and Pharisees take him in hand, ostensibly to indoctrinate him in the Law, but in reality to make him like themselves lovers of gain and of the praise of men, lovers of tradition and forms rather than of the Word of God, hypocrites, proud, boastful, envious and mean. And under such guidance what wonder if the proselyte outstrip his teachers and become more of a hypocrite and whited sepulchre than they, and thus doubly in danger of utter destruction in the Second Death?

The responsibility of the teachers under the Law was very great. And the Lord said to the disciples—“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.) The responsibility of Christian teachers is equally great, if not more so, as witness our Lord’s other word—

“But whoso shall offend [or cause to offend, or sin] one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.”—Matt. 18: 6.



Bearers of Glad Tidings

I was able to canvass only 3½ days last week, but took orders for 23 volumes, “Bible Talks” and “Parables,” and 20 smaller books.

I had a long discussion with one man, who asked if the author “believed in an eternity of punishment for the wicked in a state of conscious suffering.” Of course I answered no, and offered him one of the Everlasting Punishment books that he might see the reasons for disbelieving the eternal torment theory. But he would have none of it. Then the immortal soul question came up, and I asked for proofs for his belief. All he could cite was 2 Cor. 5: 6. I pointed out that the Apostle did not expect to be with Christ at the moment of death, and that in 1 Cor. 15 he fully explains the doctrine of the resurrection, and says, If there be no resurrection, then is Christ not risen, and if Christ be not risen, then they who are fallen asleep in Christ are perished.

He was a little taken aback when I put the query, “Why does the Apostle say the dead in Christ are perished if it is only their bodies that have to be raised at the resurrection. If it is only their *dead bodies* that have to be raised, and their spirits are all the while alive in heaven, with Christ, why should he say they are perished if their BODIES be not raised?”

I believe he saw the point, but he ignored it, and tried to get out of the difficulty by saying that the spirit could not die but went to God who gave it. I pointed out that that statement referred to all mankind, saints and sinners. The spirit goes to God who gave it because all life proceeded from Him; the life principle of all mankind is in God’s keeping;

and in due time He will bring forth every individual—some with heavenly and some with earthly bodies. I also pointed out that the penalty of sin was *death*—“dust thou art, and unto dust shalt thou return,” and that Adam was not told of any other punishment.

—New South Wales.

[The Lord in his warnings to the Jews went into great detail as to the nature of the punishments he would send on them for disobedience, and we believe with our correspondent that had God intended to punish Adam with conscious punishment in literal fire he would have told him so. We believe that God told Adam the truth when he said he should return to the ground out of which he had been taken.—EDITOR.]

Recently I met two ladies who purchased “Bible Talks” from another colporteur two years ago. One of them says she advises every one to read it, and lends hers out to anyone who will accept the loan of it.

I sold a “Parables” book to a lady who lost her voice five years ago, and the best medical advice says there is no cure for her. But with this cloud of trouble she realizes the nearness of the Lord in sustaining her. She enjoys reading and studying good books on the Bible, and feels that the Lord has quite made up to her for the loss of her voice by giving her a desire for more light on the Truth.

I am enjoying and appreciating the work very much, and try to count my troubles small. Am often pressed to stay at some of the homes, and always invited back again.

—Victoria.

PLEASE FIND payment herewith for this year's subscriptions to the "N.C. Advocate" for my mother and myself. I shall be glad if you can also let me have an extra copy each of Dec., '12, and Jan. and Feb. of this year, as I have parted with mine, and wish to keep these copies on hand. I gave the Dec. issue to a Seventh Day Adventist colporteur, who seemed to be interested, and promised to read and compare it with the Scriptures.

Your paper, the "N.C.A.," was first introduced to me by a young Christian, whose family has since moved away, much to my regret, as there is now no one here likeminded on the "torment" question. Even my dearest and Christian friends cling to the "hell-fire" doctrine in a way that fills my soul with sadness. They are very suspicious of the "Advocate," and often severely caution me against what they are pleased to call "this new doctrine"—which, however, is no new doctrine to me, for I am thankful to say my parents were both converted from that horrible "torment" doctrine in their youth (over sixty years ago). Your fellow-servant of the Lord Jesus Christ,

Victoria.

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 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.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

120G, 5/-; 121, 3/-; 122G, £1; 123G, £1; 124G, £1:10; 125, 7/6; 126, 13/4; 127, 10/-; 128, 7/-; 129, 17/6; 130G, 10/-; total for month, £6:14:8 (\$32.72); previously reported, £97:13:11 (\$474.77); total for 13 months, £104:8:7 (\$507.49).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

289G, 10/6; 290G, 1/-; 291G, 1/-; 292G, 2/-; 293G, 5/-; 294G, 6/-; 295, 3/4; 296G, 2/-; 297G, 9/9; 298G, 1/-; 299G, 1/-; 300G, £1; 301G, £10; 302, 13/4; 303G, 1/-; 304G, 1/-; 305G, 4/6; 306G, 1/-; 307G, 1/-; total for month, £13:0:8 (\$63.44); previously reported, £120:16:1 (\$587.07); total for 13 months, £133:16:9 (\$650.41).

Annual Report

In our last issue we expressed the hope that certain information would arrive in time to permit the publication of the Annual Report in this issue. We have now to state that the desired information is not yet to hand. It is therefore proposed to defer the making up of the Report to the end of the calendar year, and (D.V.) to publish it annually thereafter, which course we trust will have the approval of all friends. In the meantime, the monthly reports of the donation funds appear regularly, and friends will doubtless realize that their welcome contributions play an important part in the upkeep and extension of the good work. We desire also to recommend again the Book Department, as this is the Department which, perhaps, more than any other finds, by means of its colporteurs, and other active friends, those who are hungering and thirsting after righteousness. Distribute the books liberally, by selling, lending or giving them out, and pray the Lord to send forth more laborers.

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

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THIS edition of the Bible is specially recommended, because it shows the various (whence the name "Variorum") readings of the most ancient known manuscripts of Holy Scripture, and the various translations by devout scholars, including the translators of the Revised Version.

These readings and renderings are shown in notes on each page, so that the benefit of comparing ever so many versions with the Authorized Version is at once before the eye.

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And, notwithstanding the trouble and expense of compiling these various renderings and readings, the VARIORUM BIBLE is no more expensive than others.

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The New Covenant Advocate

— and —

Kingdom Herald

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No. 6

The Testimony of the Cross

SCRIPITURAL prophecy and history abound in testimony, symbolic and literal, concerning the Cross of Christ and its purpose. In the earliest times after the entrance of sin into the world, the slaying of animals, in order to obtain skins with which to make clothing for Adam and Eve, shadowed forth the necessity for the death of Another on their behalf to redeem them from sin and its penalty. The favorable reception of Abel's offering "of the firstlings of his flock and of the fat thereof," while Cain's offering "of the fruit of the ground" was not respected, showed forth the same thing. In this latter case the persecution attaching to the Cross was also foreshadowed, inasmuch as Abel, whose offering had won divine approval, was persecuted and slain by his envious brother.—Gen. 3: 21; 4: 3-8; 1 John 3: 12, 13.

Testimony in the Patriarchal Age

Throughout the Patriarchal age, similar foreshadowings of a great sacrifice to come were constantly being enacted by those who then worshiped God sincerely. It may be conceded that those worshipers did not realize the full meaning of the sacrifices they offered, and that they had no information leading them to believe that the Son of God must come to die on the Cross for their sins. It is likely, even, that Abraham did not appreciate more than the fact that he had obeyed God (a not unimportant matter) in proceeding to offer up Isaac, accounting that God was able to raise him from the dead; from whence he also received him in a figure, receiving also the commendation of his obedience in the final confirmation—this time with an oath—of the covenant that in his seed all the families of the earth should be blessed. But even if the principal human participants in that memorable occasion did not apprehend *all* the significance of that they did, those who live in a later day can perceive in Abraham's action and Isaac's willing co-operation a most beautiful picture of God giving His Son to die for us and of the Son's willing co-operation in the Father's purpose.

Testimony in the Jewish Age

During the Jewish age, when God's relations with His people under the Law Covenant were more for-

mal than previously they had been, the divine service abounded with symbolic testimonies concerning the death that was to take place on Calvary. Had the Jews faithfully observed all the arrangements for divine worship, not a day would have passed without at least two such prophetic allusions in symbol—the morning and evening sacrifices—to the great Event which cast its shadows before. Besides these, there would have been in their due season the Pass-over sacrifice, the Day of Atonement sacrifices, and the sundry personal offerings brought from time to time by penitents and worshipers.

These sacrifices could never have taken away sins or have made the comers thereunto perfect. They could accomplish a sort of purifying of the flesh; but as far as the conscience of the worshipers was concerned the offerings of bulls and goats served only to make a remembrance of sins every year. The constant repetition of the animal sacrifices under the Law covenant was, according to the Apostle, the demonstration that finality was lacking in them, because the worshipers once purged, there would have been no occasion for further offerings for sin. The animal sacrifices were therefore shadows of the One that was to be offered in which finality would be reached. When Christ came into the world, He came not to offer animal sacrifices; rather He came to take away such and to offer, as the sacrifice for sin, the human body which God had prepared for Him. He did so offer Himself as the "one sacrifice for sins for ever." The Holy Spirit testifies that by reason of Christ's offering of Himself there comes into effect the gracious provision of the New Covenant—"their sins and iniquities will I remember no more." And since those who come unto God through Jesus Christ actually enter into the realization of the essential New Covenant blessing of forgiveness of sins, the Holy Spirit further testifies through the Apostle that finality has actually been reached in the matter of the offering for sin. Were the sacrifice for sin not completed, or were it being offered again, this would show that the worshipers were not purged, and that a remembrance of sins was being made. But if we have come to the time and circumstances—to the New Covenant—under which God *remembers no more* our sins and iniquities, it must be as the Apostle

says—"where remission of these is, there is no more offering for sin."—Heb. 10: 1-18; 9: 13-15.

Testimony by John the Baptist

At the close of the Jewish age, John the Baptist, the last and greatest of the prophets, was sent to introduce Jesus as the Messiah, and to call upon the Jews to prepare the way of the Lord. But John also testified to the Cross that must come before Messiah could enter into His glory; for on one occasion he pointed to Jesus and said—"Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29.) That "one sacrifice for sins for ever" was not to be for Israel only, but for the Gentiles also—"for the whole world." (1 John 2: 2.) Other Jewish age prophets, as Isaiah and Daniel, testified at greater length and with even greater plainness of speech, than did John the Baptist in his one sentence or Moses with his many shadows, concerning the Cross of Christ and the value of those sufferings to the human race; but without referring to any more than those already mentioned it is quite possible to see that from the first there has been no lack of testimony about the Cross.

The Testimony given by Christ

As a punishment for a grievous sin in the wilderness, the Lord sent a plague of serpents upon the children of Israel. Whoever was bitten by the serpents soon died. A cry was raised to the Lord, and Moses was commanded to raise a brazen (literally, copper) serpent upon a pole in the camp, and whoever, having been bitten, looked unto the serpent on the pole, was speedily healed.

Our Savior spoke of this as an illustration of what must be done to Him, and what benefit would accrue to others therefrom. As the serpent was lifted up, so must the Son of man be lifted up—not on a pole, but on the Cross. As those who looked upon the serpent were healed, so those who look unto Jesus on the Cross, believing, shall have everlasting life. This He said near the beginning of His ministry.—John 3: 14-16.

As his ministry on earth was drawing to a close, the Lord again referred to this thought, saying—"I, if I be lifted up from the earth, will draw all men unto me." By being lifted up from the earth He did not mean ascending to heaven, or being changed from humility to glory. Some have thought that our Lord meant this, but the Apostle speaks differently. He states—"This he said, signifying what death he should die;" that is, that He should be lifted up on the Cross.—John 12: 32, 33.

Knowing what He had come into the world for, thoughts of His sufferings were much in the mind of the Savior, though not at all at that time in the minds of the disciples unless the Master mentioned the subject; and then they could get no further than to express disapproval that He should even contemplate such a thing. Notwithstanding this and other temptations by which He was beset, the Lord continued steadfastly on His way to the end appointed, faithfully witnessing in the meantime to the Truth.—Matt. 16: 21-23.

Testimony by the Apostles

After being enlightened by the Holy Spirit on the Day of Pentecost, the disciples were able to un-

derstand why Christ had to die; and now the great facts of His death, resurrection and exaltation became the central theme of their preaching. Considerable numbers believed, both of Jews and Gentiles, but testimony concerning the Cross of Christ was still offensive to the most of them. To the Jew the preaching of Christ crucified was a stumbling-block; to the Gentile it was foolishness; it remains to this day an offence to the wise people of the world; but to those who are being saved the Cross is the veritable power of God, of which we are not ashamed.—1 Cor. 1: 18-24; Rom. 1: 16, 17.

The Apostle Paul also declared that God had fore-ordained that Jesus should be a propitiatory or mercy seat (the word "propitiation" in Rom. 3: 25 should be "propitiatory") for all those who have faith in His blood; that is, for those who believe that He died for their sins, and that through Him the before mentioned New Covenant blessing of remission of sins is obtainable. "Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Rom. 3: 24-26; Acts 13: 38, 39.

Peter declared that we are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot. He also said that Christ carried our sins in His own body up to the tree.—1 Peter 1: 18, 19; 2: 24.

The Cross of Christ is always prominent in the writings of the beloved John. Jesus is the "Lamb slain from the foundation of the world." When one of the "elders" comforts John in regard to the matter of the opening of the scroll with the seven seals, he uses titles of majesty and glory—"the Lion of the tribe of Judah, the Root of David"—to describe Him who has prevailed to open the book; but John beholds "a Lamb as it had been slain." In one of the visions representing the great time of trouble in connection with the destruction of the present ecclesiastical "heaven" and political "earth," one of the causes of the overwhelming fear coming upon the kings and the great men, the rich men and the chief captains, the mighty men, the bondmen and the free men is "the wrath of the Lamb." Only those who wash their robes in "the blood of the Lamb" will have right to the tree of life and to enter the Holy City. And the blood of Jesus Christ, the Son of God, cleanses us from all sin.—Rev. 13: 8; 5: 5, 6; 6: 15-17; 7: 14-17; 22: 14; 1 John 1: 7.

The Cross a Stumblingblock

Our general survey has shown that the Scriptures, from Genesis to Revelation, by types, symbols, allusions, and the plainest of plain statements, testify concerning the Cross of Christ. Yet the Cross has been and is to-day a stone of stumbling and a rock of offence to the professed people of God, Jewish and Christian, while to the "wise men" of science, philosophy and worldly learning generally the Cross is the acme of foolishness. It is helpful to realize clearly the irreconcilable difference between heavenly and earthly, between spiritual and sensual, between divine and devilish views of the Cross of Christ; that is to say, of Christ's death as the sacrifice offered once for all for the sins of the whole world. From the

heavenly, spiritual, divine standpoint, the Cross is wisdom, pure and profound, merciful and full of good fruits; from the earthly, sensual, devilish standpoint, the Cross is unspeakable folly. We say it is helpful for us to realize that these two views are in irreconcilable conflict with each other, for we are thus enabled to understand better the saying that the friendship of the world is enmity against God, and to take our stand firmly as partisans of God and His heavenly wisdom.

But now, having seen something of the testimony of Scripture for the Cross, let us inquire, What testimony, if any, is given by the Cross itself? Occupying the important position that it does, if the Cross can be cited as a witness, its testimony is bound to be most weighty, and entitled to be received with all the honor due a faithful saying. We shall see, we believe, that the Cross does indeed testify with no uncertain voice concerning some of the most momentous and far-reaching of the divine purposes.

Testimony by the Cross

The first point of the testimony given by the Cross is concerning the love of God.

"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. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4: 9, 10.

Jesus dying as the propitiation for our sins is a testimony that God loves us, because He sent Jesus into the world for that purpose. It is not that God hated us and Jesus loved us, but both God and His Son love us. We did not love Him; we were enemies to God in our mind, by reason of wicked works; but God loved us while we were yet His enemies. The Cross testifies to this, and points to the everlasting life that is made available to us through the death of God's Son. Without Christ, there is no hope of life; with Him, the everlasting life is assured. (1 John 5: 12.) Can we hear this testimony of the Cross and remain unmoved? Can we look at Him Who hung on the Cross, and not be drawn to Him in reciprocal love? Even so; we love because He first loved us.—1 John 4: 19.

The Extent of God's Love

The second point in the testimony given by the Cross concerns the extent of God's love. Some thousands of years ago, God promised Abraham that all nations should be blessed through him. (Gen. 12: 3.) Subsequently He confirmed this promise with an oath, invoking His own Name because there was no greater. (Gen. 22: 16-18; Heb. 6: 13-17.) Now the Cross comes in, and stands as a witness to give testimony on this subject.

"For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge [literally, "full knowledge"] of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, a testimony in due time."—1 Tim. 2: 3-6, margin.

It was by giving up Himself to die—by giving up His life (Matt. 20: 28; Mark 10: 45)—that the man Christ Jesus gave the ransom for all. There can therefore be no doubt that the Apostle here refers to the Cross as a testimony in its own time or season. The Cross testifies to the position occupied by

the One who gave the ransom: He is Mediator between God and men; and as He gave Himself a ransom for all men, He is empowered to act as Mediator between God and all men. Therefore it is that **no one can** come unto the Father but by Him. (John 14: 6.) But the Cross is also a "testimony in due time" to the purpose of God to have "all men to be saved and to come to the full knowledge of the truth." Are all men everlastingly saved? No. Will all men be everlastingly saved? No; only those who have the Son will have the everlasting life. But the Apostle says that all men shall be saved *and* come to the full knowledge of the truth. The saving he here tells of comes *before* enlightenment; therefore, he does not mean everlasting life, because that will be given only to believers, and men cannot believe before being enlightened. What the Apostle means by all men being saved is that they shall be *preserved* IN ORDER THAT they may be enlightened. (That the word "save" does not always mean everlasting life is shown in 1 Tim. 4: 10, where God is said to be "the Savior of all men, specially of those that believe.") But are all men preserved alive until they are enlightened with the full knowledge of the truth that there is one God, and one Mediator between God and men? No; vast multitudes of them have died without knowing even the first word of the truth. Nevertheless, they are preserved; their identities are kept, and when the right time arrives they will be called forth from the grave: for there shall be a resurrection of both just and unjust. (Acts 24: 15.) Then they will be enlightened; then they will have the opportunity to believe what they died without knowing; and if then they wash their robes and make them white in the blood of the Lamb, they shall be received as citizens of the Holy City. The Cross—the fact that Jesus gave Himself a ransom for all—testifies to this with an explicitness that cannot be denied; for whereas God promised Abraham that all nations and all families of the earth should be blessed in Him, the Cross in its own season testifies that it is God's will that all men shall be blessed with the full knowledge of the truth. "Nations" and "families" are general words, and would not necessarily include every individual in such nation or family; but "all men" leaves no room to doubt the comprehensiveness of the divine purpose in respect to the promised blessing of knowledge. Every individual is included in that gracious purpose; and as all God's purposes stand fast, we cannot doubt that every individual will be duly enlightened, either in this life or the next. When enlightened, whether in the present or the future life, he will have had the benefit of as much of the divine preserving care and power as is intended for him in his unbelieving state; if he then values that divine preserving power sufficiently to desire more of it, he must become a believer in the Lord Jesus Christ, for only in Him is everlasting life to be found.—1 Tim. 4: 10; 1 John 5: 11, 12.

The Ransom Money

The Apostle says that the sacrifice of Christ was a "ransom for all." The word "ransom" means "corresponding price," and the use of this word by our Savior and His Apostle seems to be alluding to the ransom money that had to be given by every

Israelite on coming to years of responsibility (twenty years old and above), to make atonement for their souls, that there be no plague among them. The ransom money was the same for all—a half shekel; the rich must not give more, the poor must not give less.—Ex. 30: 11-16.

This represents how each person who comes to the condition of accountability for his life before God—that is, who comes to the full knowledge of the truth spoken of by the Apostle—must have a ransom for his soul if he desire to avoid the plague of everlasting death, and be numbered among God's people. But where shall we get our "half-shekel?" How shall we make atonement for our very lives which are under forfeit? We have not another life that we can give, and no man can redeem his brother, or by any means give to God a ransom for him. (Psalm 49: 7.) God Himself comes to our rescue by sending His Son into the world, not to be ministered unto but to minister, and to give HIS LIFE a ransom for all. And so we get our "half-shekel." The sacrificed life of the man Christ Jesus—in a word, the Cross—is what we have to bring as the ransom money for our souls, that the plague of death be not upon us, and that we may be numbered among God's people. The rich must not give more; the poor may not give less; it is the same for all, the price of our lives which we could not provide for ourselves, but which God provided for us in sending His Son. And there is enough for every man to have a "half shekel," for Christ gave Himself a ran-

som for all; by the grace of God He tasted death for every man.—Heb. 2: 9.

In this allusion to Christ's death as the ransom for all men lies the strength of the testimony given by the Cross concerning God's purpose to bring all men to the full knowledge of the truth. If a man approach you in regard to buying your piece of land, and you agree on the price, and he promises to make the payment next week, but when the time comes he puts you off, then puts you off again, and never shows you his money, you are permitted to question that man's sincerity, though he may have made ever so many fair speeches. It is commonly stated that "Money talks." The man's money would have convinced you more than all his words that he meant to buy your land. It would have guaranteed his sincerity.

God has made many beautiful promises concerning His intention to bless all men. But He has not stopped at words. If we might be permitted to use the expression, God has "put up His money," in sending Jesus to give His life as the ransom price for us all. If "money talks," the ransom given on the Cross testifies with eloquence unexcelled concerning God's purpose to enlighten every one, for that ransom price was given for all. The Cross is more than a "testimony in its own season;" being the price, the full, complete, corresponding price, the Cross of Christ is GOD'S GUARANTEE.

Praise Ye the Lord!



The Letter and the Spirit

THE EXPRESSION, "the letter and the spirit," is often used in connection with secular affairs, its most frequent use being in criticism of laws of the land and the manner of their enforcement. The "letter" of a law is understood to mean its exact wording, and what those words, literally interpreted, mean; the "spirit" of a law is what its interpreters consider to be its intent, irrespective of its exact phraseology.

Thus, a year or two ago the United States government brought suit against certain trusts, on the ground that they were combinations in restraint of trade, and therefore violating the act forbidding such combinations. But when the first of these cases came up to the Supreme Court, the judges ruled that the intention (or spirit) of the act was not to make all combinations illegal; therefore they interpreted the act as though it sanctioned all "reasonable" business alliances, and the defendants were acquitted. This decision, and the use of the word "reasonable," caused much comment and some jocularity at the time.

If an act or code be loosely worded various interpretations cannot be avoided. In this way also the ends of justice are often defeated through the manipulations of clever lawyers who assume an "intent" favorable to their side of the controversy.

Again, it may be a misdemeanor, punishable by a

fine, to block the street traffic with a vehicle; but if a horse prove fractious, and the traffic thus become blocked, the driver will not be arrested, on the ground that it is contrary to the spirit of the law to punish when the offence is unavoidable and unintentional.

This every-day use of the phrase, "the letter and the spirit," may be permissible, especially in view of the fact that laws are made by fallible men, who find difficulty in expressing their ideas, and who often fail to provide in their code for all the contingencies likely to arise under any given section of an Act. But the ends of justice would no doubt be better and more uniformly served if the "intent" or "spirit" of the law were adequately expressed, and all possible contingencies duly allowed for.

The Letter and Spirit of the Mosaic Law

But whatever latitude may be allowable in the interpretation and enforcement of man-made laws, were the Jews justified in modifying their Law or its penalties to suit their conceptions of what the Law should be in any given case? Were the Jews allowed to say, "The 'letter' of the Law says thus and so, but in the present case the operation of the Law would prove harsh, and therefore we will take what we consider to be the 'spirit' of it, and allow the culprit to go free?" For example, the son of an Israelitish woman, whose father was an Egyptian, blasphemed

the name of the Lord, and it was thought that, not being wholly of Israelitish blood, the law condemning to death for that offence would not apply; therefore the mind of the Lord was sought. The Lord's answer was that there were to be no exceptions, and no mercy, in the infliction of the penalties prescribed—"Ye shall have one manner of law, as well for the stranger, as for one of your own country." They therefore brought out the young man, and stoned him till he died.—Lev. 24: 10-23.

When Saul and the children of Israel saved the best of the cattle and flocks taken from the Amalekites, they assumed to find an "intent" in the law which did not exist, and considered themselves hardly dealt with when the Lord would not accept the sacrifices offered. But the Lord's firmness was necessary, in order to show His disapproval of the habit of evasion, which led them finally to "interpret" His Law out of existence; for this is exactly what the Lord accused the Pharisees and scribes of doing: they made void the Law by their traditions. (Matt. 15: 3-9.) As for Saul, he was severely punished for his disobedience.—1 Sam. 15: 8-23.

The effect of such incidents as these would be to teach the children of Israel that they were to be *doers* of the Law, and not critics or tinkers of it. Whatsoever the Lord said unto them through Moses that they must *do*. And, furthermore, they were given to understand that the Lord was able to express in words exactly what He wanted done. The God of heaven and earth, the Creator of the Universe, who gave man the gift of speech and the brain of comprehension, would have them realize that He knows how to use words in their true sense, and in such a manner as to convey His true meaning. So then the Jews were not to disregard the "letter" or words of the Law in a vain endeavour to discover the "spirit" of it to be something totally different to what the words implied, but were rather to seek to understand and obey it.

God's Law was perfect, holy, and just, and good; it was simply expressed; an endless number of possibilities and contingencies were arranged for, and provision was made for the High Priest to learn by the Urim and Thummim the will of God concerning any matter of doubt or perplexity. The people were therefore without excuse in their repeated disobediences.

Love the Fulfilling of the Law

It is sometimes said that the "letter" of the Jewish Law was the commandments as written by Moses on the tables of stone and the parchments, but that the "spirit" of that Law was "love." That this is a misstatement is easily proven by an examination of the Law, where we find that "love" was one of the commandments written on the parchment, and therefore as much a part of the "letter" as any other portion of the Law.—Deut. 6: 5; 10: 12, 13, etc.; Lev. 19: 18; Matt. 5: 23; 19: 19; Rom. 13: 9.

Our Lord's words on the subject are often misunderstood. When asked, "Master, which is the great commandment in the law?" Jesus answered the question as put; namely, "the great commandment in the law." The lawyer did not ask what is the great commandment which you (Jesus) are formulating, but which of all commandments in the law given

at Sinai do you consider to be the "great" one. Our Lord replied by a quotation from the Law itself, "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind," and unhesitatingly described it as the first and greatest of all the commandments—greater even than any which were written on the tables of stone.—Matt. 22: 34-46.

The Master followed this up by another quotation from the Law, which He described as "the second" great commandment—"Thou shalt love thy neighbour as thyself;" adding, "On these two commandments hang all the law and the prophets." Some have thought that because Jesus said that all the Law and the prophets hang on these two commandments they could not be a part of the Law. But this is not a justifiable conclusion, since He has just said they were a part of that Law; the lawyer had asked, which commandment *in the law*, and reference to the Old Testament shows that they were actually a part of the Law. The fact is that, inserted among various commandments of detail, regarding personal cleanliness, habits, etc., were these two great commandments; and our Lord had the inspired wisdom, when answering the designing lawyer, to pick out these two at their true valuation, and to declare that any Jew who fulfilled these two would in fulfilling them be obliged to conform to all the other commandments. Love to God would compel his obedience to all commandments relating to the worship and service of God and to all God's commands concerning his neighbour; and love to his neighbour would require him to do all the Law enjoined as neighbourly and considerate acts, for the Law enjoined no other.

Thus failed the lawyer's attempt to inveigle the Master into a criticism of the Law, or any part of it, and thus have we received an illuminating and authoritative comment on that Law. The lawyer found his question completely and satisfactorily answered, and so do we.—Matt. 22: 46.

The Letter and Spirit of the New Covenant

Using the terms "letter" and "spirit" in the same manner, as meaning respectively the written words and their meaning, what do we find in the New Testament? We find the New Covenant "letter" in Hebrews 8: 10-12, and we find that its "spirit" or intent is so plainly expressed as to allow of no controversy. As in the writing of the Jewish Law, so in the writing of the New Covenant basis of agreement, the Lord has shown His competence to express His exact meaning; and whoever will carefully study the words used, with a humble mind and a sincere desire to understand them, and with no desire to read into them an intent which is not there, will be enlightened. He will find that the "letter" and the "spirit," instead of differing, are in perfect agreement.

The Letter Killeth, the Spirit Giveth Life

If then in both the Old and the New Testaments the "letter" and the "spirit" are in harmony, using these words as they are commonly used in secular matters, as already referred to, what is the Apostle's meaning in 2 Cor. 3: 6—

"Who also hath made us able ministers of the New Testament [Covenant]; not of the letter, but of the Spirit: for the letter killeth, but the spirit giveth life."

Does he mean that the letter or words used in expressing either the Law Covenant or the New Covenant *kill*, while the "spirit" or intent of those words *gives life*? Does he mean, as some say, that the "letter" of the whole Scriptures, taken as it is written, kills, while the intent or spirit of those words gives life? Does he mean that in reading the Scriptures we should ignore or pay little attention to the words used, while we seek their true meaning in mysticism, in dreams and visions, or even in our own uninspired thoughts?

All three propositions involve one in absurdities so obvious that they need not be detailed here. The Apostle is *not* contrasting the "letter" of the Law Covenant with the "spirit" of the Law Covenant; nor is he comparing the "letter" of the New Covenant with the "spirit" of the New Covenant. What he is doing is found by reading the whole chapter; namely, he refers to the Jewish *Law Covenant* as the "letter," and to the *New Covenant* as the "spirit," on the principle that a *leading characteristic of an object may be used as a substantive instead of the formal name of that object*.

Thus, the five States constituting Australia are common states, or states having a government in common. Hence Australians often speak of their country as "the Commonwealth." "The United States of America" is the title of a great country, one of whose chief characteristics is that it was originally formed by the *union* of thirteen states, to which Union other states have been admitted on prescribed conditions; hence, during the civil war, the Northern States which held to the original "union" were called "the Union," and their forces "the Union army." This term, "the Union," is still in general use, but now also includes those states which at that time seceded from the Union.

So the Apostle in 2 Cor. 3 uses a number of characteristics of the Law Covenant as titles for that Covenant, and several prominent characteristics of the New Covenant as titles for that New Covenant. These characteristics and titles may be tabulated and contrasted as follows:—

LAW COVENANT.

1. The letter (Title) (vs. 6, 7).
2. Ministration of Death (Title).
3. Ministration of Condemnation (Title) (vs. 9.)
4. Written with ink (vs. 3).

NEW COVENANT.

1. The Spirit (Title) (vs. 6).
2. Ministration of the Spirit (Title) (and of life) (vs. 6, 8).
3. Ministration of Righteousness (Title) (vs. 9).
4. Written with the Spirit (vs. 3).

5. In tables of stone (vs. 3, 7).
6. Glorious (vs. 7, 9, 10, 11).
7. Vail-reading Old Testament (vs. 14, 15).
8. Bondage, Blinded (vs. 13, 14).
9. "Done away" (vs. 11).

5. In fleshy tables of the heart (vs. 3, 18).
6. The Glory that Excelleth (vs. 8, 9, 10, 11).
7. No Vail—Open Face—in Christ (vs. 16, 18).
8. Liberty, Beholding (vs. 17, 18).
9. "That which remaineth" (vs. 11).

The "Letter," that is, the Law Covenant, did kill; it was a Ministration of Condemnation and Death. All who were under the Law were cursed because unable to keep it, and hence were under condemnation to death. The Law Covenant was written in tables of stone and with ink, and it might well be called "the Letter," because of the number and variety of its requirements, the recording of which filled several books, which had to be copied again and again on fresh parchments, in order to be handed down from generation to generation. Zealous Jews wrote portions of the Law on their doorposts and bound them on their foreheads, and sanctimonious Pharisees wore broadened phylacteries to be seen of men. (Deut. 6: 4-9; Matt. 23: 5.) But none could fulfil them all, and to fail in one point was to be guilty of all.—James 2: 10; Rom. 7: 6.

The "Spirit," that is, the New Covenant, quite to the contrary, gives life; it is a Ministration of Righteousness and Divine Power. All who are under it are so dealt with that their characters are transformed to holiness; they are able to keep its simple requirements because they are adapted to their needs. The Commandments of the New Covenant are being written in the hearts and minds of God's people. It is a Covenant of Mercy and Forgiveness, and once any given lesson is learned and the requisite character developed, it need not be written again in that individual's heart (unless indeed he fall away, and in that case the mercy and forgiveness of the Covenant are available). The Spirit gives liberty to the New Covenant believer from the bondage of the Law Covenant and the slavery of Sin, and thus he is the better able to submit to the transforming influences of the Lord, whose face he beholds as in a glass, that he may copy His glorious virtues.—Verses 17, 18.

We to whom the saving and satisfying advantages of the New Covenant have come: shall we not each day, and day by day, submit to the sanctifying power of the truth, that we may indeed become "epistles of Christ," known and read of all men, and in turn be used of the Spirit to inscribe the divine characteristics of love, peace and good will upon the hearts of those around us? —R. B. H.

The Stars and the Sand

IN THE PROMISE to Abraham the Lord said He would multiply his seed "as the stars of the heavens, and as the sand which is upon the sea shore." (Gen. 22: 17.) Should this be understood to refer to two classes, the Church as the "stars," and the people to be given life under the reign of Christ as the "sand on the sea shore"?

We should say in reply to the above question that

the "stars" are not an allusion to the church, for three reasons.

First, because both stars and sand are manifestly only two figures of speech, each of which indicates a *very great number*.

Second, because the Church or overcomers who will reign with Christ are called by Him a "little flock," and because the reigning ministry in any government

is always an exceedingly small number in comparison with the number of persons ruled over.

Third, because the figure, "the stars of heaven," is used by Moses of the children of Israel when they stood "on this side Jordan, in the land of Moab," in the fortieth year of their wandering, with the promised land just before them, ready to go in and possess it—

"The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude."—Deut. 1: 1-10.

In Deut. 10: 22 is another statement by Moses, again applying the figure of "stars of heaven" to the number of the children of Israel under his command—

"Thy fathers went down into Egypt with three score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude."

In Deut. 28: 62 they are told that if they did not fear God and keep the Law, punishments of plague and sickness would come upon them, and "ye shall be left few in number, whereas ye were as the stars of heaven for multitude."

When the true hearted of Israel returned to Palestine from the captivity, the Levites prayed to the Lord, recounting their history from the days of the covenant with Abraham; and the multiplication of the children of Israel as "the stars of heaven" is referred to as an historical fact, together with the bringing of them into the land of Canaan to be in possession of all its strong cities and natural resources.—Neh. 9: 21-25.

Similarly, in Heb. 11: 12, 13, the Apostle describes the literal descendants of Abraham and Sarah, using both similes—

"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and

as the sand which is by the sea innumerable. These all died."

Here we have it, not only that the seed of Abraham had multiplied both "as the stars" and "as the sand," for multitude, but also that he had died before the accomplishment of the promise, and therefore had not seen its fulfilment. But, the inspired writer goes on to say, although Abraham had died without seeing the fulfilment, he shall yet see it; and that implies a resurrection from the dead, both for him and for them.—Heb. 11: 39, 40.

In Rom. 9: 27, the Apostle quotes Isaiah's reference to Israel as "the sand of the sea," and applies it to those Israelites from whom the "remnant" was chosen.

In Rom. 4: 11-22, Abraham's faith is described, and he is called "the heir of the world;" by which is meant that many nations should spring from him. (Gen. 17: 4.) These "many nations" were in the first place his fleshly descendants, which, as we have seen, inhabited the land of promise. Abraham's body was dead so far as generation was concerned, as also was Sarah's, but God quickened them to enable them to bear a son through whom the multiplication might be carried a step further.

But Abraham was heir or progenitor or father of more than the fleshly descendants. He is called the father of the faithful—the father of all who have faith similar to his. Consequently he is the "father" of all who will ever be saved, because none can be saved, either in this age or the next, without faith in God and his promises—which means faith in the Lord Jesus, whom God set forth to be the Mediator between God and men, with a view to their salvation. These will be a far greater number than his fleshly descendants, for the complete number of the saved will probably be not far from 27,000,000,000.



Objections and Answers

THE FOLLOWING are objections raised by a Seventh Day Adventist to the teachings of the "N.C. Advocate" concerning God's gracious provision for those who have died without a knowledge of Christ. We trust the answers will prove useful to our readers in meeting similar objections which may be raised by their friends. Most of the objections are based on ignorance of what we do teach, and on misconstructions of the Scripture passages.

Objection.—The Bible does not teach a Second Probation.

Answer.—Neither do we. But it is a pertinent question to ask, What constitutes probation? Is every person now living in the world on probation with the view to obtaining eternal life?

Before there can be probation touching everlasting destiny there must be knowledge as to God's requirements. Consequently, only those enlightened are said in the Scriptures to be on such probation. (John 3: 18-21; Rom. 1: 16; 2: 7-10.) There is responsibility according to light and opportunity, and punishment according to the degree of light sinned against. (Matt. 24: 45-51; Luke 12: 47, 48.) But the issues of everlasting life or everlasting death are

dependent on full light and full opportunity. For more on this subject see chapter on "Sins Punished in this Life," in booklet "Everlasting Punishment." One such full opportunity God designs for every man. Those who have their opportunity in the present life are not promised another; but those who have not had the requisite knowledge and opportunity shall have it under the Kingdom reign of Christ with His joint-heirs. (1 Tim. 2: 4-7; Rev. 20: 12-15.) That will not be to them a second probation, but their first.

Salvation by Faith or by Ignorance?

Objection.—"I have heard it said that it would not be just to punish those who have not heard of Christ; but we are not capable of deciding this. The Lord has said, 'Shall mortal man be more just than God, shall a man be more pure than his maker?' (Job 4: 17.) I think the Bible teaches that those who have lived up to all the light they have will by virtue of Christ's atoning death be accepted in God's sight, even though they may never have heard His name."

Answer.—Here the objector states that we are unable to decide as to the justice or injustice of punish-

ing those who have never heard of Christ, and at once inconsistently proceeds to express a decision that God will not punish them for their ignorance, but will save many of them in spite of their ignorance. As pointed out in the tract, "Is Satan stronger than God," the objector would have two methods of salvation—one through belief in Christ (and an Adventist would add, through keeping Saturday as the Sabbath), and the other through ignorance. The Scriptures point out only one way—faith in and obedience to Christ, and also state that the Christian is not under the Law Covenant, that having been given to the Israelites only at Sinai, and it was nailed by Christ to His cross.

In regard to the quotation from Job, the reader is asked to observe that the Lord is not responsible for the utterance. It is a statement by Eliphaz, one of Job's false comforters, who was endeavoring to chastise Job, because he (Job) would not admit that his boils were sent as a punishment for transgression. Job was quite right in maintaining his innocence under his three friends' fire of condemnation. Eliphaz relates a dream, in which he claims to have heard the words quoted, and it is a poor cause that depends on such a dream. Many Scriptures urge God's people to come and reason with Him, and exhort them to study and be able to give a Bible reason for their beliefs. The Scriptures teach plainly that it is God's will that men be brought to a knowledge of Christ before their eternal destiny is fixed.

When is Destiny Decided?

Objection.—"Just before Christ comes a solemn declaration goes forth—'He that is unjust, let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. (Rev. 22: 11.) So the destiny of all is decided before Christ comes."

Answer.—The above is an example of the usual practice of separating text from context, and giving it an interpretation quite foreign to that obviously intended. Revelation is a book of symbols, by which the events succeeding our Lord's reception to glory are set forth for the warning and guidance of his people. Its prophecies cover two ages—the Gospel age, in which we are living since Pentecost, and the Kingdom age of a thousand years. Verse 11 needs to be read with verses 8-10, and it will be seen that the application begins in John's day, for the angel tells him *not* to seal the prophecies, because the time was then at hand for the beginning of their fulfillment.

What verse 11 means is that the standard of holiness and purity and righteousness was laid down by the Lord and the Apostles, and that nothing in the prophecies of Revelation was to be considered as altering that standard. Throughout both ages covered by the Revelation, each individual fully enlightened would be free to choose either righteousness and purity, or unrighteousness and filthiness.

How many Deaths?

Objection.—If sinners who die now because of the penalty of death which is on the race were to be given an opportunity in the Kingdom age, should then live for a time and die again, that would make

two natural deaths, whereas we are told in the Bible that the Second Death is the punishment meted out to all who are not in Christ. To those therefore who have probation in this life and in the next the Second Death would be their *third* death.

Answer.—In this objection ignorance is again shown as to what we believe, as well as of what the Bible teaches. The *Second Death* is not so called because all condemned to it die a second time, but because it is the Sentence pronounced against wilful sinners under the Second Great Judgment, the Lord Jesus being the Judge or Ruler. The Adamic or First Death was pronounced by God on account of the sin in Eden, and descends by natural inheritance to all the race. Some have died this Adamic death more than once, such as the widow's son whom Elijah raised to life, and the widow of Nain's son, and Jairus' daughter, whom the Lord revived, also Lazarus and Dorcas. (1 Kings 17: 17-23; Luke 7: 11-15; Matt. 9: 18, 24, 25; Luke 8: 49-56; John 11: 32, 37-44; Acts 9: 37, 40.) They lived again, but only for a few more years. In thus passing away a second time, they are *not* said to have died the Second Death.

On the other hand, the reprobates of this age die the Second Death when they pass out of this life, the Adamic death in their cases becoming the Second Death, because of their doing despite to the spirit of favor and counting the blood of the Covenant where-with they were sanctified a common thing.—Heb. 6: 4-8; 10: 26-31; 1 John 5: 16.

Furthermore, evil systems and institutions which have never died a first death are declared to be consigned to the Second Death. The reason for this is that their destruction, when accomplished, is absolute. These systems are never revived to have a second term in which to deceive mankind: God tolerates them for a long period of activity, but when He destroys them it is once and for all time.

When the above definitions and distinctions regarding the Adamic death and the Second Death are given due weight, it will be seen that the bringing of the masses of the dead out of their graves to hear the glad tidings under the auspices of the Kingdom of God set up in the earth will be merely granting an extension of the term of the present life for a purpose. That is why in the Scriptures that restoration of life is always called a resurrection—the word resurrection meaning simply a "standing up again." Of the resurrected billions those who believe and obey will be granted everlasting life in happiness on the beautified earth; while those who refuse to believe and obey come under the condemnation of that Great Judgment, and therefore are condemned to what, as before described, is called the Second Death. The whole work of the Lord Jesus in dealing with mankind constitutes the Second Great Judgment.

Instructors for the Resurrected Myriads

Objection.—If the living righteous are caught up to meet the Lord when He comes, and with the resurrected righteous are taken to Heaven to live and reign with Christ a thousand years, there will be no one left on earth to teach the resurrected wicked (or heathen) the knowledge of the Lord.

Answer.—The above objection would be better stated as an inquiry—What provision has God made for the instruction of the resurrected myriads dur-

ing the thousand years when Christ and the Church will be in heaven, and hence not on earth to give them the benefit of their personal instruction?

To this we reply, God is not so resourceless as to plan a *Thousand Years' Judgment* of the resurrected dead, and have no servants on hand to attend to the necessary details. At the close of the Jewish age there was a change of dispensation, and we see that the Lord specially sent John the Baptist to prepare the Jewish people for the change, and our Lord selected and trained Apostles and Disciples to carry on the work of the new era. So, when the right time comes, there will appear on earth a class of specially trained teachers, in the persons of the "Ancient Worthies," who will return as perfect men, and who will take possession of the earthly inheritance promised them in ancient times. The faithful Abraham, the energetic Samuel, the Baal-destroying Elijah, the enthusiastic David, the long-suffering Jeremiah, and many others—when these are all on the earth *at the same time*, and with full commission to order the affairs of earth, they will indeed, to use a common expression, "make things hum." No politicians, grafters or self-seekers will be able to block the glorious and continuous reforms and blessings which these great Prophets and Teachers will institute in the name of the King of kings and Lord of lords. Among those who may be expected to be sympathizers with the Kingdom, and co-operators in the reform work, will be many who were previously more or less familiar with the Gospel, but who will not till then become thoroughly alive to their duties and privileges.

The Church is given the highest place, but that bestowed on the Ancient Worthies is only a shade less honorable and distinctive, so far as the importance of their work is concerned in connection with the setting up of the Kingdom on earth.

Who are the "Wicked?"

In another respect also the objection is badly framed, for it assumes that the heathen, or nations (aside from the Church), who are to be raised at the beginning of and during the Kingdom age, are all "wicked." The word "wicked" needs defining. The servants in the parables who knew their Master's will and did it not, but became proud, tyrannical and impudent, are called "wicked." A sinner in the Church is also called "wicked." Satan is called that "wicked one," for he has sinned knowingly and wilfully from the beginning. (Matt. 25: 26; 24: 48; 1 Cor. 5: 13; 1 John 5: 19.) But the average unenlightened individual, whether he lived thousands of years ago in Sodom or Nineveh, or lives to-day in Africa or China, while certainly a sinner by nature, is not "wicked." The Ninevites were described as hardly knowing their right hand from their left, yet Jonah was willing to condemn them. So there are many Christians to-day willing to condemn to eternal torment, or to absolute extinction, billions of "heathen" who are little wiser than the Ninevites. We believe that God who was more merciful than Jonah is also more merciful than many of his prototypes to-day.—Jonah 4: 11; Matt. 12: 40-42; Rev. 21: 4-7.



Vine and Fig Tree

WHEN the Lord came down to deliver the children of Israel out of Egypt, He promised to bring them up "unto a good land and a large, unto a land flowing with milk and honey." (Exod. 3: 8.) The land of Canaan proved to be not only this, but a land also of grain, wine, and the olive. Deut. 8: 7, 8 describes Canaan as "a good land, a land of brooks of water, of fountains and depths, . . . a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive tree, of oil, and honey." Grapes, pomegranates, and figs were native, as shown by the spoils brought by the spies; the lie which was passed around in the subsequent murmuring of the children of Israel being—"It is no place of seed, or of figs, or of vines, or of pomegranates."—Num. 13: 23, 27; 20: 5.

He further promised them that if they would do His statutes, and keep His judgments, they should dwell in the land in safety. Under the system of Sabbaths extended to the land, the land would prove so fertile, that, notwithstanding a whole year's rest every seven years, they should still eat until the ninth year produce of the sixth year. (Lev. 25: 18-22.) Another statement is that if they would walk in His statutes, and keep His commandments, the rains would come in due season, the land should yield her increase, and the trees of the field their fruit.

There should be peace in the land, and there should be none to make them afraid. (Lev. 26: 3-13.) All of which was accomplished when they were settled in the land.

The harvests and the vintage were to be so plentiful that none need glean nor take all fruit from vine and tree. The gleanings of field and vine, and the olives which did not readily fall from the tree, were to be left for the poor and the strangers to gather.—Deut. 24: 19-21.

After the land was divided among the tribes by lot, it was further subdivided among the families of each tribe, so that each family had a definite portion for an inheritance, which at the year of jubilee should return to its original owners or their heirs, if in the interval they had lost possession through debt or other adversity. They were not allowed to sell their inheritance "forever," but only until the year of jubilee, with privilege of redeeming the land within a year.—Lev. 25: 13-16, 23-34.

Thus God fulfilled to them what He had promised, as it is written—

"And the Lord gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers. . . . There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.—Joshua 21: 43-45.

Nevertheless, the children of Israel were warned that if they walked contrary to the Lord, and would not keep His statutes and judgments, He would walk contrary to them, and among other calamities which should befall them—

"Your land shall not yield her increase, neither shall the trees of the land yield their fruits; . . . thou shalt plant a vineyard, and shalt not gather the grapes thereof; . . . thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; . . . thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast her fruit."—Lev. 26: 20; Deut. 28: 30, 39, 40.

Prosperity or Calamity

In view of the Covenant which God made with Israel, it is obvious that when the vine and the fig tree, the olive and the pomegranate, yielded their fruit regularly, the children of Israel were living at peace with their neighbors and among themselves, and were therefore able to give attention to their regular agricultural pursuits. They had the Lord's blessing upon their crops, vineyards and orchards, because they were endeavoring in some measure to live up to their part of the Covenant. Thus we read that under King Solomon—

"Judah and Israel dwelt safely [or confidently], every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon."—1 Kings 4: 25.

This condition of peace and prosperity was not, however, to last, because the rulers and people generally were seduced from the worship of the true God, to the service of idols, and went after the abominations of their evil neighbours. Hence God sent them the drought and the worm to destroy their vines and trees, their harvests, and other possessions, as He had foretold He would do; but first He sent prophets to warn them of the impending calamities. So we find Hosea, Amos, Joel, and others reminding them that the failure of the vine, fig, and olive were punishments they were bound to expect, and warning them that unless they altered their course they would be entirely removed from the land they did not properly appreciate.—Hosea 2: 8, 12; Joel 1: 10-12; Amos 4: 9; Jer. 5: 15, 17; 20: 4-6; 22: 24-26, etc.

The Vine and Fig in Babylon

In captivity the children of Judah were not badly treated by their rulers. Babylon was a well-watered and fruitful country, and there also the vine and the olive and the fig flourished. Acting on the advice of Jeremiah, who foretold that their captivity would last seventy years, and that therefore nothing would be accomplished by rebellion, the people settled down to their customary pursuits. The chief difficulty in Babylon was not personal suffering or deprivation, for many Jews were honored with high office, including Daniel; the trouble was that the vines and fig trees under which they sat were *not their own*. (Jer. 29: 1-14.) They wept instead by the willows, saying, "How shall we sing the Lord's song in a strange land?"—Psa. 137: 1-6.

The Return to Their Own

But, true to His promise by Jeremiah, the Lord, at the end of the seventy years' captivity, returned His people (or as many of them as had the heart and

the faith to go) to their own land. The genealogies had been carefully preserved, so that it was no difficulty to settle every family in its proper district and the Levites in theirs. Only one genealogical register was lost, and allocation in that case was postponed until a priest with Urim and Thummim should arise, by which an answer and direction from the Lord could be obtained. The whole congregation numbered 42,360, besides servants and maids. Not only did they settle in their cities, they also rebuilt the temple, and established the prescribed order of service.—Ezra 2: 1, 61-65, 70; 3: 2; 6: 15.

Nehemiah subsequently repaired the temple, after it had fallen on evil days, and also rebuilt the wall of Jerusalem.

After the captivity of Babylon the people were cured of their idolatry, as the Lord predicted they would be, and, though the land passed through many vicissitudes, yet the people were allowed by their conquerors to hold property and in general to carry on their own occupations and observe the religious services prescribed in the Law.

The children of Israel were returned to their own "vine and fig tree," that they might be prepared to receive the Messiah, who, it was predicted, should be born in Bethlehem of Judah.—Micah 5: 2.

My Servant the Branch

Zechariah, who prophesied during the captivity, records the Lord's jealousy that the nations should be at ease, and Jerusalem forsaken, for seventy years, and expresses His determination that Jerusalem shall be rebuilt. (Zech. 1: 12-17.) He foretells that Jerusalem should again be inhabited, even overflowing the walls (2: 4), and that, as representing the return of peaceable conditions and His own blessing, the people shall "call every man his neighbour under the vine and under the fig tree."—Zech. 3: 10.

It is true that during their residence in Palestine they were a subject race, but this fact did not, from God's point of view, alter the other fact, that He had given the land to them and had now returned them into possession of it, for God was their God, and ruler of their destinies, and no doubt saw that their subjection in this way was a necessary part of their discipline, that they might be the more ready to receive their Deliverer when He would be revealed.

In the vision of Joshua the high priest in filthy garments, the Lord showed how impossible it was for righteousness to come by means of the Law; for even the high priest, though offering each year a bullock for his sins, was not thereby cleansed of sin, except in a legal way for one year. The atonement-day sacrifices, instead of completely taking away sin, in reality brought them into yearly remembrance. This was true of the sins of the priesthood as well as of those of the people. But the Lord has a remedy—"I will bring forth my servant the Branch." By means of this servant the iniquity of the land and all its peoples should be removed in one day, or period.—Zech. 3: 8-10.

This servant the Branch should grow up and build the true temple of God; he should bear the glory, and rule upon his throne, and should also be a priest. (Zech. 6: 12, 13.) Isaiah also prophesied of this Branch, and foretold how he would set up the standard of righteousness: in His holy mountain there

would be perfect peace—nothing to hurt nor destroy, for none would be received into His kingdom except those who acknowledged their sins and joined themselves to Him, the Ensign of the people.—Isa. 11: 1-11; 42: 1-4.

Calling the Neighbour

The glorious Branch referred to by the prophet, the only absolutely righteous priest, who is also a king upon a throne, is undoubtedly our LORD JESUS CHRIST. He alone was authorized to build a temple, wherein the true worship of God could be maintained by a people purified from sin.—John 4: 21-24; 2: 19-22.*

And when this glorious Branch was manifested to Israel, it was literally true that the Jews went hither and thither calling to their neighbours under the vine and fig-tree. Andrew found Simon, and Philip found Nathanael. When the Lord told Nathanael how He had seen him under the fig-tree, he believed. The land was in a state of tranquillity, so that the Lord and the twelve, and afterward the seventy, could travel up and down the country, telling the glad tidings of a Saviour to whomsoever had ears to hear. Those who witnessed his miracles called their friends, until often a whole city was gathered together to hear and to see. Even the Samaritan woman called her friends and neighbours. And the vital point of the message was that Jesus was manifested to take away sin and to bring in everlasting righteousness.—Dan. 9: 24; 1 John 3: 8; Heb. 10: 11-18.

Every Man under a Vine and Fig Tree

From these passages it is evident that the vine and fig-tree represented to the Jew a settled state of the country, the prosperity of the inhabitants, and, chief of all, the Lord's favour and blessing. But we

* For further explanation concerning these passages see "N.C. Advocate," June, 1910, page 41.

see that when the Lord came He introduced a New Covenant, a new Mediator, who is also King and High Priest, as well as Advocate or Intercessor. He has erected a new "Temple," through which the worship of God by the pure in heart may be maintained in all nations and all climes. What then does Micah mean when he says that in the last days, "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it"? He means that those who recognize the Lord Jesus Christ as the King of Zion, and will go up to His mountain or Kingdom, to learn of His ways and walk in His paths, will receive the blessings which the vine and fig stood for among the Jewish people; namely, peace and prosperity in spiritual things, the blessing of the Lord, and inheritance in the promises.

He who comes to Him in this age, when the High Calling is open, receives now a peace which the world can neither give nor take away; all his carnal weapons are taken from him, he fights only with the sword of the Spirit, and becomes a messenger to extend still further the call to Come up to the mountain of the Lord, and be taught of the Great Teacher. In the future these faithful overcomers shall receive the glorious heavenly inheritance.

But when the High Calling is closed, a call will still go forth, till every man who has ever lived hears the invitation to come and be taught of His ways. They too shall "sit under a vine and fig tree," to enjoy evermore the favor of God and those manifestations of His love which He has reserved in His purpose for them. They shall dwell forever on the earth, they shall learn war no more, but devote themselves to peaceful pursuits, and to the worship of God in truth and sincerity.

But not all will walk in the ways of God to receive His blessing, as Micah 4: 5 states. It is for each one to decide individually whether he will serve the Lord or no. As for us, "we will walk in the ways of the Lord our God forever and ever."

—L. H. M.



Study to be Quiet

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."—1 Thes. 4: 11, 12.

The word translated "quiet" in the above text occurs also in 1 Pet. 3: 4; also in 1 Tim. 2: 2, where it is rendered "peaceable."

THIS COMMAND of the Apostle is worthy the serious consideration of all Christians. The gospel message which secures the conversion of the believer from a life of sin and strife also liberates him from many fears which serve as restraints to his conduct. Exulting in the liberty of the Gospel, he may unwittingly indulge in license. It is therefore necessary to recognize that the acceptance of the gospel does not relieve Christians from the necessity and duty of earning their own livings, of provid-

ing for their families, and of otherwise conducting themselves uprightly and honestly.

The apostle exhorts to study to be quiet. And it does require study—close attention; daily thought and practice; for there are many causes of strife and worry, which if permitted to do so would disturb the quiet and peaceable life which are the most conducive to growth in knowledge, grace and love. How much more incentive to strife is found when living in times of war, political intrigue, or religious excitement! The early Church often found themselves in a tumult when contending for the faith.

As the apostles went about teaching the truth, it was said, The men who turn the world upside down are come hither also. (Acts 16: 6.) But they never themselves engaged in the tumults or disturbances which arose over their preaching. They were at all

times men of peace. It was their adversaries who stirred up the people and rulers, and put them often in peril of their lives. The Apostle says he was "oft in tumults," as well as in labours and imprisonment—unavoidably so; but that was no reason why the believers should engage in tumults among themselves or with their unbelieving neighbors. "As much as lieth in you," he says, "live peaceably with all men."—Acts 21: 34; 2 Cor. 6: 5; 12: 20; Rom. 12: 18.

Some translations read, "Be *ambitious* to be quiet," or, "*Earnestly strive* to be quiet," etc. If this be the ambition and the endeavor, the Christian will not easily be drawn into disputings, tumults, and disorders. He will also learn to pray for those who speak evil of him, as the Lord commanded.

The same adjective, meaning "quiet," occurs in 1 Tim. 2: 2, and is rendered "peaceable;" the word rendered "quiet" in the Authorized Version in 1 Tim. 2: 2 being derived from a different root, meaning "tranquil." The apostle advises in effect—Pray that ye may lead a tranquil and quiet life, undisturbed by tumults and uprisings. To "keep one's seat, undisturbed and undisturbing" (See Strong's definitions), when others around are fractious, requires some "study" and earnest striving.

The corresponding noun occurs in 2 Thes. 3: 12, and is rendered *quietness*: "that with quietness they work, and eat their own bread."

The same noun occurs in Acts 22: 2, where it is said the tumultuous Jews "kept the more silence" when Paul spoke in the Hebrew tongue. They not only refrained from interrupting him, but they ceased their "violence" and their efforts to mob the Apostle. (Acts 21: 31, 35.) The idea in the word is "stillness; i.e., desistance from bustle or language."

It will be seen then that the quietness involved in these passages refers to actions as well as words.

Learning in Quietness

A "meek and quiet spirit" is a good thing to cultivate, not only because the avoidance of strife and tumult are conducive to settled occupation and the laying aside of somewhat for future needs or to give to the unfortunate and bereaved, but also because such a spirit best reflects the mind of Christ, and therefore is more likely to win others to Christ than the spirit of bitterness and enmity. (1 Pet. 3: 4.) A quiet disposition is also better adapted to the study of the Scriptures than a boisterous one; it is more ready to listen patiently to a presentation of truth, and to judge fairly; it does not interrupt and criticize before it knows what the point is that is being made by the teacher.

Not only is this quietness good for men in their daily walk and conversation; it is also good for women, as the Apostle says in 1 Tim. 2: 11—"Let the woman learn in *quietness*." Here the Authorized Version reads "silence." But the original is the same as 2 Thes. 3: 12, where it is rendered "quietness," and where it is obvious that absolute silence or dumbness is not meant.

The difference between "bustle" and "quietness" is well illustrated in the cases of Martha and Mary. Martha was cumbered with much serving, preparing elaborate dishes, etc., giving herself no time in which to learn of the Master. But Mary chose the better

part, and was willing to give time and thought to the Master's teaching.

That utter deprivation of speech is not meant in 1 Tim. 2: 11, 12, any more than in 2 Thes. 3: 12, is further evident when other passages containing the word are examined. Thus in Acts 11: 18 we read that the brethren "held their peace," but the record immediately proceeds to say, that they "glorified God." They "glorified God" while they were in quietness, or silence. This is easily understandable, when the whole connection is read. They of the circumcision "held their peace," when Peter finished his recital, in the sense that they ceased their questionings and objections; but they did not become speechless, for they immediately opened their mouths to glorify God, exclaiming, "Then hath God also to the Gentiles granted repentance unto life."

Similarly when the women who followed Jesus to the sepulchre "rested" the Sabbath day, they ceased their labours according to the Law, but they did not cease all activity or speech, for no section of the Law prescribed either utter inactivity or speechlessness as part of the Sabbath observance.—Luke 23: 56.

The instruction of 1 Tim. 2: 11-15 is limited to wives, the whole passage being connected; obviously so, for only in married life are found the conditions of verse 15. The promise is that the wife shall be preserved through the crisis, "if they continue in faith and love and holiness with sobriety."

Therefore when the women are told to learn "in silence," they must not suppose the Apostle enjoined absolute cessation of speech, but rather quietness of demeanour; the absence of bustle and confusion; readiness to listen and consider without needless interruptions and quibbling. In other words, if her husband has something to tell her, let her listen with respect and attention, and consider it well. If he speaks the truth, well and good, she will learn. On the other hand, if he is astray, and seeking to lead her astray, she will have a duty toward him, not to encourage him in error; and her careful listening will enable her (under the guidance of the Holy Spirit, which is her possession as well as her husband's) to detect the flaw in his argument, and to point it out to him. And if he be likewise of a meek and quiet spirit, and teachable disposition, he will be glad to have the flaw shown to him. Thus both will be blest, and able to rejoice together in the Lord.

To take the position that the husband is always in the right, and therefore qualified to teach, and the wife always in the wrong, and therefore not qualified to teach, is to wrest the Apostle's meaning; or, to consider that even if the wife understand a portion of Scripture better than her husband she is to refrain from enlightening him, is also far from the Apostle's thought. The reason we know this, is that in other Scriptures he gives directions for the dress of women who prayed and prophesied (or publicly expounded the gospel) in the Corinthian Church, thus authorizing them as teachers. (1 Cor. 11: 5.) He also acknowledges various women by name who laboured with him in the gospel in other districts.—Rom. 16: 3, 4, 12; Phil. 4: 3.

Moreover, the Lord had foretold through the Prophet Joel that when the Holy Spirit was poured out the daughters as well as the sons, the servants as well as the handmaids, would prophesy. It is therefore

not in accord with the Lord's expressed will for the women to refrain from taking their due part in the teaching office.—Joel 2: 28-32; Acts 2: 14-21.

While desirous of giving due honor to the husband, would it not be a great mistake to exalt the man *above* his rightful place? We read that in Christ there is "*neither male nor female.*" By some this passage is interpreted to mean that in Christ there are no females; all are "*males.*" But the Apostle does not say that. He says that in Christ there are no males, as well as no females.—Gal. 3: 28.

Again, a husband may be for a time in the truth, and, growing weary of it, may seek out other inventions. Naturally, he will desire his wife to follow him into the error. And no text will serve him better than, "Let the woman learn in silence with all subjection," as he will mis-interpret it; that is, he will want his wife to *believe* everything he says, and will be angry if she does not or if she raises objections. (We speak here from personal observation of actual cases.) Many a wife has followed her husband into gross error through fear of disobeying what the Apostle was supposed to impose on her of subjection to her husband's ideas.

The exhortations to be able to give a reason for the hope, to hold fast the faith, to let their light shine, etc., etc., are addressed to all Christians, and there is no place where a woman is more sweetly in accord with the Holy Spirit than when in her own home she gives her husband a good reason for her hope, and lets her light shine, and contends earnestly for the faith, while at the same time conducting herself with quietness and meekness.

If brethren who love the truth, and appreciate as a gift from God their abilities and opportunities in the service, come forward to uphold the sisters in the exercise of the gifts and opportunities the Lord has given them, they will be doubly blessed. On all sides we see the truth is trodden to the ground. The harvest is great, and the laborers are few. Can anyone say there are too many workers, and the labours of the women not required? or that all the advantages of active participation in the discussions of a Bible class are to be reserved for the men only? Is it any disrespect to a man or any slight on his intelligence to

hear a woman give a text of Scripture answering his point, any more than if another man brought forward the same text?

But some one may say, Would not a wife "*usurp authority over the man*" if she gave him information on spiritual things? Not at all. To tell a husband a truth which she has learned involves no question whatever of "*authority*" in the home. What Eve did, which the Lord condemned, and the Apostle cites as a reason for carefulness on the part of wives, was to disobey the Lord *and induce her husband to disobey Him.* To tell a husband a Scripture truth is a different matter entirely. The Apostle's further words, "*I suffer not a woman to teach,*" must likewise be taken to refer to an attempt on her part to exercise undue mastery. The word "*masters*" (James 3: 1) is by modern versions rendered teachers.

If meetings and Bible classes are so arranged as to give due liberty to both men and women, and if order and decorum are observed by all, there is no usurpation of authority on the part of the woman who takes part. Similarly, in the private relations of husband and wife: If he, being a Christian, recognizes that they are "*heirs together of the grace of life,*" and heeds the Apostle's exhortation, "*Love your wives, and be not bitter against them,*" and to "*Dwell with them according to knowledge,*" also, "*Giving honour unto the wife, as unto the weaker vessel*" (not necessarily the weaker in spiritual things)—(Col. 3: 19; 1 Pet. 3: 7)—he will be only too pleased that his wife takes an interest in the discussion of Bible questions and is able to give an intelligent reason for her beliefs. And if the wife be sensible, she will exercise self control and moderation in her manner of speech, and in various other ways show that her possession of Bible knowledge has not "*puffed up,*" but has built up in her a truly holy and Christlike character, that will be an inspiration to her partner in life.

Let us all, both men and women, study to be quiet, and with quietness to eat our bread and perform all daily duties, that the name of God be not blasphemed through any wrongdoing, and let us "*pray for one another.*"

—R. B. H.



Notes and Comments

Union of Churches

THE CONGRESS on the union of churches held in Melbourne, beginning September 1st, will be a notable one. On the preceding Sunday prayers for unity were held in various Churches. The programme included addresses by Anglicans, Baptists, Presbyterians and Congregationalists. A significant indication of how far these denominations really are from actual union, notwithstanding the frequent Congresses and exchange of messages between Synods and Assemblies, is found in the announcement of Communion services. "A united Communion Service (for members of Congress)" is

announced for 9 a.m. Tuesday, at the Independent Church; but, as showing that Anglicans do not recognize the authority of other churches than her own to serve the emblems, the announcement follows that "*At the same hour there will be a celebration of Holy Communion at St. Paul's Cathedral.*"

Significant Expressions

On the Sunday preceding the Congress Canon Hughes (High Church) emphasized the "*historic Episcopate*" and the conservative position by saying, "*We are unwilling to surrender the episcopate, although longing to share it with whosoever will*"—which, of course, means that they are willing that

all dissenters should become members of the Episcopal Church, and that all non-conformist ministers should conform by receiving ordination at their hands.

Non-Conformity a Sin

Another Anglican, Dean Stephen, made the following uncompromising statement—

"The church sinned when it became worldly, lazy, or dead. When a reformer arose he emphasized the forgotten truth, but instead of reforming the Church within he founded another sect, and therein lay his sin."

Apparently the Dean overlooks Rev. 18: 4, "Come out of her, my people, that ye be not partakers of her sins." Wesley did indeed seek to reform the Church of England, but found ecclesiasticism too strongly entrenched. To have remained in would have been to hide his light and to make his reform movement abortive. His movement would have been tolerated but gradually overwhelmed, as is the case with the "Low Church" movement of to-day. The Dean proceeded—

"Disunion was wasteful of effort, of controversy, and of the power of the Church. But Christ's reason for praying for union was not those reasons, but because He knew a divided Church was ineffective; it would not win the world for Him. . . . Christ's fear was realized, for the world has not been converted."

The Dean in this substitutes "union" for "unity." The unity of the spirit for which our Lord prayed was that oneness of mind and purpose which existed between God and Himself. He desired His disciples to be of the same mind; and if one with God and Christ, they will be one with each other. The unity is in submission to the will of God, and that unity often compels dis-union with earthly systems and their adherents.

Our Lord did not say the evidences of unity among his disciples would convert all the world, but that such unity would be a testimony to the world that He was of God. And so it has been. Here and there one and another of the world of mankind has been convinced and become a believer.

That our Lord did not expect His disciples to convert the whole world during His absence is shown by many other Scriptures, chiefly those which show the kingdoms and institutions of this world in full blast at His return, compelling Him then to take steps to overturn them. Nebuchadnezzar's image showed that the kingdoms of the world should be knocked to pieces and blown away—not peacefully converted.

What Union Means

Dean Stephen further said—

"Union would not mean the giving up of anything, but the enrichment of church life by the inclusion of everything which had proved good and useful."

Thus it is clear that the Church of England, or rather those who speak for her, and who the promoters acknowledge are unofficial, and represent only their personal opinions, does not contemplate giving up anything for the sake of union with the other churches.

Rev. P. J. Murdoch (Presbyterian) spoke along the same lines—

"In this unity there must be diversity. . . . There would be unity in the New Testament sacraments of Baptism

and the Last Supper, but these might be celebrated in diverse fashions. Unity of Government was another essential, but the three great systems, Episcopal, Presbyterian, and Congregational, could each give what was best in it to the formation of a composite method of government."

The reader is struck by the absence of concern for the Scripture teaching on these doctrines. The Scripture meaning and form of Baptism and the Lord's Supper are ignored, in an effort to make a form of godliness without the power.

Rev. L. Richards (Congregationalist) was willing to make many concessions—

"Denominationalism had ceased to be an essential, and he would not die for congregationalism or any other ism."

Union in Social Service

The addresses at the Congress will be referred to more at length in our next issue. Suffice it to say, the trend of the speeches at the reception given to the members of the Congress on Monday was toward the formation of some body which would represent all denominations, and be more powerful than any single denomination, for fighting vice and selfishness, and to co-operate with the State in various reforms. This follows the same general lines as the recommendations of various congresses and denominational gatherings in America.

Baptism or Sprinkling?

Several months ago a Baptistery was built in the Melbourne Anglican Cathedral; and it is a sad commentary on the instruction received in that institution that only last week did the first adult candidate come forward to make use of it—and he a lad of thirteen. It is said that many Anglicans are unaware that immersion is "permitted" in that communion. Triune immersion was the form adopted, the lad bowing his head three times under the water until it touched the floor of the baptistry. This was done in honour of the "trinity."

While glad to see the true and Biblical form of baptism acknowledged to the extent of arranging facilities for adult immersion, one can but regret that the erroneous teaching of the trinity is coupled therewith, and that the beautiful symbolism of death and burial with Christ, and a rising again to walk in newness of life, should be overlooked. In a Biblical ceremony the candidate does not immerse himself, but is passive while being plunged under the water and lifted out of it again. The baptism is "into Christ," and therefore only one immersion is in order.

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E. C. HENNINGES, EDITOR

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Christian Evidences

HAVING GIVEN at some length the external evidences that Christianity is of God, and that the Bible is a genuine revelation from God, the following brief summary will refresh our memories and fix the points well in mind. Then we shall proceed with the Internal Evidences, which are not less convincing.

Summary of External Evidences

LESSON X.

1. You will have seen, by this time, what a mistake it is to suppose that ordinary Christians cannot be taught to understand the evidence for their religion, but must be content to take it for granted, as the Pagans do theirs, because they have been brought up to it. There are, indeed, many who do so, and who think that no more is to be expected of unlearned Christians: that is, of such as do not understand Greek and Hebrew, and have not studied a great number of books. But you now know by your own experience, that it is possible for you to learn,—as the Apostle directs us,—to be ‘ready to give a reason of the hope that is in you.’

How comes it, then, that some persons pretend that an ordinary Christian cannot be taught this? It is because, when they speak of ‘the evidences of Christianity,’ they mean *all* the evidences. And certainly to be well acquainted with all of these, would be enough to occupy the whole life of a studious man, even though he should devote himself entirely to that study. Indeed to go through all the books that have been written on the subject, and to examine and thoroughly master all the arguments on both sides that have ever been brought forward, would be more than any one man could accomplish, even if he had nothing else to do. But there are things which you may have very good reasons for believing, though you may not know a tenth part of the proofs of them, that have been, or might be, produced. For instance, you may have good grounds for believing that there is such a city as Rome, and that it was formerly the capital of a mighty empire, of which Britain was one of the provinces. But *all* the evidence that might be brought forward in proof of this would be enough to occupy a learned man for many years, if he were to examine it thoroughly. It is sufficient, in any case, if we have *enough* evidence to warrant our belief; even though there should be much more evidence of the same thing besides, which we have not examined. Although, therefore, the generality of Christians cannot be expected to know the whole, or near the whole, of the proofs of their religion, that is no reason against their seeking, and obtaining, proofs enough to convince a reasonable mind.

Even that small portion of the evidences you have now been learning, is perhaps more than sufficient for this purpose; though it is but a part, even of what you may hereafter be able to understand.

2. It is certain that Christianity now exists; and that Jesus Christ is acknowledged as Lord and Master (in words, at least), among all the most civilized people of the world. It is certain, too, that this cannot have been always the case; but that Christianity

must have been introduced, by some means or other, among the Jews and Pagans; who must have had some reasons that appeared to them very strong to induce them to change the religions they had been brought up in.

You know, also, that this great revolution in the religion of the world was begun by a person of humble rank, in one of the least powerful and least esteemed of the ancient nations. It was not a mighty warrior, or a rich and powerful prince, or a learned philosopher, but a Jewish peasant, that brought about this wonderful change. And you are sure, accordingly, that no one, whether friend or enemy, can reasonably doubt, that Jesus of Nazareth is at any rate the most extraordinary and most important personage that ever appeared in the world.

3. Again, you have seen that there is good reason to be certain that Jesus and His Apostles propagated their religion by an appeal to *miracles*; that is, that they professed to perform works beyond human power, as a sign of their being messengers from God. And no one has ever been able to point out any other way in which they did, or could, introduce the religion. Nor can we conceive how a few Jewish peasants, without power, or wealth, or learning, or popular prejudice on their side, could have been, at first, either believed or listened to, if they had not begun by appealing to the testimony of miraculous signs. Now, this would have been no help, but a hindrance to their preaching, if their pretensions to supernatural power had not been true; because, surrounded as they were by adversaries, and men prejudiced against them, any attempt at imposture would have been detected, and would have exposed them to general scorn. And, accordingly, it does not appear that any of the Pagan religions—in short, any religion except ours—ever was first introduced and established among adversaries by an appeal to the evidence of miracles.

We have good grounds for believing, therefore, that the people of those times, even the enemies of Christianity, found it impossible to deny the fact of the miracles being wrought (see Acts iv. 16); and thence were driven to account for them as the work of evil spirits. And this we find recorded, not only in the writings of Christian authors, but also in those of Jewish and Pagan adversaries.

4. We find accounts, too, in the works of Pagan writers, as well as in the New Testament, of the severe persecutions which great numbers of the early Christians had to encounter. And this furnishes a proof of their sincerely believing, not only the truth of their religion, but also the miracles which many of them professed to have seen, and in which they could not have been mistaken. For, if these miracles had been impostures, it is incredible that such numbers of men should have exposed themselves to dangers and hardships to attest the truth of them, without any one being induced by suffering (and through this some of them were driven to renounce Christianity), to betray the imposture.

5. That the works of these writers have really come down to us, and that the general sense of them is

given in our translations, you have good reason to be convinced even without understanding the original languages, or examining ancient manuscripts. You need not take the word of a scholar for this, or feel such full confidence in the honesty of any two or three learned men, as to trust that they would not deceive you in anything, and to believe on their authority. There is, and has been so great a number of learned men, in various countries and ages, some opposed to Christianity, and others, Christians of different sects opposed to each other, that they never could have agreed in forging a book, or putting forth a false translation. On the contrary, any supposed mistake or fraud of any one of them, the rest are ready to expose. So that there is no reasonable doubt as to anything in which they all agree.

And this, you have seen, is the same sort of evidence on which most men believe that the earth is round,—that there is such a city as Rome,—and many other things which they have not themselves seen, but which rest on the *uncontradicted* testimony of many independent witnesses.

(To be continued.)

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 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.

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Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

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No. 7

The Marriage of the Lamb

—Editor's Sermon.—

"And I heard as it were the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19: 6-9.

TRUE WORDS of God, these! Yet how few there be who look to find in the book of Revelation anything notable as a message from God. The attitude of most Christians appears to be one of avoidance of this great book, the Revelation which God gave to His Son Jesus, and which the Son sent in symbolic visions by an angel to His servant John, by him in turn to be described for the benefit of God's people to their great advantage and special blessing, if they would read and keep its sayings.—Rev. 1: 1-3.

From the remarks made by many of those who avoid Revelation, it would appear that the highly symbolic character of the book discourages them from all attempt to acquire the promised blessing. But they should remember that what is worth having is usually not attained without difficulty. It should also be remembered that the Lord Who sent the message in this symbolic form sends His Holy Spirit to guide His people into the understanding of so much as from time to time would be good for them to know. And after all, the very fact that the message is expressed in signs and symbols helps to fix the more firmly in the mind the truths thus imparted and the lessons thus learned.

But Revelation is not the only part of the Scriptures abounding in signs and symbols. The Old Testament prophecies are often so expressed. Our Saviour's teaching was often done by means of parables. The apostles, in their speaking and writing, freely used figures, symbols and allegories. And among them all, marriage and the marriage customs

of the Jews frequently served as symbols to teach great spiritual truths. Therefore, we must glance at these customs, and familiarize ourselves with them sufficiently to enable us to understand how aptly they illustrate the great event mentioned in our text.

The method of arranging and celebrating a marriage among the ancient Jews differed considerably from the present vogue. There was no "courting," and the young people mostly concerned took no part in making the arrangements for the marriage, all this being in the hands of the parents. The father of the prospective bridegroom arranged all things with the parents of the maiden whom he was wishing to secure as a bride for his son. The terms being arranged, the young people were formally betrothed, after which they were regarded as belonging to each other. At an appointed time, about a year following the betrothal, the bridegroom came on an evening with his friends to the bride's home to take her thence to her new home, which the bridegroom had prepared in the meantime in such style as his standing would allow. Then they and the invited guests (members of the families of the contracting parties, other relatives, and friends) sat down to a feast, the sumptuousness of which was limited only by the means available. If the bridegroom's father was wealthy, this feast was carried on for seven days. The invited guests were royally entertained in the house, but others were entertained too; for there was a feast kept in the courtyard of the house, and this was open to every person who liked to partake of it in honor of the marriage. Every neighbor and acquaintance, every stranger, came he from far or near, was welcome to eat and drink at this spread in the courtyard. It was an open invitation, and was so understood. The feast in the courtyard was not as sumptuous, nor the entertainment as grand, as that provided in the house for the invited guests; nevertheless it was very good, and well worth having, and few would be so churlish as to refuse to do honor to the occasion of such happiness.

The Bride of the Lamb

Just as "the Lamb" is a symbolic title of our Savior, so is "the Bride" a symbolic title, and we must now inquire, Who is the Lamb's wife? Here it will be necessary to remember that Scripture symbols are sometimes used to represent more than one object or condition. A familiar illustration of this is found in Matt. 13. In verse 19 the "seed" sown is explained to represent "the word of the kingdom;" but in verse 38, in explanation of another parable, the Lord said that "the good seed are the children of the kingdom." In Matt. 13: 21 the "sun" of verse 6 is explained as meaning "tribulation or persecution;" in verse 43, explaining another parable, the sun is the glory of the righteous in the Father's Kingdom. Other illustrations of the uses of symbols in Scripture to represent more than one object could be cited, one of them being that about which we are now inquiring—"the Bride, the Lamb's wife."

In some parts of Scripture the "wife" is the symbol of the New Covenant. Isaiah 54: 1-15 and Gal. 4: 22-31, v. 27 being a quotation of Isa. 54: 1, are illustrations of this. In Gal. 4: 25, 26, the two covenants are represented by two cities—Jerusalem in Palestine and "Jerusalem which is above," the latter being our "mother," the New Covenant. But "Jerusalem which is above" is to "come down" from the heavenly conditions to rule over the affairs of earth (Rev. 21: 2-4), and in this connection the New Covenant, the Holy City, is still represented under the symbol of "wife."—Rev. 21: 9, 10.

The "wife" is also used in Scripture as a symbol of the Church. The Apostle shows this in 2 Cor. 11: 2—"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The same is shown again and at some length in Eph. 5: 23-32. And does not our Lord allude to the same (though without using the word "wife") when, apparently referring to the custom already described, He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.) In our text the "wife" is the Church, inasmuch as her raiment of "fine linen" is "the righteousness [literally, "righteous acts"] of saints."

"Fine Linen"

Righteousness was imputed to Abraham. Because he believed God, "it was counted to him for righteousness." (Rom. 4: 3.) Righteousness is imputed to us in this age in the same way and for the same reason. So we are justified by our faith (Rom. 4: 22 to 5: 1), and must continue in this condition until the end, when faith will have overcome the worldliness within and the worldly besetments and enticements without, which seek to draw us away from God. (1 John 5: 4, 5.) Then to the overcomers will be granted the privilege of being arrayed in the "fine linen," which is the "righteous acts"—not the imputed righteousness—of saints. "He that overcometh, the same shall be clothed in white raiment." (Rev. 3: 5.) "To her [the Lamb's wife] was granted that she should

be arrayed in fine linen, clean and white." (Rev. 19: 8.) The "fine linen" is to be a reward to the overcomer. It symbolizes not the present estate of the saints but their future estate in glory.

The "righteous acts" of the glorified saints will doubtless be many and varied. Their first duty will be to give glory to God, and their next, to ascribe honour and blessing, power and salvation to the Lamb Who so loved them as to redeem them and make them a kingdom of priests unto God (Rev. 5: 11-13). His joint heirs and beloved, "Bride." But whatever duties may be assigned to the glorified saints, of this we may be sure; they will all be "righteous acts." The glorious future will therefore exhibit no such scenes as some have imagined, as the saints looking down into "hell,"* witnessing the torments and hearing the shrieks and curses of the "damned," and then turning about to praise God all the louder to drown the horrid sounds. That would be no "righteous act," even the dullest mind will admit. Moreover, our text most emphatically contradicts that awful error. The marriage of the Lamb will not be the signal for an outburst of despair and horror, but for joy and rejoicing. And this not merely for those chiefly concerned—the Bridegroom and Bride—but also for an immense number of others. This is what John says he heard in his vision—

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: FOR THE MARRIAGE OF THE LAMB IS COME, and his wife hath made herself ready."—Rev. 19: 6, 7.

This is no funeral occasion calling for tears; it is the marriage of the Son of the Emperor of the Universe, and it will be strange if the glories and splendors of the most magnificent wedding in Palestine be not infinitely outdone when that great Marriage Supper is being celebrated.

"His Wife Hath Made Herself Ready"

Many are the preparations made by a prospective bride, and the espoused Church must also diligently prepare for the coming glory. But what can the Church prepare? An earthly bride prepares such useful and ornamental things as she is able which will be likely to serve well in her new home. She has a fair idea of what the new dwelling will be like, also of what her position in life is likely to be, and she uses this information as a guide to her preparations. But the Church has not seen her new home, nor anything like it; it is not on earth, but is to be in heaven (1 Peter 1: 3-5; 2 Cor. 5: 1, 2); the Bridegroom went away to prepare it (John 14: 2, 3); and not until He receives the Church to Himself will it appear to them what they are to be. (1 John 3: 2.) What then can the Church prepare? Nothing at all in the way of furnishings for the new heavenly home; all this is being prepared by the Royal Bridegroom, as the gift of His Father.—Phil. 3: 14.

* For full explanation of the meanings of *Sheol*, *Hades*, *Gehenna*, *Lake of Fire*, *Hell*, and kindred terms, please see the book, "Everlasting Punishment," which can be supplied from this office. Cloth bound, 1/1 (29 cents); paper covers, 6d. (10 cents); postpaid.

Nevertheless, the Bride of the Lamb makes some sort of preparation, for it says—"His wife hath made herself ready." In these words is the information; she makes *herself* ready. It is not a question of napery, but of *herself*.

Everyone who professes to be a Christian and is worthy the name willingly admits that much preparation is necessary in oneself if he desire to be a member of that elect company called the Wife of the Lamb. By nature we are not even friendly toward God, but at enmity. (Eph. 2: 1-3; Col. 1: 21.) But the Gospel tidings, which all must hear some time, commend the love of God toward us, in that while we were yet enemies Christ died for our sins, and further inform us of the one Mediator between God and men—the One Who died for us—through Whom we may come to God and be reconciled, and so be no longer at enmity but received into His family. (Rom. 5: 6-8; 1 Tim. 2: 4-7; John 14: 6; 1 John 5: 1; Gal. 3: 26.) We come, and find that this Gospel invites us to become partakers of the glory of our Lord Jesus Christ. (1 Thess. 2: 12; 2 Thess. 2: 14.) But a condition is attached to this invitation to glory, and that is that we must suffer with Christ. (Rom. 8: 17; 2 Tim. 2: 12.) If we suffer with Him, not being conformed to this age but transformed by the renewing of our mind (Rom. 12: 1, 2), we shall grow into His likeness, and shall become copies of Him, being sanctified by the Truth and God's Spirit. (Rom. 8: 29; 2 Cor. 3: 18; John 17: 17.) This then is the meaning of the Lamb's wife making *herself* ready. She has to submit to the sanctifying, transforming, mind-renewing power of the Truth and the Holy Spirit, in order that she may be like-minded with Christ, Whose will was only to do the Father's will, and Who was established in this purpose by the things which He suffered while on earth. (Eph. 4: 22-24; Heb. 5: 8.) Each member has to be "made ready," in order that he may be prepared for the glory that is to be revealed, and for the wearing of the promised "fine linen." Each member can help and care for other members in the making ready, and is expected to do so, just as the hands help the feet, and the feet the hands, while both hands and feet help the head, and vice versa.—1 Cor. 12: 14-26.

Called unto the Marriage Supper

Who are they that are so blessed as to be called to the marriage supper of the Lamb? Would the Bridegroom be called? Would the Bride be an invited guest at her own wedding? No; the Bridegroom and Bride are the principal parties, on whose account others—many others, as this is a very splendid occasion—are to be gathered together. Harking back to the Jewish custom already described, we find that the specially invited guests would be relatives and friends; these would go into the house to the wedding and the subsequent feasting. But besides these would be the general public—every passer by and whoever felt disposed to come—who would be made welcome and would be entertained in the court yard.

Among the relatives and friends of our Savior must be reckoned the holy angels who will come with Him,

as He Himself said. (Matt. 25: 31.) Besides these there will be the earthly friends of the Bridegroom, the long line of Worthies of past dispensations down to and including John the Baptist. The reason for mentioning this name is because he has given testimony as to his own position as "Friend of the Bridegroom," John being neither the Bridegroom nor a member of the Bride company. He said—

"A man can take unto himself nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: THIS MY JOY therefore is fulfilled."—John 3: 27-29, 31, margin.

The holy angels of heaven, and the Ancients who obtained a good report through their faith (Heb. 11: 39, 40), are the relatives and friends; the Gospel age Church is the Bride; these will be as it were in the palace as members of the household; and so we see all saved persons accounted for from the beginning of our race's history to the end of the Gospel age. If these are all to be in the house, either as Bride or specially invited guests, where are the courtyard guests? Where are the "great multitude," the "many waters," the "mighty thunderings," which John heard rejoicing over the marriage of the Lamb?

After the "marriage" has taken place, and the special guests have had attention, the servants will proceed to lay out the feast of fat things in the court. This feast will be made for all nations, and when it is ready, the fact will be noised abroad so that whoever wills may come to it. The feast will be for the dead as well as for the living; the Lord will take away the veil that covers all nations; that is to say, He will swallow up death, and will call forth all that are in the graves, so that they too may have the opportunity to participate in the joyful festivities. If they will attend this feast, it will mean salvation for them. (Isa. 25: 6-9.) They will not be compelled to take part in it, but from the sounds John heard, we may gather that the most of them will do so. Many of these were given to understand before their death that a certain awful fate awaited them, into which they would be plunged at the moment they died. How unspeakably delighted such will be, when they are waked up from the sleep of death and find that what they had formerly been told was not true, we can only faintly imagine. It is not surprising that John heard mighty voices acclaiming the marriage of the Lamb and that His wife had made herself ready.

The beautiful "Bride" herself, then clad in her "fine linen," will come forth in the exuberance of her joy, and, beckoning to the poor and hungry, the sin-sick, faint and weary of all peoples, 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: 17.

Dear Friends, what will not we give, to be numbered in that elect company, the "Bride," whose union with the Savior in glory will bring such blessings and call forth such thunders of acclamation? Let us by all means, humbly relying on divine assistance, *make ourselves ready!*

That "Hideous Word"

—A Friendly Discussion.—

B.—I see that a London preacher desires the elimination of a certain word from the Bible. He calls it "a hideous word." For myself, I find nothing "hideous" about it. It is a word composed of respectable letters from the respectable English alphabet. There are many words of four letters which closely resemble it; "heel" has two "e's" instead of two "l's"; and such good words as "bell," "dell," "well," differ from it in one letter only.

C.—Perhaps it is not the letters of the word that distress the London preacher, but the *meaning* usually attached to it. A word is "hideous" or otherwise according to its meaning. "Love" is a beautiful word, while "hate" might well be called an "ugly" or "hideous" word.

A.—But even such a description of words must not be too arbitrary, or we get into further difficulties; for to "love" evil would be a hideous thing, whereas to "hate" evil is a very good and necessary thing. Apparently we must not only know the meaning of a word as it stands alone, but must consider its effect in various combinations with other words, including its symbolic or figurative meaning.

D.—Do you mean to suggest that if the true meaning of the word in question were known, and its use in the Scriptures understood, it would not appear so "hideous"?

A.—Exactly so: Archdeacon Hindley and Professor Rentoul, and others, in commenting on the London sermon, are perfectly correct in saying that the mere removal of the word would not help matters much, because the idea for which the word stands would still remain. We have a proof of this in the Revised Version, where out of sixty-five occurrences of the Hebrew word *Sheol* in the Old Testament, the Revisers give *Sheol*, untranslated, twenty-nine times. With what result? Instead of correcting their conception of the English word by the meaning of the Hebrew word *Sheol*, millions of people read into the word *Sheol* all the ideas they attach to the "hideous word." Thus they gain nothing.

B.—Very likely it was the failure of the Revised Version to use *Sheol* in all its occurrences that has prevented the people from getting the full benefit of what should be common knowledge.

A.—Another reason the people are not receiving the light they should have on the subject is that preachers of all denominations, among whom of course there are noble exceptions, even with the Hebrew and Greek before them, maintain the traditional meaning of that "hideous" word.

C.—You have well said, dear A. the "traditional" meaning. I had that in mind when I said that a word is "hideous" or otherwise according to its meaning. Now, as I understand it, the "traditional" meaning of the word is indeed "hideous"—*exceedingly* "hideous;" but the word itself, as it was in common use in England at the time the Authorized Version was translated (A.D. 1611), has nothing objectionable about it.

D.—All this is quite new to me. Though I have heard more or less of the subject since childhood, yet this is the first time I have ever heard it suggested that the English word has, or ever had, any other meaning than a place of torment. If it has another meaning, will you kindly explain?

A.—You will notice that neither Archdeacon Hindley nor Professor Rentoul refers to the Old English meaning of the word.* To have done so would have given light to many newspaper readers. And there is no reason why everyone should not know this, because the information is found in the ordinary unabridged dictionaries, as a necessary part of the etymology of the word.

B.—I will just see what the Dictionary says.

A.—While B is finding what he wants, I will say that English friends of mine remember distinctly hearing their father using the word in ordinary conversation regarding usual house and farm work, and that not fifty years ago.

B.—Of course I take it that we all understand that the Dictionary does not *make* the meanings of words. After a word is established in a language, it encourages uniformity of usage, but many words have a gradual rise, or are introduced on account of special need, such as motor-car, while others are scientifically coined or adopted from foreign languages. It is only after a word is established in the language that it is noticed by the Dictionary. Webster's "New International Dictionary" says (reading):—

"Hell, a noun; Anglo-Saxon, *hell*; *helan*, to conceal. Compare *Hele* (transitive verb), conceal, cell, helmet, hole, occult."

"Hele," a verb; Anglo-Saxon, *helan*. (1) To conceal, to keep secret. (2) To cover over, as a roof with tiles or seed with earth—usually within.

"Hele, a noun. Cover; also (obsolete), a hiding place."

C.—I should like to read an extract from the book, "Everlasting Punishment," commenting on the Anglo-Saxon usages (reading):—

"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."

*The interview in full can be seen in the Melbourne "Age," Sept. 16, 1913, page 7. As the "Hideous Word" sermon has been cabled around the world, doubtless other comments have appeared in other newspapers.

A.—The word hel-met, too, would seem to have been derived from the same root, meaning to cover or conceal. The helmet covers the head, conceals it; makes it unseen. And if "hole" is relate to "hell," it is a fair conjecture that both are related to the Hebrew *Sheol*.

B.—Webster gives four definitions of "Hell" as it has come to be used, but I will read only the first (reading)—"The place of the dead or of souls after death; the grave—corresponding to the Hebrew *Sheol* and the Greek *Hades*. 'Thou wilt not leave my soul in hell,' (Psa. 16: 10.)" Perhaps his other definitions will be useful another time.

A.—What B has read is a corroboration of a statement often made, that English is a "live" language. It is continually adding new words, dropping old ones, and modifying the meanings of others. Several examples of this are to be seen in the Bible, and many in old historical and poetical works. The words "let" and "prevent" are conspicuous because they occur in prominent passages of the New Testament. We now use the word "let" in the sense of "to allow;" in Old English it meant "to restrain" or "to hinder." The word "prevent" now means "to stop or hinder from happening;" in Old English it meant "to precede" or "go before." These archaic meanings are also given in modern dictionaries.

C.—The two words you mention are found in 2 Thes. 2: 7. "He who now letteth will let," and 1 Thes. 4: 15, "We which are alive . . . shall not prevent them which are asleep."

A.—That is, Whatever hindered the development of the Man of Sin would continue to hinder it until taken out of the way. Of course, it could then hinder no longer. And in regard to the resurrection of the saints, those who are alive and remain until the coming of the Lord will not precede those who sleep. As stated, the dead in Christ shall rise first; consequently, those who are alive and remain could not precede them.

B.—The Revised Version gives "restraineth" in 2 Thes. 2: 7, and "precede" in 1 Thes. 4: 15.

A.—Yes, and they would have been equally justified in correcting the misapprehensions which exist in many minds on other subjects, including that "hideous" word. As a matter of fact, its "hideous" meaning, and the only meaning which millions of people have ever heard, might well be called its "theological" meaning. Having decided without Scriptural authority, that there was somewhere a place of eternal torture, the theologians perverted a simple and innocent English word to their purpose. And this "theological" meaning, having been attached centuries ago, can now be called its "traditional" meaning. We must always distinguish between Biblical meanings and definitions and those of theology and tradition.

D.—Thanks very much for that explanation, which certainly helps one to understand how the "hideous word" was at one time not at all so—no more so, in fact, than the word "hill." A "hell" of potatoes would be as innocent as a "hill" of them.

A.—But what is of more importance still than understanding how the English word altered its meaning, is to understand the meaning of the Hebrew and

Greek words. We might take the Concordance and look up all the passages where the words occur, and see what we make of them.*

B.—Yes, it is the meanings of the original which count, rather than the ancient or modern meanings of the English, French, or other language used to translate them. I am informed that the Hebrew word *Sheol* occurs sixty-five times in the Old Testament, including once in the possessive case, and that it is translated by three different English words; namely, "grave" (31 times), "hell" (31 times), and "pit" (3 times). Would not the whole subject have been simplified for the English reader by rendering *Sheol* the same in every instance—either all "grave," or all "hell," or all "pit"?

A.—It would indeed. But now let us have our Biblical definitions. What was—to the people of God from the beginning—the meaning of the word *Sheol*? What idea, for example, did Jacob have in his mind when he spoke of going to *Sheol*. Did he mean he would meet Joseph in a place of eternal torment?—Gen. 37: 33-35; 42: 38; 44: 31.

C.—Hardly that, for he was a God-fearing man. And if it did not mean eternal torment in his case, I fail to see how it could mean eternal torment in any other text in which it occurs.

B.—Dr. James Strong, in his "Exhaustive Concordance," defines *Sheol* thus (reading)—"*Hades* or the world of the dead (as if a subterranean retreat), including its accessories and inmates." He says nothing about it meaning a place of torment, and yet it is not clear as to whether he means the "inmates" are conscious or unconscious.

A.—Since he says *Sheol* is *Hades*, perhaps his definition of *Hades* will help us.

B (reading).—"Properly unseen, i.e., *Hades* or the place (state) of departed souls." He says the word was formed by prefixing a negative particle to a primitive verb, *eido*. This verb he defines as meaning: "Properly to see (literally or figuratively); by implication (in the perfect only) to know." That seems clear—*Hades* means "unseen," or the unseen place or state.

A.—Neither does he say that the departed souls are conscious, or that they are suffering pain. Still there is something in his definition of *Sheol* that could be taken hold of.

B.—Do you mean his statement that *Sheol* is a retreat?

A.—Yes; a "retreat" is a quiet, restful place, and can be well associated with the dead, of whom Job said (17: 16; 3: 17-19)—"They shall go down to the bars of *Sheol*, when our rest together is in the dust." Who can doubt Job's meaning in the following lines

"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 to be from his master."

C.—That reminds me of another of Job's utterances. He had been tormented with boils from the

*As this has already been done, the reader is referred to the book, "Everlasting Punishment," in which every passage in which the words *Sheol* and *Hades*, *Gehenna* and *Tartarus* occur is quoted and explained.

crown of his head to the soles of his feet, and his three false comforters were also a torment to him, for they insisted that the wrath of God was upon him because of his many sins. Job longed for a place of rest, and exclaimed, "O that thou wouldest hide me in *Sheol*, . . . until thy wrath be past." He preferred *Sheol* to the boils and the company of his friends—which he evidently would not have done if he looked upon *Sheol* as a place of unquenchable fire and unending agony.

B.—Perhaps this explanation from Archdeacon Hindley, as reported in the "*Age*," will also help us to get at the meaning of *Sheol* in its earliest uses (reading)—"*Sheol* came from a root which signified 'to make hollow,' and was the common receptacle of the dead below the earth, hence it came to mean a grave."

D.—If that is so, that the original meaning of *Sheol* was "grave," how came it to have another meaning, as of a place of torment?

A.—For the same reason. I should say, that the good English word "hell" became "hideous;" that is, on account of theological interference. The Old Testament patriarchs were alike in their use of the word *Sheol* as meaning the grave—not a grave, or tomb, they had other words for that, but the grave, the state or condition of death. When Jacob expected to go down to *Sheol* to his son Joseph, he was not expecting to be buried in the same grave or tomb, for Joseph, he thought, had died in Egypt. But in *Sheol* both would be together at rest.

C.—That is in harmony with what David said in Psa. 88, the writing of the Psalm having been evidently the result of his reflection, voiced in verse 3—"My life draweth nigh unto *Sheol*." He describes *Sheol* (verses 10-12) as a place of darkness, destruction, and forgetfulness. And in Psa. 6: 5 he says, "In Death there is no remembrance of thee: in *Sheol* who shall give thee thanks?"

A.—Notice here how Death and *Sheol* are associated. In the Old Testament Death and *Sheol* are linked together, just as in the New Testament Death and *Hades* are often referred to together—as if they were partners. Our Lord has the "keys" of both Death and *Hades*, is the grand assurance of Rev. 1: 18.

D.—There is a passage that says that the wicked shall be turned into "hell;" would the meaning be that the good, like Jacob, go to the grave, or *Sheol*, while the wicked go to another place, called "hell"?

B.—Those words are found in Psalm 9: 17. It may have been the intention of the compilers of the Authorized Version to give that impression. There seems no other explanation of so arbitrary a manner of translating *Sheol*, for it is the same word *Sheol*, remember, which is 31 times rendered "grave," and 31 times "hell." One wonders if there were a variety of opinion among the scholars of 1611, and if they compromised by allowing an equal division of *Sheol* between the two English words.

A.—The translators were evidently prejudiced in the matter, else they might have taken their courage in both hands and sent Jacob and Joseph to "hell," and allowed the wicked to rest in the "grave." This would at least have led to inquiries, and encouraged the reader to look into the real meaning of *Sheol*.

He would then have found, as a matter of fact, that both the good and the bad go to one place; that is, *Sheol*, or the grave, or the condition of death. And he might have learned further that the hope held by the Old Testament faithful was not that they should not die, or that they should only partly die, but that, having actually and completely died, they would rest quietly until some future time, when they would be called to life again. That hope was called, "the hope of the resurrection," and the Apostle Paul (Acts 23: 6; 24: 14, 15) says it was held by all the "fathers"—by which are meant not what are now known as the Church fathers, but the ancients of Israel.

B.—The passages referred to read—" . . . I am a Pharisee, the son of a Pharisee: of the HOPE AND RESURRECTION OF THE DEAD I am called in question." ". . . So worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a RESURRECTION OF THE DEAD, both of the just and unjust."

C.—Here is a copy of Young's Analytical Concordance. He defines *Sheol* as, "the unseen state," and *Hades* as, "the unseen world." I do not know why he calls one a "world" and the other a "state." He could hardly mean that all who died in the Old Testament times went to a "state," while all who died in New Testament times go to a "world." *Sheol* and *Hades* being respectively the Hebrew and Greek names for the same unseen state, there seems no need to introduce a different idea in the word "world."

D.—I have been listening carefully to all that has been said, and would like to put a question—How can a plain person like myself, without knowledge of the original Hebrew and Greek, come to a definite conclusion on the subject? I feel the need of some of you older and more experienced students to guide me. And yet how can you know more about the true Scripture teaching than the great doctors in the theological halls?

A.—The truth on the subject is really very plain and simple, but it takes a little time and patience to arrive at it. Treasures of truth buried for centuries under tradition and superstition take some digging to unearth them. Are we all willing to take the time and patience to dig?

D.—I feel so thoroughly aroused that I am willing to take every evening for six months, if necessary, to get the truth.

A.—Well said, D., but it will not take as long as that. Thus far we have, I trust, learned the meaning of the Hebrew *Sheol*, and found that *Hades* is the corresponding Greek term. We have found that *Hades* means an unseen place or state, and this description fits very well to the grave. When the dead are buried they are unseen, and presently the remains decay, and even if the grave be opened nothing can be seen. The grave, *Sheol* or *Hades*, may be called an unseen state or condition, inasmuch as the Scriptures give us to understand that the dead are to be raised from *Sheol*, or *Hades*, and yet while there they are unseen by us. Not only so, it is to those who go there an

unseen state; that is, they rest quietly—hearing and seeing nothing—until they hear the voice of the Son of man calling them forth.

D.—Is there any way to prove that *Hades* in the New Testament means the same as *Sheol* in the Old Testament? I see that Archdeacon Hindley says that *Hades* has two meanings, but we do not find two meanings in the Lexicons we have consulted.

A.—The only way I see to account for that statement is that one is the Bible meaning, and the other the traditional. Can anyone enlighten us as to the traditional meaning of *Hades*?

D.—Yes, I think I can say something about that. In all our universities classical Greek is a compulsory subject. In America, I believe, it is optional in some colleges, but anyone who does not take the classical course is regarded as not thoroughly educated. A prospective minister of the Gospel is grounded in classical Greek as a necessary part of his training in the understanding of Biblical Greek. And it is from the Greek of the classics, and not from the Greek of the Bible, that the idea of *Hades* as a place of conscious existence and suffering is obtained.

C.—To which I might add, that the Greeks were never at any time believers in the true God. They had a vast system of mythology and philosophy built up principally out of their own imaginations, and their ideas of the future state were as imaginative as the battles of the gods.

C.—The Greeks were one of the nations which God forbade the people of Israel to associate with, on the ground that their idolatrous and abominable teachings and rites would contaminate His people. The Greeks in turn had received much of the superstition of the Assyrians, Egyptians, and others. In fact, it was considered liberal-minded in those days to accept all the gods of all the nations, and if a new "god" were discovered it became the fashion to worship in his temple.

B.—The Scriptures refer to that tendency of the Greeks—"For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." And in case they had omitted to honor some god or other, they had erected an altar inscribed, "To the Unknown God." When they heard Paul preach Jesus and the resurrection, they said to one another, "He seemeth to be a setter forth of strange gods"—not "strange" in the sense of peculiar, but in being previously unknown to them. Paul was very tactful when he found the altar to the Unknown, and from it taught them of the true and only God, who made heaven and earth. (Acts 17: 16-31.) But they mocked when he spoke of the resurrection of the dead.

A.—All this goes to show that the ideas of the Greeks concerning the future state were altogether false, and that the adventures of the dead in *Hades* were pure fiction. These pagans might be excusable for some of their beliefs, since they lived in a volcanic district, and mountains burning and belching forth fire and lava were a familiar sight. A great storm of hail and lightning was not to them the natural phenomenon that it is with us, but was invested with supernatural portents. As the gods rode upon the wings of the storm, or set loose the eternal fires in the mountains, so the dead wandered in *Hades*,

and if necessary found their way to the torments of the interior of the earth.

B.—Some say many of the sculptors who produced the idols, and the poets who wrote about the gods, were really under no deception, but found profit in catering to the general superstition of the people.

D.—How comes it, then, if the Greeks used the word *Hades* of a place of conscious existence and suffering, that the Bible uses the word at all? Could not some word have been invented which would not have been subject to such association?

A.—Yes, that could have been done, but it was not necessary, considering that the word *Hades* really meant "unseen," and considering that no Greek had ever gone to *Hades* and returned again to tell about the wonderful things supposed to happen there. There was wisdom in using a word already in general use, and explaining to the people that some of the ideas they attached to it were false.

B.—The Septuagint, the Greek version of the Hebrew Old Testament, according to Smith's Bible Dictionary, was made about 280 B.C. It gives the word *Hades* as the equivalent of *Sheol*. So that all over the known world, wherever the Greek-speaking Jews penetrated, this Version went with them, and with it the Hebrew view concerning the state of the dead. We may take it, then, that when the Apostles in their missionary speeches and writings quoted from the Septuagint, and used the word *Hades*, they ignored any superstitious meanings which the Greeks attached to the word, and used it in harmony with the Hebrew *Sheol*.

A.—No doubt that is so. And the great mistake made by the Christian Church early in our era was to depart from the Hebrew conceptions and the Apostolic teachings, and to adopt the pagan views.

B.—I suppose it was something of this kind which the Rev. F. C. Spurr, the leading Baptist minister of Melbourne, meant when he described the average university as largely "pagan," or having an agnostic atmosphere. He would be thinking of the drilling the students receive in the pagan superstitions, mythology and philosophy, and incidentally the immoral atmosphere in which they must live while engaged in such studies. Poor preparation for a pure-minded minister of the Gospel! Is this the reason so many men begin the theological courses in the great universities, and never complete them, and why so many go on to ordination and serving in a pulpit, without ever having been truly converted? Is that why so few Gospel sermons are heard nowadays?

A.—Mr. Spurr's remarks caused a sensation, and he partly withdrew them. Nevertheless, it is true that the Student Volunteer Movement, and other Christianising efforts, which are allowed to work among the students in the universities, are not an official part of the institutions; the institutions, as such, are agnostic.

D.—I must confess that the adventures in *Hades* depicted by pagan writers have no interest for me. What I wish to know is the truth as God revealed it to his prophets and apostles. What do they have to tell us?

A.—Before looking further into the Scriptures themselves, let us read the reasons given by the Revisers for giving *Sheol* in only a few of the passages

in which it occurs, and still retaining "hell," "grave," and "pit" in others. Those of us who were interested in this subject before the Revision was completed in 1884 will recall that for some years previous there was a demand from Christians of all denominations for some correction of the false idea conveyed by the Authorized Version, in using the three distinct words, "grave," "hell," and "pit." There was a general desire for more candor in the discussion of the future state, and it was thought that uniformity of translation would materially assist to candor and clearness.

B.—I remember those days very well, the eagerness with which the new version was looked for, and the keen disappointment felt over the incomplete way in which the Revision was made. I was told that some booksellers in New York and Philadelphia had laid in large stocks in anticipation of a great demand, and were at a heavy loss because the books were unsaleable.

C.—I understand that the disappointment in America was particularly keen because the recommendations of the American Committee had been rejected on three main subjects; first, the uniform use of "Jehovah," in the Old Testament, where it occurs in the original; second, the use of the word "Spirit," instead of "Ghost," in the title of the Holy Spirit, in the New Testament; and third (touching our present subject), the uniform use of *Sheol* in ALL the passages in which it occurs in the Hebrew.

A.—On the latter point, the British Revision Committee gave the reasons for not adopting the advice and preference of the American Committee, to be found in the Preface of their edition. These reasons did not appear adequate to the American Committee, and they do not appear adequate to me. But let each judge for himself.

B (reading from Preface of Revised Version)—

"The Hebrew *Sheol*, which signifies the abode of departed spirits, and corresponds to the Greek *Hades*, or the under world, is variously rendered in the Authorized Version by 'grave,' 'pit,' and 'hell.' Of these renderings 'hell,' if it could be taken in its original sense as used in the Creeds, would be a fairly adequate equivalent for the Hebrew word; but it is so commonly understood of the place of torment that to employ it frequently would lead to inevitable misunderstanding. The Revisers therefore in the historical narratives have left the rendering 'the grave' or 'the pit' in the text, with a marginal note, 'Heb. *sheol*,' to indicate that it does not signify 'the place of burial;' while in the poetical writings they have put most commonly '*Sheol*' in the text and 'the grave' in the margin. In Isaiah xiv., however, where 'hell' is used in more of its original sense and is less liable to be misunderstood, and where any change in so familiar a passage which was not distinctly an improvement would be a decided loss, the revisers have contented themselves with leaving 'hell' in the text, and have connected it with other passages by putting *Sheol* in the margin."

D.—Now could anything be more confusing to a beginner like myself than that statement? How am I to know the original sense in which "hell" was used in the Creeds? Why does it not define that original sense, so there can be no doubt as to the sense in which they purpose using the word throughout the Version?

A.—My dear D, that is one of the cleverest paragraphs which ever appeared in print. There is a worldly proverb which says that "the purpose of language is to conceal thought." And verily lan-

guage has been so employed in this paragraph. Do you not see that it leaves it open to anyone to believe anything he chooses? The one who believes *Sheol* and *Hades* mean a place of torment can say that was the original meaning of "hell" as used in the Creed; while the one who believes the dead in *Sheol* or *Hades* are in a state of rest and unconsciousness, can say that was the intent of the word as used in the Creeds. What was the meaning of the word as used in the Bible did not seem to concern them.

B.—The so-called "Apostles' Creed" says that our Lord "descended into hell." Did He descend to eternal torment, or did He only visit the place where others were being tormented? On the other hand, if *Sheol* means the state or condition of death, the dead, being unconscious, would not know of our Lord's visit. Besides, the record concerning our Lord is that he died.

C.—I cannot but smile when I notice the Revisers' fear that "to employ it (the word 'hell') frequently would lead to inevitable misunderstanding." As if there were not enough misunderstanding in employing it at all! Now the Lord evidently had no such fear when He caused the holy men of old to use the word *Sheol* sixty-five times. If *Sheol* is meant each time, why not use that word rather than some other?

B.—Then the two reasons for continuing the use of the word "hell" in Isa. 14: 9, 11, 15, are most peculiar. Here, they say, "hell is used in more of its original sense and is less liable to be misunderstood." Even yet they do not state what they mean by the "original sense" of the word "hell." As for being "less liable to be misunderstood," it seems to me the majority of readers will simply think it means eternal torment. As for the second reason, dislike to alter a familiar passage: My opinion is that *Sheol* in the text would be a decided improvement, since it represents destruction, and the prophecy is concerning the destruction of Babylon.

A.—The bringing of Babylon down to *Sheol* was literally fulfilled, as was also our Lord's prophecy concerning Capernaum—that it should be brought down to *Hades*. In both cases, *Sheol* and *Hades* represented the destruction of those cities.

B.—I have made a list of the sixty-five passages in which the word *Sheol* occurs, showing the similarity between the Revised and Authorized Versions, which may be useful for reference—

	AUTHORISED.	REVISED VERSION.
Gen.	37:35, the grave . . .	the grave*
	42:38, the grave . . .	the grave, marg. <i>Sheol</i> & ref.
	44:29, the grave . . .	the grave, marg. <i>Sheol</i> & ref.
	44:31, the grave . . .	the grave, marg. <i>Sheol</i> & ref.
Num.	16:30, pit . . .	the pit, marg. <i>Sheol</i>
	16:33, pit . . .	the pit, marg. <i>Sheol</i>
Dent.	32:22, hell . . .	the pit, marg. <i>Sheol</i>
1 Sam.	2: 6, the grave . . .	the grave, marg. <i>Sheol</i>
2 Sam.	22:6, hell . . .	<i>Sheol</i> ?
1 Ki.	2: 6, the grave . . .	the grave, marg. <i>Sheol</i>
	2: 9, the grave . . .	the grave, marg. <i>Sheol</i>
Job	7: 9, the grave . . .	<i>Sheol</i> , marg., or the grave
	11: 8, hell . . .	<i>Sheol</i> , marg., or the grave
	14:13, the grave . . .	<i>Sheol</i> , marg., or the grave
	17:13, the grave . . .	<i>Sheol</i> , marg., or the grave
	17:16, pit . . .	<i>Sheol</i> , marg., or the grave
	21:13, the grave . . .	<i>Sheol</i> , marg., or the grave
	24:19, the grave . . .	<i>Sheol</i> , marg., or the grave
	26: 6, hell . . .	<i>Sheol</i> , marg., or the grave

AUTHORISED.		REVISED VERSION.	
Psa.	6: 5, the grave	<i>Sheol</i> †	
	9:17, hell	<i>Sheol</i> ‡	
	16:10, hell	<i>Sheol</i> , references only	
	18: 5, hell	<i>Sheol</i> , references only	
	30: 3, the grave	<i>Sheol</i> , references only	
	31:17, the grave	<i>Sheol</i> , references only (silent in <i>Sheol</i>)	
	49:14, 15, the grave, 3 times	<i>Sheol</i> (3 x.), references only	
	55:15, hell	the pit, marg., <i>Sheol</i>	
	86:13, hell	the lowest pit, margin beneath	<i>Sheol</i>
	88: 3, the grave	<i>Sheol</i> , marg., the grave	
	89:48, the grave	<i>Sheol</i> , marg., the grave	
	116: 3, hell	<i>Sheol</i> , marg., the grave	
	139: 8, hell	<i>Sheol</i> , ref. to Job 26: 6	
	141: 7, the grave's	the grave's, marg., the mouth of <i>Sheol</i>	
Prov.	1:12, the grave	<i>Sheol</i> , marg., the grave	
	5: 5, hell	<i>Sheol</i> , marg., the grave	
	7:27, hell	<i>Sheol</i> , marg., the grave	
	9:18, hell	<i>Sheol</i> , no marg. ref. or note	
	15:11, hell	<i>Sheol</i> , marg., the grave	
	15:24, hell	<i>Sheol</i> , marg., the grave	
	23:14, hell	<i>Sheol</i> , marg., the grave	
	27:20, hell	<i>Sheol</i> , ref., but no note	
	30:16, the grave	the grave, marg. <i>Sheol</i>	
Ecl.	9:10, the grave	the grave, marg. <i>Sheol</i>	
Song.	8: 6, the grave	the grave, marg. <i>Sheol</i>	
Isa.	5:14, hell	Hell, marg. the grave, <i>Sheol</i>	Heb.
	14: 9, hell	Hell, marg. <i>Sheol</i>	
	14:11, grave	hell, marg. <i>Sheol</i>	
	14:15, hell	hell, marg. <i>Sheol</i>	
	28:15, hell	hell, marg. <i>Sheol</i>	
	28:18, hell	hell, marg. <i>Sheol</i>	
	38:10, the grave	the grave, marg. <i>Sheol</i>	
	38:18, the grave	the grave, marg. <i>Sheol</i>	
	57: 9, hell	hell, marg. <i>Sheol</i>	
Ezek.	31:15, the grave	hell, marg., <i>Sheol</i>	
	31:16, hell	hell, marg., <i>Sheol</i>	
	31:17, hell	hell, marg., <i>Sheol</i>	
	32:21, hell	hell, marg., <i>Sheol</i>	
	32:27, hell	hell, marg., <i>Sheol</i>	
Hosea	13:14, the grave	the grave, marg., <i>Sheol</i>	
	13:14, O grave	O grave, marg., <i>Sheol</i>	
Amos	9: 2, hell	hell, marg., <i>Sheol</i>	
Jonah	2: 2, hell	hell, marg., <i>Sheol</i>	
Itab.	2: 5, hell	hell, marg., <i>Sheol</i>	

* The Revised Version has a marginal note on Gen. 37: 35, as follows—Heb. *Sheol*, the name of the abode of the dead, answering to the Greek *Hades*, Acts 2: 27.

† No marginal note, "or, the grave," as in the passages in Job, but a reference to Gen. 37: 35 (and mg.).

‡ No marginal note, "or the grave," as in Job, but a reference to compare Gen. 3: 19.

A.—The American Revision Committee was so disappointed at the failure of the British Company to clear up the doubts and perplexities of the average reader on the meaning and use of *Sheol*, that, in harmony with a previous agreement with the Canterbury Company, it published an American Revision, in which the word *Sheol* has been uniformly used throughout the Old Testament.

B.—Some years ago I tried to purchase a copy of the American Revised Version, but was informed that its sale is not allowed in Britain or the colonies, because the two Universities, Oxford and Cambridge, have exclusive joint rights in the publication of the Revised Version. It is to be hoped that the Universities themselves will one day publish the American Version for the benefit of English readers.

A.—In the meantime we must do the best we can with the helps available. I propose then that we find New Testament passages containing the word *Hades*, which are quotations from Old Testament

texts in which the word *Sheol* occurs. In the New Testament we have a peculiarity of translation as great as that found in the Old Testament, where *Sheol* is translated, without rhyme or reason, by three distinct English words. Now, in the New Testament one English word is made to do duty for three Greek words—*Hades* (10 times), *Gehenna* (11 times), and *Tartarus* (once). Each of these Greek words has a different meaning, and yet they are all put on the back of that already overworked little word "hell."

B.—The word *Hades* occurs eleven times in the New Testament. Once it is translated "grave," and ten times "hell." The place in which it is translated "grave" might perhaps be taken first, especially as it is what A is calling for—a quotation from the Old Testament; namely, 1 Cor. 15: 55—

"O Death, where is thy sting
O *Hades*, where is thy victory?"

C.—What a sensation would have been made had our Bibles come out plainly with the taunt, "O Hell, where is thy victory?" Christians who think the vast majority of our race are to be tormented forever and ever in a burning "hell," or tortured there with remorse and gnawings of conscience, would sit up and think. Why, here it is for all to see, that *Hades*, or "hell," is *not* going to get the victory, but that God will gain a victory over "hell."

D.—Pardon me, but the marginal reading is "hell." That should arouse a thought.

B.—It would among people who had already started thinking, and were alive to such points, but many do not know the value of the marginal readings, and never look at them. Then, again, millions use Bibles entirely without references, or notes, or any other aids.

C.—It is plainly a quotation and application of Hosea 13: 14. In this passage the word *Sheol* occurs twice, and in both instances is rendered "grave." It reads—"I will ransom them from the power of *Sheol*; I will redeem them from death: O death, I will be thy plagues; O *Sheol*, I will be thy destruction: repentance shall be hid from mine eyes." Although condemning Israel for their wickedness, God does not want Death and *Sheol* to hold them forever. He will deliver them from the power of Death.

C.—In the Variorum Bible a footnote states that *Sheol* equals the Greek *Hades*, and suggests that the Hebrew reading be in question form as in the Apostolic quotation. The Revised Version also has the question form.

A.—A note in the Variorum on 1 Cor. 15: 55 states that some ancient Manuscripts have *Hades*, and others Death repeated. Both the British and the American Revised adopt the latter reading. But to do so destroys the parallelism which is characteristic of Hebrew poetry, such as Job, the Psalms, and the Proverbs, and which is found also here and there throughout the Prophets.

B.—At any rate, whether *Hades* be found in 1 Cor. 15: 55, we find that the ultimate fate of *Hades* is to be destroyed; for the Lord will call all the dead out of *Hades*, and then *Hades*, being empty and useless, so to speak, will be cast into the Second Death—

"And the sea gave up the dead which were in it; and Death and *Hades* gave up the dead which were in them. . . . And Death and *Hades* were cast into the Lake of Fire. This is the Second Death."—Rev. 20: 13, 14.

D.—There is a difference then between *Hades* and the Lake of Fire? "Hell" empty is a new thought to me, but it is plainly enough stated.

A.—Yes; we will come to that after looking at the passages containing *Hades*. They are, Matt. 11: 23; Luke 10: 15; Matt. 16: 18; Luke 16: 23; Acts 2: 27, 31; Rev. 1: 18; 6: 8; 20: 13, 14. Let us see if there is among them a quotation from the Old Testament, to confirm our belief that *Hades* and *Sheol* can be used interchangeably.

B.—One of the most striking is Acts 2: 27. Peter, speaking under inspiration on the Day of Pentecost, quotes Psalm 16: 10—"For thou wilt not leave my soul in *Hades*, neither wilt thou suffer thine holy one to see corruption."

C.—The word *Hades* occurs again in Acts 2: 31. Peter explains that David was speaking, not of himself, but as a prophet concerning Jesus Christ—that *His* soul was not left in *Hades*.

A.—We have ample proof, then, from the Scriptures themselves that *Hades* and *Sheol* are equivalent terms. And the fact that Jesus did not raise Himself from the dead, but was raised by the divine power, as Peter states in verse 24, confirms our finding that in *Sheol* or *Hades* the dead are quietly resting.

D.—It is a little startling to hear for the first time that our Lord was quietly resting during the three days He was in *Sheol* or *Hades*, for you know the usual view is that when He died on the Cross He only *appeared* to die, and that in reality He did not die.

A.—Yes, it is sad to think that when the Scriptures say He died on the Cross, "died for our sins," etc., it should be said it was all a make-believe. That is partly because wrong notions of *Hades* are universally held. When Jesus died, all who had died before Him were still in *Hades*, because He is the only One authorized to call them out, and He did not receive that authority until after His resurrection.—Rev. 1: 18.

B.—Many overlook the frank statement of Acts 2: 34, that "David is not ascended into the heavens." Peter said (verse 29), "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." David therefore, far from having "gone into the heavens," was still resting in *Sheol*. It was Jesus who was the *first* to rise from the dead.

C.—Some read the word "yet" into verse 34, as though it said, David is not "yet" ascended. But Peter does not say that. From all the Scriptures, David is still resting, and will continue to do so, with all the dead of our race, until the Lord's time comes to call him forth; in other words, when the Lord Jesus uses His keys, and opens the prison-house of Death.

A.—Some who accept the idea of *Hades* as a place of conscious wicked spirits, think the Lord preached to them during the three days. But there is no Scripture to say so. The only one which seems to teach it is 1 Pet. 3: 18-20, and it has an entirely different explanation, which we may go into at another time.

D.—Continuing then with *Hades*, all the texts cited are simply enough understood, as referring to the state or condition of death. The only one which

contains difficulties is Luke 16: 23, concerning the rich man—"In *Hades* he lift up his eyes, being in torments." How would you harmonize that with unconsciousness in *Hades*?

B.—That is portion of the parable of the Rich Man and Lazarus; and, if you will, I will lend you a little book explaining it. This parable is one of a series of five beginning with Luke 15. The other parables are: the Lost Sheep, the Lost Silver Piece, the Lost Son, and the Unjust Steward.* A flood of light comes on the parable of the Rich Man and Lazarus when all these parables are examined together. If after reading these you still have difficulties, they could be taken up the next evening we meet.

D.—Thank you. I will read it, and give you my opinion of it.

A.—Now we still have to look at *Gehenna*, which is eleven times rendered "hell" in the Authorized Version. It is a good plan to mark these places in one's Bible with *Gehenna* in the margin. There is a wide distinction between the meanings of *Hades* and *Gehenna*, which is not shown in the Authorized Version. And the Revised Version is worse than useless, for it professes to give more accurate renderings than the Authorized, and yet it can do no better than translate *Gehenna* fire as "the hell of fire." One can hardly think the Revisers, who were specially picked and learned men, could be so ignorant as to suppose it correct to translate "*Gehenna*" by the word "hell," after having already used "hell" in the Old Testament to translate *Sheol*. As a salvo for their consciences they put in the margin, "Gr. *Gehenna* of fire," or Gr. *Gehenna*."

B.—And what is still worse, the American Revisers, after their show of indignation over the word *Sheol*, and refusing to use the word "hell" at all in the Old Testament, now join the British Company in using it in the New Testament.

C.—All the "hideousness" is now concentrated on *Gehenna*, apparently. *Gehenna* occurs in Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mark 9: 43, 45, 47; James 3: 6. "*Gehenna* of fire" occurs in Matt. 5: 22 and 18: 9. In the other passages it is simply *Gehenna*, the fire being expressed in other clauses. The Revised Version gives the Greek word in the margin in each case, except James 3: 6, and it is a puzzle why they omit it there, for I am sure it needs explaining there as well as elsewhere.

A.—Of course one can hardly call the insertion of the Greek in the margin an explanation. The persistent use of the word "hell" for *Gehenna* seems to indicate a strong bias indeed in the minds of the Revisers, for they must understand the use of fire as a symbol in other passages, such as Matt. 3: 12. "He will burn up the chaff with unquenchable fire" ("chaff" being symbolic also), and Luke 12: 49. "I am come to send fire on the earth, and what will I if it be already kindled?" Evidently the old pagan idea of a place of physical pain and suffering or mental anguish is very strongly entrenched.

B.—The plea is that if the fear of an eternity of torture is removed, men will be more wicked than they are. But that is hardly an equitable ground upon which to charge God with fiendish intent. If

* For full explanation of these Parables, please see the book, "The Parables of our Lord."

God has *not* arranged to torture men either mentally or physically in a *Gehenna* of fire, we have no right to arrange it for Him. Indeed, we know God's righteous purposes will be accomplished in spite of the horrible way in which men misrepresent Him.

A.—Let us have some enlightening definitions or explanations of *Gehenna*.

B.—*Gehenna* was the Greek term corresponding to the Hebrew *Hinnom*. "Smith's Bible Dictionary" says (reading)—

"*Gehenna*, the 'valley of *Hinnom*,' or 'of the son,' or 'children of *Hinnom*' (A.V.), a deep narrow glen to the South of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Molech (2 Chron. 28: 3; 33: 6; Jer. 7: 31; 19: 2-6). It became in later times the image of the place of everlasting punishment."

D.—Archdeacon Hindley offered a somewhat similar explanation. He said (reading from the "Age")—"The word *Gehenna* signified by derivation the 'Valley of *Hinnom*,' which was what would be termed in the present day a 'corporation tip' for the disposal of the city rubbish. This was symbolical of the rejected of humanity and all kinds of evil and torment."

A.—It seems to me, however, that a "corporation tip" could hardly be described as representing "all kinds of evil and torment." A "corporation tip" is generally considered a very good thing, and I have never known of any torment going on there. Nothing is ever cast alive into a corporation tip; only carcasses, and they feel no pain, since they are already dead.

B.—Professor Rentoul says (reading)—"*Gehenna* literally means the deep gorge outside Jerusalem, which used to be a place of sacrifice to the Ammonite god, and so was defiled. It therefore stood for the place of the lost, or what is commonly called hell." There seems to be a unanimity between the Archdeacon and the Professor and the Revised Version, in considering *Gehenna* as a place of torment for the "lost." That term "lost" wants going into as well as some other phrases to which theological and traditional meanings have been attached contrary to Scripture. Strong's Exhaustive Concordance says (reading)—"*Gehenna* (or *Ge-Hinnom*), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment."

A.—Now how are we going to prove that *Gehenna* does *not* stand for eternal torment?

B.—I believe our Lord's own words are the proof. If we place ourselves back in His day, and assume the point of view of the average Jew who would listen to His warning words, and also adopt our Lord's point of view as the messenger sent from God with a message of peace and goodwill, Who would shortly lay down His life on behalf of all men, I believe we shall understand.

C.—The knowledge of the Jew on the subject of *Gehenna*, would be (as explained in the book "Everlasting Punishment") as follows (reading)—

"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. 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 emphasize 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. . . . 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."

A.—The Jew would understand then that the "worms" which never die were not human beings (as is now often supposed by misinformed Christians), but the sort which gather wherever there is rubbish, and which never cease feeding until every vestige of that which they have attacked is destroyed. And the fire which is not quenched was the fires kept burning day and night to destroy the rubbish, just as is done outside every large city to-day.

B.—Having a full understanding of what *Gehenna* literally was, our Lord used it as a figure of *everlasting destruction*. It could not possibly stand for torment, for nothing was tormented; the Jews were forbidden to torture even an animal.

A.—*Hades*, as the Jew of that day fully understood, was the state or condition of death to which all the race, good and bad, go sooner or later. To cut off the right hand or pluck out the right eye would save no one from *Hades*, for the hand so cut off, and the eye so plucked out, would in reality precede one to *Hades*—the rest of the person following at the close of his span of life. Since all men go to *Hades*, they do not go to what *Gehenna* stands for. They are different places and conditions. Jesus died for all in *Hades*; He will deliver them from the power of *Sheol*; all that are in the graves will hear his voice and come forth. But Jesus did not die to deliver anyone from *Gehenna* (or what it stands for).

B.—Mark 9: 42 shows that our Lord was warning the people of the consequences of sinning against *light*, and used the figure of a millstone hung about the neck of the transgressor, and cast into the sea; illustrating the complete destruction of wilful evil doers: the destruction in *Gehenna*, or the lake of fire, was only another, and very graphic, way of illustrating the same thing.

C.—Even in Matt. 5: 29, 30, He contrasts the *perishing* of a hand cut off or an eye plucked out, as preferable to the *perishing* of the entire body in *Gehenna*.

A.—To lose one's life forever is "everlasting punishment," and it is a severe punishment, too, when we consider all the joy and happiness which will be the portion of those who believe in Jesus and receive everlasting life. We must also consider what other Scriptures say about the punishment of the incorrigibly wicked; such as, 2 Thes. 1: 9—"Who shall be punished with everlasting *destruction* from the presence of the Lord, and from the glory of His power." Now, *destruction* is not life, either in happiness or misery; it is ceasing to exist. And that is what God has arranged for the wicked, in order

that He may have a clean universe. No groans of tormented ones in *Gehenna* will ever be heard, thank God. And many of our worthy theological friends who now fight tenaciously for some place somewhere in which their fellow mortals can be tortured forever and ever, to all eternity, without intermission, will some day be glad to find themselves mistaken.

God "is able to *destroy* both soul and body in *Gehenna*," says our Lord. (Matt. 10: 28.) Had it been God's intention to keep anyone alive in *Gehenna*, I believe He would have said so.

D.—Thanks to you all for your kind assistance, and, when convenient, I should like to bring up a few more Scriptures subjects for consideration.



Proclaimed from the Housetops

"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; Luke 12: 3.

A MORE striking figure of extreme publicity can hardly be imagined than to say that some piece of news is to be proclaimed from the housetops—especially so when we remember that huge sky-scrappers, from whose roofs but a faint echo, if any sound at all, would reach the pavements, were not known in the Lord's day. In Biblical times only the richest families had houses of more than one storey. In the houses of the majority the flat roof over the ground floor (sometimes consisting of only one room) was used as a sleeping apartment, the corners being curtained off to provide privacy. As the streets were narrow, the walls on the other side of the street would act as a sounding board, and people passing or gathered in groups below could not fail to hear what was said. Or one might speak from the roof, or from the verandah of the second floor, to crowds assembled in the inner courtyard.

In the prophecy it was foretold that our dear Lord should not strive, nor cry, nor lift up His voice in the streets, and there is no New Testament record that we recall which says that He spoke from the housetops. His method was not to make a spectacular sensation. Even the market places were not often used. He preferred the quiet of the houses and synagogues, the Temple and fields, to converse with the few, or the hillsides or lake shore to preach to the many. Yet, even so, none could say that He had hid His light under a bushel, nor that the work of His ministry was "done in a corner."—Matt. 26: 55; 12: 14-21; 13: 1, 2; 10: 35; 9: 9; Luke 9: 10-17.

Frequently, after sending away the multitudes, He called the disciples to a quiet spot, where He might privately explain the meaning of some of His sayings; or He retired that they might seek Him out and put their various questions.—Matt. 12: 36; 24: 3.

He did not, however, say to the disciples that *they* should not cry out in the streets. On the contrary, He instructed them to proclaim from the housetops. Why this difference? At least three reasons might be named:—

(1) His mission to the Jews was to continue for a certain time, and it was not desirable that the enmity of the scribes and Pharisees should be allowed to manifest itself too soon. Even so they tried to take Him on more than one occasion, but they could not do so, because His hour was not yet come. It was desirable for Him to reach all the surrounding country districts that His testimony to the House of

Israel in Judea might be complete.—Dan. 9: 24-27; John 7: 30.

(2) He was to manifest Himself as of an entirely different character to the public-display-loving scribe and Pharisee so numerous in the land. No doubt He could have stood on the street corners and prayed without any thought of pride or vain glory; He could have talked from the housetops and from the upper rooms of the rich without feelings of pride or bombast, for He was pure and holy, and sought only to glorify His Heavenly Father. But *the people would have misunderstood* Him, and taken Him for only another Pharisee seeking to bind heavy burdens upon them. The methods He used won the hearts of the common people at once—His miracles of healing, and His comforting of the poor and sorrowing, demonstrating that He was a *burden-lifter*, not a *burden-binder*.

(3) The disciples were inclined to be somewhat elated over their selection as the Lord's confidential disciples. They sometimes thought the Lord was glad to explain to them for their benefit, but was not anxious that others, outside the twelve, should understand. Besides, they were ambitious, and to keep certain things to themselves might (as in the case of worldly great ones) give them a prestige they might not otherwise enjoy. There is a modern proverb which says, If I tell you all I know, you will know as much as I do; the inference being that such a dissemination of knowledge would be lowering to the original impartor of knowledge.

Knowing the weakness and timidity of the Apostles, our Lord knew that such an exhortation to the disciples would not interfere with the quietness of His own mission, because they would not act on it until after His resurrection and ascension, and the descent of the Holy Spirit.

It is true that the Lord did not want everyone to understand: the absolutely wilful and gross at heart could have no other than deaf ears. But the disciples, left to themselves, would doubtless have drawn a narrower circle among their Jewish brethren, as they were afterward disposed to do in the matter of the Gentiles.—Matt. 13: 11-16; Acts 10: 28; 15: 5.

Everything to be Revealed

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." —Matt. 10: 26.

This statement, when applied as it commonly is to the great Judgment Day, which for centuries has been erroneously taught to be a twenty-four-hour-day, brings terror to many minds—not to the de-

praved, for they are usually proud of their exploits, and like to hear them repeated, especially if in their own version. It brings terror to sensitive souls who dread the thought of all their deeds, good and bad, being repeated before millions of fellow-members of the race. Others wonder what interest the Lord could have in hearing all the details of everybody's life read over, when He already knows them, and when, according to the popular view, their reading will make not a particle of difference in the fate that awaits them. Neither could it be profitable to the saved to hear the sordid details of every lost one's career. Sufficient would it be to draw the curtain and say softly—"Poor fellow, would that you had taken advantage of your opportunities when you had them; but we know the Lord would not condemn you without sufficient reason." Any advantage that anyone receives from observing the faults and errors of others must be while he is still himself on probation, and therefore able to modify his own course of conduct in accordance with his observations.—Luke 12: 14, 15.

It is evident from the connection in which the Lord uses the words, both in Matthew 10 and in Luke 12, that the revealing of things covered, and the making known of things hid, were to occur under such circumstances as to be profitable to all except the extremely perverse.

The statement and exhortation of Matt. 10: 26, 27 are portion of our Lord's words to the twelve disciples when sending them on their first tour through the country, purposing Himself to follow after. They were not to suppose that the many truths and parables He had explained to them were for their own selfish enjoyment, nor yet that they would in any way be violating a confidence in repeating them. Not only so, they were to speak out without fear of those who might oppose them, even to the extent of *destroying their lives, because no opponent of truth can interfere with one of God's children for very long.* They may destroy the present life; or they may stop short of actual murder, and seek to blast the reputation, but what of that? After that they have no more that they can do. The eternal life is "hid with Christ in God."—Luke 12: 4-7; Col. 3: 2.

Our Lord came to reveal things kept secret from the foundation of the world, and after He left them the disciples were His mouthpieces. It is not difficult to name a number of important truths revealed; (1) The true meaning of the Jewish Law Covenant, long hidden under a mass of tradition; (2) the true significance of the promise to Abraham that in His Seed, Jesus Christ, all families of the earth should be blest; (3) the marvellous fulfilment of the promise in Eden of a Deliverer to bruise the serpent's head, in the person of Jesus Christ, born of the virgin, Son of man, and yet at the same time Son of God; (4) the true sacrifice for sin, the One Mediator, the New Covenant of forgiveness and mercy; (5) the hope of salvation as joint-heirs with Christ in the Kingdom; (6) the enlightenment, in the resurrection, of all not previously brought to the knowledge of the truth; (7) the privilege of self-denial in His service.

Several other figures of speech are used by our Lord to express His wish that the disciples tell out the truth boldly and fearlessly; such as, the light

set on a candlestick; the city set on a hill; the seed scattered by the sower, etc.

Sin and Wickedness Exposed

But it was not only by presenting abstract truth that the disciples shouted from the housetops. They were obliged at times (just as our Lord did) to call attention to the pride, hypocrisy and deceit of the religious leaders of the day. (Luke 12: 1; Matt. 23; Acts 13: 27.) Stephen gained martyrdom, and Paul stripes and imprisonment, through exposing the great leaders and teachers.—Acts 7; 2 Cor. 6: 5.

Neither the Lord nor the Apostles took pleasure in describing the details of men's sins. A few general remarks on their line of conduct were sufficient. It was mainly the teaching of the truth, which was *light*, which revealed the true nature of sin and corruption, which were *dark*. When the light shines those who love the light come to it, and are thus revealed as light-lovers.—John 3: 19-21; 2 Cor. 2: 15-17.

In the Kingdom Age

So during the present age, in which the Church is being chosen, and throughout the Kingdom age now nearing, the light is and will be the grand test. The hidden things of truth, obscured by the dark ages, are being revealed, and the unfaithfulness of the mass of religious teachers of to-day is being exposed. And the Kingdom age will finally, in its Thousand-Year Judgment, reveal the truth to those who had not before heard it; and expose and condemn the hypocrites.

A Quiet Life Shouting from the House Tops

This may seem a queer proposition, but on examination it is found quite consistent. As pointed out in the September "N.C. Advocate," the Lord's people are to lead a quiet and peaceable life, avoiding unruly contentions and strifes to no purpose, earning their own livelihoods at respectable occupations, being peaceable and considerate and unselfish in all the relations of life; besides avoiding constant bustle and over charge with the affairs of this life, in order to allow time and opportunity for quiet family study. And this very state of sobriety and goodness will be a recommendation of the gospel, so that all the saints, in public and private, in cities and villages and country districts, may speak out with no uncertain sound the great truths which came to them (perhaps secretly through reading the Scriptures, or by a friend, or by reading an explanation) without fear, and relying on the promised help and blessing of Him who gave the command to the disciples first in Galilee.

Not to do so would, according to the connecting verses in Matt. 10 and Luke 12, lay one under suspicion of being "ashamed." And the Lord says that no one who is ashamed of Him, and unwilling to lay down his very life in His service, will be recognized before His Father in Heaven.

The Thessalonian brethren well understood what was expected of them; for they "sounded out" the word of the Lord not only in Macedonia and Achaia, but also in "every place their faith to Godward was spread abroad." A good example handed down to us through the centuries. May the Lord help us to be equally faithful!

—R. B. H.

Notes and Comments

THAT MEN are not altogether satisfied with their methods of governing themselves is acknowledged at intervals. Democracy is lauded to the skies as the ideal form of government, and yet those living under democratic forms of government have much to find fault with. Men are elected to office to accomplish certain purposes, but spend days talking trivialities, while important legislation lapses.

A New Democracy

The claim is now made that the governments supposed to be democratic are not really so. A government "of the people, by the people, and for the people," requires much more than the election of representatives from subdivisional districts, to meet in a fine chamber to talk, and pass a law now and then. These representatives do not represent the people *in fact*, whatever they may be in name. The new (yet hoary) claim is, that a one-man-power is more truly representative, and therefore more democratic.

These ideas are being tried in connection with municipal government at Dayton, O. Under the Commission plan, people, instead of electing a score of their fellow-citizens as inexperienced as themselves to various responsible offices, and as ward aldermen, elected at large only a limited number of what were considered good business men to manage the departments of the municipality, each officer being responsible for his own department. This plan was found to have defects, since the various heads could play into each others hands to mutual advantage and the detriment of the municipality.

The Dayton plan is for the people to elect five representatives to form a board, the board to elect one of their number as mayor. The board engages an engineering expert, to be called the "City Manager," whose functions are purely executive. The plan is a return to the old method of separating legislative and executive functions. How an expert City Manager will enjoy carrying out the behests of a non-expert Commission remains to be seen. German cities, it is said, train their burgomasters, who, if men of real ability, may rise from small towns to be heads of the largest and finest cities.

This is not the place to go into the merits of different forms of municipal management; we merely refer to it as showing that the last word has not yet been said on the question as to what constitutes a true democracy. Paradoxical as it may seem, the advocates of this new system claim that to have one man as City Manager, in authority over all departments (except Courts and Schools), will be *more democratic* than the old plan of boards of aldermen, etc., because one responsible man is *more likely to regard and carry out the wishes of the people*, than would a body of twelve or more always contending among themselves, and moved by prejudice or a parochial spirit.

ANOTHER DISCOVERY being made is that owing to "party" government, "split votes," and other anomalies, democratic government, supposed to be government by majorities is often govern-

ment by minorities. Dr. Mannix, the Coadjutor Roman Catholic Archbishop of Melbourne, recently boasted that the Home Rule Bill was an encouraging example (to Romanists) of what a *minority* could accomplish by judicious manipulation. And he hoped that the Roman Catholic minority in Victoria would soon, by its activities and its cleverness in handling politicians, be the virtual rulers of this State.

The Rulership of Earth

IT IS GRADUALLY dawning upon mankind, or upon the male portion, that they have been taking too much for granted, in considering themselves the rulers of earth, and failing to share the law making and administration of affairs with the female portion. This is to be seen in the gradual extension of the franchise, as well as in other minor matters. In Genesis the rulership of earth is vested in both male and female—"let *them* have dominion."

Many are the complaints of men themselves in regard to their failures. Lawyers write to the papers about the absurd "precedents" system, about the contradictory laws, expensive and unjust modes of procedure in courts of justice, etc., etc. Labour complains of the tyranny of its leaders, as well as of that of Capital. All over the world people complain of the "graft" in municipal, state and national affairs. Legislatures meet ostensibly for the good of the community, and waste hundreds of pounds per hour in empty talk and vain jangling. In very few cities are proper sanitary conditions enforced.

Some say women would not help matters; but a prominent Melbourne daily says that any woman who knows how to manage her household economically, and keeps it clean and wholesome for her family's comfort, understands the science of government, for municipal, State and national governments are only housekeeping on a large scale. Certain it is that no woman expects to find her house and yard clean if she does not sweep them; but "city fathers" complain impotently of the "dust nuisance" when they do not have the streets cleaned nor in the first place properly paved.

In this day, when the slave is liberated, the labouring man educated and given a vote, a hand in regulating affairs is being extended to more and more men; and the signs of the times are that a hand in government will be given to more and more women. Whatever may be one's view of the advisability of labouring men being legislators, or of women being allowed a vote, one cannot give a true survey of the world without acknowledging the facts.

The latest recognition of the obvious proposition that the wives of working men who, with their children, suffer most during industrial disorders, strikes, etc., should have some voice in the matter of her husband laying down tools and throwing his family into distress, has just been made in New Zealand. The report states:—

"The Dunedin Suburban Drivers' Union decided, by a two to one majority, to join the federation of the labour and social democratic party. It was also resolved that members' wives should in future be full members of the union, and have individual votes on all questions."

The working of this new plan will be watched with interest. If it works well, doubtless other unions will follow the example. At the same time it must be noted that the principal matter upon which the opinion of a workman's wife would be valuable, namely, whether to strike or not, will soon be taken out of the hands of the unions themselves, for New Zealand is about to pass drastic legislation for the prevention of strikes, with severe penalties for infraction.

The present social order is evil, and cannot be made good by the votes and labours of either men alone, or men and women combined. A new order of things is needed. Jesus Christ is King of kings and Lord of lords. He alone can set all things right in this sin-ridden earth. In the meantime all classes will try their hand at it, and it is only fair to state that more legislation favorable to women and children has been enacted during the sixty-five years women have been agitating for justice than during hundreds of preceding years. And it is the sons of these women, brought up with different and more noble ideas of womanhood, who are now ready to fight the white slave traffic, the red plague, insanitary housing, infant mortality, and other evils once calmly taken for granted, and who are now, as the latest step in the protection of innocent girls from the horrors of undesirable marriages, requiring a certificate of health before performing the marriage ceremony.

These things do not indeed bring in the Kingdom of God, but they do help us to realize the wonders which the Kingdom will accomplish, when once it is set up in the earth with full authority to deal with moral questions as well as purely physical conditions.

THE CONSTANTINOPLE SABAH is giving the Turks good advice. It blames the present deplorable state of Anatolia, usually known as Asia Minor, upon the lack of will-power and resolution on the part of the Turk, and urges him to more determination in accomplishing obviously needed reforms in those provinces still remaining. It adds:—

"Are we waiting for new blows and new misfortunes before deciding to do something? Yet movements appearing in the eastern vilayets and in Syria and the intrigues from abroad connected therewith are serious enough to command our attention without a moment's delay. In certain towns of Europe are now assembled agitators who make a great deal of noise about the Armenian and Arab questions. Of course we know as well as they do that these persons do not represent the Arab or Armenian nationalities; those who have more right to this title do not approve of the action of those agitators; the real representatives of the Armenians ask only peace, tranquillity, the enforcement of law, security of life, honor, and property—in fine, the chance to live and work quietly."

"Do we not recognise the justice of these demands? Is all going well in our Eastern provinces? Have we not ourselves officially recognized the uneasiness that reigns there and the necessity of ending it, and have we not with this end in view decided to send there a special commission? Why have not the members of such a commission been appointed and dispatched?"

These remarks are noteworthy, not only as showing that a Turkish newspaper recognizes the distinction between irresponsible agitators and the respectable, hard-working farmers and merchants, but also

because in almost Scriptural language it acknowledges the reasonableness of the Christian's desire for peace, tranquillity, and the chance to live and work quietly, even though living under Mohammedan rule. The Armenians are Greek Catholics.

Serving God and Mammon

THERE ARE different ways of attracting people to become Church members. Recently, in opening a bazaar at Parramatta, near Sydney, Monsignor O'Brien (Roman Catholic) said that "women might legitimately enjoy dancing, and the men of the parish could visit the racecourse in moderation, and enjoy themselves freely." This sounds very liberal, and might even attract some Protestants who like to hold on to God with one hand and the world with the other. But it is clearly the voice of a false shepherd. The true shepherd says, My sheep hear my voice, and follow me; and further, If any man will be my disciple, let him take up his cross, and follow me. The Christian's life is one of self-denial, that he may engage in the service of the truth, and run the race for the prize of the High Calling. "Ye cannot serve God and mammon."

But the liberality of the Roman Church ceases with its permission of worldly pleasure. In the requirement of penances, endless repetitions of prayers, abject subjection to the priest, and inquisitorial confession, it is a hard taskmaster. In enlightened lands like this, it may for diplomatic reasons relax in the case of some over whom it wishes to maintain power for political or other reasons, but in Spain, Italy, Mexico and South America the real nature of Romanism is more openly manifest.

On the Continent it has been for centuries the custom of the Romanists to compel attendance at mass on Sunday mornings, regular confessions, etc., and allow all sorts of sports and entertainments on Sunday afternoon and evening. On the other hand, they have the Convent for burying alive those of a reverential and studious turn of mind—thus binding on them heavy burdens and an artificial mode of life, for which Scripture gives no warrant. For what the Papacy really is, see Rev. 13: 1-8; Dan. 7: 7, 8, 23-27. The symbol of a dreadful and terrible beast, with great iron teeth, devouring and breaking and stamping, is exceedingly appropriate. "If any man have an ear, let him hear."

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E. C. HENNINGES, EDITOR

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THE HARVEST TIME.

The harvest time is nigh.

Look on the whitened fields.
Gird up thy garments, heed the cry,
A reaper's sickle wield!

Think not thy travail vain;

Behold what others wrought.
They plowed in tears, and sowed in pain,
Yet laboured not for nought.

The early springtime shower,

The grateful "latter rain,"
Came down to bless, each in its hour,
The tender, growing grain.

Each stalk, and stem, and leaf

Its mission hath fulfilled;
The glorious sun its gold hath given,
And life the whole enthralled.

Do thou likewise perform

Thy work in season due.
Blanch not in heat, fear not in storm,
Be patient, faithful, true.

The Cheerful Givers

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No. 8

Creation Analogies

—Editor's Sermon.—

"In the beginning God created the heaven and the earth."
—Gen. 1: 1.

GAINSAID—or attempted to be—by hosts of sceptics and infidels, the Bible account of how the earth and its inhabitants came into existence still remains the only reasonable explanation of all the facts that are cognizable by the five senses with which most human beings are endowed.

The traditions of the heathen, who believe in "gods many and lords many," abound in grotesque notions on the subject of Creation; but in all of their absurdities one idea prevails, namely, that some deity or other formed the earth and those that dwell on it. Wild as their imaginations may be concerning the gods and their works, the most of the heathen have at least this to their credit, that they believe in some gods, if not in the true God, and that they recognize a power superior to their own as the source of their being. But their gods, whether they be the works of their hands or—as they sometimes suppose—some unseen, powerful being, are only creatures of their own fancy, to whom they attribute characteristics of good and evil like their own, with greater powers of action.

Some of the present day men of "culture," not being subject to the superstitions concerning "gods many and lords many," have gone to the other extreme of unbelief, for they acknowledge gods none and lords none. If asked to account for the existence of the earth and those on it, they know nothing better to say than to attribute them to operations of the "forces of Nature." If asked, "Who is Nature?" the resultant answer amounts only to this, that "Nature" is not a "who," Nature is an "it," that is, merely blind, unreasoning, impersonal Force. The "culture" of the men of ancient Athens impelled them to acknowledge, on something like equal terms, the existence of all the deities they could hear of, and to erect altars for their worship. The modern "Athenian" acknowledges none but himself and "Nature," as a rule. The heathen have undoubtedly done very wrong in making unto themselves many

gods, and so blotting out the knowledge of the only God; but the modern man with his notions has, quite as effectively as the heathen, blotted from his mind the knowledge that there is one God over all. With all his alleged "learning," the denier of the existence of God is but a fool, and has yet to find out the very beginning of knowledge.—Psalm 14: 1; Prov. 1: 7; 9: 10; 1 Cor. 1: 19-21.

We are not of those foolish ones who deny the existence of God; nor are we of those who wickedly deny God's glory by setting up idols—material or other—to be worshipped along with or above Him Who alone should be worshipped. Our desire is at all times to manifest that pleasing faith which believes that God is, and that He is a rewarder of them that diligently seek Him. Our further desire is that we might be so affected by contemplation of the things that are made, that we might understand by these visible things something of the invisible glories of their Maker.—Heb. 11: 6; Rom. 1: 20.

Moreover, we feel satisfied that contemplation of the visible things alone will not teach us what we need to know about the Almighty and His wonderful works. It will be necessary to submit to the guidance of the Bible, that divine Revelation, if we would learn from "the things that are made" something about the eternal power and divinity of Jehovah. If we do not thus submit our minds to the expression of the divine mind as found in the Scriptures, we shall probably learn no more than the foolish modern "Athenian" has learned from the wonders of Creation, and that is "very little—nothing at all about the Creator.

The opposition of many modern scientists to the teaching of Scripture on the subject of the origin of man illustrates the necessity just mentioned. The scientist teaches that man emerged from a very low position, and is constantly advancing to something higher and better; the Bible teaches that man was created "very good," in the likeness of God, his Maker, and that he fell from that high position of perfection and virtue to his present condition of vice

and degradation. The Bible also teaches that the loving Creator has provided a Savior for fallen men; the scientist claims that man will raise himself, by discovering and observing the laws of "Nature," to better and better things. There is no possible way of reconciling these opposing teachings. If the view of the scientist be right, the teaching of the Bible must be wrong; and, vice versa, if the teaching of the Bible be right, that of the scientist must be far astray. Being persuaded by the fulfilment of the prophecies that the words of the Bible are true and faithful, we are constrained to submit to its guidance rather than to the leading of fallible and often foolish men. In the light of Scripture, then, let us consider the original creative work of God, and some later analogies of it.

"The Beginning of the Creation of God"

The very first of God's creation was His Son. To the minds of some Christians this will seem a most peculiar statement. Yet it is an absolutely Scriptural one, being the statement of our Savior concerning Himself, emphasized by His designation of Himself as the faithful and true witness.

"These things saith the Amen, the faithful and true witness, THE BEGINNING OF THE CREATION OF GOD."—Rev. 3: 14.

It will be difficult for some Christians to realize this truth, and they will feel fearful lest by receiving it they be found thinking something derogatory to our Savior. We have much fellow feeling for those who have to overcome such difficulties, and it is far from us to desire or attempt to belittle our Savior or detract from the glories of His position. Rather would we magnify Him, and so we seek to do. Therefore, being assured that the *truth* on the subject is the only teaching that glorifies God and His dear Son, our Lord, and being further assured that the true teaching is to be found only in the Scriptures, and not at all in the imaginations of fallible and blundering—however well meaning—men, we ask all to bear in mind that the words are not ours, but those of our blessed Savior Himself, than Whom there could be no higher authority except it were the Father, whom the Son acknowledges as His God, the object of His adoration and worship.—John 20: 17.

These words of the Lord are confirmed by those of the Apostle Paul, who, writing of the Savior, says—

"Who is the image of the invisible God, the firstborn of every creature: for 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: and he is before all things, and by him all things consist."—Col. 1: 15-17; see also John 1: 3.

It seems clear that if our Savior is the "image" of God, the image cannot have been in existence as long as the original (the Father) in whose likeness He was created. Also, if our Lord is "the firstborn of every creature," He must have been "born," or brought into being, before all other creatures; therefore, before our Lord was created the Father was alone.*

*For some further references to Scriptures bearing on this interesting and important subject, the reader is asked to see the book, "The Christian's Comforter," clothbound 1/1 (29 cents); paper covers, 6d. (10 cents); postpaid from this office.

From the language of Job 38: 7 it is gathered that the angels, the other "sons of God," were next created. At least, they were created before the earth was made, because they were present and rejoicing at the work.

Creation of Heaven and Earth

"In the beginning God created the heaven and the earth."—Gen. 1: 1.

If heaven is God's dwelling, where was He while He was creating the heaven? This question is not asked in order to cast a doubt on the thought that heaven is God's dwelling; it is asked by way of bringing to mind the fact that the word "heaven" is used in a variety of ways in the Scripture:—

(1) "Heaven" is God's throne, and He is there. (Isa. 66: 1; Dan. 2: 28.) This heaven is called in some passages "the heaven of heavens." (Deut. 10: 14; 1 Kings 8: 27.) The angels of God also abide in Heaven, and there behold His face.—Matt. 18: 10; 22: 30.

(2) "Heaven" is where the birds fly, but the bird "heaven" is manifestly not the "heaven" where God and the angels dwell. (Psa. 79: 2; Jer. 8: 7; Lam. 4: 19; Ezek. 38: 20.) Elijah was taken up into "heaven" by a whirlwind, but it is clear that he was not transported to the "heaven" where God dwells, for our Lord said that no man had ascended into heaven except Himself Who came from there. (2 Kings 2: 1, 11; John 3: 13.) Elijah was taken into the atmospheric "heaven," where the birds fly.

(3) "Heaven" is where the sun, moon, and stars are (Jer. 8: 2); but this "heaven" is evidently not where the birds fly nor where God dwells. This is the "heaven" that the astronomers study, whence it may be called the astronomical "heaven." It seems sad that so few of the astronomers see anything of the glory of God in the heavens which they so industriously consider.

(4) "Heaven" is also used as a symbol of religious or spirit (good or evil) influences over men.—Luke 21: 33; Rev. 6: 13, 14; 21: 1, 10.

The "heaven" referred to in Gen. 1: 1 is the atmospheric "heaven."

The First Day

In the first place, the earth was in a state of chaos—"without form and void." The land was completely submerged by water, to what depth it is not possible to say; darkness was over all, and the Spirit of God was moving or hovering upon the face of the waters, possibly causing the waters to move also. Those who have been at sea, out of sight of land on a dark night, with no light from moon or stars, will probably come nearest to an appreciation of the state described in Gen. 1: 2. The first requirement was light; God spoke the word, "and there was light." This was the sole result of the work of the first creative "day."

The Days of Creation

The "days" of creation have caused no little trouble to some Christians, who have heard the statements of scientists concerning the great length of time (anything from many thousands to many billions of years) which (in their opinion) must have

been required to form the geological strata of the earth. Some Christians have worried over the "ignorance" thus apparently displayed in the Bible, and have feared for the credit of the divine Word. Without admitting the correctness of any of the speculations (that is all they are) of the scientists concerning the length of time required for the formation of the earth, it will suffice to observe that the word "day"—like the word "heaven" already mentioned—is used in various ways in the Scripture, as also in ordinary language.

(1) Its common use is to designate the period beginning at sunset and lasting until the next sunset—about 24 hours. Such a "day" includes a period of darkness and one of light.—Ex. 20: 8, 10; Num. 3: 13.

(2) "Day" also means the light portion of the period from sunset to sunset, the dark portion being called "night."—Num. 11: 32; Gen. 8: 22.

(3) "Day" also means any long period of time, up to thousands of years. (Job 14: 6; Psa. 86: 7; 95: 8-10; 2 Peter 3: 8; Psa. 90: 4.) The comparison of a thousand years in the Lord's sight to a watch in the night illustrates the point. At three hours to the watch, there would be eight watches to the day, whence it might be said that a "day" may represent a very great length of time indeed, if each "watch" is as much to us as a thousand years are to the Lord.

(4) And the endless "day" of Rev. 21: 25 must not be overlooked.

From all this it will be gathered that it is not at all necessary to suppose that the "days" of creation were days of 24 hours each. What their exact length was cannot be told us by the scientists; neither can we tell them; but no disrespect is shown the Scriptures by understanding that those "days" were long epochs.

The Second Day

During this epoch there was a great work done with the waters. Some of the water was separated from the great original body, and a vast expanse was placed between the two quantities. This expanse, dividing the waters above it from those beneath, was called the "firmament," or "heaven," being the atmospheric "heaven" already referred to. Whether this epoch-day was of the same length as the first one is impossible for us at present to know: it may have been, or it may have been shorter or longer. There is nothing in the narrative to serve as a basis for an opinion on the subject. Neither is there anything to show what manner of power was used to accomplish the elevation of such an immense body of water from the main mass. Was it evaporation? atmospheric pressure? centrifugal force? We cannot tell whether it was one of these or something else. But the narrative exhibits the work of the great directing Intelligence, moving toward the accomplishment of a set purpose.—Gen. 1: 6-8.

The Third Day

During this epoch, there was a further movement of the waters under the expanse created during the previous epoch. By the movements of the third day, dry land first appeared, and the waters were gathered

together in seas. Was the outline of the land the same as we now see in our maps of the continents? Not necessarily so; moreover, the term "dry land" was probably used only by way of comparison with the absolute wetness of the water. The land that first appeared was probably very swampy and boggy in all parts, resembling the "Everglades" of Florida, U.S.A.

Grass, herbs, and trees yielding fruit were brought forth from the earth during this epoch, this being the first appearance in the earth of life which could continue itself by the reproduction of generation after generation of organisms, each "after his kind." There is no hint here of the evolution of one "kind" into another "kind;" the species were fixed from the first. Although the evolutionists have made great claims, they have yet to show evidence, either contemporary or from the lowest stratum of the earth's crust, which embodies the remains of the work of the third "day," or from any of the intermediate strata, that one "kind" has evolved into another "kind." There are plenty of fossils of both vegetable and animal remains in the various strata, besides an abundance of both vegetable and animal life now in existence on the surface of the earth; but none of these supports the evolutionist and his theories.—Gen. 1: 9-13.

The Fourth Day

During this epoch the heavenly bodies (sun, moon and stars) began to manifest their light upon the earth, and to mark off times; daylight and darkness, months, seasons, years, cycles. It is possible that by now the mass of waters above the firmament had been somewhat diffused and the aqueous envelope thinned; also that the atmosphere, heavy with carbonic acid gas for the support of the rank vegetation begun on the third day, had been rarefied so that the heavenly bodies could now be distinguished as individual "lights."—Gen. 1: 14-19.

The Fifth Day

During this epoch animal life first made its appearance. Probably the reason why it was not sooner created was because the atmosphere and the water were not in suitable condition to sustain them before the fifth "day." "Let the waters swarm with a swarm of living souls," was the word that went forth; and "let fowl fly above the earth in the open firmament of heaven." This was the epoch of great sea-monsters, all now extinct, remains of which are occasionally discovered, and models of which may be seen in some of the museums. Those monsters were not blessed with great brain capacity, hence their intelligence was small; but they were "living souls," for all that, though not immortal ones. They did not have souls; they were souls.—Gen. 1: 20-23.

The Sixth Day

During this epoch more "living souls" were brought into existence—cattle, creeping things, and beasts of the earth, each "after his kind," all of them land animals, and all of them with power to perpetuate their kind by the reproduction of organisms "after their kind," but none of them evolving into other kinds.

And last of all, God created man: "in the image of God created He him; male and female created He them." These were not evolved from lower orders, nor were they barbarians and savages; they were in the image and likeness of God, and only a "little lower than the angels," and were given authority over the earth and its animals, birds and fish. (Psa. 8: 3-9.) The human beings are also "living souls," living by breathing.—Gen. 1: 24-31.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man BECAME a living soul."—Gen. 2: 7.

All Very Good

Thus we see the completion of the work of the six creative "days." All that had been done had the divine approval. A peculiar fact, which should not be overlooked, was that the body of water which had been separated on the second "day" from the principal mass was still above the "heaven" or expanse. But as the rotary motion of the earth had the effect of thinning the watery envelope (perhaps by causing the inner portions to be precipitated from time to time *en masse* upon the earth's surface after the manner of Saturn's "rings," one of which was so precipitated upon that planet's surface a few years ago), so that by the fourth "day" the lights of sun, moon and stars were able to penetrate the upper water, and would have been visible from the earth had there been any living creatures there to see them, so it is to be understood that by the sixth "day" the upper water would have become still more diffused and the lights of the heavenly bodies correspondingly more pronounced.

As portions of the upper waters were precipitated upon the earth, their falls must have caused great cataclysms—earth tremors, tidal waves, etc., involving great destruction of animal and plant life, and, probably, the submergence of entire continents and the raising up of new ones. It would appear that the water still remaining above when man was placed on the earth was not falling during Adam's time, as it seems there was no rain in those days, the vegetation being watered by a mist that rose from the earth, not by rain that fell. (Gen. 2: 5, 6.) So the residue of the upper waters was ready to fall and produce a cataclysm when required, as divine wisdom saw it would be. Having all His creative works before Him, and having in mind the works to be accomplished in the future (Acts 15: 18),

"God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—Gen. 1: 31 to 2: 2.

The perfect human pair were placed in a specially prepared garden, which produced all the fruits necessary to their sustenance; everything was suitable for them and their continued happiness. But there were many things they did not know; moreover, their characters were not fixed, as they had not as yet had the time to form habits of implicit obedience to God. Therefore they must be educated by appropriate tests of their loyalty.—Gen. 2: 8, 9, 15.

The Test and its Result

Divine authority prohibited man from partaking of the fruit of one of the trees in the Garden, and the threatened penalty for disobedience was death. (Gen. 2: 16, 17.) Under the test which God permitted, the man and woman disobeyed God and brought upon themselves the condemnation to death, which sentence was executed in due course of time, depriving them in the first place of access to the beautiful Garden with its sustaining products and ultimately of their very existence, so that they returned to the ground from which they had been taken. (Gen. 3: 19, 22-24.) But before reaching this extremity they begat children, all of whom were born under the curse of the penalty, receiving it as their inheritance from their condemned parents. "So death passed upon all men." (Rom. 5: 12.) The sinful and alienated condition in which the posterity of the condemned pair were born manifested itself in the first of their children in the tragedy of Cain and Abel. The same manifested itself increasingly as the numbers of men increased, until the time came when God determined to destroy the evil doers from the face of the earth.—Gen. 6: 7.

To accomplish this He would bring a flood of waters upon the earth that should prevail above the highest mountains, and so destroy every "living soul" of man and beast. (Gen. 6: 17.) But first He would arrange for the preservation of Noah and his people, who had found favor in God's sight. To this end Noah was commanded to build a great ark, that in it he and his, with specimens of all manner of animals, might be preserved alive. This ark was built in the presence of what was doubtless an incredulous and mocking generation, unmoved by Noah's faith in God and his preaching of righteousness. (2 Peter 2: 5.) When all was ready, the eight human beings and the animals were shut up in the ark by the Lord Himself (Gen. 7: 16), and then the flood began—

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights."—Gen. 7: 11, 12.

The breaking up of the "fountains of the great deep" would produce tidal waves near the coasts and probably immense inland geysers, much more terrifying than any now known in New Zealand or Yellowstone Park. These would devastate and destroy. Something may be judged of their suddenness and violence when it is remembered that remains of mastodons caught in the act of eating grass, with undigested food in their stomachs and unchewed grass in their mouths, have been found embedded in the ice in Siberia, carried away by the flood and entombed by the sudden fall of the temperature. These remains are eloquent testimony to the truth of the Scripture account of the breaking up of the fountains of the great deep.

The opening of "the windows of heaven," or "floodgates of heaven" as the marginal reading has it, would precipitate upon the earth the water that was above the "heaven," or "firmament." This precipitation was not *en masse*, as was that of Saturn's "ring"; already mentioned, and as the former pre-

social order is not only symbolized by "fire," but also by tempest and flood, a fine example of the latter being found in Psalm 46. The point here is that before Society can be reconstructed on right lines, as the Lord intends to do, the present order of affairs must be swept away, and the people remaining on the earth must be reduced to a state of social chaos, "without form and void." The fountains of the great deep will be broken up, and the "mountains" (kingdoms) will be carried into the midst of the "sea." Tidal waves of revolution and anarchy will sweep away every form of human government, and what has been proud and self-conscious "Society" will be brought to a shapeless and empty nothing, with darkness over the deep, but with the Spirit of God hovering over the face of the surging, tumultuous, angry waters (peoples).

As light was introduced on the first creative "day," so will the light of truth be introduced into the dark void that will exist after the time of trouble is over. As the dry land began to appear out of the waters on the third "creative" day, so will the new "earth" order of society begin to take shape. But before this, as the heavens were created on the second "day," so will God have created the new heavens (symbolic); that is, the new influence or power to exercise direction and control over the minds of men. Satan has exercised the "power of the air" during the present evil world (Eph. 2: 2), but he is to be deposed from his influential position; the Lord Jesus is to occupy in Satan's stead and the Gospel age overcomers are to meet the Lord in the "air" region from which Satan will be cast out, and so the promised new "heavens" will be formed.

The dry land of the planet earth was caused to appear by gathering the waters under the firmament together into seas. Of the new "earth" or social order, it may truly be said that it is to be brought to light by drying up the "sea" (tumultuous peoples); because ultimately there is to be "no more sea." (Rev. 21: 1.) Under the direction of the Lord and His joint heirs, the Ancients, brought back from their rest in the grave and standing in their lot on the earth (Dan. 12: 13), will cause the message of the Kingdom to spread among the people, and will require their obedience. As the people submit themselves to the truth, and surrender to the great King, they will no longer be members of the tumultuous "sea," but will become part of the stable and solid, righteous, new "earth," or social order.

This seems to be indicated in the words, "And the sea gave up the dead which were in it." (Rev. 20: 13.) The "sea" in this instance stands for the

people surviving the time of trouble that will carry away the present evil order of things. The first work of the new age will be to deal with them. Being under the Adamic condemnation, all they of the "sea" class will be "dead," though able to walk and talk. (Matt. 8: 22.) When they become believers in Jesus, they will become members of the new "earth," and so, at last, that surging "sea," having given up the "dead" which were in it, will be no more, and the formation of the new "earth" will be well on the way. After dealing with the "sea" (the people surviving the time of trouble) and reclaiming the "dead" from it, attention will be bestowed upon death and hell (*hades*), to bring forth the actually deceased to the resurrection of judgment, in order that they may be judged every man according as their works shall be (Rev. 22: 12) when confronted with the truth written in the books of the Bible, which will then be opened up to the minds of all, so that they may come to that full and accurate knowledge of the truth which God has promised for them. (Rev. 20: 12, 13; 1 Tim. 2: 4-6.) As they submit themselves, they shall also be built up into the righteous new "earth" or social order, every member of which must love God supremely and his neighbor as himself. But if they will not obey the King, they must be utterly destroyed.—Jer. 12: 14-17.

The Grand Analogy

Here we close our consideration of the analogies. Not all has been mentioned that might be profitable to contemplate, but this will suffice for the present. As we consider the first creation, the work of God's hands, and the still more wonderful new creation, we are lost in wonder, love and praise. But we see that our Lord Jesus Christ was the beginning of God's original creation, and subsequently the Maker of all else that was made. (John 1: 3; Col. 1: 16.) Then as we realize that He is also the beginning of God's new creation, in that He is the firstborn from the dead, and that everything in the new creation is made by Him, as was everything in the old (for it is only as we are *in Christ* that we are "new creatures"), we exclaim, Here is the greatest analogy of all! Now we see clearly the divine purpose "that in ALL things HE [Jesus] might have the pre-eminence." (Col. 1: 18.) And falling on our faces, we cry—

"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Amen.

The Lord's Ways

—"Is not my way equal?"—Ezek. 18: 25.—

A WAY SIGNIFIES a method or process or course of conduct; for instance, the broad way leading to destruction, the narrow way to life. God desires that His people should appreciate the fairness and justice of His ways. The work of this age is to seek out and develop a class to be the asso-

ciates of His Son in enlightening, controlling and uplifting all others, in an age to come. Have the individuals composing this class all been treated alike? In the beginning of this age some hundreds were led out of a perverted Judaism and various forms of heathenism, made acquainted with God's true

character. His purposes regarding this earth and mankind, and the terms upon which they might become joint-heirs with His Son. During the last thirty years or so, to our personal knowledge, some hundreds of others have been similarly led out of various shades of a corrupted churchianity, and have received the same identical knowledge on important foundation truths which came to them. Have the intermediate members of this class been similarly enlightened?

In answer to this question we are told by some that they were not; that the truth was lost sight of eighteen hundred years ago, and only recently re-discovered, but that the development of this "bride" class has been going on all the time. This theory divides the Gospel age into three ages, and divides the Church into three distinct sections, with different terms and conditions. Our answer to this claim is that there is no intimation in Scripture of such subdivisions; all the Church are addressed in the New Testament as though composing one homogeneous class, separated and differentiated from the rest of mankind "by the truth." This theory is a reflection upon the ability of God and the sufficiency of His Word to accomplish that which He pleases, and prosper in the thing whereunto it was sent: and all His children should be cautious in accepting anything so dishonoring.

What say the scriptures of the "way" this work was done in the beginning of the age, and how does it accord with our experiences? "No man taketh this honor unto himself, but he that is called of God, as was Aaron." "It is not of him that runneth, nor of him that willet, but of God that sheweth mercy." "God hath chosen you to salvation, whereunto He called you by our gospel." "The gospel preached beforehand to Abraham, saying, In thy seed shall all nations be blessed." The gospel is that "Christ died for our sins," suffering the exact penalty prescribed for sin, and that the "gospel of the Kingdom," is and is to be, God's agent in blessing all. Those who hear, believe and obey *now*, are to compose the kingdom class: "It is your Father's good pleasure to give you the kingdom." The nominal Christian of to-day knows no more of the Sodomites being blessed, of the corresponding price for sin, of the establishment of a righteous government upon the earth, or of the selection of its righteous rulers, than did the Pharisee or heathen of eighteen hundred years ago: neither did we a few years since, but we have been called and have believed by examining the evidence until convinced that it is true. If we have obeyed by becoming baptized into Jesus Christ, we have received the gift of the Holy Spirit; and if we consent to be led by the Spirit, we shall be guided into all essential truth; and if faithful to death, shall receive the crown of life. If any individual should decline to be led by this Spirit, we presume that after a patient trial, he would be dropped and cease to be a probationary member of this class; rather than that God would alter His "way" to humor such.

The whole range of Christian experience of to-day and of eighteen hundred years ago is presented in Eph. 1: 13, in "hearing," "believing," and "receiving." These Ephesians heard the gospel first; after

hearing they believed, not because they were credulous, but because they investigated; after believing and acting upon their belief they received the Spirit; and if they were led by it until death, their calling was made sure. Every other instance in the New Testament and our own personal experiences present the same features. All of this class must be called of God; all by the same gospel; all must believe the gospel; all that obey it will receive the same Spirit; all will be guided by that Spirit into all truth; all must be faithful to death to receive the crown; and if any draw back at any point of the way, they cease to be probationary members of Christ's body.

"They shall be *all* taught of God;" no sub-division into three sections here. "He called you out of darkness into His marvellous light;" no sub-division here. "Ye should show forth the excellencies of Him that hath called you;" not one section to continue teaching eternal torment. "Be ye transformed by the renewing of your minds;" not part of you, but all of you. "Sanctify them by thy truth;" not part of them by falsehoods. "The entrance of thy Word giveth light; I have more understanding than all my teachers." Why did it not give light to some who have been prominent during the last two or three hundred years for their eloquence in saving immortal souls from eternal torment [as they claimed.—Ed. "Advocate"]? A reasonable answer would be that such were never "called by *our* Gospel," or, if they were, declined to believe it.

Secular church history makes no mention of a continuous stream of enlightened Christian believers, and therefore some say there were none for eighteen hundred years. This is a hasty conclusion upon insufficient evidence. A few years ago an exhaustive religious census was taken in Philadelphia, which showed that there were forty-two different denominations in that city; but did not show a vestige of any enlightened Christian believers in the ransom. To the writer's personal knowledge, there were more than two hundred living there at that time; who were not seeking to *hide*, but exerting themselves vigorously to spread their ideas of God and His Word. We cannot therefore be surprised that others escaped recognition two hundred and four hundred years ago. "The world knoweth us not, even as it knew Him not," and we should not expect the world to write our history.

This theory (that the truth was lost sight of, but that the selection of the bride class went on) is also a serious reflection upon the *justice* of God. There is undeniable scriptural evidence that all who did not receive an accurate knowledge of the truth upon *this* side of the grave shall be awakened from death in the age to come to receive that knowledge; and that only then does their full probation begin. We are as plainly told that all who have been enlightened are on probation now. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin" for such a one; he has had his share in the ransom for all. Then shall we believe that one portion of the Church have had "to work out their salvation with fear and trembling," with the possibility of eternal death suspended over them; and another portion been privileged to work out theirs while protected by their

ignorance from such a fate? "Is not my way equal"? To entertain this theory reflects upon the ability and justice of God, and unduly exalts some mortal, who it is claimed was finally able to cope with Satan and bring order out of confusion. There would be a danger of allowing this person to decide for others what was truth, and what was not truth; thus pushing God's Word into the back-ground and paving the way for error.

A more reasonable view of this subject would be to believe that God's ways are equal and just, and that His Word is sufficient to accomplish all that He desires; to believe that the individual members of this class have all been treated alike, all enlightened, all led by the same Spirit, all developed by the same Word, but that at present we do not know all their names. "The Lord knoweth them that are His," and if we are faithful, He will make us acquainted with them in due time. A veil rests upon much of this age; but when a corner of it is lifted, we may see from the writings of George Storrs and others that God has not been so impotent as some of His children imagine. "Are not *your* ways (your mis-conceptions of my character) *unequal*"?

Question.—Could any be baptized into Christ, before receiving the baptism of the Holy Spirit?

Answer.—Yes, all *must* be. Baptism into Jesus Christ is an acceptance of, and a voluntary surrender to Him: as our Head, guide and example; and is the work of the believer. It is another term for consecration. Baptism of the Holy Spirit follows immediately, and is the work of the Lord. "He shall baptize you with the Holy Spirit." "The same is He that baptizeth with the Holy Spirit." "He hath shed forth *this*, which ye both see and hear." This question is answered in Acts 2: 38, "Repent and be baptized in the name of Jesus Christ, and ye shall (future) receive the gift of the Holy Spirit."

Question.—Did the early church understand the truth?

Answer.—Education has only been general during the last century, but a portion of the race has been able to read and write for more than three thousand years. "Write all these words of the law in a book." "The priests shall read all these words in the ears of the people." "My tongue is the pen of a ready

writer." "Of making many books there is no end." "Did ye never read what David did?" "Is it not written in your law?" "Search the Scriptures." "These were more noble, because they searched the Scriptures." "From a child thou hast known the Holy Scriptures," &c., &c. The Lord's people without exception were required to study His Word: to make it the man of their counsel; to meditate in it day and night; to be sanctified by its truths; assured that it contains all things necessary for salvation; and if they had the guidance of the same Holy Spirit which produced the book, must have necessarily understood it correctly. They were enjoined to be always ready to give an answer to every man that asked them a reason for the hope which was in them, which implies that the Lord supposed that they were able to reason and think; and if "God hath no pleasure in fools," we cannot suppose that He has been specially selecting fools to be joint-heirs with His Son. When such men read that Adam was made of the dust of the earth; that he should return to the dust *on account of disobedience*; that *all* are of the dust; that God hath made the earth to be inhabited; that the earth hath He given to the children of men; that the righteous shall be recompensed in the earth; that the wages of sin is death; that the dead know not anything; that Jesus Christ has tasted death for every man; that by God's arrangement He had given Himself a ransom for all; that the ransomed of the Lord should return; that all in their graves should hear His voice and come forth; that all should be blessed; that even the Sodomites should return to their former estate; and that those who "believed" *now* were Abraham's seed, who should inherit the promises, they necessarily drew the same conclusions from these words that we do, if God's Word has been prospering as He desired. Mathematicians of one thousand years ago drew exactly the same ideas from the multiplication table that mathematicians do to-day, although the Hottentot might not do so; and if the early church were men of "like passions" with us, they were probably also men of like intelligence. The early church understood the truth exactly as we do, with the exception of certain details about Babylon, the signs of the times, &c.; which come to us because we are living farther along the stream of time. —S. W.



Torment: Mental or Physical?

WE CONFESS to some zeal in endeavouring to correct the popular impression that eternal torment is the portion of all but a small section of humanity. And it will interest "Advocate" readers to know that we have several times been taxed with seeking to destroy a bogey that does not exist. "Nobody believes that old teaching any more—or at least no one of intelligence," we are told. "The subject is never mentioned in our church," says another. Still others say, "It may be believed in the back blocks, but not by city people;" and so on.

Questioned closely, some who say they do not believe in eternal torment admit that they mean they do not believe in the everlasting *physical* torture of the wicked in literal flames, but that they do believe in mental suffering, the gnawings of conscience to all eternity, or something of that sort; and then, as if to protect themselves from the accusation of thus making the future too pleasant for the unsaved, they hastily add—"which is worse."

Now as to what expert knowledge or experience they have to justify their claim that mental torture is worse than being kept alive forever to endure

excruciating physical agony in literal flames, we cannot say. But our own observation of human nature leads us to believe that if the said persons were given the choice between stepping into a red hot furnace for physical pain and sitting in an easy chair while they underwent some mental anxiety, they would not hesitate a moment to select the mental in preference to the physical agony.

To say that the "soul" has no body and therefore can experience no physical suffering is to beg the question; for a "soul," in order to be an entity and not a mere nothing, must have a body of some sort. The common expression, "disembodied soul," or "disembodied spirit," is not a Scriptural one.

To explain why some ministers say very little on the subject in the pulpit, we might mention that a Methodist local preacher told us some years ago that he had not for years believed in the eternal torture of the wicked—either mentally or physically. Asked how he could continue so long preaching, he answered that in the pulpit he was not allowed to preach anything contrary to certain of John Wesley's sermons, which are the basis of Methodist doctrine, but *privately* he could say what he pleased; hence in preaching he never mentioned the subject, while in private conversation he admitted to anyone who broached the subject that he did not believe it. There are probably other ministers who satisfy their consciences by not definitely and plainly teaching eternal torment, in the meantime allowing their congregations to believe it and to think that their preacher also believes it. Such a lack of honor is hard to conceive of in a professing Christian, but anyone may prove the matter for himself by asking his minister privately just what he personally believes.

The Presbyterian View

More than one person has told us that, whatever Presbyterians in other parts of the world may teach, the Presbyterian Church in Victoria at least does not teach eternal torment. As to that, the following recent utterance of Rev. W. J. Treloar, speaking at the Scots' Presbyterian Church, Melbourne, on the anniversary of the Battle of the Boyne, is of interest. He said:—

"If a devout Roman Catholic were reminded of the persecutions, tortures and martyrdom for which the earlier period of his church was responsible, he would explain that that was in accord with the Scriptural command to compel the people to come to church. The error of such an explanation lay in the fact that not physical compulsion, but the compulsion of the love of Christ and the torments of hell, was the weapon of such service."

Here is a distinct statement that the torments of hell was a proper weapon, together with the love of Christ, with which to compel the people to come in—to the Presbyterian Church, at any rate. "Advocate" readers hardly need to be reminded that the word rendered "compel" in the parable of the Great Supper* means "constrain," or "urgently press." (Luke 14: 15-24.) The parable itself shows that "compulsion" is not meant, for the guests originally invited were not compelled to come to the feast. The Lord does not want any who do not come willingly

and gladly when they properly understand the invitation. How strange, too, for Mr. Treloar to refer to the love of Christ as a "weapon." We much prefer the Apostle Paul's way of expressing it—"The love of Christ constraineth us," or our Lord's own words—"I, if I be lifted up from the earth, will draw all men unto Me." (2 Cor. 5: 14; John 12: 32.) The Saviour nailed to the Cross for our sins, and so "lifted up from the earth," is the drawing power, the constraining influence, the great attraction; whereas the false teaching of eternal torment repels all tender-hearted, thinking persons. What a pity that Protestants, opposed to many of the wrong practices and unscriptural teachings of the Papacy, still cling to the Papal doctrines of the torments of the "damned"!

The statement of Prof. Rentoul, Moderator of the Presbyterian Church in Australia, recently referred to in these columns, shows clearly that "eternal torment" is still a fundamental doctrine of the Presbyterian Church.

A Baptist View

Perhaps all Baptist ministers would not endorse the following utterance of Rev. Edward Isaac, of Melbourne, but doubtless some of them would do so. He said, as reported in the "Herald":—

"Is the story of Dives and Lazarus merely an allegory? It is surely much more than that. What does it mean? If I understand it aright, it teaches that the sinful desires and appetites which a man has cultivated and stimulated in this life can have no further means of gratification in the region of doom which lies beyond, and that he who has allowed himself to become the slave of his own desires will, by and by, be given up to the torment which an insatiable desire must necessarily cause when the possibility of its gratification is for ever taken away. For hell is a burning desire that cannot be appeased, and a fierce remorse that cannot be assuaged. Hell differs from the sinner's life on earth in degree more than in kind. Hell is eternal death, but it is only the perpetual development of a death which has begun already."

"A young man who has given free rein to his lusts and passions is spoken of as somewhat fast. Nor does he resent the impeachment, but is rather proud of the title than otherwise. But that word fast is a very ominous word. It means that the fiends of hell are lashing and goading on their victim at express speed along the downward road until the poor self-deluded young man has crossed the boundary line where he cannot pull up. He has lost all power of self-restraint."

"In letters of fire the words will stand out before him who commits eternal suicide of the soul, 'Whatsoever a man soweth that shall he also reap.' Sin reduces the soul to a hard, dead, senseless petrification. What is hell? For ever reading the book in which God has written what you might have been."

The parable of the Rich man and Lazarus is evidently a stumbling block to this preacher, which would be removed if he would study the parables of Luke 14 and 15 as a series. His comments contain several contradictions. Although repudiating the story of Dives and Lazarus as an allegory, and thereby inferring that it is to be taken literally, he immediately proceeds to interpret it allegorically, by asserting that the flame in which Dives was tormented was not literal but "the torment which an insatiable desire must necessarily cause when the possibility of its gratification is forever taken away." If interpreting the flame which burned Dives' tongue as an "insatiable desire" is not making an allegory

*For explanation of the parable of the Great Supper, please see "The Parables of our Lord," page 173.

of the parable, his next words are unmistakably to that effect—"Hell is a burning desire," a "fierce remorse." "Hell differs from the sinner's life on earth in degree more than in kind." To explain his allegory fully, Mr. Isaac should state what sort of "water" would cool an "insatiable desire," what sort of "finger" could touch an "insatiable desire," and what sort of "bosom" would hold all the Lazaruses who escape the fate of Dives.

There are other inconsistencies. The torment is said to be an "insatiable desire" ungratified, but in the next breath it is "a fierce remorse." Now these are two opposite things. Remorse is regret for wrong-doing; an insatiable desire is craving for more. Besides, he tells us that "sin reduces the soul to a hard, dead, *senseless* petrification." If "senseless," there could be neither "craving" nor "remorse."

Furthermore, the young man referred to is said to be rather proud of the title "fast," and if, as he says, "Hell differs from the sinner's life on earth in degree more than in kind," he should continue to be proud of the title, or more so, and hence would have no remorse. Again, he calls the young man "poor" and "self-deluded," and says that the text, "Whatsoever a man soweth that shall he also reap," will stand out before him in letters of fire. We might ask, in passing, how many "poor, self-deluded" young men have ever heard that text? Certainly not the majority of young men who lead "fast" lives. The majority of young men, counting all who have ever lived, have never so much as heard the Gospel, or Paul's warning, and hence would not recognise it even in letters of fire. But if the young man is "senseless," he will not be able to see the letters, much less understand their meaning. Yet this "hard, dead, senseless," petrified soul will not only contemplate the letters of fire, and be tormented with insatiable desire, but will in addition be forever reading in a book! Wonderful! But what is the book the young man will be reading? A book "in which God has written what you might have been."

What book can that be? Will there be Bibles in "hell" for the wicked to read, or will a separate book be written specially for each individual "senseless" soul, with a list of what he "might have been?" for (how many will the damned number? one million? one hundred million? or one thousand million?) how could more than one read a book "forever," and at the same time lend it round, or will a million read at the same time out of one book? If the book tells you when too late "what you might have been," might not God find some way to warn the millions of young men now living who are "poor and self-deluded," and who have never heard the Gospel, so that they may have a better idea as to what the future will be? For we need hardly add that such sermons as this, far from appealing to the average young man, would be more likely to drive him away from God. If ministers will persist in painting God as a fiend willing to torment the majority of mankind to all eternity, they can hardly expect young men or old, or women either, to give much heed to their discourses.

Mr. Isaac also says something about the "fiends of hell," but there is no such phrase in the Bible. There

are none mentioned in the story of Dives and Lazarus. It is not even stated that there are other sufferers besides Dives. According to the parable Dives is alone. Since Mr. Isaac has, notwithstanding his disclaimer, made an allegory of the story, we trust he will soon find a better interpretation than his present one.

Still other inconsistencies might be pointed out, such as "eternal death" being a "perpetual development" (development implies life), and it might well be asked, why the good God who denounces sin in this life should authorize the development of sinful cravings to a higher degree in the next, but we pass on to recent utterances by another denomination. Verily, to make a variation of our Lord's similitudes, the children ask for bread, but the preachers give them stones. The Lord himself does not give the stones; when His truth-hungry children cry unto Him He gives them bread indeed—sweet, life-giving, and satisfying.

The Church of England Teaching

It will come as a surprise to many, as it does to us, to learn from the Rev. A. P. McFarlane, of Middle Park, Melbourne, that the Church of England has no teaching on the subject of Eternal Punishment. He says, referring to the parable of the Sheep and the Goats:—

In language unmistakable, powerful and appealing, our Lord tells us of that last great judgment, when the Lord Jesus Christ, sitting on the throne of Eternal Right, shall separate the good from the bad. It is an awful and terrible fact, that of eternal judgment, coming from the lips of the Divine Saviour Himself.

What is the nature of this fact? The Church has no theory on this great subject, and so we turn to the words of the Lord Jesus Christ, who depicts it as a place of outer darkness, where there will be weeping and wailing, and gnashing of teeth. To use the words of a great writer, there will be no gnashing of corporeal teeth, no perpetual fire of corporeal flames—an idea gained from the fires of Gehenna, which burned outside Jerusalem—but an indescribable sadness experienced by the lost soul for his persecutions against God and against right—agony indescribable at the realization of guilt.

What souls are to be cast into this awful state? First of all, if any human soul finds itself in such a state, it is not the fault of Almighty God. God wishes all men to be saved, but He cannot force men into the Kingdom of Heaven, because He has given them power to accept good or evil. God shows an infinitude of love and patience, and if a soul is cast into the outer darkness, it is because it deliberately, and of set choice, rejects that infinite love offered by the Almighty, and brings upon itself the doom of eternal punishment.

As this sermon is greatly condensed in the published report, it is possible that full justice has not been done to it. Two or three points are, however, definitely stated, and having been presumably sent to the press with the preacher's endorsement, we feel free to comment thereon.

(1) "The church (of England) has no theory on this great subject, and (2) so we turn to the words of the Lord Jesus," sounds peculiar. If the Church had a theory, would he not need to turn to the words of the Lord Jesus? If the Church of England has no theory on the subject, how comes he, an incumbent, to express a theory? Does he expect his congregation, members of the church, to accept his theory, or to have no theory, seeing that the church (as such) has none? But the words of the Lord

Jesus," which he quotes, there shall be weeping, and wailing, and gnashing of teeth, do not occur in connection with the parable of the Sheep and the Goats, and require to be considered in connection with their several contexts. (D.V., this will be done in a future number of the "N.C. Advocate.") Suffice it now to say that the parable of the Sheep and the Goats refers to the thousand years' judgment which follows our Lord's establishment of His Kingdom on the earth at His second advent; and the everlasting punishment of those found unworthy during that age will be, according to the meaning of the original, everlasting cutting-off; that is, the second death.—Matt. 25: 46; Rev. 20: 14.

But after turning to the words of the Lord Jesus, he soon turns away again. (3) "to use the words of a great writer." Who this great writer is, is not stated, but the quotation enables us to add Mr. McFarlane to the list of those who, though they reject physical flame, accept mental suffering—"no gnashing of corporeal teeth, no perpetual fire of corporeal flames, but an *indescribable sadness*, . . . *agony indescribable at the realization of guilt*."

Notice the change he thinks takes place in the "lost soul" between death and his finding himself in eternal torment. He "deliberately, and of set choice, rejects that infinite love offered by the Almighty," and yet immediately after death he experiences an "indescribable sadness," and "agony indescribable at the realization of guilt." What caused this change? No reason is given why a man who dies a wilful reprobate should a moment later be indescribably sad on account of his previous conduct. But his sadness is of no avail, we are told; his doom is fixed for all eternity.

We fear many ministers of to-day are like the scribes and Pharisees of old—teaching the traditions and theories and imaginations of men instead of the Word of God. The Scriptures themselves show clearly that neither physical torture nor mental anguish is the everlasting punishment of the incorrigible. Punishment does not necessarily imply conscious suffering of any sort. A child sent to bed early for disobedience, is being punished while he sleeps, but he feels no pain of any kind. So the Second Death will be the everlasting punishment—everlasting because never remitted—of the "goat" class of the Kingdom age, but they will feel no pain. The Lord, in fact, has promised to remove pain, with all other evils, including sin and death, and even *hades* (the grave) itself, that He may be all in all.—1 Cor. 15: 26, 28; Rev. 20: 14; 21: 4.

As for the billions who die without having sinned as reprobates, but merely because they are under sentence to death, and who have not in this life had full opportunity for salvation, the Lord has not finished His dealings with them; and if when more knowledge is given them they become "indescribably sad" at the contemplation of what they had been in this life, the Lord will forgive them.

By these hopeful words we do not encourage anyone who reads these pages to continue in sin. The only right course for anyone who hears the glad tidings is to believe, and to give himself wholly and devotedly to Him who died on his behalf; but we do wish to give a message of hope to those who have

lost dear ones who never made a profession, or that large class of young people led astray by bad companions. The Lord has not finished his dealings with them yet! Hope on!

American Presbyterians and Baptists

In America, also, many ministers are coming forward to say they do not believe in eternal torment, but they are particular to say that by that term they mean bodily torture in literal fire and brimstone.

Thus the Rev. McLeod Harvey, of the First Presbyterian church, Worcester, Mass., says:—

"Do ministers believe in the punishment of hell, as consisting in literal fire, the kind we cook with, and warm ourselves by? My answer is, No, no more than we believe that Heaven has literal streets of literal gold, or literal gates of literal pearls."

Rev. A. A. Todd, Baptist, St. Louis, says:—

"I may say that our denomination as a whole does not believe in a literal hell-fire, though we believe in a hell, a condition of punishment for sin. There are, no doubt, individuals who still hold to the literal fire idea, and perhaps a few ministers, but very, very few of them, and they are not of the more educated class."

If the American ministers will now state exactly what they do believe on the subject of future punishment, it may be found that they, like the Melbourne preachers already quoted, conceive it to be mental suffering. The unscriptural teaching of an immortal soul which must live somewhere fosters such a belief. It involves also the thought that God created souls which He could not destroy—a most illogical conception, for it accuses God of lack of foresight in creating such beings. But the Scriptures say God will destroy the wicked; that is, those who are wicked after having had full knowledge of the truth and opportunity to reform. That is the kindest and the most reasonable thing to do with incorrigibles.

The Roman Catholic Teaching

The Rev. David S. Phelan, editor of the "Western Watchman" (U.S.A.), recently stated that the Roman Catholic Church "has not taken a definite position on the subject," and referred to the article on "Hell" in the Catholic Encyclopedia in support of his statement. This statement is similar to that of the clergyman who said the Church of England had no "theory" on the subject. Apparently both these organisations allow their clergy some latitude in their belief and teaching on the subject. The Roman Catholics have what the Protestants have not, and that is "Purgatory," in which the Romanist faithful are purged. "Hell" is reserved for apostates and those who knowingly refuse to embrace the Catholic faith when it is presented to them, is the statement of Archbishop Carr (Melbourne). He states, however, another difference from Protestantism, that all the heathen who have died in ignorance will be saved, though not to the highest beatitudes.

But if the Roman Church in America and Australia gives Protestants the impression that it has no "definite position," the same Church in Italy endorses very positive teaching concerning both physical and mental torment for the "lost." This teaching is contained in a pamphlet entitled "Hell Opened to Christians to Caution them from Entering into

It," by the Rev. Fr. Pinnamonti, S.J., and endorsed by C. P. Meehan, Cens. Dpmt., and Archbishop Walsh, of Dublin. And as it has been translated into English by Father Furnis for the use of Irish and other English speaking Catholics, presumably it is intended to impress them with very decided opinions concerning the tortures which await them if they disobey "Mother Church." To make the warning more realistic, the pamphlet contains several pictures of persons tormented in flames and assailed at the same time by horrid, snake-like creatures.

The titles of the pictures and the text (Douay version) attached to each show a gross misrepresentation of Scripture.

The first picture is entitled "The Prison of Hell;" the text, Jonah 2: 7, "The bars of the earth have shut me up forever." This is a very far-fetched use of Jonah's words. He certainly referred to no place of eternal pain but to his experience in the fish.

The second picture—"The Fire;" the text, Job 30: 2, "My inner parts have boiled without any rest." We should say that Job obviously referred to his disease, not to future punishment.

Another picture, of a person in torment and threatened by peculiar beasts, has the text, Job 30: 29, "I was the brother of dragons, and companion of ostriches." But any Bible reader should see that this is descriptive of Job's sufferings and groanings in his affliction.

Another is the picture of a young girl blindfolded and chained, and writhing in agony, the accompanying text being Psalm 30: 23 [31: 22?], "I am cast away before thy eyes." The latter part of the verse gives it an entirely different meaning. It refers to David, not to lost souls.

Another picture has Lam. 3: 17, "My soul is removed far off from peace, I have forgotten good things." Another, under the title "Despair," has Lam. 3: 18, "My end and my hope is perished forever." And another, entitled, "Eternity of Pain," has the text, Jer. 15: 18, "Why is my sorrow become perpetual and my wound desperate so as to refuse to be healed?" It would be laughable were it not so serious to see Jeremiah's lamentations concerning himself and the children of Israel, exclusively concerning the present life, applied to the torments of the "damned." Yet how many ignorant Catholics will be filled with fears and bound more tightly in the Roman net by these misused texts. Surely some of Rome's priests know better!

Following are a few quotations from the pamphlet:—

"My inner parts have boiled without any rest."—Job. xxx. 27.

"Consider that the divine justice has chosen fire as the fittest instrument to punish those who rebel against God. Even among men there never was found a greater torment. Nevertheless, you must not think the fire of hell is like ours. Happy, I say, would those unfortunate souls be if they met with no other fires than what can be made on earth. The rich man mentioned in the gospel does not barely say he was tormented by fire; but, in this flame expressing in some kind the different quality of the infernal flames. Our fire is created for the benefit of man, to serve him as a help in most arts, and for the maintaining of life; but the fire of hell was only created for God to revenge Himself on the wicked.

Finally, our fire destroys what it burns, therefore, the more intense it is, the shorter is its duration; but the fire in

which the damned shall for ever be tormented shall burn without ever consuming; and is, therefore, by Christ compared unto salt. "For everyone shall be salted with fire," which torturing them with inconceivable heat in the nature of fire, will also hinder them from being corrupted, as it is in the nature of salt to do. If a little flame of our fire so much frightens us, if we cannot bear ever so little a while the flame of a candle, how shall we for ever be buried in flame whose violence exceeds all imagination?

"Everyone that is damned will be like a lighted furnace which has its own flames in itself; all that filthy blood will boil in the veins, the brains in the skull, the heart in the breast, the bowels within that unfortunate body, surrounded with an abyss of fire out of which it cannot escape.

"Behold that eternal furnace is already lighted up, and the breath of the anger of God is continually blowing it, to increase, if possible, the violence of its flames; there are many there already for less faults than thine.

"As in heaven they are full of charity, and love each other as themselves, so in hell it will be quite the reverse; they will be all filled with hatred, wishing each other all evil, full of enmity, not to be reconciled for a whole eternity. 'The thorns gathered together shall be burnt by fire.'—Isa. xxxiii. They will be like thorns, always pricking and tearing one another in pieces.

"Consider the company of the devils, will prove far more tormenting than would be that of our greatest enemies, they being also executioners and ministers of the divine justice. They will afflict the damned two different ways, by their sight and by reproaches. The sight of a devil is so terrible that St. Francis, after seeing one, assured his companion, Brother Giles, 'That had it not been for a particular help of God, he could not have beheld such a monster, though for never so few moments, without expiring.' St. Antonius makes mention of a religious person who, having seen the devil, said, 'He would freely go into a fiery furnace rather than see him any more.' St. Catherine of Sienna, speaking to our Saviour, said much more: 'That rather than behold again such a frightful infernal form, she would choose to walk in a road all of fire to the day of judgment.' According to this, one of those monsters alone would be enough to make a hell of the place he is in; yet in hell they will be without number.

"The creature shall belong no longer to God, so as to receive any comfort from Him, or any ways feel the favour of His protection. The creature will detest, blaspheme, and hate her Maker, without any power of removing from Him; and He in like manner will abhor and reject her, but still will be always present to torment her.

"If a dislocated bone causes such unspeakable pain, who can express the anguish a body must suffer in having all its bones, above two hundred in number, put out at once? Yet this would be but a dream in comparison with what a soul feels by being out of her centre, which is God.

"THE STING OF CONSCIENCE.—THE MEMORY OF PAST PLEASURES.

"My soul is repelled from peace, I have forgotten good things."

"Consider, that as in dead bodies worms are engendered from putrefaction, so in the damned there arises a perpetual remorse from the corruption of sin, which is called the sting of conscience, because it will continually gnaw their hearts with a raging fury without ever relenting. This employment being reserved for it in hell, when the soul, being condemned by an irrevocable sentence, the divine Judge shall deliver her over to the torturer; he will put her into the hands of the executioner, never to let her rest so much as one moment for an endless eternity. This worm, more cruel than any asp, will make three wounds in the heart of every damned soul, which may be further illustrated to us by the words of Innocent iii., in his book of the Contempt of the World: 'The memory will afflict, late repentance will trouble, and want of time will torment.' It will afflict, with the memory of past pleasures; with the too late repentance for sins committed; and the want of those good occasions which they so carelessly neglected. First of all, then, the memory will afflict. It is a great torment to a miserable wretch to remember his past happiness.

"The fool commits sin, and laughs at it."—Prov. x. 23. They apprehended no other evil in it than an innocent deformity, and, therefore, sometimes grow proud of it, as if the spots in the soul were as ornamental to her as they are

to marble. But assure yourselves that in hell they will soon change their opinion, when the monstrous sight of one mortal sin will cause a more unspeakable heart-breaking than the sight of all the other monsters of hell besides. The blessed Catherine of Genoa, having been very much enlightened by Almighty God concerning this truth, used to beg of him that, in the hour of her death, he would show her all the devils in hell, as ugly as they are, rather than be shown the foulness of the least act against His divine will. Imagine, therefore, what pain it must be to behold for ever the abominations of so many crimes as they are in themselves. I said to behold them for ever, because the divine justice will fix the understanding of those miserable wretches continually to think on the sin they have committed, and their will to detest it, without any power of turning their thoughts from it. 'By a just judgment of God,' says St. Bonaventure, 'all their sins are remembered, and they are continually tortured by every one of them.' . . . Before the eyes of the damned will be set forth a detail of their crimes, that they may perpetually contemplate their sin, and always keep up the knowledge and memory of their infidelity. 'I will place before thy face the things thou hast done.'—Psa. xlix.

"As in heaven everything will be a subject of joy, so, in that abyss, everything, says St. Thomas, will be a subject of sorrow: there will be nothing wanting that can render a soul most unhappy, that the misery of the wicked may be on all sides complete, as the happiness of the saints is complete in heaven. God for that end having gathered together all manner of pains, as it were, into one bundle, to load them on the shoulders of those unfortunate rebels, he will empty the arsenal of his justice of all his darts, that there may be no place in them without its wounds. 'I will heap evils upon them, and mine arrows I will spend in them.'—Deut. xxxii. 23. The fire alone would have been sufficient to render them most unfortunate, for in that alone the damned would have had incomparably more grief than from all the butcheries which men or the devils could ever have invented, that being the invention of God Himself. . . .

"Consider that were the pains of hell less racking, yet, being never to have an end, they would become infinite. What, then, will it be, they being both intolerable as to sharpness, and endless as to duration? Who can conceive how much it adds to grief its never having an end? The

torment of one hour is a great pain, that of two must be twice as much: the torment of a hundred hours must be a hundred times as much, and so on, the pain still increasing in proportion to the time of its duration. What must that, then, be which is to last infinite hours, infinite days, and infinite ages?"

Protestants Consider

Comparison of the above utterances of Protestants and the assertions of the Roman Catholic pamphlet compel the conclusion that on the subject of Future Punishment the Protestants have borrowed from Rome not only the idea of physical torment (now repudiated by most Protestants) but also the idea of eternal mental anguish, gnawings of conscience, remorse for past evil deeds, etc., etc. (to which Protestants tenaciously hold). Could they but realize that *both* are creations of the great apostasy designed to hoodwink humanity and bind them under the power of the priest and the Pope, Protestants would search the Scriptures more open-mindedly to see what they *do* teach, and would hasten to cast away the no less blasphemous Papal teaching that God will keep souls alive to endure tortures of mind and conscience. As it is, Protestants in teaching torment as the punishment perform a free service for the Church of Rome. Rome's diplomacy is well shown in declaring that she has no definite teaching so long as Protestants all over the world teach it for her.

In conclusion we cannot avoid the remark, that if all Rome's applications of Scripture are as far-fetched and absurd as those which appear in Pinnamonti's pamphlet, it is not surprising that she does not want the Bible read, to give an inquiring mind the opportunity of discovering her perversions of the Word of God.



Will the Earth be Burned Up?

THIS QUESTION keeps cropping up among the scientists. Many of them see that the present universe has been in existence for millions of years with little or no alteration of its wonderful starry cycles. Even comets, once supposed to be unaccountable strays (which no doubt they are in some cases) are now found to be regular visitors on a fixed time table. But notwithstanding the stability of things visible, scientists cannot imagine the universe continuing forever and ever; hence they let their imaginations play on what would happen if some screw went loose in the machinery.

For twenty-five years at least a favorite view was that the sun's heat would increase, as well as the earth's internal fires, and that all life and vegetation would be scorched off the earth. Others calculated that the force of gravity, or whatever force it was that held the planets in their orbits around the sun, was "wearing thin," and that some fine day the earth would make a hasty dash right into the sun, men, women, children, houses, trees and all. What a catastrophe! Everybody shudders.

But time passes, and nothing happens, and bread and butter affairs again claim universal attention. But hark! here is another voice of warning. Everybody listen! The earth is not going to *burn* up; that was just a little scientific blunder. The earth is going to *freeze* up! The sun will cool down, with the result that the arctic and antarctic snows will creep toward the tropics, the tropics will become like the present temperate zones, and finally they also will become too cold for vegetation or for human endurance.

Other scientists predict shortage of necessities for preserving life on the earth. The latest is briefly stated in the following newspaper clipping:—

"Professor H. N. Dickson gives a horribly bleak view of the food supply that will be available for those who have the misfortune to be living a few generations hence. Sir William Ramsay told us two years ago how near we were to the end of our coal supply—170 years will probably see it all out. Professor Dickson thinks that, with possible new discoveries, it may last a little longer, but he does not give us more than three centuries. The production of grain is, however, a different problem. We have at present vast tracts given over to wheat growing, and we have splendid carrying

arrangements, by which this is moved about almost always along lines of latitude, that is to say from one place of temperate climate to another. When the 'curse of the steam engine' has died out for want of fuel we shall have a more even distribution between country and town. Every industrial centre will have its own food producing district close around it. The next phase will be the lack of land that can produce wheat even under the most forcing conditions. He thinks that the earth's resources will in less than a century have become fully taxed."

Between burning up and freezing up, and death by starvation, there is not much choice, but perhaps the scientists and others of an experimental turn of mind may have a little of each if their requests reach the head office in time.

Is it not remarkable how Satan makes use of all classes to propagate his lies? Generations of scientists, avowed atheists and infidels, support extreme orthodoxy in the great falsehood that the earth is to be destroyed, and by their periodical predictions of destruction cause fear and distress in many minds.

Will the Earth Remain?

But now comes another scientist with another vision of the future, and one which, we admit, is more to our liking. This time it is Prof. Gustav Jaumann, of the Bruenn Polytechnic School. He calls it a "new philosophical conception," thus acknowledging at once that it is only another theory. Says the "Literary Digest":—

"The astronomer Flammarion, in his 'End of the World,' enumerates many causes, any one of which, acting by itself, would bring the present world to its termination. Prof. Jaumann, in an address on 'Modern Views of the End of the World,' announces quite a different doctrine. The modern view, he asserts, is that the universe is stable. Disturbing forces act only to call into being other opposing forces which will restore the balance of things. Loss of heat is balanced by the inflow of gravitational energy. These views, he tells us, are the consequence of new theories of gravitation which take into account the fact that the gravitational impulse requires time to travel through space. Newton's law, on this view, holds exactly only for bodies at rest, whereas our system is in motion. The reason why the sun has never cooled down is that it can not cool down, because the thermic energy which it is incontestably losing is restored by gravitational energy which it is continually absorbing from space in exactly equal measure. Waste of solar energy, he asserts, is not among the necessities of nature. The sun will not cool, he says; the human race will not perish."

As Prof. Jaumann is an evolutionist, he expects the race to continue developing indefinitely. That, of course, is also only conjecture. The only people who can say that they *know* what the future will bring forth are, not the scientists, for their theories are continually changing, but the Christians, whose hopes are based on the sure Word of God. The textbooks of ten years ago are not now considered up-to-date in the science colleges of the universities; and in all probability not a book in use to-day will be of value ten years from now, except to show how rapidly theories are adopted and discarded, and how easily demonstrated "proofs" of to-day are shown presently not to be proofs at all. This changeableness in scientific theories was again manifested at the recent meeting of the British Association for the Advancement of Science, the president's address being largely a protest against new theories which do away with the old-established theory of the ether which we were once told filled all space and was the medium for the transmission of light and heat.

The Bible Teaching

But the Bible is unchanging in its declarations concerning the earth, its creation, its continuance, and its everlasting occupation—not by a race evolving itself to inconceivable heights, but by a race redeemed by the precious blood of Christ, and granted everlasting life as a privilege on conditions of faith and obedience.

God, having made the earth for man's abode, and having placed him in it, as its lord, having dominion over the fowl of heaven, the beasts of the field, and the fish of the sea, assures us that His determination to have the earth inhabited by a race of perfect beings is unaltered by the fact of man's fall into sin, for He had even at the beginning made arrangements for deliverance through Jesus Christ. In the absence of definite declarations of the abandonment of His purpose, men have no right to surmise it. The Old Testament contains not one invitation to men to change their residence from earth to heaven or to any other sphere. And the promises of heaven in the New Testament are distinctly limited to a certain select few, who hear the call and run the race for the prize of the "high calling."

The promises to Abraham and his seed of the land of Canaan, of the return of Sodom and Samaria and Israel to their "former estate," of the bringing back of the children slain by Herod from "the land of the enemy" to their "own border," our Lord's prayer that God's kingdom might come and His will be done in earth as in heaven (which we cannot surmise would go unanswered), and the promises of a resurrection, all require that the earth be continued as the everlasting home of mankind. We have, in addition, the following positive statements:—

"For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. I am the Lord; and there is none else."—Isa. 45: 18.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2: 44.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions [margin, rulers] shall serve and obey Him."—Dan. 7: 27.

The "new heavens" and "new earth" promised in Scripture refer, not to new physical heavens or new physical earth, but to the new ruling power vested in Christ and to the new social order which He will establish in the earth. And in that new social order there shall be no more crying, sorrow nor pain, but the realization of God's original purpose to have the earth filled with loyal and obedient subjects who will delight to worship Him and to live happily and peacefully with one another. And none need fear but that the earth will bring forth the necessary food to sustain the race, and that climatic conditions will be such as will be suitable. He who prepared the garden eastward in Eden, who supplied the wants of the children of Israel forty

years in a barren wilderness, and who gave them an abundance and to spare in Canaan, will at His pleasure make the wilderness blossom as the rose, and bring forth pools in the desert for mankind made perfect and complete.

As to whether the earth will be capable of holding the billions who have died, when they come forth from the graves, we need only state that all of them could find more than standing room (80 square feet

or a space 8 x 10) in the small State of Victoria, Australia.

Let us not then be overawed or frightened by the theories and expectations of skeptical and evolutionary scientists (however much we may respect their learning in many branches in which they have proved themselves to have true knowledge), but let us put our trust in the Word of God, and rest serene on His precious promises!



Notes and Comments

Church Union

FURTHER REPORT of the Church Union Congress promised in our September issue was crowded out of the October number.

The President stated that up to the present there had been earnest efforts to bring about church union, but that "the main results, so far, had been to show how great were the difficulties in the way of union without really providing a solution to any of them." As none of the speakers was authorized to speak officially for his church, but merely voiced personal opinions, the Congress accomplished little besides demonstrating that each church is willing for others to make concessions. Dean Stephen (Anglican) outlined the advantages of a united and powerful church speaking on subjects of moral and economic reforms, housing problems, social injustices, etc., but touched none of the fundamentals which keep the denominations apart. Rev. Spurr (Baptist) also spoke of the advantages of all the churches being united in reform movements. "The church needed to stand undivided if it was going to scatter the forces of evil."

The promoters of the Church Union Congress have continued in existence the church union committee, and an executive committee has now been appointed to secure further discussion of the problem at the synods and assemblies of various denominations.

There is in fact, as a history of the Church Union Movement discloses, a "deadlock," partly owing to red-tapeism, which requires the various synods and assemblies to pass on each fresh proposal; and as some of these meet only every four years, it is almost impossible to arrive at anything definite. The effort to join so many diverse organizations at once is an error, some think. If two united, and afterwards opened the way for others to join, more progress would be made.

THE ATTITUDE of the Anglicans, however, savors of insincerity, for on the evening in which the Congress held a public missionary meeting, Archdeacon Hindley dedicated the font for baptism by immersion, built to the memory of Bishop Goe, at St. Paul's Cathedral, and used the occasion to intimate that all denominations could be accommodated in the Church of England. He said:—

"The memorial... would serve to remind members of the church of the comprehensiveness of the Anglican communion. Bishop Goe loved his prayer book more than any other book, and the prayer book bore witness to the fact that on the subject of baptism the church's teaching and practice were wide

enough to embrace many who were now living outside of her communion. The font for immersion was the prayer book's rubric in stone. The church had no quarrel with persons whose baptism had been delayed until adult years. She provided for baptism by immersion for all who desired it. In many other respects her borders were wide and inclusive. The church to-day included clergy and laymen who believed with the Methodists in the necessity of conscious conversion, with the Presbyterian in the doctrine of predestination, and with the Congregationalists in the essential priesthood of the laity. All these pious opinions were held by different members of the church, yet they could use the same prayers, receive the same Holy Communion, and, in spite of difference of opinion, realise the ideal of what is now known as home reunion, or the union of the churches."

The attitude of the Anglicans is also shown in the "Victorian Churchman," August 8th, in which is reviewed a book on "The Church and Religious Unity," by the Rev. Herbert Kelly, the significant comment being—"Who, although he belongs to the most advanced school of Anglican theologians, deals with the subject of Reunion in a *broad and liberal spirit*." It then quotes approvingly from the preface, which was written by the Bishop of Winchester, the following suggestion, which shows that the "broad and liberal spirit" is but a candid willingness to admit non-conformist clergymen to no higher rank than is already accorded to its own lay readers—namely, permission to preach, but not to serve the Sacraments:—

"The author definitely addresses his book to Nonconformists. His purpose is to endeavour to lay down some lines along which the Protestant denominations may possibly be brought into reunion with the Anglican Communion. The question as it affects the great Eastern Communion and the Church of Rome he deliberately excludes from consideration, as forming an aspect of the question lying outside his present purpose."

"He wishes Nonconformist ministers to be recognized as prophets, and so allowed to preach, while our clergy should exercise the priestly office by administering the Sacraments. This proposal is submitted in a large-hearted spirit of charity, and with a richness of learning and argument that will, probably, make his book the classic on this aspect of the subject."

IF ONE MAY judge by actions, the Anglican Church is ready to allow its clergy to take unofficial part in reunion discussions, or even to appoint committees to confer with non-conformists, in order to accomplish several ends very obvious to the outside observer. (1) The advertisement which follows participation in a public discussion, with the opportunity for emphasizing its own all-embracing organization; (2) the cross purposes, delays, etc., which it can thus more effectively introduce into the

conferences involving non-conformist bodies, and thus delay or prevent union between those bodies—a union which would make them larger and stronger rivals than they are at present in their divided state; (3) increase in her own membership as a consequence of her repeated re-iteration of herself as the only true church with properly ordained clergy; (4) (by the high church section) opportunity to lay before non-conformists the advantages of union with the Roman and Greek Churches.

That the above is not an uncharitable view is evident from recent events in Canada. Says an editorial in "Munsey's Magazine" (Sept.),

"It has remained for western Canada, with its problems of rapid development and sparse population, to effect an official merger. The general assembly of the Presbyterian Church in Canada recently decided, by a vote of three to one, in favor of a denominational merger with the Methodists and the Congregationalists. Both Methodists and Congregationalists had already given their approval, so the plan is certain of effectiveness. The Anglican Church in the Dominion has formed a Church Unity League which is explained as a tentative move toward entering into the work of consolidation."

Doubtless many members and some clergy of the Episcopal Church in Canada are sincere in their desire for an understanding with non-conformists, and these sincere ones are retained in the church by what appears to them the church's liberality in forming such an organization as the "Church Unity League." Such a league might, however, be made a power for "unity" as represented in the Anglican communion in Canada, inducing greater activity among Anglicans in support of their own Church.

As a MATTER of fact, the Church of England at home, as well as in the colonies, has her hands full with problems within her own borders, among them the antagonism between High and Low Church, the growing insistence of the laity for more consideration, the necessity of raising huge sums of money for various purposes, etc. In Australia the question of severing the legal connection with the church at home still awaits settlement; and, until such severance is effected, the church in Australia could not legally enter into an understanding with non-conformist churches. It may be for this reason that Archbishop Clark, while speaking sympathetically of the sentiment of re-union at the recent October Synod in Melbourne, refused to receive a committee sent by the Re-union Congress. No reason for the refusal has been published.

ANOTHER SIDE-LIGHT on the union question is given by the fact that Rev. Leyton Richards (Congregationalist) who stated in September that he would not die for Congregationalism or any other ism is leaving Melbourne. Although not ourselves in favor of denominationalism, we hold to the old-fashioned spirit of the holy prophets, apostles and martyrs, that a faith to be of any account must be worth dying for. No one can build up any work, religious or secular, unless his whole heart be in it. If every other faith is as good as mine, there is no reason for contending for mine. But if I hold the

true faith, then other faiths are not true, and not to be considered on the same footing.

THE BAPTIST UNION has entered into an understanding with the Congregational Union and the Churches of Christ Conference in reference to occupation of mission fields.

Where does the Truth Come In?

While so much thought and effort are being bestowed upon schemes to build up and bolster up the systems of error, where does the Truth come in? It seems a fitting occasion to say again that in every department of the grand work of making known to others what God in His Word has graciously made known to us, there is abundant scope for devotion to His service to exercise itself. There is no question as to room in the harvest field. The only question is as to one's willingness to enter into the work of the day WHILE it is day. Therefore, all "Advocate" readers, whose hearts sympathize with what this paper stands for, are cordially invited to busy themselves in the good work. There are tracts to be distributed, and these are available without cost to all who are willing to use them. There are books to be sold, and to those who can spend part or all of their time in this manner a liberal discount makes sufficient provision for all expenses. Write to us for further information. Are our lamps to go out under the bushel of fear or indifference, or are we to be burning and shining lights? "Cast not away your confidence." "Consider what I say!"—Heb. 10: 32-39; 2 Tim. 2: 1-7.

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Hampton Conference

THE ANNUAL CONFERENCE of the Melbourne Church at Hampton-on-Sea, Nov. 4th., reminded us of the Apostle's statement that there is one Lord, one Faith, and one Spirit, and constrains us to say that there is also one Love—the warm, sincere, and Christ-like love of the brethren; for we were as one large family, enjoying a re-union and feast around the Word of God, and giving thanks to Him who supplied, and always does supply, our needs most bountifully. The general topic, "Pro-

phesies fulfilling in our Day, and the Christian's Attitude Thereto," was divided into four parts—(1) The Importance of Recognizing the Times we Live in and their Signs; (2) Prophecies now Fulfilling, relating to the Church—Nominal and True; (3) Prophecies now Fulfilling relating to Outside Affairs; (4) The Christian's Attitude in view of now-fulfilling Prophecies. Below are given condensed reports of the addresses.

The Importance of Recognising the Times we Live in and their Signs

IT IS TRULY a very important subject. We are travellers on a journey, and if we do not know where we are we are in a bad position indeed. We are part of a great family, who have been on the way for a long time: so we must endeavour to connect the present with the past, the past with the present, and if we can do so with some chain of evidence taken from the Word of God, that will surely give us the answer we desire. The Scripture student has great confidence in his Teacher, who said to the Jews, who believed on Him—

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

The ability to recognize "the Times we Live In" depends now, as it has always done in the past, upon maintaining the proper relations with Those who control all things, and are able to give understanding to whomsoever They will; namely, God the Creator and Jesus Christ the Lord. Many who are not in the proper relation to God and Christ attempt to read the signs and to forecast the future, but they interpret them wrongly and prophesy falsely. To recognize and to interpret correctly the times we live in and their signs requires first of all faith in and obedience to

God; secondly, to be developed in a character acceptable to Him; and, thirdly, to be trained in the observation of His methods and in the interpretation of events in the past. As a rule the Lord gives a number of signs, and therefore His people need to be cautious in jumping to conclusions on the basis of a single sign. In many cases the "signs" are not at all according to the expectations of the majority. There were no samples of rain and flood to satisfy the unbelief or curiosity of the people before the flood. The Lord refused to give the Pharisees and scribes the kind of signs they asked for, but, on the other hand, reproved them for not recognizing the signs which were to be seen. (Matt. 16: 4.) These signs were not in the physical sky and earth, but in the events happening around them—the birth of Jesus, His presence in their midst, the corruption of those in authority, the closing of some of the prophetic periods, all of which had been foretold in the Scriptures. Without the humble and prayerful study of the Scriptures they could not expect to understand God's purposes; neither can we.

Looking back over the past, we find that if God had anything to reveal it was shown to persons of faith and established character. This was so from

the very beginning. It was the lack of these qualities that deprived our first parents of the advantages of God's instruction, and made them susceptible to temptation by the enemy. The record of man's creation and his fall and subsequent sentence is found in Genesis 2nd and 3rd chapters, and that means simply that Adam was driven from Eden, into the wilderness, with that great sentence of death upon his head. His experience upon the pathway of disobedience was valuable to him, and demonstrated whether God spoke the truth or whether the statements of the serpent were indeed true, when he said, *Ye shall not surely die; your eyes will be opened; and ye shall be as gods, knowing good and evil.*—Gen. 3: 4, 5.

For men to gain practical experience on any path, and to profit by that experience, time is required; therefore God has allowed time, not only in Adam's case, but in that also of the whole race, who inherited his condemnation. Remembering that man was created in God's image, not surely in a physical sense, but gifted with reason and intelligence, we may be sure that Adam would remember the times of his pleasant and free communion with the Lord, his place of favour before Him, and all his pleasant surroundings, and would compare them with the hard road upon which he travelled after the curse was inflicted, and he would surely testify, in the life he lived, and in the character he developed, which he valued most.

What is Character Building?

While character building is a work of great importance, it is carried on very simply, and its recording is automatic. Every one living is busily engaged in the work of character building. The main-spring is in the desire of the heart, or the thought which is expressed by action, which, being oft repeated, becomes habit. Characters are either good or bad, and the actions are simply the public demonstration of the desires of the inner man.

In the case of one who has first become a believer, and who has received the forgiveness of his sins: if the desires of the heart are good and honest, and are maintained notwithstanding many obstacles and failures, yet always progressing in the right direction, the result will be a character formed on Scriptural lines, and therefore good. If the desires of the heart are not good, but evil, and the outflow always maintained from that spring, without any change, then the character worked out will be evil. There is no medium position. The Lord looks upon the heart, He tries the hearts and reins, and He warns us that out of the heart are the issues of life.—Psa. 7: 9; 1 Sam. 16: 7; 1 Chron. 28: 9.

Signs of the Times in the Past

Let us look at the signs of the times in the days of Noah—

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man whom I have created from the face of the earth. . . . But Noah found grace in the eyes of the Lord."—Gen. 6: 5-8.

When the Lord after hundreds of years looked down to mark man's progress, that was what He saw:

Men had gone as far as He would permit in the wrong path. "evil continually," the evil thought of the heart practised in the life, habitually, demonstrating beyond room for question an evil character.

Only Noah was found righteous before Him—to him He was gracious. Here are humility and confession for past transgression; thankfulness for present favour and mercy, and steadiness of purpose, shown by walking consistently all the time. The three sons of Noah and their wives, with Noah himself and his wife, eight persons, were all who were saved, by the Ark, through the waters, when the flood swept all the rest away. Only eight persons out of thousands (perhaps millions) recognized the times they were living in; only a handful saw the importance of giving attention to the signs of the times, and of rendering obedience to the One who was about to send a judgment against the multitude.

The Signs in Sodom

What were the signs of the times in Sodom and Gomorrah?—as recorded in Genesis (chapters 18 and 19). The Lord appeared to Abraham in the plains of Mamre, as he sat in his tent door in the heat of the day. The purpose of this visit was explained to Abraham. It was regarding the conduct and life of these people: their cry was great, and their sin was very grievous. (18: 20.) Abraham prayed with persistent repetition for these people, that they might be spared. If there had been 50 or even 10—yes, even 10—righteous people these cities would have been spared; and they were not there. Only Lot and his wife and daughters were delivered. And the Lord overthrew those cities and destroyed also all the inhabitants of the plains.

Neither the living example of righteous Lot dwelling amongst them and reproving them by word and deed, nor yet the prayers of Abraham, the Friend of God, did—or could—save them. The prayers of the righteous do not alter character in other people. Character being the result of the practice in the life of the desires in the heart, its reformation must begin with an alteration of the whole desire of the heart. Repentance and reformation first, then an altered life, and as a result a righteous character, is the method. The individual alone can do this, no example or prayer has any effect where they are not wanted. They were not wanted by the people of Sodom. "This one fellow came in to sojourn, and he will needs be a judge."—Gen. 19: 9; 13: 13; 2 Pet. 2: 6-8.

But to Abraham was disclosed, in addition to the signs of the times around him, what God purposed to do in the near future. And this favor of advance knowledge was granted to him because he was a man of faith and obedience, who would properly command his children and his household after him, so that they would not follow the pernicious example of the doomed cities.—Gen. 18: 19.

Signs of the Times in Egypt and Canaan

God's chosen people Israel, beloved for the fathers' sakes, delivered from the bondage of Egypt with a High Hand and a Mighty Arm, were led across the wilderness: the pillar of cloud by day, and of fire by night, led them in the way, and gave them light.

(Ex. 12: 21, 22.) He supplied all their needs in the wilderness, and brought them in safety to the borders of the land of promise.

They refused and rebelled: "these ten times have they not hearkened to my word," "Therefore with them the Lord was not well pleased, for they were overthrown in the wilderness." (Amos 3: 2; Deut. 4: 37; Num. 14: 1-45; 1 Cor. 10: 1-11.) Of all the great company which came out of Egypt (600,000 men), only Joshua and Caleb lived to enter in.

Evil desires and false professions are the rocks upon which the many come to grief. Honesty and truth in the inward parts, and worked out, steadily and patiently, in the life, are safe and sure.

When Israel came in to possess the land of Canaan, they were told that when the Lord gave into their hand seven nations greater and mightier than themselves they were not to say in their heart, "For my righteousness the Lord hath brought me in to possess the land, but for the wickedness of these nations doth the Lord drive them out from before thee." They were warned that if they did as these evil nations did, they themselves would meet the same end.—Deut., chaps. 7, 8, 9.

A brief report is given in 2 Chron. 36: 11-20, as to how Israel had transgressed very much after all the abomination of the heathen, despising all God's words, and mocking his messengers, "until the wrath of the Lord arose against his people, till there was no remedy." Great numbers were slain with the sword, no pity shown to old or young. The house of God was burned, and those who escaped the sword were carried captive to Babylon.

The signs of the times were—God's professed people being conformed to the world, and God fulfilling upon them the punishments predicted.

After the restoration under the patronage of King Cyrus and the leadership of Ezra, there was for a time an improvement, but still there was a section disposed to indulge prohibited relations with the idolatrous Gentiles. (2 Chron. 36: 22, 23; Ezra.) And it was not long before the whole nation had become so corrupt that the Lord through Malachi foretold its complete overthrow. But first He would send the Forerunner, John the Baptist, to prepare the people for the coming of the Messenger of the Covenant, and to warn them of the consequences of disobedience. (Malachi 3: 1-6; 4: 1-6.) It was important for the Jews to recognize the times they were living in.

The Signs in our Lord's Day

He came to His own [people], and His own received Him not." (John 1: 11.) The great leaders of the people, the scribes and Pharisees who sat in Moses' seat, loved that place of honour, and all the greetings of men, and the chief seats, wherever they went, and had no thought to resign that position. At John's preaching they repaired to him to be baptised, and their characters were read in words of fire—

"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."—Matt. 3: 7-10.

And Jesus, that great Teacher, who spake as never man spake, shows that whoever will practise deceit

and hypocrisy before the Lord are, of all people, the worst. Because of this attitude and word, their city was left to them desolate. (Matt. 23: 1-39; 16: 6, 12; 12: 34; Luke 13: 33, 35.) Jerusalem has been overthrown, and her people scattered to the ends of the earth.

"Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known."—Luke 12: 1, 2.

The Times in which we Live

This work of building character has been progressing, in the times in which we live, in the same manner as in the past; yet indeed, because of the greater light upon the will of God in this matter, revealed to us now in Scripture, and definitely stated there, while the work is the same, the standard is very much higher. Therefore the chain of evidence which connects the times here and now with the past, right back to the very beginning, is there placed clearly before us. Only a very few links have been touched and brought to your notice; but all the evidence is contained in the Bible itself. Every nation, and every individual character there mentioned—kings, prophets, judges, rulers—they all are shown, by the Holy Spirit speaking through His prophets, to have been dealt with by God in accordance with the desires of the heart, and the manner of their life, and its result in character. And we must surely acknowledge that this manner of working is so true and accurate, it is without a flaw.

Having connected the past with the present, we learn that it is as one great time, divided into different times, yet not at all altering this special work of dealing with and developing persons of character.

As the times in which we live are a part of the Gospel Age, we shall now require and endeavour to ascertain where we are in that time which has lasted for 1900 years. There is the great commission thrown world wide, the Gospel not any longer restricted to one people, all peoples were to be invited to freely partake of the gracious favours therein contained. All men everywhere were commanded to repent or reform, and this doctrine of the Kingdom must be preached in all the world, for a witness unto all nations, and then shall the end come.—Matt. 28: 19, 20; 24: 14; Acts 17: 30.

This preaching began after Pentecost, and was well and truly proclaimed, by the Apostles themselves, as is recorded in the Acts of the Apostles, and during the times since has been carried on in a certain way, yet to a very great extent the truth and purity of the Gospel message have suffered.

A witness to the nations of the glorious Gospel of the blessed God must surely speak the truth, otherwise he could not be accepted as the witness for the truth; and as nothing else would do, the Bible itself must go forth, and stand as a witness to the nations.

In Acts 2: 14-22, the men of Judea and of Israel are all addressed by Peter and the other apostles with him, proclaiming the great benefits of the New Covenant, brought into operation by reason of the death of Jesus on Calvary, and His resurrection to power and glory. "This is my blood of the New Covenant," "for the forgiveness of sins." (Matt. 26: 28; Mark 14: 24; Luke 22: 20.) And under this

New Covenant all believers in the gospel age have received the forgiveness of sins, and their iniquities are all forgiven.

Believers are being gathered out from all nations. "At that time ye were without Christ; being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world." And the particular purpose served has been that this gathered out people should be developed in the Christ-like character, and fitted for the high position to which they are invited, of being joint-heirs in the kingdom. And now that we are drawing to the close of the age it is important that we recognize and interpret aright the times in which we live.

In 1804 The British and Foreign Bible Society was formed for the sole purpose of circulating the Word of God amongst the nations, co-working with kindred societies in this great work. Millions of copies of God's Word (either in whole or in part) go out annually. The great signification in this matter is that the Word is published in 560 different languages, and sent through all the world.

But the mere sending out of the printed Scriptures is not sufficient to bring to the people the knowledge of the truth. The Jews had the Scriptures in their hands, but did not understand them until the Lord and the apostles explained them. So now: it is good to see Bibles everywhere, but that is not sufficient to enlighten the people, for with this wide circulation of the Word go many false interpretations, which make void the Word, and mislead the people. There

is a great work still to be done in spreading abroad the true knowledge, that when these many Bibles are read they may be correctly understood by the readers.

Importance of Correct Knowledge

It is as important that we recognize the times we live in as it was important for Noah to recognize his times, and for the children of Israel to recognize the day of their visitation, because if we do not recognize them we may make the same mistakes as the unbelievers in those days, and be overwhelmed in the destruction which God will bring on the disobedient. It is important also for two other reasons, namely, that we may develop the character of faith and obedience which God requires in those whom He uses to give out His messages, and that we may be able to read the signs aright and give out the correct message.

This is a time of great testing; and it is true now, as in the beginning of the age, that tribulation and wrath await the disobedient. But to those who are building the right character on the only true basis—Christ Jesus—there is the sweet pure light of divine favour. (Rom. 2: 8; 2 Pet. 2: 4, 6; Rom. 5: 1; 2 Pet. 1: 3-11.) May the Lord help us all to recognize the times we live in, and enable us to realize the importance of implicit obedience to His will, that we may work in harmony with His purposes, and in everything glorify His Holy Name!

—T. V. S.



Prophecies now Fulfilling

Relating to the Church, Nominal and True

HAVING HEARD from our brother the importance of recognizing the times in which we live and their signs, it now behoves us to examine the Scriptures and see what fulfillments of prophecy we should expect in our day. And if we can see by comparing Scripture with passing events in the church that the signs are now visible, then we shall be able to locate the position we now occupy in God's great plan; for known unto God are all his ways, the end from the beginning, and all will come to pass in the due time. As the Apostle Paul wrote to the Thessalonians (5: 1, 2), that of the times and seasons they had no need that he write unto them, for they knew perfectly that the day of the Lord so cometh as a thief in the night, because they had been taught previously, so may it be said of us, that we are not in darkness that that day should overtake us as a thief. But, being children of the light, we shall have that light which is for us.

Prophecies Relating to the Church Nominal

Turn now to Matt. 24: 11-24, and see prophecies fulfilling, relating to the Church Nominal. By the Church Nominal we mean the whole system naming the name of Christ, and described in Matt. 24: 11;

2 Pet. 2: 3; 2 Tim. 4: 3. The false prophets spoken of by Peter are false teachers. There have been false teachers right from the Apostle's day, and he had reason to warn the early believers. And if we look around us, in our day, on the Church Nominal, what a deplorable sight!—Babel, confusion, as the result of the false teachers. There was never a time when there was so much confusion, and yet all crying for union. They realise there is something lacking, and are clamouring for a something which they cannot explain; for it is not union which our Lord prayed for, but unity—that they all may be one in mind and purpose, even as He and His Father are one. There have been different reasons for the coming forth of these false teachers—some through their own covetousness (2 Peter 2: 3), and some because the people have itching ears and seek for teachers to please them (2 Tim. 4: 3); but whether for one reason or another, the fact still remains, false teachers have arisen, and many, yes, a great many, have been led away by them. The people are easily led astray, because they leave the most important of all matters in the hands of others, who they say have more time to search out these things. But as the spiritual things are the most important of all, it is necessary for us

to be like the Hieracans of old, and to search the Scriptures daily, comparing scripture with scripture, to see if these things be so.

After explaining some of the things which the false teachers would say, the Lord goes on to describe in symbolic language what is to transpire—

"For as the lightning [or, more literally, the "bright shining"] cometh out of the east, and shineth even unto the west [which very aptly describes the rising of the sun]; so shall also the coming [presence] of the Son of man be."—Matt. 24: 27.

Now can we in our day see anything of this "bright shining"? If we can, then the sun must have arisen. It is quite possible for the sun to have arisen, and be up a considerable time, and yet be unseen by those who are asleep. So with our Lord's presence. If He has been present for some time, ordering and overruling things for the setting up of His Kingdom, and one only now awakens to the fact by realising the effect of that shining, this will not alter the fact of Him having come already, although to such He will have come "as a thief."

"But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, etc."—2 Pet. 3: 10.

It will be seen by the context that this is a symbolic "heavens," heavens standing for ecclesiastical or spiritual control: that is to say, the present ecclesiastical control is to pass away with a great noise.

Rev. 6: 12-14 also very vividly describes the condition of the nominal church and the social order in our day—a "great earth-quake," a shaking up; "the sun became black as sackcloth." As the time nears for the overthrow of these systems, their so-called lights are seen to be black as sackcloth, and red as blood, and therefore giving the people no light. What a condition for the professing Church of God, and yet how true! How little is known of the good tidings of great joy which shall be to all people! How seldom is the true Gospel preached! And the stars, which represent the individual teachers in the "heavens" or ecclesiastical sphere, fell unto the earth or social order. This is quite true of those who should be leading the people in spiritual things. They are more occupied with social matters, social uplift, etc., not realising that this "order of things" is to be entirely removed, and the new order set up.

The "heavens departed as a scroll when it is rolled together." Do we see anything of this coming to pass? That stage of events has not yet been arrived at, for this symbol indicates how lightly the present "heavens" will be tossed aside, as a man might throw away a scroll for which he has no further use. The ecclesiastical systems are numerous and powerful, but their end is not far off. How appropriate the warning, "Come out of her, my people." (Rev. 18: 4.) It is no use bolstering up the old system: it is going to pieces. The Church has got so mixed up with the things of this world, both political and commercial, that it would be difficult to associate it with the Church in its early stage, spoken of in Rev. 2: 1-3, 6, also the Church in its second stage, verses 9-11. But if we follow the messages to the different Churches we will see the gradual decline until we come to the seventh, which well represents the con-

dition of the Church Nominal in our day.—Rev. 3: 14-17.

Babylon the Great

In Rev. 18: 2 we find another prophecy relating to our day. The angel "cried mightily with a strong voice, saying, Babylon the great is fallen." How can we identify this ancient name with the church of modern times? Young, in his analytical Concordance, states that "*Babylon* was the Greek mode of spelling what in the Hebrew is uniformly *Babel*. Perhaps when Nimrod founded the city he gave it the name *Bab-il*, 'gate of Il,' or gate of God. After the 'confusion' of tongues, the name was connected by the Hebrews with the root *balal*, 'to confound.'" *Babel* later on became the seat of the Chaldean empire, and "its enormous walls, iron gates, and hanging gardens, were among the greatest artificial wonders of the world." Its towers and temples were dedicated to the god "Bel," or "Belus," which is regarded as identical with Bael; hence *Babylon* signifies "the gate of Bel." As the ancient *Babylon* was a powerful enemy of Israel, the people of God, whose religion enticed them from the worship of the true God, and by whom they were finally taken completely captive, it became a fitting symbol of those great and powerful ecclesiastical organisations which in the present age oppress and take captive the present people of God.

The Nominal Church has been for centuries a gateway to error and confusion of thought, and it is the same in our day. It has led captive the people of God, and all who would obey the Lord's command, and escape the threatened plagues, must "come out of her." *Babylon* is drunk with power, and with the blood of saints and martyrs, and saints should be glad to escape from her domination. High and mighty, proud as a queen, living deliciously, taken up with all kinds of worldly advancement, saying within herself, I shall have no sorrow, how well she represents the great nominal Christian systems of our day, which say—We are the ones if you want to understand the Scriptures; we alone have the right to explain it. (Rev. 13: 17.) And as the ancient *Babylon* was completely overthrown, so will be the modern *Babylon*. And the people who profited by her are represented as saying, "Alas, alas, that great city *Babylon*, that mighty city! for in one hour is thy judgment come."—Rev. 18: 10-23.

The Lord has suffered *Babylon* to deceive all nations, and to martyr His saints and prophets, but when He finally deals with her she will go down as a millstone into the sea.—Rev. 18: 21.

Great *Babylon* is very much like the Jews, who should have been the ones to receive the Messiah when He came: who originally had the word of the Lord and had departed from it. They had made void the word of God by their traditions: of whom it is said (Acts 7: 52), "Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One; of whom ye have been now the betrayers and murderers."

Having thus seen from prophecy the condition of the Nominal Church of our day, as well described under the head of the Laodicean Church (Rev. 3:

14-17), and that the True Church are exhorted to come out and be separate from this lukewarm condition, in order to have the white raiment, we will proceed with the consideration of

Prophecies Relating to the True Church of our Time

By the true Church we mean the believers in our Lord Jesus Christ, who are following in His footsteps, and being sanctified by the truth, as our Lord prayed—"Sanctify them by Thy truth; thy word is truth." These are the wise spoken of in Daniel 9: 10, who should "understand." Daniel was told that the words were "closed up and sealed till the time of the end," and that none of the wicked should understand, but the wise should understand.

Our Lord referred to the enlightenment of the wise when he said, "whosoever the carcass is, there will the eagles be gathered together." (Matt. 24: 28.) The eagles are ever on the watch for prey, and their eye will discern the carcass for a long distance. So in the time of the end there is to be a supply of food for the seekers, and they must go where the food is. He will send His angels (messengers), and "they shall gather together his elect from the four winds, from one end of heaven to the other."

Our Lord tells us that the signs of His presence in the end or harvest of the age will be numerous and plain, and illustrates thus by the Parable of the Fig Tree. "Now learn a parable of the fig tree: When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Thus we are encouraged to watch if we would see these things being fulfilled. We must be "ready," because outwardly things may be going on much the same as usual, business transactions, etc., as in the days of Noah; and those who are not on the watch will fail to see any of the good things promised, and will put all the movements of the present day down to the increase of knowledge of a worldly kind. But think again of the parable of the fig tree: it is very simple, and yet what a deep meaning it contains. When the branch is yet tender and putteth forth leaves, ye know that the summer is nigh. The careless passer-by would pass by that tree day after day, and think he knew all about it; and yet so used to the sight of that tree would he become that he would never notice the buds swelling and the leaves breaking out until the tree was covered with green leaves. But the careful observer, on the other hand, will be watching, in order to mark the first signs of the buds. So with the one who is watching carefully the signs of the times. Daniel tells us that in the time of the end many shall run to and fro and knowledge shall be increased, and that the wise shall understand. Thus we see what is written, and we take it as a promise which must be fulfilled, and also as a prophecy fulfilling in the experience of the True Church of our day.

Having referred to the Revelation for some prophecies concerning the Church Nominal, we will now look for a prophecy concerning the True Church, because it is there that we have the history of the Church from the time it was given to John down to our day, and still further on. According to Rev.

1: 1-3 the book prophesies of "Things which must shortly come to pass." They had not begun to come to pass before our Lord's death and resurrection. Verse 3 reads, "the words of this prophecy." Now to prophecy is to foretell.

We have seen that the Church referred to under the title Laodicean is the present-day Church as a whole, including the vast systems of nominal christianity. But verse 20 tells of the few who constitute the True Church, to whom the Lord says—"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What a promise to feed on! What a feast of fat things he spreads before us—not of natural food, but of spiritual, which is more important.

We have already referred to the Babylon of Rev. 18: 4 as being the Nominal Church, from which the True Church is represented as coming out and being separate. It is impossible to be a partaker of this wine of Babylon and have an appetite for the food which is promised in Rev. 3: 20; hence the command, Come out, that ye be not partakers of her sins, and that ye receive not of her plagues—Rev. 18: 4.

The Great Trumpet

In Rev. 19: 7 the Church is represented as a betrothed wife, who is to make herself ready, and one of the signs of our times is that this work of getting ready is going on. This means developing a Christ-like character, and assisting other believers to do the same. Ample assistance is promised, so that she can make herself ready, for the path of the just shines more and more unto the perfect day (Proverbs 4: 18), and it is by giving heed to the word of prophecy that we are enlightened; and, being enlightened, we shall under the guidance of the Chief Reaper be the means of enlightening others. Thus will we be used as instruments in fulfilling what our Lord foretold in Matt. 24: 31—"He shall send his angels (messengers) with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." It is the members of the True Church that are privileged to do this work.

The Apostle Paul also refers to this trumpet, and shows that it is to sound at the time of our Lord's second presence. (1 Thes. 4: 16.) The shout he speaks of is a shout of encouragement for those who will hear it. The voice of the Archangel or Chief Messenger is the voice of the Messenger of the Covenant. (Mal. 3: 1.) At His first presence our Lord introduced and ratified the New Covenant, but now in His second presence He comes with the trump of God to conclude the taking out of the Church as a people for His name, to overturn the beastly governments of this world, and to set up His own Kingdom in power and great glory. There is still a considerable amount of work to be accomplished, but if we can see any of these things commencing to be fulfilled, let us rejoice, as commanded in Luke 21: 28: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

We have not been able to examine many prophecies relating either to the Church Nominal or to the True Church; but we trust we have seen sufficient to show us that what is transpiring in the Church Nominal corresponds with the Word spoken—lukewarm, rich, proud of position, gathering together into bundles. The True Church of to-day also corresponds to the Word spoken—poor, cast out, separate, and yet feast-

ing on the good things of the Lord's providing; gathered together in all lands to the one table so richly provided with good things, realising the light now shining. Having seen all this, let us heed the admonition of the Apostle Peter—"What manner of persons ought ye to be in all holy conversation and godliness!"—2 Pet. 3: 11. —H. S.



Prophecies Fulfilling—Outside Affairs

NEVER in the world's history has there been such unrest as at this time. Men's hearts are truly failing them for fear, and all around us all shades of opinion have concluded that there is a great crisis at hand. We are practically in the same position as the Jews were when our Lord came at His first advent. They were looking for and quite expecting the Messiah, but they did not look the right way; and neither is the Christian world looking in the right direction now. But, thank God! we believe there are some, a few, who can see, and who desire the Lord's directing Spirit to keep them faithful.

The National Spirit

In the first advent days, there was one paramount thought. The Jews were afraid of losing their national existence completely at the hands of the Romans. And they hoped for the Messiah to deliver them and make them a great, independent nation. But when He did come, the scribes and Pharisees and doctors of the Law saw that the acceptance by the people of our Lord and His teaching would mean their own downfall as rulers of the people. And is it not so now? Do the great religious leaders really believe in the Lord and His teaching? Without going into details concerning various doctrines taught by Christendom which are in opposition to the truth as taught by our Lord, we find that like the scribes and Pharisees already referred to, they are moved by expediency to retain their hold over the people. The teachings of Jesus require separateness from the world, humility and often poverty. But the religious teachers find it expedient to be linked with governments by great state churches, or to take a prominent part in public affairs. As among the Jews, so to-day among all nations, there is the pride of national life. Each nation strives to be greatest, to gain advantage over other collections of men, to force them even by war to trade with them, and to practise any lying deceit to obtain the advantage of their neighbour. The ruled are carefully handled by the rulers. "To serve the rulers' purposes, this national spirit is well drilled into the people; and, in order to do it well, they have even bribed the churches to instil into the people that national spirit. And, strange as it may seem, the people love to have it so.—Jer. 5: 31.

Political and Social Affairs

To make the national spirit a real force, laws must be framed to bring all and sundry into submission.

Legislators differ as regards methods of gaining the same ends, therefore the one is always bringing some fresh ideas and arguments against the other. This is not altogether for the national good, but, when a nation is great and powerful, there are always men ambitious for the highest positions, who desire to be great and powerful also. This is called "politics," and is founded upon the same basis as the national spirit; namely, selfishness. The character of the social order must of necessity come in line with the paramount objects of the rulers and others in high places. Hence we find the same base methods of ambition, self interest, etc., although expressed by other means. It is hardly necessary to go into details of the social customs, as they are well known to all of us. But a recognition of the defects of the present social system is a very great step towards an understanding of the climax that is foretold in Scripture, to which we are all looking forward, even with desire—"looking for and hasting unto the coming of the day of God."—2 Pet. 3: 12.

Commercial Affairs

Now as these national, social, and political principles are so momentous to the people in general, they must have a great influence over the commercial affairs. Those of us that have to do with commercialism often wonder where the truth begins and the fraud ends. In business, to speak the truth is not always wise; to hide the truth is more often gain.

Have the social and commercial affairs done anything more at any time than practically to teach, "Every man for himself, and the devil take the hindmost?" True, we have reached such a position that the more humane have been able to assert themselves somewhat, and provision is made for many unfortunates, sick, poor, etc., but we can hardly say that this benevolence is a product of the social system. It is rather a manifestation of the little portion that remains in man of the image of God. In view of the poverty and distress among the masses, it is not surprising that both men and women are so put about and so soon weary of life. But they struggle on, hoping against hope for something better in the near future; which, thank God, is promised to them. However, the present result of all these disappointments is discontent, suspicion, and retaliation.

Discontent

Of discontent, that of employer and employee is the most seen and heard to-day. The "labour problem," as it is called, is to be, in fact is, the seat of all our political domestic trouble. But worst of all, men now are so suspicious. Having been fooled so long, and having seen how those of the moneyed and ruling class have had a so-called better time, they will not trust each other. The employer says, the employee will do not a tap more than he is compelled to, and only waits for the "boss" to get his hands tied by some contract that he may take advantage of it to impose some new grievance. On the other hand, the men say the "boss" takes advantage of their wants; why should they do more than they are obliged to, seeing that they have to fight the "boss" for every penny they get?

All these outside affairs have an effect on the home life. It is the husband's place to earn the living, so as to provide for his wife and family, and it is the wife's place to spend the money as best she knows how, for the comforts of the family. But is all this done on the part of husband and wife without some heart burnings? The money may come in alright to-day, but what about the morrow? And all over the world the high cost of living increases the perplexities of the majority of housewives.

But why all this bother? Why all this display of selfishness, discontent and bitterness on the one hand, with, on the other hand, some show of kindness, humanitarianism, and thoughtfulness? Why these two contrary characteristics of our day? In Dan. 12: 4 we seem to have the key to all our present troubles—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."

You will note these last words, "to the time of the end"—not the *end*, but a period of time called *the time of the end*. We understand the time here spoken of to be a particular space of time, and this thought is confirmed by the remainder of the verse—"Many shall run to and fro," and at the same time "Knowledge shall be increased." Here is then the key to all we require, concerning "Prophecies now fulfilling relating to outside affairs."

During the last one hundred years or a little more, "the time of the end," there has been more running to and fro than ever before. And knowledge has increased. As the invention and manufacture and use of machinery have made such headway, men have had to be better educated, with the result that they not only read and study the things that concern their calling, but many general matters, such as politics, rights of man, etc. The fact that all classes are able to acquire knowledge and to rise higher in the social scale led to the conception that all men are equal at birth, that it is only environment that produces any distinctions, such as the good fortune to be born with a silver spoon in the mouth. Men seem to have largely emancipated themselves from the old ideas of master and man, and now look upon themselves as masters of their crafts, and assistants to those willing to pay them a certain sum of money.

The women also have had their awakening, and of late we have heard a great deal of their doings and sayings, but I think they will be (like the men)

greatly disappointed. But there is this about it, she is trying to get back to the position she occupied before the fall, and before the curse was pronounced that her husband should rule over her. Not that God commanded man to be tyrannical, but that tyranny has come as a natural consequence of his greater physical strength combined with his sinking deeper into sin. Her knowledge has been increased; she sees the rank injustice under which womankind are "sweated," and that God designed her for something better than either a domestic or an industrial slave, and she sees that man's injustice to her reacts unfavorably upon him. She also desires to remedy the horrors of the slums, bad housing, child-labor, etc. It is right and necessary that public attention be called to these things, that men may realize how far short their boasted civilization comes from the perfection God originally designed. And the shortcomings of the social order lead us to search the Scriptures for the remedy, and there we find that what both men and women are truly seeking, or looking for, is stated in Rom. 8: 19-21. The Apostle says—

"The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Liberty

Men have thought that they would get all the things they required, if only they got liberty. Women, following on, think they will get their liberty. But the liberty which God gives is a higher and better liberty than men crave for: it is a liberty from sin and selfishness, a liberty to do the will of God, to believe in and honor the Saviour. And this glorious liberty will not come to all men until what the apostle calls "the manifestation of the sons of God." When the sons of God enter into their inheritance as kings and priests, then the full blessings of liberty, light and knowledge will be given to the whole groaning creation. Till then they must "wait."

The arming of the young men all over the world is another sign of the times, especially when there is so much talk about peace, but it seems to me that the old saying, "If a man carries a gun, some day he will use it," will come true. Just when he will use it, we do not know; but this we do know, that we are to watch, and when we see all those things mentioned in Matthew 24 come to pass, we know that our redemption draweth nigh.

Another universal movement of our time is that of organizing trades unions and societies of various kinds. These institutions are established for the betterment of the workers, and they have been the means of securing better working conditions; but as they grow more powerful, they grow more tyrannical. They no longer ask to be allowed to present a grievance; they demand whatsoever they will, lay down tools at the least provocation regardless of their contracts, and encourage a general contempt for the laws of the land. The increase of knowledge among the masses has made these great organizations possible, but like everything else of man's invention they will go down. Indeed, they are in a measure declining now, because the workers see that many unions are not run in the interest of the members, but in the interest of paid officials and agitators.

God's Judgment on the Rich

Another sign of the times is the growth of the money power, international trade combines, trusts, etc. James is very emphatic concerning God's displeasure against the rich. (James 5: 1-8.) We are not to suppose that these words are to be understood altogether literally, but rather somewhat figuratively. In verses 1 and 2 a warning is given of the trouble that is to come upon them; that their riches are corrupted, and their garments moth eaten. The increase of knowledge already referred to is now showing that riches are not what men thought they were. Riches were once thought to cover a multitude of sins, but not now; that garment is moth eaten, it is full of holes, you can see through it. Their gold and silver is cankered. They have sweated it out of their employees in order to live in pleasure, but the cries of the defrauded enter into the ears of God, and He will even things by bringing misery upon the rich, and they shall weep and howl. At the end of the Jewish age the rich Jews suffered heavy loss. During the French Revolution the rich and aristocratic were literally made to flee for their lives. And the events of our day justify us in believing that a judgment will shortly come upon all the rich and great and mighty who have closed their ears to the cry of the poor and defrauded them out of their just wage. But to the Christian he says—

"Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."—James 5: 8.

We have seen that the state we find the world in to-day is really the outcome of the national bogey, lying politics, debased society, corrupt commercialism, and discontented home life. The last mentioned brings us to the last of the accumulated evidence of the times we live in. In 2 Tim. 3: 2 the apostle tells us that children will be disobedient to parents. The corruption has reached even to the children, and there seems to be the place for it to stop, for it can go no further.

And how will it stop? That stone that was hewn out without hands is to strike this great national image, and grind it to powder (Dan. 2: 35, 45), and things for a time will be chaos. Then will come to pass that which the Apostle Peter spoke of—the heavens and earth, or the present order of things, which has been reserved unto fire, that is, destruction, will be dissolved, and all the selfish works of men will be burned up. (2 Pet. 3: 7-12.) Then the Lord will establish the "new heavens and earth," in which will dwell righteousness (2 Pet. 3: 13). He will teach men the pure truth, and they will be able to discern how they have been deceived and misled in the past. When the God of heaven sets up His own Kingdom, all peoples and dominions will be made to serve Him—

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."—Isa. 25: 9.

—S. S. W. B.



The Christian's Attitude in View of Now Fulfilling Prophecies

THIS IS THE last session for the day, and we may with good reason regard it as the "practical session," for we are now to consider "The Christian's attitude in view of now fulfilling prophecies."

It is suggested that our thoughts be based on 2 Tim. 2: 4, as being perhaps the most practical truth that could be applied to our time—

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Revised Version:—"no soldier on service" entangleth himself.

The Emphatic Diaglott:—"No one serving as a soldier embarrasses himself with the occupations of life, in order that he may please him who hath enlisted him."

Avoiding too much detail in the consideration of this passage for the present, we shall observe that in this and the two succeeding verses the Apostle is stating facts that are self-evident, and is using them to force home another great truth. (Verses 1-6.) Taking the sixth verse first—"the husbandman that laboreth must be first partaker of the fruits." There is not a single right-minded man who would question that right of the laborer. For who could be more

entitled to the first ripe bunch of grapes than he who has toiled all the year pruning and caring for the vines?

Again, in verse 5 is a similar proposition, which no one would dispute or deny; that the right to the prize belongs only to the athlete who has conformed to the rules of the game and won over his competitors.

Yet again, in verse 4, is a proposition having the same points. It is perfectly evident that a king could not be well pleased with a soldier who when in war was thinking more of his worldly occupations than of his soldierly duties, for this would interfere with his efficiency as a fighter.

All this is self-evident: we can see it plainly when we consider it well (verse 7), and so are able to grasp the significance of the Apostle's exhortation in verse 3—

"Then therefore endure hardness as a good soldier of Jesus Christ."

As certain as the soldier who enters whole heartedly into the war will please the king; as certain as it is only he who strives lawfully that will be crowned; as certain also as the laborer who has toiled

all the year in the vineyard is the most entitled to first partake of its fruit; so certain is it that the good soldier of Jesus Christ will enter into the favour of God.

The apostle is telling Timothy that the "favour of God" is the designed ending of good soldiership, having been ordered of God Himself, and that Timothy may be just as conclusive about that as of the other propositions. (Vss. 5, 6.) "*Thou therefore [on account of that favour which is in Christ Jesus—vs. 1, and the great trust committed to your care—vs. 2] endure hardness as a good soldier of Jesus Christ.*"

Look for a moment at the "favour" with which good soldiership is to be rewarded. It is stated as already seen in this chapter, but a fuller description is found in vss. 9 and 10 of chapter 1—

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality [or incorruption] to light through the gospel."

So that briefly the favour is here specially given as the **INCORRUPTIBLE LIFE**. The good soldier simply cannot make a mistake in respect of the result of faithfulness, and he will at the close of the campaign be proclaimed by all as the rightful heir to this favour of God; for, just as it was natural and proper for the husbandman and the racer and the enlisted to arrive at a certain result by carefully following a certain course, so by God's ordination good soldiership has for its natural result that favour which is in Christ Jesus—the incorruptible life. Read it in vs. 11—

"If we be dead with Him, we shall also live with Him;"

And living with Him signifies partaking of His glory.—1 Pet. 5: 10; 2 Thes. 2: 14.

But, as though to establish our faith more firmly in this great certainty, the apostle gives us the grounds on which God is granting the favour. They are the death and resurrection of Jesus Christ, the promised Seed (vs. 8), the apostles themselves being witnesses to these facts.

To begin with, then, we are greatly encouraged by the apostle's plain speech as to the certain ending of good soldiership, and we praise God for so grand an assurance coming to us through the faithful Word. But keeping in mind this grand encouragement, and recalling for a moment the wonderful prophecies of the future age and the ominous signs of a speedy termination of the present age, and seeing that the present order of things shall be dissolved, "What manner of persons ought ye to be in all holy conversation and godliness"? (2 Pet. 3: 11.) That is the point: What must be our attitude in view of what we have been hearing to-day?

Avoiding Entanglements—Providing Things Honest

If we desire to be good soldiers, that we may please Him who enlisted us, we shall first be careful not to entangle ourselves with the affairs of this life, for it will be impossible to please Him if we do. But as to the "affairs of this life," it is as true to-day as it

was in the apostle's time that the believer must "Provide things honest." (Rom. 12: 17.) When we became believers we were not relieved of the necessity to labor for daily bread, and reasonable time must be given to ordinary work, in order that we may be decently clothed, have proper food, and be comfortably housed. The Apostle Paul, in his letter to the Thessalonians, sets the example of working for physical necessities, and exhorts us to follow him. But there were some amongst the Thessalonian brethren who supposed that this feature of the faith might be dispensed with—"working not at all" (2 Thes. 3: 6-12), and the apostle thus brings them to task—

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."—Vs. 12.

To this we would add, as part of the command to provide things honest, the laying aside, where possible, of some amount to meet the contingencies of old age, sickness or accident, and that our children may have reasonable advantages. "The children ought not to lay up for the parents, but the parents for the children (2 Cor. 12: 14), meaning, of course, the young children. When parents have provided for and brought up their children, it is manifestly the duty and privilege of the children to provide their parents' necessities should misfortune or illness deprive them of what they have saved.—1 Tim. 5: 4.

The honest provision of things in this way will vary with each believer; but judgment, that judgment which seeks to please God, must be used by all in the disposal of such things as they have.

Seemingly, then, to be entangled with the affairs of this life is to engage in them to such a degree that the pecuniary or other results far more than meet our necessities, and so they become the means of impeding our spiritual progress; they "entangle" us.

Good Soldiership Requires

that all that **TIME** formerly used in selfish pleasures or selfish occupations be used now in the Service of the Truth. So the apostle writes, "See . . . that ye walk . . . as wise [men], *redeeming the time.*" (Eph. 5: 15, 16.) Good soldiership requires that **WEALTH**, whether accumulated by the week or in years that are past, over and above that required for our necessities be likewise used. So the Saviour said to the rich young man, "Sell that thou hast, and give to the poor." (Matt. 19: 21.) And whatever of **INFLUENCE** one may possess should be directed in the same channel; all our natural powers and faculties require to be brought under the control of the consecrated will, and made good servants for God and the Truth.

Our Attitude toward God

If we have grasped the apostolic teaching aright respecting what should be our attitude towards the *affairs of this life—not to be entangled with them*—what should be our attitude towards God in particular? One would think as the first answer that there should be a glowing sense of *thankfulness* for all His mercies, particularly for enlightenment concerning His plans. Think of the errors abroad, the mis-

conception, and the gross darkness that covers the peoples. (Isa. 60: 2.) What enlightened one amongst us but feels devoutly glad for his deliverance out of darkness into His marvellous light, for his translation out of darkness into the kingdom of His dear Son!—1 Pet. 2: 9; Col. 1: 13.

The Apostle Paul is consistent in his exhortations to preserve this spirit of thankfulness. (Rom. 1: 21; 1 Cor. 10: 30; Ephes. 5: 4, 20; Col. 3: 15; 1 Thess. 5: 18; etc.) Unthankfulness is lack of appreciation, and shows unworthiness of the divine favours. To such as are unthankful no further light is given, and even such as is seen will become darkness. This has been abundantly proved in the case of the heathen; who, "when they knew God, they glorified him not, . . . neither were thankful," but, becoming vain, "their foolish heart was darkened." (Rom. 1: 21.) So "God gave them over to a reprobate mind" (vs. 28), and behold the consequences to-day.

Attitude towards Believers

But this most becoming grace of thankfulness must be expressed. Words are good for this purpose, but deeds are better, as always. The natural counterpart of true thankfulness is zeal; for everyone devoutly thankful for enlightenment will burn with a zealous desire to make the goodness of God known to others. This was wonderfully true of our Saviour, who knew God better than any other creature knew Him, and He was exceedingly zealous to preach Him to His people—

"The zeal of thine house hath eaten me up."—Psa. 69: 9.

How He loved those out of the Jewish people who forsook all and followed Him! What patience He showed toward their weaknesses! What forbearance, what conciliation, what wisdom and tactfulness He displayed in His dealings with them individually—"Leaving us an example, that we should follow" in our conduct to one another as members of the household of faith. The zeal that is forgiving, that seeks to encourage, uplift, instruct; that is patient, "suffering trouble," yea, that endures all things "for the elects' sakes, that they may also obtain that salvation which is in Christ Jesus" (2 Tim. 2: 10), is the zeal which has been exemplified by our Lord and the apostles for our instruction and imitation.

Enlightenment is the parent of zeal, and zeal is in a measure proportionate to it. Let a man get the true light, and express it in zealous work, and more light will be given, on the principle that to him that hath much shall more be given—

"Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."—Matt. 24: 46, 47.

Therefore, be thankful, be appreciative, be zealous, and God will give you enlightenment as it is needed; only first *Use what you have*.

Paul's Example

"I endure all things for the elects' sakes," wrote Paul (2 Tim 2: 10), and nothing that men could do could dim the flame of his zeal for his brethren. This is manifest in his entire life and writings. The Apostle's zeal to serve his brethren involved him in

hardships that are almost beyond belief. He mentions some of these in 2 Cor. 11: 24-28—

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils amongst false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

So keen was his zeal for the Lord's people that he declares himself as ready to renounce his own relationship to Christ, and to be separated from Him, if by that means his own countrymen might receive the things that pertained to them. (Rom. 9: 3.) And to the Gentiles he expressed his readiness to spend and be spent on their behalf, even though (as seems to have been the case with the Corinthians) the more he loved them the less they loved him.—2 Cor. 12: 15.

We are not apostles, nor could we ever be, but we are exhorted, "Be ye imitators of me." (1 Cor. 11: 1.) Within your limited sphere do the things the Apostle did. Take up the same attitude. Divest yourselves of all earthly entanglements, and with zealous love and a spirit of thankfulness to God, GO FORWARD in the service of those of like precious faith, walking carefully and circumspectly toward them all—"giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God," being ever ready to suffer for their sakes.—2 Cor. 6: 3, 4, 5-10.

Our Attitude towards Those Without

Such zeal for God, for the Truth and for His people will doubtless impress the minds of those who have not been awakened to interest in these things—"those that are without." (Col. 4: 5; 1 Thess. 4: 12; 1 Tim. 3: 7.) They will be bound, if they are honest to themselves, to give the zealous believer a "good report," by reason of observing his good works; and it may be that some will be drawn also to "glorify your Father which is in heaven." (Matt. 5: 16.) Or they may harden their minds against the truth preached by words or by works. (Matt. 13: 15.) But whether these be "drawn" or "hardened," the attitude of the believer is still to be consistent—zealous for God and His people; zealous in seeking for those whom God may yet call from amongst the nations to be a people for His name. (Acts 15: 14.) For he cannot tell whether God will change the heart of the hardened hearers as He did that of Paul—who was a persecutor, but afterwards Apostle Extraordinary to the Gentiles—or whether he will call some one who never before knew of God and His Word.

All this and very much more is what we might have learned from the lips of our Lord and the apostles had we lived 2,000 years ago; and admittedly it would be difficult to see that more profound words could be used at any time for the conduct of our lives towards "the present evil world," the Lord Jehovah Himself, our brethren of the Church, and

the unbelievers. Yet to us at this present time these exhortations, warnings and encouragements come with peculiar force.

Great was the zeal of the believers at the beginning of the age. Fresh in the realisation of the grand truth that the first advent had just occurred, they preached His first presence with untiring energy. As to His Second Advent, when they were to be gathered unto Him: they had first to gaze on a great iniquitous uprising and centuries of oppression under the domination of the Man of Sin, before that could be. But for us? Brethren, all these things are ful-

filled! We stand on the verge of a new age, and

In the Days of His Second Presence!

This is light indeed! Let this enlightenment be set ablaze by the Holy Spirit, and let zeal to preach this grand truth consume us. The call is, To the Sword! To the Sword!! The Sword of the Spirit, the Word of Truth, of present truth, the truth of His Presence! Wield it with precision and vigor! Let no uncertain sound be mingled with the trumpet call of His Presence, for it is the grand reality of our day!
—F. S.



Notes and Comments

Laymen and Laywomen

Mr. Dooley has a way of putting into words what is in many people's minds. We trust we do not do wrong to quote him on "Votes for Women":—

"How's it goin' to end?" (asks Mr. Dooley, in the "London Budget"). "Faith, I don't know, but it's knockin' all the potshy out iv our relations with th' fair sex. There's our friend Hogan. He's been expellin' potshy about th' ladies fr so many years that I have it be heart. They're this an' they're that. They're eternal joy an' everlastin' love. Angels don't look like thim, but on'y pretend to. They're perfection nobly planned, says he. But whin wan iv thim wonderfule crathurs comes up an' tries to cash in his adjectives fr a vote he wants to look her up."

Mr. Dooley would have been refreshed, had he attended the recent Anglican Synod, to hear the virtues of these human "angels" extolled by priests and laymen ready to give them the right to vote for lay representatives of synod. After thousands of years of empty flattery on the one hand and abuse and slander on the other, women may be excused for finding a certain amount of satisfaction in the revelation of her true character which seems to be coming to true-hearted men, together with a recognition of the value of her services in most if not all the affairs which men have heretofore kept exclusively to themselves. The mover of the amendment said, as reported in the press:—

"He welcomed this opportunity of doing justice to a large section of church workers. Personally he was in favor of women sitting in the synod itself. Christianity recognised no sex whatever. Women had shown that in nearly every avenue of life they had as keen a grasp of intellectual matters as men. Bishop Gore had said that but for the women he would have had to curtail a large portion of his diocesan work. Women were considered good enough to carry on schools, guilds, missions, &c., but when they asked for the church franchise they had been told in the past, 'you are only a woman, and must stay behind.'"

"Mr. F. A. Moule, the advocate for the diocese, said, personally he believed the women would use the franchise wisely and well. They all knew and recognised the magnificent work women had done and were doing in the religious life of the nation."

"Mr. C. C. Salmon strongly urged the synod to give women the right to sit as well as vote. Those who were timid might be reminded that there was no fear of women swamping the synod. Certainly very few women had offered themselves for the Federal Parliament. Women's ability, devotion and magnificent work entitled her to membership as well as the vote."

Archbishop Clark expressed his intention to sign the measure, if the legal authorities found it constitutional, and added:—

"This was a great and new departure in church life, and one which would have its influence over the whole life of the community. He could not call to mind any diocese in the Anglican communion throughout the world where women voted. But if they were determined to carry out their wishes they would be pioneers in this matter, just as the synod in Bishop Perry's day was the pioneer in giving laymen the vote. As Australian churchmen they ought now add to their laurels by saying that though women may not sit in synod they shall have the vote."

AN INCIDENT once occurred in a large town not a hundred miles from Melbourne, which at the time caused considerable amusement. One Sunday morning it was found that the entire congregation consisted of women, and when the time came to take up the collection, the incumbent was in a quandary, until the bright thought occurred to him to call the verger and have him pass the plate. Apparently not one of those devoted women was counted worthy to be asked to perform so slight and yet honorable a service, but they were all considered worthy to put their money on the plate. We have never heard of a church refusing money on the ground that the donor belonged to the "inferior" sex.

She may entertain a houseful of visiting clergymen; may spend a day in midsummer over a hot stove cooking for them; she may stand for hours on a street corner in bad weather to collect money for hospitals and other charities; she may storm the stock exchange, and (if she be young and pretty) sell kisses at a guinea each (and be applauded for it), for the benefit of benevolent asylums; she may carry loads of dishes and responsibility, and make pounds' worth of fancy work, for tea meetings and bazaars for the benefit of the church; she may even (save the mark!) teach Chinese men and youths who will attend "Sunday School," when the church authorities use her as an attractive bait; but to take up the collection from a congregation composed exclusively of her own sex, to vote for church officers, to express an opinion on Scripture or church affairs in the assemblies, to preach (!)—all manner of excuses have been found for preventing her participation in any of these things.

BUT WHEN it is considered how few years ago it is that laymen were given a voice in synod, and the great condescension involved on the part of the clergy to give it to them, and the natural feeling of the layman to enjoy for himself the new toy without sharing it with his female fellow members, it is indeed a notable thing, as Archbishop Clark said, that their minds have so soon enlarged sufficiently to see that the female members have or should have the same rights and privileges as themselves. With many men it is doubtless more thoughtlessness and prejudice and unrecognized selfishness than reason or Scripture that hinders their vision on this subject. The clergy had to grow generous and large-minded and be hard-pressed by public opinion before they granted privileges to laymen, and even yet the latter are greatly restricted; therefore it is not surprising if it has taken time and the accumulated force of a growing public opinion to influence both clergy and laity on behalf of women.

IN THIS connection the statement of the Dean of Manchester at the English Church Congress may be noted—"that history had disproved that women's interests were safe in the hands of men. He pointed out the legislative inequalities in politics and morals." Thus he justifies and encourages the efforts being put forward by women on their own behalf. "The Bishop of Stepney's wife declared that woman's newly awakened sense of responsibility was one of the greatest moral forces ever placed at the service of the church."

Concessions to the Poor

PERSONS AND PARTIES and governments in power do not as a rule give more than they can help to those whom they consider their inferiors—whether women, laymen, workmen, peasants, serving maids, or slaves. It takes years of effort on the part of a few of the upper strata who are blest with large hearts, genuine benevolence and organizing ability, assisted by a large number of the lower ranks, to stir up the necessary agitation, and force the hands of the bulk of the "superior" class. The Labour Party makes acknowledgment of such help received from titled and learned gentlemen in the early days of the movement for the organization of working men, and the securing to them of the franchise. Some of these movements cover centuries, and still thousands—nay, millions—are blind to what is going on around them.

Of such persistently blind ones are many of the aristocracy and the conservative rich of England, as shown by the remarks of the Marquis of Salisbury at the Anglican Church Congress, Oct. 4th. He affirmed (as published in the London "Times") that—

"The squire was not too hard, but too soft. It was downright linnacy to say that they must not use wood to build cottages owing to the liability to fire. Why, also, should they teach agricultural laborers to ask for a bath when they did not want a bath? Why suggest that the unskilled laborer required a parlor as well as a kitchen? Neither baths nor parlors meant a saving of souls, nor did they make a substantial difference in public health."

BUT IT is not only marquises who hold this attitude to the humble worker. Many middle class families are inhuman in their treatment of ser-

vants, and only encourage them to have a bath because if they did not have it their presence in the house would be disagreeable. Girls are made to work from 6 a.m. to 10 or 11 p.m., until they break down, and then they are discharged and other girls as ignorant of their rights are found to repeat the performance.

IN A LARGE Melbourne hat factory it was the custom for the foreman to flatter new apprentices at the machines, tell them they were the quickest workers in the room, etc., and keep them working all day at high speed, until they collapsed under the nervous strain (generally within six months), when they were discharged, to be a burden for years to themselves and others. In this case it was not a question of a parlour or a bath, but of a chance to breathe.

BUT CONDITIONS are on the whole far better in this country than in Great Britain and Ireland. The collapse of two tenements in Dublin, burying many of the inmates, fixes public attention on the miserable condition of the poor of that city, whose slums are credited with being the worst in the United Kingdom. An inspector states that twenty-thousand families—approximately one-third of the population—are living in one room tenements. Owing to the strike, one hundred thousand people are said to be facing starvation. The question naturally occurs, Why does not the marvellously rich Roman Church relieve this distress? Doubtless the answer would be similar to the Marquis of Salisbury's—Why teach the people to want baths and parlours? Neither baths nor parlours mean a saving of the soul. If a family can live in one room, and thus have threepence per week or more to spare for the priest, why stir up in them an ambition to have two rooms to live in?

Babylonian Tablets

EVIDENCE is a very necessary article in all disputations, but courts of law are witness to the fact that the same evidence may be made to prove two or more diverse arguments according to the standpoint and desires of the opposing litigants.

Fresh evidence concerning the Flood has come to light in the Babylonian tablets now being translated by Dr. Poebel for the University of Philadelphia. The bias of scientists is shown in their comments on this evidence, as follows:—

"In addition to the story of the Deluge, Dr. Poebel has found a list of kings who reigned after the Flood, and also a list of the ten kings who reigned between the Creation and the Deluge—a period, according to the Babylonian scribe, of 430,000 years. This antediluvian period is exactly that of the Hindu Yuga, and indicates a connection between the Babylonian peoples and the Indian civilisation. All the other known Chaldean tablets treating of the same subject are in Semitic, which is known to have been in use in Nippur at a date much later. It is now very widely recognised that the older of the two writers whose work is found in the Book of Genesis lived not earlier than the year 900 B.C. Consequently the version of the Deluge found on the tablet from Nippur must have antedated the Biblical account by at least 1,500 years. In details, in the names of the hero or the Biblical Noah, there is, of course, no agreement, but the general identity of the story is supposed to point to Babylonia as the seat of the origin of the tradition. It is very generally believed that one of the earliest civilisations was that of the Sumerians, in ancient Babylonia.

"That the Babylonian account of the creation and of the Deluge may be regarded as the original of the Hebrew or Biblical story seems to be borne out by the fact that in the Nippur tablets there are found lists of ten mythical kings who reigned before the Deluge, while in the Biblical account there were ten patriarchs who lived before the Flood. In each instance the Deluge occurs during the time of the tenth king or patriarch. About ten years ago Professor Zimmern, of Leipzig, suggested that the Biblical Enoch and the Sumerian or Babylonian Enki may be one and the same character."

Here it is assumed that the book of Genesis was uninspired, written not earlier than 900 B.C., and that the Babylonian tradition was the basis of the Biblical account. Assuming a late date for the writing of Genesis, it is easy to claim great antiquity for the Babylonian tablets.

The Christian, however, sees in these tablets, and similar finds, further proof of the inspiration of the Scriptures, if for no other reason than the simplicity and reasonableness of the Biblical account as compared with the fantastic and legendary character of the non-Biblical writings. The Christian also finds the evidence all in favor of the book of Genesis as the record of events as transmitted by Noah and his sons to the peoples who retained the worship of the true God, while the Babylonian accounts are to be credited to those individuals and subsequently nations who wandered from the worship of the true God to idolatry, and therefore mixed historical fact with mythology, necessarily giving their gods important offices in creation and the bringing about of subsequent events.

No more credence need be attached to Babylonian than to Egyptian, Chinese or Greek traditions and mythologies. All bear the same marks of exaggeration, improbability, and glorification of various deities.

Prophecy Fulfilling

THE ESTABLISHMENT of stable government, by the installation of a regularly elected President, October 10th, marks a new era in China's development. The much maligned Dowager-Empress was the first of the ruling class to recognize the advantages of western civilization and to advocate various reforms, modern standards of education, etc. Had her lead been followed, and that of Yuan Shi-Kai, at that time, there would have been a peaceful revolution instead of the two years of rebellion and anarchy just closed. That the new government is in earnest is shown by the establishment of a state school system, compulsory education, suppression of opium production and traffic, the release of women from the ancient foot-binding ordinances, and other measures for the well-being of the populace. The recent request for the prayers of Christendom and the holding of Christian services in the ancient temple at Peking remind one of the Biblical prophecy concerning the spread of the gospel light—

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.—Isa. 49: 6.

"And he shall speak peace unto the nations: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."—Zech. 9: 10.

THE REQUEST for prayers may have been a move on the part of the rulers to secure the sympathy of western nations in her economic

and political affairs; there are often mixed motives in the procedures of rulers and politicians; but we may take it for granted that a percentage of the rulers and people were sincere in their appreciation of Christianity and the Christian's God. We may also take it for granted that God's time for the opening up of China had come, that at least a witness might be given to her teeming millions of the interior, as it has been given on the coast, and that the fulfilment of another promise might be enacted before our eyes—

"Behold, these shall come from far: and, lo, these from the north and from the west: and these from the land of Sinim."—Isa. 49: 12.

"... Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests.—Rev. 5: 9, 10.

Sinim, it is thought, stands for China, it being in the prophecy evidently intended to refer to some country in the far east, the opposite direction to "the west" just previously mentioned.

The latest news from Peking is that a committee composed of representatives of all parties in Parliament is drafting a constitution, which is to be decided by the two Chambers, and is also making proposals for government by a Cabinet. A suggestion that Confucianism should be adopted as the State religion has been negatived by the committee.

THE GREAT work of "taking out a people for His name" from the Gentile nations still goes on, and the final ingathering of the saints will take place when the message of truth has reached and developed the last of the "overcomers." Believing that the Lord is present and overseeing that work, it remains for each one desiring to be an instrument in His hands to do his best to reach the truth-hungry in his own city, town or district, and then to extend his influence further afield, after the manner of the early disciples, who were told to begin first at Jerusalem. The duty of the Church is two-fold—to develop in herself the fruit of the spirit, and to be a messenger of the glad tidings. And we have no reason to believe from the Scriptures that the forcible and specific setting up of the Kingdom will be delayed beyond the point when all the saints are gathered out. So long therefore as we find ourselves still on earth, with opportunities of service, so long will it be our duty to preach the High Calling and gather together the saints unto the Lord. Though eager "to depart and be with Christ," and longing for the time when the present evil kingdoms and institutions will be destroyed, we cannot force world events. We must believe that our present Lord is overruling and will bring the world-crisis, and take us to Himself, at the proper time. And may we in the meanwhile remember that he that would be steward of much must first be faithful in that which is least, and this least still includes patient "watching" and "waiting."

Back to the Bible!

You are cordially invited to the Bible Talks given every Sunday Evening at 6.45, in our new and more commodious Hall, 470 Bourke St., near Queen St., Melbourne. These addresses are undenominational, and they take you "Back to the Bible." COME, and WELCOME!

Christian Evidences

(Continued from September issue)

6. You have seen also, that, in respect of the books of the Old Testament, there is this very remarkable circumstance, that they are preserved with the utmost care and reverence by the Jews, who reject Jesus Christ, although these books contain what appear to Christians most remarkable prophecies of Him.

And it was pointed out to you, that there are many parts of these prophecies of which we see the fulfilment before us, though the early Christians did not; namely, that a religion should arise among the Jews, which would have a wide spread among the Gentiles, but yet that it should be a *new* religion, not the same as taught by Moses; and that this religion should spring, not from the whole nation, but from one individual of that nation, and He a person despised, rejected, and persecuted even to death, by His own people.

All this, which was so unlike what any one would have foretold from mere guess, and which we see actually come to pass, is prophesied in books which enemies of Christianity (the unbelieving Jews of this day) reverence as divinely inspired.

Now if you reflect attentively on all these heads of evidences which you have been learning, and of which this short summary has just been put before you, you will perceive that even a portion of it might be fairly considered as a strong reason to be given of the hope that is in you; but that when you take the *whole of it together*, it is sufficient to satisfy any reasonable mind. For, to believe that so many marks of truth should be brought together by chance, or by *man's* contrivance, in favour of a false story,—to believe this, I say, would be much greater credulity than to believe that the Gospel really was from God.

7. These marks of truth, you should observe, are (as has been said) a vast deal stronger when *taken together*, and confirming each other. For, each of the separate proofs may be regarded as a distinct *witness*. And when several independent witnesses give the same evidence, their agreement may prove the matter completely, even when no one of those witnesses is, by himself, deserving of confidence. Suppose, for instance, that one out of several men,—none of them much to be relied on,—gives a particular account of some transaction which he professes to have seen; you may think it not unlikely that he may have invented the story, or have dreamed it: but then, if his account is confirmed by another, and another, of these men, who, you are sure, could have had no communication with the first, you then conclude that it must be true; because they could not have chanced, all of them, to invent the same story, or to have the same dream. And so it is, when you have a number of different marks of truth meeting together, as they do, in the Gospel History. Even if each of these, taken separately, had much less force than it actually has, it would be infinitely unlikely that they should all happen to be found united in a false story.

8. These arguments, however, have been laid before you very briefly; and hereafter, if you will study

them at leisure, and dwell upon them more fully, in your own mind, and in conversation with others, you will see the force of them still more and more.

But though these arguments are enough to satisfy you that an ordinary Christian, who does not pretend to be a learned man, may yet believe in his religion on better grounds than the Pagans have for believing theirs, there are many other arguments besides; some of which are quite within the reach of the unlearned. In particular, what is called the *internal* evidence of Christianity,—that is, the proof drawn from the character of the religion itself, and of the Christian Scriptures,—is a kind of evidence which you will find more and more satisfactory the more you reflect on and study the subject, if you endeavour at the same time sincerely to act up to the knowledge you acquire, and to be the better for it in your life.

Internal Evidences

LESSON X.

1. If the Christian religion was not from God, it must have been from man. It must have been a "cunningly-devised fable" of artful impostors, or else a dream of crazy enthusiasts, or some mixture of these two, if it was not really, what it professed to be, a divine revelation.

To examine, then, the *internal evidence*, is to inquire which of these is the most likely supposition, looking to the *character of the Gospel itself*:—to consider whether the religion itself, and the Christian Scriptures, seem more likely to have proceeded from the God of truth, or from mere men, who were either designing impostors, or wild enthusiasts.

Now, it may be said, that we are very imperfect judges of the question *what* is likely to have come from God, since we have such a faint and imperfect knowledge of Him; so that we cannot decide with any confidence what we ought to *expect* in a divine revelation. This is very true. But you should remember that the question is not whether Christianity seems to us likely, *in itself*, to have come from God, and is just such as we should have expected a divine revelation to be; but whether it is *more* likely to have come from God, or from Man? For we know that the religion does exist; and therefore we have to consider not merely whether it is like what might be looked for in a true revelation from God, but also, whether it is *unlike* what might be looked for in the work of human impostors or enthusiasts?

The Writers of the Gospels

2. Now this is a question of which we *are* able to judge: because we have, or may acquire, such a knowledge of *human* nature as to decide, on good grounds, what is likely to have proceeded from man's device. And the more you learn of mankind, and of the works of various writers, and again, the more you study the Christian religion, the more you will see how different it is from any religion that mere men (and particularly Jews) would have been likely to contrive.

But a great part of this internal evidence is such, as to require some experience and knowledge of the world, and reflection, as well as acquaintance with the Scriptures, to enable any one to take it in properly. Hereafter, you may have it in your power to learn, by degrees, a great deal more of this than it would be possible clearly to put before you here, at once, in a small space. But still there are several internal marks of truth that may be pointed out; which, though but a small part of what you may hereafter find, are yet of great importance.

(To be continued)

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."—Neb. 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 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.

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Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

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